

Nootka texts; tales and ethnological narratives, with grammatical notes and lexical materials by Edward Sapir ... and Morris Swadesh

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**WILLIAM DWIGHT WHITNEY
LINGUISTIC SERIES**

EDITED BY
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NOOTKA TEXTS
TALES AND ETHNOLOGICAL NARRATIVES
With Grammatical Notes and Lexical Materials

BY
EDWARD SAPIR
AND
MORRIS SWADESH



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Tales and Ethnological Narratives

With Grammatical Notes and Lexical Materials

BY

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INTRODUCTION

This set of Nootka texts comes as a long delayed first offering in a series of studies on the Nootka language. It is to be followed by a second set of texts, a grammar and a dictionary, all of which are in an advanced stage of preparation. The basic materials for these studies—the texts as originally recorded, the grammatical and lexical notes, and the ethnological notes which are drawn upon for explanatory purposes here and there in this volume—were obtained by Sapir in the years 1910 and 1913-14 among the Nootka Indians living in the neighborhood of Alberni, on the west coast of Vancouver Island, B. C., in the course of linguistic and ethnological field work carried on for the Division of Anthropology of the Geological Survey of Canada, now a part of the National Museum of Canada. These materials were extensively added to by a series of texts recorded by Alex Thomas, Sapir's chief interpreter, from 1914 onwards. Finally, in the summer of 1934, a joint grant from the American Council of Learned Societies and Yale University made it possible to bring Thomas to New Haven, where Swadesh, who had meanwhile familiarized himself thoroughly with Sapir's analysis of Nootka and carried on further researches in this field on the basis of the recorded materials, obtained a large amount of new material—lexical and grammatical—from him. These texts, therefore, are not a mere transcript of the texts as originally recorded but a carefully worked out phonemic rendering of materials set down with phonetic accuracy. Thomas' texts naturally approached the phonemic ideal from the start.

The sources for the texts are given in the notes. They were Tom (Sayachapis), the chief informant, Hamilton George, Frank Williams, William, Captain Bill, Douglas Thomas, Peter Kishkish, and Big Fred. It is believed that these informants adequately represent Nootka culture as a whole, and Tom in particular was known to be an inexhaustible mine of native lore. He was a blind old man, unfailingly good-humored and courteous, steeped in the aboriginal past, and thoroughly innocent of English. I cannot think back to his long hours of dictation without a resurgence of the affection and gratitude which he inspired in the old days of 'field work'. I owe great thanks also to the other Nootka

informants and to the men who served as interpreters—Hamilton George, Frank Williams, and Alex Thomas.

The term 'Nootka' is somewhat of a misnomer. It is locally used only of the Indians of Nootka Sound but in ethnological literature it has been extended to cover a number of culturally and linguistically related tribes living on the west coast of Vancouver Island, south of the Kwakiutl and north of the Coast Salish. The particular dialect illustrated in this volume is that of the Indians of Barkley Sound and Alberni Canal. Nootka, in its widest sense, is divisible into Nootka proper (including our dialect); Nitinat, spoken south of it; and Makah, spoken in the neighborhood of Cape Flattery, in the northwestern corner of Washington. This bloc of 'Nootka' dialects constitutes one of the two main divisions of the so-called Wakashan linguistic stock, first established by Franz Boas, the other and larger division including Kwakiutl proper, Bella Bella, and Kitamat. The Nootka Indians, as is obvious from numerous passages in these texts, are a typical people of the West Coast culture area, so often described in ethnological literature.

The forty-four texts of this volume consist partly of folk-tales, partly of ethnological narratives intended to give some idea of the life of the natives. A series of ritualistic origin legends, family legends, and further ethnological narratives is planned for the second set of texts.

Thanks are due the Director of the Geological Survey and National Museum of Canada for permission to publish the Nootka texts in the present series; to Yale University for helping to finance Alex Thomas' visit to New Haven and for making it possible for Morris Swadesh, as research assistant in linguistics during the years 1931-33, to devote himself largely to a searching study of Nootka structure; to the National Research Council for funds for clerical assistance; and to the American Council of Learned Societies for its joint financing of Thomas' trip and for its fellowship in linguistics for Dr. Swadesh, 1933-34, again devoted to Nootka studies. Most of all, I wish to record my great personal indebtedness to Dr. Morris Swadesh, first my pupil in linguistics at the University of Chicago, later at Yale University, and now a colleague in the field of American Indian linguistics. For many years he has collaborated closely in Nootka linguistic studies and this volume owes a very great deal of what merit it possesses to his untiring energy and to his unflagging and loving attention to the endless points of detail which confront one in such a field as this. Some of the translations and notes were prepared by Sapir, others by Swadesh on the basis of

the original materials; all have been carefully gone over in joint consultation. Part III, growing out of earlier materials brought together by Sapir during his Canadian years, is the work of Swadesh. We offer this as an earnest of the more complete grammatical and lexical survey of Nootka which is to follow.

EDWARD SAPIR

PHONETIC KEY

Consonants

	Labials	Dentals	Palatal Sibilants	Alveolar Sibilants	Laterals	Gutturals	Labialized Gutturals	Velars	Labialized Velars	Glottals	Laryngealized Glottals
Voiceless											
Stops and Affricates											
Simple	<i>p</i>	<i>t</i>	<i>č</i>	<i>c</i>	<i>ʃ</i>	<i>k</i>	<i>kʷ</i>	<i>q</i>	<i>qʷ</i>	<i>ʔ</i>	<i>ˀ</i>
Glottalized	<i>p̥</i>	<i>t̥</i>	<i>č̥</i>	<i>c̥</i>	<i>ʃ̥</i>	<i>k̥</i>	<i>kʷ̥</i>	<i>q̥</i>	<i>qʷ̥</i>		
Spirants			<i>š</i>	<i>s</i>	<i>ʎ</i>	<i>x</i>	<i>xʷ</i>	<i>ç</i>	<i>çʷ</i>	<i>h</i>	<i>ħ</i>
Voiced Continuants											
Nasals											
Simple	<i>m</i>	<i>n</i>									
Glottalized	<i>m̥</i>	<i>n̥</i>									
Semivowels											
Simple	<i>w</i>	<i>y</i>									
Glottalized	<i>w̥</i>	<i>y̥</i>									
	Vowels										
	Front				Back			Back Rounded			
High	<i>i</i>	<i>iː</i>						<i>o</i>	<i>oː</i>		
Mid-wide	<i>e</i>	<i>eː</i>						<i>ɔ</i>	<i>ɔː</i>		
Low					<i>a</i>	<i>aː</i>					

The stops and affricates are only weakly aspirated or even unaspirated before vowels, otherwise strongly aspirated. *č* is like the initial of *child*; *c* is like the initial of German *Centrum*, approximately like the first two sounds in *tsar* or the last two in *cats*; *ʃ* is the affricate corresponding to *ʎ* as *č* corresponds to *š*. *ʔ* represents the glottal stop; *ˀ* represents a glottal stop pronounced with the pharyngeal passage narrowed by the retraction of the back of the tongue toward the back

pharyngeal wall. *h* is *h* pronounced with the pharyngeal passage thus constricted. *š* is like the initial of *sheet*, *ʔ* is a spirantal voiceless *l*-sound. In syllabic final position, *m n w y* have a voiced murmur-vowel release. *m̥ n̥ w̥ y̥* are pronounced with glottal attack (a sound like *y̥* is sometimes used in English in a hesitant enunciation of *yes*).

i and *i̇* have qualities approximately like or between those of the vowels of *hit* and *heat*. *e* and *ė* are in quality approximately like the vowel of *met*. *a* and *ȧ* are approximately like the vowel of *father*. *ɔ* and *ɔ̇* have a quality like that of *awe*. *o* and *ȯ* have the tongue position of the vowel of *coat* and the lip position of the vowel of *hoot*; they are not diphthongal. *i̇ ė ȧ ɔ̇ ȯ* are long in duration, *i e a ɔ o* are short.

There are various timbre changes of vowels induced by particular consonants, also pseudo-diphthongs due to glides (particularly *e*-glides due to *q* and *a*-glides due to *h* and *ʔ*). These are reserved for fuller treatment in the systematic Nootka Grammar which is planned.

In the word, each vowel forms the nucleus of a syllable, and each syllable has one and only one consonant preceding its nuclear vowel; the syllable may end in its vowel or the vowel may be followed by one or more consonants. Thus, syllable division being indicated with a hyphen: *lo-čaq-simč* 'training for success in trapping', *la-t-ne-ʔis* 'children', *qilc-mapt* 'wild rhubarb', *te-y-ʔis* pet-name form of *ta-yi-ʔa*.

Nootka intonation normally tends slightly upward, the last syllable in the sentence or phrase being slightly higher than the others. Long vowels rise slightly in tone in the course of their duration. Over-long vowels, marked *ȧ̇* and indicating emphasis, have a falling tone. Thus, upward-tending intonation is normal and falling intonation is emphatic.

In the use of native words in English contexts, a simplified spelling is employed, which attempts to suggest the nearest approximation of the native pronunciation which can be made without the use of non-English sounds. Thus, short and long vowels are not distinguished, glottalized and unglottalized consonants alike are represented as simple *w y m n p t k ch ts ʔ*, both glottal stops are omitted, *x ɬ h ʔ* are represented as *h, k* and *q* are both represented by *k*, *š* and *č* are represented by the digraphs *sh* and *ch* to conform with ordinary English spelling, two letters are used for one sound in the case of *hl ʔl ts kw hw* for *ʔ ʔ̥ c* and labialized gutturals and velars. A few examples of this spelling are *Tsishaath*, *Maakoa*, *lokwana*, *Sayachapis* for *čiša-ʔath*, *maʔaqo-ʔa*, *ʔo-kʷa-na*, *sa-ya-čapis*.

I
TALES

1. *q'wiyihitakakič* *tanakmis*
Out of what are mosquitoes
made

<i>haibititwe'in</i> Chief was, they say,	<i>iañanak</i> have child	<i>ha·k'w'a·łok.</i> girl of (him).	<i>?o·cahtaksa</i> And then	<i>licbisa</i> get pregnant,
<i>naŷaqnakši'ał</i> give birth to baby now	<i>me'iłqac?isok.</i> little boy of (her).	<i>mo·či·tnakh'ałwe'in</i> Have now four days, they say, when	<i>qañna·kał</i> someone now die	
<i>k'w'i·k'w'i·silhin?as?i</i> the other end of the village,	<i>?oso·ł</i> die off	<i>ñā·ñi·qso?i</i> the oldest (child)	<i>ko·kohinqil.</i> with hole in side.	<i>haya·?akal</i> Was not known
<i>q'wiyi·hawo·si.</i> whereof he died.	<i>?a·thšiłłā·</i> Night be- come again,	<i>qañna·kałłā·</i> someone now die again	<i>ła?oktaqimŷas?i</i> the another group outside,	
<i>?osawi?ałłā·</i> die off now again	<i>ñā·ñi·qsose?i.</i> the very oldest (child).	<i>łah?ał</i> Now	<i>ma?as?i</i> the village	<i>haya·?akši'ał</i> did not know now
<i>q'wisa·hiwo·si</i> what was causing	<i>qa·hk'w'ačil.</i> be dying off.			
<i>?oyo?al'ał</i> Get sight of now	<i>lo·csme?i</i> the woman	<i>łā·hmal?i</i> the new- born	<i>naŷaqak</i> baby	<i>?ani</i> that
<i>čalčā</i> fingers	<i>naŷaqakšiłok?i.</i> the baby that became of (her).	<i>?o·cahtaksa</i> And then	<i>čō·šok'w'ıl</i> begin to suspect	<i>?oyi</i> whether
<i>qa·hk'w'a?ap.</i> be causing to die off.	<i>?o·cahtaksa</i> And then	<i>ñāñā·či·hšił</i> watch for	<i>?a·thši'ał?itq</i> when night be- came now	<i>?ohqo·</i> it was he
<i>we·?iči·?iłši'ał.</i> pretend now to be asleep.	<i>?o·cahtaksa</i> And then	<i>ñāčo?al</i> discover	<i>ya·twe·?in</i> yonder, they say,	<i>či·wahsol?ap</i> pull out from inside

<i>čimca·sʔatʔi</i> the right of (him)	<i>kʷikʷinkso</i> hand,	<i>čaqʔatap</i> push off	<i>ʔa·čsa·iimʔakʔi</i> the head-flattener of (him),	
<i>hitakʷisčal</i> get out of now	<i>naŋaqpaŋakʔi</i> the baby- basket of (him)	<i>hini·ʔasʔaλ.</i> go outside now.	<i>na·csa·λ</i> See now	<i>lo·csmeʔi</i> the woman
<i>qʷa·ʔakʔitq</i> in that way be of (her)	<i>meʔiλqac.</i> boy.	<i>hamatsapaλ</i> Find out now	<i>ʔani</i> that	<i>ʔohqa·</i> it was he
<i>yaqčiʔathʔitq.</i> who are living as neighbors to him.	<i>ʔatwe·ʔinča:as</i> Indeed, they say, apparently it was he	<i>qʷa·</i> be thus	<i>hi·yi·h</i> be after blood,	<i>ko·hsinqinlʔap</i> always cause hole to be in side
<i>hi·yi·h.</i> be after blood.				
<i>ha·ibiłalšʔaλ.</i> Became young man now.	<i>ʔo·cahtaksa</i> And then	<i>ʔosawopaλ</i> killed now	<i>neʔi·qsakʔi.</i> the uncle of (him).	
<i>ʔahʔa·ʔaλ</i> Thereupon now	<i>lo·csmeʔi</i> the woman	<i>yaqʷacʔitq</i> who owned him	<i>iaha</i> child	<i>wiŋha·qstoʔaλ</i> became unable now
<i>hoptimʔakqo·.</i> that she hide truth.	<i>haya·ʔakaλ</i> Not know	<i>ʔoh</i> it is	<i>yaqčiʔathʔitq</i> who were living as neighbors to her	<i>qʷiqhʔato·si</i> by what it was done when
<i>qa·hkʷaʔapał.</i> were caused to die one after another.	<i>ʔo·cahtaksa</i> And then	<i>ha·kʷa·λʔi</i> the young woman	<i>ʔi·qhok</i> tell	<i>noibi·qsak.</i> father of (her).
<i>ʔo·cahtaksa</i> And then	<i>hišimʔo·p</i> cause to be assembled	<i>hawbiʔi</i> the chief	<i>yaqčiʔathʔitq</i> who were living as neighbors to him,	<i>ʔi·qhok</i> tell
<i>wawa·ʔatʔitq</i> what he had been told (by)	<i>iaha·kʔi.</i> the child of (him).	<i>čo·</i> 'Now,	<i>hišimʔawiʔaλi</i> gather to- gether now	<i>witwe·k</i> warriors
<i>qahsa·pʔa·qleʔico·</i> you will kill	<i>ka·ʔo·cšilokʷitqas</i> he who has come to be my former grand- child;	<i>ʔohʔatčinš</i> it is he, it seems, by whom we	<i>qa·hkʷaʔapał.</i> have been caused to die one after another.	

<i>čama·sʹ aλ</i> once for all now	<i>hita·qʰiλ</i> go into the woods;	<i>ya·či·hšiʹ aλ</i> try to get now by fol- lowing	<i>witwa·k</i> warriors,	<i>qi·yoʹ okweʹ in</i> be long on their way, they say,
<i>hitacpaλgo·weʹ in</i> as they now went over, they say,	<i>no·čyo·ʹ i.</i> the moun- tains.	<i>saya·qhweʹ in</i> Be far, they say, when	<i>neʹ i·čiʹ aλ</i> hear now	
<i>ʹ a·maʹ inhi</i> loons	<i>ci·qci·qa.</i> are talk- ing.	<i>ʹ atwe·ʹ inča: aš</i> Indeed, they say, it seems it was he	<i>qʷa·</i> be thus	<i>hi·ýi·sʹ atok.</i> blood was drunk of (him).
<i>ʹ o·cahtaksa</i> And then	<i>háhačmapšil.</i> watch secretly.	<i>ʹ ahʹ a·ʹ aλweʹ in</i> Thereupon now, they say,	<i>ciqšičiʹ aλ</i> speak	
<i>ha·wilaλʹ isʹ i</i> the little young man,	<i>sokʷiʹ aλičasak</i> 'Come (pl.) and get me!	<i>wikha·so·</i> do you (pl.) not	<i>ʹ a·naqh</i> really	<i>qahsa·pmihsa.</i> want to cause (me) to die?
<i>ʹ i·qhokʷah</i> I tell	<i>si·hił</i> to you (pl.)	<i>qʷishco·yi·so·</i> how you (pl.) may succeed to	<i>qahsa·p</i> cause to die	<i>siýa.</i> me.'
<i>ʹ o·cahtaksaweʹ in</i> And then, they say,	<i>ʹ aλa</i> two	<i>ha·wi·haλ</i> young men	<i>λawi·čiλ</i> approach,	<i>sokʷiλ</i> take hold of,
<i>wihi·saʹ nap.</i> bring to shore from the water.	<i>ʹ ahʹ a·ʹ aλweʹ in</i> Thereupon now, they say,	<i>ciqšičiʹ aλla·</i> speak again	<i>ha·wilaλʹ i</i> the young man,	
<i>hišimýo·pałič</i> 'Gather to- gether now (pl.)	<i>ʹ inksýigo·.</i> if there be wood.'	<i>ʹ o·cahtaksa</i> And then	<i>hišimýo·p</i> gather together	<i>ʹ inkʷaʹ ap.</i> set fire going.
<i>čo·</i> 'Now,	<i>íiʹ o·pałičas</i> throw (pl.) me now into the fire,	<i>ʹ ahʹ a·ʹ a·qʰaλah</i> thereupon now I shall	<i>wikitmi·čiʹ aλ.</i> now turn into nothing.'	
<i>ʹ o·cahtaksaweʹ in</i> And then, they say,	<i>sokʷiʹ at</i> was taken hold of	<i>ha·wilaλʹ i</i> the young man;	<i>íiʹ o·pat</i> was thrown into the fire,	
<i>wikitmi·čiλweʹ in.</i> turned into nothing, they say.	<i>ʹ o·cahtaksa</i> And then	<i>yo·xlapoλ</i> blow up	<i>λintmisʹ i</i> the ashes,	

<i>tanakmi·č̣iʔaλ.</i>	<i>ʔo·no·ʔaλhweʔin</i>	<i>hisnaʔaλ</i>	<i>tanakmis</i>	<i>ʔani·č̣</i>
turned now into mosquitoes.	For this reason now, they say,	fond of blood now	mosqui- toes	that they are
<i>hisnaq̣yiḥtaqak.</i>	<i>q̣ʷisiḥweʔin</i>	<i>ʔaλ</i>	<i>hisnaq̣iča.</i>	
made out of one fond of blood.	Thus it was, they say,	that one	who was said to be fond of blood.	

1. WHAT MOSQUITOES ARE MADE OF⁹⁰

There was a chief who had as child a daughter. Now then she became pregnant and gave birth to a baby, a little boy. Four days after she had come to have him someone died at the other end of the village—it was the oldest (child of that family) that died, with a hole in his side. It was not known what made him die. Another night passed, and again someone died in the next house—it was again the very oldest (child of that family) that died. And the village did not know what was causing people to die off.

Now the woman noticed that the new-born baby that she had given birth to was bloody under his finger-nails, so then she began to suspect that it might be he who was causing people to die off. So she watched for when night fell, pretending to be asleep. Yonder she caught sight of him as he pulled out his right hand, pushed off his head-flattener,⁹¹ got out of his cradle-basket, and went out of the house. Now the woman saw what her boy was doing, she found out that it was he who was always killing his neighbors. Indeed, as it turned out, he was thus after blood, in search of which he would make a hole in people's sides.

He grew up to be a young man. Now he killed his own uncle. And then the woman whose child he was could no longer hide the truth. Her neighbors did not know what it was that brought it about that people were being killed off, but then the young woman told her father. Then the chief called his neighbors together in council and told them what his daughter had said to him. 'Now! gather together, you warriors! You shall kill my grandson, who is no longer mine. He it is, in truth, by whom we have been killed off. The young man is really no ordinary human being, it seems.'

Then the warriors got ready, each taking along his spear. And then the young woman, (his mother), burst into tears down at the beach. The little fellow approached his mother (and said), 'Why are you crying, mother?' 'After a while you will find out why I am crying.' Now just at that time the warriors ran down to the beach and speared at him, all at once, but the little fellow did not die. The spears all went right through him and remained stuck. He escaped from them, running off into the bush. 'Now! let us let him go; he will come back.' He did not stay away long, but (soon) came back. Then the warriors again got together to fight him. They shot at him, all at once, inside of the house, but again he did not die. Now the little fellow spoke up. 'You cannot kill me. I am different from ordinary human beings.' And then once for all he went off into the woods. The warriors followed, trying to get him, and were long on their way as they went over the mountains. They were far off when they heard loons talking; it turned out, indeed, that they were drinking his blood.⁹² And then they watched secretly for him. Then the little fellow spoke

up, 'Come and get me! Do you not really want to kill me? I'll tell you how you may succeed in bringing about my death.'

So then two young men came near, took hold of him, and brought him out of the water to the shore. And then the young man spoke again, (saying), 'Do you now get wood together!' They brought (wood) together and set a fire going. 'Now! throw me into the fire, and then I shall turn to nothing.' So they took the young man and threw him into the fire, and he turned to nothing. And the ashes blew up and turned into mosquitoes. Now it is for this reason that mosquitoes are fond of blood, since they come from one who was fond of blood. This is what happened to him who was fond of blood."

2. DEER AND THE WOLVES

<i>łi·kašariwe?in</i> Was out fish- ing, it is said, with hooks for small fish	<i>ıa·tošñit</i> Deer-son'	<i>čawa·yiga</i> one time	<i>?o·qomñi?i</i> the fair- weathered	<i>ñá·s.</i> day.
<i>hiñh</i> There- at (he) was while	<i>ıa·tošap</i> 'Deer- standing- on-the- point'	<i>ši·łok·ałwe?in</i> was now moving, it is said,	<i>q·ayač·ktaqimł.</i> Wolf family.	<i>hiłapi:at</i> Was passed
<i>ıa·tošñit</i> Deer-son,	<i>ciqši?ałwe?in</i> now (he) spoke, it is said,	<i>?o·q·ıya:aqame?ico·</i> 'On a fine day you (pl.) are	<i>šiya·łaga</i> all moving in canoe,	
<i>qogo·iñhte·</i> big-nosed ones,	<i>hahamotne·q.</i> bone-eaters.'	<i>wa·?ałwe?in</i> Now said, it is said,	<i>ıa·tošñit.</i> Deer-son.	
<i>ła?o·?ałqo·we?in</i> Now, it is said, another would be	<i>hiłapiq</i> pass by	<i>hiñh?i·tq</i> where he was	<i>qi·łá·kapi</i> stand fish- ing;	
<i>ła?o·?ałqo·we?inłá·</i> now, it is said, again another would be	<i>ši·łok.</i> move.	<i>?oh?iñhak</i> 'Is that you, little one,	<i>ıa·tošñit</i> Deer-son?'	<i>wa·?ałwe?in</i> now said, it is said,
<i>šiya·łage?i.</i> those mov- ing in canoe.	<i>?a·qin?ap?iñhak</i> 'What, little one, are you doing,	<i>kamo·.</i> young chap?'	<i>łi·kašarime·h</i> 'I am standing fishing with hooks',	
<i>wa·?ałwe?in</i> now said, it is said,	<i>ıa·tošñit.</i> Deer-son.			
<i>ła?o·?ałwe?inłá·</i> Now, it is said, again another was	<i>ši·łok.</i> move.	<i>?o·q·ıya:aqame?icowe·</i> 'You (pl.) have fine weather (as you move),'		

<i>wa·ʔaλweʔinλa·</i> now said again, it is said,	<i>ʔa·tošmīt.</i> Deer-son.	<i>ʔaʔaqo·ʔishak</i> 'What are you saying, little one,	<i>kamo·</i> young chap?'	
<i>wa·ʔaλweʔinλa·</i> now again said, it is said.	<i>ʔo·qʷiya:aqameʔicowe·</i> '"You (pl.) have fine weather	<i>šiya·ʔaqe·</i> all moving in canoe,"	<i>wa·ma·hso·</i> I was say- ing so.'	
<i>he· wike·ʔic</i> 'Oh, not you	<i>wa·</i> say.'	<i>wa·ma·h</i> 'I said so,'	<i>wa·ʔaλλa·</i> now again said	<i>ʔa·tošmīt</i> Deer-son, 'Oh,
<i>hahamotnaqʔi</i> the bone- eaters,	<i>qoqo·t̄ih̄teʔi</i> the big- nosed ones,	<i>pi·pi·cks̄ȳiqnaqʔi.</i> the eaters of dead bodies!'	<i>ʔaʔaqo·hak</i> 'What are you saying,	
<i>ʔa·tošmē·t</i> Deer-son?'	<i>ʔo·qʷiya:aqameʔicowe·</i> '"You (pl.) are having fine weather	<i>šiya·ʔaqe·</i> all moving in canoe,"	<i>wa·ma·hso·</i> I said so.'	
<i>wike·ʔic</i> 'You did not	<i>wa·</i> say so.	<i>qoqo·t̄ih̄ta</i> 'Big-nosed ones,"	<i>wa·me·ʔic.</i> you said.'	<i>ʔohʔaλweʔinč̄a:as̄</i> Now it was, it is said, as it turned out,
<i>qʷa·</i> be so				
<i>h̄aibitokʔi</i> the chief of	<i>qʷayač̄i·k̄taqim̄t</i> Wolf-family	<i>ʔo·coʔok</i> be on (his) way to	<i>šiya·ʔaqe</i> all move in canoe	<i>maʔaqo·ʔa.</i> Maakoa.
<i>ʔo·cahtaksaλ</i> And then, now,	<i>naʔo·qsīpat</i> was taken along in canoe	<i>ʔa·tošmīt</i> Deer-son	<i>ʔoʔoq̄siʔaλ</i> now went in same canoe as	<i>h̄aibitok</i> chief of
<i>qʷayač̄i·k.</i> Wolves.	<i>hinasiʔaλweʔin</i> Now arrived at, it is said,	<i>maʔaqo·ʔa</i> Maakoa,	<i>wik̄pi·č̄aλ</i> not now had (his) wife along	<i>ʔa·tošmīt</i> Deer-son,
<i>ʔo·č̄aλ</i> now owned (him)	<i>h̄aibitʔi.</i> the chief.	<i>so·we·ʔin</i> Held, it is said,	<i>hop̄inwašokʔi</i> the little canoe of him	<i>ʔa·tošmīt.</i> Deer-son.
<i>maʔaht̄siʔaλweʔin</i> Now they settled down in the house, it is said,	<i>to·p̄siʔaλʔit̄q.</i> when now it began to get dark.	<i>wik̄ap̄weʔin</i> Not had it, it is said,	<i>ʔanic̄ak̄š̄iλ</i> begin to be dark for long	
<i>po:at̄ato·č̄iʔaλweʔin</i> began now, it is said, to feel sleepy	<i>h̄aibitʔi.</i> the chief.	<i>ʔo·cahtaksa</i> And then	<i>wa·ʔaλat</i> was now said to	<i>ʔa·tošmīt</i> Deer-son,

we' ičopałisak *ča·ni* *hiłta' aqith' ałisak* *k'w·i·łk'w·i·ya* *we' ičop.*
 'Come and first, come and be seated keep on cause
 cause me now here now at my fling to
 to sleep side while sleep.'

sok'w·i' ał *:a·tošmıl* *k'w·ičakok' i* *k'w·ič·i' ałwe' in* *nono·k'p' ał*
 Now took Deer-son the fling now, it is now was
 instrument said, began to singing
 of him, file while so
 doing

:a·tošmıl
 Deer-son:



we·-?i·č *we·-?i·č* *yo·y^a* *yo·y^a*
 Sleep, sleep,

ha·solapickin' i *qałše·k* *wa·? ałwe' in* *harbil' i.*
 'Sing a little my friend,' now said, the
 louder, it is chief.

we·?ičolał *qałše·k.* *čačimhıl' i* *wa·? ałwe' in* *:a·tošmıl.*
 'I am fall- my 'Lie com- now said, Deer-son.
 ing asleep, friend.' forttable it is said,
 in the house.'

?a·naqł' i *kašhta·k'w·iłckin.* *no·?i' ałwe' inł a·* *:a·tošmıl*
 'Really have head tilted Now again, it Deer-son;
 be back in the house is said, began to sing
 a little more.'



we·-?i·č *we·-?i·č* *yo·y^a* *yo·y^a*
 Sleep, sleep,

k'w·i·łk'w·i·yaqł' ał *či·ma·k' i.*
 Kept fling the mussel-
 now, while so shell knife
 doing, of him.

we' ičol *harbilok* *q'ayač·i·k* *kašhta·k'w·iłwe' in* *we' ič*
 Fall chief Wolves; had (his) head sleep
 asleep of tilted back in the house, it
 is said,

hawil'i. *sokwi'ał* *!a-tošmūt* *či-ma-k'i.* *?o-cahtaksał*
 the Now took Deer-son the mus- And then now
 chief. sel-shell
 knife of
 him.

qatqsa·p *hawilok* *qʷayači·k.* *toɬwa·sʰałweʔin* *hini·csʰał*
 out off chief Wolves. He jumped out now
 head of of the house, carried
 it is said,

iohčitakʰi. *?o-cahtaksa* *sokwił* *hopinwašokʰi* *hila·sčackʰiʰi*
 the head And then took the little the one having
 of him. canoe of him been there on
 the roof

małi·ʰi. *hina·čiʰałweʔin* *hiłsto·qsʰał* *iohčitakʰi*
 the Started off now, now had it the head
 house. it is said, there in of him,
 in canoe, very end of
 bow of canoe

łihšiʰałweʔin. *no·ʰiʰałweʔin* *!a-tošmūt*
 now, it is Now, it is Deer-son,
 said, he said, he
 started off. started to
 sing



ho·pa·ł- ya·ne· *ho·pa·ł-ya·ne·* *ioh-łi-ta-k-moʰt*
 'Big round thing big round thing his former head
 in bow in bow



qʷa-ya·łi·k-moʰt *łi·k-moʰt*
 former wolf.

wawa·weʔin *no·kʷi·s.*
 he kept go along
 saying, singing.
 it is said,

łopkšiʰałweʔin *yaqchimiʰitq* *hawilokʰiʰi* *qʷayači·k*
 Now, it is who had been the former Wolves,
 said, woke up his wife chief of

<i>ʔo·yoʔalʃiλ</i>	<i>ʔani</i>	<i>lo·hiqariʔatqa</i>	<i>ʔoqla·paλ</i>	<i>ʔoqʷiʔokqa</i>	<i>ʃakop.</i>
became aware of the fact	that	fluid flowed under her in the house;	now thought	that here urinated in the house	hus- band.

<i>λopkʃiʔi</i>	<i>ʔahni·meʔic</i>	<i>ʔoqʷiλ.</i>	<i>wik</i>	<i>ciqʃiλ.</i>	<i>ʃoto·ʃasʔaλ</i>
'Wake up,	you are thus	urinate in the house.'	Not	spoke.	Was now about to feel (his) face,

<i>ʔanayoʔal</i>	<i>ʔani</i>	<i>ʃotska·po·λqa.</i>	<i>λopkʃiʔiʃ</i>	<i>hiʔe·ʔico·</i>
discover- ed only	that	felt a hole on top.	'Wake up (pl.)	here you (pl.) are

<i>qaiqyo·ʔak</i>	<i>haviλ.</i>
with head cut off belonging to (you)	chief.'

<i>hamaiapʔat</i>	<i>ʔohqa·</i>	<i>qahsa·p</i>	<i>ʔa·toʃmiλ.</i>	<i>niλkʷaqʃiʔaλweʔin</i>
Was known	that it was he	cause to die	Deer-son.	Now, it is said, got to be in an uproar

<i>qʷayaʃi·ktaqimλ</i>	<i>ʔapʔaʃiʔaλweʔin.</i>	<i>ʃo</i>	<i>ʔo·ʃqrapaʃaʃin.</i>
Wolf-family;	now, it is said, they de- liberated as to what to do.	Now,	let us cause (him) to be lost in a fog.

<i>ʔa·ko·λcso·</i>	<i>ʔoʃqʃo·ʔakʔi</i>	<i>ʔa·nosʔi.</i>	<i>ʔa·nosmiλ</i>	<i>ʔa·ko·ʔatweʔin.</i>
Go (pl.) and borrow	the wherein- there-is-fog belonging to	the Crane.'	Crane-son	it was borrowed from him, it is said.

<i>ʔo·cahiaksaλweʔin</i>	<i>ʔoʃqsa·paλ.</i>	<i>ʔoʃqʃa·noʔaλ</i>	<i>ʔa·toʃmiλ</i>	<i>mitxʃiʔaλweʔin.</i>
And then now, it is said,	now caused to be fog.	Now got to be in the fog	Deer-son,	he turned around, it is said.

<i>hoʔacaʃiʔaλweʔin.</i>	<i>nono·kʃiʃikaλweʔin</i>	<i>ho·pa·λya·ne·</i>
Now he turned back to (his) starting point, it is said.	Now he sang, it is said, while traveling along,	'Big round thing in the bow,

<i>ho·pa·λya·ne·</i>	<i>ʔohʃi·ta·kmo·t</i>	<i>qʷaya·ʃi·kmo·t</i>	<i>waawa·qʃiʃikaλweʔin</i>
big round thing in the bow,	his former head	former wolf,'	kept saying, it is said, while moving

<i>no·kʷi·s.</i> sing while journey- ing.	<i>neʔi·čiʔaʔatweʔin</i> Now, it is said, was heard	<i>ʔohqa·</i> that it was he	<i>ʔa·tošmīt.</i> Deer-son.	
<i>čimsaʔaʔweʔin</i> Now, it is said, got ready on the beach	<i>qʷayači·ktaqiml.</i> Wolf-family.	<i>čamihtaweʔin</i> Really, it is said, he	<i>hoʔacačiʔ</i> arrived back again	
<i>ʔa·tošmīt.</i> Deer-son.	<i>hiłasaʔaʔweʔin</i> Now, it is said, he ar- rived on the beach	<i>ʔa·tošmīt</i> Deer-son,	<i>ʔahʔa·ʔaʔ</i> thereupon now	<i>hinołta.</i> got out of canoe.
<i>ʔo·cahtaksa</i> And then	<i>sokʷiʔ</i> took	<i>ʔopximcʔi.</i> the sand.	<i>li·ka·ʔaqhak</i> 'Goodness but you look like	<i>soʔicmisok</i> sand be- longing to
<i>maʔaqo·ʔa.</i> Maakoa.	<i>ʔiħa·qte·</i> Imaka!	<i>hiyāhłokʷamaħ</i> I have for (you) here in the canoe	<i>kʷaʔo·qʷaʔ.</i> receptacle to urinate into.	
<i>wa·wałtɪpsatweʔin</i> While, it is said, he was so saying, he was	<i>toxʷi·čsaʔaʔatweʔin</i> now, it is said, he was jumped upon on the beach	<i>maʔakʷaʔaʔaʔat.</i> now was chewed up by them.	<i>ʔaha·</i> 'Aha!	
<i>ʔana·łokʷaʔiħatim</i> only go and cause (pl.) to be left over my	<i>qiħaqaʔ</i> bowels.	<i>wa·łtaqšilweʔin</i> he said, it is said, be- fore	<i>čixkʷačiʔaʔ</i> now was torn to pieces	
<i>ʔa·tošmīt</i> Deer-son,	<i>yaqʷa·no·ʔaʔi·čʔa·la</i> for which reason, now, it is that always	<i>ʔana·sokʷaʔaʔat</i> only now is caused to be left over his	<i>qiħaqač</i> bowels	
<i>ʔohʔat</i> it is by	<i>qʷayači·ktaqiml.</i> wolf-family.			

2. DEER AND THE WOLVES²⁴

Deer²⁵ was out fishing with hook and line one day when the weather was fine. While he was there at Deer-standing-on-the-point,²⁶ the Wolf people were moving. They passed by Deer and he said, 'It's a fine day that you're all moving in your canoe, you big-nosed bone-eaters.'²⁷ This is what Deer said. And another (canoe-party) would pass by where he stood fishing, and still another would move (by), and 'Is that you, young Deer?', said they who were moving in their canoe. 'What are you doing, young fellow?' 'I am standing fishing with my hooks', said Deer.

And then another (canoe-party) moved by. 'You people in the canoe are having fine weather', said Deer again. 'What is it that you are saying, young fellow?' again said they. "'You people are having fine weather as you move in your canoe', is what I was saying.' 'Oh, that is not what you were saying.' 'It's what I said', said Deer once more, and 'Oh, the bone-eaters, big-nosed ones, the eaters of dead bodies!' (he added in a lower voice). 'What did you say, Deer?' 'I said, "You people are having fine weather as you move in your canoe".' 'That is not what you said. "Big-nosed ones" is what you were saying.' Now truly it was the chief of the Wolves who was moving with his people in a canoe, bound for Maakoa. And then they took Deer along with them and he journeyed in the same canoe as the chief of the Wolves. They arrived at Maakoa. Deer had not his wife with him, and the chief owned him, but Deer retained the little canoe which belonged to him.

Now they settled down in the house when it began to get dark. It had not been dark long when the chief became sleepy, so he said to Deer, 'Come, now, and put me to sleep first of all, come and sit here at my side while you keep on filing so as to lull me to sleep.' And Deer took his file and started in filing, and as he did so, he sang,

'Sleep, sleep, yoy, yoy!'

'Sing a little louder, my friend',⁸⁸ said the chief. 'I am falling asleep, my friend.'

'Lie comfortable', said Deer, 'just let your head tilt back a little more.' And Deer started in to sing again,

'Sleep, sleep, yoy, yoy!'

and, as he sang, he kept on filing his mussel-shell knife.

The chief of the Wolves fell asleep. The chief was asleep with his head tilted back. Then Deer took his knife and cut off the head of the Wolf chief. He jumped out of the house, carrying the head with him. And then he seized his little canoe which had been left on the roof of the house. He started off in the canoe with the head placed at the very end of the bow, and away he went. Deer sang,

'Round thing in the bow, round thing in the bow,

The former head of the former Wolf!'

And then she who had been the wife of the dead chief of the Wolves awoke, having become aware of something wet under her. She thought that her husband was wetting himself. 'Wake up! Here you are wetting yourself!' He did not speak. She felt for his face but she discovered that to her fingers there was merely the feel of a hole on top. 'Wake up, all of you! Here you are with a chief whose head is cut off.'

They knew that it was Deer who had killed him. And the Wolf people were in an uproar and they had a council to decide on what they should do. 'Well, let us cause him to be lost in a fog. You people go and borrow the fog-bag of Crane.' So they borrowed it from Crane and made a fog. Deer was lost in the fog and turned around. He started back, and, as he pursued his course, he sang,

'Round thing in the bow, round thing in the bow,

The former head of the former Wolf!'

These were his words as he sang on his way. They heard that it was Deer. The Wolf people got ready on the beach. Truly Deer returned to his starting point. He arrived on the beach and got out of his canoe. And then he took up some of the sand. 'Goodness, but you look like the sand of Maakoa! Imaks!'⁸⁹ I have

a chamber for you here in the canoe', but just as he said this, they jumped on him and chewed him up. 'Aha! Go ahead, all of you, and leave but my intestines', said Deer before he was torn to pieces. And this is why the Wolf people are in the habit of leaving only the intestines (when they devour their kill).

3. <i>qoʹišinmūt</i> ¹ <i>?ohʹis</i> <i>pa·kʹinmūt</i> ¹					
Raven-son		and	Skate-son		
<i>hāt·tweʹin</i>	<i>qoʹišinmūt</i>	<i>čaxsīat</i>	<i>?o·kʹit</i>	<i>pa·kʹinmūt</i> .	
Wanted, it is said,	Raven-son	spear each other	to	Skate-son.	
<i>waha·kapałweʹin</i>	<i>lo·csma·kʹi</i>	<i>qoʹišinmūt</i>	<i>pa·šhak</i> ²		
Now, it is said, caused to go	the woman of (him)	Raven-son	Light-minded,		
<i>hāt·yasʹapał</i>	<i>?o·kʹit</i>	<i>pa·kʹinmūt</i> .	<i>hine·?iłweʹin</i>	<i>pa·šhak</i> .	
now sent for	to	Skate-son.	Went into the house, it is said,	Light-minded.	
<i>hāt·iʹateʹic</i>	<i>čaxsīat</i>	<i>?ohʹat</i>	<i>qoʹišinmūt</i>	<i>wa·?ałweʹin</i>	
'You are wanted	spear each other	it is by	Raven-son',	now said, it is said	
<i>pa·šhak</i> .	<i>wikwe·?in</i>	<i>we·?im</i> .	<i>hini·?as</i>	<i>pa·šhak</i>	<i>wałšił</i> .
Light-minded.	' "He says no,"	go and say.'	Went out of the house	Light-minded,	went home.
<i>wikwe·?in</i>	<i>wa·ma·</i>	<i>taka·?a·qıłweʹincok</i>	<i>wa·či</i> .	<i>hoʹi·?as</i>	
' "He says no,"	he says.'	' "He says that you must,"	go tell (him).'	Went out again	
<i>pa·šhak</i>	<i>mačīnıłła·</i>	<i>taka·?a·qıłweʹincok</i>	<i>wa·?ateʹic</i> .		
Light-minded,	again entered the house.	' "He says that you must,"	he says to you.'		
<i>?oh</i> <i>čō</i>	<i>wa·?ałweʹin</i>	<i>pa·kʹinmūt</i> .	<i>?i·naxi·čiʹi·kweʹincok</i>		
'All right',	now said, it is said,	Skate-son.	' "He says you must get ready,		
<i>:a·pokʹwʹi·aıłweʹin</i>	<i>wa·?aıım</i> .	<i>ya·cšił</i>	<i>pa·šhak</i>	<i>hine·?iıłła·</i>	
he says he is willing now,"	go now and say.'	Walked off	Light-minded,	again now went into the house	
<i>čakopokʹi</i> .	<i>:a·pokʹwʹi·aıłweʹin</i>	<i>?i·naxi·čiʹi·a·qııaıłweʹincok</i>			
the husband of (her).	' "He says he is willing now,	he says now you must get ready,"			

wa·ʔaʔateʔic.

he now says
to you.

hini·ʔasʔaʔweʔin

Now, it is said,
he went out of
the house,

hitingaʔaʔ.

now went
down to the
beach,

čo

'Now, get
ready
now on
the
beach,'

čimsaʔaʔi

wa·ʔaʔweʔin

now said, it is
said,

qoʔišinñit.

Raven-son.

čo ʔowi·ʔa·qʔeʔic

'Now, you will be
first

čaxšil

to
spear

wa·ʔaʔweʔin

said, it is
said,

pa·kʷinñit.

Skate-son.

čaxšičaʔweʔin

Now speared
(at him),
it is said,

qoʔišinñit

Raven-son,

tiʔa·ʔak

missed
him;

čičaxšičaʔweʔin

turned, it
is said, to
one side

pa·kʷinñit.

Skate-son.

wiki·

'Do
not

qʷa·ʔap.

do
thus!

ʔa·qinñak

Why do
you

čičaxšil.

turn to
one side!

čo

'Now, get ready
now on
the beach!'

čimsaʔaʔi

wa·ʔaʔ

now
said

pa·kʷinñit.

Skate-son.

haʔokʷiʔaʔ

Did in
(his) turn

čaxšičaʔ

now spear

pa·kʷinñit.

Skate-son.

to·xʷapoʔweʔin

Jumped up, it
is said,

qoʔišinñit

Raven-son,

čaxšičaʔ.

spear
landed on
beach be-
neath (him).

čimsaʔaʔweʔinla·

Again now, it
is said, got
ready on the
beach,

čaxšičaʔ

now
speared

qoʔišinñit

Raven-son,

hoʔa·sʔaʔ.

now did
again.

wike·

'Do
not

qʷa·ʔap.

cause
to be
thus!

ʔa·qinñak

Why do you

čičičitš.

always
dodge
to one
side!

qi·ʔi·ʔa·la

Keep on for
a long time

to·qʷapi

stand
flat bent
towards',

wa·ʔaʔweʔin

said now,
it is said,

qoʔišinñit.

Raven-son.

čimsaʔaʔla·

Now again
got ready
on the
beach.

hoʔa·s

did
again

haʔokʷilʔa·qʔaʔ

now was about
to do in (his)
turn

čaxšil

to
spear

pa·kʷinñit.

Skate-son.

<i>čimsaʔaλweʔin</i> Now, it is said, got ready on the beach	<i>qoʔišinhił.</i> Raven-son.	<i>yocsa·pweʔin</i> Suddenly caused to stop, it is said,	<i>čaxšił</i> to spear	<i>pa·kʷinhił</i> Skate-son;	
<i>to·xʷapoλweʔin</i> jumped up, it is said,	<i>wikcačiʔaλ.</i> now went wrong.	<i>ʔo·cahtaksaweʔin</i> And then, it is said,	<i>čaubaqstoʔaλ</i> now spear went into (him),		
<i>ki·waλweʔin</i> screamed out shrilly	<i>qoʔišinhił.</i> Raven-son.	<i>λi·qswi·s</i> Spear went clear through (him) on the beach	<i>čaxıyakʔi</i> the spear	<i>λa·tmaqanołʔi.</i> the long object made of yew wood.	
<i>qa·q</i> 'Kak	<i>qa·q</i> kak	<i>qa·q</i> kaki'	<i>wa·ʔaλweʔin</i> now he said, it is said,	<i>ho·ʔasaqhʔaλ.</i> while it was his own fault.	<i>łakšiʔi</i> 'Serves you right!
<i>qatqsagʔ.</i> head drop off!	<i>wa·ʔaλatweʔin</i> now was said, it is said,	<i>ʔohʔat</i> it is by	<i>na·twa·yasʔi.</i> those sitting outside watching.	<i>qa·q</i> 'Kak	<i>qa·q</i> kak
<i>qa·q</i> kak,'	<i>wa·ʔaλweʔinλa·</i> now again he said, it is said,	<i>čaubaqλhʔaλ.</i> while now had spear in (him).	<i>ʔani</i> In order that	<i>ʔi·hckʷisaga</i> would have been left over very big	<i>ʔani</i> that
<i>łacqa·</i> he was fat	<i>pa·kʷinhił</i> Skate-son,	<i>ʔo·no·λ</i> because of it	<i>hano·k</i> was greedy	<i>qoʔišinhił.</i> Raven-son.	

3. RAVEN AND SKATE¹⁰⁰

Raven wanted to have Skate and himself throw spears at each other. So Raven had his wife Light-minded go, sending her to call Skate. Light-minded entered (Skate's) house. 'Raven wants to have you and himself throw spears at each other', said Light-minded. 'Go and tell him, "He says no"', (said Skate). Light-minded went out of the house and went home. 'He says (that I'm to tell you that) he says no', (she reported). "'He says that you must!'" thus you shall say to him', (rejoined Raven). Light-minded went out of the house again and again entered (Skate's) house. 'He says that you must, that is what he says to you', (she told him). 'All right', said Skate. 'Go now and say to him, "He says that you must get ready, he says that he is willing now".' Light-minded walked off and came back into her husband's house. 'He now says to you that he is willing and that you must get ready', (she reported to Raven).

So (Raven) went out of the house and proceeded down to the beach. 'Now!' said Raven, 'get ready on the beach.' 'Now!' said Skate, 'you will be the first

'Now! get ready on the beach', said Skate. It was now Skate's turn to throw his spear. (As soon as he speared,) Raven jumped up and (Skate's) spear landed on the beach beneath him. Then Raven again got ready to throw his spear; again (Skate) did as before. 'Don't do that! Why do you keep dodging to one side? Continue for a long time standing bent forward!'¹⁰² said Raven.

4. *k^watya·t* ?iš *q^wayaçi·k*
Kwatvat and Wolf

<i>ʔona·kweʔin</i>	<i>nisma</i>	<i>harbilok</i>	<i>qʷayati·k</i>	<i>ʔoyakok</i>
Possessed, it is said,	land	chief of	wolves,	his (was) for the purpose

<i>ta·saʔxɔ·</i>	<i>ʔohʕitak</i>	<i>toʂko·h</i>	<i>ʔani</i>	<i>ʔoʔi·sʔa·qʌ</i>	<i>haʔok.</i>
that might	heads of	codfish	so	should con-	eat.
be drift-			that	sume some-	
ing on to				thing	
the beach					

<i>sok^wiłwe[?]in</i>	<i>k^watya.t</i>	<i>nisme[?]i.</i>	<i>ʔani.çi[?]ałwe[?]in</i>	<i>ʔa.yip</i>
Took away, it is said,	Kwatyat	the land.	Came to be only he	obtain- ing much

<i>haʔom</i>	<i>ta·saʔi</i>	<i>kʷatya·t.</i>	<i>wiːaqsɬoʔaʔweʔin</i>	<i>qʷayaʕi·k</i>
food	the things that are drifting on to the beach	Kwatyat.	Now got angry, it is said,	wolf

<i>ʔo·no·λ</i>	<i>ʔani</i>	<i>hina·hinʔat</i>	<i>nisma·kʔi</i>	<i>hihʔi·tq</i>	<i>ʔoʔoʔi·h</i>
for the	that	he was	the land	at which	he was
reason		deprived of	belonging	he was	getting
			to him	while	(as food)

<i>iohčitak</i>	<i>toško·h.</i>	<i>ʔahʔa·ʔaʕ</i>	<i>ʔo·ʔaqstoʔaʕ</i>	<i>qʷayačič·k</i>	<i>ʔani</i>
heads of	codfish.	Thereupon	became happy	wolf	that
		now			

ha·ʔomcaqʃiʔaʔa·

now again obtained
something to eat.

<i>ʔahʔa·ʔaʔ</i>	<i>kʷatya·t</i>	<i>ʔo·qʷa·ʔaʔ</i>	<i>ʔo·simčʃiʔaʔ</i>	<i>ʔani</i>
Thereupon	Kwatyat	likewise	now began to	that
now		now	pray for power	

<i>qahsa·pʔa·qʔqo·</i>	<i>ʔo·kʷiʔ</i>	<i>qʷayačʃi·k.</i>	<i>haʔi·sʔaʔqo·weʔin</i>
might cause to die	to	wolf.	Now, when, it is said, was bath- ing

<i>ti·ʔti·ya</i>	<i>kʷatya·t</i>	<i>ʔo·qʷa·ʔaʔ</i>	<i>iañeʔi</i>	<i>ʔo·kʷi·ʔaʔ</i>	<i>mo·statʃi</i>
keep rubbing (all over his body)	Kwatyat	now do like- wise	the son;	now made	bow,

<i>či·haʔi</i>	<i>ʔiʃ ʔaqmis</i>	<i>ʔiʃ</i>	<i>sacʃaʔs.</i>	<i>ʔahʔa·ʔaʔweʔin</i>	<i>qahsa·paʔ</i>
arrow	and grease	and	comb.	Thereupon now, it is said,	now caused to die

<i>kʷatya·t</i>	<i>ʔo·kʷiʔ</i>	<i>qʷayačʃi·k.</i>	<i>ʔo·caʔtaksa</i>	<i>čosʃiʔaʔ</i>	<i>kʷatya·t</i>
Kwatyat	to	wolf.	And then	dug now	Kwatyat

<i>hiʔathʔitq.</i>	<i>ʔocaʔapaʔ</i>	<i>qahaʔaʔitq</i>	<i>to·kʷi·čpitaʔaʔ.</i>
where he dwelt.	Now caused (him) to be thereto	who now was dead,	now covered up with soil in the house.

<i>paʔaʔiʔaʔatweʔin.</i>	<i>ña·čokʃiʔaʔat</i>	<i>hisi·katweʔin</i>	<i>hiʔathʔitq</i>
Now, it is said, he was missed.	(One) went out to look for him,	went past, it is said, there	where dwelt

<i>kʷatya·t.</i>	<i>ʔaʔa·to·ʔatweʔin</i>	<i>qʷa·wo·si</i>	<i>wikʔo·</i>	<i>ñačoʔaʔ.</i>
Kwatyat.	He was asked, it is said,	whether he was so	not yet	see (him).

<i>wa·ʔaʔweʔin</i>	<i>kʷatya·t</i>	<i>ʔaqisqo·s</i>	<i>ñačoʔaʔ</i>	<i>ʔanis</i>	<i>qʷa·</i>
Now he said, it is said,	Kwatyat,	'How could I	see (him)	that I am	in this way

<i>ʔahko·</i>	<i>sixʷiʔ</i>	<i>ʔimalčak</i>	<i>maʔiʔiʔ.</i>	<i>ia·qokʷiʔatweʔin</i>
thus	with pox on body,	hardly able	to move.'	He was believed, it is said,

<i>hini·ʔasʔaʔ</i>	<i>ña·čokʃi.</i>
now went outside	the one who was looking for.

<i>wikwe·ʔin</i>	<i>qi·</i>	<i>hininʔaʔa·</i>	<i>ña·čokʃi.</i>	<i>taka·ʔatweʔin</i>
Not, it is said,	long time after	now again came	the one who was looking for.	In spite of (what he had said), it is said, he was

<i>čōša·ʔat</i> be sus- pected	<i>kʷatya·i</i> Kwatyat;	<i>čōpo·qsŷiḥatweʔin</i> it had a smell, it is said,	<i>maḥti·ʔakʔi.</i> the house of him.	<i>ʔiqḥ</i> As before
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<i>wa·ʔaḥweʔinḥa·</i> now again, it is said, he said	<i>ʔani</i> that	<i>teʔitqa</i> he was sick	<i>sixʷit</i> with poɤ on body,	<i>ḡimatčak</i> hardly able	<i>maḥšiḥ.</i> to move.
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<i>mimisʔaqḥiḥ</i> Smelt all over in inside of house	<i>hiḡathʔitq</i> where he dwelt,	<i>čōpo·qsŷiḥat</i> it had a smell;	<i>hini·ʔasʔaḥweʔinḥa·</i> again now, it is said, he went out
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ḥa·čokʔi.
the one who
was looking
for.

<i>ḡapatšiʔaḥ</i> Now thought it over	<i>qʷayači·ktaqimḥ.</i> wolf-family.	<i>čō</i> 'Now, let us cause to assemble together	<i>hišimŷo·pḥin</i> <i>ma·tma·s</i> tribes.'
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<i>wa·ʔaḥweʔin</i> now said, it is said,	<i>qʷayači·ktaqimḥ.</i> wolf-family.	<i>čō</i> 'Now, let him go	<i>ya·csa·pḥi</i> <i>ʔi·qatapas.</i> Water-dripe- down-from-a- standing-bush.'
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<i>hininweʔin</i> Came, it is said,	<i>kačkʷa·lʔis</i> (after) a short ab- sence	<i>čōčō·kʷa:inmasitʔi.</i> those who had gone out to invite (tribes).	<i>ḥaḥe·ʔiḥtisʔaḥilah.</i> 'I have now been around on every beach.'
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<i>ʔita·katweʔin.</i> He was not believed, it is said.	<i>ya·csa·pat</i> Was caused to go	<i>kʷa:aḥas</i> Sound-of- a-stick- breaking- on-the- ground	<i>ḡaḡaxʔi.</i> the fast one.	<i>hininʔaḥḥa·</i> Now also came,
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ʔiqḥ
as
before

wa·ʔaḥḥa·
now also
said.

<i>hininʔaḥ</i> Now came	<i>ma·tma·s</i> tribes	<i>qʷi·qʷa·tḥ</i> different peoples,	<i>waqʔo·ʔaḥ</i> now all went in to feast,	<i>hi·šimŷo·ḥ</i> all assembled together,
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<i>ḡa·patčinaqḥiʔaḥweʔin</i> now, it is said, all talked it over	<i>yaqʔa·qḥi·</i> who was to be	<i>ḥaḥa·čš.</i> find out by divin- ing-song.	<i>siḡa·ʔapḥis</i> 'Let it be me,'
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wa·ʔaʔ *kʷatya·t* *tičə·ʔaʔweʔin* *čə·* *wa·ʔaʔ* *ʔohʔaʔi*.
 now Kwatyat. Now rubbed 'Now,' now 'let it
 said well, it is said, said, be he.'

ʔokʷi·lšʔatokweʔin *hiłhʔa·qʔitq* *ho·ya·t* *naña·čš*.
 Was made, it is where he be find out
 said, of him should be when dancing by divi-
 nation

hina·siʔaʔweʔin *kʷatya·t* *no·ʔiʔaʔweʔin*
 Now, it is said, Kwatyat, now, it is said,
 got up on plat- started in to sing:
 form



ʔa-xi-di-sa-ya-ʔa-ʔa-ʔa-xi-di-sa-ya-ʔa-ʔa-ʔ

ho·ya·łhʔaʔ *kʷatya·t* *to·xio·xʷaʔweʔin* *naña·čšʔaʔ*.
 Now he Kwatyat, now jumped up now tried
 danced while and down, it is to find
 (singing) said, out by
 divination.

no·ʔiʔaʔqo·weʔinła·
 Now again would start
 in to sing, it is said,

ʔaxidisa·ya·ʔa·ʔa·ʔaxidisa·ya·ʔa·ʔa·ʔ

łorɣi·hi·čilałh *łowashʔaʔi* *ʔani* *yaowo·sałh* *nañačso·kšil* *yaato·si*
 'I am getting Keep the door so I may be to look by whomever
 sweaty now. open, that able around ever it is that
 so far for

qałsa·pał *hałbiłʔi* *wa·ʔaʔweʔin* *kʷatya·t* *ho·łšʔaʔqo·weʔinła·*
 was caused the now said, it Kwatyat, when, it is said,
 to die chief, is said, now again danced:

ʔaxidisa·ya·ʔa·ʔa·ʔaxidisa·ya·ʔa·ʔa·ʔ

ho·ya·łsaqłweʔin *ʔa·xniłmałs* *siłja·q* *qałsa·p* *hałbiłok* *qʷayačłi·k*
 Just as, it is 'It was be I cause chief wolves,'
 said, he was really I to die of
 dancing,

wa·łtaqłiʔaʔweʔin *łoxwa·sʔaʔweʔin*.
 now said he, it he now jumped out
 is said, as of the house, it
 is said.

ho· *łiłkʷaqłiʔaʔ* *ma·łma·s* *po·ya·sʔaʔ* *ka·miłi·i·łšʔaʔat*
 Ho! they were tribes. All now
 now in an uproar ran out of
 the house,

<i>kʷatya·t.</i> Kwatyat.	<i>?a·nasaqh</i> Was only	<i>lihas</i> nearly catch up	<i>sa·sinhiit</i> Humming- bird-son	<i>?iś</i> and	<i>sisitina·q̄li.</i> Long-tailed.
<i>sokʷiλ</i> Took	<i>kʷatya·t</i> Kwatyat	<i>sačkahsokʷi</i> the comb of him,	<i>ca:itap.</i> caused to stand up.	<i>no·xči·čiʷi³</i> 'Turn into a mountain,'	<i>wa·ʷaλ.</i> now said.
<i>no·či·čiλweʷin</i> Turned into mountain, it is said,	<i>?e·wačič</i> became very big,	<i>sayačasiʷaλatgo·weʷin</i> when, now, it is said, they got far behind him	<i>ya:atʷitq</i> those who him		
<i>hinkʷaʷi·hʷat.</i> were coming after him.	<i>λawasiʷaλatgo·weʷinλa·</i> When now, it is said, they again got close behind him	<i>?a·nasaqhʷatweʷin</i> only, it is said, he was by			
<i>lihasʷat</i> nearly caught up by	<i>sa·sinhiit</i> Humming- bird son,	<i>sokʷiʷaλweʷin</i> now, it is said, he took	<i>λaqmisokʷi</i> the grease of him,	<i>caksa·paλ.</i> now caused to run out.	
<i>:axʷokšiʷi³</i> 'Turn into a lake,	<i>wa·ʷaλweʷin</i> now said, it is said,	<i>kʷatya·t.</i> Kwatyat.	<i>?i·wačičʷaλweʷin</i> Now, it is said, became big	<i>:aʷokšiʷaλ.</i> now became lake.	
<i>sayačasiʷaλatgo·weʷinλa·</i> When now, it is said, again they became far behind him,	<i>qʷaʷo·ktweʷin</i> in that way, it is said, he was	<i>wiki·pał.</i> now not caught.			
<i>ha·inčičλweʷin</i> He called, it is said,	<i>hopinwašokʷi</i> the little canoe of him,	<i>hitacsohtisʷe·ʷ</i> 'Come out of the bush,	<i>hopinwe·š¹⁰</i> little canoe,		
<i>?o·thacsmoʷisʷe·</i> come up as far as edge of the water,	<i>kʷa·kʷawačisʷe·</i> back up on to the beach.'	<i>hininʷaλweʷin</i> Now, it is said, he came	<i>kʷatya·t.</i> Kwatyat.		
<i>?o·cahtaksa</i> And then	<i>toʷahsiλ</i> jump into the canoe,	<i>liħšiʷaλweʷin.</i> now he went off, it is said.			

4. KWATYAT AND WOLF¹⁰⁵

The chief of the Wolves possessed land which he used for having codfish heads drift on to the beach, so that he might have something to eat.¹⁰⁶ Kwatyat¹⁰⁷ took away the land, so that now he obtained much food that was drifting on to the beach. Wolf got angry because he was deprived of the land that belonged to him, where he used to get codfish heads as food. And then Wolf became happy because he again obtained something to eat.¹⁰⁸

Then Kwatyat likewise began to pray for power¹⁰⁹ in order that he might

kill Wolf. As he bathed, he rubbed himself all over his body (with hemlock branches), also the son (of Kwatyat bathed himself). He made a bow and arrow, and grease and a comb. And then Kwatyat killed Wolf. He dug a hole where he was living, put in it him who was now dead, and covered him up in the house. Now they missed (Wolf). (One of the Wolf people) went out to look for him, and passed by where Kwatyat was living. He was asked whether he had not yet seen him, and Kwatyat said, 'How could I have seen him, when I am always like this, with pox all over my body and hardly able to move?' He was believed, and the one who was looking for (Wolf) went out of the house.

Not long after this the one who was looking for (Wolf) came again. In spite of (what he had said), Kwatyat was suspected, for his house had a smell. As before, this time too he said that he was sick, with pox all over his body and hardly able to move. (The Wolf messenger) smelt all over inside of the house wherein dwelt (Kwatyat); it (still) had a smell. Again the one who was looking for (Wolf) went out of the house.

The Wolf family thought it over. 'Now! let us call the tribes together in council', said the Wolf family. 'Now! let Water-drips-down-from-a-standing-bush go.'¹¹⁰ After being away a short time, those who had been sent out to invite various tribes came back. 'I have been around on every beach', (said Water-drips-down-from-a-standing-bush), but he was not believed. They sent out Sound-of-a-stick-breaking-on-the-ground, the fast runner; he also came back and he too said the same thing.

Now came the tribes dwelling in different places, and they all went in to the feast. They assembled in council and deliberated as to who it was that was to find out (Wolf's slayer) by divination.¹¹¹ 'Let me do it!' said Kwatyat, and he rubbed himself down well. 'Now! let him do it', they said, and a place was arranged for him where he might dance and sing his divining song. Now Kwatyat got up on the platform and started to sing,

'Ahidisayaaa ahidisayaaa'.

Kwatyat danced as he sang, jumped up and down, and tried to find out (Wolf's slayer) by divination. Once more he started in to sing,

'Ahidisayaaa ahidisayaaa'.

'I am beginning to sweat now. Keep the door open, so that I may be able to look around ever so far and find out who it is that has killed the chief', said Kwatyat, as he danced again.

'Ahidisayaaa ahidisayaaa',

(sang Kwatyat). Just as he was dancing, 'It was really I that killed the chief of the Wolves', said he, and jumped out of the house.

Ho! The tribes were in an uproar, and all rushed out of the house in pursuit of Kwatyat. Only Humming-bird and Long-tailed¹¹² nearly caught up with him. Kwatyat took his comb and stood it up. 'Turn into a mountain!' he said, and it turned into a mountain and became very large, while those who were in pursuit of him were left far behind. When they once again got to be not far behind him, it was only Humming-bird that nearly caught up with him. (Kwatyat) took his grease and poured it out. 'Turn into a lake!' said Kwatyat, and it turned into a big lake. Again they were left far behind, and that is how they failed to catch him. He called to his little canoe, 'Come out of the bush, little canoe, come up as far as the edge of the water, back up on to the beach!' Kwatyat came, jumped into the canoe, and paddled off.

5. *ši·łokwe?in* *k^watya·t* *?om?i·qsak?i*
 Moved, it is said, Kwatyat the mother of

ši·łokwe?in *?om?i·qsak* *k^watya·t* *hinasil* *łok^walča.*
 Moved, it is said, mother of Kwatyat, arrived at Bluffs-standing-big-in-the-water.

?o·cahtaksa *ha·ibi·?at* *?oh?at* *ši·ši·łoknaq* *hišink* *čapacok.*
 And then was swallowed it was done by Fond-of-eating-movers together with canoe of her.

?o·cahtaksa *haši·čil* *?ani* *ha·ibi·?atok* *?om?i·qsak*
 And then found out that his had been mother of
 swallowed

k^watya·t. *?o·cahtaksa* *?o·simčšil* *?ani* *ha·ibi·?atok*
 Kwatyat. And then went out to pray that his had been
 swallowed

?om?i·qso. *?o·cahtaksa* *?ok^wi·lišil* *łimšsac* *čiqsiṛal*
 mother. And then made box for poured in
 boiling; now

ča?ak *?ink^wa?apal* *łopa·lači?al* *čohi·?apalḥa·* *tiqsip*
 water, now built a now (rocks) now put out dropped
 fire, became heated; fire again, into box

łoksji *ca·pqšil?al.* *?o·cahtaksa* *toḃahsil* *k^watya·t* *?ah?a·*
 stones; now started And then jumped into Kwatyat; thus
 to boil.

q^wiḥaḥsčwa *hiṭaqḥat* *łali·koxs.* *ho?a·swe?inḥa·* *hiṭaqsil*
 water to (that) inside of Canoe-swallower. Again, it is
 extent was got into
 hot in box as

łimšsac?i. *ḥawi·či?al* *ti·tiyapihin.* *łaxḥapstaqs?apris¹¹*
 the cook- Now came Tihtiyapihin. 'Let me straddle
 ing box. near your hips.'

wa·aḥwe?in. *qi·yasoqsčkin?alwe?in* *hiṭak^wišiaḥs?alwe?inḥa·*
 said now, it Now he stayed a again, it is said, he
 is said. little longer inside, now got out of the box.
 it is said,

?ah?a· *q^waḥaḥs?atčwa·* *hiṭaqḥat* *łali·koxs.* *ḥawiṭčaqšilwe?in.*
 Thus so it was hot inside of Canoe-swallower. He finished,
 water in box it is said.
 to (him) as

?o·cahtaksa *?ok^wi·lišil* *čaxjak* *?o·?atopāl* *?ani* *ha·ibi·?atok*
 And then made spear, now made it that was swallowed
 for purpose his

?om?i·qso. *?i·naxi·či?alwe?in* *?aya·łok* *akjak* *łočck^wi·minḥ*
 mother. Now, it is said, many were knives mussel-shells,
 he got ready; now his

<i>ha·wi·ʔat</i>	<i>ʔom·ʔi·qso.</i>	<i>hinasiłweʔin</i>	<i>no·ʔiʔał</i>
swallowed	mother.	They got	now began
down		there, it is	to sing,
		said.	



<i>hi·x no-sa-ʔe</i>	<i>ha·x-ba-ʔip-še·l</i>	<i>ʔo·x kʷi·l</i>	<i>ši·x-ya-ʔa-qe</i>
'Come up out of the water,	always swallowing down	to	those moving in a canoe,



ho-waʔč-kak- ʔak *či-yo:p* *ha-xax* *či-yop* *ha-xax* *či-yop*.¹⁴
 having curled up guts, ha, ha, guts, ha, ha, guts.'

<i>ho · t̥si̯x̥hʷ aʃ</i>	<i>miɬakh̥</i>	<i>ːi · k</i>	<i>həʔoqhʷ aʃqo · weʔin</i>	<i>ho · ya · t̥</i>	<i>həʔoqh̥</i>
Now danced	both of	brothers;	now, it is said,	dancing,	took turns
while	(them)		they took turns in		in
(singing)					

<i>na·sqna·sqā.</i>	<i>wiki·t</i>	<i>hinosa.</i>	<i>no·ʔi·ʔaλqo·weʔinλa·</i>	<i>ʔopci·ciših</i>
beating time.	Not was present	come up out of the water.	They again now, it is said, would begin to sing,	it was calm on the water while (so doing):

<i>kʷikʷinqwisi·čiʔ aλweʔ in</i>	<i>ʔeʔi·wačiʔ aλ</i>	<i>kʷikʷinqwisa</i>
now, it is said, bubbles	now they grew	came bubbling
began to come up out of	big	up out of the
the water,		water,

<i>?owi?iswe?in</i> He got first on beach, it is said,	<i>hoqwa?aqis</i> with round back up alongside	<i>pa:im.</i> chiton.	<i>haši·čī?aλ</i> Now heard about it	<i>hiyiqtop.</i> all kinds of animals.
<i>hininwe?in</i> Came, it is said,	<i>hačatak</i> everybody;	<i>čiči?aλatwe?in</i> his now, it is said, began to be out	<i>čiyop</i> intestines,	<i>?o?i·h?aλatok.</i> now they were after his.
<i>?owi·we?in</i> He was first, it is said,	<i>čisna·kšīλ</i> got to have intestines	<i>pa:im.</i> chiton.	<i>?ah?a·?aλ</i> Thereupon now	<i>hiyiqtop</i> all kinds of animals
<i>hinin?aλ</i> now came,	<i>čī·yi·h?aλ.</i> now were after intestines.	<i>ciqšī?aλ</i> Now spoke	<i>kwatya·t</i> Kwatyat,	<i>čix?alhtim?apqo·so·⁸</i> 'Look out lest you (pl.) out (us) without seeing (what you do).'
<i>po?akwačīλ.</i> All ran off frightened.	<i>?o·cahtaksa</i> And then	<i>čīhačīλ</i> got frightened	<i>čiya·minh?i.</i> the ones who were cutting.	<i>yakšīλ</i> Came out from inside
<i>kwaŋya·t</i> Kwatyat	<i>?oh?iš</i> and	<i>čī·xtipixin.</i> Tiptipihin.	<i>:axskimlčā:aš⁸</i> 'Bald-headed, it turns out to be,	<i>čī·xtipixin</i> Tiptipihin
<i>?a·xaxaxa,</i> ahaha,	<i>wa·?aλwe?in</i> now said, it is said,	<i>čī·win?apaλ.</i> now laughed at (him).	<i>:axskimlčā:aš</i> 'Bald-headed, it turns out to be,	
<i>čī·xtipixin</i> Tiptipihin	<i>?a·xaxaxa¹⁵</i> ahaha,	<i>yō·qwa·qhwe?in</i> he likewise, it is said, was meanwhile	<i>:askiml</i> bald- headed,	<i>wikqa·th?aλ</i> not now thought
<i>qwa·.</i> be so.	<i>?o·sa·haλ</i> Now became for this reason	<i>:askiml</i> bald- headed	<i>?ani</i> that	<i>wikilqa</i> they had not
				<i>čīmšyo·?at¹⁶</i> been bathed in hot water of (them)
<i>čōhčiti?i.</i> the head.				

5. 'KWATYAT'S MOTHER MOVED, IT IS SAID'¹¹³

Kwatyat's mother moved in (her) canoe and arrived at Bluff-standing-big-in-the-water (at that part of Alberni Canal now known as Hell's Gate). And then she was swallowed, together with her canoe, by him who was fond of eating movers, (a sea monster).

Now then Kwatyat found out that his mother had been swallowed, so he went out to pray for power to (rescue) his mother who had been swallowed. Then he made a box for boiling, poured in water, and built a fire, (on which stones)

were heated; then he put out the fire, dropped the stones into the box, and (the water) started to boil. And then Kwatyat jumped into the box, of which the water was as hot as was the inside of Canoe-swallower.¹¹⁴ Once again he got into the boiling-box. (His brother) Tihtipihin¹¹⁵ came near and said, 'Let me straddle your hips!' He stayed inside a little longer this time,¹¹⁶ and came out of the box again. The water was as hot in the box as was the inside of Canoe-swallower. He was finished. Then he made a spear in order to (rescue) his mother who had been swallowed. Now he got ready. He had many mussel-shell knives, which were to be used for cutting up the inside parts (of the monster), when he was to be inside his body; besides these he had a sharp-pointed wooden spear of young fir, so that he might cause it to be stuck in his throat when he was to be swallowed down—a stick such as is used to lay across two canoes.

Now the two brothers paddled off in their canoe. They went to where their mother had been swallowed down. There they arrived and started in to sing, 'Come up out of the water, you who are wont to swallow those that move past in a canoe, who have your intestines curled up behind you! Ha ha, guts! Ha ha, guts!' Both brothers danced as they sang, taking turns in dancing and beating time. (The monster) did not come up out of the water.

When they started in to sing again, the surface of the water was calm, but now bubbles began to come up out of the water and, as they bubbled up, grew bigger and bigger, and the water began to stir upward in waves. They began to circle around (in their canoe), and Kwatyat said, 'Paddle so as to keep it straight!' Now the sea ran in a current, the waves grew bigger and bigger, the water whirled about like a whirlpool. As it turned out, they were moved around, and it was the spirit that was fond of devouring those that moved past in a canoe that caused them to do thus. The sea ran in a current and was now about to open up—(Kwatyat and his brother) were about to be swallowed down. (The monster) came up out of the water with his mouth wide open; they were swallowed now and went right down his throat clean down to his stomach. Then he settled down under the water.

Then (Kwatyat) began to move around; he took his knife and started to cut inside of (the monster), and cut off his heart. Tihtipihin moved around (too), and cut up all the (monster's) insides; it was because of his mother who had been lost that he did this. Whatever was inside of him was all cut to pieces, they cut him all up. Kwatyat heard how he moved around; while he was inside of the (monster), he moved up out of the water, twice he moved up out of the water. Then he drifted ashore on the beach at Long Beach.¹¹⁷

The Chiton¹¹⁸ was the first to get to the beach, with his round back up alongside (the stranded monster) on the beach. All kinds of animals heard about it, and everybody came. Then they began to cut his intestines, which they were bent on getting; the Chiton was the first to get intestines.¹¹⁹ All kinds of animals came to get intestines. Then Kwatyat spoke, 'Look out lest you cut us without seeing what you're doing!' All ran off frightened; those who were cutting were filled with terror. Kwatyat and Tihtipihin came out from inside (the monster). 'Bald-headed, sure enough, is Tihtipihin! Ahahaha!' said (Kwatyat), laughing at (his younger brother). 'Bald-headed, sure enough, is Tihtipihin! Ahahaha!' He was bald-headed too, but he did not know that he was. They became bald-headed for this reason, that they had not bathed their heads in hot water (when training in the cooking-box).

6. KWATYAT AND THE SUNBEAM GIRLS

?oyo?ahwe?in kʷatya:t ?aʎa ha:tha:kʷaʎ. ?ači:časō iaña, wa?ahwe?in kʷatya:t ?o:kʷiʎ?aʎ ?aʎe?i ha:tha:kʷaʎ. wi:kaʎwe?in ?i:qhok ha:tha:kʷaʎ?i yaqok?itq nōwī:qso. ?ayoṛpīʎiʎwe?in kʷatya:t ?a?ato yaqoko:si nōwī:qso. wi:kaʎqo:we?in ?i:qhok ha:tha:kʷaʎ?i. wi?akʎi?ahwe?in ha:tha:kʷaʎ?i. ?o:cin iaña, wa?ah we?in ha:tha:kʷaʎ?i, ʎo:pīn. qī:či?aʎ wawa ha:tha:kʷaʎ?i.

ʎoṛpī:hači?ahwe?in kʷatya:t ?o:sa:haʎ ?ohokqa nōwī:qso. ʎoṛpī:hači?ah kʷatya:t qahʎi?aʎ. ʎoṛpī:haʎ ʎiʎkʎi?ah kʷatya:t ?o:sa:haʎ ha:tha:kʷaʎ?i. ʎoṛa:tači?ah qahʎi?aʎ kʷatya:t. qī:čkīn?ah qahak kʷatya:t. ?ah?a?ahwe?in kaʎi?aʎ kʷatya:t. ha:s:aʎaʎ kaʎiʎ kʷatya:t. na?a?ahwe?in ?ani ha:s:aʎqa kaʎiʎ. qahakʎ?ah na?a ?ani ha:s:aʎqa kaʎiʎ.

7. THE STORY OF HOW KWATYAT WENT OUT FOR A WALK

ya:cpanač kʷatya:t ?ocačiʎ :opraqʷis?i. ?oyo?al?ah ʎi:hačiʎ so:ha: hi:ʎmoʷis. wi:napo?ah kʷatya:t ciqʎiʎ, hači:qʷaqh?i ʎi:ʎi:ha:ta, wa?ah. ?a:naqh?i:či hači:qʷaqh?i ʎi:ʎi:ha:ta, wa?ahʎa. kʷatya:t. ʎi:hači:saʎ so:he?i kamitqʎiʎ kʷatya:t sokʷiʎ hinōsčis?ap. čiyi:či?ah ha:si:k čiya. ?ah?a?ah ?inkʷi:ʎi?ah ?inkʷačiʎok ʎapčasiṛaʎ so:ha?ak?i. nañačmaṛaʎat ?oh?at ?okle?i po:inwaštagimł ha:wi:haʎ?i. po:xpo:xš?ah ha:wi:haʎ?i we?ičopʎi?ahat kʷatya:t we?ičo?ah kʷatya:t. hayimhiči?ah ?ani ʎapčasnakaqa.

ʎawi:či?ah ha:wi:haʎ?i ha?okʎiʎčipraʎ he?i:ščiʎčipraʎ. čawa:kaʎ ciqʎiʎ ha:wi:haʎ?i qʷiyi:ʎitq he?i:ščiʎčipraʎ so:ha:, čo: tatas?aqʎahsiṛin ha?okqath?atokʷe?it ʎopkʎi?i:kqo. tasčogsaṛaʎat po?akʷači?ah ha:wi:haʎ?i. ʎopkʎi?ah kʷatya:t tiqsa?ah. qī:ʎaʎičasiš we?ič, wa?ah kʷatya:t. ?oyo?al?ah ?ani wi:ki:tok ʎapčasokʷi?i. ha?okʷaʎicswa, wa?ah. ?oyo?al?ah ?ani ?o?oqʎahsq so:ha:čkʷi. hayimhiči?ah kʷatya:t qʷiso:si ?oyi ha?okʎiʎqo.

ya:cš?ah wa:ʎiʎi?ah ši:waʎokhčikaʎ. hinasiʎ hi:yaṛh?itq. wi:k ?i:qhok ?o?o:šink qʷis?i:itq ?ani ?o:ʎimutqa so:ha: ?ani hayimhičiʎ qʷisoko:si ya:qcaqimł?itq. ʎa?o:kʷaʎʎa. ya:cpanač kʷatya:t ?iqcači?ahʎa. ʎa?o:naʎ?ahʎa. so:ha:. wi:ko?al?ah wa:ʎi?ah ši:waʎokhčikaʎ.

6. KWATYAT AND THE SUNBEAM GIRLS¹²⁰

Kwatyat caught sight of two girls. 'Whose daughters are you?' said Kwatyat to the two girls. The girls did not tell him who their father was. Many times did Kwatyat ask them who their father was, but they would not tell. (At last) the girls got angry. 'The one whose children we are', said they, 'is Sunbeam.' For a long time the girls said this.

And then Kwatyat began to perspire because of the fact that their father was (Sunbeam).¹²¹ Kwatyat began to perspire and he died. Now Kwatyat was perspiring and he swelled up like an inflated bladder, and it was because of the girls. Now Kwatyat warmed up and died. He was dead for quite a little while, and then he burst, making a loud noise as he burst. He heard that he made a loud noise as he burst. It was while he was dead that he heard how he burst with a noise.

7. THE STORY OF HOW KWATYAT WENT OUT FOR A WALK¹²²

Kwatyat was walking around and went to the sandy shore. He saw spring salmon jumping out of the water close to the beach. Kwatyat stopped and spoke. 'Come closer', he said, 'as you jump up out of the water.' 'Really be a little closer as you jump up out of the water', said Kwatyat again. The spring salmon jumped out and on to the seashore and Kwatyat ran and seized it and took it up the beach. Then he started to cut it up. He finished cutting it, and then he built a fire and his spring salmon was set on the fire. Now somebody watched him, it was the young men whom they call Folk-who-make-people-sleepy. The young men started to blow, making Kwatyat fall asleep. Now Kwatyat fell asleep, he forgot that he had salmon roasting by the fire.

Then the young men came near and began to eat his salmon. They ate up all of it. One of the young men spoke when they had eaten up all of Kwatyat's spring salmon, 'Now! let us rub (salmon crust) between his teeth, so that he may think he has been eating his salmon when he wakes up.' So they rubbed (salmon) in his mouth. And then the young men ran away. Kwatyat awoke and sat up on the beach. 'Evidently I have been a long time sleeping!' said Kwatyat. Then he noticed that there was no more of the salmon which he had roasted. 'I wonder if I have been eating!' he said. He perceived that he had salmon crust between his teeth. Kwatyat did not know what he had done, whether he had eaten or not.

And then he walked off, he started for home with a sorrowful feeling. He arrived where he lived. He did not tell anybody what had happened to him, that he had got a spring salmon but that he failed to remember what happened to his fish which he had cooked. Now another time Kwatyat went again for a walk. He went to the same place and looked for another spring salmon but he did not see any, so he walked home with a sorrowful feeling.

8. RAVEN AND HIS WIFE

qo'isinnit ?oh'is lo'csma·k'i

ločna·kwe'in qo'isinnit ?ochi čimio·q'as ?okla· pa·šhok.
k'in'al'ałqo·we'in qo'isinnit ?o·k'it :a·tošnit. ħačałwe'in čišxo·t'ał
?o·no·ł ħac. ħiyiqwałqo·we'in qo'isinnit ħa·yoxo·p. ħapatš'i'ał
wa·yagsto'ał ħati·tqo· :i·h'mila. čo pa·šhok, wa·?ał, ħati·yas'ałč'i
:a·tošnit. :i·h'mila·qłwe'incō, wa·?ate'ic ?oh'al qo'isinnit, we·?im,
wa·?ał. waha·kał pa·šhok ħiyath'itq :a·tošnit. mač'inł.
la·kš'i'a·qłwe'incok :i·h'mila, wa·?ate'ic čakopokqas, wa·?ał pa·šhok.
?a'a·qiyok'a·qłħač'in, wa·?ał :a·tošnit. ħaya·?akał, wa·?ał pa·šhok.
?a'a·to·č'i, wa·?ałat.

ho'acač'il pa·šhok ?i·qłhok čakopok wa·?at'itq. ho'acač'ilč'i, wa·?ał
lo'csma·k. ?o'yo'ok'a·qłwe'incō q'ixq'iyimti·č na'xnanigso,¹⁷ wa·č'i.
ya·čš'ilł'a· pa·šhok ho'acač'il. ħinas'il ħiyath'itq :a·tošnit, mač'inł.
?o'yo'ok'a·qłwe'incō q'ixq'iyimti·č nananigso. čo, wa·?ał :a·tošnit,
:apa·kwe'in we·?im, wa·?ał. walš'il pa·šhok. :apa·kma, wa·?ał.
ho'acač'ilč'i ħil'h'a·qłwe'incō ħathak'i, we·?im, wa·?ał lo'csma·k'i.
ho'acač'ilł'a· pa·šhok. mač'inł ħiyath'itq :a·tošnit. ħil'h'a·qłwe'incō
ħathak'i, wa·?ał pa·šhok. ho'acač'il pa·šhok ?ocač'il čakopok. ħo·łbi,
wa·ma·, wa·?ał.

?i·naxi·č'il qo'isinnit. ya·čš'il ?ocač'il ħiyath'itq :a·tošnit.
ħi·ts'atinł. k'a·łik, wa·?ał. ħini·csoł ?oca'ap ħila·qłas'i ħil'i·itq
ħathak. ħinas'il ħiy'a·aqł'a·qł'itq :ihak. ħi:ō·ał qo'isinnit. čo,
wa·?ał, ħa·cse'isim q'a·qł'a·qłi·k ýo·q'a· :ihak. čo, wa·?ał :a·tošnit.
:i·hš'i'ał qo'isinnit, q'ixq'iyimti·č na·xnanigso·, ?ah'a· wa·?a·qłe'ic,
wa·?ał. čo, wa·?ał. :i·hš'i'ał ýo·q'a·. ħi:ō·ł :a·tošnit.
?o·c'ō·ħaħsaqł'i, wa·?ał qo'isinnit, k'icinkh'im :ihak, wa·?ał
qo'isinnit. :i·hš'il :a·tošnit. ?e·?imš'ipsa k'icinkš'il yacš'i'ał qo'isinnit.
ħi:a·?ato :a·tošnit qahš'il. qa·q qa·q qa·q, wa·?ał qo'isinnit. čitakał
?ani qahš'ilqa ?ani ħa'ok'a'a·qł.

mat'a·?atał ?ocač'i'ał q'wi·i·?as'itq qahš'il'i. qa·q qa·q qa·q,
wawa·qłč'ikał. ławi·č'il ħi'i·s'itq. ħa'okš'il ?owi·?akap qasi·
ħa'okš'ilč'ip ħačaqstim. ħawi·ł ħa'ok walš'il we'ičoł. takok wiktaqš'il
łopkš'il. qahš'il ?o·sa·ħał ħačaqstim ya:i·sč'il'itq ħa'okš'il. naš'kaqstoł
qo'isinnit. mi·łcōbat qahak. takš'i'i ħano·k'a·ħitqacłka, wa·?ałat
?oh'al qoq'a·s'i. ?i·qłhok'ał lo'csmimti·?i pa·šhok q'isok'itq čakop.

8. RAVEN AND HIS WIFE¹²³

Raven had a wife, being married to Squirrel-daughter, and she was named Light-minded. Raven was always longing for Deer, (as) he was fat and he was dark-faced because he was fat. Raven used to say all kinds of things to him to make him lose his senses. He thought it over and said to himself that he would go and ask him to come out to weep in a secret place.¹²⁴ 'Now, Light-minded', said he, 'go and ask Deer. You shall say to him, "You must come out to weep in a secret place, this is what Raven says to you",' said he. Light-minded went on her errand to where Deer was living. She entered the house. 'He says you will please come out and weep in a secret place, this is what my husband says to you', said Light-minded. 'And for what reason, pray, are we to weep?' said Deer. 'I do not know', said Light-minded. 'Go and ask him', he said to her.

So Light-minded returned and told her husband what had been said to her. 'Go and return to him', said he to his wife. 'Go and tell him, "He says that you are to weep for the time when (our) grandfathers used to be".' Again Light-minded went off, returning, and she arrived at Deer's dwelling place. She entered. 'He says that you are to weep for the time when (our) grandfathers used to be.' 'Very well', said Deer. ' "He is willing", thus shall you say to him', said he. Light-minded went home and said, 'He is willing.' 'Go and return to him. "He says that it is there at the bluff that you are to (weep)"', thus shall you say to him', said he to his wife. Once more Light-minded returned and entered Deer's dwelling-place. 'He says that it is there at the bluff that you are to (weep)', said Light-minded. Light-minded returned to her husband. 'He says, "Very well!"' said she.

Raven got ready. He went to where Deer was living. He came to the door. 'Come on!' he said, and he took him along to the woods where there was a bluff. They came to the rocky point where they were to cry. Raven sat down. 'Now!' he said, 'you shall watch me to see in what manner you too shall be crying.' 'Very well', said Deer. And Raven began to cry, "'Oh the time when our grandfathers used to be!" this you shall say', said he. 'Very well' said (Deer), and he too began to cry. Deer sat down. 'Sit at the very edge of the bluff', said Raven, 'and have your eyes closed while you cry', said Raven. Deer began to cry. Just as soon as he closed his eyes, Raven pushed him with his foot, and down dropped Deer and was killed. 'Kak, kak, kak', said Raven. He was proud because (Deer) had died and because he would have much to eat.

And then he flew down to where the one who was dead had dropped on the ground. 'Kak, kak, kak', said he as he flew along. He came near to where he lay on the ground. He began to eat, starting with his eyes, and he ate the fat of his abdomen. He finished eating, went home, and went to sleep. At once he failed to wake up. He died because of the abdominal fat which he had eaten. It hardened into a solid lump inside of Raven. One and the other were equally dead. 'Serves you right! I guess you've been too greedy', was said to him by the people. Light-minded, his wife, told about what her husband had done.

9. RAVEN AND SNIPE

ha:in?at qo'išinnit ?oh?at wasni·pmit ni·bi·sitar?at. waq'o·?aλ qo'išinnit mačino?aλ hiyath?itq wasni·pmit. hi·l̥aqil?i yi·, wa·?aλat. tiqpi?aλ qo'išinnit. ?ah?a·?aλ čočoghtano?aλ wasni·pmit. čok·iλ :iši·?at?i ?ok·iqh lo·:a. hawi·λ čok·iλ :iši·?at?i. ?ah?a·?aλ sok·i?aλ kačimtok?i moksýi. ná·csa·λ qo'išinnit q·a·?ap?itq. ?ah?a·?aλ naλkahsi?aλ wasni·pmit lo·:a·k?i. ?ah?a·?aλ čickš?aλ :iši·?at?i. po·wahsol?aλat nixtin coma·no?aλ lo·:a·k?i wasni·pmit. ni·si·paλ ni·šyakok?i siqaciλ nixtin?i. ?e?i·šmihsaλ ha?okš?aλ qo'išinnit. ka·?aλe· ha·bi·q̄aλah, wa·?aλ qo'išinnit. čo· hinaho·paλso, wa·?aλ wasni·pmit. hina·ho·λ. ha?okš?aλ nixtin qo'išinnit čitaλaλ ?ani ha?okš?aλ. wikahsi?aλok·wah ka·?aλe· he?i·sč?aλah, wa·?aλ qo'išinnit. λa·o·yila· nixtin wasni·pmit. ha?okš?aλ. ?e·?e·?išaλqo·we?in he?i·sč?aλ ?ay·sč?aλ qo'išinnit. wika·tok ná·mot.

walš?aλ hine·?i?aλ hiyath?itq. ciqš?aλ ?o·k·iλ lo·csma·k?i. ha?ok·i?a·q̄aλ ha:in wasni·pmit, wa·?aλ. ni·bi·sitar?a·q̄aλ yō·q·a· ha:inč, wa·?aλ lo·csma·k?i qo'išinnit. waha·k pa·šhak ha:in ?o·k·iλ wasni·pmit. ho·acač?aλ pa·šhak hiyath?itq. :i·qho·k·aλ čakopok?i. ?a·qi·sitar?at has wa·?atah, wa·?aλ pa·šhak. ni·bi·sitar?ate?ic wa·ha·k q·a·. ha·?a, wa·?aλ lo·csma·k?i. waq'o· wasni·pmit mačnλ hiyath?itq qo'išinnit. hi·l̥aqil?i yi·, wa·?aλat tiqpi?aλ wasni·pmit. čo·, wa·?aλ qo'išinnit ?o·k·iλ lo·csma·k?i. ča·akqo· ka·?aλik wa·?aλ. sok·i?aλ lo·:a·k?i pa·šhak hini·?aλ čakopok. čočoghtano?aλ čok·iλ :iši·?at?i qo'išinnit. niλil wasni·pmit ná·csa q·a·?ap?itq qo'išinnit ?ani nō·ti·ilaλq q·a·?ap?itq. hawi·?aλ čočoghta sok·i?aλ moksýa·k?i qo'išinnit. naλkahsi?aλ lo·:a·k?i čickš?aλ :iši·?at?i. qačx qačx, wa·we·?in qo'išinnit kaš?at :iši·. toxtomil yaya·čap ?o·soqta. hini·?as wasni·pmit xi·win?ap q·is?i·tq ?ani nō·ti·ila·nitq q·isil?itq. wiktaqsapāt ha?ok xi·win?apālat ?oh?at qoq·a·s?i nō·nō·ti·ilaλik wiktaqš?aλ ha?oksap ya·q·iλ?itq ha:in. xi·win?apālat ?oh?at wasni·pmit. lakš?i, wa·?aλat, hano·k·a·hitqačka, wa·?aλat. yimha·?aλ pa·šhak ?ani ?o·soqtak čakop.

10. THE TRANSFORMER

mamo·kwe?in lo·csme?i ?ok·i·twe?in ýaka·l. ?ah?a·?aλwe?in naqmi·hač?aλ lo·csme?i. ka·?ak čayi·, wa·?aλ lo·csme?i ?o·k·iλ ha·bi·laλ?isok?i. wika·h, wa·?aλwe?in ?okta·we?in ha·bi·laλ?is?i ?okta· ná·l?itiya.¹⁸ ka·?ak čayi·, wa·?aλ lo·csme?i ?o·k·iλ ná·l?itiya. wika·h, wa·?aλwe?in ná·l?itiya. wika·h ?o·k·i·lah č?i·hati. ka·k čayi·,

9. RAVEN AND SNIPE¹²⁵

Raven was called to a feast by Water Snipe, he was invited to eat salmon eggs. Raven went to the feast and entered the dwelling place of Snipe. 'Sit down over there in the rear of the house', he was told. Raven sat down. And then Snipe washed his feet and he washed his ankle in the tray. He finished washing his ankle. And then he took his smooth stone. Raven was watching what he was doing. And then Snipe thrust his foot into his tray and struck his ankle. Salmon eggs ran out and Snipe's tray filled up. He set his pot¹²⁶ on the fire and the salmon eggs got cooked. Raven wanted to hurry and eat. 'Give me some! I am hungry', said Raven. 'Now, one of you go and put some down in front of him!' said Snipe, and food was put in front of him. Raven began to eat the salmon eggs, and he was cheerful because he had begun to eat. 'I have no more now in my tray. Give me more. I have eaten it all up', said Raven. Snipe gave him more salmon eggs, so he ate again. Every time he ate it all up in a hurry. Raven had much to eat. He had nothing left over.

He went home and entered his dwelling place. He spoke to his wife. 'I am going to make a return and call Snipe to a feast', he said. 'I am going to invite him too to a feast of salmon eggs. Go and invite him', said Raven to his wife. So Light-minded went and called Snipe to a feast. She returned to where they lived and told her husband. "'With what am I to be feasted?" said he to me', said Light-minded. "'You are to be feasted with salmon eggs", didn't you tell him that?' 'Yes', said his wife.

Snipe went to the feast and he entered the house of Raven. 'Sit down yonder in the rear of the house', was said to him, and Snipe sat down. 'Now', said Raven to his wife, 'give me some water', said he. So Light-minded took her tray and gave it to her husband. Raven washed his feet and he washed his ankle. Snipe was lying down on his back and watching what Raven was doing, how he was imitating what he himself had done. He finished washing his feet. Raven took his stone and, thrusting his feet into his tray, he struck his ankle. 'Kah, kah', cried Raven, for he had burst (the skin of) his ankle. He kept jumping around in the house, feeling very sore, for he had hurt himself. Snipe went out of the house and he laughed at him for the way that he had acted in imitating what he himself had done. He was never given anything to eat. (Raven) was laughed at by the people. He was in the habit of doing as others did but he never fed the one whom he called to a feast. He was laughed at by Snipe. 'Serves you right!' they said to him. 'I guess you have been too greedy!' they said to him. Light-minded was ashamed because her husband was hurt.

10. THE TRANSFORMER¹²⁷

The woman was working, she was making canoe mats. And then she got thirsty. 'Bring me some water!' said the woman to her little boy. 'No!' said he; the little boy was named Mahlitiya. 'Bring me some water!' said the woman to Mahlitiya. 'No!' said Mahlitiya, 'no! I am making an arrow.' 'Bring me some water!' said she again, 'else I shall turn into a bluejay.' 'Go on! turn into a bluejay', said Mahlitiya. 'Hwish!' said the woman, mother of Mahlitiya;

wa·ʔaλweʔinλa·, xʷa·šxʷi·pšilxo·sah.¹⁹ xʷa·šxʷi·pšilxi, wa·ʔaλweʔin
 ḥa·lʔitiya. xʷe·š, wa·ʔaλweʔin lo·csmeʔi ʔomʔi·qsak ḥa·lʔitiya
 xʷa·šxʷi·pšilʔaλweʔin lo·csmeʔi. matšilʔaλ lo·csmeʔi ḥini·ʔasʔaλ. xʷe·š
 xʷe·š, wa·ʔaλweʔin xʷa·šxʷi·pšilʔaλ. mata·siʔaλ ʔoʔi·yasʔaλ λaqa:asʔi.
 takmisanʔoʔaλ ʔarqi·noʔaλ λaqa:asʔi.

!i·ḥšilʔaλweʔin na·nxʷinaniš ʔoʔo·yokšilʔaλ ʔomʔi·qsakʔi. !i·ḥšilʔaλ
 wawa·ʔaλweʔin !ihak ʔani ḥaḥa·pālʔa·qλokqa čičḥo· !ihak
 na·nxʷinaniš. pawalšilʔaλweʔin ʔomʔi·qsakilʔi. ʔi·naxi·čilʔaλweʔin
 na·nxʷinaniš čilʔḥoqʷi·lʔa·qλqa. ʔahʔa·ʔaλweʔin ya·cšilʔaλ
 kʷi·kʷistopsapāl ḥawi·wilasʔapāl qʷiqʷištop. ḥašilʔaλweʔin
 ma·tma·sʔi ʔani ḥintšilʔaλ kʷi·kʷistopsap. wa·ʔaλweʔin maʔasʔi ʔani
 qaḥsa·pʔa·qλqa ḥintšilʔaλ kʷi·kʷistopsap. ʔahʔa·ʔaλweʔin qoḥe·ʔitq
 maʔasʔo·kʷi·lʔaλ qʷi·ḥwalʔa·qλʔitq qaḥsa·p ʔoyi ḥačoʔalʔi·kqo· ʔoyoʔalʔ
 kʷi·kʷistopsapʔi.

ʔokʷi·lʔaλweʔin čilʔo·l !aio· ḥiḃa·ʔaqḥʔaλweʔin ḥitiniʔeʔi.
 kaλḥšilʔaλweʔin kʷi·kʷistopsapʔi λawi·čilʔaλweʔin !aio·ḥit ʔohʔaλat
 kʷi·kʷistopsapʔi. ʔaqiči·ṭhak, wa·ʔaλat. ʔokʷi·lah čilʔo·l, wa·ʔaλweʔin
 !aio·ḥit. ḥisšilʔa·qλah ḥačoʔalʔi·kqo·s kʷi·kʷistopsapčā, wa·ʔaλweʔin
 !aio·ḥit. ka·ʔa ḥaḥa·ḥičšʔa·ḥ qʷa·ʔaki·k. λoṭokʷeʔic čilʔo·l. ča
 waha·kcačilʔi, wa·ʔaλweʔin kʷi·kʷistopsapʔi. saʔoʔaλweʔin qoʔasʔi.
 λoṭokʷeʔic siṭa·tqo·k, wa·ʔaλweʔin kʷi·kʷistopsapʔi. matšilʔaλi,
 wa·ʔaλweʔin kʷi·kʷistopsapʔi. wiyaqḥʔim siṭa·l, wa·ʔaλatweʔin !aio·ḥit
 ʔohʔaλat kʷi·kʷistopsapʔi. kʷisto·pšilʔaλ !aio·čilʔaλ. ye·lʔaλweʔin
 ya·cšilʔaλ sa·ʔokšilʔaλ.

ya·cšilʔaλweʔin kʷi·kʷistopsapʔi ʔoḥa·ḥšilʔaλ λaʔo· maʔas.
 ḥačoʔalʔaλweʔin kʷi·kʷistopsapʔi ʔoyoʔalʔaλ !a·tošḥit ḥiḃa·ʔaqḥ
 ḥitiniʔeʔi kʷi·λkʷi·yaqa !a·tošḥit ʔokʷi·l !akýak. λawi·čilʔaλweʔin
 kʷi·kʷistopsapʔi. ʔa·qiči·ṭhak, wa·ʔaλ ʔohʔaλ ʔo·yoqʷaλat !a·tošḥit
 ʔohʔaλat kʷi·kʷistopsapʔi. ʔokʷi·lah !akýak ʔo·ʔatomah ḥi·naqsimyišča
 čoxšilʔa·qλqas qaḥsa·p. ya·ṭwe·ʔin ʔoʔokʷinkāλ kʷi·kʷistopsapʔi.
 ka·ʔa ḥašsa·pīs λoṭokʷeʔic, wa·ʔaλweʔin kʷi·kʷistopsapʔi. wa·ʔaλweʔin
 kʷi·kʷistopsapʔi, qaḥsa·pim ʔo·yoqʷa kʷi·kʷistopsapʔi, ʔo·kʷilʔaλ wa·
 !a·tošḥit. ya·ṭwe·ʔin ʔohʔaλ kʷi·kʷistopsapʔi. ka·ʔa ḥaḥa·ḥičšʔa·ḥ
 λoṭokʷeʔic !akýak. sokʷiʔaλweʔin !akýakʔi. ḥilʔatqo·kš ʔahko· pāpi·,
 wa·ʔaλatweʔin !a·tošḥit ʔohʔaλat kʷi·kʷistopsapʔi. čiskšilʔi,
 wa·ʔaλatweʔin !a·tošḥit ʔohʔaλat kʷi·kʷistopsapʔi. čiskšilʔaλweʔin
 !a·tošḥit. čiskšilʔi pāpi·coʔateʔic. čiskšilʔaλweʔin !a·tošḥit.
 ya·ṭwe·ʔin pāpi·čilʔaλat !akýakokʷiʔi. saʔoʔi, wa·ʔaλat !a·tošḥit
 saʔoʔaλweʔin !a·tošḥit. la·scipakλinoṭat kʷickʷi·ʔak. wiyaqḥʔim
 ʔokla· !a·toš. ye·ṭweʔin to·xto·xʷa ḥila·qḥilʔaλ !a·toššilʔaλ.

she had become a bluejay. Off flew the woman, out of the house. 'Hwish, hwish!' she said, for she had become a bluejay. She lit on a tree, she went all the way up to the top of the tree.

Nanihwinanish¹²⁸ burst into tears, he cried on account of his mother. He cried and, crying, he said that all over the world their nature would turn into something else as a sacrifice,¹²⁹ so was Nanihwinanish crying, for he had lost his mother. Nanihwinanish made himself ready to exact sacrifices. And then he walked off and everywhere he transformed people. He was about to cause all sorts of people to cease to be what they had been. The tribes heard about how he was coming to transform everybody. The people said that they would kill him who was said to be coming to transform them all. So all the people, as many as there were, were making something which they would use for killing him when they were to see the Transformer.

Now Beaver was making a bone war-club; he was engaged on it there on the rocks close by the water. There appeared the Transformer; Beaver was approached by the Transformer. 'What are you making?' he was asked. 'It is a war-club that I am making', said Beaver. 'Hand it to me, so I may take a look and see what this thing of yours is like. You have a fine war-club. See here! turn around!' said the Transformer. The man dropped on all fours on the rocks. 'What you have is good for a tail for you', said the Transformer. 'Now move!' said the Transformer. 'For good and all shall you be provided with a tail', was Beaver told by the Transformer. He became another being, he became a beaver. Yonder he was, he went walking on all fours.

The Transformer walked on, looking for other tribes. He saw Deer there on the rocky beach, grinding something to a sharp point; he was making a mussel-shell knife. The Transformer came near. 'What are you making?' said he; it was Deer who was addressed by the Transformer. 'I am making a knife, I am making it for the one called Moving-about-along-the-beach-in-a-canoe,¹³⁰ for I am going to stab him and kill him.' There he was, talking to the Transformer himself. 'Hand it over! Let me see it! It's a good thing that you have', said the Transformer. And the Transformer said, 'You shall kill the Transformer', said he to Deer. And there he was himself, the Transformer. 'Hand it to me, so I may examine it. That's a good knife you have.' And then he took his knife. 'This would do better for your ears here', said the Transformer to Deer. 'Shake your head!' said he to Deer, and Deer shook his head. 'Shake your head! This is better fit for your ears', and Deer shook his head. There he was, with what had been his knife turned into his ears. 'Stand on all fours on the rocks!' said he to Deer, and Deer dropped on his fours. He was rubbed over his hams with the mussel-shell dust that had come off in grinding. 'You shall always be named Deer', (said the Transformer). Yonder he was, jumping away into the woods. He had turned into a deer.

ya·cšī? ałła· kʷi·kʷistopsapʷi ʷoyo? ał? ałwe? in łaʷo· qo·ʷas
kʷi·łkʷi·yaqa ʷokʷi·ł čaxʷak ʷohʷinʷap łaʷmapʷi ʷo·ʷatop
kʷi·kʷistopsapʷi. łaʷwi·čī? ałwe? in kʷi·kʷistopsapʷi. ʷa·qičī·łhak,
wa·ʷał kʷi·kʷistopsapʷi. ʷo·ʷatomah kʷi·kʷistopsapčā čaxšīłʷa·qłqas
ʷo·łwáł qahsa·p. ka·ʷa qʷa·ʷaki·k, wa·ʷałwe? in kʷi·kʷistopsapʷi.
hini·ʷałatwe? in sokʷi? ałwe? in kʷi·kʷistopsapʷi čaxʷakʷi. siłaco·ʷate? ic,
wa·ʷał kʷi·kʷistopsapʷi, wiyaqłhʷim ʷokta· wa·xni· ye·ł? ałwe? in
kamitqok hita·qłi? ał.

kʷiscačī? ał ya·cšīł kʷi·kʷistopsapʷi. náčo? ał? ałła· ʷoyo? ał? ał
ʷokʷi·łqa čaxʷak. ciqšī? ałwe? in kʷi·kʷistopsapʷi. ʷaqičī·łhak,
wa·ʷałwe? in kʷi·kʷistopsapʷi. ciqšī? ałwe? in qo·ʷasʷi, ʷokʷi·łah čaxʷak
ʷo·ʷatomah kʷi·kʷistopsapčā qahsa·pʷa·qłqas čaxšīł. ka·ʷa,
wa·ʷałwe? in kʷi·kʷistopsapʷi, łałokʷe? ic mitxšī? i. mitxšī? ałwe? in
qo·ʷasʷi saʷo·ʷałwe? in qo·ʷasʷi. hiłco·ʷate? ic ʷahko· siłaco·ʷate? ic
wiyaqłhʷim siłat, wa·ʷałwe? in kʷi·kʷistopsapʷi, wiyaqłhʷim łaʷisim.
ye·ł? ałwe? in ya·cšī? ał łaʷisimčī? ał.

ya·cšī? ałwe? in kʷi·kʷistopsapʷi kʷiscačī? ał ʷocačī? ał łaʷo· maʷas.
náčo? ał? ałwe? in kʷi·kʷistopsapʷi ʷoyo? ał? ał qo·ʷasʷi łaʷo·.
ʷa·qičī·łhak, wa·ʷał kʷi·kʷistopsapʷi. ʷo·ʷatomah kʷi·kʷistopsapčā
qahsa·pʷa·qłqas. ʷokʷi·łwe? in níkʷak. níkšīłʷa·qłqas kʷi·kʷistopsapčā
qahsa·p. ka·ʷa, wa·ʷałwe? in kʷi·kʷistopsapʷi, łałokʷe? ic ła·kapoʷi,
wa·ʷałwe? in kʷi·kʷistopsapʷi. ła·kapoʷałwe? in qo·ʷasʷi. hiłco·ʷate? ic
ʷah čałčaco·ʷate? ic, wa·ʷałwe? in kʷi·kʷistopsapʷi. sa·čī? i, wa·ʷał
kʷi·kʷistopsapʷi ʷohʷał wa·. wiyaqłhʷim ʷokta· kayo·mín. ye·ł? ałwe? in
sa·čī? ał kayo·mínčī? ał kʷisto·pšī? ał.

ʷahʷa·ʷałwe? in ya·cšī? ał kʷi·kʷistopsapʷi. náčo? ał? ał ʷoyo? ał? ał
łaʷo·łā· qo·ʷas. łaʷwi·čī? ałwe? in kʷi·kʷistopsapʷi. ʷa·qičī·łhak,
wa·ʷał. ʷokʷi·łah, wa·ʷał, níkʷak qahsa·pʷa·qłqas kʷi·kʷistopsapčā.
ka·ʷa łałokʷe? ic na·łkapoʷi, wa·ʷał kʷi·kʷistopsapʷi.
na·łkapoʷałwe? in qo·ʷasʷi. hiłʷałi ʷahko·. níkʷaksa·páłatokwe? in.
yačō·ʷi. yačō·ʷałwe? in qo·ʷasʷi. wiyaqłhʷim čixʷatín ʷokta·.
matšī? ałwe? in čixʷatínčī? ał.

kʷiscačī? ałwe? in kʷi·kʷistopsapʷi ya·cšī? ał ʷoyo? ał? ałwe? in qo·ʷas.
ʷa·qičī·łhak, wa·ʷałwe? in kʷi·kʷistopsapʷi. ʷokʷi·łah čaxʷak
čaxšīłʷa·qłqas kʷi·kʷistopsapčā náčo? ał? i·kqo·s. wa·ʷałwe? in
kʷi·kʷistopsapʷi, ʷa·na·łim sołwa qahsa·páł kʷi·kʷistopsapʷi.
ya·łwe·ʷin ʷoh kʷi·kʷistopsapʷi. ka·ʷa, wa·ʷałwe? in kʷi·kʷistopsapʷi,
łałokʷe? ic čaxʷak, wa·ʷał. sokʷi? ał kʷi·kʷistopsapʷi. saʷo·ʷi,
wa·ʷałwe? in kʷi·kʷistopsapʷi. saʷo·ʷałwe? in qo·ʷasʷi. łałʷałma
siłatqo·k, wa·ʷał kʷi·kʷistopsapʷi. ciqšī? ał kʷi·kʷistopsapʷi,

The Transformer went on again and he saw another person grinding something to a sharp point. He was making a spear out of yew wood, intending it for the Transformer. The Transformer came near. 'What are you making?' said the Transformer. 'I am making something for the Transformer they speak of, and I am going to spear him, using it to kill him.' 'Give it to me, (so I may see) what this thing of yours is like', said the Transformer. It was given to him and the Transformer took his spear. 'It would do better for your tail', said the Transformer. 'You shall always be named Land Otter.'¹³¹ And off yonder he ran into the woods.

Then the Transformer went off to another place. Again he looked and saw one making a spear. The Transformer spoke and said, 'What are you making?' The man spoke. 'I am making a spear. I am making it for the Transformer they tell about, so I may kill him by spearing.' 'Give it to me', said the Transformer. 'It's a good thing that you have. Turn around!' And the man turned around and dropped on all fours on the rocks. 'This would do better here, it would do better for your tail. You shall always have a tail', said the Transformer, 'you shall always be a Raccoon.' And there he was, walking away; he had become a raccoon.

The Transformer went on and came elsewhere, he arrived at another village. The Transformer looked and saw another man. 'What are you making?' said the Transformer. 'I am making something for the Transformer they tell about, so that I may kill him.' He was making claws. 'With these claws I shall scratch the Transformer they tell about and kill him.' 'Hand them over!' said the Transformer. 'That's a good thing you have. Put up your hands', said he, and the man put up his hands. 'This suits you better here, it would do better for your finger-nails',¹³² said the Transformer. 'Walk along on all fours!' said he; it was the Transformer who spoke. 'You shall always be named Panther.' And yonder he was, walking on all fours. He had become a panther, he had turned into something different.

And then the Transformer went on. He looked and saw yet another man. The Transformer approached and said, 'What are you making?' 'I am making claws,' he said, 'so I may kill the Transformer they speak of.' 'Give them to me! It's a good thing you have. Lift up your foot!' said the Transformer, and the man lifted up his foot. 'Have it here!' and they were transformed into his claws. 'Stand on the rocks!' and the man stood on the rocks. 'You shall always be called Eagle.' And off he flew, he had turned into an eagle.

The Transformer went to another place. He went on and saw a man. 'What are you doing?' said the Transformer. 'I am making a spear, so I may spear the Transformer they speak of when I see him.' The Transformer said, 'And you shall really kill the Transformer', and there was the Transformer himself. 'Give it to me', said he; 'it's a good spear that you have', and the Transformer took it. 'Get down on all fours on the rocks', said he, and the man dropped on his fours. 'It is good for a tail for you', said the Transformer. He spoke and said, 'You shall always be provided with a tail.' There he was, come to have a tail. 'You shall be a wolf for all time', and there he was, going away on all fours into the woods. He had become a different being.

wiyaq^him si^la·t, wa·?a^l. ye·twe[?]in si^li·č[?]at. wiyaq^him q[?]ayačⁱ·k.
ye·twe[?]in sa·č[?]i[?]a^l hi^la·q^hi[?]a^l k[?]isto·p^hi[?]a^l.

k[?]iscačⁱ?a^lla· ya·c^hi^l k[?]i·k[?]istopsap[?]i. náč[?]o[?]a^l?a^lla· ?oyo[?]a^l?a^lla·
la[?]o· qo·?as. ?aqičⁱ·t^hak, wa·?a^l k[?]i·k[?]istopsap[?]i. ?ok[?]i·la^h čax[?]ak,
wa·?a^lwe[?]in qo·?as[?]i. ka·?a q[?]a·?aki·k, wa·?a^l k[?]i·k[?]istopsap[?]i.
lo[?]tma· si^la·tqo·k, wa·?a^l k[?]i·k[?]istopsap[?]i, wiyaq^him si^la·t.
ya·c^hi^l?a^lwe[?]in ča·stimc^hi[?]a^l hi^la·q^hi[?]a^l.

11. RED-HEADED WOODPECKER AND THE THUNDERBIRDS

ło·xibičⁱł ?iš ti·čkin^hił^hił^hił^h

no·ias[?]we[?]in ti·čkin^hił^hił^hił^h. ?ocačⁱł t^ha·qo·?a hi[?]yath[?]ił[?] čih[?]ma^hił[?]
hi[?]staq^hił[?] ho·čog^his. ha·:in[?]we[?]in čih[?]ma^hił[?] no·ias[?]i. ka[?]ł^hsa·p[?]ał
ło·csma·k ło·xibičⁱł qawaš[?]sacok[?]i. ?o·ca^hłaksa qa·wašⁱ·ł[?]ił[?]
:a·wi·p[?]i·k[?]as. qawi qawi qawi qawi qawi, wa·?a^lwe[?]in comi[?]nł
qawaš[?]sac[?]i. ná·csa·ł[?]we[?]in no·ias[?]i. ?o·ca^hłaksa ?a·tq^hił[?] ti·čkin^hił[?]
ta·yi·?i ?o·k[?]ił[?] ło·csme[?]i. hi[?]ł[?]p[?]i:at[?]we[?]in hi·ł[?]i·tq qawašⁱ
ta·ta·q^hił[?]ił[?]we[?]in.

ha[?]ł[?]a·ta[?]ł[?]we[?]in ?in[?]xi·č[?]ił[?]we[?]in no·t^ha^hi·č[?]ił[?]we[?]in hiš[?]im[?]yawi[?]ałok
qo·?asok[?]i ti·čkin^hił^hił^hił^h. ?o·wi^hłisok[?]we[?]in no·t^hsi·?ak[?]i čims[?]łi·t.
?a^h?a·?ał :a·nos[?]łił[?] ýo·q[?]a·?ał ?o·i^hłis yaq[?]a[?]p[?]ił[?] k[?]ičⁱł[?] čax[?]ił[?].
ýo·q[?]a·?ał[?]we[?]in čih[?]ma^hił[?] ?ona·kał ya·q[?]a[?]p[?]ak[?]ił[?] k[?]ičⁱł[?]. ?ohok ýo·q[?]a·
łamo·k[?]łił[?] ?oh[?]ałok no·t^hsi· k[?]atya·t. hawił[?]čaq^hił[?]we[?]in no·t^ha^hi·č[?]ił[?].

?owi·we[?]in no·t^hił[?] ti·čkin^hštaqim[?]ł no·t^hi[?]ał nášok[?]i čims[?]łi·t.
mił[?]ił[?]ał[?]we[?]in no·t^hi[?]ał[?]ił[?] ka·csa·p[?]ał čih[?]sa·p[?]ał ti·čkin^hił[?] ča[?]łi·č[?]i[?]at
no·t^hyak[?]i. q[?]ačⁱł[?]we[?]in ná·csa·łamo·k[?]łił[?] hacq[?]al[?]i. čax[?]ił[?] ca·na·qłok
no·t^hyak[?]i. ýo·q[?]a·?ałok no·t^hsi·?ak[?]i čih[?]ma^hił[?] no·t^hi[?]ał k[?]atya·t
?ayisa·aqł[?]i. ?o·ca^hłaksa wa· k[?]ił[?]ił[?] no·t^hyakok[?]i, ?e·xnoč[?]ił[?]is
?e·xnoč[?]ił[?]is.²⁰ ?ano·č[?]ił[?]is no·t^hyak[?]i. ti[?]a·?ak :a·nos[?]łił[?] k[?]ičⁱł[?]i.

ýo·q[?]a· ho[?]a·s no·t^hił[?] čims[?]łi·t k[?]ił[?]ił[?]ał[?] k[?]atya·t, ?e·xwač[?]ił[?]²¹
?e·xwač[?]ił[?], wa·?ał[?]la·. ?i·wač[?]ił[?] no·t^hyak[?]i. ča[?]łbaqłokł[?]a· łamo·k[?]łił[?].
mo·p[?]it[?]we[?]in no·t^hił[?] hi·šcoubat. wił[?]taq^hił[?]ok ti[?]a· łamo·k[?]łił[?]. hi[?]te[?]ił[?]
ti·čkin^hštaqim[?]ł hawi·?ał[?]we[?]in.

?o·ca^hłaksa wi·:aqstoł toto·tš. ?o·ca^hłaksa ka·csa·p čih[?]sa·p.
hayim[?]łičⁱ?ał čih[?]ma^hił[?] ło·csma·k ?ani łoč[?]h[?]ił[?]ałat hi·ni·č[?]i[?]ał[?]we[?]in
matš[?]ił[?] wałč[?]ił[?]. wi·kałš[?]ił[?] ło·csma·k ło·xibičⁱł. sok[?]ił[?] qo·łok[?]i k[?]atya·t.
?o·ca^hłaksa łapatš[?]ił[?]. čo· ná·čokš[?]i[?]a·qł[?]ic ło·csma·k[?]ił[?]qas. ?o·cačⁱł[?]
no·ias[?]ił[?]i waha·k k[?]atya·t. t^ha·yi[?]im[?]ha·, wa·?at[?]we[?]in. t^ha·yi·č[?]ił[?]

Again the Transformer went off to another place. Again he looked and saw another man. 'What are you doing?' said the Transformer. 'I am making a spear', said the man. 'Let me see what this thing of yours is like', said the Transformer. 'It is good for a tail for you', said he. 'You shall always have a tail.' And he went away, having turned into a mink, into the woods.

11. RED-HEADED WOODPECKER AND THE THUNDERBIRDS¹³³

The Thunderbirds were going to play the hoop game and went to Maakoa, where Woodpecker lived. They came from Hochoktlis. Woodpecker invited those who were to play the hoop game to a feast. Woodpecker's wife took out her salmonberry dish. And then Awipikwas¹³⁴ prepared salmonberries. 'Kawi kawi kawi kawi kawi', said she, and the berry dish filled up. The hoop-players were looking at her. And then the oldest Thunderbird¹³⁵ fell in love with the woman. She passed him where he was eating salmonberries, and he squeezed her ankle.

After eating, they got ready; the Thunderbirds got ready to start the hoop game and their men gathered together. Black Bear, who was their hoop-thrower, was their first man to play. And Crane too was of those first on the level ground, he who was the best marksman in spearing. And also Woodpecker had his man who was best of all in marksmanship. And he had Kingfisher (for spearing), and his hoop-thrower was Kwatyat. They were finished taking their places and got ready for the hoop game.

The Thunder people were the first to throw the hoop; it was Black Bear, the strong one, who threw the hoop. And at the same time that he threw the hoop, the Thunderbirds made hail and made lightning, (so that) the hoop was lost to sight.¹³⁶ The only one who could see it was Kingfisher, the sharp-eyed one. He speared, and his spear-point came off and stuck in the hoop. Then it was the turn of Woodpecker's hoop-thrower; Kwatyat, the one of many tricks, set the hoop going. And then he said, blowing into his hoop to give it power, 'Get small, get small!' and the hoop became small at once. Crane, the marksman, missed his aim.

Black Bear in his turn set the hoop going again, and Kwatyat again blew magic into it. 'Grow big, grow big', said he, and the hoop got big. Again Kingfisher's spear remained stuck in it. Four times they rolled the hoop on each side. Kingfisher's spear never missed. The Thunderbird people were beaten. They finished.

And then Tototsh¹³⁷ was angry and he made a great hail and lightning. Woodpecker did not know that his wife was being taken away; (Thunder) took her along with him as he flew back to his home. Woodpecker could not find his wife. He took his slave, Kwatyat, and they deliberated. 'Now! you will look for my wife, whom I have lost.' He went to the ones who had come to play the hoop game, Kwatyat went to them. 'I want you to be green salmonberry

*kʷatya·t. ʔaʔaʔi·hʔaʔweʔin lo·csma·kitʔi lo·xwiciit. ʔaʔoʔatʔat ʔa·yiʔi
hamopʔiʔat ʔohqa· kʷatya·t hawi·ca:aqʔi. lo·hʔiʔatweʔin. waʔiʔi
kʷatya·t hisa·ciʔiʔi. lo·hʔiʔatah, wa·ʔaʔ.*

*hoʔacaʔiʔi, wa·ʔaʔaʔa. qawi·ʔiʔimha ʔapa·sʔiʔim. waha·kʷa.
qaqawaʔi·hʔiʔiʔa. loʔi·soʔatʔi. ʔaʔoʔatʔat qawi·ʔi ʔiʔaqa.
hamopʔiʔatʔa· ohʔaʔaʔa· kʷatya·t. lo·hʔiʔatʔa. waʔiʔiʔaʔa· ʔi·qʔok
hawiʔokʔi. lo·hʔiʔatah, wa·ʔaʔaʔa. hawi·ʔaʔatweʔin kʷatya·t.*

*haʔompi·ciʔweʔin. waha·kaʔweʔin ʔoʔo·kʷaqʔaʔaʔ ʔocaʔiʔaʔ hiʔokʔiʔ
ʔoʔ ya:atʔiʔ loʔhinʔat. loʔiʔweʔin sa·cin hiʔoʔaʔ ʔoʔi·.
ʔaʔiʔaʔweʔin ʔoʔokʔi ti·ckinʔit. hiʔistaʔ. hinasiʔ ʔoyoʔatʔat
sa·cinʔiʔi. tiʔiʔ ʔoʔi·p lo·csma·kʔi. sokʷiʔweʔin. ciqʔiʔ sa·cinʔiʔi,
siʔa·ʔaʔaʔ ʔakopokʔiʔqak lo·xwiciit ʔa·woʔiʔim haʔokʔa ʔahʔa·ʔaʔok
to·ʔa·ʔaʔ hamotckʷakqas, wa·ʔaʔweʔin.*

*waʔiʔiʔweʔin ʔo·schimʔi hinasiʔ watyoʔakʔi. siqʔi·ʔap sa·cinʔiʔi.
si:ʔaʔokweʔin haʔokʔiʔaʔweʔin ʔa·woʔaʔweʔin hawi·ʔaʔok
to·ʔa·ʔaʔweʔin qʷiʔaʔ wa·ʔa·niʔiʔ to·ʔa·p. waʔaʔweʔin saya·ʔataʔ.
hani hoʔiʔeʔi saya·ʔatanop, wa·ʔaʔatweʔin ʔohʔat na·twa·yisʔi.
saya·ʔatinʔweʔin hinʔataʔ. hini·csoʔaʔ ʔiʔimaʔit hini·pʔiʔaʔ waʔiʔiʔaʔ.*

*ʔo, wa·ʔaʔ, ʔa·ko·ʔi ʔahʔinʔak ʔi·hto·p, wa·ʔaʔat kʷatya·t.
ʔa·ko·ʔweʔin. haʔokʷiʔa·qʔah, wa·ʔaʔ lo·xwiciit, ya:ʔa·nitqas loʔhinʔat.
hina·ciʔaʔweʔin hitaqstoʔaʔ ʔahʔinʔi. hini·csʔaʔ qo·ʔokʔi. waha·kaʔ
hiʔaʔiʔiʔ ti·ckinʔitaqimʔ. koʔaʔqʔweʔin hinasiʔ. hinosaʔweʔin ʔi·hto·p.
ʔaʔoʔatʔaʔ na·twa·ʔasʔi. ʔopksa·pcso· ʔo·ʔopʔiʔmi·k ni·kʷiʔe·ʔiʔ
ʔi·hto·pʔi. ʔawi·ciʔweʔin ni·kʷiʔ ʔi·hto·pʔi. wiktʔi·yaqʔ. ʔawi·ciʔ
ʔopʔiʔaʔiʔ hopi·ciʔ ta·yiʔakʔi. taka· wiktʔi·yaqʔ. hitaqʔaʔ
ʔayisa:aqʔi kʷatya·t. kʷe·xtyikʔiʔ²² kʷe·xtyikʔiʔ, wa·ʔaʔ kʷatya·t.
kʷatyi·kʔiʔaʔ ʔi·hto·pʔi. wiktʔi·yaqʔaʔ ʔaʔeʔi. ciʔimʔitkaʔatokweʔin
niʔakʔaʔinʔ ʔohʔaʔat lo·xwiciit.*

*hopi·wiʔasʔa· ʔo·qʷa· ʔo·ʔaʔoʔi ti·ckinʔit. niʔiʔiʔ ʔo·qʷa·
wi·ksakʷisaʔokʔa·. hopi·wiʔasʔa· qa·qʔa·tikokʔi. ʔawa·kaʔ ciqʔiʔ,
wiʔaʔiʔiʔ soʔa. ʔa·nimʔiʔaʔiʔ ʔo·ʔhi·min naʔa·ʔat qʷa·min qaqahʔaqʔon.
kʷe·xtyikʔiʔ ʔe·xwaʔiʔ ʔe·xwaʔiʔ. kʷatyi·kʔiʔaʔ ʔi·hto·pʔi. ti·ʔatomʔinʔ
ʔa:ʔi·kʷinkʔi qahʔkʷaʔiʔ. ʔa·wimʔiʔaʔ ta·yiʔi toto·tʔ. haʔokʷiʔaʔ
ʔiʔimaʔit lo·ʔaqaʔ. waʔiʔiʔaʔ ʔiʔimaʔit ʔaʔa·ʔaʔ ʔahʔinʔakʔi ʔi·hto·p.
qʷiʔiʔweʔin haʔokʷiʔ ʔo·noʔaʔweʔin ʔa·wimʔiʔaʔ ti·ckinʔit.*

shoots', said (Woodpecker) to him, so Kwatyat turned into green salmonberry shoots. The former wife of Woodpecker went out to gather young salmonberry bushes. The shoots were discovered, they were recognized to be Kwatyat, the one to do all kinds of tricks. She was afraid of him. Kwatyat returned to the place that he had come from. 'She was afraid of me', he said.

'Go back!' he was told again. 'You shall turn into a salmonberry. Be small!' Again he went where he was sent. The woman who had been run away with went out again to look for salmonberries. The salmonberry too was noticed, it was very big. Again it was recognized, that it was Kwatyat, and again she was afraid of him. Once more he returned home and told his chief. 'She is afraid of me', said he. Kwatyat was made to stop (going).

It became the time for the run of salmon, and he himself went off to where there was the salmon trap of him who had deprived him of his wife. He was a nice little young spring salmon in the trap. Thunderbird went to see his trap. He had his wife along in his canoe. He got there, and the little spring salmon was discovered. He threw it, giving it to his wife, and she took it. The little young spring salmon spoke. 'It is I, your husband Woodpecker. Eat me all alone, won't you? And then you shall throw my left over bones into the water', said he.

(Thunderbird), who had come to see about his trap, turned back home and they arrived at their home. She roasted the little spring salmon on a spit. Her (salmon) was roasted and she ate it all by herself. She finished eating and threw (the bones) into the water just as she had been told to throw them. She kept walking out farther and farther into the water. 'Say! Stop going and putting them so far out in the water', said to her those who were sitting on the beach and watching. She had got far out in the water and she went right in. Woodpecker took her along with him. He had got her and returned home.

'Now!' said he, 'go and borrow Whale's diver',¹⁷ (this) was told to Kwatyat. He borrowed it. 'I shall have my revenge', said Woodpecker, 'on the one by whom I was deprived of my wife.' He went out to sea and got into the diver. He took along his slave, and off they went to where lived the Thunderbird people. It was early in the morning when they arrived. The whale came up out of the water. The people who were sitting and looking saw him. 'Go, some of you, and wake up Catching-such-whales-as-come-out-once-in-a-while, so he may seize the whale in his claws.' He approached to get hold of the whale but he was unable to lift him. Goes-out-once-to-sea came near to help his older brother, but they could not lift him up. There was in (the canoe-whale) the one who knew many tricks, Kwatyat. 'Get heavy, get heavy!' said Kwatyat, and the whale grew heavy. The two of them could not lift him up. Between their talons they were all cut up into slits by Woodpecker.

Now came to help the next to youngest Thunderbird too. He too took hold of (the whale) but, like them, he could not do much with his claws. Also (Thundering-now-and-then) went to help his younger brothers, but one spoke, 'Do not you go (and help)! You alone shall remain alive. There is something wrong with us, it appears; we are as though our limbs were dying.' 'Get heavy, get heavy! Get big, get big!' and the whale grew heavy. All the brothers together sank into the water, all died. The oldest, Thundering-now-and-then, was the only one to remain alive. Woodpecker had his revenge on them, (who had)

12. THE DOG CHILDREN

maʔasqa hiʔath ʔo-qʷa-tis. ʔahʔa-ʔaʔ ʔona-k iaʔanak ha-kʷa-ʔ. ʔahʔa-ʔaʔ weʔiʔoʔaʔqo-weʔin ha-kʷa-ʔʔi ʔawi-ʔiʔaʔat ʔohʔat qoʔasʔi ʔoyi ʔathʔi-ʔiʔaʔqo. wa-ʔaʔatweʔin ʔani ʔochinʔa-qʔaʔqa. ʔahʔa-ʔaʔatweʔin ʔona-kʔiʔaʔ iaʔneʔis ʔo-sa-haʔ yaʔa-niʔiʔq ʔa-wiʔi-ʔiʔat. ʔatweʔin ʔaʔas qʷa-wik qoʔas ʔini-ʔaweʔin ʔaʔas qʷa-ʔah. ʔona-kʔiʔaʔ ia-tʔeʔis ʔini-ʔaʔok.

ʔona-kweʔin ʔowbi-qso ha-kʷa-ʔʔi. ʔimha-ʔaʔatweʔin ʔowbi-qsoʔi qʷisokʔiʔq iaʔna ʔani ʔini-ʔokqa ia-tʔna ha-kʷa-ʔʔi. wiʔakʔiʔaʔatweʔin qoʔasʔi. ʔi-ʔokʷaʔatweʔin waʔʔiʔaʔ iaʔna-kʔi ʔimha-qa ʔani ʔini-ʔokqa ia-tʔeʔis. ʔo-ʔkaʔatweʔin ʔi-ʔok qoʔna-ʔathʔiʔq maʔas. ʔona-kweʔin neʔi-qso ha-kʷa-ʔʔi. ʔawa-ʔathʔiʔaʔatweʔin ya-ʔaʔaʔatweʔin ʔiʔaʔqsti neʔi-qso. ʔahʔa-ʔaʔatweʔin ʔokʷi-ʔiʔiʔiʔaʔ ʔink ʔohʔinʔaʔaʔaʔ iaʔckʷi-ʔiʔa-ckʷi. ʔinkʷaʔaʔaʔ ʔo-kʷiʔ ʔiʔiʔa-ckʷiʔi ʔo-noʔaʔ ʔohʔinʔap ʔani wi-ʔaqa ʔohʔi-ʔiʔ ʔohʔiʔi. ʔokʷinoʔaʔ ʔo-ʔimckʷiʔi maʔaʔanoʔaʔatweʔin. ʔini-ʔaʔ ʔo-kʷiʔ ha-kʷa-ʔʔi waʔʔiʔatʔi ʔohʔat ʔowbi-qsaʔi.

ʔahʔa-ʔaʔatweʔin ʔo-ʔkaʔ ʔi-ʔʔiʔaʔ ʔi-ʔokʔi. ʔahʔa-ʔaʔatweʔin neʔi-qsaʔ ha-kʷa-ʔʔi wa-ʔaʔatweʔin ʔani hoʔacaʔiʔa-qʔa ʔo-kʷi-ʔiʔiʔasʔatok maʔiʔiʔis. wi-ʔkqa-sinʔaʔaʔat. ʔopʔi-ʔkʷaʔiʔaʔ ʔaʔiʔaʔ neʔi-qso ʔani wi-ʔkqa-sokqa ʔa-si-qso. ʔona-kaʔ ia-tʔeʔis ʔini-ʔaʔok. ʔahʔa-ʔaʔatweʔin ʔokʷi-ʔiʔiʔaʔ maʔiʔi neʔi-qsoʔi ʔani wikqa-waʔʔiʔ ʔa-si-qsaʔiʔi ʔa-nasaqa waʔʔiʔ ʔowbi-qsoʔi. ʔona-ksaʔaʔ maʔiʔiʔis neʔi-qso. wa-ʔaʔatweʔin neʔi-qso, wikʔa-qʔeʔic ʔa-kʷiʔnak sa-ʔinkʔa-qʔas hiʔhiʔatʔ ʔo-ʔiʔaʔʔi-ʔiʔ haʔom. ʔoʔa-ʔokʷaʔatweʔin ha-kʷa-ʔʔi ia-tʔeʔisokʔi ʔani ʔaʔimhiʔiʔaʔqa. ʔona-kʔiʔaʔ maʔiʔiʔis.

ʔahʔa-ʔaʔatweʔin ya-ʔʔiʔaʔ ha-kʷa-ʔʔi qʔi-ʔaʔiʔq ʔoyi. ʔohʔi-ʔiʔaʔatweʔin hiʔin. ʔoʔoʔi-ʔʔiʔaʔatweʔin hiʔinʔsaʔaʔ. ha-ʔawiʔaʔatweʔin qʷiʔa-ʔiʔq hiʔinʔsaʔaʔ. ʔi-ta-ʔaʔatweʔin ha-kʷa-ʔʔi. waʔʔiʔaʔ maʔasokʔi. hoʔiʔiʔaʔqo-weʔin ia-tʔeʔisʔi hiʔeʔiʔaʔqoʔ ʔomʔi-qsoʔi hiʔeʔiʔaʔqo-ʔi-ta-ckʷi. ʔawa-kʔiʔaʔqo-weʔin sa-ʔinkʔis ʔiʔakʔis ʔini-ʔiʔisʔi. ʔapa-sʔisweʔin yaqʔisʔiʔq sa-ʔinkʔis ʔiʔakʔis ʔokʷi-qsoʔisweʔin ʔaʔas qʷa-sa-ʔinkʔisʔi ʔiʔakʔis. mo-ʔi-ʔiʔiʔaʔatweʔin ʔi-tiʔi-ʔi neʔi-ʔiʔaʔ hiʔa-tokweʔin nono-k. nono-kʷaʔ ʔohʔaʔ ia-tʔeʔisʔi ʔini-ʔiʔisʔi ia-tʔeʔis. hoʔacaʔiʔaʔatweʔin ha-kʷa-ʔʔi neʔi-ʔiʔaʔiʔq hiʔa-tokqa nono-k ia-tʔeʔis. ko-qʔiʔaʔatweʔin ha-kʷa-ʔʔi kamatsaʔaʔ ʔohokqa ia-tʔna. ʔawa-noʔaʔatweʔin wikʔaʔʔiʔaʔ ia-tʔeʔisʔi. ʔaʔoʔaʔiʔaʔ ia-tʔeʔisʔi ʔani ʔa-wiʔiʔatqa ʔohʔat ʔomʔi-qsaʔi. ʔiʔʔiʔaʔatweʔin ha-kʷa-ʔʔi neʔi-ʔiʔiʔaʔ nono-kokqa ia-tʔeʔis.

wronged him in taking away his wife. Woodpecker returned home, bringing back Whale's diver. This is how he had his revenge, and it is for this reason that only one Thunderbird is left alive.

12. THE DOG CHILDREN¹³⁸

The tribe was living at Fair-beach. Now there was one who had a daughter. When the girl went to sleep at night, she was approached by a certain man. He told her he would marry her. And then she got children because of the one by whom she had always been approached. Now it turned out, as they say, that he was not a man, it turned out that this one was really a dog. She got several children and they were dogs.

The girl had a father. The father was ashamed of what had happened to his daughter, that the girl had dogs for children. The man was angry. He moved away, abandoning his daughter, for he was ashamed that she had dogs for children. They all moved away, as many of them as dwelt there as a tribe. The girl had an uncle. She was left all alone but her uncle's heart was sorry for her. And then he made a fire for her, made it out of the leavings of fern roots which had been chewed up and thrown away.¹³⁹ He lit the fern root leavings and the reason that he made his fire with them is that they do not go out. He put the fire into (two) discarded mussel shells and tied them together around the middle, and he gave it to the girl who was abandoned by her father.

And then all those who were moving away paddled off. The girl's uncle said to her that he would come back and make a little house for her.¹⁴⁰ She was left without anything. He was absent a day, and then he came to see her, for she was left homeless. She had children and they were dogs. Then the uncle made a house, for he did not abandon his niece, it being only the father who abandoned her. The uncle provided her with a little house. He said to her, 'You shall not be poor, for I shall always be coming and bringing you food.' Now the girl took care of her little children, as she was all provided for. She had got a little house.

And then, some time afterwards, the young woman walked off. She felt like eating clams. She went out to get them, went down to the beach. The tide was low when she went down to the beach. The young woman dug clams and then returned to her house. The little children were all asleep when the mother came into the house, when she came in from digging her clams. Now there was one little dog who was always crying. It was the smallest one, indeed it was the youngest little brother who was always crying. Four days she dug clams and then she heard a sound of singing. It was the little children who sang, the little dog-children. The young woman came back when she heard the little children singing there. The young woman crept up stealthily; she knew that it was her own children. Now she got close to them (but) the little children were silent. They saw their mother approaching. A strange thing had come upon the young woman, she hearing her little children singing.

λa' o·k'w aλqo·we? in λa· ha·k'w a·λ' i hi ti nqsaλ č i·ta· hi·sh' aλqo·we? in λa·
ne? i·č i λλa· nono·k'š i' aλokqo·λa· i a·t'ne? isok' i. mo·p'itš i λh' aλwe? in
kamatsa paλ q'w ish' a·q λ' i t q hini·p i a·t'na·k' i ? ani kamatsa paλ q a ? ani
k'w isto·p'š i λq a i a·t'ne? is' i. hinosč is' aλqo·we? in ha·k'w a·λ' i ko·q š i λ ? ani
nono·kokq a i a·t'ne? is n ač o' a l' aλqo·we? in ? oyo' a l' aλqo·we? in ? ani
ho·i'č i'č aλq a. ? a h' a·? aλwe? in ha·k'w a·λ' i hi ti nqsa' aλ ne? i·č i' aλλa·
nono·k' t'hi n h' i'č aλq a λa·. i a pa tš i' aλwe? in ha·k'w a·λ' i q'w ish' a·q λ' i t q
hini·p'š i λ i a·t'ne? isok' i.

? a h' a·? aλwe? in λasa n a pa λ ko·k' y a k o k' i t'ho č i č o pa λ we? in ko·k' y a k o k' i.
? a h' a·? aλwe? in ci·ci·p'č i no pa λ ci·ya·po x s o k' i ha·k'w a·λ' i ci·ci·p'č i no pa λ
? o·k'w i l' ko·k' y a k o k' i. ? a h' a·? aλwe? in ya·cš i' aλ ha·k'w a·λ' i
ci·ci·p'č i n y a pa λ ko·k' y a k o k' i. hinosč is' aλ ko·q š i' aλ ha·k'w a·λ' i ? ani
nono·k'w aλokq a λa· i a·t'ne? isok' i. n a λ n a š' aλqo·we? in ? a·ta e a w a·k h
i a·t'ne? is ? oyi nono·k'w aλqo·? o λ' o ca č hi ta·s' i n a λ n a š' ? o·yo q'w a hi·shok' i t q
č i·ta· ? om' i·q s a k' i. ne? i·č i' aλwe? in ha·k'w a·λ' i w a w a·? a k' i t q no·k
i a·t'ne? is' i. kamatsa pa λ we? in ha·k'w a·λ' i nono·k'w aλqo·we? in i a·t'ne? is' i
? a·? a·st i m x' a. ? o h q a·t' h' aλokwe? in ? om' i·q s o i a·t'ne? is' i ya·t'we·? in
? o h' aλok ko·k' y a k o k' i ha·k'w a·λ' i t'ho č i č a λ o k ci·ci·p'č i q h' aλok. λ a w i·č i' aλ
ha·k'w a·λ' i ? ani nono·k'w aλq a n ač o' a l' aλ ha·k'w a·λ' i ? ani k'w isto·p' aλokq a
i a·t'ne? is' i. n ač o' a l' aλ ha·k'w a·λ' i ? ani qo·? a s' aλokq a. ka mi t q š i' aλwe? in
ha·k'w a·λ' i. nono·k'w aλqo·we? in i a·t'ne? is' i nono·k w a w a·? a k no·k
? ani ? i q i s h o k q a ? om' i·q s o č i·ta·? a k. λ a h' e· λ a h' e· ? i q i s h m a· ? o m a k e·
č i t a k e·²² ya·t'we·? in ? o h' aλok ko·k' y a k o k' i. ? o h q a·t' h' a pa λ q o·we? in
ya·t'we·? in ? o h' aλok ko·k' y a k o k' i.

? a h' a·? aλwe? in hini·p'š i' aλ ha·k'w a·λ' i t o x' i·? i' aλ i a š i·? isok' i.
? o i' aλwe? in h i n e·? i λ ? ani nono·k'w aλq a i a·t'ne? is' i. s o k'w i λ č i p a λ we? in
k a c h a q t' h i n h' i s o k' i. i a : o·p'č i p a λ we? in t'ho' a k'w a' a p a λ we? in
k a c h a q t' h i n h' o k' i. ya·t'we·? in qo·? a s č i' aλ i n i·λ' t' h i n h' i s i l' i k'w isto·p'š i' aλ
qo·? a s č i' aλ ? o·no·? aλ ? ani hini·p'č i p a λ q a k a c h a q o k' i. λ o y a č i' aλ a t'we? in
t i t' h a q s t i ha·k'w a·λ' i ? ani ? o n a·k'š i' aλq a i a·t'ne? is qo·? a s č i' aλq a
i n i·λ' t' h i n h' i s' i. ? o·no·? aλwe? in λ o y a č i' a t t i t' h a q s t i ? o·no·? aλwe? in ? ani
w a h' š i' a·n i t q a ? o h' a t n o i b i·q s a k' i.

h a t i·s' a p a λ q o·we? in ha·k'w a·λ' i i a·t'ne? isok' i ? e·? e·? i š a m i h s a k w e? in
? e' i·w a č i λ o k q o·. ? a·n a·λ o k w e? in q'w a·? aλok ? e·? e·? i š a λ o k q o' i·č i λ o k.
? e·? e·? i š a λ o k w e? in ? e' i·w a č i' aλ. ? o k'w i·l' š i λ č i p a λ we? in mo·s t a t i ? o·no·λ
? ani h o h t a k'š i' aλq a ya·c p a n a č m a·λ' i t q i n h' i s' i ? ani t a k'w e·? i s q a
m a·λ' i t q i n h' i n i·λ' t' h i n h' i s i l' i.

? a h' a·? aλwe? in ha·k'w a·λ' i i a p a tš i' aλ ? o' o' i·h o k q o· s o·m a.
? o k'w i·l' š i' aλwe? in ha·k'w a·λ' i č i s t o·p m a m a q s y i m ? o h t i n' a p a λ we? in
h a p s y o p a l' i ha·k'w a·λ' i ? ani y a q s i m i t q a. ? o h t i n' a p a λ we? in ? o k'w i·l' š i' aλ

After that the young woman would go down to the beach and dig clams, and again she would hear from there how her little children sang. Now this thing had happened to her four times, when she made up her mind what she would do to catch her children, for now she knew that the little children had turned into something strange. Whenever she came up from the beach, creeping up stealthily because her children were singing, she would look and see them all sleeping. Then the young woman went down to the beach and again she heard the little ones singing once more. Now the young woman decided what she would do to catch them.

And then she set up on the beach her digging stick and put her clothes on it. She put her hat on the digging stick. Then she went off, leaving her hat on her digging stick. She came up the beach, moving along stealthily as her little children were again singing. There was one little child who would go and look every now and then while they were singing. Every now and then he went outside to look and see if his mother was out there on the beach digging clams. The young woman heard now what the little children's song was saying. She now found out that the little children were singing a lullaby. They imagined that it was their mother but it was the digging stick yonder with her hat on it. She came close as they were singing and saw that they were now something different. She saw that they were human now. She ran (up). The children sang and their song said that their mother was still on the beach digging clams. 'Don't cry! don't cry! Mother is still on the beach digging clams.' However, it was her digging stick. They thought it was she, but it was her digging-stick.

Now the young woman caught them; she jumped inside the little door. Entering, she found that the children were singing. She took their little robes and dropped them in a heap on the fire. There! the former puppies had been transformed, they became human because she had taken their robes. The young woman was happy that she now had children, that the former dogs had become people. She was happy because of that; it had been because (they were dogs) that she had been abandoned by her father.

The young woman had her children bathe; she wanted them to grow up rapidly. And so they did, they rapidly grew up to be men. Her (children) soon became big. She made bows for them, because the little boys had learned to walk around; the former dogs were all boys.

Then the young woman decided that her (children) should fish for soma. She made a rope and hook-lines, made them out of her hair, for she had long hair. With (the lines) she made a bone hook for fishing. She finished it; she made it

qah̄si? aλwe?in ?i·hto·p?i ?a·nasahaλ :ačax̄jak?is?i. hini·cso? aλwe?in
 ha·wilaλ?i timqa·? aλwe?in ha·wilaλ?i hini·s? aλ ?i·hto·pok?i ?o·co?okw̄aλ
 hiȳath̄?ilq. náčo? aλ? aλwe?in ?om?i·qso ?ani ?o·cokqa ?i·hto·p íańa·k?i.
 hinasi? aλwe?in hiȳath̄?ilq hitinqsa? aλ ?om?i·qso. ?a? a·to·? aλwe?in
 qw̄a?o·ktoko·si hini·pšĩλ ?o·ȳipšĩλ ?i·hto·p?i. ?i·ghokw̄aλwe?in
 ?o·:aštokqa :ačax̄jak?isok?i. λoyačĩ? aλ̄atwe?in lĩmaqsti ha·kw̄a·λ?i ?ani
 kw̄isto·pšĩλqa ha·wĩ·haλ?i. ?ońa·hcso· qw̄i·qw̄ičĩs? a·hi maλis ?ońa·hcso·
 qw̄ih̄tin? a·hi λe?is. ?o·ȳip̄aλwe?in ha·wilaλ?i ?oh̄tin? a·p̄aλwe?in
 ?okw̄i·tšĩ? aλ ?oh̄tin? a·p̄aλ λatmap̄t λasańa·p̄aλwe?in ha·wilaλ?i.
 ?ah̄? a·? aλ maλsańa·p̄aλ ?i·hto·pok?i. ?ah̄? a·? aλwe?in wiħčĩsańa·p̄aλ
 wiħčĩsa? aλ.

ʔahʔaʔaʔaweʔin ciqʂiʔaʔ haʔwilaʔʔi ʔoʔoqʔaʔ ciqʂiʔaʔ maʔmaʔtakʔi.
naʔaʔtaʔʔaʔi, waʔaʔaweʔin haʔwilaʔʔi, naʔaʔtaʔʔaʔi waʔaʔqʂiʔk.
ʔahʔaʔaʔaweʔin haʔwilaʔʔi hitaqʂnokʔaʔ soʔaʔ maʔmaʔtakʔi. ʕo kaʔk,
waʔaʔi, waʔaʔaweʔin haʔwilaʔʔi iʔiʔopʔaʔaweʔin maʔmaʔtakʔi. kaʔk,
waʔaʔi. wiʔaʔaweʔin kaʔk waʔiʔmʔaweʔin. moʔpiʔiʔaweʔin iʔiʔop.
ʔahʔaʔaʔaweʔin kaʔk, waʔaʔaʔ qʔiʔiʔitq moʔpiʔiʔaʔ iʔiʔop.

for her children, that they might go fishing with bone hooks. She told them, 'You go about and get some soma.' They fished. The boys started off. Their mother had told them where to go to get soma. (One of) the young men fixed and baited his hook, using a kind of marine worms as bait. (Standing) on the rocks, he threw out his tackle. The young fellow saw a whale; he saw (something) far off and saw that it was a whale. It turned out that the whale came up to him. It took the young fellow's fish-hook in its mouth. He saw that it had his hook in its mouth. It jumped about, dying. It was just because of the little hook; the young fellow's (tackle) had done that for the reason that he was supernatural, for his father was a dog.

The whale died just because of the little hook. The young fellow started towing it; he was wading and bringing the whale along to where they lived. The mother saw that her child had a whale. He reached where they lived, and she came down to the beach. She asked him how he had got the whale. He told her that his little hook had got it. The girl was happy, that the young fellow had come to be supernatural. 'You look for something to which to fasten it on the beach; look for something out of which to make a stake!' The young fellow found (something), made it out of yew wood; he thrust it into the beach. Then he tied the whale. He got it onto dry land.

Then the young fellows went down to the beach. They cut the outer skin from the body. The boy decided to make a bird out of the skin. He made a bird, made it with a head, feet, and wings. The (effigy) was just right, like a bird. The young man threw his bird up into the air, (but) it fell down. The bird made out of the whale skin was unable to fly. When he had thrown it into the air four times, the whale skin was transformed, it turned into a bird. The boy was joyful that his (effigy) had turned into a bird.

Then he spoke to his bird. 'Now, listen!' said the young fellow, 'hear what you are to say.' He held it in his hand. 'Well, say "kak"', said the young fellow and he threw his bird up into the air. 'Say "kak"! It did not say 'kak'; it was unable to. Four times he threw it up. Then it said 'kak', when he threw it up the fourth time. Then the young fellow instructed his bird. The bird listened. 'Say "kak"! said the young man. 'Kak', said the bird. It had learned to say 'kak'.

[illegible]

mačinoʼaʎ hiyaʎhʼitq to·csməʼi ʼi·qʰokʼaʎweʼin ʼo·yoqʼa čakopokʼi.
 ʼi·qʰok ʼo·motaga ci·qci·qaga ma·ma·tiʼi ʼi·qʰokqa ma·ma·tiʼi
 ʼo·motaga ho·ni·ga ʼi·hto·p hiyisčitq ʼi·qʰok hiʼi·tq wahčiʼa·niʼi
 ha·kʼw·a·ʎ. ʼi·qʰokʼaʎweʼin ke·ʼin. ʼaʎʼa·ʼaʎweʼin neʼi·qsakʼi
 ha·kʼw·a·ʎʼi ho·ʼaʎweʼin hina·čič ʼaʎweʼin ʼa·si·qsakʼi.
 ʼačəʼoʼaʎ qo·ʼasʼi hiłokʼitq ʼa·si·qso hiłwe·ʼin ʼona·kaʎ ha·wi·haʎ.
 ʼačəʼoʼaʎ ha·kʼw·a·ʎʼi neʼi·qsakʼi. ʼaʼa·to·ʼaʎweʼin qo·ʼasʼi ʼo·kʼwiʼaʎ
 ʼa·si·qsakʼi qʼwi·ʼo·ktoko·si ʼo·ʁip ʼi·hto·p. ʼo·aštokʼila ʼačaxʁakokʼi.

wikýo·ʔarwe·in ná·sšil ʔat·ahsi·pał čaracokʔi. šilok·ałwe·in
koʔi·čil·ał·itq. ʔah·a·ałwe·in li·hšil·as·ał koʔał. ʔoya·łwe·in
i·qhok·ał li·hšil·as·ał·itq ʔo·motagał i·qhok ʔani ʔo·yirpa i·hto·p
wahšil·a·nił·i ha·k·a·ł. ʔah·a·ałwe·in niłk·aqšil·ał maʔas·i.

Then the young man cut off (some of) the whale blubber. He put it into its mouth. 'Listen and I shall instruct you', he said to his bird. 'Do you see off yonder a fire smoking? Off yonder my grandfather moved. Well, go look for a woman crying.' The bird understood what he said. The young man said, 'Listen (and hear) what you will say when you see the crying woman.' Then he let it fly off.

The bird flew off. It saw a woman crying. It approached her. It alighted there. It spoke (as) a crow and dropped the blubber. The blubber dropped to the beach where the woman was. The woman took the blubber and looked at it. It was whale blubber. She looked to see from where it had dropped. There was the bird speaking. 'Kak, kak', said the bird. 'Kak, kak, yonder at Extending-up-on-the-beach is a drift-whale', it said. Then the crow flew off yonder to where it had been made. The woman followed it with her eyes to where it was going. She stopped crying.

She entered her dwelling and told her husband. She told about the bird talking, that it had told her about a drift-whale, and that it had mentioned the place where the girl had been abandoned. (This) the crow had told. Then the girl's uncle¹⁴¹ put out to sea early to see his niece. He saw where his niece was, that she had boys. She saw him. He asked her how her (children) had caught a whale. 'They caught it with their bone hook.'

Then the girl told her uncle, 'You move back here, move early while it is (still) dark and don't tell that there is a whale here where I am living.' He went home and told about it to his wife, told her that he had seen his niece, that they were supernatural, that the girl now had boys.

Before daylight they loaded their canoe. He moved when morning came. He was about to paddle off in the morning. Then, when he was about to paddle off, he told about it, that the girl who had been abandoned had got a whale. Then the tribe became excited. The uncle was the first to paddle off. Then everyone, the whole tribe, moved. The girl's uncle hastened and arrived there

ʔohʔaʔ qʷisʔap ha·ʔbi·haʔok ha·kʷa·ʔʔi waʔʃiʔa·niʔʔi. haʔokʷiʔaʔ
ʔo·ktaqaʔ ʔani waʔʃiʔa·niʔqa ʔo·ktaqa·niʔqa ʔani ʔini·ʔniʔhʔisokʷitqa
ta·tneʔis. ʔa·nasaʔ ti·č neʔi·qsakʔi ha·kʷa·ʔʔi yaʔa·niʔitq ʔona·ksapaʔ
maʔiʔiʔis. ʔahʔa·ʔaʔweʔin hitakʷaʔʃiʔaʔ ha·ʔbi·haʔʔi ʔocačiʔaʔ ʔaʔo·
niʔma.

haṭi·sṣi? aḷwe? in qo·ʔas? i ʔo·simčəḷwe? in ʔani nəčo? alʔa·qḷ lo·csma·k.
mo·či·ṭṣiḷwe? in haṭi·s qo·ʔas? i. ʔahʔa·ʔaḷwe? in ʔokʷi·ṭṣi? aḷ
ʔa·k: a·kṣi? aḷ kʷikʷi·ʔihṭanoṗaḷ ʔohṭinʔaṗaḷ ciciḥʔaqḷmaṗt.
ʔahʔa·ʔaḷwe? in ʔokʷi·ṭṣi? aḷ himiks. ʔayasi·kwe? in kʷikʷi·ʔihṭanoṗ.
ʔahʔa·ʔaḷwe? in hina·čiʔaḷ qo·ʔas? i paṵaṭṣiḷokʔi lo·csma.
ḷi·hṣi? aḷwe? in hina·čiʔaḷ ʔoʔoqṣi? aḷwe? in ḷaʔo· qo·ʔas. ʔocačiʔaḷ
čiḥnuiʔi. ʔo·csʔaḷwe? in čisto·ʔokʔi. ʔahʔa·ʔaḷwe? in iapubanoʔaḷ

where his (niece) was. The girl saw that many were moving. They were moving to where she was living. They (did so) because she had got a whale. The man, the girl's uncle, arrived.

When the many who were moving were near, the girl said, 'You (boys) go and bathe.' The boys went out of the house to bathe. They took along a chamber-pot. They went down to the beach. They started washing their hair, using the chamber-pot;¹⁴³ their eyes began to smart. Then the boys called out, started calling for stormy weather, when the many who were moving were near. A storm arose and was bad; all the movers capsized. They were transformed, turning into rocks.

It was the sons of the girl who had been abandoned who caused this to happen. They took revenge because she had been abandoned on account of having little dogs as children. Only the girl's uncle, who had provided her with a house, lived. Then the boys disappeared, they went off to another land.¹⁴³

13. THE MAN WHO BROUGHT BACK HIS WIFE FROM THE DEAD¹⁴⁴

There was a man who was a hunter and hunted for all kinds of sea mammals. He always did that, every year. Thus he continued for a long time. Once he caught a young fur-seal and came to shore with it. This happened after he had been a hunter for a long time. The hunter came to shore. His wife came down to the shore to meet him. The woman took the young seal. She carried it away, saying it would be hers.

The woman entered the house and started to cut up (the young seal). She removed its skin and finished cutting it up. Then she went down to the beach to wash (the skin). She waded in to wash it. She waded far out into the water and went under. She was carried along by the skin, the fur-seal skin she was washing. She was lost, being carried off. There was one man who saw her go under. Her husband missed her. The man who had seen her informed him (of what he had seen). The husband learned that she had been transformed.

He began to bathe, training ritually that he might see his wife. He completed four days of bathing. Then he started making (stakes) out of crab-apple wood, whittling the ends sharp. Then he prepared tallow. He made many sharp (sticks). Then he went out to sea. He paddled off, went out to sea along with another man. He came to the world of ghosts. He had his rope along with him. He tied it about his waist. Then he gave directions to the one who was with him. He told him that he would pull on the rope and that he was (then) to pull (it up) quickly. 'You will pull quickly', he instructed him. Then he took his rock.

čisto·pokʔi. ʔahʔa·ʔaλweʔin ha·ho·pšiʔaλ yaʔaqʔiŋ. wa·ʔaλweʔin ʔani čičiλʔa·qλqa čisto·pokʔi ʔe·ʔe·iša·qλqa čiči·ya. ʔahʔa·ʔaλsok ʔe·ʔe·išaλ čičiλ, wa·ʔaλweʔin. ha·ho·pšiλ qo·ʔasʔi. ʔahʔa·ʔaλweʔin sokʔiʔaλ ʔoksýa·kʔi. ʔahʔa·ʔaλweʔin hinʔataλ čo·ʔataλ ʔo·csʔaλ ʔoksýa·kʔi ʔe·ʔe·išabiłas hinasiλ ʔostʔisʔi. hisi·ʔataλ hiłʔi·tq čihniłʔi.

yačsaʔaλ qo·ʔasʔi ʔoyoʔaλweʔin ʔani hiłqa·λot nistha wiłi·t čaʔakʔi λot nistha qʔicačičiλʔiŋ. ʔoyoʔaλʔaλweʔin qo·ʔasʔi čaʔak. ya·čšiʔaλweʔin qo·ʔasʔi hi·na·ʔosaʔaλ. ya·cokhʔaλ ʔačsoʔaλʔaλ ʔoyoʔaλʔaλ ča·pok. hi·tałtisweʔin ča·pokʔi kʔaci·q łocimł qo·ʔasʔi. ʔi·hwe·ʔin qo·ʔasʔi. hoptsiʔaλ qo·ʔasʔi yaqʔi·tq ʔačsoʔaλ. hiłasaʔaλ ča·pokʔi. hopta·ʔaλweʔin yaqʔi·tq ʔačsoʔaλ. hiła·qłiʔaλweʔin ʔatwe·ʔin ča·aš qʔa· ʔačýa·p. λawi·čičiʔaλweʔin qo·ʔasʔi yaqʔi·tq ʔačsoʔaλ. ʔačýa·meʔic, wa·ʔaλweʔin qo·ʔasʔi. ʔačýa·mał, wa·ʔaλweʔin λaʔo· qo·ʔas. ʔa·qi·ʔatophak ʔačýa·p. ʔahʔa·ʔaλweʔin qo·ʔasʔi ʔawałšičiłokʔi ło·csma ʔaʔa·to·ʔaλweʔin ʔo·kʔiłʔaλ ʔačýa·pʔi. wiłi·t ha hił ło·csma histaqšičiło·sik, wa·ʔaλ qo·ʔasʔi. ʔi·qho·kʔaλ ʔačýa·pʔi, hiłma· ʔahʔa· ło·csma. ʔo·ʔatomał ʔačýa·p. kʔisto·psapʔa·qłatweʔin siqa·ʔa·płat. wa·ʔaλweʔin qo·ʔasʔi ʔani ʔo·cqa· ło·csma ʔani ʔawałšičiłokqa kamałamitqa hinatšičiłokqa.

ha·ho·pšiʔaλweʔin qo·ʔasʔi ʔačýa·miłʔi. ʔo·omhičičiłeʔic hinin λawa·ʔaλatqa ʔokʔi·łsiʔat siqa·ʔa·płat. čo·, wa·ʔaλweʔin ʔačýa·miłʔi qo·ʔas, hiłi·sʔim čaʔakʔi, wa·ʔaλweʔin ʔohʔaλ ʔačýa·miłʔi hiłi·sʔim hopta· čaʔakʔi, wa·ʔaλatweʔin ʔo·kʔiłʔaλatweʔin wa·ʔat ʔawałeʔi ło·csma. ya·čšiʔaλweʔin qo·ʔasʔi. ʔahʔa·ʔaλweʔin ha·ho·pšiʔaλ ʔačýa·miłʔi. ʔo·ʔiλʔa·qłah čaʔak, wa·ʔaλweʔin, ʔahʔa·ʔa·qłahleʔic naʔo·kʔaλ hiłacsołtaλ. ʔahʔa·ʔa·qłahle mačinoʔaλ ʔocačičiʔaλ hiłi·tq ʔayeʔi qo·ʔas hiłiʔa·qłiʔiŋ kʔisto·psapłat. ʔahʔa·ʔaλsi hini·sʔaλ ʔo·csʔaλ čaʔak. ʔahʔa·ʔaλweʔin ya· čē·ʔiłiʔi ʔi·qho·kʔaλ ʔo·yoqʔaλ ʔawałšičiłokʔi ło·csma.

ya·čšiʔaλ hiłacsołtaλ mačinoʔaλ qo·ʔasʔi ʔačýa·miłʔi. λawa·qłhʔaλ ʔinkʔi· wałpřiʔaλ qo·ʔasʔi ʔo·csʔi čaʔak. qʔisʔaλ wawa·miłʔiŋ łaił·pałhi. hi·łsʔataλ qo·ʔasʔi ʔawałšičiłokʔi ło·csma ʔa·csa·λ hi·łokʔiŋ ło·csma. łołtaqstoʔaλ małhi·ʔi čohi·čičiʔaλ ʔinkʔi· ʔo·sa·hał čē·ʔiłiʔi. mačinoʔaλ qo·ʔasʔi sokʔiʔaλ ło·csma·k hini·swiʔasʔaλ kamałqšičiʔaλ qo·ʔasʔi hini·soʔaλ ło·csma·k.

ka·miłi·hšičiʔaλat qo·ʔasʔi ʔohʔaλat ʔayeʔi qo·ʔas ʔohʔaλat ya·a·niłʔiŋ sokʔiʔatok ło·csma. kamałqokʔaλ qo·ʔasʔi hini·sʔaλ ło·csma·k. łičičiʔaλqo·weʔin qo·ʔasʔi ʔo·hwalʔaλ :a·a·kʔiłiłakʔi ciciłʔaqłmapłokʔi. ʔahʔa·ʔaλqo·weʔin kʔatoqšičiʔaλ hisiłi·čičiʔa·hʔaλqo·weʔin hiłapa ʔayeʔi qo·ʔas. hinkʔałi·hʔaλatweʔin ho·ʔi·λʔi ło·csma·k. saya·ʔaλweʔin kamałqok qo·ʔasʔi ʔahʔa·ʔaλweʔin łičičiʔaλ himiksokʔi. ʔahʔa·ʔaλqo·weʔin

He dived down carrying the rock in order to arrive more quickly at the sandy bottom. He went down to the land of ghosts.

He touched bottom and saw that it was fine country there; there was no water and it was fine country where he had come. He saw a river. He started walking, going up river. Thus walking, he saw a man in a canoe. The man, who had his hair cut, was coming down stream stern foremost.¹⁴⁶ He was a big man. The man who had seen him hid. The canoeman came to land. The one who had seen him was in hiding. (The other) went into the woods, for, it turned out, he was out for wood. The man who had seen him now approached. 'You are after wood', he said. 'I am after wood', said the other man. 'Why do you want to get wood?' Then the man whose wife was lost questioned the one out for wood; 'Is there not a woman over there whence you come?' he said. The one getting wood said, 'There is a woman there. It is for her that I am getting wood.' He said she was to be transformed (by) being cooked. The man said that it was his wife, that she had been lost, that he knew she had come (here).

The one who had come for wood advised the man. 'You have come just in time, for they are about to cook her. Very well', he said, 'be there (in the village) by the river; be hidden there by the river'; (thus) he told the man whose wife was lost. The man started off. The wood-gatherer instructed him (further). 'I shall go for water', he said, 'then you will come out of the woods. Then I shall enter a house where there are many people and where she is to be transformed. I (shall) be carrying the water.' (Thus) the one who was after water¹⁴⁶ told the one who had lost his wife.

The man who had been after wood went off, went out of the woods and entered the house. When he was near the fire, the man carrying water stumbled. He did this as they had said in planning it out. The man who had lost his wife was at the door; he saw where his wife was in the house. It got dark in the house, the fire went out because of the man carrying water. The man entered the house, took his wife, took her outside and ran off with her.

He was pursued by the many people who had taken his wife. He ran taking his wife along. (As he ran) he threw the sharpened crab-apple sticks. They (each) turned into a thicket; the many people could not get through. They were pursuing the man who was taking his wife back. He ran far. Then he threw down his tallow. They began struggling over it, each trying to get it to eat it. Thus, because of the tallow, the many people were left behind.

*hiṭacsmā:aqi·čičiḷ haṭbacsmā:aqi·čičiḷ. ?ah? a·?aḷqo·we? in ?o·sa·haḷ
hiṭmiks?i wi?ataḷ ?aye?i qo·?as.*

*hinasi? aḷwe? in hiṭhiṭ?iḷq čo·?ato. sokwi? aḷ čisto·pok?i. ?e·?e·?iṣaḷ
čiči·čiči·čiči aḷ. čiči·čiči aḷwe? in qo·?as?i ?e·?e·?iṣaḷ. hinosaḷwe? in qo·?as?i
hini·s? aḷ lo·csma·k yaqḥa·hṣiḷiḷ?iḷq. hiṭaqsiḷ čapac?i ?e·?e·?iṣaḷ
to·hoḷk'aḷ ?ani ?ayiqḥ?atqā hink'aḡi·h?at. ḷi·hṣi? aḷ ?e·?e·?iṣaḷ.
ya·twe? in hinosaḷ ya·a·niṭ?iḷq hink'aḡi·h?at. ma·ma·siḡakwe? in ča·aṣ
q'a. iṭčiči? aḷwe? in ḷa· hiṭmiksok?i. ?ah? a·?aḷqo·we? in haṭbacsmā:aqi·čiči aḷ
ma·ma·siḡak?i. ḷi·haḷkaḷwe? in. ča·pok?i. iṭčiči? aḷatwe? in ča·pok?i.
ho?anakṣi? aḷwe? in lo·csma·k?i qo·?as?i.*

14. THE JEALOUS WOMAN

*ločna·kṣiḷokwe? in čakop ha·k'a·ḷ?i. hol?ataḷwe? in. ?ona·k?iswe? in
iaṇe?is. ya·čiči? aḷwe? in ha·k'a·ḷ?i kapoṛaḷ? aḷ iaṇe?isok?i. ya·čiči? aḷ
ha·k'a·ḷ?i hiṭa·qḷi? aḷ. haya·?akṣi? aḷat q'icačičiḷo·si ?ani hiṭa·qḷiḷqā.
ya·kṣi? aḷat iṭhaqsti yaq'ač?iḷq lo·csma ločna·kṣiḷ?i.*

*qi·k'a·ḷ? aḷ pawalṣiḷ ha·k'a·ḷ?i. hina·čiči? aḷwe? in lo·csa·mi·h?i
?o?o?i·h? aḷwe? in pičop saḥas. ne?i·čiči? aḷwe? in ?oh? aḷ ?o?o?i·h?i pičop
hiṭa·tokqā :iḥak naḡaqak. kamatsaṛaḷ ya·ḷ?i· ?o?o?i·h?i pičop ?ani
?oh? aḷqā wi?akṣiḷiḷ?i ha·k'a·ḷ. ?e·?e·?iṣaḷ walṣiḷ ?o?o?i·h?i pičop.
kamatsaṛaḷ ?ani ?ohqā wi?akṣiḷiḷ?i ha·k'a·ḷ. walṣi? aḷ lo·csa·mi·h
?oyaḡhnaḷaḷ ?ani ?oyo?atqā :iḥak naḡaqak. ṇiḷk'aḡṣi? aḷ ma?as?i
yoxtṣi? aḷ ṇa·čokwiṭas? aḷ ?oṇa·hwiṭas? aḷ :iḥak?i naḡaqak. hina·čiči? aḷ
?ocačiči? aḷ hiṭa·tok'wi?iḷq. hiṭa·qḷi? aḷ ?aye?i qo·?as.*

*ṇa·čokṣi? aḷ hiṭa·toko·si. ne?i·čiči? aḷwe? in hiṭa·tok?iḷq. ḷawi·čiči? aḷ
?aye?i qo·?as wačičinaṛaḷ. ya·čiči? aḷ. wiki·ṛaḷwe? in. yi·sta·aḷwe? in
saye·?i :i·hṣiḷ. ḷawi·čičiḷa· ?iqsiṭaṛḷa· wačičinaṛḷa·. wiki·ṛaḷḷa·.
hiṭa·aḷaḷḷa· :i·hṣiḷ saye·?i. ḷawi·čičiḷa· ?iqsiṭaṛḷa· wačičinaṛḷa·.
wiki·ṛaḷḷa· hiṣ?a·ḥqā ṇačō?atḥik k'isto·ṛaḷqā ha·k'a·ḷ?i pokmiṣ? aḷqā.
walṣi? aḷ ča·ni ?aye?i qo·?as ?o·no·?aḷwe? in ?ani wiki·ṛqā.*

*ya·?aḷaḷatwe? in iṭhaqsti yaq'ač?iḷq lo·csma ločna·kṣiḷiḷ?i.
ciḡṣi? aḷwe? in yaq'ačiči?iḷq lo·csma wa·?aḷwe? in iṭa·kṣi?atqo· hini·ṛatok
?ani ya·?aḷaḷatqā iṭhaqsti ?ani pawalṣi? aḷokqā naḡaqakoko'wi?i
wa·?aḷwe? in qo·?as?i. iṭaḷaḷ'wi? aḷ ?o·k'wi? aḷ k'wi·saḥi?i ?ohqo· hini·ṛ
mo·qo· k'wi·saḥiṭhiṭhi?i. ?ah? a·?aḷwe? in haṭi·sṣi? aḷ mo·?i· qo·?as
k'wi·saḥiṭhiṭhi?i. ?o·simčiči? aḷ ?ani hini·ṛ?a·qḷqā ?o·yoq'a ha·k'a·ḷ?i.
?ah? a·?aḷwe? in yoxtṣi? aḷ ?aye?i qo·?as ṇa·čokṣi? aḷḷa·.*

*hinasi? aḷwe? in hiṭhiṭ?i·ṭq :i·hṣiṭ. ya·čiči? aḷ hiṭa·qḷi? aḷ na?a·taḥṣi? aḷ
hiṭa·aḷ?a·qḷi· :i·hṣiḷ naḡaqak?i. ne?i·čiči? aḷ hiṭa·tok?iḷq :iḥak.*

He reached the place where he had dived down. He took hold of his rope. Hurriedly he began pulling. The man (in the canoe) pulled quickly. The man came out of the water bringing along his wife whom he had sought. He got into the canoe hurriedly, fearing that he was pursued by the many. They quickly paddled off. His pursuers rose to the surface. They were sharks, as it turned out. Again he threw his tallow. The sharks fought for it in order to eat it. The men in the canoe paddled off. They were allowed to escape. The man regained his wife.

14. THE JEALOUS WOMAN¹⁴⁷

The husband of a certain young woman got married (to a second wife). She was jealous. She had a little child. The young woman went off carrying the child on her back. She went off, went into the woods. They did not know where she had gone because she had gone into the woods. The one whose wife she was, the one who had married, became sore of heart.

It was now a long time since the young woman had got lost. The women embarked to go and gather cedar bark. They, the ones who were gathering bark, heard the sound of a crying child coming from there. They who were there gathering bark knew that it was the young woman, she who had got angry. Quickly the ones who were gathering bark went home. They knew that it was the woman who had got angry. The women went home with the news that they had heard a child crying. The people were all excited and made ready to go in search of the crying child. They set out and went to the place where its voice had been heard. The many people went into the woods.

They started looking for where it might be by its voice. They heard where it was making a (crying) noise. The many people came near and surrounded the place. They started out. They failed to get her. The crying sound was now coming from off yonder in the distance. Again they came near, did the same thing, surrounded her. Again they failed to get her. Now the sound came again from there in the distance. They came near again, did the same thing, surrounded her. Again they failed to get her, for they could not catch sight of her, she being now a transformed being, she being now a supernatural wild person. The many people returned home for the while because they could not get her.

The one whose wife she was, the one who had got married, was sore of heart. The one whose wife she had been spoke and said that they should please find his (child), that he was miserable because his child was lost. (That is what) the man said. He pleaded with the hunters that they find (the child), that there be four hunters (searching). Then the four people, the hunters, started to bathe. They started to pray for power that they find the young woman. Then the many people got ready and again started searching.

They reached the place where the crying was heard from time to time. They started out, went into the woods and listened for the place where the child could

ya·cšī? ał ubačīna pāł wiki·pāłła·. hist:ałat saye?i :i·hšīł.
 λawi·čī? ałła· ubačīna pāłła· wiki·pāłła·. hiłak·isčāłła· wi·kałat
 náčo? ał? at ha·k·a·ł?i ?ani k·isto·pāłqa pokmis? ałqa. ?ah? a·? ałwe? in
 čawa·kh? ał hina·si? ał ?ok·i·si? ał λaqa:as?i ?oxyo· ki·cari?i.
 hiła·sh? ał hi·natah? ał ?o·yoq·ał :i·hak?i naýaqak. ya·cšī? ał λało·?i
 ?ocačī? ał hista·tok? iłq :i·hak. λawi·čī? ał ?aye?i qo·?as. wi·kałšī? ałła·.

háčo? ał? ał ?oh? ał hina·si?i ?ok·i·si?i ki·cari?i. tox:a·? aławe? in
 sok·i? ał qo·?as?i ?o·?i? ał ha·k·a·ł?i. nášo·k·ałwe? in ha·k·a·ł?i.
 wi·? a·ka·pałwe? in qo·?as?i yaq?i·tq sok·ił ?ani nášo·k·ałqa ha·k·a·ł?i
 pokmis? ał. kanopāł caqa·pāł? ał naýaqakok·ił?i. ?atwe·? inčā:as q·a·
 ?anack·ał hamo·t naýaqak·ił?i k·iłpi·? ał. ha·:inčī? ał qo·?as?i ?o·yoq·ał
 ?aye?i qo·?as ?ani wi·? akšīłqa. λawi·čī? ał ?aye?i qo·?as hopi·čī? ał.
 sok·i? ałat hini·so? ałat ha·k·a·ł?i hiłahlas? a·pāłat. wi·om? ał
 ha·k·a·ł?i ?o·no·? ał ?ani k·isto·pāł. wałšī? ał mačīno·pāłat
 ?oca? a·pāłat hiłok? iłq čakop. qī? ał wikłtha· λoyacšīł. ?oya·łwe? in
 λoyacšī? ał qī·? ał? iłq wałšīł.

hini·pāłat ha·k·a·ł?i mačīno·pāłat čitaqso? iłčā·pāłat. wasna·ł ha?ok
 ha?om·hih?i. ?o?i·s? ał ha?ok iano·hčop. ?a·nasahāł λoyacšīł ?ani
 ?o?i·sqa ha?ok iano·hčop. k·iłxpi·no? ał naýaqakok·ił?i. ?o·h·i·bāł? ał
 hiła·tap k·iłx? ałat λaqmis.

15. THE CROW GIRL

?a·qin·hak hihiščīnk ke·? inqe·s. hacsa noma.²⁴

16. THE GIRL WHO MARRIED THE YAI AND THE SKY MAN

?ona·kwe? in ha·k·a·ł qo·?as?i. wasna·k čapxna·kšīł.
 λa?o·qh? ałatqo·we? inλa· ?ochin·λmihsat ha·k·a·ł?i wasna·λqo·we? in.
 λa?o·qh? ałqo·we? inλa· ?ochin·λmihsa ?o·k·ił ha·k·a·ł?i
 wasna·λqo·we? inλa·. qī·čīł q·a· ha·k·a·ł?i wasna čapxna·kšīł.

qī·qh? ał xāčla· hałin·as? ał ha·k·a·ł?i ?ocačī? ał ča?ak?is?i.
 čo·? aławe? in ha·k·a·ł?i hałi·sšī? ał. hinosāł ha·k·a·ł?i.
 ?o·yo? ałšīłwe? in hi·tapasqa qo·?as hinosāł? iłq ?oyi. ýimha·? ał
 ha·k·a·ł?i ?ani ha·náhqa ?ani hayim·hiqa yaqo·si ha·wilał?i. hawi·? ałi
 hałi·s, wa·? ałatwe? in ha·k·a·ł?i ?oh? ałat ha·wilał?i. ?o·?i·λasa·h sorba
 ?ochin·λma·i·qłah sorba. móčičo? ał kachagok?i ha·k·a·ł?i hi·nanawī? ał
 ha·k·a·ł?i hi·ninim? ak?i. hi·x·a·? akwe? in hi·ninim. ya·cšī? ałwe? in
 ha·wilał?i hini·so? ał ?o·yoq·a ha·k·a·ł?i. :ašsa·pāł hi·ninim? ak?i
 ha·k·a·ł?i. ił·ił·? a·l? a·pāł²⁵ hi·x·a·? ak?i ha·k·a·ł?i hisi·kał iāšī·?i.
 kamałāpāł ha·k·a·ł?i ná·čok? a·qłatqa ?oh? at hačimsiqsak?i.

be heard (when it) started to cry. They heard where the crying came from. They started out, surrounded the place, again failed to get her. Far away could be heard the sound of one starting to cry. Again they came near, again surrounded her, again failed to get her. Again she escaped from among them and could not be seen, for she was now a transformed being, a supernatural wild person. Now there was one of them who got on a fallen tree that was slanting upward. He was on the lookout for the crying child while standing there on it. The others went to where there was the sound of crying. The many people came near. Again they failed to find anything.

The one on the slanting tree now saw her. The man jumped down, seized her, took hold of the young woman. She was strong now. The man who seized her was weaker than she, for she, now a supernatural wild person, was strong. She carried her former child head down on her back. It seems that the child was now nothing but bones glued to her back. The man started calling to the many people that he was helpless. They came up and helped him. The woman was taken and carried out of the woods. She was wild¹⁴⁸ now, for she was transformed. They went home and she was taken into the house where her husband was. For a long time she could not get well. Then (at last) she got well, a long time after she had returned home.

The woman was found, taken into the house, and kept in a place that was penned in at the wall. She refused to eat any kind of food. What she ate was wormwood. Only because she ate wormwood did she get well. The child had become glued to her back. They used oil to get it to come loose.

15. THE CROW GIRL¹⁴⁹

'Why are you with blood on your calves, Crow-daughter?' 'I guess I am menstruating.'

16. THE GIRL WHO MARRIED THE YAI AND THE SKY MAN¹⁵⁰

A certain man had a daughter. She was unwilling to marry. Again and again some man would want to marry her and she would always refuse. Some one would want to marry the girl and she would refuse. Thus it was for a long time.

It happened when she had been single a long time that the girl went to a little stream. She dived under and started bathing. She came up. When she came up, she caught sight of a man standing there on the ground. The girl was ashamed, because she was naked and did not know who the young man was. 'Finish bathing', he told her. 'I came to get you, I want to marry you.' She put on her robe and put her necklace about her neck. The necklace was (of) dentalia. The young man started off with the girl. She broke her necklace. She let the dentalia fall at intervals along the trail. She knew she would be sought for by her brother.

hininginλ noči·?i hini·sʔaλat ha·kʷa·λʔi. ʔapqinλ ʔo·kʷil noči·?i. hiλhʔaλ nāčoʔaλʔaλ ha·kʷa·λʔi ʔoyoʔaλʔaλ maʔas. ʔohʔaλweʔinčāʔaš qʷa· qʷi·coʔokʷi·č. hinasiʔaλ hiλʔi·tq maʔasʔi. mačinoʔaλ ha·wilaλʔi hini·sʔaλ lo·csmā·k yaqchihλʔitq. ʔatwe·ʔinčāʔaš qʷa· ya·i· yaqchihλʔitq ha·kʷa·λʔi wāsna·kiλʔi čapxna·kšitλ.

wi·kaλšitʔaλweʔin hačimsiqsoʔi. ya·cšitʔaλ ʔocačitʔaλ qʷicačitʔitq hačinsas. nā·čokšitʔaλ. nāčoʔaλʔaλweʔin ha·wilaλʔi ʔoyoʔaλʔaλ hi·ninimʔak lo·čtho·pok. ya·cšitʔaλ ha·wilaλʔi ʔo·ktisʔaλ hi·xʷe·?i. ya·coḱʷaλ ha·wilaλʔi hisi·kaλ itašitʔi. hininginλ noči·?i ha·wilaλʔi nāčoʔaλʔaλ maʔasʔi. λawi·čitʔaλ ha·wilaλʔi. ʔo·ʔi·csʔataλ itašitʔakʔi maʔasʔi nāčoʔaλ lo·čtho·pok. nāčoʔaλʔaλ ʔoyoʔaλʔaλ ýimi·qso·čitλokʔi. ya·twe·ʔin ʔona·kaλ itašitʔis. ʔo·týa·pāλisim ko·koḱwisa ita·kʷiqnakqasʔa·it ʔoʔoʔi·hʔaλqo·s šaxʷa·ʔatqasʔa·it hišsa·coqʷasʔa·it ye· sa·stʔi·?i ma·tma·s. ʔahʔa·ʔaλweʔin ʔoyi·ʔaλ :oýi· ʔoʔi·pāλ ýimi·qsakʔi. ʔohʔaλ ya·i·ʔi itašitʔano·pāλ :oýi. ʔoyi·ʔaλλa· ʔoxʷa·p. ʔahʔa·ʔaλweʔin wałšitʔaλ ha·wilaλʔi ʔe·ʔe·išitʔaλ wałšitʔaλ ʔo·sa·haλ ya·yaqhtitʔitq :oýi.

hinasiʔaλ wałyo·ʔakʔi. ʔi·qhšitʔaλ ha·wilaλʔi ʔoʔokʷinkāλ hoḱbi·qsakʔi hoḱta·qhʔaλ ʔi·qhok ʔani nāčoʔaλʔaλ lo·čtho·pok. ʔo·motaqaλ ʔi·qhok ʔani ʔona·kaλqa itašitʔis. ʔo·motaqaλ ʔi·qhok ʔani ʔo·wi·qšʔatqa ko·koḱwisa ʔohʔaλat ýimi·qsakʔi. hina·čitʔaλweʔin ha·wilaλʔi ʔoʔoʔi·hʔaλ ko·koḱwisa. ʔo·kʷitweʔinčāʔaš qʷa· te·ʔinwa ʔoʔokʷil ko·koḱwisa. ʔoʔoʔi·hšitʔaλ ha·wilaλʔi. ʔaλlaqimýo·pweʔin ničimýo·p. ʔahʔa·ʔaλweʔin ya·cšitʔaλ maḱa·ʔaλ ha·wilaλʔi. ʔocačitʔaλ hiłokʔitq lo·čtho·p. hinasiʔaλweʔin ha·wilaλʔi hiłokʔitq lo·čtho·p. ʔoʔi·ʔasʔapaλ hiła·sʔi yaqʷi·týapʔitq te·ʔinweʔi ya·qʷitʔitq ya·i·ʔi ko·koḱwisa wa·. mačinoʔaλ ha·wilaλʔi. hiʔi·sʔaλokʷeʔico· ko·koḱwisa, wa·ʔaλweʔin ha·wilaλʔi. hini·ʔasʔaλweʔin ya·i·ʔi sokʷiλasʔaλ. kʷatyi·yaqhtʔaλ ʔayaqa ko·koḱwisaʔi te·ʔinwaqhtʔi. hini·ʔasʔaλweʔin qo·ʔasʔi yaqʔi·tq ʔo·týa·p. sokʷiʔaλ mačino·pāλ. ʔahʔa·ʔaλweʔin wa·ʔaλ ya·i·ʔi, ʔo·týa·pāλisim hisyo· ita·kʷiqnakahʔa·it hišsa·co ʔoḱa·h hisyo·.

wałšitʔaλweʔin ha·wilaλʔi qoʔactopʔi. ʔokʷi·łšitʔaλweʔin hisyo· ʔayasi·kaλweʔin hisyo· ha·wilaλʔi. ʔahʔa·ʔaλweʔin maḱa·ʔaλ ʔocačitʔaλ ýimi·qsakʔi ya·i·ʔakʔi ýimi·qso. nāčoʔaλʔaλweʔin hisyo· ya·i·ʔi. hinʔalo ya·i·ʔi ʔoyoʔaλkʷačitʔaλ hisyo·ʔi λaʔo·qhckʷiʔi ʔokʷi·ł. hinʔataλ ya·i·ʔi ʔo·sa·haλ λaʔo·qhckʷiʔi ʔokʷi·ł. ʔona·kšitʔaλ ya·i·ʔi :oýinakšitʔaλ hisyo·ʔi.

ʔahʔa·ʔaλweʔin wikpiʔaλ ya·cpaḱačitʔaλ ya·i·ʔi. ʔani·linýapaλ lo·csmā·k. wa·ʔaλweʔin qoʔactopʔi ʔani wałšitʔaλ qāλqa. wa·ʔaλweʔin lo·čtho·pʔi ʔani naʔo·kʔa·qλqa wałšitʔaλ. wałšitʔaλweʔin ha·wilaλʔi

She was taken up a mountain. They went up the mountain. There she saw a house. It turned out that that was their destination. They reached the house. The young man entered, taking along his wife whom he had married. It turned out that the one whom she married, she who had been unwilling to take a husband, was a Yai.¹⁵¹

Her brother missed her. He went to where she had gone to bathe. He looked for her. The young man saw his sister's necklace. He started off, guided by the dentalia. He went along the trail. He went up the mountain and saw the house. He approached. He reached the door of the house and saw his sister. He saw the one who had become his brother-in-law. They had a child there. 'Bring me hair-seal as a gift, for I am always unlucky in hunting and (the seals) avoid me as I (go) about yonder (among) the distant tribes.' Then he gave medicine to his brother-in-law. The Yai rubbed the medicine on his feet. He also gave him a paddle. Then the young man went home, went home quickly by virtue of the medicine on his feet.

He reached home. He told his father secretly, told him that he had seen his sister. He told him about her having a child. He told how he had been asked for hair-seal by his brother-in-law. The young man put out to sea and hunted hair-seal. It turned out that he had referred to sea-cucumbers as hair-seals. The young man hunted. He made two bundles tied together. Then he started off taking them along. He went to where his sister was. He arrived there. He placed on the ground his gift of sea-cucumbers, which the Yai had spoken of as hair-seals. He entered. 'Your hair-seals are on the ground there', he said. The Yai went outside to take them. He labored under the heavy load, for the hair-seals—they were sea-cucumbers—were many. The man who had brought the gift went outside. He took them and brought them inside. Then the Yai said, 'You will bring me shredded cedar bark as a gift; I am always unlucky wherever I look for shredded cedar bark.'

The young man, the human being, went home. He started making cedar bark and made a lot of it. Then he took it to his brother-in-law. The Yai saw the shredded cedar bark. He fainted because of seeing the shredded cedar bark which had been made by the other. He fainted because of that which had been made by the other. The Yai obtained it, got shredded cedar bark as medicine.¹⁵²

Then the Yai left the house and started walking about. He left his wife alone in the house. The human being said he would go home. His sister said that she would go home with him. He went, taking her along. She took along

hini-so? ał lo-čho-pok?i. čo-čki-cs? ał iá-tné?isok?i ha-kʷa-ł?i? ałe?isok
 iá-tné?is. ya-cši? ał hitah̄tas? ał. ʔoyo? ał? ałwe?in qo-ʔas wa-lšił?i.
 łotwe-ʔin qo-ʔas?i wi-naporałat qo-ʔas?i ʔoh? ałat łol?i. qo-ʔas.
 ciqši? ałwe?in łol?i. qo-ʔas. ʔo-ʔi łasčimah̄ soıba lo-čho-p, wa-ʔałwe?in,
 ʔochimari-qłčimah̄ qi-ʔał soıba lo-čho-p. histaqšiłwe?in ča: aš qʷa-
 hina-yil?i. ıasna-łwe?in ha-kʷa-ł?i. wiki- ıasna, wa-ʔałwe?in
 qo-ʔas?i, qahšiło-se?ic wiki-tsarčipo-sah̄ ča?ak. :a-pokʷi? ałwe?in
 ha-kʷa-ł?i to-łši? ałwe?in wawa-ʔat? itq ʔoh?at hina-yil?atł?i qo-ʔas.

sokʷi? ałatokwe?in iá-tné?isok?i. hitacsagsto? ałatokwe?in iá-tné?isok?i.
 sokʷi? ałat ha-kʷa-ł?i hini-cso? ałat. hina-yipi? ał qo-ʔas?i hini-so? ał
 ha-kʷa-ł?i. ločhin? ał ʔo-kʷil ya:ı. hil? ałwe?in ha-kʷa-ł?i hina-yil?i.
 hiłh? ałwe?in ʔona-kši? ałła iá-tné?is. ʔah? a-ʔałwe?in wikpi? ałokłā-
 čakop. iapalıši? ałwe?in ha-kʷa-ł?i walši? ałqo- hita:atał.
 sokʷi? ałwe?in yaqʷi? itq? a-ıa qo-ʔas?i ıočičo? ałwe?in ha-kʷa-ł?i
 hita:atıııas? ał. hita:atałwe?in ha-kʷa-ł?i hini-cso? ałwe?in
 iá-tné?isok?i mo-. hinasi? ał hiğathok? itq ııııı-qso.

ʔah? a-ʔałwe?in loččino? ał ya:ı-ʔi ýo-qʷa-ʔałwe?in loččıl
 hina-yil?atł?i qo-ʔas. ıılši? ał mačınł ʔocačıl hil?i-ıq lo-csme?i.
 ʔo-ci-čı? ałwe?in ya:ı-ʔi lo-csma-k? ał. hite?i? ał hina-yil?atł?i qo-ʔas.

17. THE YOUTHS WHO FOLLOWED A BIRD

łi-hpanačwe?in ha-tłā-kʷał?i ʔo-ʔiłwe?in :ałyo-. ya-cpanačši? ał
 ha-ııııııı?i. ıačo? ał? ał ʔoyo? ał? ał ʔałe?i ha-tłā-kʷał. ławi-čıl
 ha-ııııııı?i. ʔih ʔih, wa-ʔał ha-kʷa-ł?i, wıkin ławi-čıl ıa-csa-te?ic
 ııııııı. wiki-čı? ał ławi-čıl ha-ııııııı?i. łā?o-kʷałwe?in łā- ławi-čıl
 ha-ııııııı?i. ʔih ʔih, wa-ʔał ha-kʷa-ł?i, wıkin ławi-čıl ıa-csa-te?ic
 ııııııı. ʔah? a-ʔałwe?in ha-kʷa-ł?i ciqši? ał ʔo-kʷil? ał ha-ııııııı?i,
 ıaıa-ýas? ałım ko?atł. ma-ma-ta-qłah̄ hisımyis hiıınqis?i.
 ʔah? a-ʔałım hina-čı? ał łi-kʷaýi-ııııııı? ałsok ʔo-kʷil sıýa ʔo?o: ałsok
 ya-qsačı:in? itqak ha-ııııııı.

ʔah? a-ʔałwe?in ʔa-tłši? ał we?ičo? ał. ko?atł? ałwe?in łopkšił
 ha-ııııııı?i. ya-sımyiswe?in ma-ma-ti hisımyis hiıınqis?i. łopksa-ıał
 ya-qsačı:in? itq ha-ııııııı?i. čı-ýa-ıał čapacok?i hina-čı? ał hin?i-łši? ał
 ʔo-ʔi-łši? ał ma-ma-ti?i łi-kʷaýi-łši? ał. łi-cłi-čı? ał łi-ýa-qsto-t? ał
 ma-ma-ti?i. ta-kłıačı? ałwe?in łi-kʷaýi-ł? ałwe?in ča-pok?i.
 sayā-čatınłwe?in wikwe?in lačıl hinkʷaýi-ł. čanı-čı? ał wiłi-ʔe?i.
 hin?atāł ʔe?i-ł?i ııııııı. ʔo-qomłāwe?in.

ıačo? ał? ałwe?in ııııııı histo? ał? ałwe?in qʷi-co?ok? itq ma-ma-ti?i.
 ʔatwe-ʔin ča: aš qʷa- ka-xııııııı ʔo-šatokwe?in ka-xıııııııııııı.
 ʔoyıwe?in ʔo-š: ał čı-łıačı? ałqo- ki-k: ałāł ʔah? a-ʔałwe?in hitacsıał

both her children, her two little children. They started out and went out of the woods. They saw a man. The man was handsome; they were stopped by the handsome man. He spoke. 'I have come to get you', he said, 'I have wanted to marry you for a long time.' It turned out that he was from the sky. The girl was unwilling. 'Don't be unwilling', said the man, 'you might die; I might cause your water (supply) to disappear.' The girl was willing now; she was frightened at what the sky person said.

He took her children. He put her children inside his robe. He took the girl along. The man went up to the sky, taking the girl along. He deprived the Yai of his wife. The girl was in the sky. Again her husband left the house. The girl decided to descend and go home. She took what the man always wore and dressed herself in it in order to go down. The girl went down, taking along her four children. She arrived where her father lived.

Then the Yai went to his wife and the sky person likewise went to his wife. At the same time they entered where she was. The Yai got the wife of the two of them. The sky person lost out.

17. THE YOUTHS WHO FOLLOWED A BIRD¹⁵³

Some girls were out paddling, they went to get cedar twigs. A certain young man was walking about. He saw the two girls. He approached. 'Ee ee', said the girl, 'don't come up to us, my father will see you.' The young man stopped. Again he began to come near. 'Ee ee', said the girl, 'don't approach us, my father will see you.' Then she spoke to him, 'Be sitting outside in the morning, I will be a bird moving about there on the shore. Then you put out to sea to pursue me with bow and arrow; have your young man partner with you in the canoe.'

Then night fell and he went to sleep. In the morning he woke up. There, moving about on the beach at the shore, was a bird. He awakened his partner. They pulled their canoe on to the water and put out to sea, started pursuing the bird, started trying to get it with bow and arrow. He started shooting and at intervals hit the bird. The canoe party was going out towards the open sea in pursuing (the bird). They got far out to sea, they did not give up the pursuit. They could no longer see the dry rocky land. The big (points of) land went down. It was a fine day.

They saw a land, saw where the bird was going. But it turned out to be a line of driftwood, and there was a noise in the driftwood. It made a sound as it pulled apart, made a whistling sound; then the bird went through. Then the

ma·ma·ti?i. ?ah?a·?aλwe?in nōšxi?aλa· kaχni·?i. wi·čakaλwe?in
 hitacswi ča·pok?i. ?o·yi?in haλ ka?o·kʷi·kqo·. ?ah?a·?aλwe?in
 ki·k:aλaλ kaχni·?i. čiči·hlači?aλa·. ?ah?a·?aλwe?in hitacsuwaλ ča·pok?i.
 to·pši?aλ ?oyo?al?al nistha hitwe·?in čatsaλ :opraqis. toχbiłtaλwe?in
 čawa·k ?e·?e·?iša ?o·hta·sa čo·pq?ato paawałšix qo·?as?i čawa·k.

načo?al?al ča·pok?i ?oyo?al?al qʷiše·?i ma?as. hitasaλwe?in ča·pok?i
 hinocis?al ha·wiłtaλ?i načo?al?al ?oyo?al?al yaqʷičił?i q ma·ma·ti?i.
 hañahlo?alwe?in ča·as qʷa· ma·ma·ti?i kachaqok?i. načo?al?al
 ha·wiłtaλ?i ko·pil?al qa. čo·čka·l?al qomē·?i q čiči·hlači?i. mačino?al
 ha·wiłtaλ?i ?ochino?al ha·kʷa·λ?i. ?ochino?al ya·qʷiłił?i q hin kʷa·yji·h
 xi·kʷa·yji·h. wik:a·kaλwe?in nōbi·qsak?i ha·kʷa·λ?i.

?añi·či?al paawa·yas?alok nōbi·qsak?i ha·kʷa·λ?i. načo?al?al
 ye·yisqa kʷisi·yis?i ha?okqa ?oh qo?išin. naši?ik kʷatye·t. ya·čši?al
 kʷatya·t naši?al qʷi·i·so·si ha?ok?i qo?išin. nistha?athmō·, wa·?aλwe?in
 kʷatya·t. ka·kʷ hinocis?ap qo·?as?i. hini·cso?alwe?in kʷatya·t
 mačino?al ?o·i·?ił?apal hi·łpi·?ił?i. ?okʷi·siłapal lo?ok.
 ciqši?alwe?in qo·?as?i, čawa·so·pči qaħsa·p :ini·λ?i. hine·?i?alwe?in
 kʷatya·t čawi·csoλ :ini·λ?i qaħakaλ :ini·λ?i. ?o·?i·hšilčipal qasi·?at
 :ini·λ?i. ?o·?atopal qaħak?i qo·?as wiki·lałat sača·s qasi·.
 ha?o·htani·yapałatok qasi· ?ohani·yapałatok qasi·?a·nił :ini·λ?i.
 ?oča·qstapałat ti·čšya·pi. ti·čači?alwe?in qo·?as?i. qī·?ałiłčasiš we?ič,
 wa·?aλwe?in qʷi·yji·?i q ti·čači?al.

?ah?a·?aλwe?in yoxłšxi?al ha·tha·kʷaλ?i čayax?al. ciqši?alwe?in
 ya·yil?i ?i·čim lo·csma, wik:a·qħe?ico· ha?ok ya·yaji·h?i q čayax?i.
 ?o?o?i·h ma hi·yi ?o?o?i·h ma wa·:ił čayax?i. ?ah?a·?aλwe?in ?i·čim
 lo·csma ?oyi·?al λapa·tñih?is. ?očo·?akapal qʷi·i·s?a·qλ?i q ha?ok
 wik:a·qħqa ?o?i·s hi·yi?i čiča·qa. ?i·qħšxi?alwe?in ?i·čim lo·csma,
 histaqšixah yō·qʷa histaqšix?i qso· hisa·čičiłah ti·čičił wimo·sča?o·ł
 qa?ołaqh ?o·no?al ah si·hił hamop. nōč?o·?aλwe?in hi·yi?i wa·:ił?i.
 siqaci?al nōč?e·?e?i. ?owi·?aλwe?in kʷatya·t λawi·či?al ha?okšix.
 ča·ma·yisñahaλma nistha?ath?i, wa·?al kʷatya·t. ha?okšix?al čo·čk
 qomā·qħas?i q. wi·kaλwe?in ?o?i·s ha?ok hi·yi?i. ?o?i·s?alwe?in ha?ok
 ha·wi·hlaλ?i yaqčo·?akapal?i q ?oh?at ?i·čim?is?i lo·csma.
 ?o·qħa·pałatwe?in ?o?i·s?al qa ha?ok. λoyači?alwe?in tiñaqsti ma?as?i
 ?ani ha?okqa hi·yi ha·wi·hlaλ?i. ha?okqah?apratwe?in. ?ah?a·?aλwe?in
 hawi·?al ha?ok ma?as?i.

?ah?a·?aλwe?in ya·cpanačsapałat ha·wi·hlaλ?i ?oca?apałat
 hina·pñi?as?i. hitwe·?in ?aya ha?om. sina·wa?as comā· ča?ak?i.
 ?o?o?i·hšxi?alwe?in. λo·kʷiłšxi?alok ?oh?at qʷi·?iqsak?i. ?ayasi·k
 λo·yi·pñap. ?ona·kšxi?al iñe?is ha·wiłtaλ?i ?ona·kaλ. wa·?aλatwe?in

driftwood closed up again. The canoe was too late to get through. They waited for the time to come again. The driftwood made the whistling sound. It again pulled apart. The canoe went through. It was evening and they saw there was a land; they struck the sandy beach. One jumped out of the canoe and immediately sank into the water; he was lost.

The (remaining) canoeman saw the smoke (of) a house. The canoe came to the shore and the young man went up the bank; he saw what the bird had worn. It turned out that the bird had shed its robe. He saw it hanging there on a hook. All of the arrows were stuck in it. He entered and became the husband of the girl. He became the husband of the one whom he had been pursuing with bow and arrow. The girl's father did not say anything.

Next morning the girl's father was sitting outside. He saw a raven eating on the other beach. 'Come and see, Kwatyat.' Kwatyat went and saw what the raven was eating. 'He is a land dweller,'¹⁴⁴ called Kwatyat. 'Bring him up the bank.' Kwatyat took him into the house to the back part of the room. The man said, 'Go and kill a dog.' Kwatyat went out and took the dog, the dog was dead. They took out the dog's eyes. It was for the dead person, he was without an eye on one side. His eye was replaced with the former eye of the dog. Into his throat was put his life-principle. He came to life. 'I seem to have been asleep a long time', he said when he came to life.

Then the girls got ready to go and pick berries. An old woman in the house there spoke. 'Don't eat the berries they pick. The berry-picking is gathering snakes and frogs.' Then the old woman gave them little baskets. She had (put) in their baskets what they were to eat, for they were not to eat the snakes, because they were supernatural. The old woman told them, 'I also come from where you come, I went out to sea, fell into the water at Wimoschaohl¹⁴⁵ while out for mussels; that is why I know you.' The snakes and the frogs began to steam. Steaming on the fire, they were cooked. Kwatyat was first to come up and eat. 'The land-dwellers are about to eat something sweet', said Kwatyat. All, everyone in the house, ate. (The young men) did not eat the snakes. They ate what had been put in their (baskets) by the old woman. It was thought they were eating them. The tribe was glad that the young men were eating the snakes. It was believed they were eating them. The tribe finished eating.

Then they let the young men go about, sent them to the back of the village. There was a lot of fish. The river was full of coho salmon. They started fishing. (What they caught) was dried by the father-in-law of (the young man). They made a lot and put it on the drying frame. The young man had a child born to him. His father-in-law told him he should go home. The coho salmon had

ha·wilał?i ?ani walałi? a·qālaqa ?oh?at qʷi·?iqsək?i. ʔosəi? ał
 sina·wa? aqałi?i. ?okʷino? ał ʔapa·t?i. wi·səo·?iswe? in ʔapa·t?i.
 yoxłi? ałwe? in ʔi·yā·pał ʔapacok?i. ?okla·we? in ha·kwa·ł?i
 ?a·sma·po? oł. hiłaqsi? ał ʔapacok?i ciqsi? ałwe? in ha·kʷa·ł?i,
 ʔoʔoqs? ičim, wa·? ał ha·kʷa·ł?i. ʔihəi? ał ʔopul: ałwe? in ʔih: ał
 ʔaxsa? ał walałi? ał.

18. THE BROTHERS WHO REVENGED THEIR SISTER

?ona·kwe? in ʔo·čño·p ha·wi·hał?i. ʔapxna·kokwe? in? ał.
 hina·či? ałqo·we? in ha·wi·hał?i. ʔiłimłhi ?o?o?i·h hiyiqłop ma·ma·ti.
 sa·činkwe? in qʷa· ha·wi·hał?i. ʔopowe? in ha·wi·hał?i. qaqā·cčista
 hina·čił ʔiłimłhi.

qi·čil qʷa·. kʷi·sqsi? ałqo· hina·či? ałwe? in qo·?as?i ?o?oqs? ał
 ʔo·csma·k yimi·qsak?i ha·wi·hał?i. hinasil qʷi·co?ok?iłq. hinołlał
 qo·?as?i ya·cš? ał hiłā·qłi? ał ?o·kʷinksał ʔo·csma·k. saye·?i hiłā·qłił
 ?oyo? ał? ał ʔol ?i·h homi·s. hina·si?i, wa·? ał qo·?as?i ?o·kʷil ʔo·csma·k.
 hina·si? ał ʔo·čkał hina·sil hicsnop. ?ocač? ał ?apqi·?ak?i ʔaqā:as?i.
 hiłh? ałwe? in ?ah? a· sokʷiłčipāł kʷikʷinkso ʔo·csma·k. małpřičopāł
 hiłh? ałpał ?apqi·?i ʔaqā:as?i. małšilčipāł ʔiłšłin? ał?i. ?ah? a·? ał
 hiłā:atał qo·?as?i wi·čpa·no·pał ?o·kʷil ʔaqā:as?i. wika·ta? ałpał
 ʔaqmiso?i ʔa·ska·naui? ał ʔaqā:as?i. hi·łqi·sapałat qahsa·přiłasqa
 qʷis? ap ʔo·csma·kil?i. his? a·h? ał hiłā:ato ha·kʷa·ł?i his? a·hqa ?ani
 małā·? ałpał kʷikʷinkso.

walałi? ał qo·?as?i yaqʷac?iłq ʔo·csma. wik? ał? ał ha·wi·hał?i
 yaqʷac?iłq ʔo·čño·p ?ani qahsa·pałokqa ʔo·čño·p. ?ah? a·? ałwe? in
 hina·či? ałła· ha·wi·hał?i ʔiłimłhi ałła·. ha·:inapi·či? ałwe? in
 ha·kʷa·ł?i ne?i·či? ałwe? in ha·wi·hał?i ʔiłimłhi?i ?oh? ał ne?i·čil
 qa·ta·tikse?is?i. na? a·haso· qʷa· hista·tok?i ?o·šatokqa. wiłāłwe? in
 ?oca·qšil ta·ta·yi?i ?o·no·? ał ?ani ʔi·kʷałi·hqa ma·ma·ti?i yaqā: i·h?iłq.
 ciqsi? ałwe? in ʔa· qala·tik?i, na? a·tahaso· qʷa· hista·tok?i ha·:inapi?i.
 na? a·tałhš? ałwe? in ta·ta·yi?i wi·napačišło? ał. ne?i·či? ał ta·ta·yi?i
 hista·tok?i ha·:inapi. hamopš? ał ?ani ?ohok ʔo·čño·p hista·tok?i.
 ʔawi·či? ał ʔiłimłhi?i. hiłā·qłi? ał ʔa·čokš? ał hista·toko·si.
 ʔač? ał? ał hił?i·tq ye·łqi·? ałpałwe? in hiłqi·? ałpał małqi·? ałpałat
 ha·kʷa·ł?i.

:i·hš? ałwe? in ha·wi·hał?i. his? ałpa·h hini·p ha·wi·hał?i
 ʔa·ska·nołqa ʔaqā:as?i ?a·naħał :iħa·qa ha·wi·hał?i. his? ałpa·h
 ?o·šcokqa hini·pałqo· ?oyi. wiłkš? ałqo·we? in ha·wi·hał?i ?o·yoqʷa
 qala·tik?isok?i? ał. ʔa·niłqačka ?o·ał hini·p ʔo·čño·pokʷiłqin.
 qa·hšilš? ałwe? in ha·kʷa·ł?i małqi·? ałpał?i. ?a·naħapsawe? in ha·warpš

dried. They put it into the pack basket. The basket was not quite full. They got ready and pulled their canoe out on the water. The young woman was called Great-favorite. They got into their canoe and the girl spoke. 'Put your heads down in the vessel',¹⁵⁶ she said. (The canoe) started moving, it made a sound once, sounded like something moving pointwise, and they struck the beach, got home.

18. THE BROTHERS WHO REVENGED THEIR SISTER¹⁵⁷

Some young men had a sister. She was married. The young men used to go out to sea. They went about on the water shooting, hunting all sorts of birds. They always did so. They were six. They put out to sea to go shooting on the water, three in each (of two) canoe(s).

Thus it was for a long while. When (several) years had passed, the man, the brother-in-law of the young men, put out to sea with his wife. Far off, they went into the woods and saw a big cedar. 'Climb up', said the man to his wife. Both got on, husband and wife got on. They went to the top of the tree. There he took his wife's hands. He tied them to the trunk there at the top of the tree. Then he tied her feet. Then the man came down and he made the tree bare (of branches) along its length. He removed the bark, and the tree became slippery all along. He left her there at the very top in order to kill her, this he did to his wife. The young woman could not come down, she could not because her hands were tied.

Her husband went home. The young men whose sister she was did not know that she was (being) killed. Now they put out to sea and again went shooting on the water. The young woman began to call out and the brothers shooting on the water heard her; it was the very youngest brother who heard it. 'Do you hear that?—for there is some kind of a sound.' The older brothers did not give heed, because they were pursuing their game. Again the younger brother said, 'Aren't you listening to the sound there, that calling out?' The older brothers listened, stopping on the water. They heard the one calling out there. They recognized that it was their sister. They approached. They entered the woods and started to look for the place where the sound was. They saw where it was; their (sister) was tied way up there at the top.

The young men started to cry. They were unable to get her, because the tree was slippery all along; they only cried. They could do nothing, for it would be impossible to get her. The young men scolded their little brother. 'Why aren't you the one to get our sister?' The girl tied at the top was dying. The youngest brother was only eating berries. He was eating her sweat; it turned into strawberries and the little youngest brother was eating the berries (as they

qala·tikʔisʔi. ʔoʔi·sʔaʔ ʔopʔi·hackʔimʔatʔi kaʔkintapi·hʔiʔaʔ na·yis
ya·i·sʔaʔʔitq ha·waps qala·tikʔisʔi. wiʔka·ʔaʔatweʔin qala·tikʔisʔi
ʔohʔaʔat ta·ta·yak ʔocaqʔiʔaʔweʔin qala·tikʔisʔi ʔaʔmisanoʔaʔ
qala·tikʔisʔi hiʔa·sokʔitq lo·ʔno·p. qa·hʔiʔiʔaʔ ha·kʔa·ʔʔi.
no·ʔiʔaʔweʔin qala·tikʔisʔi no·kokʔi hiʔpʔiʔashʔaʔ ʔaʔaʔasʔi. no·nokʔiʔaʔ
no·kʔisokʔi. hiʔa·siʔaʔ ʔaʔaʔasʔi ʔokʔi·siʔaʔ nomo·kʔiʔaʔ no·kʔisokʔi
ya·qsa·hiʔitq sa·yaʔinʔ. ʔo·kʔaʔi·hʔaʔ lo·ʔno·pokʔi. waʔhaʔweʔin
ʔawa·ʔaʔ hiʔokʔitq lo·ʔno·p. hiʔi·pʔiʔaʔ hiʔa·sokʔitq lo·ʔno·p.
ʔokʔa·weʔin qala·tikʔisʔi ho·di·ba·ʔʔiʔi.²⁰ hiʔi·pʔiʔaʔweʔin hiʔokʔitq
lo·ʔno·p. ʔiʔsa·pʔaʔ hiʔa·ʔaʔaʔ ha·kʔa·ʔʔi qahakʔaʔ. ʔaʔimhiʔaʔpʔaʔ
ha·wi·haʔʔi ʔoyaʔaʔpʔaʔ ʔoʔiʔoʔaʔ. ʔosʔiʔaʔ lo·kʔi·ʔʔiʔaʔpʔaʔ.

mi·ʔhimtweʔin ha·kʔa·ʔʔi ʔo·yoqʔa ʔaʔimsiqsakʔi mi·ʔhisimtweʔin
qʔa·ʔakʔitq ʔaʔimsiqsok ʔamihʔa mimiʔkok. ʔoya·ʔqo·weʔin ʔokʔinʔkaʔqo·
ya·cok ʔaʔimsiqsok ʔaya·ʔaʔaʔatqo·weʔin yaqo·si ha·kʔa·ʔ ʔo·no·ʔ
mimiʔkok ʔaʔimsiqsokʔi. ʔapaʔiʔaʔweʔin ha·wi·haʔʔi ʔani
ʔaʔokʔiʔa·qʔa ya·atokʔitq qahsa·pʔaʔ lo·ʔno·p ʔohʔa·qʔa yaqʔiʔitq
mimiʔkok lo·ʔno·pokʔiʔi. ʔi·naʔi·ʔiʔaʔ ha·wiʔaʔʔi ʔoʔokokʔiʔaʔ
lo·ʔno·pokʔiʔi. ʔaʔokʔiʔaʔiʔasʔaʔ ʔo·kʔiʔaʔ ya·atokʔitq qahsa·pʔaʔ
lo·ʔno·p.

waʔiʔaʔ ha·wi·haʔʔi ʔi·hʔiʔaʔ hiʔasaʔaʔ hiʔaʔitq. ʔaʔoʔaʔʔaʔ
qo·ʔasʔi ye·ʔa hiʔasaʔok lo·csma. ya·tweʔin ʔo·ʔiʔiʔaʔ ha·wiʔaʔʔi
ʔohʔaʔ ʔo·ʔiʔiʔaʔ lo·ʔno·pokʔiʔi. maʔinoʔaʔ ha·wi·haʔʔi hiʔaʔitq.
ʔi·qʔiʔaʔ ʔoʔokʔinʔkaʔ ʔoʔiʔiʔasʔaʔʔaʔ ʔo·motaqʔaʔ ʔi·qʔokʔaʔ
ha·wi·haʔʔi ʔani ʔaʔokʔiʔa·qʔa ʔohʔa·qʔa ʔaʔokʔiʔa mimiʔkokʔi
ʔo·yoqʔa lo·ʔno·pokʔiʔi.

ʔaʔa·paʔhiʔiʔaʔweʔin yaqʔi·ʔa qahsa·p lo·csma·kiʔi. wa·ʔaʔweʔin
sokʔiʔaʔ lo·csma·kʔi. ʔohʔa·ʔiʔaʔokweʔin lo·csma. ya·tweʔin ʔohʔaʔ
ʔaʔimsiqsokʔi ya·qʔiʔitq qahsa·p. sokʔiʔaʔatokweʔin lo·csma·k
ʔayaʔinʔkaʔ ʔo·ʔkinʔkaʔ qoʔa·ʔakʔitq ʔoʔa·ʔin qo·ʔasʔi. ʔapa·kaʔweʔin
ha·kʔa·ʔʔi ha·kʔa·ʔʔi·ʔiʔeʔi. so·ʔaʔweʔin ʔaʔiʔakokʔi ya·qʔiʔaʔʔa·qʔiʔitq
ʔaʔokʔiʔa qahsa·p naʔo·kʔiʔaʔ ha·kʔa·ʔʔi ya·atʔitq sokʔiʔaʔ. maʔinoʔaʔ
ʔocaʔiʔaʔ hiʔaʔitq ya·atʔitq sokʔiʔaʔ. saʔa·weʔin hiʔaʔitq.
wa·ʔaʔweʔin ha·kʔa·ʔʔi·ʔiʔeʔi ʔo·yoqʔa ʔa·i·kʔacsʔak ʔani
na·ʔiʔa·yʔasikqa ʔoyi koʔaʔ ʔani koʔaʔiʔa·qʔa hiʔacsoʔtis hiʔacsoʔtis
kʔiʔi·yʔisʔi hiʔi·ʔiʔaʔ ʔaʔiʔi ʔani kaʔiʔqokʔa·qʔa ʔani ʔoya·qʔa
hiʔi·pʔo· ya·qʔiʔitq ʔaʔokʔiʔaʔiʔasʔaʔ ʔani ʔoya·qʔa hiʔi·pʔo·
hi·kʔi·kʔaʔ kaʔiʔqok. ʔaʔa·ʔaʔso· wa·ʔaʔ ʔo· hiʔi·pʔaʔ. qʔa·ʔaʔma
wa·miʔitq ʔapaʔiʔaʔ.

ʔoʔiʔaʔweʔin ʔiʔaʔqʔi qo·ʔasʔi ʔani hoʔanaʔiʔaʔ lo·csma·kiʔi.
ya·tweʔin ʔo·ʔiʔiʔaʔ lo·ʔno·pokʔiʔi ʔohʔa·ʔiʔaʔok lo·csma·kiʔi. wa·ʔaʔ

fell). He was scolded by his older brothers. He gave heed, he looked up to where his sister was. She was dying. The youngest brother took up his song at the base of the tree. He started to sing his little song. He got on the tree, he got on it while singing his little song, by virtue of which he was getting up high. He was trying to get his sister. Now he was near to where she was. He got to where she was on (the tree). The little youngest brother was called Hodibahlisi.¹⁶⁶ He got where his sister was. He untied her and she fell to the ground dead. The young men fixed her up and dressed her nicely. They dug in the ground and buried her.

The young woman had been like her brother, she had looked exactly like her brother. When she had been walking with her brother, one did not know which was the girl, because she looked like her brother. The young men decided that they would take revenge on the one who had killed their sister, and that it would be the one who resembled their former sister (who would do it). He was to take revenge on the one who had killed her.

They went home, paddled off and reached the beach where they lived. The man saw that yonder was his wife landing. However, it was the young man disguised as she, as their former sister. They entered their dwelling. They told their father, the young men told him that they were going to take revenge, that 'the one who looks like our former sister' would be the one to take revenge.

The one who killed his former wife began to think it over. He said he would take his wife. He thought it was his wife. However, it was the brother of the one whom he had killed. Now the young woman was taken by many together, by all the man's relations. The young woman, the pretended young woman, was willing. She had her knife, which she was to use in killing for revenge, and she went along with those who took her. She entered the dwelling of those by whom she was taken. Where they lived was far off. The pretended girl had told her brothers that they should be sitting outside in the morning; that in the morning she would come out of the woods to the beach; that she would come out to the other beach where the trail was; that, if she got the one on whom she was to take revenge, she would run zigzag. 'Then you (will) say, "Ah, apparently he got him. He is (doing) as he said (in) planning it".'

The man was glad that he had got back his former wife. However, (the young man) was pretending to be his former sister, her (brother) was pretending

ha·wilał?i ?o·ti?ile?i lo·čho·pokw·i?at ?ani mo·či·tkw·a? a·qłqa wik
hisacsohtis laši·?i. čawa·kh? ałwe?in ?i·čim čosa·? ał ?o·yoqwa ya·ł?i·
hinin?i ha·kwa·ł. kamałapwe?in ?i·čim?i wikqa· ha·kwa·ł. qa·ci·? ał³⁰
šiła· ?o·yoqwa ha·kwa·ł?i ?oh? ał ?i·čim?i. naña·ničš? ał ha·kwa·łqo·
?ani ýimłaga ča·kopi·h ?o·ca·qa šiła· ?ani ýimłaga čičkčička ča·kopi·h.
?o·ca·qš? ałwe?in šiła· ha·kwa·ł?i. čicki·čič? ał ha·kwa·ł?i na·csa·ł
?i·čim?i lo·csma ya·twe·?in ýimłā čičkčička šiła·. kamałapł ?i·čim?i
lo·csma ?ani wikqa· ha·kwa·ł.

we?ičo? ał mo·či·łš? ał we?ičo? ał ha·kwa·łti·?ile?i. ?o·o·yipi? ał
ya·atok? itq qahsa·płat lo·čho·p. we?ičo? ał qo·?as?i čo·čkał we?ičoł
ma·tma·s?i. iğpři? ał ha·kwa·łti·?ile?i sokw·i? ał akýakok?i ?o·hta·sa
čih? ałpčip lohčiti. kamitq·i·?as? ał ha·wilał?i ha·kwa·łti·?ile?i.
ya·čš? ałwe?in wałš? ał ?iqyo· ?ath?i. na·šš? ałwe?in ława·no? ał
hiýath? itq. nawa·ýi? ałwe?in :i·kwa·csýi?i ko?at hi·stinałkoł? ał na·csa
kw·isi·yis?i. yi·twe·?in hiłacsohtis? ał qwa·? ał wa·mil? itq iapłšil.
kamatsapł nawa·ýas?i ?oyi ko?at ?ani qahsa·pmatakqa ya·qwił? itq
ha?okw·iłwilas. hini·s? ałwe?in ?o·cs? ał lohčiti. hinasi? ał hiýath? itq.
łoyač? ałat tiłmaqsti noubi·qsak?i ha·kwa·łti?i qahšil.

19. THE MARRIAGE OF MINK

?i·š?i·šawe?in ča·stimčh·it ?ocačil hiyi·sh? itq ma·mokta mo·hinłas·
minh na?ahish ma·mokta. na·naswilałqsołwe?in ?iščip łisok ławičil
hiyi·sh? itq mamō·:aqa ha·tha·kwał?i. ne·č našš?i?č łisokokw·ah ?iščip,
wa·? ał ča·stimčh·it. ýa·ýaqwilałksołh łisok?i ?a·ni ?iščip. he·
ka·? ałik qahše·k la·kšil kaci·, wa·? ałat ča·stimčh·it ?oh?at ha·tha·kwał?i.
wika·hł łami·qłokw·ah ?i·hmiłokw·ah³¹ wa·? ał ča·stimčh·it. take·?isak
qahše·k kaci·, wa·? ałłā· ha·tha·kwał?i. hi ?a·?ani?akłayikqałla
hakome· ?anik :ałila ka·łil. łami·qłokw·ah. wíki·łim ta·xta·xw·ałip·h
płłmil nō·nō·:aqalipim,³² wa·? ał. kaci·? ał ?iščipok?i ?o·i·p
na·h·i·qso?i wikay?i ?o·kwił ýokw·i·qso?i. wałš? ał ča·stimčh·it.

?i·š?i·šš? ał ha·kwa·ł?i qwa·? ał wa·?at? itq ?oh?at yaqw·acok? itq ?iščip
nō·nō·:aqal pácmisok?i ?iščip?i. hawi·ł ?i·š?i·ša mo·hinłas. wik qí·
hawi·łckw·ał? itq li·cýa·? ał mo·hinłas. ýimha·? ał noubi·qso?i ?ani
hałbiłhqa tičwisał ha·kwa·ł ?ani wíki·th? a·nūłqa ha·ca·kat ločha·?atqo·.
?a·?a·to·? ałqo·we?in noubi·qso?i ha·kwa·łok?i yaqw·acoko·si tičwisa.
hayimhi ha·kwa·ł?i wa·? ałqo·we?in ?ani wikýo·qa ?o·ššila ?o·šil.
?a·?a·to·? ałqo·we?in noubi·qso?i, ?ača·atłhak? a·la ia·was?at.
wa·? ałqo·we?in ha·kwa·ł?i ?ani wíki·th?at? a·la ia·was?at ?ani
hayimhičilłqa qw·isqho·si qw·is tičwisa.

to be his former wife. The young man pretending to be their former sister had said that he would be absent four days before coming out of the woods on the trail along the beach. There was one old woman who suspected the young woman who had come there. The old woman knew it was not a girl. She gave her some fern roots. She was observing whether she was a woman, because men cannot fix fern roots, because men do not know how to pound them. The young woman started fixing the fern roots. She started pounding them, and the old woman saw that she couldn't do it. The old woman knew that it was not a girl.

She went to sleep; on the fourth night, the pretended young woman went to sleep. She went to sleep with the one by whom her sister had been killed. The man fell asleep, and all the households went to sleep. The pretended girl got up, took her knife, and immediately cut off his head. The young man, the pretended girl, ran outside. He started off and went home (while) it was still night. When day came, he was near where they lived. The brothers sat on the ground in the morning and watched the other beach. Yonder he came out of the woods on the beach, as he said in planning it out. Those sitting on the ground in the morning knew he must have killed the one on whom he was to take revenge. He was carrying a head. He arrived where they lived. The father of the girl who died rejoiced.

19. THE MARRIAGE OF MINK¹⁵⁹

Mink was chewing gum as he went to the place on the beach where the daughters of Saw-bill Duck were working (at mat weaving); both sisters were at work. He had (strands of) white gum extending out of his mouth as he approached. 'Say! Look! My gum is white', said Mink. The pure white gum was sticking out of his mouth in long (strands). 'Heh, give it here, you rascal, please pinch off (a piece) and give it (to us)', the girls said to Mink. 'I won't. Mine is sweet inside, I prize it very much (and won't part with it)', said Mink. 'Still, you rascal, pinch off (a piece) and give it here', the girls said again. 'Well, princess, I believe I will, (but) only because you persist in asking for a piece. My (gum) is sweet inside. Don't you go spitting out its foam! Keep swallowing it!' he said. Then he pinched off some of his gum and gave it to the older sister, (but) did not give any to the younger sister. Then Mink went home.

The young woman started chewing gum in the way she was told, kept swallowing the foam of the gum. Saw-bill's daughter finished chewing. Not long after she became pregnant. The father was ashamed that, chief as he was, his daughter had become pregnant in an irregular way, and that no one had had the courage to woman-purchase¹⁶⁰ from him. He kept asking his daughter by whom she had become pregnant. The young woman did not know, and said she had never done anything with anyone. The father asked, 'Who has been coming secretly to lie with you?' The young woman insisted that no one ever came to lie with her, that she did not know what could have caused her to become pregnant.

wača·kšil·tho·hinlas me·ilqacok. yimha·tho·hinltaqiml qʷisokʷitq
hakom wabimsi·čil. hinʷayagstoł naýaqakʷi. ta·ta, wawi·čil.
hišimyo·pāl qa·qla·tikokʷi haubilʷi ʷo·c tho·hinl. nōibicʰahʷapikin ya·
naýaqakʷi. hi·sikin ya· ʷapwinqisʷi lošingakčis. čo, wa·ʷał
qa·qla·tikʷi, qʷe·ʷin, wa·ʷał. lošingšil koʷal li·hšil ʷocačil ʷapwinqisʷi
thaʷaqoʷa. hačatak tho·hinltaqiml lo·ho·las so·nasqyak. ʷowi·ʷapāt
čoknáthit tayi·cqisimʷi. čo wa·yi· čoknátha·yi·t hitingšaʷa·yi·
ʷohokʷa·yi·c nōibigsa·wo· ta·ta· ta·ta,ʷ wawa· no·kʷi. hitingšał
čoknáthit saya·ʷapāt :aħačʷi aħačil naýaqakʷi. yimha· čoknáthit
ʷani :aħačʷi at.

čo wa·yi· hitingšaʷa·yi· šihta·yi·t ʷohokʷa·yi·c nōibigsa·wo· ta·
ta· ta·ta, wawa·ła· nono·k tho·hinltaqiml. saya·ʷapāłatła· :aħačʷi at
šihta·thit. yimha·ʷałła· šihta·thit. hi·i·sʷał čo·čkasʷał qoʷas qʷiyi·č
ʷi·qhi· qoqʷa·s ma·ma·tištop saxto·p. no·ʷiłła· tho·hinltaqiml, čo wa·yi·
hitingšaʷa·yi· ʷaxapšimtha·thi·t ʷohokʷa·yi·c nōibigsa·wo· ta·ta· ta·ta.
hitingšał yō·qʷa· ʷaxapšimtha·thi·t. saya·ʷapāłatła· :aħačʷi at. čo wa·yi·
hitingšaʷa·yi· :imwac̣tha·yi·t ʷohokʷa·yi·c, nōibigsa·wo· ta·ta· ta·ta.
hitingšał :imwac̣thit. saya·ʷapāłatła· :aħačʷi at. čo wa·yi·
hitingšaʷa·yi· čixʷatintha·yi·t ʷohokʷa·yi·c nōibigsa·wo· ta·ta· ta·ta.
hitingšał čixʷatintha·thi·t. saya·ʷapātła· yō·qʷa· :aħačʷi at. haħačatčilšil
qʷaħe·ʷitq ma·ma·tištop čo·čkilʷat saya·šlipāt :aħačʷi at. ʷoʷokʷilšil aħat
sašto·ptaqiml. čo wa·yi· hitingšaʷa·yi· čimṣthittha·yi·tʷ ʷohokʷa·yi·c
nōibigsa·wo· ta·ta· ta·ta. hitingšał čimṣthi·t. saya·ʷapāłatła· yō·qʷa·
:aħačʷi at. kakako·pšil aħat saxto·ptaqiml. hitingšał yō·qʷa· ʷo·niṃthit.
saya·ʷapātła· yō·qʷa· :aħačʷi at. hitingšał :a·toṣ̌thit. yō·qʷa·ła·
saya·ʷapāt :aħačʷi at. hitingšał wa·xni·thit. saya·ʷapāt yō·qʷa·
:aħačʷi at. hitingšał ʷap̣isiṃthit. yō·qʷa·ʷatła· :aħačʷi at.
haħačatčilšilʷatła· qʷaħe·ʷitq sašto·ptaqiml. čo·čkilʷatła· :aħačil
naýaqakʷi.

ʷa·nasami·čilša ča·stimč̣thit. no·ʷiłła· tho·hinltaqiml, čo wa·yi·
ča·stimč̣tha·yi·t hitingšaʷa·yi· ʷohokʷa·yi·c nōibigsa·wo· ta·ta· ta·ta·
ma·xi·čweʷin hisyo· ča·stimč̣thit. hitingšaʷał toša·kʷi. kač̣hʷi·kqač̣ka
yaqi·k masč̣im, wa·ʷałat. hitingšał saya·ʷapātweʷin qatqyoʷi
li·kmałapoʷał naýaqakʷi hamopšilʷał nōibicoʷatʷał naýaqakʷi.
ʷo·caħtaksa :a·pkʷinawiʷat ča·stimč̣thit sokʷil ča·stimč̣thit naýaqakʷi.
ʷoʷihiaqšilʷał yaqʷayimlʷitq kac̣i· ʷiṣ̌č̣i·p. qoʷi·čil naýaqakšil naýaqakʷi
ʷo·no·ł ʷo·cʷo·wiṃthweʷin ʷi·ṣ̌ʷi·ša yaqʷa·lʷitq hašaħʷatʷi
yaqʷayimlʷitq kac̣ayiml tho·hinlas ʷo·kʷil ya·qsa·ħałitʷitq lic̣wisa.

Saw-bill's daughter gave birth to a boy. The Saw-bill people were ashamed of what their princess had done; they had been disgraced. The baby became aware (of things). It began to say 'dada'. The chief of the Saw-bills gathered his younger brothers together. 'We will have that baby look for his father. We will (do it) over there in the middle of the beach on a canoe platform.'¹⁴⁷ 'Very well', said the younger brothers, 'let us do so'. In the morning they made a canoe platform and paddled off, went to the middle of the beach at Maakoa. Each one of the Saw-bill family had a board in front of him on (his canoe), was holding a beating stick. They took Wren, the senior chief, first. 'Now then, Wren, come down to the beach, that it be yours as father! Daddy! daddy!', ran the song. Wren went down to the beach; while he was yet at a distance, the child turned away from him. Wren was ashamed that he was turned away from.

'Now then, come down to the beach, Red Woodpecker, that it be yours as father! Daddy! daddy!' sang the Saw-bill band again. While he was yet at a distance, Red Woodpecker too was turned away from. Red Woodpecker too was ashamed. There on the ground were all the people, (for that was the time) when all kinds of birds and animals were still human beings. The Saw-bill people picked up the song again, 'Now then, come down to the beach, Red-headed Woodpecker, that it be yours as father! Daddy! daddy!' Red-headed Woodpecker also came down to the beach. He was turned away from while he too was yet at a distance. 'Now then, come down to the beach, Fish Hawk, that it be yours as father! Daddy! daddy!' Fish Hawk came down to the beach. He too was turned away from while yet at a distance. 'Now then, come down to the beach, Eagle, that it be yours as father! Daddy! daddy!' Eagle came down to the beach. He too was turned away from while yet at a distance. They called out the names of all the birds there were; they were all turned away from, while yet at a distance.

Now, they began calling out the names of the animal tribe. 'Now then, come down to the beach, Bear, that it be yours as father! Daddy! daddy!' Bear came down to the beach. He also was turned away from while yet at a distance. The animals were severally called by name. Elk came down the beach. He also was turned away from while yet at a distance. Deer came down to the beach. And he too was turned away from while yet at a distance. Land-otter came down to the beach. He too was turned away from while yet at a distance. Raccoon came down to the beach. He too was turned away from. They had called everyone (in) the animal tribe. The baby turned away from all of them.

Now only Mink remained.¹⁴⁸ The Saw-bill people again took up the song, 'Now then, Mink, come down to the beach that it be yours as father! Daddy! daddy!' Mink wore shredded cedar bark about his head.¹⁴⁹ The rascal came down to the beach. 'I guess you would (be the princess' lover), you who are a slave', they said (in irony) to him. He came down to the beach and while the rascal was yet at a distance, the baby began waving his hands; the baby recognized him, saw him as (his) father. At once it hugged Mink about the neck, the baby took hold of Mink. It had come to be from the gum he had pinched off and given away. It had turned into a person, become a baby because he had been chewing, it is said, his private parts and because he had given a pinched off piece to Saw-bill's daughter, which had caused her to become pregnant.

hiłachino? ał toša·k?i čō·čkchinł má?ah?i. hi·kʷat at qahsa·patik ča·stimčhıl ?oh?at hawbi·h?i ?o·no·ł hoti·qakat ?ani łolchinł ?ani hakomčhinł.

waħa·k? ałi nonosč̣i·i·h? a·ni, wa·? ał má·m̄i·qso?i m̄o·hinlas ?o·kʷıl čakopṣ̌iłok?i ča·stimčhıl. hina·č̣ıl nonosč̣i·i·h čō·čkista qačča ?iš naýaqak?i. hiýahs má·m̄i·qso?i ?apwinqs?i čapac?i. ?ocač̣i? ał m̄oqʷapi·h ?okte·?i ?ałqimł ča?ak hił?i·tq ?ayint no·sč̣i. hinasił ča?ak?i. ná·č? atał ča·stimčhıl náčō? ał ?aye·?e?i no·sč̣i. wi·napo?ił³⁵ wi·napo?ił ya·tma· ?aya·?a, wa·? ał ya·a·yaqʷitq má?ah?i lo·csa·mi·hok?i. wi·napoł má?ah?i hawi·ł li·hak. hañahło? ał ča·stimčhıl. čō·? atał hinosa to·ho·ł no·sč̣i. łā·niłahł ?o·kʷałaqin,³⁶ wa·. ho·?i·?atołā· he?i·sč̣i? ał?itq ha?ok čō·?ato łā·?o·łasłā· no·sč̣i. hinosałā· ?ayī·cṣwisałā· no·sč̣i. čā·niłahs ?o·kʷacaqin, wa·? ałłā·. ?o·?o·kʷaqhłā· ha?ok. kʷin? ał? ałok lo·csmañinłok?i he?i·sč̣iłā·. łā?o·kłā· čō·?ato.

ná·č? atał ýokʷi·qso?i ?oh. qah? a·čē· náṣ̌i?i qʷachiyi·č̣in, wa·? ał má·m̄i·qsak?i ?o·kʷıl. ná·č? atał má·m̄i·qso?i náčō? ał ya·twe·?in hopi·smi? a lihin sa·si·č̣rin? at ča·stimčhıl. łā·e·?inýapikin č̣i·šc̣yaksama, wa·? ał má·m̄i·qso?i. hinosałā· ča·stimčhıl ?o·?o·kʷaqhłā· he?i·sč̣ił no·sč̣i·?i ha?ok. łahłi·pat čō·?atał?itqłā· ča·stimčhıl toxkʷiṣiłahs má·m̄i·qso?i ?o·?i·qs ličē·?i. łā·tbi·ł má?ah?i m̄o·hinlasñinł li·hč̣ił. łā·e·?inýap ča·stimčhıl. ?o·iłwe?in ča·stimčhıl ?ani yi· sayā·? ałokqa lo·csa·mi·h li·hak. he·y łokʷa·liłak hiłā·hł ?o·?atołā·lił ti·we·, ³⁷ wa·? ał ča·stimčhıl ha·:inč̣ił. ?o·kʷacaqin? ałč̣i qatqsagč̣i, wa·? ał m̄o·hinlasñinł. ?o·kʷił ?ani·sila ?o·ł?o·sok li·hak má?ahink?i. ho? ałāli?iłakč̣o· ?o·twa·yo·łahłč̣o·, ³⁸ wa·? ał ča·stimčhıl. ?o·šwa·č̣i qatqyo·, wa· ha·tħa·kʷał?i. ya·. ?i?i?išč̣ate· kʷañox̣yak, wa·? ał qatqyo·?i ča·stimčhıl. ko?oqṣ̌ił lo·csa·mi·hokʷił?i. li·hakāł má?ahink?i m̄o·hinlasñinł walṣ̌ił.

łā·e·?inýapāł čakopokʷił?i? ał wałṣ̌i? ał. ?o·p̄i·č̣i? ał p̄i·ṣ̌p̄i·č̣ił ?ani ho·pwakłinłqa liñhin? ał?i. łā·e·?inýo ča·stimčhıl. ?o·no·? ałwe?in ?ah? a· ?ayinłāł ča·stimč m̄oqʷapi·h. łah?oyi ?anič̣ hiýe·?inýimł ?ah? a· ča·stimčhıl łā·e·?inýo. čō· qʷiṣitwe?in ?ah? a· ča·stimčhıl.

20. A FIGHT ABOUT HUNTING GROUNDS BETWEEN THE CHIEFS OF THE LICE AND THE WOLVES

ko·:aqłokwe?in hawbił qič̣inṣ̌taqimł :a·toš ?o·?o·?i·h:aqł. ?iqsa·cak qič̣inñił hiłok?itq ko·qol ?ayintok ko·qolok?i. ?ałqimłapāł? ałqo·we?in qič̣inñił :a·toš hiłahłas. ko·qʷa·? ałqo·we?in ýo·qʷa· hawbiłok qʷayač̣i·ktaqimł wi·kałāłqo·we?in. wiki·pāłqo·we?in :a·toš tiłi·č̣aqyo

The rascal then became her husband, (indeed) became the husband of both sisters. Mink was nearly killed by the chiefs because they were jealous that he had married beautiful (women), that he had married princesses.

'Now (take us) to gather sea eggs', said the older daughter of Saw-bill to the one who had become her husband, Mink. They set out on the water to gather sea eggs, all three with the baby in a canoe. They went to the two islands called Burned-about, where there were many sea eggs. They reached the islands. Mink looked down into the sea and saw many sea-eggs on the rocks. 'You two, stop! stop! there are sea eggs on the rocks', he said to the sisters, his wives, who were with him in the canoe. The sisters stopped, they ceased paddling. Mink took off his clothes. He dived under the water and came up to the surface, holding several sea eggs in front of him. 'I will first get some for myself', he said. He dived down again when he had eaten all, he dived under in order to get some more sea-eggs. Again he came to the surface, carrying many sea eggs. 'I will first get some for myself', he said again and once more he ate them himself. His wives were longing to have some, (but) he ate them all and again dived under.

The younger sister now looked down under the water. 'You old hag,¹⁴⁴ look (and see) what our spouse is like!' she said to her older sister. The older sister looked under the water and saw—there was Mink moving about dragging hemorrhoids which extended out some distance. 'We will leave him behind on the rocks; he is too nasty', said the older sister. Mink came up to the surface again and once more ate up all the sea eggs. As soon as he dived under again, the older sister jumped out of the canoe and went to the stern. The Saw-bill sisters paddled off hard. They left Mink behind on the rocks. He found that his wives were far off yonder, paddling away. 'Say! come here now! here I have got some for you', called out Mink. 'Get some for yourself now, you with your head cut off', said the daughters of Saw-bill. They only paddled along with more force, both sisters together. 'Come back! I might say things about you', said Mink. 'Go ahead and say things, you beheaded one', said the young women. 'Ya! you with your urethras fastened on with gum', said the rascal Mink. He swore at his former wives. The Saw-bill sisters (continued) to paddle away and went home.

They left their former husband behind on the rocks, abandoned him. They disliked him for being bad in that he always put the hemorrhoids out of his anus. Mink was abandoned on the rocks. That is why the Burned-around (Islands) are now stocked with many minks, for, it is said, it was there on the rocks that Mink was stranded. Well, that is what Mink did.

20. A FIGHT ABOUT HUNTING GROUNDS BETWEEN THE CHIEFS OF THE LICE AND THE WOLVES¹⁴⁵

The chief of the Lice people was a stalker and hunter of deer. Louse had a certain place where he always did his stalking and this place was well stocked with deer. Louse would always bring two out of the woods on his back. The chief of the Wolf people likewise used to go stalking, (but) he did not find anything. The chief of the Wolf people, who was called Titichakyo, did not get

ʔokla· haɪbiʔi ʔo·c qʷayaɕi·ktaqiml. kʷo·qʷa·ʔaλqo·weʔinla· qičinñit
 ʔaλqimlaɪpaʔaλqo·weʔinla· :a·toš. wiki·saɪasʔaλqo·weʔinla· iñi·ɕaɣyo.
 ɲaɲa·ɕi·hɕiʔaλ iñi·ɕaɣyo hi·stakʷaʔapo·si qičinñit ʔa·yip sa·ɕink
 :a·toš. ɲaɕoʔat iñi·ɕaɣyo hi·si·kʷasʔaλla· qičinñit ʔaλqimlaɪpaʔaλla·
 :a·toš. ʔo·ɲta·sa ho·ʔak yaca· iñi·ɕaɣyo. ʔocaɕiʔaλ histaqɕiɪʔitq
 qičinñit ʔa·ni ʔaλqimti·p iñi·ɕaɣyo :a·toš. kʷo·qʷa·ʔaλla· qičinñit
 wiki·ti·iλ kʷo·qoɭokʔi wiki·p. kʷo·qʷa·ʔaλla· iñi·ɕaɣyo ʔaλqimti·paλla·.
 ho·ʔaλqo·weʔin ʔaɲi·ʔap ʔi·qhi· ya·ɕɕiλ ʔo·wiʔa·lʔaλ ya·ɕɕiλ.
 ʔoʔaλqo·weʔin ya·ɕɕiλ qičinñit yaqʷinλʔitq wi·ki·ti·iλɕi·t :a·toš
 kʷo·qoɭokʔi ʔayint. wi·kmi·kɕiλ qičinñit :a·toš ʔono·λ ʔani
 ʔo·ʔa·kλinɪsaɪpaɪq ʔohʔat iñi·ɕaɣyo. wiki·saɪasʔaλqo·weʔin :a·toš
 kʷo·qʷa·ʔaλqo· ʔana·λqo·weʔinla· iñi·ɕaɣyo ʔaλqimti·ɕaɪas.

haɕi·ɕiʔaλ qičinñit ʔani ʔana·λqo·weʔinla· iñi·ɕaɣyo ʔaλqimti·ɕaɪas :a·
 toš. ɲiɕso·qstoʔaλ qičinñit. wa·yaqstoʔaλ ʔani qaɲsa·pʔa·qλ ʔo·kʷiɪ
 iñi·ɕaɣyo. ho·ʔak ʔaɲi·ʔap ʔi·qhi· ya·ɕɕiλ. wiɪʔe·iλ qičinñit wi·kaɪpaɪ
 qi·ʔas. hiɪwe·ʔin kaλhɕiλ iñi·ɕaɣyo ʔaλqimlaɪpaʔaλ :a·toš. ʔo·ɲta·sa ɲiɕiλ
 qičinñit ɲi·ɲiɕɪɪpaɪnop. qaɲɕiλ haɪbiʔi iñi·ɕaɣyo. ɲaɪɪta·. ɕoɕɕiλ
 qičinñit ɕaɕomcʔi ɕoɣiɪtaɪp yaqso·pʔitq ɕiʔaλɲiɲhʔaɪpaλ siɪa·tʔi.
 to·kʷi·ɕʔiɪpaλ. ɲina·paɪwiʔaλ :a·tošʔi ʔaλqiml hi·sʔo·kɪaλok. hiɪaɲiɪas.
 ɲi·ʔiʔaλ ʔahʔa· masɕimʔakʔi. ʔo·yaɭokʷiɕim. qaɲsa·pɕiɲaɲ
 haɪbiʔi qʷayaɕi·ktaqiml, wa·ʔaλ ha·ho·pɕiλ masɕimʔakʔi.

wika·ɪas iñi·ɕaɣyo. ʔaɲi·ɕiλla· wika·ɪasla·. ɲa·ɕokɕiʔaλ
 haɪbiɭokʷiʔiʔat qʷayaɕi·ktaqiml ɲiλkʷaqɕiʔaλ qʷayaɕi·ktaqiml.
 mi·sokʷaλʔat ɲacqaɣaqɲiɲtaɕtaqiml wi·kaλ. maɲi·coʔaλ haɪbiʔi qičinñit
 siɪeʔi ʔo·ɕckʷi·ʔi siɪa iñi·ɕaɣyo. ma·ɲi·c yaɕma·s. toɕe·k ha·ni
 ʔo·wi·cma qičinñit siɪa·niʔi qa·hɕina·inʔi ʔo·wi·cma siɪa·niʔi iñi·ɕaɣyo.
 waɪwa·ɲyo·ɕiʔaλ qoqʷa·sʔi yaqɕiʔaɲhʔitq qičinñit. ʔo·ɕinaqɕiʔaλ
 maʔasʔi ʔani ma·ɲi·coʔaɣin qičinñit ʔo·wi·coʔaɣin siɪa·niʔi iñi·ɕaɣyo.
 haɕi·ɕiʔaλ qʷayaɕi·ktaqiml ʔani ma·ɲi·cqa qičinñit siɪa·niʔi
 ya·qɕi·qeʔitqʔat paɪwaɪa haɪbiɭokʷiʔi. ɲiλkʷaqɕiʔaλ qʷayaɕi·ktaqiml.
 hiɕimɣaɪwiʔaλ maʔasʔi qʷayaɕi·ktaqiml ɪaɪpaɕiʔaλ qʷisʔa·qλi· haʔokʷiλ.
 ɕo·wi·neʔin, wa·ʔaλ wiɪwa·kok qʷayaɕi·ktaqiml.

haɕi·ɕiʔaλ qičinñit ʔani wi·taɲaɲaɪtaɪ qʷayaɕi·ktaqiml ʔohʔat.
 ɲi·ʔiɪ ɣo·qʷa· qičinñit hiɕimɣo·p masɕimʔakʔi. ciqɕiʔaλ haɪbiʔi wa·ʔaλ,
 ɕo·hoɕi·ʔiʔin ya·ati·ɕin wi·tinɲat ʔoksɲa·sʔin. ɕo·qʷe·ʔin, wa·ʔaλ
 masɕimʔi. takɕiʔinim so·mo·stati ɕi·hati, wa·ʔaλ haɪbiʔi. no·kʷi·ɪɕiʔaλ
 haɪbiʔi wa·ʔa·qλokʔitq no·k hoɕi·ʔiɲɣak. haɕi·ɕiʔaλ ɣo·qʷa·
 qʷayaɕi·ktaqiml ʔani ho·tiʔiʔat. hiɕimɣaɪwiʔaλ ɣo·qʷa· kʷiɕiʔaλ ɕiɕiɕi
 wiɪwa·kok qʷayaɕi·ktaqiml haɲamotnaqtaqiml. ɲopqimɪɕinoʔaλ
 qʷayaɕi·ktaqiml maɲi· ʔoʔi·ʔiʔaλ maɲi·ʔakɪʔi haɪbiɭokʷiʔiʔat.
 ʔo·ksʔatoʔi wiɪwe·k, wa·ʔaλ qʷayaɕi·ktaqiml.

any deer. Louse would go stalking, and he would bring two deer on his back. Titichakyo would bring nothing out of the woods.

Titichakyo started spying to see where Louse was always getting many deer. He saw him going along there again with two deer on his back. So he started out early. He went where Louse had come from and actually got two deer. Louse again went stalking (in) his hunting place and caught nothing. Titichakyo hunted again and once more got two. He would start out early while it was still night, he would be the first to start out. Louse would start out last and for that reason always found no deer (at) his hunting ground, (though) it was well stocked. Louse ceased to get deer because Titichakyo got ahead of him each time. He returned empty-handed when he hunted; only Titichakyo brought two (deer) out of the woods.

Louse found out that only Titichakyo was bringing two deer out of the woods. He was angry. He said to himself that he would kill Titichakyo. He started out early while it was still night. He lay in wait and did not have to be there long. Titichakyo appeared with two deer on his back. At once Louse shot and hit him under the armpit. The chief died. He died instantly. Louse dug in the ground and buried his victim after first cutting off his tail. He covered him up. He took upon his back the two deer that he had got by violence.¹⁶⁶ He came out of the woods. Then he feasted his commoners.

Titichakyo did not come out of the woods. Another day came and still he had not come out of the woods. The Wolf people began searching for their chief. They were excited. The keen-scented band went about smelling, (but) did not find him. The chief Louse tied about his head the tail that had belonged to Titichakyo. He went about with it tied around his head. 'Damn it, I say! Louse is wearing about his head the former tail of the one talked about as dead; he is wearing around his head the former tail of Titichakyo', the people, the neighbors of Louse, began saying. The tribe began talking of Louse having been seen wearing Titichakyo's tail tied about his head. The Wolf people found out that Louse had tied about his head the tail of the one whom they were unable to find, their former chief. They got excited. They gathered the tribe together to consider how they would take revenge. 'Well, let's attack', said the warriors of the Wolf people.

The Louse people heard that they were to be attacked by the Wolf people. Louse also gave a feast and collected his commoners. The chief spoke and said, 'Well, let us dance into the house of those who are about to attack us, let us anticipate them.' 'Very well, let us do so', said the commoners. 'Let us each carry a bow and arrow', said the chief. Then the chief began making a song (and deciding) what his entrance song¹⁶⁷ would say. The Wolf people in turn heard that they were (going) to come dancing into (their) house. The Wolf warriors, the Fond-of-bones band,¹⁶⁸ likewise assembled and sharpened their teeth. The Wolf people gathered in one house, they went to the house of their former chief. 'O warriors, stand at the door', they said.

lapatšix ya·cšix?al qičinštaqiml. ?i·naxax hačatakax so· mo·statix
 čix·hati. wariqšix?alxo·we?in qičinštaqiml, wa··yix, wa·?alxo·we?in,
 wa··yix·hi·, wa·?alxo·we?in wariqšix qičinštaqiml. hiłaqso?ash?alxax
 wariqšix mahix·?i, ha··yix, wa·?al hiłaqso?ash?al mahix·?ak
 qʷayačix·ktaqiml. no·?i?al qa·qatqyiml?i qičinštaqiml. hi·lʷalxax qʷa·
 ha·ha· iłix·čaqyo he·he· yaqʷinyohšix·s he·he· hininyohšix, wawa·?ak
 to·šyo·?i no·k. hininyohšixqath?al ya·qʷiłilʷitq qahsa·p ioxšix.
 ho·ti?ixšix?al qičinštaqiml čipqa·?al mo·statak?i?al hačatak
 ta·čilołʷapaxxo·we?in čix·hatak hiyix·lʷitq qʷayačix·ktaqiml.

wi·aqsto?al qʷayačix·ktaqiml wawa·?atokʷitq no·xno·yatok
 haxbiłokʷi?i?al. ?apwix?ak haxbił qičinštaqiml čix·si?ix?i ho·ti?ix.
 hine·?i?alok haxbił qičinštaqiml ya·twe·?in čix·si·čax ?a·ni siłax·nił?i
 iłix·čaqyo. xah?al :o·?i?al wi·aqsto?al qʷayačix·ktaqiml hačox?alʷax
 ?a·na·x ?oh?al siłax·nił?i iłix·čaqyo ya·qʷi·čax?itq haxbił?i qičinšix
 ma·xi·c. ničinkał qʷayačix·ktaqiml minka· ?anax?itq mahix·?i
 xax·ki·pił?al.

ha·yix·?ix qičinštaqiml ho·ti?ix ?o·?i·čaqil hi·łeqil?i haxbił?i ma·xi·c·
 ?i siłax. hiłh ?ah?ax· ýox·qʷa· ho·yax·ł. čox·cškapox·h mačix?alxin, wa·?al
 qʷayačix·ktaqiml. mačpitałax iax·kčix·x yaqʷahoxłhixh?itq. mahšixłxo·
 ?a·ni qʷayačix·ktaqiml ?o·no·x miłšix lahšix mačpitał. wika·ia mačix
 iłaxqčoxʷa čakomc qʷayačix·ktaqiml ?o·no·x ?anaxia mačix ?oxł?i?i
 čakomc?i. qičani·čix?al maʷas?i qičinštaqiml hisix·k toxswi·
 kokołhinkstaxs?i čičiči qičinštaqiml. wiki·th małpi·at. :ax :ax :ax,
 wawa·we?in. ?a·naxi čaxax·kʷaqʷato cocomačoxʷa čakomc
 qʷayačix·ktaqiml. ha··yix· ha··yix· :hi·, wa·?al qičinštaqiml hił?al ya·
 hiłax·si. iakso·qłax so·til caqsa·pa·hiłax so·til qʷamihšimłqox·s
 ma·xłax·yačipa·hiłax si·wa hiłaxł ti·čma, wa·?al ciqna·k qičinštaqiml
 wa·łaxqšix?al ?ah?ax. walšix?al :iqšixłaxqšixł. ?a·nimin wiłax·qł
 ?oksłpinł iax·čixšex?in, wa·nakał qʷayačix·k.

21. THE STEALING OF CHILDREN BY PITCH WOMAN AND THEIR RESCUE

makitʷaqawe?in iax·tłex?is hi·sh čax?owis ?okle·?i nixłma. hiłtwe·?in
 hiłinqsał lo·csma ?i·h lo·csme?i xogqolaq ?i·š?i·ša lo·csme?i. xawi·čix
 hiyiximiyis?itq iax·tłex?is?i pisałaxa. xaxawołokʷah ?eʷe·yixšixp,³⁰ wa·?al
 lo·csme?i ?o·kʷil iax·tłex?is?i. kʷikʷinʷatsjoxpšix?al ?o·kʷil iax·tłex?is?i.
 ?o·całitaksa kʷi·kʷitxso·pšix lo·csme?i ?o·kʷil iax·tłex?is?i.
 ?eʷimqłh?alxo·we?in kʷi·kʷi·txsawi?alokxo· ičixnałaxxo·we?in ?oʷi·čax
 yaqʷa·pałʷitq ?iłaxaq qax?ox·c. hačatčixnap iax·tłex?is?i wikmi·sinjap
 ?ayimiyisł?i iax·tłex?is pisałaxa. yax·čix?al.

The Louse people came to a decision and started off. All were ready, holding bow and arrow. The Louse people would whoop, 'wa'' yi'', wa'' yi'' hi'', the Louse people said, whooping. They whooped again in front of the house, 'ha'' yi'', they said. Those rascals of lice started (their) song. 'Haha Titichakyo hiyhiy, whom I have come for, hiyhiy come for', said their song. (Louse) pretended to come for the one whom he had killed. The Louse people started dancing into the house; they all had their bows bent and pointed their arrows in the faces of the ones in the house.

The Wolf people were angry at what was being said about their former chief in the song. The chief of the Louse people was in the middle as they filed dancing into the house. He entered the house and there he was, sure enough, with Titichakyo's tail around his head. And now the Wolf people were angrier than ever, because they saw that it really was Titichakyo's tail that the chief of the Louse people had around his head. The wolves were standing packed close all around the house.

All the Louse people came dancing into the house and the chief, with the tail around his head, reached the rear of the house. There too he (continued) dancing. 'Comrades, let us now bite them!' said the Wolf people. Each singling out the one before him, they bit at them on the floor. The wolves were just as though they had collapsed, because they bent forward to bite at them on the floor. They bit nothing, (but) got their mouths full of dirt because they only bit the dirt floor. The Louse people turned into lice and jumped through the spaces between the teeth. None was (even) grazed from biting. 'Ah ah ah', said the Wolf people (who) were choked with dust, each with his mouth full of dirt. 'Ha'' yi'', ha'' yi'' hi'', said the Louse people. 'I have pity for you, I would have set you all on end' if I had wanted to, I would have bitten into your hearts', said one of the lice and, having said that, they left. They yelled and went home. 'We really cannot get the better of them. Let us just let it go', said one of the wolves.

21. THE STEALING OF CHILDREN BY PITCH WOMAN AND THEIR RESCUE¹⁷⁰

Children were playing on the beach in the country called Rolling-waves-on-the-beach. A woman, a large woman with a broad face,¹⁷¹ came down to the shore there; she was chewing gum. She came to where the children were playing about on the beach. 'I have nice gum', said she to the children. She made the children long for it. Immediately she started sealing their eyes with (the) gum. As soon as the eyes were sealed, she would throw them into a very large basket which she had on her back. She threw all the children in and left none on the beach of the many that had been playing there before. She started off.

?a·nasa čilkkʷisčo čawa·k iāneʷis ha·kʷa·λʷis lača·λin. ya·cšʷaλ
 lo·csmeʷi walšʷi aλ ?ocačʷi aλ mahʷi·ʷakʷi hił noči·ʷi hi·na·pi·ʷisʷi
 čaʷoyis.⁴⁰ walšʷi aλ iāneʷisʷi yaqʷabʷisatʷitq lača·ʷat ?i·qhšʷil ?ani
 hačati·soʷatqa qaʷo·ččinoʷat hił qλitʷat ya·ya·qčasčiqhiłʷitq. :i·hšʷi aλ
 maʷasʷi homaqλ :i·ha·qi·čil maʷasʷi iā·tña·kiłʷi ?oʷo·yokšʷi aλ. :i·hak
 lo·csma čawa·k ?i·h našok :i·hak ?oʷo·yok ?ani ?a·nasakiłqa čawa·k
 iāña. :intʷatāλ :i·haksaqh qʷisʷi·tq a·la yaqʷo·si :i·hak ?ani :intʷatoʷa·la
 laqsañap lo·csmeʷi :intmisʷi yaqʷatoʷitq :intʷato. :i·haksaqhʷi aλ lo·csmeʷi
 náčʷoʷat ya·pi·sxpi·sxʷa :intmisʷi ya·qʷiłʷitq laqšʷil. ná·čʷoʷatša ya·t
 qoʷasʷis ?apa·sʷis hi·simʷaqsta :intmisʷi. ?o·cahtaksa sokʷil lo·csmeʷi
 ?apa·sʷisʷi qoʷas ?oʷi·qsʷap kockʷi·ʷi hoqʷinksap ?oʷi·ʷisʷi aʷpaλ
 hiłahoʷisokʷi.

:i·hšʷilλa. wik qi·čil :i·hak nášʷi aλ qʷi·ʷi·ʷisʷi amʷitʷitq kockʷi·ʷi
 hiłyahsʷitq ?apa·sʷisʷi qoʷas ?oyoʷatʷi aλ ?ani ya·tqa·na·λksʷyo·č.
 nášʷi aλ hiłwe·ʷin ?i·hčkinʷi aλ qoʷasʷisʷi qʷishʷi aλ ?ahʷa·lo·csmeʷi
 ?okʷinoʷpaλ kockʷi·ʷi. ?iqsiłapλa. hoqʷinksap ?iqʷi·ʷisʷi aʷpaλ.
 hiłahoʷisokʷi. wik hawi·λ :i·hak lo·csmeʷi wikaλλa. qi·ya·twe·ʷin
 na·λksʷyo·čʷi aλλa. qoʷasʷisʷi. sokʷiʷi aλ lo·csmeʷi λitinkokʷi
 ?oʷi·qstanoʷpaλ ?ahʷa·ya·qoʷasʷisʷi. wik hawi·λ :i·hak lo·csmeʷi :i·hak
 ?ani :i·hak. wikaλλa. qi·na·λksʷyo·čʷi aλλa. λitinkʷi ya qoʷasʷisʷi.
 ?ahʷa·ʷaλ kamatsaʷpaλ lo·csmeʷi ani ?e·ʷi·ktaqšʷatqa. nášʷi aλ lo·csmeʷi
 hiłwe·ʷin ?ano·čʷi aλ qoʷasʷisʷi ?anañʷitq a·la ?a·mo·matʷi aλqo·
 naʷaqak. qʷisʷi aλ ?ahʷa·lo·csmeʷi sokʷiʷi aλ qoʷasʷisʷi hiłnosčisʷap
 hiłčil čakopokʷi. ?i·qhšʷil qʷisʷi·tq ?ani :i·hakqʷa :intʷato laqsañap
 :intmis ?ani ?ahʷa·ʷoʷihlaqšʷi aλqa qoʷi·čil. yoša·čʷoλ ?i·wačʷiλaya
 naʷaqakšʷil. ?o·hʷa·sa qoʷasʷi čakopʷi ?o·c lo·csmeʷi kamatsap ?ani
 ?e·ʷi·ktaqšʷatqaʷat.

?okʷi·łšʷil lo·csmeʷi naʷaqʷało wasqʷi·ʷak hawiłčaqšʷil. iāhčinaʷpaλ
 ya·:intmis ?oʷihlaqšʷilʷi qoʷi·čil ya·naʷaqakʷi. wikaλλa. qi·iāhčʷo·
 na·λko·čʷi aλaλa. λišλin :intłtinʷi naʷaqak. wahšʷil lo·csmeʷi
 yaqʷi·łʷitq naʷaqʷało. λaʷokʷi·łšʷil naʷaqʷało ?i·hʷaʷaλ. wikλa·
 qi·čil hawi·λokλa. iāhčinaʷpaλ. naʷaqakʷi. wikaλλa. qi·iāhčʷo·
 naʷaqakʷi na·λksʷyo·čʷi aλλa. wahšʷilλa. lo·csmeʷi naʷaqʷałoʷi.
 mo·pʷitweʷin lo·csmeʷi haʷo·kʷinoʷp naʷaqakʷi kamatsaʷpaλ ?ani wiłña·qλ
 iāhčʷo·qo·naʷaqakʷi ?ani ?oʷo·pisaqa yoša·čʷoλ. hawi·ʷaʷaλ iā·hčinł.
 ?i·wačʷi aλ naʷaqakʷi iāñi·čilʷičaλ yacmi·piʷi aλ. meʷiλqacʷisweʷin
 iāneʷisʷi.

:i·hni·qsaλλa. lo·csmeʷi λo·čʷi aλλa. iāneʷisokʷiʷi hiłni·csoʷatʷi ?ohʷat
 ?iʷišsoʷił. :i·hšʷil lo·csmeʷi hiłahoʷishʷi aλ :i·hak :intłtinʷi meʷiλqac.
 čiqšʷi aλ meʷiλqacʷi, ?aʷa·qiyokhʷak :i·hak ?o·hʷi, wa·ʷaλ. ?a·qinqhʷas

Just one child, a little girl, wriggled out and escaped. The woman started off and went home to her house on the mountain back of Rolling-waves-on-the-beach. The little girl who had escaped from her went home and told (the people) that all her former playmates had been put into a basket and carried away into the woods. The whole tribe began to weep; they all began crying for their children. One woman was crying very hard because it had been her only child. She blew her nose while she was crying as one who is crying does, for one always blows one's nose, and she threw the mucus that had come out down on the beach. In the midst of her crying the woman saw the mucus moving. She actually saw there a little person moving about in the mucus. At once the woman took the little person and put him in a small mussel shell, closed it up, and put it in front of her on the beach.

She continued crying. She was not crying long (when) she looked at the small mussel with the little person inside which she had put on the beach; there it was with (two) feet sticking out. The little person was a little bigger; she therefore put it into a large mussel shell. Again she closed it up and put it in the same place in front of her. She did not stop crying, and before long the little person put out his feet again. The woman took her cape and put him inside of that. She did not stop crying. Again it was not long (before) the little person put his feet out of the cape. Now the woman realized that a miracle was happening to her. She saw that that little person had become as big as a new-born baby. She took the little person up the bank and showed it to her husband. She told him what had happened, that she had blown her nose while crying and thrown the mucus down on the beach, that out of that a person had come to be. It had grown fast, steadily getting bigger, and become an infant. The man, the husband of the woman, immediately realized that a miracle was happening to them.

The woman started making a cradle and quickly finished it. Into it she put the one who was made of mucus, who had become a person, and who was now an infant. Again the baby made of mucus was not long in the cradle before it put its feet out. The woman discarded the cradle she had made. She started making another cradle and made it big. It was not long (before) her (cradle) was finished and she again put the baby into it. Again the baby was not long in the cradle (before) it put its feet out. Again she discarded the cradle. Four times she put the baby into different cradles, and then she realized that he could not be (kept) in a cradle because he grew too fast. She stopped putting him into cradles. The baby grew big, became a little child and started walking about. The child was a boy.

The woman again went down to the beach to cry, recalling her former child who had been carried off by Pitch Woman. She started crying; the boy made of mucus was in front of her on the beach as she cried. He spoke. 'Why are you

čawa·k iáñe?is ?anis hi·sča·sčiqh?a·h?a·la pisatok ?ani wíki·tqa λa?o·
iáñe?is, wa·?aλ me?iλqac?i. ?i·ñokwíλ lo·csme?i ?o· ?o· ?o·, wa·,
?o?o·yokwah yaqokwí·k thá·thi·qso yaqokwí·k ta·yi·. ?i·qhšíλ lo·csme?i
?ani ko·wíł?atqa ?ayiml?i iá·tñe?is ?i?išso?iłh?at hi·słi?at ča?oyis
?okle·?i λotis hiiñqis. wa·?aλ me?iλqac?i ?ani nášíλ?a·qλqa.

?i·wačíλ me?iλqac?i kamatsapáλat ?oh?at λaλo·?i qoqwa·s ?ani
?oyihlaqšíλqqa :inłmis qo?i·číλ. ?o·cahtaksa?al qoqwa·s?i ?okla·nop
:inłhtin me?iλqac?i. ?i·wačíλ :inłhtin ha·wílałšíλ hohtakšíλ hałi·s.
?o·simčší?al ?ani waha·k?a·qλ. čo· ?okwí·łšíλčipáλis mo·stali ?iš
čí·hati. most·łší?al hoi·qso ?okwí·łší?al čí·hati ?ayasi·k čí·hati
?ayi·yap. ha·wílałší?al :inłhtin. λotaqwe?in ha·wílał λisokwag.

ya·cñahi·čí?al wa·ha·kñahi·čí?al hílo·si ma?as ?i?išso?ił.
?ona·kší?al λaqmis ?okwa·k ?i·h?i· yačmo·t λaqmis. qwana·kh ?ah?a·
ya·čší?al ?ocačí?al hisa?al?ítq hašil hiyathí·č ?i?išso?ił. ya·čšíλ wík
qí·číλ yaca· hini·pšíλ iáši·?ak?i ?o·c ?i?išso?ił. hisi·kší?al ?ah?a·
ya·cok. wík qí· yaca· náčo?al?al ye·?i·s mahłi· kamatsapáλ ?ani
?oh?aλqa qwí·co?ok?ítq ?ani ?oh?aλqa mahłi·?i⁴¹ ?i?išso?ił.
ya·ccaqimýawíλ mahłi·?i náčme·?iλ. ?oyo?al hi?i·s iáši· ?ana·ačí?is.
ya·čšíλ nášíλ qwícahtako·si. hiłwe·?in ?o?ocama :očíł?as ča?ak. wík
?i·h :očíł?as?i. λa·waqsi?as λaqa?as?i wík ?i·h λaqa?as?i. kamatsap
:inłhtin ?ani hista·wamatakqa ?i?išso?ił ča?ak. hina·síl :inłhtin
λaqa?as?is?i ko?al?i ko?alłqqa náčo?al :inłhtin mahłi·?i.

wíkařatqí· hila·s λaqa?as?i :inłhtin. ya·ł kałhšíλ lo·csma?i·h lo·csme?i
říšaqaq λoqgołaq tořko·ł hił?alłwe?in ya·cok qí·šci lo·csme?i ?o?ocamasa
hila·s?ítq :inłhtin λaqa?as?i λawe·?i ?o·kwíł?o?as?i. čaxwaci·cs lo·csme?i
čé·?iłas. ?oh?al ?i?išso?ił kamatařaλ :inłhtin ?ani ?oh?al ya· hiniłšíλ?i
lo·csma ?i?išso?ił. hi·napi λaqa?as?i hišci·s?ítq :inłhtin ?ocahtak hi·na-
pi :očíł?as?i yaqwínł?ítq ná·čsíl?as ča?ak?i :inłhtin. hi·łsíl?as?alok
qo?acma ča?ak?i. λoř?alłwe?in ?i·naxi :inłhtin sačkyo·?al pa·nařokwáλ.

hiniłsíl ?i?išso?ił :očíł?as?i. ?o·yo?alša ya·łsíl?as?i qwačal hino·ł
?oyo?al?al qo?acmak?i :inłhtin. ?e· λe·wołsa?as he·yikwáλ,⁴² wa·?al
łipmałołh. ?o·cqa·łh?al qo?acma qo?acme?i ?o·c :inłhtin. ?e·
λe·wołsa?as he·yikwáλ, wa·?aλgo·we?in čí·małi·kh. miłší?aλgo·we?in
čí·?a·yokšíλ na?o·kcahtacił qwícahtacił?ítq čí·?a·yokšíλ ?i?išso?ił
yaqwínł?ítq ?o·cqa·łhsa ?i?išso?ił ya·łsíl?as?i qo?acma. qí·yatočwarpwe?in
wawa·, ?e· λe·wołsa?as he·yikwáλ. hi·a·?atařaλ :inłhtin λaqapł.
náčmisinł ?i?išso?ił ?o·yo?alša ya·łas λołaq ha·wílał. qwa· ýimałčatqo·
náčo·ł?at ?o·no·ł λoł λiso·ł ha·wílał?i. ?e· λe·wołe?ic he·yíwílał,⁴³
wa·?al ?i?išso?ił. ?e·yiqín?arpa·niłhak ?o·yokwíł?at⁴⁴ ?e· λe·wołe?ic
he·yíwílał ?e·yiqín?arpa·niłhak ?o·yokwíł?at, wa·?aλgo·we?in ?i?išso?ił.
he·yíłatato?i,⁴⁵ wa·?aλgo·we?in.

crying, mother?' he said. '(And) why am I one child (alone) and never have anyone to play with? for there is no other child', said the boy. The woman spoke affectionately. 'Oh oh oh', she said, 'I am crying over your former older brother, your senior.' The woman told him how all the children were stolen by Pitch Woman, were taken away from the fine beachy shore called Waves-rolling-on-the-beach. The boy said he would go and see (the place).

He grew big and the other people found out that he was made of mucus and had turned into a person. So they named him Mucus-made. Mucus-made grew and became a young man and learned how to bathe. He started training in order to go to (Pitch Woman). 'Well, make me a bow and some arrows.' The father started making arrows and made a lot of them. Mucus-made came to be a young man. He was a very handsome youth, very fair.

He made ready to set out and to go where Pitch Woman might be living. He got some oil in a large bladder. This he had when he started off for the place where he had heard that Pitch Woman lived. He started off and soon found Pitch Woman's trail. He followed it. He had not been walking long (when) he saw a house (off) yonder and he realized that that was his destination, that it was Pitch Woman's house. He began walking around the house and looking about the ground. He saw a narrow trail. He went to see where it led. It led to a water hole. The water hole was not big. Standing at its edge was a tree and the tree was not large. Mucus-made realized that that was probably where Pitch Woman went for water. He climbed up the little tree in the morning, for it was morning when Mucus-made saw the house.

Mucus-made did not have to (remain) long in the tree. There appeared a woman and she was very ugly, with a very broad black face. There she was, walking with a limp and coming toward the tree close by the water hole where Mucus-made was (hiding). She was carrying a bucket to get water. It was Pitch Woman; Mucus-made knew it was Pitch Woman. The tree leaned toward the water hole, so that Mucus-made looked upon the surface of the water. His reflection was on the surface of the water. He was nicely combed and he had a piece of abalone in his nose.

Pitch Woman reached the water hole. At once she saw there on the surface of the water a beautiful face, saw the reflection of Mucus-made. 'Oh, I seem to be a beautiful girl', she said, stroking her face. She thought Mucus-made's reflection was hers. 'Oh, I seem to be a beautiful girl', she kept saying, wagging her head from side to side. At the same time he would move his head to one side, in the same direction as Pitch Woman moved, so that she just thought it was her reflection there on the water. For a long time he let her say, 'Ah, it seems I am a beautiful girl.' Then he dropped a leaf. She looked up and at once saw the very handsome youth there in (the tree). It was as though one were not in a good position to see his face, because he was handsome and fair. 'Oh, you are a handsome young man', said Pitch Woman. 'What did they do to you in making you? Oh, you are a handsome young man. What did they do in making you?' Pitch Woman kept saying. 'Come down', she said repeatedly.

sok^wiʔʌa· i:nɪhtin ɲoksɟi[?]i. ʒo wi·naɸa[?]aʔi wiʔim ma·tma·la.
wiko·se[?]ic ʎoyaʔiʔ, wa·[?]aʔ i:nɪhtin. wi·naɸoʔ ʔi[?]iʂso[?]iʔ q[?]aɦta· ʔaɦ[?]a·
ʕickʂiʔ i:nɪhtin k^waɟi·kaq[?]i ɲoksɟi ʔok^wiʕinksaɸ miʔ[?]e·[?]e[?]i ʎo·a·[?]a
ɲoksɟi. ciʔkk^waʕiʔ iohʕiʔa·niʔi ʔi[?]iʂso[?]iʔ. qaɦʂiʔ ʔi[?]iʂso[?]iʔ ɲaɸta·

Mucus-made came down from the tree, as he was told by Pitch Woman. 'Do you want to become like me? do you wish to be beautiful too?' said Mucus-made to Pitch Woman. 'Oh, I do want to be beautiful too, I want to become beautiful', she said. 'You might be unwilling, you might be afraid to be treated as I was in being made handsome.' 'Oh, make me beautiful, I am not afraid of anything. I want to become beautiful. Make me beautiful', said Pitch Woman. 'You might be afraid', Mucus-made insisted. Pitch Woman persisted in asking how he had become handsome, what had been done to him in making him. 'What did they do to you in making you?' she said. 'Well, I will just tell you', said Mucus-made. 'You would be unwilling, you would be afraid. I was tapped between (two objects), a large rock was used while I rested on a smooth rock.'

Now Pitch Woman became more eager to become beautiful because of having been told how the youth Mucus-made had become handsome. 'Make me (pretty), I am not afraid, tap me between (stones) and make me pretty', Pitch Woman started to say. 'Oh well, go find a broad stone on which you may rest during the tapping and find also another large stone that I can use in tapping to make you beautiful', said Mucus-made to her. She started off to look for two stones. It was not long (before) she came carrying two stones and laid them on the ground. One of them was flat and wide and one was rounded. 'This round one of yours is too small. You could not become pretty if I used that stone, which is too small. They used a large one on me when they tapped to make me pretty', said Mucus-made. Pitch Woman looked for another stone, looked for a big one. Again she was not gone long (before) she came (back), and now she was carrying a really large stone.

'Well, now you have a good one; yours is just the right size, and you will become pretty', said Mucus-made. 'Well, lie down on your back for me to start making you pretty.' Pitch Woman lay down on her back on the smooth rock. Mucus-made took the other stone, which was round and smooth, and lifted it. It was a heavy stone. As soon as he lifted up his stone, Pitch Woman put her hands before her face; she was frightened. 'Oh, I don't think you were treated in this way', she said. 'I won't do it hard', said Mucus-made, 'I will do like this.' (And) he tapped the stones together very lightly. 'Oh, I don't think you were treated that way', said Pitch Woman again. 'Oh well, apparently you don't want to become pretty. Well, then don't. I thought you really wanted to become pretty', said Mucus-made. He pretended to get angry and dropped the stone to the ground. 'Oh, I do really want to become pretty', she began saying emphatically. She was afraid that he would get really angry if he did not make her pretty.

Mucus-made took the stone again. 'Well, remain still on the rock, don't move about. You might fail to become beautiful', he said. Pitch Woman became motionless on the rock, and while she was in this position, Mucus-made beat the very heavy stone against the broad level stone. Pitch Woman's head splattered to pieces. She died, died instantly, did not even quiver slightly. He

wikla· he·?iλ tiliλckin. qʷinȳa·paλ ʔahʔa·. ya·cšiʔaλ :inhtin.
mačinoʔaλ mahli·?i ʔoyoʔaʔaλ ya·t minka· ia·tneʔis niniλas lo·piʔi
kʷikʷinɣso·h. ʔi·qhi· tiliti·č. ʔeʔimʔapāt yaci·?iλ ciqšiʔaλ kisteʔi
ya·yit ha·:inčil, hine·?iʔatokʷeʔic mahle· wi·wi·kilamaʔoqʷe·, ⁵¹ wa·
ha·:inčil kisteʔi ʔi·h hasaqsoʔ kisteʔi. ʔo·cahtaksa :inhtin sokʷiλ kisteʔi
kilkaʔaʔap ʔo·ʔoktaqa ʔani ha·:inčilq.

λawi·čʔaλ hiyitʔitq ia·tneʔisʔi. sokʷiʔaλ λaqmisokʔi yačmo·tčak.
hoʔačinkšiʔaλweʔinčā:asqo·λa· ya· kisteʔi ʔeʔimʔapāt λawanoʔaλʔitq
hiyitʔitq ia·tneʔisʔi ha·:inčʔaλλa· kisteʔi. has:āλa:āλqo·weʔin
ha·:inčil. sokʷiλλa· :inhtin kisteʔi kilkaʔaʔapλa· λahʔaλ
ʔeʔinhkʷaʔapʔičāλ itʔakʷaʔap. λawi·čʔiλλa· hiλʔi·tq ia·tneʔisʔi :inhtin
wasqʷi· wiwi·sso·pminh λaqmis. qʷa:ʔat ʔahʔa· hine·?iʔaλ ʔiʔišsoʔit
ti·čāčʔaλweʔinčā:asqo·λa· ya·tweʔin ʔeʔinhkʷačʔilʔičā·nit λah lohčiti.
ye·yilapitʔatah te·yicma ye·yaqʷinli·s we·ȳa ke·yahšil ʔe·yatqo·s
ke·yihšapāt ʔo·yošhʔat ʔo·noλ ʔanis ye·yilapitok te·yicma. ⁵² nāšil
:inhtin nāčʔaʔt ya·tsa·maqli kocsā·maqli ti·matapi. ʔo·cahtaksa
sokʷiλ :inhtin mo·statakʔi ʔiš čʔi·hatakʔi. kicil čʔi·hatakʔi kicilamop
ko·pitʔi ti·čma. tiyaqit ʔiʔišsoʔit qahšil qʷe·ʔitseʔisitqo· qahak. λahʔaλ
čama·sʔaλ wiwi·sso·p λaqmis. λahʔaλ na·ȳis na·pɣšilqqa ia·tneʔisʔi.
ya·csa·paλ :inhtin ia·tneʔisʔi casi·csoʔaλ. hi·tahʔilšʔiʔaλ hisi·kaλ
hisi·kilʔitqλa· hi·taqλil. ʔaphla·sʔapākaλλa· ha·:inčʔaλλa· kisteʔi.
poʔakaλ ia·tneʔisʔi ʔiš :inhtin hilahtas watyaqšil hohoʔanakšil maʔasʔi
pawāšilminhiʔi ia·tneʔis. λoyačʔaλok timaqsti.

ʔahʔa·ʔaλitweʔinλa· :inhtin ʔokʷi·tsapāλλa· čʔi·hati ʔayasi·kap.
hini·ʔasʔaλ ʔayʔi·čʔiʔaλokʔitq čʔi·hati. kicilʔaλ ki·yʔi·pitaʔaλ wik hoʔa·ʔato
čʔi·hatiʔi hinas hina·yitʔi. sokʷiλ λaʔo·ʔakʔi čʔi·hati kicilλa·
ki·ki·hanopaλ yaqwi·čʔilʔitq kicil čʔi·hati. qʷa·ʔapšil ʔahʔa· ki·čli·čil
wa·λhaweʔin ʔahʔa· ȳa·qačʔiʔaλ čʔi·hatiʔi. ki·čli·ȳa :inhtin waλhaweʔin
ʔahʔa·ʔana·čʔeʔičālok. hey čaxsaλok čʔi·hatiʔi ia·kλ kiλi·čink. sokʷiʔaλ
:inhtin matla·p ya·tweʔin :a·λyaqaño·λok. čʔi·nawiʔaλ. yʔi·tweʔin
hina·yitʔil čʔi·noʔ :a·λyaqaño·λi ʔoȳihlaqšil čʔi·hati. hinasil hina·yitčā
nistha.

ʔoyoʔat lo·csa·mi·h :inhtiqasminh ma·tqo·h λotλo·t lo·csa·mi·hʔi.
ʔa·qinhaso· qʷa·qʷa· ʔahni·, wa·ʔaλ :inhtin. ma·tqo·hin witwi·kiłatin
qasi· la·kšʔin nā·csi·ȳap qasna·ksapin, wa·ʔaλ lo·csa·mi·hʔi.
ʔo·cahtaksa ta·timtso·p :inhtin ʔo·hwinh hašahʔatʔi. qʷa·sa·hi ʔahʔa·
qasna·kšilminh nā·csi·čilminh lo·csa·mi·hʔi. wa·scoʔokhak, wa·ʔaλat
:inhtin ʔohʔat lo·csa·mi·hʔi. ʔo·coʔokʷah hopatʔi, wa·ʔaλ :inhtin.
ʔoʔa·ločʔim ʔo·šmaqakma qʷi·coʔokʷi·čk, wa·ʔaλat :inhtin ʔohʔat

left her that way. He started off. He entered the house and saw there children with their eyes sealed up, lying on their backs on the platform all around. They were still alive. As soon as he walked in, the chamber-pot there in the house spoke, calling out, 'Your house has been entered, O Always-absent Woman', called out the chamber-pot, and it had a very loud voice. At once Mucus-made took the chamber-pot and broke it to pieces because it had called out.

He went to where the children were in the house. He took the oil he had in his dogfish bladder. It turned out that the chamber-pot came back together again. As soon as he got near to where the children were in the house, it began calling out again. It made a very loud sound when it called out. Mucus-made again took the chamber-pot and broke it to pieces; this time he broke it into small pieces and threw them in all directions. Again he went to where the children were. Quickly he smeared oil on their eyes. Pitch Woman came inside and found him thus (occupied)—it seems she had come to life again in spite of the fact that her head had recently been (crushed) into small bits. 'I have my heart (hanging) there in the house; because of that I cannot die even though I am killed, because my heart is hanging there in the house.' Mucus-made looked and saw it there dangling from a hook on the wall. Immediately he took his bow and arrow. He shot his arrow and hit the center of the heart hanging there. Pitch Woman fell to the ground dead as though she had been dead right along. Now he applied the oil to (the children's) eyes with force. As he was doing so, the children opened their eyes. He had them start off, and he chased them along. They started out of the woods, going along the way he had gone before in coming into the woods. When they were half way, the chamber-pot started calling again. The children and Mucus-made were now running; they came out of the woods and the tribe regained the children they had lost. They were glad of heart.

Mucus-made again had (his father) make arrows, he had him make many. He went out of the house when he had many arrows. He shot at the sky and the arrow did not come back down, (for it had) reached the sky. He took another of his arrows, shot it into the end of the arrow which he had shot first. He started doing this, shooting repeatedly; the (chain of) arrows was long. Mucus-made shot repeatedly and now his (arrow chain) was (but) a little ways up. Hiy! his chain of arrows, end to end, soon reached down to the beach. Mucus-made took hold and shook it, and lo! it turned into a cedar-branch rope. He pulled along (hand over hand). He went to the sky, pulling along (hand over hand) on that which had been made out of arrows and had become a cedar-branch rope. He reached the sky-land.

He saw some women, Snail women; the women were blind (but) pretty. 'Why are you all like that?' said Mucus-made. 'We are blind because we have no eyes; please make us so we can have eyes', said the women. At once Mucus-made rubbed them at the eyes with the point of his penis. By virtue of that the women came to have eyes and could see. 'Where are you going?' Mucus-made was asked by the women. 'I am going to the sun,' said Mucus-made. 'Be careful, the one to whom you are going is terrible,' said the women to Mucus-made. 'When anyone goes to him, he never lets him live. He has a terrible

lo·csa·mi·h'i. wi·yama ti·čap waha·kałatqo. ?ohokma ?o·šmaqak
 iasi·hi·šcits'atakma to·ška·siłi·k yaqi·qahqahš'ap hi·ne'ił'a·qłaklatqo·,
 wa·?ałat ha·ho·pši'at :inłhtin ?oh'at lo·csa·mi·h'i. wikim ?oyi
 hi·ne'ił'a·qł ka·wahari·kqo·. yocši'im kamitqwi·?iłasqatłi ?ah'a·?ał
 karsči'ał wi·napoł wika·te·?ita mačkinłki'i·kqo·. ?e'im?aprałsok
 ka·wahši'i·kqo· ?i·qo?ok'apsok ka·wahšił toxwi·?i'ał wičo·?ate·ica
 mači'at.

?oyi·?ałat :inłhtin tiña. łah'akłakim ?ah hine·?i·kqo·k
 łale·?iłokma qwi·?i·?ił'api·?a·la. kwi·?i·?ihłak ya·qsa·hiyi·?a·la qahšił
 hine·?i·?atqo· ?o·šh łiłi·hswi kwi·?i·?ihłi'i łale·?ił. ?o'akłakim ?ah
 łah'akłi k'wa'ak'waci'e·?ita łale·?ił'i, wa·?ałat :inłhtin ?oh'at
 lo·csa·mi·h'i. łoqři:a'awe'in tiñe'i ?ana·qři:a'anał'at'itq hita·kłi
 qo·?as. ?inłki·s'a·qłapale'icł'a·. ?oya·łim ti'o·p ?ah ?inł'aci'i·kqo·,
 wa·?atł'a· :inłhtin. ?oyi·?ałat šił'a·. ?a·?a·ne'is šiłe·?i wik
 yags. ?oyi·?atł'a· kočimckwimih. ?ałsa·hłak'ay'i·?at
 ?o·?ałay'i·?at ?inłki·s'a·při'i·kqo·. ?e'im?aprałim'a·la łopi·či'i·kqo·
 ča·wałim?aprałsok ?ah šiłe·?i ?iš kočimckw'i·ti·?o·ł'ap ?inł'ki wike·?ic
 qahšił łope·?i ?o·sa·hi. q'ama·yat ?ah'a· :inłhtin.

ya·čši'ał wił'ał q'i·čił ya·cok načo'at'ał małti·. ?o·no·?a·nitwe'in
 zołiyat :inłhtin ?ani·wa·qa· ?ani tolo·čnim'asqa ?o·co'ok hopał
 ha'okwi'at'ał łołsilat ?ani na·csi·yapqa hawi·apqa ma·tqo·h. ławi·čił
 :inłhtin małti·?i. ya·twe·?in q'wa·?ał ?a·ni wawa·?a·nił'itq
 lo·csa·mi·h'i ?oh'at ka·wahari iasi·?i. kamitqšił :inłhtin ?e'imqł
 ława·no'at'itq karsčił wi·napoł. ?o·sa'ał iasi·?i mačk:ał wika·ta
 mačkinłkił. ?e'im?aprał ka·wahšiłši'ał'itq toxwi·?i'ał wika·tał'a·
 mačkinłkił iasi·?i. ?iy čatšilma ya· ?e·?ihčale'ic, wa·?ał hawił'i
 ya·atł'itq małti·?i ?oh'ał hopał'i. čok'a·, wa·?ałat :inłhtin
 hini·cso'ałat ?oca'aprat hi·łeqił'i małti·?i. hi·ł'i ?ah, wa·?ałat.
 ?o·?i·?ił'aprałatwe'inč'ałqo· hiyi·ti·č łale·?ił kwi·?i·?ihł'a.
 łah'akłino'ał tiñe'i łoqři:a'ana :inłhtin. q'wa·qł'ał ?ah'a· łiqřił.
 hač łošitqk'acił łale·?ił'i ?aya kwi·?i·?ihł'a. łah'ałe'ic ?e·?ihčal,
 wa·?ał'a· hawił'i. ?o·špał'ał ?ani wił'ałqala· qahšił :inłhtin.

siłk'a'aprał łoqři· lo'ok łošok'i ?e'inł'itšap'is. ?inłki·łši'ał
 hiłh'ap ?inł'acił ławe·?i hi·ł'i·tq łiqwił :inłhtin. ?inłki·ssa'as'ałat
 :inłhtin. ?aya'oprał hawił'i hita·?op ?inł'aci'ał ?inł'ki. ?o·sa'ał
 łick:ał ?o·no·ł ?i·h ?inł'acił. łopi·či'ał hi·ł'i·tq łiqwił :inłhtin.
 sokwi'ał ?o·wi·?ał šiłe·?i no·při·wıl łiči'ał ti'o·pał ?inł'ki sokwił'a·
 kočimckw'i·ti·?o·pł'a· ?ałsa·hłakop. ?o·całtaksa čohi·čił ?i·hił'i ?inłk.
 łao·kł'a· siłk'a'ap lo'ok ?aya·pł'a· siłk'acił. hita·?opł'a· łah'ał
 ?aya·?oprał hita·?op łah'ał ?i·h'ał ?inł'acił ?inł'ki ?i·h'ał ?inł'acił

door, he has a "codfish-always-getting-on" at both sides, which kills anyone when he is trying to enter,' said the women to Mucus-made, and they gave him advice. 'Don't try to go in when its jaws are open. Pretend to be about to run in, and then suddenly stop so that it (bites) nothing when it snaps its jaws together. As soon as it is opening its jaws and while it is still opening, then jump inside so that it is too late to bite you.'

They gave Mucus-made a whetstone. 'Have this flatwise at your seat when you enter the house; he has stakes sticking up from the floor where he always makes (people) sit down. They are sharpened at the ends so that he dies, even if someone (does succeed in) entering, by being pierced through by the sharp pointed (stakes) sticking up in the house. Have this flatwise at your seat so that it will break the stakes to pieces,' they told him. The whetstone was flat and as wide as a person's seat. 'You will be made to eat fire.'² When the fire blazes up, throw these on it,' they told Mucus-made. They gave him fern-roots. The fern-roots were short, not long. They also gave him small clam shells. They gave him two things to use when he should be made to eat fire. 'Always, as soon as it gets hot, use these fern-roots and clam shells, throwing them on the fire one at a time at intervals, so that you will not die because of the heat.' Mucus-made was given that many things.

He started off and before long he saw a house. Mucus-made had been given medicine because he had said he was going to the sun to get a wife. This was done to him in return for having given sight (to the Snail women), causing them to cease being blind. Mucus-made approached the house. There was the door agape, just as the women had told him. Mucus-made started running at first, (but) when he came close, he stopped suddenly. Hiy! the door made a loud sound of biting together, (but) bit together on nothing. Just as it started opening again, he jumped in and the door again closed together on nothing. 'Hiy! that was a narrow escape, you were contending with something big,' said the chief who dwelt in the house. It was the Sun. 'Come in!' he said to Mucus-made, and he took him to the rear of the house. '(Remain) here,' he told him. It turned out that he had brought him to where the sharpened stakes were. Mucus-made had put the whetstone flatwise at his seat. He sat down with it (fixed) that way. Crash! the many sharpened stakes broke to pieces. 'Now, you were contending with a big thing,' said the chief. He marveled that Mucus-made again had not died.

He now split a broad dry board into small pieces. He made a fire and made it burn near to where Mucus-made was sitting in the house. Mucus-made was about to be made to eat fire. The chief put a lot (of wood) on the fire and it started to burn. It made a loud thundering sound because it blazed up big. It got hot where Mucus-made was sitting in the house. He first took the fern-roots, took one piece and threw it on the fire. He also took a mussel shell and threw it on the fire; he threw two things on the fire. At once the fire that had been big went out. Again (the Sun) split up boards, split up a lot. Now again he put on the fire a lot (of wood) and now it burned very (hot); the fire

hi·l'·i·tq iŋq·iŋ :inŋhtin. sok·iŋŋa· nō·p·p·i·w·iŋ ŋiŋa·?ak?i iŋ·o·p·ŋa·
 ča·wi·ŋŋa· kōčimck·ak?i ŋō·q·a·?ap·ŋa· iŋ·o·ŋ. ?iqsilaŋa· čōhi·č·iŋ
 ?ink?i. mo·p·iŋŋiŋ iŋ·o·p· ŋiŋa·?ak?i ?iŋ kōčimck·ak?i. tak·p·iŋŋa·ŋō·we·iŋ
 iŋ·o·p·aŋŋō· ŋiŋa·?ak?i ?iŋ kōčimck·ak?i čōhi·č·iŋ ?ink?i· ?atqō· ?i·h·aŋ
 iŋ·cga·.

hi·naŋap·ŋi·a·h·aŋ haŋbiŋ?i qa·h·ap·a·qŋ ?o·k·iŋ :inŋhtin.
 ha·ha·č·at·a·h·ap·ŋi·aŋ ya·q·sa·h·ap·iŋq·a·ŋa qaŋsa·p ?o·ŋh·aŋŋatqō·
 mačino·at ?o·o·nim·atok ha·k·a·ŋ. čō· k·a·ŋik ho·q·staqa·?aŋi·a·ni,
 wa·?aŋat :inŋhtin. ya·č·iŋŋa· ?aŋe·?i ?o·cs·a·p·aŋat :inŋhtin ?aŋa ŋanaŋ
 ?o·cs·aŋ ?oh haŋbiŋ?i ta·q·w·iŋŋak. ?e·im·a·p·at :inŋhtin
 hini·?a·w·iŋŋa·?aŋiŋq ha·:iŋč·i·aŋat ?oh·at ?i·č·im·?i lo·csma.
 ha·ho·p·ŋi·aŋat, ?oksaqŋim qatqō· homi·s ?a·naqō· ?ani·čōq·a·ŋhol·iŋqak
 hiŋsaqŋaŋsok q·i·h·w·iŋŋa·hi·k ta·p·i·ŋsap. iŋq·iŋŋa·q·ŋa·p·ate·ic kicok
 ŋač·k·iŋksap. ?o·a·lo·k·a·im loč·ha·?a·q·ŋa·p·ate·ic lo·to·p·ata·q·ŋa·p·ate·ic.
 ?ayaso·p·aŋŋa qaŋsa·p ya·ŋ haŋbiŋ?i. ?aya·ŋma hinaŋŋiŋŋa lo·lo·č·nimmas,
 wa·?aŋat ha·ho·p·ŋi·aŋat :inŋhtin ?oh·at ?i·č·im·?i lo·csma.

ya·č·iŋŋa· :inŋhtin q·iŋŋa·?aŋ wa·?at·iŋq ?ona·k·iŋŋa motkimiŋ ?ink·ŋiŋ
 ?a·na·ŋok ?ani·čōq·a·ŋhol·iŋq. ?o·i·č·saqŋaŋ ?amaŋhol·at·i. q·a·q·h·aŋ
 ?ah·a· ya·č·iŋŋa· hinaŋŋiŋ hi·?i·s·iŋq ŋok·i·t homi·s. sok·iŋŋa haŋbiŋ?i ?aŋe·?
 ŋanaŋŋiŋŋa yaq·i·cs·iŋŋa :inŋhtin hini·cs. sok·iŋŋa ta·q·w·iŋŋakok?i.
 ŋa·č·i·č·i·aŋ ha·?o·cpamaq·saŋ ŋanaŋŋiŋŋok?i. siŋŋiŋ homi·s·?i ?aq·h·tač·iŋ.
 ŋa·č·ka·ya·saq·h iŋ·lo·sa ta·q·w·iŋŋakok?i iŋ·i·ŋ ta·q·w·iŋŋak?i. hiŋi·k·iŋŋa
 iŋ·a·?ato k·a·hi·?aŋok?i homi·s·?i. sok·i·ŋk, wa·?aŋat :inŋhtin ?oh·at
 haŋbiŋ?i. ŋakiŋŋiŋ :inŋhtin sok·iŋŋa. hiŋi·k·a·h·we·iŋ hiŋa·po·as·?i.
 wi·ki· hiŋi·k, wa·?aŋat, hiŋi·k·iŋ ?ah·hiŋŋi·?i. hina·ŋiŋ :inŋhtin homi·s·?i
 kicok ŋok·i·t. hi·tač·ste·?i·č·iŋ :inŋhtin ?aph·ta·ka·p·at hi·tač·sta·?a
 miŋtsa·p·aŋ loq·sa·p·aŋ ŋanaŋok?i p·iŋq·sa·as·a·p·aŋat :inŋhtin. ?ani·siŋa
 :inŋhtin ta·p·i·ŋsap yaq·saqŋiŋŋa :inŋhtin ?a·ne·?is ?ink·ŋiŋ. to·bi·aŋ. ?i·y
 č·at·ŋi·aŋe·ic qaŋŋi·a·h·iŋ, wa·?aŋ haŋbiŋ?i. ta·č·iŋŋe·iŋ k·e·?iŋk waŋŋi·a·ni,
 wa·?aŋat :inŋhtin.

ya·č·iŋŋa ?aŋe·?i waŋŋi·aŋ ?ocač·i·aŋ maŋhi·?ak?i haŋbiŋ?i. hine·?iŋ
 maŋhi·?i :inŋhtin ?iŋ haŋbiŋ?i ?o·i·?iŋŋa·p·aŋat :inŋhtin hi·č·a·q·iŋŋa
 ?okč·i·p·iŋa·p·aŋat hi·l'·i·tq ha·k·a·ŋ?i iŋq·iŋŋa iŋ·a·k haŋbiŋ?i. haŋa·h·sa·p·aŋat
 :inŋhtin hiŋač·iŋno·p·aŋat ?o·k·iŋŋa ha·k·a·ŋ?i ?o·č·i· iŋ·a·k haŋbiŋ?i ho·p·at·i.
 hiŋač·iŋŋa :inŋhtin ha·k·a·ŋ?i hini·p·ŋi·aŋ ya·ya·q·nimmiŋŋa iŋ·hina·y·iŋŋa.
 ?aya·ŋwe·iŋ mi·a·t č·a·ak·is·?i ŋawa· ?o·k·iŋŋa maŋhi·?ak haŋbiŋ?i. ŋo·ŋ
 ?osi·k :inŋhtin ?o·o·i·h·ŋi·aŋ mi·a·t ?ay·i·ŋap ŋo·ŋyaq·saŋ. ?ah·a·?aŋ
 hiŋa·ataŋ hač·ŋa·kaŋ ?e·i·č·im·?ak?i hiŋ ?ah·hiŋŋa·?ato·?i hič·sno·p·aŋ
 hiŋa·ato. wa·ŋa·q·ŋi·aŋ ho·a·y·iŋŋa·?aŋŋa ?ani hi·ŋa·h·ŋiŋŋaŋŋa hina·y·iŋŋa.

burned very (hot) where Mucus-made was sitting in the house. Again he took one of his fern-roots and threw it on the fire and he also took another of his mussel shells and threw it likewise on the fire. The fire did the same thing again, went out. Four times the chief put (wood) on his fire. Four times likewise Mucus-made threw his fern-roots and mussel shells in the fire. Each time he threw his fern-roots and mussel shells in the fire, it went out, even though it had been flaming fiercely.

Now the chief could do no more in trying to kill Mucus-made. He had done everything by which he killed those who entered his (house) to woo his daughter. 'Well, come let us get drying-poles,' he said to Mucus-made. The two started off and he had Mucus-made carrying two wedges; the chief carried the mallet. Just as Mucus-made was about to go outside, he was called by the old woman. She advised him, 'Have under your robe a hard (piece of) cedar as long as your chest is wide, and have it there under your clothes so that with it you can prop (things) apart. He is going to wedge you in a log which he will cause to snap together. Be very careful, you will be made to go through marriage tests. The chief there has killed many. Many now have come seeking a wife,' said the old woman in advising Mucus-made.

Mucus-made went and did as he was told, obtained a short piece of wood as long as his chest was wide. He put it under his robe at his chest. Thus (prepared), he went off to where there was a thick cedar on the ground. The chief took the two wedges which Mucus-made had carried. He also took his mallet. He started driving and relaying his wedges. The cedar split and opened wide apart. While he was still driving wedges his mallet slipped from his hand and fell to the ground. It dropped through the split of the cedar. 'Get it,' the chief told Mucus-made. Mucus-made stood up to get it. He would have gone under the log. 'Don't go that way,' he was told, 'go through the top here.' Mucus-made got up on the thick cedar log. He started down through, (but), when he was half way down, (the chief) turned his wedge flatwise to wedge Mucus-made in. Mucus-made just propped it apart with the short stick which he had under his robe. Then he jumped to the ground. 'Hiy! you had a narrow escape from death,' said the chief. 'Let's let (the matter) go, and come, let's go home,' he said to Mucus-made.

The two started off home, went to the chief's house. Mucus-made and the chief entered the house and Mucus-made was brought to the rear of the house and put next to where the daughter of the chief was. Mucus-made was accepted and allowed to marry the young woman, the daughter of the Sun chief. Mucus-made married the girl, obtained the one whom he had come to the sky to woo. There was a lot of sockeye salmon in a little stream near the chief's house. Mucus-made made a trap and started to get sockeye (until) he got a lot, (which) he smoke-dried. Then he came down bringing gifts to his parents here on the earth; husband and wife came down. When he returned to the sky, he said that he would live in the sky for good.

22. ORIGIN OF THE WOLF RITUAL DANCE OF THE YELLOW
CEDAR BARK OGRE

ločna·kšil ha·wilał?i ?okla· kinna·niša.⁵⁵ hača·?athwe?in.
k^wisq?ičhšil sa·činkšil?al wi·qso·qł ha·k^wa·ł?i ?o?o·yok ?ani wi·ya·t
močičopat ?ani wi·ya·tok ?o?o·i·h?atok q^wičiča·hi močič.
wiška·?ałqo·we?in sa·čink čakopok?i ?o·ktaqa ?ani wiwiš?aqł.
wi·:aqsto?al ha·wilał?i ?ani sa·činkatqa wiška·?at lo·csma·k?i.
ya·cpa^wnačšil?al ha·wilał?i ?ocačil noči·?i ?oña·h?al :atmapt ?o·?atop
kachaqa. ?alči·lk^wat hinin?al ?ayi·cs :atmapt pičopok. hinin.
hini·?al lo·csma·k?i. ?ok^wi·l?alim kachaqa, wa·?al. kachaqa·i·łšil?al
lo·csme?i čitakał ?ani ?ona·kšil?al. kachaqa ?o·k^wi·łšil?al.

hopči·yil čakop?i. ya·cšil?alła· ?ocačil?alła· noči·?i. lała?o?i·hla·
:atmapt. mo·či·l?al hil noči·?i. wa·łšilšil?al ?ayi·cs?al :atmapt
pičopok iano·pał?al. ho·xs?alał ča·ni ti·i·ł. wičapał q^wi·as
ne?i·čil?al ?o·što·p ?ani la·wasi·h?atqa. ?o·cahtaksa ya·cšil la·ya·?al
wičala wičala·pšil ?o·šatok?i. la·wasi·atwe?in. wi·?akšil?al qayapila.
ciqšil?al ya·at?itq la·wasi·h?at, ho·ho·ho·ho·, wa·?al. ?o·cahtaksa
tiya·as ha·wilał. qaqah?aqstoł ne?i·čilkačil ciqšil?i. wikłm·čil
ya·cšil hayimhičil q^wis?a·hi. ne?i·čil?alła· ?ani lawa·?alqqa.
ciqšil?alła· čihē·?i. lah?alwe?in :o·k^wi?al wi·?akšil. to·hšil?al
ne?i·čil?al hi·hhi·he?i hintšil.

?o·cahtaksa močqimyo·ł čo?i·ł. hinasi?at hi?i·s?itq. ciqšil?alła·
čihē·?i. lah?alwe?in :o·k^wi?al qaqah?aqstoł. hayimhi·čil q^wa·wo·si
ti·č ?o·sa·hał ciqšil?alqo· ani ha·s·in. ?o·ksna·:alšil?al at mitx^wi·čil?al
hi·yi·qhapat sok^wink. mo·piłšil?at mitxšil?at lačil?al. ?oyo?al yi·l?al
qo·?as ?o·šmaqał ?oyo?at ?ani ?aya?atok kachaqa xotmis. wa·yaqsto?al
:o?i·yapqo·. hašahšil?alok našokšil?al hamaiap ?ani čihšil?at.

ya·cšil?alła· wa·łšil. ?oyo?at?al ča?ak hači·sčil?al ti·čsimčšil?al
q^wi·čil. hawi·ł hači·s. mo·čilo·?ok wa·łšil hači·shčik. wiki·cs?al
pičopok?i ?ono·ł ?ani čihšil?at. ?alak^walčilkačil?al hinin?al
hisa·čil?itq. mačilnł hiyałh?itq ?oyi mačilnł ?athil hiyałh?itq. lawi·čil
lo·csma·k?i. ?i·qhok ?ani, ?oyo?alał čihā·, wa·?al wikqo· ?i·qhok
?o?o·šink ?ani ?oya·qł k^wa·hi·yap k^wi·sq?ičhšil.

lapatšil?al ha·wilał?i. ?ok^wi·łšil?al q^wayo?atit?itq histo?at noči·?i.
wik q^wi·čil ?ok^wi·l hawi·łok. lapatšilłła· ha·wilał?i ?oyi ?i·qhok^walqo·
yaqčil?alh?itq. hišimyo·pał ?aye?i qo·?as ?iš lo·csa·mi·h li·?il?al.
?ah?a·?alwe?in lo·k^wa·ni·čil?al. ?amhi·čil kałhšil?alok ?aya qa·na·ła
?alšil q hitacsohla. hi·ya·qstał ha·wilał?i kałhšil. mo·či·łšil lo·k^wa·na
?o·šil·načšil?al ha·wilał?i. sok^wi?al hoqo·mak?i hitaqawi?al. q^wa·?al
q^wayo?atitq histo?at noči·?i. hawi·ł lo·k^wa·na ?i·qhok^wal ?ani
?oyo?atitq q^wa·?al?itq hoqo·ł histo?at noči·?i. ?oh?alwe?inča·as q^wa·
:atmačō·h topa·ti·čil?alok.

22. ORIGIN OF THE WOLF RITUAL DANCE OF THE YELLOW CEDAR BARK OGRE¹⁷³

A certain young man named Kinnanisha married; he was of the Hachaath tribe. After a year had passed, the girl was always angry because he did not clothe her, because he never hunted for clothes for her to wear. She always scolded her husband because he was lazy. The young man got angry because of her scolding. He went walking and came to the mountain to look for yellow cedar for a robe. He was gone two days and came with a lot of yellow cedar bark. He gave it to his wife. 'Make a robe,' he said. The woman started making a robe, happy that she had got it. She started making a robe.

The husband was in the house one day. He started out again, and again he went to the mountain. He hunted for another yellow cedar. He was four days on the mountain. He started home, carrying a lot of yellow cedar bark on his back. He got tired and sat down for a while on the ground. Before he had been long on the ground, he heard something trying to approach him. At once he started off fast (but) he did not cease to hear it. It was approaching him. His legs became weak. The thing which was trying to come up to him spoke. 'Hohohoho,' it said. Thereupon the young man fell to the ground. His limbs had got weak from hearing it speaking. He was unable to walk, and he did not know what to do. Again he heard it close to him. The supernatural thing now spoke again. Now he became weaker still. He was frightened, (because) he heard it breathing (as it was) coming up.

Immediately he covered himself and bent to the ground. It reached where he was on the ground. The supernatural thing spoke again. His limbs became weaker than ever now. He did not know whether he was alive, because it sounded (so) loud when it spoke. It started playing with him, circling about him, doing all kinds of things, fooling with him. It circled him four times and it let him go. He saw there a fearful-looking person, saw that there was much slime on his robe. He said within him that he would make medicine. He kept it and became strong, he knew that he had had a supernatural experience.

He started off again for home. He saw a stream and began bathing, training for (long) life,¹⁷⁴ for a long time. He finished bathing. He was four days on his way, going home bathing along the way. He carried none of his bark, because he had had a supernatural experience. He reached the place from which he had set out, after being absent eight days. He entered his house. It was night at the time. He went to his wife. He told about it, (saying), 'I saw a supernatural thing'. He told her not to tell anyone, that he would make it known next year.

The young man thought it over. He started making the thing he had seen there on the mountain. He was not long making it and he finished it. Again the young man thought over how he would tell his neighbors. He assembled the many men and women and gave a feast. It was a Wolf Ritual. Next day his many wolves appeared; two score came out of the woods. Amongst them there the young man appeared. On the fourth day of the Wolf Ritual the young man started an imitative dance.¹⁷⁵ He took his mask and put it on his face. It was like the thing he had seen there on the mountain. The Wolf Ritual ended, and he told that he had seen (a thing) like the mask there on the mountain. It seems it was a Yellow Cedar Bark Ogre. It became his topati.¹⁷⁶

II ETHNOLOGICAL NARRATIVES

23. THE TSAYIK, A DOCTORING RITUAL

<i>ʔa·niyasamin</i> Only then we are	<i>ɛa·yiqɕiɭ</i> perform Tsayik	<i>ʔoyi</i> when	<i>teʔitnaɕaɭqo·</i> someone now is sick.			
<i>qʷi·sasaminʔa·la</i> In the same way we are wont to do	<i>qʷisqinʔa·la</i> as we are wont to do	<i>xi·ʔiʔaɭqon</i> when now we give a feast,	<i>ɕoɕo·kʷa·inmas.</i> go around from house to house to extend invitations.			
<i>ʔokla·ʔakin</i> Ours is called	<i>ɛa·yiriɭ.</i> to invite Tsayik members.					
<i>ʔo·mi·hstariɭmaʔa·la</i> It is wont to start from	<i>hi·lsʔatoʔiʔi</i> at the door inside the house	<i>no·ʔiɭ.</i> begin to sing.	<i>haɕatakma</i> Every one is			
<i>ʔokʷi·cnak</i> possess his own	<i>no·k</i> song,	<i>soɕa·piɭok</i> five songs of (one)	<i>ʔo·ɕ</i> some	<i>hayopiɭok.</i> ten songs of.	<i>wik</i> Not	
<i>mimi·lihi</i> are alike,	<i>ʔo·ɕ</i> some	<i>nasqa·ɣak</i> for rapid beating	<i>ʔo·ɕ</i> some	<i>to·xto·xʷaɣak.</i> for jumping up and down.		
<i>ʔanicɕiɭmaʔa·la</i> So long one is wont to	<i>nono·k</i> sing	<i>ʔanicʔitq</i> as long as one	<i>wik</i> not	<i>ʔi·hɕiɭ</i> begin to cry,	<i>ʔahʔa·ʔaɭ</i> thereupon now	
<i>iɣpiʔaɭ.</i> sit down now.	<i>ʔahʔa·ʔaɭ</i> Thereupon now	<i>ɭakiɕiʔaɭ</i> stand up now	<i>yaqɕi·iʔaiʔitq</i> by whom he is neighbored,	<i>ɣo·qʷa·ɭa·</i> do like- wise again		
<i>no·ʔiɭ.</i> begin to sing.	<i>ʔanicɕiɭ</i> So long	<i>ɣo·qʷa·</i> do like- wise	<i>ʔanicʔitq</i> as long as he	<i>wik</i> not	<i>ʔi·hɕiɭ.</i> begin to cry.	<i>qʷa·ʔap</i> Do so
<i>ʔahʔa·</i> thus	<i>ʔo·ma·qɭinɭ</i> reach the last	<i>ya·ʔaqɭiɭseʔitq.</i> who is innermost in the house.				
<i>haɕi·ɭɕiʔaɭqo·</i> When the total number of days now is finished	<i>ʔahʔa·ʔaɭ</i> thereupon now	<i>soso·kʷiɭmeʔiʔaɭ</i> now go from house to house to seize	<i>ya·qʷiʔa·qɭʔitq</i> whom they will			

<i>ča·yiqsap.</i> initiate into the Tsayik.	<i>?ayačink</i> Many to- gether	<i>?owi·htas</i> go at the head	<i>yarihte?itq</i> who is their leader	<i>ča·yiq.</i> Tsayik.	<i>ča·watim?ap</i> Cause to be one by one
<i>čina·qhčik.</i> take by (their) hair while moving along.	<i>?o·stokh?atwe?in?a·la</i> They were wont to be thus done to for the purpose, it is said,		<i>?oyi</i> so that	<i>wikqo·</i> they might not	<i>io·io·hčap·k.</i> always be head- sore.
<i>minksī?alqo·</i> As now they make the cir- cuit	<i>čina·qhčik</i> take by (his) hair while mov- ing along	<i>nono·k</i> sing,	<i>?o?oyiqh</i> sing them		
<i>?o?o·štaqyoq?alšyakok?i.</i> the doctoring-songs belonging to (him).		<i>?ah?a·?aλ</i> Thereupon now	<i>hac?i·qiml?alqo·</i> when now they have completed circuit (in house)		
<i>tiqrila?al.</i> now cause him to sit up.	<i>?ah?a·?aλ</i> Thereupon now	<i>la·?o·?aλla·</i> again go for another one now,	<i>?i·qharsaλa·</i> again cause him to be in the same way		
<i>q?a·?amit?itq.</i> as they had caused to be.	<i>hačatakšil</i> All have become	<i>q?a?ha·witas?itq</i> as many as are about to	<i>ča·yiqšil.</i> become Tsayik.		
<i>?ah?a·?aλ</i> Thereupon now	<i>čama·s?aλ</i> doing properly	<i>ča·ča·yiqšil.</i> begin to sing Tsayik songs.	<i>wikaλ</i> Not now	<i>wik:aλšil</i> start making no sound	
<i>ča·yiqšil?in?i</i> the ones that become Tsayik members.	<i>?a·y</i> 'Ay	<i>?a·y</i> ay	<i>?a·y</i> ay,	<i>wawa·?aλ</i> now say,	<i>?o·stokh?aλ</i> now do so in order
<i>?ani</i> that	<i>wik?a·qλqa</i> they should not	<i>ta·?i·k.</i> be sickly.	<i>sa·čink</i> Always	<i>q?aya·tok</i> make that noise	<i>q?icačil?itq.</i> wherever they go.
<i>k'a·tok</i> Branches	<i>?o·wi·c</i> have them around head,	<i>?oh</i> that is	<i>čarxsa·htak?i</i> the males,	<i>?ana·λ</i> but now	<i>ločsa·htak?i</i> the females
<i>hisyo·</i> red- dyed shredded cedar- bark	<i>?o·wi·čaλ.</i> have it now around head.	<i>?ah?a·?aλ</i> Thereupon now	<i>hačatakšil?alqo·</i> when all now has become	<i>?i·naxi·čil</i> get ready,	

<i>hini·ʔasʔaλ</i> now go out of the house,	<i>ʔowi·hɫasʔaλ</i> is now at the head	<i>ya·yaqstʃi:a·lʔatʔitq</i> who is doctored by them	<i>ʔohʔiʃ</i> and	
<i>ʔo·ʃtaqyoʔi.</i> the shaman.	<i>minksɪλ</i> Go around in circle,	<i>hitinqishɛik</i> move along the beach,	<i>hacʔi·qimɪ</i> go com- pletely around,	<i>hoʔi·ʔiλ.</i> return into the house.
<i>ho·ya·tmaʔa·ta</i> They keep on dancing	<i>qʷisʔaλ</i> now do so	<i>ʔahko·</i> this.	<i>hači·lʃiʔaλqo·</i> When now total number of days become	<i>hayočiłʃiλ.</i> ten days become.
<i>wikaλ</i> Not now	<i>ʔoh</i> they are	<i>wik:a·λʃiλ</i> become not mak- ing a sound	<i>ɛa·yiqɬiλmihʔi</i> the ones be- coming Tsayik members	<i>ʔo·yisaλ</i> up to the time

qʷiyima:i·qλʔitq.
when they wish
(to stop).

<i>ʔoyimtwēʔinʔa·ta</i> They were wont to do, it is said,	<i>wasna·λqo·</i> if they were un- willing	<i>ɛa·yiqɬiλ</i> become Tsayik members,	<i>hi·lasaqhʔaʔaλ</i> now cause to be in the same place and
<i>qahɬiλ.</i> die.	<i>ʔohʔaλ</i> Now it is he	<i>qʷisʔap</i> cause to do so	<i>ʔoʔo·ɬtaqyoqalɬʔi.</i> the one who is engaged in doc- toring.
<i>qahakhʔaʔaλ</i> Now they have (him) dead as			
<i>hini:s</i> (they) carry	<i>ʔocaʔap</i> cause to be thereto	<i>hiłhʔi·tq</i> at which place	<i>ɛa·ɛa·yiqɬ.</i> Tsayik doctoring ceremony takes place.
<i>hiłhʔaλ</i> Now he is at that place while	<i>ʔahʔa·</i> thus		
<i>ti·ɛaʔaʔaλat.</i> (he) is now caused to be alive.	<i>ʔo·yō·ɛiʔaλ</i> Now he wakes up	<i>ʔo·:aqλ</i> feel happy,	<i>ʔahʔa·ʔaλ</i> thereupon now
<i>:a·pokʷiʔaλ</i> he is willing			

ɛa·ɛa·yiqɬ.
take part
in Tsayik.

<i>ʔo·no·λitwēʔinʔa·ta</i> For this reason, it is said, it was wont to be	<i>qi·ɛiλ</i> last long	<i>ʔanič</i> that, it is said,	<i>ʔo·ʃiłʔa·ta</i> some were wont to be	<i>ʔaya·k</i> many be- long- ing to them
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<i>no·k.</i> song.	<i>?o:as̥h̥la·</i> It also contributes thereto	<i>?ani</i> that	<i>ri·h̥pičh̥</i> they cry while (singing)	<i>q̣ač̣ihtaλ</i> now be- sides	<i>hačatak</i> every- body
<i>no·?iλ</i> begin to sing	<i>q̣aʔhi·l̥?itq.</i> as many as are in the house.	<i>ia·tneʔisʔi</i> The children	<i>yo·q̣a·</i> do like- wise,	<i>?a·nasa</i> only just	<i>wikał</i> be not there- to

wiktaqyoʔi.
the unin-
tiated.

<i>wiksintah̥pa·nitweʔinʔa·la</i> They were not wont to be allowed, it is said,	<i>hačaq̣aʔa</i> look into the fire	<i>ča·yiq̣δil̥hin̥h̥ʔi</i> the ones becoming Tsayik members,
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<i>?o·stokh̥ʔap̥at</i> they were thus caused to be in order	<i>?ani</i> that	<i>wikʔa·qλ</i> should not be	<i>qa·qa·s̥č̣a:i·k.</i> apt to be sore-eyed.
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<i>wiksintah̥pa·nitweʔin̥la·ʔa·la</i> They were also not wont to be allowed, it is said,	<i>?oʔi·s</i> eat	<i>si·h̥mo·</i> herring eggs,	<i>?o·no·λ</i> for this reason	<i>?ani·č</i> that, it is said,
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<i>ya·yaḳẉi·i·kamitaʔa·la.</i> they were wont to cause to be apt to be sore-bodied.	<i>wiḳla·</i> Also not	<i>komaḥsʔis</i> drink hot water	<i>?o·ʔoṭyak</i> for fear	<i>?oyi</i> lest
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<i>č̣i·č̣i·č̣č̣api·kqo·</i> they be apt to be tooth-sore.	<i>wiksintah̥pał̣ka·</i> Also they were not al- lowed	<i>?i·šʔi·ša</i> be chew- ing gum	<i>?o·ʔoṭyakał̣pat</i> for fear that they be caused
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<i>ho·ʔakqo·</i> that they be prematurely	<i>čạho·λ.</i> become wrinkle- faced.
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23. THE TSAYIK, A DOCTORING RITUAL¹⁷⁷

We perform the Tsayik doctoring ceremony only when someone is sick. We always do just what we do when we give a feast; (we) go about in the village extending invitations. Our (invitation) is called inviting Tsayik members.

Starting at the door inside the house, they begin to sing. Everyone has his own songs; some have five, (some) ten. They are not alike; some are for rapid beating, some for jumping up and down. One always sings until he begins to cry;¹⁷⁸ then he sits down. Then the one next to him gets up and likewise starts

to sing. He also does so until he begins to cry. They continue in this way until they reach the very last one.

When the full number of days is completed, they start going about in the village and seize those whom they are to initiate into the Tsayik. They (go) many together with the Tsayik leader at the head. They take (the novices) along by the hair one by one. They treat them thus, it is said, in order that they should not be subject to headaches. As they make the circuit, dragging (the novice) along by the hair, they sing the doctoring songs of (the leader). Then, when they have made the complete circuit (in the house), they have him sit up. Then they take another and do exactly as before. They go through all the novices.

Then they begin singing Tsayik songs in earnest. The novices now keep quiet. They say 'Ay ay ay',¹⁷ so that they should not be sickly. They continuously make that sound wherever they go. The males wear branches around their heads, but the females have shredded cedar bark around their heads. Then, when all are ready, they go out of the house with the shaman and the one being doctored¹⁸ at their head. They make a circuit moving along the beach and complete the circle, reentering the house. They keep on dancing (as they) do this. The full number of days is ten. The initiates are silent up to the time when they wish to sing.

If someone should be unwilling to be initiated, they cause him to die right there. The one who is doing the doctoring causes it. They carry him along dead to the place where the ceremony takes place. They have him there in that condition, and then they bring him to life. He wakes up feeling happy and is then willing to take part in the Tsayik.

(The ceremony) used to take long because some people would have many songs (to sing). Another reason was that they would cry while singing and, besides, everybody in the house (would) join in the singing. All the children in the house did likewise—only the uninitiated did not join in.

The initiates were not allowed to look into the fire, so they should not be subject to having sore eyes. They were not allowed to eat herring spawn, for the reason that it would cause them to be sore of body. They also did not drink hot water lest they be subject to toothache. They also were not allowed to chew gum lest their faces become prematurely wrinkled.

24. A SECRET RITUAL FOR TROLLING

?oyi :aʒi·čh čiya·qiml hitinqsa? aʒsi ?aʒi· hačatakaʒqo· we?ičoʒ. wik
saye·?i taqni·qsaʒ. sokʷi? aʒ kʷa·tokokqas. ?owi·?apaʒ kʷilšil, kff hɔ
kff hɔ. ʔa·čiči·te·?isim harbe·l wikšahapšim ?oʔa·tok ?a·ma·noʔap
ti·čšya·pakqas. mo·pitšil wa·. ?ahʔa·? aʒ sokʷi? aʒ kʷa·tokokqas
?ocaʔapaʒ hilspolʔatqas. hay wa·? aʒ kʷi·qšilʒ aʒ kʷikʷinksatqas,
hina·čiči·kgo·s harbi·qstopikqas haʔomštop ?ohsi·čičiʔatok ti·la·?akqas.
?oʔaʒsimhičičiʔatikqas lo·csa·mi·hʔisok haʔom. nano·hačšičiʔatikqas
wikapatqas ʒi·hšil harbi·qʒatokikqas ti·la·. kimsšičiʔatikqas kff
kimsšičiʔatikqas kff kimsšičiʔatikqas kff kimsšičiʔatikqas kff
kimsšičiʔatikqas kff ?oʔaʒsimhičičiʔatikqas kff ?oʔaʒsimhičičiʔatikqas kff

24. A SECRET RITUAL FOR TROLLING¹⁸¹

In the fall, in the salmon-cutting month (September–October), I go down to the beach at night when everyone has gone to sleep. (I) go straight down to the beach not far (from my house). (I) take my branches¹⁸² (for rubbing). First (I) take water in my mouth and spray it out, (saying), 'kff¹⁸³ ho! kff ho! Look down upon me, O Chief, keep sickness away from me, take care of me and keep my life principle unswervingly in its path.'¹⁸⁴ Four times (I) say it. Then (I) take my branches and put them between my legs. 'Hay', (I) say, as I rub my hands. 'When I go out to sea, may I cause the fish to be hungry and long for my bait. May the dear little female fish desire me. May they want to be taken along in my canoe, may I not have to paddle off (empty-handed), may they hunger for my bait. May I be bitten, kff! may I be bitten, kff! may I be bitten, kff! may I be bitten, kff! may I be bitten, kff! may I be bitten, kff! may I be bitten, kff! may I be bitten, kff! May I be

ʔo·ʔalsimhičiʔatikqas kff ʔo·ʔalsimhičiʔatikqas kff lo·csa·mi·hʔisok kff
lo·csa·mi·hʔisok kff hišsa·coqhʔatikqas ʔo·ʔalsimhat lo·csa·mi·hʔisok
haʔom sosinkoħmihsat.

sokʷiħħa· ʎaʔo· kʷa·lok kʷi·qšičħħa· hay kff wikaʔatqas ʎi·hšičħ
wikaʔatqas ʎi·hšičħ wikaʔatqas ʎi·hšičħ wikaʔatqas ʎi·hšičħ kff hay
čawiyogʔatikqas čičħ·čičħ·čičħ čičħ·čičħ wikipqas qičħ·čičħ ʔa·čičħ cominħ
čapac wasqʷi· ʔinštis qʷiqʷi·i·ħqas haʔomštop. ya·ʔaʔapikqas ʔa·nahi
yaqčiqqas ʔa·čičħ ħošaksotʔap. sokʷiħħa· ʎaʔo· kʷa·lok kʷi·qšičħ
kʷi·qšičħ kʷi·qšičħ hay kimsšičħatikqas kimsšičħatikqas kimsšičħatikqas
kimsšičħatikqas ʔo·ʔalsimhatikqas ʔeʔi·čimʔisok haʔomštop hawi·qšičħ
ti·čičħ.

ħopqimtiya qʷa·ʔap qʷaħa· ʔaħi· tatakčičħat mo·pitiwi·ʔas. wik
haʔok qʷaħa· mo·čičħ hawi·qšičħ hawi·qšičħ ʔit ʔo·qʷa· haʔomštop
ʔo·sa·ħaħ ʔanis qičħ· wik haʔok. tatakčičħat qʷaħa·pitiwi·ʔasʔitqak
mo·pinqsak ʔokʷiʔaħ ħopqimti kʷi·qšičħ mo·štaqimti·i.
wi·siħħa·iʔaħatqo· qʷaħa· ʔaħi· ʔo·šičħat wikšičħ·čičħa· ʔohʔiš
wiʔi·ʔaħat mo·čičħ wikstopšičħaħ.

25. A SECRET RITUAL FOR SPEARING FISH

ʔoyi ʎawa·ʔaħqo· hinin haʔom ħita·qšičħat ʔocačičħat
čaxsimčowasʔi. ʔokʷi·čičħat ča·paci·čičħa sima·csyin mitsičħi ʔiš
ħičħa·qatħ qo·ʔas. ʔokʷi·čičħa haʔomti·čičħa. ʔoʔomħaħaħ ʔana·
ʔo·kʷi·čičħ čapacok. ʔaya·p haʔomti·čičħa čawa·kaħ ħamat
ya·qʷa·taʔa·iʔa·qšičħat čaxčaxš. hawičča·itap ħaqšičħaħ walšičħ.

ʔahʔa·ʔaħ mo·čičħ·tinaħaħ waha·kaħ hini·csʔaħ ʔi·naxmakʔi ʔiš
kʷi·qšičħokʔi. ʔowi·ʔap ħitaqšičħ ča·paci·čičħa. ciciqinčičħ, ħoʔ ħo,
wa·ʔaħat. ħa·čičħ·le·i·sim ħawe·čičħ wikšahapšim ʔa·ma·ħolʔapšim
titi·čakqas. ħamopšim ʔanis si·čičħa pšatowas. mo·pitičičħ wa·
ʔahʔa·ʔaħ ʔi·naxi·čičħat qʷa·qšičħat ʔo·simč kʷi·čičħ. ħinoħaħ
ʔi·naxiqħʔaħ. ʔoʔi·ʔasʔaħ ʔappiʔasʔi. sokʷiʔaħ kʷa·lokok
kʷi·čičħčičħokʔi mo·štaqimti. hay, wa·ʔaħħa· kʷi·qšičħʔaħ,
čaxčičħi·kqo·s haʔomštop wikokqas⁵⁴ tiʔa· wikokqas tiʔa· wikokqas tiʔa·
wikokqas tiʔa·⁵⁵ kʷi·čičħaħma ya· wa·ʔatikqas. ʔoyi ʔo·šičħitħiqo·s
ħimħsa·prikqas. ʔayačiqħikqas ʔayačiqħikqas ča·čičħ·xwi·kqo·s haʔomštop
coma·nopikqas kačšičħis čapac. ħakasokʷikqas mitsičħi wikokqas tiʔa·
wikokqas tiʔa· wikokʷikqas ħačħa·ħ :a·kšičħ. mo·pinqsak wawa· qʷaħa·
kʷi·qšičħ.

ʔahʔa·ʔaħ ħa·ħa·ħanoʔaħatqo· qʷaħa· kʷi·qšičħ ħitaqšičħat
ča·paci·čičħi. čiqšičħat ħi·čičħ·ti·čičħi, čo ħina·čičħi·kin čačħa·wi·ħ.
ħinoʔatqatħat ʔaya haʔom čačħa·wi·hšičħatħat ʔo·kʷiʔat

desired, kff! may I be desired, kff! may I be desired, kff! may I be desired, kff! their little females, kff! their little females, kff! may I everywhere be desired by the little females of the fish! may they desire to take (me) by the hand!"

Again (I) take branches and rub. 'Hay kff! may I not be caused to paddle away! may I not be caused to paddle away! kff hay! may it happen to me alone that my trolling line be constantly pulled at! may I not be out long (before) the canoe fills up, quickly, no matter what fish I am fishing for. May I cause the canoes that have gone out fishing with me just to look on! (may I) make them dry in the mouth!' ¹⁸⁶ Again (I) take a rubbing branch and rub and spray water again. 'Hay! may I be bitten!' ¹⁸⁷ may I be bitten! may I be bitten! may I be bitten! may I be desired by the dear little old fish! may they hunger for my bait!"

For a month (I) do that every night, going out of the house four times each (night). (I) do not eat for all of four days, ¹⁸⁸ remaining always hungry, so that the fish may likewise be hungry because (I) do not eat for long periods. Each time you go out of the house you repeat four times with one of the four sets of rubbing (branches). If one does not carry things out to completion every night, something bad happens to one and the (medicine) is in vain; and if one does not go out four days it all comes to nothing.

25. A SECRET RITUAL FOR SPEARING FISH ¹⁸⁹

When it is nearly time for the fish to come, one goes into the woods to (his) training place. He makes an imitation canoe with a spear extending out from the bow and a pretended steersman. He also makes an imitation fish. He puts it at just the right distance from his canoe. He has many pretended fish, one (of which) is singled out as the one he will spear at. He just gets it ready on the ground and goes home.

He leaves it for four days and then goes there with his regalia and his rubbing medicines. First he gets into his pretended canoe. He starts to pray, saying, 'Ho! ho! Look down on me, O chief! Keep sickness away from me and keep my life principle unswervingly in its path! Recognize that (this) place is mine alone!' Four times he says it. Then he gets decked out for the marksmanship ritual. He gets out of the canoe decked out (in his regalia). He goes to the center (of the space) on the ground. He takes his marksmanship training medicines, (of which there are) four units. 'Hay!' he says again as he rubs (himself), 'when I spear at fish, may my (spear) not miss! may mine not miss! may mine not miss! may mine not miss! May it be said of me, "There is a marksman!" When I am out on the water with anyone, may I cause him to be ashamed! May I be amongst many (fish)! may I be amongst many when I am spearing fish! may I fill the canoe in a short time! May my spear go straight! may mine not miss! may mine not miss! may my pronged fish-spear not let them escape!' He says it through four times for each rubbing medicine. ¹⁹⁰

Then, when he is finished with all the rubbing bundles, he gets into the imitation canoe. He says to the pretended steersman, 'We are now going out to sea to spear.' He pretends to see many fish and to try to get them there on the

ha·ʔomti·ʔilathinhʔi hiye·ʔis hi·ʔi·shʔatʔitq ʔo·simčat. čaxšiʔaʔat čawa·hlat hamat ya·qʷa·taʔa·lʔatʔitq mo·pitiʔat čaxšiʔ. ʔoyi wikqo·čawaqʷal mo·pitiʔat čaxšiʔal tihiʔaqo·hoʔa·sʔatʷa·kʷi·qšiʔat ʔi·qsči·ksat·ʷa·wawa·ʔa·niʔitq ʔeʔim. ha·ha·hanoʔatʷa·hilaqsiʔatʷa·čapacti·ʔileʔi. čo ʷa·ne, wa·ʔatʷa·yayaqʷi·ʔilatʔitq. čača·wi·hšilqathʔatʷa·ha·ʔomti·ʔilathinhʔi čaxšiʔatʷa·ya·qʷa·taʔa·lʔatʔitq čawaqʷstoʷ ʔeʔim. hoʔa·sʔatʷa·ʔoyi tihiʔaqo·ʔo·ʔiqsimsaʔaš, wa·ʔaʔat. hoʔa·sʔatʷa·kʷi·qšiʔal ʔo·ksči·hʔat wiktaqšiʔi·kqo·tiʔa·mo·pitiʔat čaxšiʔ ʔi·qha·taʔa·lʔat ha·ʔomti·ʔileʔi. ʔoyi wiktaqšiʔatqo·hačatakaʔat mo·pitiʔal čawaqʷal čawa·yiyat kʷi·čsimč hoʔa·sʔatʷa·kʷi·čsimčšiʔ ʔo·ksči·hsat wiktaqšiʔati·kqo·tiʔa·ʔaʔat čaxšiʔal ha·ʔomti·ʔileʔi.

kʷi·čitiʔiʔaʷsaʔaš, wa·ʔaʔat ʔoyi wiktaqšiʔaʔatqo·tiʔa·ʔaʔat mo·pitiʔat čaxšiʔal. ʔahʔa·ʔaʷal hawi·ʔaʔat ʔo·simč. ča·ni na·čalači·hʔaʔat hišča·ʷato·si kʷi·čitiʔat. hina·čiʔaʔat ča·čə·xšiʔaʔat kačšiʔi·čət comat·noʔat čapac. wiktaqšiʔal tiʔa·ʔo·sa·haʷal qʷa·ʔaʔa·niʔitq ʔo·simčat. čo hačaqšiʔaʷsaʔaš, wa·ʔaʔat wiktaqšiʔaʷqo·tiʔa·ʔoya·ʷatʷa·ʔo·simčšiʔal tihiʔi·čiʔaʷqo·wikaʔat qī·čiʔal ʔo·simč.

26. A SECRET RITUAL FOR SEA LION HUNTING

ʔoyi ʔo·simčnaʷaʔatqo·toko·k sa·činkat haʔi·s. ʷawa·ʔaʷqo·hinin toko·k ʔoya·ʷat hini·ʔasʔat hačatakaʷqo·ho·ʔičoʷal. hini·ʔasʔaʔat hitinqsaʔat kʷi·lšiʔaʔat ciciqinkšiʔaʔat, ho hawi·t na·či·le·ʔisim wikšaʷaʷarisiʔim wikšaʷaʷakariʔim mahiti·ʔa·ma·nolʔarisiʔim ti·čšja·paʷkqas. ha·tinqšiʔat to·ksimčšiʔat hisimtiʔat čaʔakʔi. qʷa·ʔaʔat qʷe·ʔi·tqʷa·ta toko·k. hinosčisʔat. hay, wa·ʔaʔat, hina·čiʔi·kqo·s ʷa·wi·či·lʔatikqas toko·kʷinhʔiʔi. naʔo·qsmihsatikqas weʔičorikqas weʔičorikqas ʔohʔiš čačamhi·hʔisok toko·k čačamhi·hʔisok toko·k. ʔoyi ʷihatasʔi·ʔi·kqo·s wikaʷtokqas naʔa·ʷihswi·ʔakqas wikaʷtokqas naʔa·ʷimqʷaʷaʷsoʷkqo·s wika·tokokqas čapac. so·patokʷikqas čaxšiʔi·kqo·s wikokqas tiʔa·naʷpɛta·ʔakikqas wikokqas saʷe·ʔi kamitqok. ʔocačiʷlokqas hitinqisokqas hitjathqas. hay, wa·ʔaʔat, hay nōpūthikqas hi·taʷtokšiʔi·kqo·s qahsa·p. wikaʷtokqas načšiʔal tokʷaqimʔ ʔohʔiš maʷakʷimʔakqas mišja·kqas. mo·pinqsaʔat ʔi·qsčič·kʷa·lʔat.

ʔahʔa·ʔaʷat mačinoʔaʷat. wikaʔat qī·ʔiʔ hini·ʔasʔaʷaʷa·ʔo·simčšiʔat mo·pitiʔi·ʔasʔat čawa·yiyat ʔaʷhi·ʔoyiyat hini·ʔasʔat hačatakaʷqo·ho·ʔičoʷal ma·tma·s. wawa·ʔaʷat ʔani weʔičoripatikqat toko·k ʔani ʔo·no·ʔat ʔoyiyat ʔo·simčat hoʔo·čəʷqo·ʔani weʔičorʔa·qʷat qʷisʔaʔat qʷe·ʔi·tq hačatak weʔi. hiʷa·čišiaʔat čaʔakʔi we·ʔi·či·ʔilat kʷikʷinqʷisaksolačišiat poʷačišiat. pΔ··pΔ··pΔ··pΔ··qʷa·ʔaripikqas

level spot on the ground where he is training. He spears at the one that has been singled out; four times he spears. If he does not hit in spearing four times, if he misses each, he rubs himself again, saying exactly what he has said at first. He finishes and once more gets into the pretended canoe. 'All right, you!' he says again to the ones who are pretendedly in the canoe with him. He again pretends to try to get the various make-believe fish with his spear, hurls his spear at the one he hit with his spear the first time. He does it again if he keeps missing. 'Oh, I seem to need some more,' he says. He rubs again until he does not miss in four tries at the same fish. If he fails to get it in every one of four successive attempts, he trains again until he does not miss.

'I seem to have become a marksman,' he says when he does not miss in four tries. Now he has finished training. By way of test he tries to see where he stands as a marksman; he goes out spearing and in a short time fills up the canoe. He does not miss because of what he has done in training. 'Well, I seem to have completed (my training),' he says if he does not miss. He trains again when he starts to miss. He does not train very long (this time).

26. A SECRET RITUAL FOR SEA LION HUNTING¹⁹¹

When one is about to train for sea lions, he bathes constantly. As it approaches the time when the sea lions come,¹⁹² he goes out when all (the others) have gone to sleep. He goes outside, goes down to the beach, sprays water and starts praying, 'Ho, O Chief, look down upon me! keep sickness away from me! keep sickness away from my house! keep my life principle unswervingly in its path!' He starts bathing and training for sea lions and goes out in the water there. He acts like a sea lion. He goes up the beach. 'Hay!' he says, 'when I go out to sea, may the dear little sea lions approach me! May they wish to come along in my canoe! may I cause them to sleep! may I cause them to sleep, and also the dear little canoe-watcher of the sea lions,¹⁹³ the dear little canoe-watcher of the sea-lions. When I paddle hard to get close, may my wake not be heard! may mine not be heard! If I make a noise in the canoe, may my canoe not resound! May my (spear) be caught in mid-air when I spear!¹⁹⁴ may mine not miss! may my (prey) die instantly! may my (prey) not run far. May mine go to my beach, to where I live. Hay!' he says, 'hay! may I cause it to die by saying a spell once! May my float not be bitten nor my line nor my spear!' He goes through it four times, the same way each time.

Then he enters the house. He is not long in the house before he goes out again and starts to train. He goes out four times during the night. He goes out when all the households have gone to sleep. He says that he will cause the sea lions to sleep because he trains while (all) are asleep, that he will put them to sleep, cause them to be asleep like everybody. He pretends to sleep there on the water and blows bubbles from his mouth (while) floating on the water. 'Pe pe pe pe,¹⁹⁵ may I do thus and put them to sleep!' There is no rubbing medicine

?ah we?ičopikqas. wiki·t ti·čim ?a·nasa ?i·hkomc ya·qhwin̄kaŋ?itq
kʷi·qkʷi·qat hi·sta·ta? a·lʷat ?a?apko·?as ?o·ksti·hʷat yiyim̄hičī?atī·kqo·
nāšī?at.

mačino? ałatqo· wikałat iawil yaqcha·tʷitq hiłinkʷi? ałat ?amin̄kʷi?i
?anačiči? ałat mocmoħaq. wikałat we?ič ?anicšī?atʷitq ?o·simčat.
hini·?as? ałatqo· ?at̄hi·? ałqo· ?o·simčbiłas?at toko·kʷałat hinʷas he?i·?at
hiłingis hiłhʷatʷitq hałi·s.

27. TABOOS FOR SEA MAMMAL HUNTING

noma·kcamis

?oyi hina·čī? ałatqo· wiki·t̄hʷał mačī·l małi·?i. wiki·t pisatokʷiłh·
?a·niłsał yaqcha·tʷitq we?ič. hiłta·sqh ha·wba·caqšī·l yaqčiq̄las?atʷitq.
?o·yisał mačīn̄ł hiłasa? ałqo· kʷi·sałi·?i. wik̄ m̄ošʷas małi·?i ?o·no·ł
to·hokwe?inʷa·la :ałmis m̄ošʷas? ałqo·, wik̄caqsimʷatsa·aš, wa·?ał.
wiki·t̄ la·sa·?ak mačīn̄ł małi·?i kʷi·sałhałatqo·. wik̄ ȳo·qʷa· yaqcha·tʷitq
?o?o·štaq. wik̄ hini·?as małi·?i ?oyiya kʷi·sałinałkałqo·. wik̄ ?i·šʷi·ša
?o?omʷak m̄ačī?atokqo· čapac ?iš qʷi·qʷi·h̄win̄kʷitq. ?a·nałi čit̄kʷił
we?ič ?anic̄kʷałnakʷitq. ?oyi pipi·sałhiqo· hiyi·qh̄ap wik̄qo· iahak
n̄a·csa·łat qʷa·qʷa·?apʷitq ?ohʷat :ałmis?i. qʷa·qʷa·?ap̄ał ȳo·qʷa·
wikał we?ič pipi·sałhał. wik̄t̄ha·?ał hini·p. kʷi·sałi hałaiałp̄ał ?ani
?o?o·lčak yaqchi?itq hałaiałp̄ał. ?o?o·lčakqo· małi·?i.

ȳo·qʷa· ličē·?i ?iš ?ap̄win̄qšī?i wik̄ ?o?o·l̄ to·csa·mi·hokʷi. mo·čī·l
?a·nałap̄ hałi·s qʷałha· ?at̄hi· ?o·simč ?ani kʷiqałikqa hina·čī?i·kqo·.
?oyi ha·ha·yoxʷackʷiqo· hałatsałp̄ał ?e·?e·?iša yaqʷati·?itq ?o·ktis
yaya·i·hʷitq ?ani ?o?o·lčak ličē·m̄in̄hʷi.

ȳo·qʷa· nomanał kʷi·sałi lałwa·? ałqo· ?a?a·catał. hałi·?ał ?o?o·l̄
to·csma·k hi·ne?i?at̄h̄šī? ał̄ n̄opqim̄tiya h̄opał. ?oyi wi?i·?apqo·
qʷi·yic̄šī·hʷitq lałwi·čīł yaqchi?itq ?ahʷa·? ał̄ wik̄stop̄šī? ałok ?o·simč̄mis.
?e·?e·?išałla· ?i·qhokʷat ?ohʷat yaya·i·hʷitq qʷi·sckʷi·?itq. ?ohʷiš
?o·šsiłackʷiqo· ?o·kʷił la?o· to·csma ?ohʷałat ?i·qhok čap̄lo·pokʷi
čawa·kał kiłšīł sa·č̄oıbat ?ohʷał qʷi·coıbatʷitq.

ȳo·qʷa· nomanał čapac. wi·ksin̄hał sop̄i:at ?ohʷat to·csa·mi·hʷi ?ohʷiš
ha·tyałkałʷi ha·wbi·hał ?o·?omi·?ak wik̄qayałapqo·. ?ohʷiš sa·č̄in̄k
čī·pis čī·saqsis ?o·stokh̄ lałwi·čīłqo· čīha· ?oñā·h̄ lox̄yo·.

noma·kok qʷi·qʷi·h̄win̄kʷitq. m̄iłs̄yi wik̄ hiłaqš čapac wik̄ ?ostʷis wik̄
mačī·l hiłsto:asok małi·?i sayā·čā kica·s ?o?om̄hi wiki·p̄ čīha·. ?o?ał
čisa·p, ?ana·ł mačī·l tokʷaqim̄l ?iš ?oxʷa·p la·sk hi·t̄ciłʷał hi·lʷi·tq
we?ič ?opa·lʷał čīli·tokʷi ?o·?omi·?ak wiššī?atokqo· ?ohʷat la?o· kʷi·-
sałi.

(used) except the thumb, which is used (for) rubbing back of the ear until one can hardly (turn the head to) look (at anything).¹⁹⁶

When one enters the house, he does not lie in bed with his wife. He lies in the corner, covered with only a bear skin. He does not sleep during the period of training. When he goes outside at night to train, he (moves like) a sea lion as far as the beach, where he bathes.

27. TABOOS FOR SEA MAMMAL HUNTING¹⁹⁷

When (a hunter) goes out to sea, no one remains in the house. No one is active in the home. Only (the hunter's) wife remains in the house asleep. His household prepares food outside. Only when the hunter lands do they enter the house. The door of the house is not closed because, as they say, they are afraid the sea-mammal may say, 'Apparently I am not wanted.' No stranger enters the house when one is hunting.¹⁹⁸ Also one's wife does not do any work. She does not go out of the house while her (husband) is hunting. She does not chew gum lest his canoe or equipment be bitten. She only lies on her side sleeping as long as her (husband) is absent. If she were to be active, doing various things, instead of lying still, every thing he did would be observed by the sea mammals. They would also do various things, not sleeping but being active, and he would be unable to capture any. A hunter knows if his wife is to blame and he also knows if his household is to blame.

The steersman and the center man likewise do not sleep with their wives. They just bathe every night for four days and train that they may be lucky when they go out to sea. If they were to commit adultery, the hunter would soon find out, by the (actions of) the game, that the crew were to blame.

The hunter likewise has taboos when the time approaches, when he is about to go out sea mammal hunting. He ceases to sleep with his wife and lives on the floor next to the bed platform for one month. If he approaches his wife before the time is up, his training is in vain. He is also soon betrayed in what he has done by (the actions of) his game. If he has done something to another woman, it is made known by the fact that his harpoon splinters on one side—on the side which has broken the taboo.¹⁹⁹

The canoe likewise has taboos. It should not be touched in passing by women nor by philandering young men lest they make it unlucky. They lay it on its side on the beach with a rope stretched over it, because a ghost might approach it looking for shredded cedar bark.²⁰⁰

Whatever one uses (in hunting) has its taboo. The spear is not (kept) in the canoe, nor on the beach, nor in the house, but in back of the house on a high surface, so that ghosts may not get it. A shark's fin is attached to it. Only the bladder floats and the paddle and the line are (kept), along with the outfit bag, in the house underneath one's sleeping place, lest they be greased by another hunter.

28. TROLLING FOR SPRING SALMON

ʔoya·t haʔompaʔaʔqo· ʔa·hʂiʔaʔqo· ʔo·simčəʔat so·ha·. ʔo·no·ʔaʔat
ʔoyiyat ʔo·simčəʔat ʔani ʔa·yimkʔa·qʔat ʔoyiyat ʔa·mī·qso ʔo·simčəʔat.
ʔahʔa·ʔaʔ ʔoyiyatʔaʔa· ʔori·čiʔaʔqo· so·ha·. ʔa·yimkiʔqas so·ha·
či·csʔi·kqo·s. wiki·thʔatikqas mi·thi·ʔat yaqčiqqas či·csči·cs:aqʔ.
ʔo·piʔqas ʔa·yimk. qʔa·ʔqas ʔa·nasago·s ti·tyo·ʔak. mo·pinqsaʔat
wawa·ʔat. mo·pitiʔatʔaʔa· čo·ʔatʔat toʔaʔi. mo·pitihi·oʔat ʔa·neʔitq
ʔathi·. ʔi·qsči·kʔa·ʔat. ʔo·hwinʔat kʔi·qkʔi·qat ʔaʔyo· ʔaqaptoʔ ʔohʔiʂ
kʔinʔimc.

29. FISHING FOR COD WITH BAITED KELP-LINE AND SINKER

ʔoyiyat ma·mi·taqsimč ʔahko· hopaʔi hayaskiqimč. ʔoʔoʔi·hʔat
toʔskmapi ʔayi·ʔaʔat. ʔocaʔaʔaʔat ʔočiʔeʔeʔi hiya·ʔaqhʔa·qʔatʔitq
ʔo·simč. ʔona·kaʔat ʔo·ti·ʔila toʔko·h. ʔahʔa·ʔaʔat ʔačiʔqathʔaʔaʔat
toʔko·hiti·ʔileʔi. qʔa·ʔatokʔiʔqas ʔoʔoʔi·hʔi·kqo·s toʔko·h.
hiʂsi·hstaʔiʔatokʔiʔqas ʔawi·čiʔat. mo·pitiʔiʔat wa·ʔat mo·pitiʔaʔaʔa·
ʔačiʔaʔat toʔko·hiti·ʔileʔi ʔo·kʔiʔaʔat so·maʔi·ʔileʔi.

30. A SECRET RITUAL FOR SOMA BAIT

čosčiʔat čakomcʔi. ʔahʔa·ʔaʔat ʔona·kʂiʔaʔat ho·pʔakti·ʔila.
ʔahʔa·ʔaʔat ʔočiʔnaʔaʔat hi·yi. ʔahʔa·ʔaʔat ičsta·ʔaʔaʔat čosyo·ʔi
čakomc. ʔahʔa·ʔaʔat či·čiʔqathʔaʔaʔat. ʔahʔa·ʔaʔat wa·ʔaʔat
qʔa·ʔatokʔiʔqas hophopʂʔi·kqo·s coma·ʔatokʔiʔqas hophakokqas.
hapiʔiʔat mo·pitiʔiʔat wawa·ʔat. ʔo·hwinʔat kʔi·qkʔi·qat tihičʔʔaʔa.

31. HOW A FATHER OF TWINS CAUSED A BIG SALMON RUN

hina·čiʔitweʔin ʔokla· hihihʔin. wikiʔiʔat ʔona·kʂiʔaʔa ʔaʔa. či·cs
hihihʔin. ʔaʔanakiʔi ʔa·tneʔis čawa·kok ha·kʔa·ʔis ʔiʂ meʔiʔqac.
hiʔasaʔaʔ poʔi·qsaʔat ʔayaqʔat hinaʔat ha·bi·haʔ. wiʔaʔi timqčiʔ
wa·ʔaʔat. wiki· hinoʔta. ʔaʔaʔaʔa·qʔamin či·saʔ wa·ʔaʔat.
ʔo·cahiʔaksa toxibiʔta. ʔa·qisimčʔa·qʔaʔaʔaʔa· wa·ʔaʔ. yi·ʔačiʔitweʔin
toxʔačiʔt. hi·xoqʂiʔaʔ ʔayeʔi ha·bi·haʔ. hinosčis hiyiʔin. waʔiʔi
ʔocačiʔaʔ maʔiʔiʔakʔi hine·ʔiʔ.

ʔokʔi·ʔiʔatok ha·čato·ʔatok qʔaʔe·ʔitq qo·ʔas ʔokʔi·ʔiʔatok tičim
ʔo·simčʔak haʔom. čawa·kok ʔa·s ʔokʔi·ʔiʔatok. ši·ʔokʔaʔ hiyiʔin
ʔocačiʔaʔ hiʔa·qʔasʔi. hawi·ʔaʔ ʔo·kʔi·qsta ʔayeʔi qo·ʔas. hiʔa·qʔiʔaʔ
ha·tiʔqʂiʔaʔ qo·ʔasiʔi. ha·tiʔiʔiʔiʔ

ya·· hala·· woʔo··

ʔaya··haha·· ha·· ha·· ha··

28. TROLLING FOR SPRING SALMON²⁰¹

In the season when the fish come up, one trains for silver spring salmon. One trains at that time, in Older-sibling month (December), because he will get many of them (if he trains then). He (trains) again when the spring salmon come into season.²⁰² 'May I get many spring salmon when I troll! May I be unequalled by any of the trollers with me! May I be foremost in getting many! May it be as though my (hooks) alone were baited.' He says this four times. He also dives into the sea four times. He goes down to the rocks four times during the night. He goes through this at intervals. He uses for rubbing the limbs of a cedar tree and sea-weed (of a certain variety).

29. FISHING FOR COD WITH BAITED KELP-LINE AND SINKER²⁰³

One trains for live-bait fishing this month, Gusty-month (January). He gathers many wild-pea plants.²⁰⁴ He puts them in a water hole at the rocky place where he is to train. He has them (in the form of) imitation codfish. Then he pretends that the imitation codfish bite. 'May my (bait) be so treated when I am fishing for codfish! may mine be sought after from all over!' He says it four times, and four times also he lets the pretended codfish bite a pretended soma.²⁰⁵

30. A SECRET RITUAL FOR SOMA BAIT²⁰⁶

One digs the earth. Then he gets a pretended basket trap. He puts a snake into it. Then he drops it into the hole. Then he pretends it is pulled. He says, 'May mine be treated thus when I use my basket trap! may my basket trap fill up!' He says it the full number of times, four times. He uses spread-on-the-rocks (a variety of seaweed) for rubbing.

31. HOW A FATHER OF TWINS CAUSED A BIG SALMON RUN²⁰⁷

A (man) named Sound-of-panting²⁰⁸ went out to sea. He was away when his children were born. He was trolling. There were two children born, a girl and a boy. He came to land and was met by a number of young men who came down to the beach in a body. 'Don't wade!' he was told. 'Don't get out of your canoe! We will pull you up onto the beach while you remain in the canoe.'²⁰⁹ Immediately he jumped out of the canoe. 'What would you have me train for?'²¹⁰ he said. There he was in the water where he had jumped. The many young men cried out. Sound-of-panting went up the beach. He went home and went in.

All the people working together started making rubbing medicines for him to use in training for fish. One day was spent in making them. Sound-of-panting moved to the woods. He ceased to stay amongst the many people. The former person²¹¹ went into the woods and started to bathe. He called out,

ya hala wo o
aya ha ha ha.

wa·ʔaλ ʔo·lapiqhʔaλ ʔocahtakhʔaλ hiłso·ʔisʔi hiłʔi·tq hiyathʔitq hinʔko·ʔas
sačop coubit so·ha· ʔosmit.

ti·ʔli·čʔaλ ʔo·simčʔiʔaλ hinʔko·ʔas sačop qʷiqqʷiqʔitq ha·tʔom.
ha·čatsimč. ʔahti·pʔaλgo·weʔin ʔisʔiλ ha·inčʔiʔaλ ʔoyačʔiʔaλ ʔa·s
wikʔaλʔiʔaλ. hawi·ʔaλ ha·inapi. ʔahti·pʔaλʔa· ʔo·čanoʔaλgo·
ha·inčʔiʔaλʔa·. ti·ʔli·yaλ hiyihʔinmit. qʷi·čʔiλ ti·ʔli·ya. ʔawi·čʔiʔat
hiłhʔi·tq ti·ʔli·ya čixʷatinqʔat ʔane·ʔis ʔoʔiyas mata·siλ čixʷatinʔi.
ʔisočʷat nača. sokʷiλ wik ʔaweʔi· čixʷatinʔi. ʔo·winop hi·nino·p
hisyo·. sokʷiλčʔip ča·wi·ʔčʔip·iya·i ʔo·ʔiλčʔip čimci·yʔakʔaλʔi. matʔiʔaλ
čixʷatinʔi ye·lʔaλ.

hašahʔiʔaλok ʔo·ʔi·qstisʔaλpʔaλ kachaqokʔi. sokʷiʔaλ ʔo·ʔiλ ʔanaʔiʔis
ʔinkʔiʔis. wik qʷi· hiyʔaqʔnʔok. ʔo·cahtaksa matʔiλ mamatibisa
ya·aqʔnʔokʷiʔitq. kamatsap hiyihʔin ʔani pʔiʔaqqa ya·atʔitq ʔawi·čʔiʔat.
wałʔiλ ʔiya·lʔi wikma·i qʔ hiyihʔin qʷa·. ʔo·čʔiʔaλ ʔani č
ʔiino·aqʔapʔa·la ʔo·no·ʔaλ wałʔiλ.

ʔaʔo·yoʔatʔaλ ʔoyoʔat qʷa·na·ʔa ʔoʔi·ʔisʔaλʔaλ· hi·shʔi·tq ti·ʔli·ya.
ʔaʔʔaλ ʔoyi·ʔaλʔat ʔoł ʔoʔi yaqʷayʔatʔitq ʔałʔiλ qʷa·na·ʔeʔi. ʔowaʔsoł
mo·sa·hʔak ʔoʔi. ya·čʔiʔaλ hiła·qʔiʔaλ ʔopqimtiya ha·sikʔa·qʔ
qʷaʔha·ʔakʔitq tičim. ha·inčʔiʔaλgo·weʔin ʔo·čanoʔaλgo·
ʔo·wi·qʔʔaλgo·weʔin hinʔko·ʔas hi·hiqtop. hiłacsaʔaλ coubit hinʔko·ʔas
sačop. ʔayʔi·čʔiʔaλ iʔčkomc ʔayʔi·yʔpʔaλ.

ʔa·csi·čʔiʔaλ qʷe·ʔi·tq sa·min ʔani qo·ʔasqa ʔona·k čapac ʔona·k no·k
ʔaya·k. wa·ʔaλʔat ʔoʔoyaλqʔgo· nono·k. ʔoʔoyaλqʔiʔaλ. ho·łʔiʔaλ.
ya·ʔayʔasʔaλgo·weʔin iʔa·tʔeʔis qʷaʔhe·ʔitq qo·ʔas. ʔo·ti·iʔiλʔaλ haʔom.
ʔi·ʔʔiʔaλ ʔiλsti·sʔaλ. hinatʔiʔaλ ʔoʔingʔiʔaλ. hini·ʔasʔaλ hiyihʔin
ʔi·naʔaλ ʔoqo·lʔaλ hi·ssit. wiłkaλ timqʔiλ to·hokʷaλ ʔo·no·ʔaλ
kamatsapʔaλqʔa qʷe·ʔi·tq haʔom. hina·siʔaλ ʔi·ʔokokʔi ʔihʔiʔaλ.
hinolʔapʔaλ hisyo·ʔakʔi yʔa·qok ʔayo·tok hisyo· ʔi·tiʔaʔolʔaλok
pʔo·qʔa·ʔolʔaλokʔa·. ʔihʔiʔaλ.

hiłswi·lasʔaλ ʔapswi·lasʔi. sokʷiʔaλ hisyo·ʔakʔi ti·ckʔiʔaλ ʔihʔiʔaλ
ʔi·ʔokʔi. ha·inčʔiʔaλ ma·ʔiʔaλ ma·ʔi·soʔasʔaλ sa·min. ʔo·csoʔasʔaλ
ʔocaʔasʔaλ ča·maqʔakʔi. ti·ckʔiʔaλ caqʔa·shʔaλok tičkʔak ʔopʔyʔat ʔanaʔ.
tička·ʔaλ hi·tačinoʔaλ ča·maqʔakʔi ma·ʔi·sʔaλ ʔačatʔisʔaλ qʷaʔha·wo·si
sa·min. maʔaʔhiłʔi ʔoʔi·ʔaʔhʔaλ čoqʷawopʔat. hiłhʔaλ ʔo·simčʔiʔaλʔa·
haʔom ʔa·yʔiʔapʔiʔaλ qʔ haʔom. ya·čʔiʔaλ hiyihʔin. našokʷat tiʔaqʔsti
ʔani ʔaya·qʔap haʔom. ya·čʔiʔaλ hini·soʔaλ tičkʔakokʔi hininqanoʔaλ
ʔapi·s tičkʔakokʔi. hininqinʔaλ ʔo·ci·yokʷaλ ʔimkapi. hinasiλ
ʔapʔi·eʔeʔi wi·naʔoʔaλ ho·xsʔatoʔaλ.

(This) he said while holding his hands out, palms up,²¹² and facing toward the sea, where dwell the dog-salmon, the tyee salmon, the coho salmon, the silver spring salmon, the herring.

He started to rub and to train for dog-salmon, tyee salmon, and every kind of fish. He trained for all of them. As soon as it dawned he would start calling out, and when it was full daylight he became silent. He stopped calling out. Then as soon as it was late afternoon, he started calling out again. The former Sound-of-panting kept rubbing. He rubbed for a long time. The place was approached by an eagle; it lit near by on (a branch). Its tail was white. He took the eagle, which did not attempt to escape. He placed shredded cedar bark about its neck. He took one of its feathers from the right side of its tail. The eagle flew far off.

He kept his (token), putting it in his robe. He took a little stick. He did not hold it in his hands long. What had been in his hands flew out.²¹³ Sound-of-panting knew that it was a bad thing that had come to him. He discarded the feather because he did not want such a thing. He remembered that (eagles) are said to make one a disease-thrower;²¹⁴ for that reason he discarded it.

He saw another thing, a wolf which came to the place on the beach where he was rubbing himself. Now he received good medicine; the gift consisted of the wolf's vomit. Four kinds of medicine came out. He went off into the woods for a month, trying to use up all his rubbing medicines. He started calling in the late afternoon, calling upon the dog-salmon and all sorts of things. The coho and the dog-salmon and the tyee-salmon came to shore. There were many sardines; he had caused them to become many.

He could see (supernaturally) what the salmon were like, that they were people owning canoes and having many songs. He was told to sing these. He started to sing them. He started to dance. The children and all the people would come and look on. He imitated the fish. Then he moved off, moved up the channel. He boarded over (a pair of) canoes.²¹⁵ Sound-of-panting came out of the house decked out in his regalia and with blood(-colored) paint on his face. He did not wade, being afraid because he had found out what the fish were like. He got on his moving (canoe) and started off. He put his ten fathom (length of) shredded cedar bark out of the canoe; it had feathers here and there and birds' down all along it. He started off.

He was seated between (the two canoes) on the platform. He took his shredded cedar bark, and he started drumming as he moved off. He called out and carried (the fish) along (as though) towing them. He was going to bring them to the canal. He began beating on his drum, which was one fathom in height and which stood on end²¹⁶ on the (boarded-over) surface. He was drumming as he entered the canal, towing along all the salmon there were. He arrived at (the place called) Its-face-gets-washed. There he started to train for fish, trying to make the fish numerous. Sound-of-panting started off. His mind was fixed on increasing the fish. He went off up a mountain with his drum on his shoulder. He went up to (the place called) Sticking-up-beak-like. He arrived at the rocky summit and stopped to rest on the rocks.

λο·čínλ íi·ckší?αλ ha·:inčí?αλ. :opa·kaλ éo·ma:as. éo·čino?αλ sačop
hin·ko·?as coubit ho·?in λosmit. ša·xší?αλ ša·xsa·paλ hiyih?in. λahiti·p
topšil wik:αλší?αλ we?ičo?αλ hi·ýa·?asaλ we?ič. λisšil íi·ckší?αλλα·.
?iqsilaλokλα· ša·xší?αλλα· sačop. q·a·?apaλok q·ama:i·q·ap?itq ?ani
?ayama:i·q·ap sa·min. ?ocačil éa?ak?i :a·hšil. saye?i·p ná·s
wik:αλší?αλ qicyo·ak ?anicatok?itq?a·ta. wik:a·kaλ ?a·ne?itq ná·s.
hinasiλokλα· hi·sti·ya?a·l?itq íi·ckší?αλλα·. ya·hší?αλλα· ha·:inčí?αλ.
milší?αλqo·we?in ha·:inčí?αλqo·we?in ýo·q·a· lo·csme?i wi·naprih?αλ
?oh hi·ih?αλ mahiti·?ak?i. λolčo·?αλ ?i·naxi lo·csme?i ha·:inapaλ
ýo·q·a·.

wi·napo?αλλα· ?athi· hi·ýa·?asaλ wikaλ walšil. íi·ckší?αλλα·
λisa·?αλ?itq. na·a·?αλ lo·csme?i watyaqil?i. ?o·aklaλqo·we?in
ha·:inčí?αλ ýo·qwa·. ha·:inčí?αλλα· ?oh?αλok mamoms ?ani
?ayí·ýa·pa·qλ. ?o·no·?αλ q·a·?αλ ?ani ?ayamihsarqa ha?om ?ocačil
éa·maqak?i. nono·kší?αλ ?ani ?aya·ka·pa·latqa no·k ?oh?at ha?om?i.
wiki·s?αλ ha?ok hiyih?in ?a·nasaλok pišaq?i. ná·csa·λ na·a·taλ?αλ
wawa·?at?itq ?oh?at sa·min?i. qo·?as q·a· q·a·qin.

ha·:inčí?αλλα· λo·čano?αλ?itq wik:αλší?αλλα·.

či·?i·hi·čí?ina· hahc· . . .

wihí·?opina· hahc· ha·?a

ha·:inapi·ma·na· . . .⁶⁶

?o·k·ayí·h hayočilšil?α·qλqa ha·:inapi coma·nopma:i·qλ ha?om.
našok?at iñaqsti hiyih?in. ?o·i·s?αλ ha?ok ya:i·smihsa·paλ?itq ?oh?at
sa·min. kouilaλ ?o·i·s?αλ ?o·sa·haλ wikaλ hawi·qstoλ. q·a·q·a·?apaλ
wawa·?at?itq q·a·?aka·paλ?itq noma·k.

ha·:inčí?αλλα· ko?at. ša·xší?αλ hin·ko·?as hinatšil ?ocačil ?ah
hi·ne?is?i. ha·:inčil λo·čínλ. ta·kwa·solhcapri ?ocačil hitwa·sol?i.
?ayí·čí?αλ sa·čínk·i·ýa·paλ ša·xša·x·a mo·čilšil sa·čínk ša·xša·x·a.
našokší?αλ hiyih?in λoyačí?at iñaqsti ?ani q·is?αλok q·a·simč?itq.
walší?αλ mačino?αλ hiyath?itq. hawi·?αλ mamok wiwi·ktaqší?αλ.

32. A GIRL OBTAINS POWER FROM THE FISH

čayaxwe?in ?oh yaqok·iti·?om?i·qso ?o·c po·ni. ?ocačil ye·hilok?itq
mo·na·k?i éawi·sta. hitasaλ hinoltaλ lo·csme?i čayaxšilšas?αλ hita·qλil.
háčmisano?αλ náčo?at ye·las qo·?as hilšilk·as :amičapt?i. čamihita
há·csi·čil ?ani qo·?as. ya·l·ilqi·:i·tpi·ýas wa·ha·kcapri. qahší?αλ
lo·csme?i ná·csi·čil qahakh?αλ.

It was late afternoon and he started to drum and to call out. The head of the canal was calm. The tyee salmon and the dog salmon and the coho salmon and the salmon trout and the herring started coming in. They started up in schools, Sound-of-panting had caused them to start up. As soon as it got dark, he became silent and went to sleep right there on the rocks. It dawned and he again started in drumming. Again the tyee salmon did the same thing, started up in schools. His (fish) did as he wanted them to do, for he wanted them to be many. They went to the (mouth of the) river and started up river. When the day was far (advanced) he became quiet; he had a sign²¹⁶ (by which he knew) how long to keep on drumming and singing. He remained silent all day. The time arrived for him to start, and he started drumming again. Again he opened (his mouth) and started calling. At the same time (his) wife at home likewise would start calling, right where she was in their house. The woman was properly arrayed and kept calling out as he did.

Again he remained right there on the rocks through the night, he did not go home. Again he started drumming at dawn. The woman heard it at home. She started calling out with him. They again started calling, it being their task to bring about an abundance (of fish). They were (doing) thus and had gone to the head of the inlet because they wanted an abundance of fish. He started singing, for the fish had given him many songs. Sound-of-panting did not eat anything but had (food). He heard and listened to what the salmon were saying. (Yet) he was (only) a person as we are.

He started to call out again in the late afternoon and again became quiet (at sundown).

Let us pull them, haho! ...

Let us bring them to land, haho! yes!

We are calling out.

He was trying, in his desire to fill up (the inlet) with fish, to keep on calling for ten days. Sound-of-panting's mind was set. He ate what he wanted the salmon to eat. He was following (supernatural) instructions in eating it, and for that reason he did not get hungry. He kept on doing as directed and according to his taboos.

Again he called out in the morning. The dog salmon started up and came here to the head of the bay. He called out in the late afternoon. They turned toward (where the Somass river) empties and went to the mouth. They became many and he caused them to be constantly jumping; they kept jumping for four days. Sound-of-panting became strong and pleased in his mind because of what his training had accomplished. He went home and entered his dwelling place. He had finished his work, and he rested.

32. A GIRL OBTAINS POWER FROM THE FISH²¹⁷

They say that the late mother of Polly was (once) berry-picking. She went yonder where Alone-in-canoe's²¹⁸ mill is located. They came to the beach and the woman got out of the canoe and went into the woods to pick berries. Looking up, she saw a person up there in the crotch of a maple. She actually saw that it was a person. There he was facing away (from her) with a feather in the middle of his forehead. The woman had lost consciousness and saw this while unconscious.

há·čokší?áλ yagayáat?ítq ?oyo?at ?ani qahakok. sokʷiλ hił wik čamihla qahak. hini·sol ?ocayap yaqʷi·q?ítq. hilaqsip xi·hší?áλ. qahak lo·csme?i wik hinosa. hilaśaλ hisa·číλ?ítq. ha·:inčí?áλ qo·?as ?o·wi·qš?áλ. sokʷi?at qahak?i hini·so?áλat hinosačis?apát. qahak wiklma· ti·čačíλ. lo·čínλ ?ah?á·?áλ hinosaλ ti·čačíλ?á·qłaxwe?inčaśaś qʷa·. ná·csi·číλ ?o·nákošíλ λa?o·?i ha·kʷa·λ wi·kśahi?i wikla· te?iliane·?is. ho·ya·l?á·qłma qí·číλ?á·qłma wa·?áλ qí·číλsa·qłma ho·ya·l ?á·a·śmahi ?okla· ná·csi·čí?at?i ?o·c ha·kʷa·λ me?ihla. λoyačí?áλ qahšíλit?i wi·kśahi·číλ.

?oyi λopri·čh ná·csi·číλ. :i·čhšíλšíλ čočino?áλ sačop hi·tačínλší?áλ. šíλší·s?áλ číśa·?at?i ?o·?i·?at?i?áλ lo·šλo·šok. čayax?áλ ya ná·csi·čí?at?i. ti·č wi·kśahi. ?ayislaλ čayax ?ocačí?áλ wa·itnił. ko?at ?o·?o·?i·h?áλ šinmozšyac. ya·čší?áλ ha·kʷa·λ?i čawa·čínkšíλ. hininqinλ náčó?at ha·kʷa·λ?i hił?áλ po·:a?ato ha·ibi·haλ ?aya takʷa· :i·łpi·yas po·po·qłyo. ?o·há·?ak ?ah?á· kamat. qahší?áλ ha·kʷa·λit?i loł ha·kʷa·λ?i.

wik kamaiap ya?á·yáat?ítq ?ani qahšíλqa. ha·:inapri·čí?áλat ?oh?at ya?á·yáq?ítq. wi·kałší?áλ lo·csa·mi·h?i ?aya. ná·čok wik hino?at. čawa·kš?áλ náčó?at ?oyo?at ?ani qahak hi?i·s qahakʷas čí·tkʷa·qstas hismis. ?oh?at hisa·?at niča ?oh?at hisa·?at paři·. hišimjawi?áλ lo·csa·mi·h?i. sokʷi?áλat hini·cso?áλat ha·?o·qłší·l?at hi·nicso·l?at. qahak wik hinosa. hilaqsipát čapac?i yaqʷi·q?ítq. xi·hší?áλ hila?á?áλ. ha·:inčí?áλ lo·csa·mi·h?i qo·?as ?o·wi·qš?áλ. hiłinqsaλ ?aya qo·?as. hini·so?áλat hinosačis?apát čikpila?at ?o·?i·?il?apát čim?ilok?i.

lo·čínλ wik hinosa. ?ayi·čí?áλ qo·?as. qʷa· we?ičgo· ?a·naqh lo·čínλ. ?o·yisla·iλ ko?at to·pšíλ wik hinosa. ?at?i· ná·sšíλ wik hinosa. hi·l?apát wi·napil?apát čim?ilok?i lahił?apát. hiśe·?ičat niče?is qʷa·?atλa· paři·. ?aribinλ ná·s wik λoyačíλ. λopší?áλat čawa·kš?at ?o·štaqyo. ná·há·ničščí?áλ ?o·štaqyo?i. wikma· qahšíλo·s wa·?áλ lo·čínλ. čo· wa·?áλ čawa·kš qo·?as hinši·yapco·min. ?ana·čínλ?is hi·kʷał?áλ ho·p?atoλ ?o·š·ałáλ. ?e· wa·?áλ ha·kʷa·λ?i ?atwe·?in hinosaibiśas?áλ ti·čačíλas?áλ. qʷis qʷis?at?ítq?á·la λimkší?áλatqo·.

ná·csi·číλ ?o·nákošíλ ha?om. qʷis?áλok wa·mit?ítq yagayahit?ítq ná·csi·číλ ?om?i·qsak?i po·ni. ciqší?áλ ha·kʷa·λ?i ho·ya·l?á·qłwe?isi wa·?áλ. čo· wa·?áλ haibił?i čočo·kʷa·:inmascsco· hišimjawi?á·ni ya·?at?á·ni wa·?áλ haibił?i. to·pšíλ čočo·kʷa·:inme?iλ ha·ibi·hał?i hiłh?áλ ya· lo·šλo·šok hišatqłh?áλ. ibá·q?oqší?áλ ?aye?i qo·?as ya·?ayás?áλ. hačatak ibaq?o·. wikaλ λoyačíλ ha·kʷa·λ?i. qʷa·?áλ mitxʷa·qłh?atqo· mahiti·?i. ná·csa·λ ?o·nákoš?áλ qʷašhe·?ítq ha?om čo·čk qʷašhe·?ítq λaqa·as ha·čati·hákoš?áλ ná·csa.

Her canoe-mate looked for her and found her unconscious. She took her (and saw that) she was not really dead. She brought her to their canoe. She put her into the canoe and paddled off. The woman was unconscious and did not come to. She landed on the beach from which they had set out. She called out, called for people (to help her). The unconscious one was taken and carried up the bank. She was unconscious and unable to revive. In the afternoon she came to; it seems that she had been trying to (all along). She saw (in her trance) another girl, one who was perfectly well and not in the least bit sick. (Polly's mother) said, 'The one seen (in the trance), who is called Great-favorite²¹⁹ and who is the daughter of Bitten-nose, will be dancing a long time, she will be dancing a very long time.' The one who had fainted got well, perfectly well.

She had the trance in summer. (At) the beginning of fall, the tyee salmon came in, started coming into (the inlet). The Tsishaath moved up stream and camped at Tloshtloshok. The one who had been seen (in the trance) went berry-picking. She was well, there was nothing wrong with her. A number went together in a canoe to (the place called) Stocked-with-frogs to pick berries. They were picking black blueberries in the morning. The girl started off and was soon off by herself. She came up a hill and saw there a number of young men rushing down, all of them covered with down and each wearing a feather in the center of his forehead. That was as much as she knew. Then she fainted.

Her canoe-mates did not know she had fainted. They called out. They searched without seeing her. (Finally) one of them saw her there on the ground unconscious and lying on her side in (a pool of) blood. It was her nose and ears that were bleeding. The women came together. They took her along, taking turns in carrying her. She was unconscious and did not come to. They put her into their canoe. They paddled off and crossed (the river). They called out, called for people (to come). Many people came down to the beach. (The girl) was taken up the bank and laid on her bed in the house.

In the late afternoon she had not yet come to. Many people had come (there). She was as though asleep. From morning till evening she (lay there) without coming to. The whole night (passed) and it dawned and still she had not come out of it. They kept her lying there on her belly on the bed in the house. Her nose was bleeding a little, and so were her ears. At noon she was no better. A certain doctor laid his hands on her. He examined her. 'She has not died', he said in the late afternoon. 'Well,' said one person, 'we had better start bringing her to.' The sun was about to set when there was a sound. 'Eeh', said the girl, for she was about to come to. She did as one does when waking up from sleep.

She had supernaturally seen and observed the fish. What Polly's mother, her canoe-mate, had said now took place. The girl spoke, saying, 'It is said that I am to dance.' 'Very well,' said the chief (to the young men), 'go about extending invitations so that we may assemble to witness it.' In the evening the young men started going around and inviting there at Tloshtloshok, for they were living there then. Everybody started coming in to see. All came in. The girl had not got well. It was as though the house were going around her. She was looking on at all the fish and all the trees.

λakišī?al ha·kʷa·λ?i. ciqšī?al čawa·k qo·?as la·kšīλ?a·qle?ico·
hōpi· ho·ya·l ho·ti·ta wa·?al. ciqšī?al λa?o·. qʷa·?a·qλin :apa·kin
ho·ti·ta wa·?al. ?inkal ?i·h?i· ?ink. no·?i?al

ya· hyay?iya· ...

qʷa·?i ?ahko· qʷa·qini we·?a· ...⁵⁷

kaniλ ho·ya·l co·cco·ca hi·sta·ta?a·l ?apciim?at?i. ?o·čalok no·k ya·i·
hiya· hye·ha·?a hale·?ηe·

hiya· hye·ho·ηo· hisco·qste·s

ya:ane· čiči·še·no·ho·ηo·⁵⁸

wawa·?al nono·k. ho·ya·l?al ha·kʷa·λ?i ho·lšī?al qʷa·mē·?itq qo·?as
?a·laλ ho·ya·l ?ah ?ana?i. λisšīλ hawi·?al ho·ya·l.

qʷa·?al ha·kʷa·λ?i qʷe·?i·itq?a·la yaqo·si naqčō·. nīλka·?at qasi·
?o·apolačalat topkri·lčanim?at?i. nā·csa·λ ?oh?alāt qʷa·?apalāt
sačop hin·ko·?as coubit ho·pin λosmit lačkomc so·ha· te·?inwa :ini·λ.
čočō·kʷa:zinme?iλλa· ?amī·čī?al?itq. wā·qʷoqšīλλa·. homaqλalqo·we?in
qʷa·mē·?itq qo·?as. ?i·naxi·čī?alλa· ha·kʷa·λ?i hi·si·kʷa?akwe?in :iya·l
kačhaqok?i hol?in?ak?i ?okla·?ak hol?in. hala·čī?al mē?ihla ča·wačil
ha·wilaλ wa·?al ?oyi λol?atokqo· ?o·a·ločʷat laha·k?i so·?atokqo·
sa·čink ?anicšīλ?a·qλi· ho·ya·l. ho·lšī?al.

ya·?e· hya·?i· ya·?e·

wikʷo·he·n hina·si· :a:a·qmaqa?is?i·yi ...

ya·?e· ...

niwa·qi·n ya·qi·n λa·hčī·yinλ niwa·?i·yis ...⁵⁹

wa·?al nono·k.

wi·napo?alzin ča·na·λ ha?okšīλ?a·qλalzin wa·?al ha·kʷa·λ?i.
tiqpi?al ?o·i·?il?al λawe·?i ?ink?i·. tiqpi?al qʷa·mē·?itq qo·?as.
ha·wacaqšī?alzin wa·?al ho·kʷi?al ha·kʷa·λ?i. to·?i?al qawašak?i
λintmis ?o·i·sčī?al ha?ok ?oh?iš tomi·s. wikaλ kamalap qʷa·wo·si
λopa·l. ha?okʷaλ ?ink?i· ?o·i·s. hawi·?alzin ha?ok wa·?al. ?o·?owaλ
ha?ok sačop hin·ko·?as qʷa·mē·?itq sa·min.

ho·lšī?al

?oyiwe· ha?o· ?oyiwe· ha?a· ...

?ane·qo·s wika·l?a· ma·ma·yala· yaqi·s lačʷi·n?is

?oyiwe· ha?o· ?oyiwe· ... ?oyiwe.⁶⁰

?o·čalok :ini·λ no·k?i·.

he·?e·ynine·ya· ?inne·ya· ?ohi·?i·?i· ?inne·ya· ?inne·wa· ...

niwa·:a·λi·n yaqi·n čača·xtimse· ...⁶¹

hisi·kaλqo·we?in mitʷa· ?ink?i qʷa· qʷe·?i·itq sačop λi·λi·hata.
wa·?alqo·we?in ?ani ?oh?at qʷa·?apal.

The girl arose. One person spoke up and said, 'You will please join her and be her dancers.' Others spoke, saying, 'We are willing to be her dancers.' A large fire was burning. She started to sing,

ya hiyay iya
Be like this, like us,²²⁰ wea.

They danced kneeling and scratching at the sides of the head. Their song was obtained from the Yai.

hiya hiye haa halenge
hiya hiye hongo
(I am) on the ground holding Yais clasped under the arms,
Both of them dark-skinned along their (bodies).²²¹

(Thus) they said in the song. The girl danced and all the people started in dancing, even those who were so big.²²² They stopped dancing at dawn.

The girl was like a drunk person. Her eyes were turned back with the pupils underneath. She was seeing what the tyee salmon and the dog-salmon and the coho and the salmon trout and the herring and the sardines and the spring salmon and the sea-cucumbers and the dogs were doing. The next day they again went around inviting. They again started coming in. All the people came. The girl again dressed up, and her dancing robe had feathers all along the edge; her (robe) was called a dancing garment. Bitten-nose paid a young man and told him to take good care of his child, keeping close to her continually, as long as she was dancing.²²³ She started to dance.

yae hiyai yae
Have we not yet reached the grass-grown beaches?
It is we little ones who have just entered the inlet.²²⁴

(Thus) said the song.

'We pause a bit now and we shall eat',²²⁵ said the girl. She sat down close to the fire. All the people sat down. 'We are having our meal now', said the girl, and she started to eat. She scooped up the glowing-hot ashes and started to eat that and (also) charcoal. She did not know how hot it was. It was fire she was eating. 'We have finished eating', she said. She had been eating with the tyee, dog-salmon, and all the salmon. She started to dance,

Should I? hao Should I? haa ...
I alone refrain from throwing air-worms, I who am ill-treated?
Should I? hao Should I? ... Should I?

Her song was obtained from the dogs.²²⁶

heey nineya inneya ohii inneya innawa ...
We are the ones who make people feel happy.

She circled along the edge of the fire, acting like a tyee salmon jumping. She kept saying that it was they who caused her to act in this way.

hihi· hi·?e·ye· hihi· hi·?e·ye· . . .

ýoq·a·?i·ki·n no·kna·k yaq·i·n ?a·a·ma·ýe·ye· . . .⁶²

?o·čalok no·k te·?inwa. ciqš?i·ał č?sa·ałin wi·napsa·ałin wa·?ał. tič?i·ał ha·k·a·ł?i hi·sta·ta·a·t?at łal·ałim·at?i ti·łti·ya. q·a·?a·p·ał ?ani hi·sta·ta·a·tqa ti·łti·ya nač·a·t?i sačop. hawi·?ał ičp·i·ał ha·k·a·ł?i. ciqš?i·ałat ?oh·at sačop coubit wiwiš·aqłhak ho·ya·t wa·?ałat. čoqš?i·ałat čoqmalaw?i·ałat ?o·ktaqałat ?ani ičp·i·ał. x·akawi·?ał.

ńošš?i·ał as·pawo·p·ał ?o·k·il ?aye·i qo·?as ?oh·ał the·i·hta. ?o·?inł·?ał hi·yiqtop pičop :atmapt lo·ok hi·x·a· łanał. wi·napo·?ał ča·na·ł. to·pš?i·ał čoč·k·a·inme·i·ł·a·. ıa·q·oqš?i·ał·a·. ho·łš?i·ał·a·. hinasi·ałok hi·sti·ya·a·t?i·ıq.

he·hehe·?a· yi·?e· hehe·?a· . . .

wi·nap·sana· niıbe·?ana· . . .

ya·q·i·n couba·t niıbe·?a· . . .⁶³

ła·?o·?ał·a·

naše·ke·tika·hen yoyo·m·e·sika·hen.⁶⁴

?o·čalok no·k :am?i·apt.

wi·nap·i·ał·a·. ha·okš?i·ał·a·. ?o·i·s·ał q·e·?i· q·e·?i·ıq łicmis. ha·ya·?a·kałatok q·ıqoko·si ?oh·ałat hin·ko·?as ha·ok·a·p·at. ciqš?i·ałat ?oh·ałat hin·ko·?as wiwiš·aqłhak wa·?ałat čoqmalaw?i·ałat·a·. :i·hš?i·ał. ?a·qin·hak wiwiš·aqł ho·ya·t wa·?ałat. qahsa·p·a·qłah so·t?i ?oyi wiwiš·aqłqo·k ho·ya·t wa·?ałat. ?o·o·yokš?i·ał. wi·kał ha·ok ha·k·a·ł?i q?i·ał ?ani·s·ał ha·ok łinłmis tomi·s. ?ah·a· q·a·sa·h·ał ti·č. we·i·č·o·ał č·č·kał we·i·č·o·ał q·a·the·?i·ıq qo·?as ?o·no·?ał ?ani wik·ıo· we·i·č·o·ał.

ńopč?i·?i·ał wiwi·ktaq. qa·h·sa·p·ałat. to·pš?i·ał čoč·k·a·inme·i·ł·a·. ıa·q·oqš?i·ał coma·no·?ałqo·we·in mah·ıi·?i qo·?as. ho·łš?i·ał·a· ho·ya·t ?at·hi· wi·kał we·i·č·o·ał wi·kał wi·nap·p·ı·ał. hisim·ıh·č·ałatqo·we·in k·ı·k·ın·kso wik·ıo·č·a·qš?i·ał. ?oh·ałat q·a·?a·p·at ya·at·ı·ıq ho·ya·t·ı·a·p·at. ciqš?i·ał sačop q?i·č?i·a·q·ıe ho·ya·t. ıasni·č?i·ałqo·k qahsa·p·a·qłah so·t?i wa·?ałat. :i·hš?i·ał ha·k·a·ł?i ?o·o·yokš?i·ał wawa·?at·ı·ıq. hawi·?ał łoya·p·a·p·ał qahš?i·ałqo· ?ani ıa·k·ı·q·nak ?ani wi·ı·a· ha·ok. ıasni·č?i·ał ho·ya·t. qacč·a·q·ı·č·hš?i·ał ho·ya·t. hawi·?ał ho·ya·t. čoqš?i·ałat. č· wiwiš·aqł·a·ı ho·ya·t wa·?ałat·a·. č·o·q·p·ı·ı·ı·ałat. qahš?i·ał ha·k·a·ł·ı·ı·ı·i ?o·ı·ı·ı·asał hayo·ı·ı·ı·ı·ał.

hihi hieye hihi hieye
We sea-cucumbers will also have songs.

(This) song of hers was obtained from the sea-cucumbers. She spoke, saying, 'We are pulling up and stopping at the beach.' The girl rubbed herself on the soles of her feet. She did so because the tyee salmon always rub their tails. She finished and sat down. The tyee and the cohoe spoke to her and said, 'Are you (too) lazy to dance?' She was punched all over her face because she had sat down. Her face swelled up.

Bitten-nose distributed property and paid the many people. He distributed all sorts of things: yellow cedar bark, boards, dentalia, wedges. They then stopped for a while. Evening came again and once more they went around inviting. (People) came in again. They danced again. Her time (for starting in dancing) had arrived.

hehehea yie hehea
We remain on the beach,
We who are cohoe.

And again she took up a song,
They will be glad over us.
We will be blowing about on the ground.
Her song was derived from the maple tree.

She paused again. Again she ate things like white clay. She did not realize what (sort of food) it was that the dog-salmon made her eat. The dog-salmon spoke to her and said, 'Are you lazy?' and started punching her in the face. She started to cry. 'Why are you too lazy to dance?' she was asked. 'I shall kill you if you are too lazy to dance.' For that reason she started to cry. The girl did not eat long and she only ate ashes and charcoal. It was this that kept her alive. Now all the people fell asleep because they had not slept yet.

For a day she did nothing. She was being beaten (by the fish). (When) it was evening, they went around inviting again and the people came in and filled the house. She started dancing again and danced all night without going to sleep and without pausing. She would move her hands about over the fire without their getting burnt. She was made to be that way by the (spirits) who were compelling her to dance. The tyee salmon spoke, saying, 'You are to dance a long time. If you cease to be willing, I shall kill you.' The girl started to cry because of what she was told. (Eventually she did) stop (dancing) and was willing to die, for she was miserable because of never eating. She was unwilling to dance. She had danced for three years. She stopped dancing. They punched her. 'Very well, be too lazy to dance', they told her. They punched at her from all sides. The girl died, her death being caused entirely by the spirits that possessed her.

33. HISAWISTATH AND HITATSOATH WOLF RITUAL RIGHTS ARE HANDED OVER TO TOM'S FATHER

ʔo·kʷi·nóʔa ʔochinλ ɛ́o·pʔoʔλ hitačoʔaqsopʔi hisa·wisiaqsopλa·.
iahanakšiʔaλ ya·i·ʔaqs meʔiλqacok. λo·kʷa·naλ qʷi·qoʔo·l ʔo·ʔowa
ʔappilačišt ʔokčiqlas. haši·čiʔaλ hitačoʔath hišimýo·p ʔoiba·tínʔakʔi
hitačoʔath. ciqšiʔaλ haubiʔi. ʔo·ʔatomah si·hít λo·kʷa·nača
ka·ʔo·cokqin hi·saýo·čiλʔi ɛ́iša·ʔath. ɛ́o maiba·ʔaλin qʷayači·k ʔani
ʔo·cqa· ʔohokqin ta·yi·. ʔo·týa·paλin ʔaniλi· ka·hya·i·tok mahiti·
ʔaniλi· po·sči·lʔat qʷayači·k λo·kʷa·naqo· ʔani qʷa·ʔak ʔahko·
hi·i·sʔaλqo· λo·kʷa·na yaqckʷi·ʔitq ʔani wawa·ʔakλa· hisa·wisiath
hisiath ʔani po·sči·lʔatok mahiti·, ʔani ʔo·no·λ ʔohok i·mti· hina·sčiʔat
ʔani hi·nasči·lʔat qʷayači·k. ɛ́o·wa·ʔaλ ɛ́o·čkaλ ʔoiba·tínʔi.

ʔa·noua ia·ia·pata hisa·wisiath ʔiś hitačoʔath. ɛ́oɛ́o·kʷa·inmeʔiλ
haubi·h ha·yo·λ yo·loʔilʔath·i·cʔi haubi·h haya·λ ýo·qʷa· hitačoʔath
haubi·h. ɛ́o·wa·ʔaλ haubi·hʔi yo·loʔilʔath i·apa·kin wa·ʔaλ.
ʔa·kʷaλščiʔat pinuwal ha·yo·qʷap ʔohok i·mti· haubiʔi. ʔi·hok pinuwal
ʔokta·ʔak i·mtina·k wihiwi·ʔis. hitaqsil pinuwal haubi·hʔi koʔat ʔokʷiqsʔaλ
wihiwi·ʔis. λi·hšiʔaλ ʔocačiʔaλ hi·kʷis. hitasaʔaλ hi·kʷis. haui·ʔaλ
ʔapriin ná·s λo·čanoʔaλ. hinosačis yo·loʔilʔath mačínλ. ʔi·qhšiʔaλat
qʷi·qoʔo·l ya·i·ʔaqs maiba·ʔaλin so·tít qʷayači·kokʔitqak ʔanik soiba·s
ʔanik soiba·q ta·yi·. hišimýo·p yaqčiʔath·i·k wa·ʔaλat ʔohʔat
yo·loʔilʔath·i. hišimýo·p yaqčiʔath·i·q qʷi·qoʔo·l. ya·cšiʔaλ ɛ́iša·ʔath
ʔe·ʔe·ʔišaλ ya·cšiλ lo·cša·mi·h qo·ʔas. hita·qłiʔaλ yo·loʔilʔath ʔiś
hitačoʔath. hayo hita·qłiλ haubi·hʔi hayoλa· wi·napit mahiti·ʔi.

maλšiʔaλ hayoʔi qʷayači·kšiʔaλ. ʔi·qhokʷaλ haubiʔi yo·loʔilʔath
ʔo·kʷil ɛ́iša·ʔath ha·yo·qʷap ʔokle·ʔi haubiʔi ʔohʔaλ ʔi·qhok maiba·min
qʷayači·k ya·i·ʔaqs qʷayači·kok ʔani ʔo·c wawa·ʔaλ. pohiasʔaλ
qʷayači·k ki·k hayoqomlʔaλ qʷayači·k. ʔokta· nistheʔi pitpičaqma·as
hiłokʔitq maʔas qʷi·qoʔo·l. po·sčiʔaλ qʷayači·k mahiti·ʔi. níl·sa·paλ
ɛ́itmeʔi po·yi·ʔiʔaλ qʷayači·k poksti·lʔaλ qʷayači·k kahya·asʔaλ mahiti·ʔi.
níλkʷaqšiʔaλ ɛ́iša·ʔath. poñi·qsaλ po·čistoλ ɛ́iša·ʔath šaiba·ʔaλ
qʷayači·k ʔo·kʷil.

me·ʔiʔaλat noubi·qsakitqas ʔanaʔi·is iañeʔis. ʔah qʷaʔo·ktokʷah ʔona·k
po·yi·ʔiʔat ʔa·nasa siýa. wiłi·t ɛ́iša·ʔath qʷa·ʔap ʔa·nasa siýa·sʔi
noubi·qso qʷa·ʔap. ʔo·týa·paλ ɛ́i·qýak ʔo·týa·paλ qʷiqqʷiqcamis
λokʷatqmis qʷi·qʷi·nakʔa·qłʔitq λo·kʷa·ni·kqo· i·i·łýak. ʔah
qʷaʔo·ktokʷah ʔona·k hisiathʔaλok hisa·wisiath. ʔohok sosa· qʷayači·k
ʔi·h. ʔohʔaλok sa·nakýak. ʔohokqas i·asiciñak. ʔohʔaλok
capitqinakýak. ʔohʔaλok hołmisiñakýak. ʔohʔaλok qisarpqinakýak

33. HISAWISTATH AND HITATSOATH WOLF RITUAL RIGHTS ARE HANDED OVER TO TOM'S FATHER²²⁷

Along-it-on-the-rocks²²⁸ married Carried-face-down-on-the-back, who was a woman of the Hitatsoath and Hisawistath septs. Yai-woman²²⁹ gave birth to a child, a boy. Kwikoohl,²³⁰ acting together with Midwater, with whom he lived, gave a Wolf Ritual. The Hitatsoath tribe found out about it and assembled their relatives. The chief spoke. 'I have (assembled) you for the sake of our grandson, the one just born amongst the Tsishaath, who is said to be giving a Wolf Ritual. So let us take the wolves there, since they belong to him as our senior.²³¹ Let us present it so that his house will always be broken open, so that his roof will always be overrun by wolves when he is giving a Wolf Ritual; for that was the manner of his ancestors here when giving a Wolf Ritual, and it is also the tradition of the Hisawistath to have the roof of their house overrun. It is indeed because their roof is always overrun by the wolves that their (house) has the name of Roof-overrun.' 'Very well', said all the relatives.

It was just the Hitatsoath and the Hisawistath bands who took part in this council. They went around inviting chiefs and called ten Ucluelet chiefs; there were also ten Hitatsoath chiefs. 'Very well', said the Ucluelet, 'we are willing.' Ten-score-in-the-air—that was the name of the chief—was asked for the loan of a war canoe. His war canoe was a large one and was called Dry-bow. The chiefs got into the canoe Dry-bow in the morning. They paddled off and went to Hikwis. They landed on the beach. The middle of the day was past and it was late afternoon. The Ucluelet went up the bank and entered the house. They informed Kwikoohl and Yai-Woman, 'We have brought you your wolves, for they are yours as (our) senior.' The Ucluelet (further) said, 'Assemble your neighbors!' Kwikoohl assembled his neighbors. The Tsishaath started out at once, men and women. The Ucluelet and Hitatsoath went into the woods. Ten of the chiefs went into the woods, but ten remained in the house.

The ten tied on (their wolf blankets) and became wolves. The Ucluelet chief, the one called Ten-score-in-the-air, told the Tsishaath, 'We are bringing Yai-woman her wolves, for they are hers.' Ten wolves now rushed out of the woods calling, 'ki''k.'²³² The country where Kwikoohl's house was located was called Pihlpitsakmapt-bushes-on-the-ground. The wolves ran onto the roof of the house. (Some) wolves laid flat the wall-boards and rushed into the house (while other) wolves came through the roof of the house that was now broken open. The Tsishaath were in an uproar. Frightened at the wolves, they ran down the bank and into the water.

My father, then a little child, was bitten away.²³³ In this way the right, exclusively mine, of having (wolves) rush into my house was obtained. No Tsishaath other than my father was (bitten away). They then presented Tsika songs and all sorts of Wolf Ritual practices, including different things to imitate in imitative dances²³⁴ during the Wolf Ritual and a ritual for tracing the novices who have been bitten away. In that way were my Hisawistath (privileges) obtained. (I) have (from this source) the swimming of a big wolf. (I) have a crawling imitative dance.²³⁵ I have a bee imitative dance. (I) have a sawbill

*no·tim čakw·i·nak. ?oh?alok lapisaqinakýak. ?oh?alok
caci·skoqwinakýak. ?oh?alok ti·ti·nakýak. ?oh?alok hawil qwayaci·k
?o·c kisiml. ?oh?alok hiyiqinak. ?oh?alok :amiqinak. ?oh?alok
ciwatinqinak. ?oh?alok qo?isitiqinak. ?oh?alok kishmaqinakýak.
?oh?alok :almaqo·h. qwa·na·?akqacsa hisiatih hilačo?ath.*

*hisa·wisiatih?alokw·ah ?ahko·minh?i ca·ca·witiinak ho·lapiqinak ča·nak
no·kna·k ?ah ča·nakýak?i ča?o·yisitiinak na·si·nak soqwi·nak kawatiqinak
haxwitiqinak kwi·ckwa·ýarpi·l mahiti· haxwinmac?i. takwa· no·kna·k.
soqwi·nak?i kica:okwinak častoqwinak kwakwipinak. mo·ti·?ilok topat
sa·ya·čapis. ticakatqinak hicsti·l hi?i·k. ?ah qwa·načilitah kamaiar.*

34. TOM GETS WEALTH FROM THREE SUPERNATURAL BEINGS

*nawa·ýasah to·pšil hiyahs ?i·h?i· čarac ?okčiqs ?ale?i qoqwa·s.
?a·tšil. qacčaqiml ma?as hiliqn. ya·l qo·?as kalhšil ?i·h qo·?as.
xo·tšo·ta ya·cok qo·?as?i. ča·hi·?a qoqwa·s?i ?ala ýo·qwa· ?ocahtakat
qasi·. čawa·kałsi na·csa. hinasił hiliokqn ma?as. kishsohta qo·?as?i
sokwil miltšy?i ?i·ča?arpał. qí· na·csa ?i·ča·pap miltšy?i. ?osta·sčip
miltšy?i qo·?as?i. sokwila· la?o· miltšy ?i·čayarpał. ?osta·sčipła·.
wikma:qstoałsi ciqšil moqmo·q?ati·č?i?ałsi. ya·cš?i?ałla· qo·?as?i
?ocač?i?ał kwisaqč?akqn ma?as. čokwil qo·?as?i. qwa· hisiaqstoałqo·
kicok?i nih?akłi. wiki·tšil qo·?as?i. č?sk?ataarpałsi qwicač?i?at?itq
kwikwinkso sokw?at miltšy?i čimmiš?i.*

*?ah?a·?ałitahla· ?oyo?ał?ał ka·ka·macsoł. hili?ałsi hi·na·nol?i
te?iłsi. ?i·hš?i· te?ił. łopka·?ałsi ?atłi· na·csa·łsi ?inkokqas
?anał?i·čał ?ink. pałkš?i?ał ?ink?i·. imiisinł ?ačknał?is?i ?ink
ya·qsa·hiqas načmisiinł. ya·l iahe?is ?anał?is hi·łpi·?ił?i. ?ahko·
čime?i·qiml ?ink?i· ?o·kwil. qwa·?ap ?ah?a· iahe?is?i na·csa·łsi siya·q
kamatsarpi ?oh?ał ?ohok?i :imti· ka·ka·macsoł. hiliok ?ah łapałakłi?is
yaqwinł?itq ?o·?i·čap ?ah qwiqwi?ił?itq mahiti·?i. his?a·h?ałsi łiqpił.
našokš?i?ałtsi łiħaqsti łiqpi?ałsi. ?o·sa·himtał hawil ?ayims?ap
hawilłmis hin?i?ałatoksi hawilłmis mahiti·?akqas.*

*?o·wałitahla· :a·sic ?e?i·h?i :a·sic łopka·pi·h?i. ?ah hi·łsi· we?ič
?ahko·?alok ho·pakwanim. hila·s?ał łapa·ł?i ?ałhla·k ?očo·?ał łisał
cocom?ał. hiličo·qh?ał łapa·ł?i iaħanakšil :a·sic?i. ?oyiya čo?ičh?i
iaħanakš?i?ał :a·sic?i. wi·ýaqa ?oyiya iaħanakšil čo?ičh sa·činkqa
?oyiya iaħanakšil łopri·čh?ałqo· ?o·no·łqa ?ohok :imti· :a·sicas łopqiml
hopal łopri·čh. ?atimłsiš hili?atok iaħanakšil łapa·łokqas. ?ah
qwa·no·?ałitah našok hawil sa·činkal ?aya·k hawilłmis.*

dance. I have a dance-spirit²³⁶ dance. I have a Wolf Ritual crazy dance, a Nohlim²³⁷ (dance), a lover-signalling²³⁸ dance. (I) have a raccoon dance. (I) have a Tsatsiskomts bird dance. (I) have a devil-fish dance. (I) have a wolf chief's gray blanket. (I) have all sorts of imitative dances. (I) have a horse-clam dance. (I) have an eagle dance. (I) have a raven dance. (I) have a red-woodpecker dance. (I) have a Yellow Cedar Bark Ogre.²³⁹ I believe that is all I have from the Hitatsoath sept.

From the Hisawistath I have these: a Tsatsawihl dance,²⁴⁰ a quivering-in-the-air dance,²⁴¹ a river dance—this one, the river dance, has a song—, a breakers dance, a day dance, a spring-salmon dance, a killer-whale dance, a wren dance (in which) the wrens always dig about in the house. All (these dances) have songs. (There is also) the spring-salmon dance, a rat dance, a mink dance, a black oyster-catcher dance. (I) have (the topati of representing) the sea high up on the beach flooding into the house. (There is also) a thunder dance with the lightning serpent crawling in through the roof. That is as many as I can remember.

34. TOM GETS WEALTH FROM THREE SUPERNATURAL BEINGS²⁴²

One evening I was sitting casually with two people in a large canoe (which was pulled up) on the ground. Night fell. There were three houses where we were. A large person appeared. He was walking very slowly. The two people, (though) their eyes were directed the same way, did not see him. I alone saw him. He got to my house. He reached out, took a spear, and lifted it. He held the spear up, looking at it for a long time. He put the spear on the roof. He took another spear and lifted that also. He put that one on the roof too. I was unable to speak, I had become speechless. The person started going again and went to the other end of our house. He stooped. He seemed to go into an uprooted tree. He disappeared. I scraped off the spear where the wealth-being's²⁴³ hands had held it.

Another time I saw (a being called) Full-eyed. I was sick while up river. I was very sick. Being awake at night I watched my fire, which was a little one. The fire blazed up. Tiny sparks were thrown up, and because of this I looked up. There was a little child in the center of the room. He went around the fire counter-clockwise. The child did that, and I knew it was the one whose name is Full-eyed. He had a little storage basket here (on his breast), and was putting into this whatever there was on the floor of the house. I could not sit up. Then my will became strong and I sat up. It is because of this that I am wealthy and have an abundance of wealth coming into my house.

I also obtained bees of the large black kind²⁴⁴ (as a source of power). I was sleeping here by the box at the head of my bed. On it were two storage baskets full of white blankets. The bee had young while in the storage basket. It was in the winter that the bee had young. But they do not (ordinarily) have young in winter, for they always do so in summer; that is why the name of one of the summer months is Daughter-of-the-Bee. Nevertheless she had young there in my storage basket. For that reason I have always been a powerful chief, with much wealth.

?o?o?i·hiṭah yača· ?ocačič nistma·k ho·čogčis?ath histagšič hi·ko·t
 ?okle·?i nistma. wačičičsi to·pšič hiṭago·?asi hiṭok?ič ma?as
 ho·čogčis?ath. wi·kath qo·?as ?ana?ath mahči·?i. ya·t ?ink čawa·k
 mahči· ?i·h ?ink. ně·ičak čaga:as?i. čimqa· mahči·?i q?e·?i·tq
 ?ink?i·tqo· cici·qyo ?aya·tok mahči·. wa·?ačoksi čimagačič
 ho·pačas?athqo· histagšičqo· čo·ma:as?ath kačičqo·. ?i·h? ač ?ink mahči·.
 ?aya·tok cici·qyo qo·?as. wi·ksi· kamatsap wawa·wo·si. hiṭagstočsi
 ?apqo·?e?i. wi·qsi·čič? ač ?i·h wi·qsi·čič? ač. ho?acačičin, wa·?ačsi
 ya·yagqas iā·ha·kqas, hoqšičlo·sin, wa·?ačsi. ?e·?inčič?isni coma· yačā·
 čapac?i. hiṭago·?ani hičič?ič ?ink?i·. ya·t wi·ki·t ?inkič?i.
 kamatsapačsi ?ani čiča·. wi·ki·t ?inkič?i. wi·ki·t ?ayimi?i cici·qyo.
 ?o·šmačšičih? ačičsi. hiṭapiqsi to·hšič? ačsi. ?ocačič? ačsi hičič?ič ma?as
 ho·čogčis?ath. ṇa·šič? ač wačič? ačsi.

ʔoʔoʔi·hiṭaḥ ʔočiṭim ʔocačiʔaḷ saye·ʔi hiḷiʔi·iṭq ʔočiṭim ʔaya ča·ča·kʔi.
 ʔi·ḥakksi ʔaḷhi· hiṇasiḷksi ḥo·čogḷis nišṭheʔi. hišta·tok naʔa·ʔaḷ ʔaya
 qo·ʔas cici·qyo. cici·qyo ʔaya·tok qo·ʔas nišṭheʔi. čo·čo·čo·ḥa·li čo·,
 wa·ʔaḷ ʔaya·tok. ča·y šo·ʔ šoʔ wa·ʔaḷ ʔaya·ḷ qo·ʔas wa·. wik qṭi
 qʷiyiʔiṭq šoʔ wa·ʔaḷ, ča·y šo·ʔ šoʔ, ʔo·š:aḷaḷ nišṭheʔi. Ow, wa·ʔaḷ
 nišṭheʔi iṭi·čišṭoʔaḷ toṭaḷi. ʔinksyiʔi qʷe·ʔi qʷaya·tokʔiṭq a·ta ʔi·ḥi·
 ʔinksyi. ʔaḷhi· čiha·ʔaḷḷa·.

haš'i-č'iłsi ?ani-č' iñanapakšil ?onba-č'in?akqas ?o-c'i- qala-tik nč-wis
 ?ohok nčwi-qsó. qox'a-?ał ħaloł'ał. hał'i-ššilsi. ?o-simčšilsi ?ani-s
 ħoššil-a qł. q'is-ałqo- q'we-i-tq ?inkšyi ħapšyopatqas ?o-no-ł qox'a-
 ?o-simč'ałsi ?anis ?ay-i-yp' a qł ħawilmis. ?ay-i-yp' ħawilmis.

šī·ʎokʷaʎni ʎocašīʎaʎ hi·kʷis. čo·čkaʎ qoʎas ʎocašīʎaʎ hi·kʷis.
 ya·tsi· wəššīʎit ʎoʎa·tīnʎakqas ʎo·no·ʎ ʎani masčimčhīnʎ sokʷiʎaʎsi
 ʎoʎa·tīnʎakqas ʎocaʎapaʎsi mahi·ʎakqas. hišīnkaʎaʎsi naʎaqaqokʰi
 ʎiš čakopokʰi. wičygo·si ʎočna·kšīʎ wi·kʰi·čsi ʎi·qhi·. hišīmʎo·paʎsi
 qʷaʎa·ʎakqas ʎoʎa·tīn caqi·c ʎiš haʎo. ʎi·qhočʰaʎsi ʎanis sokʷiʎaʎ
 naʎaqaqʰi ʎanis haʎi·ʎaʎ pīšso·qʎ. wa·ʎaʎsi ʎoʎa·tīnʎakqas,
 čokʷiʎa·qʎaʎ ya· naʎaqaqʰi ʎani masčimʎak ʎoʎbi·qso. no·ʎiʎa·qʎaʎ
 no·k, wa·ʎaʎsi ʎoʎa·tīnʎakqas ʎaʎpi·tma ʎaqi· no·k wa·ʎaʎsi.

35. TOM HAS TWO UNCANNY EXPERIENCES²⁴⁵

I was fishing for dogfish and went to the country of the Hochoktlisath from the country called Hikohl.²⁴⁶ In the evening I returned home, I came around the point where I had my Hochoktlisath house.²⁴⁷ There were no people living at that place, only the houses were there. One of the houses was lit up with a big fire. The trees shone (with reflected light). (From) the house there came a sound of building a fire and of many talking. I said to myself that perhaps some Hopachasath people had come from the Somass band and had camped there. The house was lit up (with) a big fire and there was the sound of many people talking. I did not understand what they were saying. I came inside the point. The wind began to blow very (hard). 'Let's turn back!' I said to my companion, my son. 'We might capsize', I said. We had but a small margin to the gunwale (because) the canoe was full of dogfish. We rounded the point where the fire had been. The fire that had been there had disappeared. I realized that it was supernatural. The fire that had been there had disappeared. The many who had been talking were gone. The (place) became fearsome to me. I went past it and I was frightened. I went to the Hochoktlisath tribe. (When) it dawned, I went home.

I was after mussels and went to a distant place where there were many mussels on the islands. I was paddling at night and I reached the Hochoktlis country. I heard many people talking there. The land resounded with many people talking. 'Now! now! now! ready! now!' said the many (voices). 'Heave ho! ho!' said many people. Not long after they said, 'Ho! heave ho! ho!' there was a sound hww (from) the land and (something) fell into the sea. It was a log and sounded like a large one. It was at night. This too was supernatural.²⁴⁸

36. TOM WASHES AWAY HIS NEPHEW'S LOW BIRTH²⁴⁹

I heard that a relative of mine—her father was a younger brother of mine—had given birth to a child. It was cold and freezing at the time. I started in bathing. I trained that I might distribute wealth. My hair would become like sticks from freezing. I trained that I might get much wealth. I did produce a lot of goods.

All the people went to Hikwis. Although I had abandoned my relative, because she had married a common person, I now took her to my house. I took her together with her child and her husband. I had not yet married (then), I was still a bachelor. I gathered together all my relatives, a score and ten. I told them I accepted the child and that I had ceased to be angry. I told my relatives, 'I shall wash this child, since his father is a common person. I shall sing songs. There are two of these songs', I said.

έο λοίτμα· νο·?ι?ι, வா·?αλκai έο·έκκ?αλκaiσι ?οιβα·ίνη?ακqas. νο·?ιλσι,
 hwa·ηa· hi·yi· he·ηe· ... ha·ho·ηo·
 ?a·hi·yi· ... ho·ηo· ... hi·ye·ηe· ... wo·ηo·
 ki·nšowe·ηe· he·ne·y ki·na·yga
 i·a·q?a?e·ηe·he·ηe·ηe·is havi·ηi·t ... wo·ηo·
 ?o·wa?e·y·as hi·n·a·ηa ...⁶⁵
 ho·ya·t?ap·aλsi na·y·a·qak?i. έok·i?aλsi p·a·λ·p·i·č·i?aλsi ?aye?i qo·?as.
 mo·p·i·toksi po· p·a·čak. έa·λ·ča·wa·y·aλsi λisał q·a·t·he·?i·q qo·?as.
 hawi·λsi p·a·λ·p·a·y·a. ?aλ·p·i·t·ma ?ah no·k?i, wa·?aλsi ?aye?i qo·?as.
 wa·h·š·i·λ·i·a·h ?ahko· ?oiba·ίνη?ακqas to·csma ?o·no·λ ?ani mas·čim·č·i·n·λ·q·a.
 ?ona·k·sa·p·a·λ·a·h ?aλ·p·i·t·i no·k.
 ya·qok·a·hi·ti· ta·yi· yo·kom.

37. TOM GIVES HIS FIRST WOLF RITUAL

?ah?a·?aλ·i·a·h λo·k·a·na·λ. ?o·n·a·ka·λsi i·i·č·kin. ?a·ye·?i·n·i?aλsi·λa·.
 ?aλ·p·i·t·i?aλsi n·o·š·š·i·λ. sa·λ·sa·y·asi ?o·o·y·a·q·h·si no·no·k sa·λ·sa·y·a·č·ak·i,
 wał li·x·ci·y·a?e·y λa?ans q·a·li·y
 qama?e·λa ki·qama?a·y ?o ha·y·y·a· ha·y·y·a·y ?e·?o· ...
 ?a·hi· ya·?a?a· ... hi· ... yo·
 ha·y·y·aw ha·y·y·aw ho·ho·

wawa·si sa·λ·sa·y·a. mo·p·i·t sa·č·i·λ. ?aλ·p·i·t no·k?i·,
 ha·hi·y·a· ... he·?a·hi·y·a· ...
 ha·?a·hi· ... he·y·a· ... hi· ...
 ha·y·y·aw ha·y·y·aw ho·ho·.

ki·m·λ·ki·m·λa na·?oiba·?a·hi·c,
 ya·y·a·?e·he·he· ... ye ... ho·ηo· ... we
 ?a·ha·q·is·?a·ηa·q·λ·ha·k λok·a·na· ...
 čay·x·š·i·λ·?a·q·λ ...⁶⁶
 ya·?a·y·a?e· ... ?a?a·?a· ... hi·y·a? hi·y·a? ...
 čawa·č·a·t·mots wi·nat q·i·š·ima?a?e· ...⁶⁷
 ?o·k·i·s·p·i·ta·p ha·y·a·t·in ?o·hok?i·i·m·ti·.
 ya·ηa·ηa·ηaw ... ha·he·w ...
 ho·ho·?o·ηo ... yi·?i· ... we
 ya·ηa·ηa· ho·?o·k·so·h·ta·ks toto·h·so·h·ta· ma·h·i·a·a·yi·?i
 ?a·na·ys λaki·m·y·i·to·k č·i·ha· ma·h·i·a·a·yi·
 ?a·na·ys q·i·š·i·m wa?i·y·a·y·a· hi?i·y·a·y·a· ...⁶⁸

ča·ba·q·λ·y·ak hi·i·a·q·y·ak.

'Very well, that's fine!' said all my relatives. I sang,

hwanga hiyi hange ... ha hongo
 ahiyi ... hongo ... hiyenge ... wongo
 hinshowenge heney kinayya
 I drop straight down wealthy from time to time.
 I have obtained the Quartz Being.²⁵⁰

I had the child dance.²⁵¹ I washed him (by) giving potlatch gifts to the many people. I had four guns for potlatch gifts. I gave one blanket to each person. I finished potlatching. Then I told the many people, 'Here are two songs. I abandoned this kinswoman because she married a commoner. I now give (the child) the two songs.'

(This child) would be the older brother of Yokom.²⁵²

37. TOM GIVES HIS FIRST WOLF RITUAL²⁵³

Then I gave a Wolf Ritual. I performed an eagle imitative-dance. I also feasted (the guests) with much (property). It was now the second time I had distributed property. I performed a crawling dance and sang the crawling dance song,

wahl lihtsiyaey
 kamaetla kikomaay o
 hayya hayyay eo ...
 ahi yaaa ... hi ... yo
 hayyaw hayyaw ho ho.²⁵⁴

(Thus) I said in the crawling dance. Four times (I) danced it. The songs were two, (the preceding and the following,)

hahiya ... heahiya ...
 haahi ... heya ... hi ...
 hayyaw hayyaw hoho.²⁵⁵

(I) danced a kimtlkimtla of the Naowaath tribe:

yayahehe ... ye ... hongo ... we
 What will you Wolf Ritual members do?
 Will you spear?²⁵⁶
 yaayae ... aaa ... hiya hiya ...
 I alone was visited by the Wolf Ritual Crazy Spirit.

They were setting up the thing called the Crazy Spirit.

yangangangaw ... hahew ...
 hohoongo ... yii ... we
 yanganga
 My house is fear-inspiring because it has something supernatural walking about in it,
 For I am a Wolf Ritual Crazy Spirit.
 waiyaya hiiyay ...

It is a song for self-torture, for having a spear stuck into one.

38. TOM MARRIES

nane?iqsə, wa?əʎsi, ci:asçiɾi?ke?ico, hayo?i haɓiɓi ni?ti?na?ath. ɕo, wa?əʎ haɓi?h?i ni?ti?na?ath nane?iqsakqas. caɾi?cinkaʎ ci:as. ciqɕi?əʎ ?ohok :imti? ko?:aɟik. na?a?ah?is haɓe?l, wa?əʎ, siɟa?saɓ qo?a ya:ati?k qʷamihsat ya:ati?k ci:as?at. siɟa?saɓ iaña qatɓa?ta ni?ti?na?ath qatɓa?ta ɕiɕa?ath yaqʷinɕi?k wikʷa?qʎ wa?, ?a?ɟinɕac kʷisa?thok ci:as. ?anis siɟa?s iaña ɕo?ɕki?c iaña hi?i?s haɓi?h hayo?i haɓiɓi. sokʷiɕɾi?a?ɟɭe?ic li?maɟsti si?ɕil haɓe?l ?anik qi?əʎok ?ona?k ?ahko? ?aniɕi?k qʷaya?tokʷat hinɕin?at ?ona?kɕi?aɟko?k ha?kʷa?ɕ soɓa?:aɟko?k haɓiɓi ?anik wikɟo? ti?ya?s?ap qʷaya?tokʷaɕatqo?k ?ahko? qʷaya?tokʷaɕ-qas sokʷiɕɾi?isim li?maɟsti haɓe?l ?anik qa?nim?ak ?ahko? hi?i?shqas qʷaya?tok. ɕoyaɕi?atim li?maɟsti ?anik qʷa?qʷaɟi?k soɓa?:aɟko?k haɓiɓi. takso?qsto?isim naɕi?im hi?i?s topa?ti?i soɓa?s?i topa?ti ?anik ya?ca?qste?i?atok ?ahko? topa?tak?itqak. hayoqomɓoksi ?ink topa?ti ?ohoksi hi?i?ɕi?k topa?ti.

hawī·ʔaʕsi ci:as. hiʔi:s topa·takqas mo·či·yas. hišimýo·paʕ
 ʔowibi·qsoʔi ʕo·ʕkiʔaʕ ʔowba·tinʔakʔi ʕiša·ʔathtaqiml. sokwiʔaʕ topa·tiʔi
 ʕiša·ʔathtaqiml. ʔauba·ʔaʕiʕak topa·tiʔi hiʔi:s, wa·ʔaʕok ʔowibi·qso
 ʔa·kwa·ʕʔi. ʔauba·ʔaʕ topa·tiʔi ʕiša·ʔathtaqiml hinasiʔaʕ hiʔi:athqas.
 ʕo· qwi:s aʕi qwaʔjakoko·sik ʔaʕko· topa·tiʔi. to·ʕhokwiʔaʕi ʔaʕi·ʕik,
 wa·ʔaʕ ʕiša·ʔathtaqiml. hišimýo·paʕsi ʔowba·tinʔakqas ʔaʕi·
 sokwiʔaʕsi waninʔath sokwiʔaʕsi našʔasʔath sokwiʔaʕsi ma·kʕi·ʔath.
 ʔokwi·ʕiʔiʔaʕsi no·k ʔaʕi·. ʔa·sʕil ʕi·:a·ataʕ loʔok ʕošingʕiʔaʕ ʔinubaʔiʔi
 ʔohtani·ʕiʔaʕ loʔok. hina·siʔaʕ qo·ʔas ʔaʕqiml ʕošingqak. hiʔaʕo·ʔani,

hiyayya··ηa· hahaha··ηa·

hi?iča·ŋa·nk^wisoksi·ŋi·š hi?iʔi·ŋi·k

ločhaya·ʔqo·s matmaya·s . . . waʔwa·ya·ksi·š hiʔiʔi·ŋi·k

točhaya · λqo · s matmaya · s . . .⁶⁹

hita·tapaλ hinki·cim'ak'i hi·lh'aλ mači·l'i. hañahloλ kachaqok'i
hi'·i·k'i. hišinkapaλ kachaqok'i ?iš hinki·cim'ak'i. hini'as'aλ
čo·čkaλ. λa'·o'·aλsi no·k.

hi hi he . . . haha . . .

hayo · qoma · toks

*pana·haywa . . . hi hi· hi.*⁷⁰

λa·ʔo·ʔaλsiλa· no·k,

he·yo·²o·ci·qqima· ... ηο ... hayo*ci*qqima· ... hayo·ηο ...

čē·me·ta·kqalɔ· . . . he·ne· . . .⁷¹

ho· ... ?a· haɣɣa· ... ho ho ?a·haɣɣa ... wa·la x ?imɬa·c
xa·ma·likala·

38. TOM MARRIES²⁵⁷

'Uncles,' said I to the ten Nitinat chiefs,²⁵⁸ 'you are to woo for me.' 'Very well,' said the Nitinat chiefs, my uncles. Twenty went together to woo. The one whose name was Koayik spoke, 'Listen to me, O chief, the one who desires to woo you is my tribesman. He is my son, half Nitinat and half Tsishaath; consequently, you are not to say, "I wonder why he has another tribe wooing (for him)."' Indeed he is my son and the son of all the ten chiefs here on (your) ground. You will take my thought, O chief, since you have had this (ceremony) for a long time and will always be addressed in this way, when you have a daughter, by (people) taking her away; since you are a chief who never casts out (suitors) when addressed in this way, take my thought, O chief, for you have this sacred (ritual) in this place where I am now speaking. Let your mind become favorable, for you are always that way if you are a chief. Take pity on me and look on this topati here on the ground, your topati, for this topati of yours has been stepped within. I have ten fires as a topati and I have the lightning-serpent.'

I now finished wooing. My topati remained on the ground there for four days.²⁵⁹ Then the father gathered together absolutely all of his relatives of the Tsishaath tribe. The Tsishaath tribe accepted the topati. 'Come and take the topati back there', said the father of the girl. The Tsishaath brought back the topati and arrived at my residence. 'Very well, perform your ritual, this topati. Start the marriage ceremony tomorrow', said the Tsishaath band. I assembled my relatives at night. I took the Waninath band and I took the Nashasath, and I took the Maktliath. I got (my) songs ready. At daybreak boards were pulled down and war canoes were boarded over with the boards. The people got onto two canoe platforms. We rounded the point.

hiyayyanga hahahanga
My lightning-serpents face each other on the beach
When I marry from tribe to tribe.
My lightning-serpents glide about
When I marry from tribe to tribe.²⁶⁰

They took off their head-masks there in the house. The Lightning Serpents took off their robes. They piled their robes and head-masks together. All came outside. I took up another song,

hi hi he ... haha ...
I have ten abalones.²⁶¹

I took up another song,
He has (feathers) on his head,
Our chief.²⁶²

ho ... ahayya ... hoho ahayya ...
walah imtlats hamalikala

himla·c ya·ʔo·qšlala·

hayya . . . haħo haħo . . .

*toto·tšya·ʔi· he·heyo· . . .*⁷²

mo·pitišil qʷa·ʔap hawi·ʔaħ. mo·sa·hɬak topa·ti siya·s qʷiyi·s loħa·wi·caħ.

ʔah·a·ʔaħita sokʷi·ʔaħ topa·tak·i ħoubi·qsak wi·caħ ʔokla·ʔak :imti·topa·tak·i ħisxatɬak. ya·q ʔah la·smapɬi·i ʔah ʔanikil·i. laqmis ħišinkaħ la·smapɬi·i. yaca·si·ʔaħoksi ʔouba·tin yaqi·s loħa·. ʔah·a·ʔane·i·ʔaħqo· ħisaħ ħisxš·ʔaħqo· la·smapɬi·i. wik qi·čil ħini·paħoksi ʔouba·tin ya·cšil ʔah ʔocačil wik ħi·a·ʔalo. ħini·paħsi topa·ti·i siya·si·č·ʔaħsi topa·ti·i. ħini·ʔas la·ʔo· topa·ti la·saħ ħitinqis topa·ti·i to·okʷaħ. č·ckč·ckš·ʔaħ ʔouba·tin·ʔakqas ʔoħa·h·ʔaħ yaqo·si našok čickšil yaq·a·qħi· čaħsa·p to·ok·i. čaħsa·paħ našok·i. siya·si·č·ʔaħsi·la· topa·ti·i.

39. TOM GIVES VARIOUS POTLATCHES

ʔah·a·kʷisq·ičħšil :iča·tš·ʔaħoksi to·čħo·p. :i·člo·laħsi. ħošš·ʔaħsi čiša·ʔaħ.

ʔah·a·ʔaħsi naɬaqaħkš·ʔaħ. ħošš·ʔaħsi čiša·ʔaħ :i·mat·inl·ʔaħsi ʔiqsa·caħ ħi·kʷis. čawa·koks·i ħopał ʔaħpitišil ħoššil.

ʔah·a·si ma·koks·i qo·ł kʷisq·ičħš·ʔaħ·itq. ħayo·:isoks·i ħisał. čawa·koks·i čo·ičħ qoħna·k. č·ča·paħatoks·i qo·ł·i. waħsa·pał qʷi·aħ·itq. ʔaħi· ʔoyi č·čil čo·čkaħ we·ič qo·ʔas. ħa·čoks·i ħa·sš·ʔaħ·itq ħayostasi qo·ʔas. ħo·acačilsi ʔaħi· to·pšil. no·kʷissi ħa·:insi čiša·ʔaħ. ħoššil·si·la·. wa·ʔaks·i tiħaqsti ħi·xoqqa qo·ł·i· ħošš·ʔaħsi.

ʔah·a·ʔaħitah ħa·:in·ʔas·ʔaħ yo·to·il·ʔaħ ʔa·ye·inłsi·la· ħaħitmis. ʔah·a·ʔaħsi pač·ʔatsi ʔoh·at ħaħilok ʔa·ħo·s·aħ. ʔoyi·ʔatsi mo·pi·ł no·k. ʔah·a·ʔaħsi ħinata·ʔas ʔa·ħo·s·aħ ʔo·inł·ʔatsi ʔaħpito·q ħayo·q ħisał. ħa·:insi·la· qo·mo·xš·aħ.⁷³ ʔo·i·s·ʔapsi ħayo·q ʔiš soč·i·q ħisał.

ʔah·a·ʔaħsi ʔona·kš·ʔaħ ħa·kʷa·ħ. ʔoħa·hš·ʔaħsi ħitop. wa·ʔaħoksi tiħaqsti ʔanis ʔokʷi·ł·ʔa·qħ maħti· qʷa·mili·č ħi·i·siča maħti· čiša·. ʔoħa·h·ʔaħsi ħokʷi·ł·i ħomi·s. ʔo·x·ʔo·xsa·paħsi ħomi·s ʔoħa·h·ʔaħsi ħitop. caqi·ččiqriqsapsi ħomi·s. kʷač·ʔaħqo· ħomi·s·i wiħa·qsto·ʔaħqo·la· ʔa·naqimłi·č ħi·i·siča čiša· maħti· ʔanič ħayo·lokʷi·ł ħitop ʔiš soč·i·ł. qʷi·s·ʔapaħsi kʷač·ʔaħqo·la· ħomi·s·i. ʔosami·č·ʔaħqo·la· ʔaħyał qačč·i·ł. ʔah·a·ʔaħsi ħini·paħ ħisti·paħ ʔah ʔane·ʔis·i. ʔohok·i :imti·:a·aqmaqiš.

himtlats yaokshlala
hayya ... haho hoho ...²⁶³

Thunderer yai heheyo ...²⁶⁴

Four times they did it and then they stopped. There were four topatis of mine when I married Witsah.

Then the father of Witsah took his topati, called springy-device. This was a long sapling this big around. There was oil with the sapling. My people, since I was the one marrying, got on it. They would go so far and then fall to the beach when the sapling bent. It was not long before one of my people made it, walked it without falling down. I obtained the topati as mine. Another topati was brought out and set up on the beach; it consisted of a board on the beach. My people began throwing at it to find out who could throw hard (enough to) split it. A strong one split it. The topati became mine.

39. TOM GIVES VARIOUS POTLATCHES²⁶⁵

Then, next year, my sister had her first courses. I gave a girl's puberty potlatch. I distributed property to the Tsishaath.

Then a child was born to me. I distributed property to the Tsishaath and gave a navel cord feast²⁶⁶ while still at the same place, at Hikwis. In one month I had made two distributions of property.

Next year I bought a slave. He cost ten score blankets. I had him for one winter. Then someone made him run away from me and go home to his tribe. He ran off at night when everybody was asleep. I went with ten men in a canoe looking for him next day. We returned that night. I sang a canoe song and invited the Tsishaath. I again distributed property. I said to myself that a slave didn't amount to much and I made a distribution of property.²⁶⁷

Then I went to the Ucluelet to invite them (to a feast) and I feasted them also with a lot of wealth.²⁶⁸ Then I received a potlatch gift from the chief of the Ahousat. So I went to the Ahousat to call out names,²⁶⁹ and I feasted them with twice ten score blankets. I also invited the Comox. I let them consume fifteen score blankets.

Then a daughter was born to me. I started looking for beams. I said to myself that I would make a house like the one that was said to have stood at Tsisha. I looked for stout cedar logs.²⁷⁰ I started felling a great many cedars, getting house beams. I brought down a score of cedars. They would break and could not be (made into beams) as long as those of the house that had stood at Tsisha, whose beams were fifteen fathoms long. I tried to make them that size, but the cedar logs would break. They would be lacking two or three fathoms. Finally I obtained (what I needed) at a place close by, called Grassy-beach.

?ah?a?alasi lo·kwa·naλ hilih?al lokw·atqowis. ?ah?a?al k·isq?iχhisi?al hinata?alasi yo·lo?il?ath. ?ah?a?alasi hinata?as?al qo·mo·xš. ?ah?a?alasi hinata?as ?a·ho·s?ath pači?atsi no·k mo·pi·t haibilok ?a·ho·s?ath. ?ah?a?alasi mamokši?al timaqsti. ?ona·kši?alasi ha·kwa·λ wa·?aloksi timaqsti ?anis ?o·poλ?aqλ i·cío·ta čo·čk?i·ma·tma·s hišsa·th?i. hi·šsapši?alasi haibitmis. λisat hi·csapši?alasi. hi·šsapši?alasi ta·na·. ?oha·si ma·kok mo·čiq ni·syak ?ah?a· ?e?inh. ?o·?atorpaλsi i·cío·ti·kqo·s siqa·?api·kqo·s ha?om ha?okw·api·kqo·s ma·tma·s hilih?i·kqo·s ?i·hokqas mahiti· wa·?aloksi timaqsti. hišinkapši ?o·x?o·x·a homi·s ?oña·h?al nilop. wikaλqo·s we?iē ?athi· mamok timaqsti. ?o?o?i·h?alasi yača· hatma. ?o·co?okw·apraλsi makol?i či·ya·hatma. sa·čiyapitapši makol?i ?o·?i?il?ap.

?owi·?apši hini·p nilop histi·p i·a·a·čhin ?ohok i·mti· nisthe?i. sokw·iλas?alasi nilop?i ho·čogλis?ath. ?okw·inkāλsi caqi·c ho·čogλis?ath qo·?as. hina·yap hitaλias?ap ho·čogλis?ath ?oca?ap topaλ?i lokw·i·t?i nilop ?i·h?i· hayo·l?al nilop?i ?iš soči·t. hinatsapši ?oca?apraλsi ?ah·ko·. ča·na·λsi i·aspo·p ho·čogλis?ath ha?okw·apraλsi ?aye?i ha?om. wik ?i·h loλ nilop?i yaqw·inλqas qatiba·iat timaqsti. wikaλ loλ ?ah?a· ?o·no·?al čihita?apraλsi qw·iyiqas ?o·yipaλ loλ homi·s. hayo·l?apraλsi ta·hyo·čihita?apraλsi ya·qwa·i·as?amit?iλ ho·čogλis?ath. ?o·no·λsi ?a·a·čap mahiti· ?anis ?a·yi·λ?aqλ ma·tma·s i·cío·ta. ya·?akaλatsi timaqsti wikna·k·i?atqo·s mahiti· i·cna·kšiλ yaqw·inλqas ?e·?e·?išaλ ?oña·h nilop.

he?i·λoksi nilop qač?ičiq λokw·aqak sosočapriλaqλihita qač?ičiq qwa· nilop ?ah?a·?al ?alčiq qaqacčopriλaqλihita ha·hayo·l?alλa· ?iš soči·t. ?ah?a·?alasi ?o?o?i·hisi?al iλqosči ?a?alpriλaqλihitaλoksi. ?ah?a·?alasi ?o?o?i·hisi?al lo·ksačos. ?ah?a·?alasi ?okw·i·tši?al λama. ?a?alpriwitma·?aloksi. qwa· ýo·qwa· hilsto·as?i. i·a·qosčiqčaqitimi?i ?ohoksi λamanak. mo·pitiλhōtoksi ?anacsk. ?ah?a·?al hitiqi·no?al qwa· ýo·qwa· k·isagčō·?ak nilop?i. hišči·si?al nita·si?al i·a·qosčiqčaqitimi?i. qwa· ýo·qwa· hi·ts?ato ýo·qwa· mo·pi·lok λama i·a·qosčiqs?atimi?i. ?ah?a·?alasi ?okw·i·tši?al qo·?as λama ?oh?al ya·a·niti·č ?okw·i·tši?at čiša·?ath hili?al ya· ?appi·qwi?i. nitqi·?al nilop?i.

niλa·?ataksi ho·a·?ato mahšiλ. hi·kwa·tšiλoksi i·a·ña ?o·soqta. sokw·iλsi harhiti·?akqas ?očakokqas nilop. ?i·naxi·čisλi ko?at. λawi·čisλi ho·pačas?ath hino·s ho·čogλis?ath hinata?as ?o·kwił ho·pačas?ath. i·a·kši?is hopi·čisλ, ?i·naxyoqh?alasi wawa·?al hita·čisłh?alasi hitinqisok ho·pačas?ath. ?ah?a·naksi ka·qλsa·ia ?ah hi·simłapaλ ?ah i·iya·l?i hinmi·xw·aqλsaiaλsi. čo· qwa·λin wala·kiλin, wa·?al ho·pačas?ath jo·qwa·?al wa· ho·čogλis?ath hino·s?i. hinatši?al mo·čiq čapac

I had given a Wolf Ritual at Wolf-Ritual-beach. The next year I had called out names (in inviting) amongst the Ucluelet. Then I had called out names amongst the Comox. Then I had called out names amongst the Ahousat; I had received the gift of ten songs from the chief of the Ahousat. My mind started working when my daughter was born and I said to myself that I would surpass all the tribes in (her) puberty potlatch. I started collecting wealth. I started collecting blankets. I started saving money. I bought four cauldrons of this²⁷¹ size. I got them to use when I would be giving the puberty potlatch and when I would have food cooking to feed the tribes which would be in my big house; (this is what) my mind said. I was doing everything at once, felling cedar logs and looking for beams. I did not sleep nights (because of) the working of (my) mind. I gathered dog-fish oil. I took the oil to the store and measured it out. I always took it to the store.

At first I got a beam on my (piece of) land called Clasp-at-the-ends. Then I went to the Hochoktlisath to get a beam. I was with a score of Hochoktlisath men. They put a large fifteen fathom beam on the water and brought it out of the woods to the sea. Then I brought it here. First I paid the Hochoktlisath; I fed them a lot of food. It was not a very good beam, so I was undecided. Because it was not a good beam, I sawed it apart (later) when I had found good cedars. I sawed it off to ten fathoms, the one that the Hochoktlisath had brought out of the woods. I made a wide house because I was going to invite many tribes to the puberty potlatch. My mind was troubled lest my daughter's first courses find me without a house; consequently, I hastened about seeking beams.

I (finally) got all the beams (I needed): three very thick ones, each five spans in diameter—three such beams; also two of them, each three spans in diameter and fifteen fathoms long. Then I started collecting cross-beams, each two spans in diameter. Then I started getting rafters. Then I started making posts. My (posts) were to be in pairs in the house. My rear cross-beam was that way also, it had posts. They were placed four spans apart. Then cross-pieces were set on top, and in the same way at the other end of the beam. The rear cross-beam was set on (the cross-pieces). In the same way there were four posts at the door for the door cross-beam. Then I started making a figure post, (representing) the creator of the Tsishaath in the middle of the house. He held the beam on his head.

My beam collapsed and fell down again. My child came near getting hurt. I took my ritual for warding off evil from beams. I dressed up in the morning. I went to the Hopachasath on a visit and called out the names of Hopachasath people. 'Please help me!' I said, all arrayed in regalia on the water down the bank from the Hopachasath. I had a feather sticking out on my forehead and dangling about in the air, I was wearing feather-dance regalia on my forehead. 'Very well, we'll do so, we'll go', said the Hopachasath, and the Hochoktlisath who were visiting them said likewise. Four canoes came, each canoe containing

ʔaʔaʔyistaλ qoʔas čapacʔi. yačiʔaλ ʔoʔiʔasʔaλ. hinaʔsiʔaλsi ʔoʔiʔyasʔaλ nitorʔi. čoʔ, waʔaλsi hoʔpačasʔaλh, hoʔ,ʔ⁷⁴ waʔaλsi, hoʔ⁷⁵ kiʔk.ʔ⁷⁴ yacaʔsʔaλsi nitorokqas paʔnaħsokʔaλsi ʔoʔqλyoʔaλsi. moʔpitiλsi, hoʔ, hoʔ, wawaʔaλsi. čoʔčkaλ hoʔpačasʔaλh hoʔčogλisʔaλh wawaʔaλ. ʔičačīλ nitorʔi λoyačīʔaλat liħaqsti ʔoʔsaʔhaλ qʔaʔaʔs ʔiʔnaɣo ħapħtiʔakqas. hoʔ, waʔaλ hoʔčogλisʔaλh hoʔpačasʔaλh. kiʔk,ʔ⁷⁴ waʔaλ kiʔqλakokqas. ʔičačīλ nitorʔi ħitaqinλ λameʔi. ħaʔsaʔλatsi hoʔpačasʔaλh hoʔčogλisʔaλh wik yōʔqʔaʔ maʔtmaʔs niʔtasiʔaλqoʔ. ħinaʔsiλoksiλaʔ kʔisaqčōʔi. qʔinʔaʔpaλsi ħitawiʔisʔaλ siλwiʔisʔaλ.

ʔahʔaʔaʔaλsi toʔkʔasiʔyasʔaλ qaʔwac. ʔahʔaʔaʔaλsi qʔaʔaλ čitkpiʔaλsi ħočqoʔpitiλsi kachaqokqas. mamokʔiʔaλsi liħaqsti yaʔkʔiʔaλatsi liħaqsti ʔanis wiknaʔkiʔiʔaʔqλat maħtiʔi:icnaʔkʔiλ. wawaʔaλoksi liħaqsti. qʔaʔiʔaλataħ yaqchiqas hineʔiʔaλ. icnaʔkʔiʔaλin tiqpiʔi, waʔaλatsi. tiqpiλsi. ʔiʔnaxi čīλsi maʔliʔcolsi ħisyoʔakqas λixoʔλsi. ʔiʔnaxi čīλsi. ħitaħtisni ħinasīλsi hoʔpačasʔaλh ħiyathʔitq. čiqsiλsi čiqʔaʔsi ħitaqoʔa hoʔpačasʔaλh. čoʔ:icnaʔkʔiʔaλma naʔweʔiʔk, waʔaλ hoʔpačasʔaλh. ħiniʔas čoʔčkwaʔs. icnaʔkʔiʔaλah, hoʔpačasʔaλh waʔaλsi čiqsiλ. ħinosčissi ħistiʔiλsi qʔaʔniλox. hineʔitapsi hoʔpačasʔaλh čoʔčk loʔsaʔmiʔh qoʔas iʔaʔtneʔis. ʔanaħinʔataħ liħaqsti ʔanis wiknaʔkʔiʔat maħtiʔi:icnaʔkʔiλ, waʔaλsi hoʔpačasʔaλh čiqsiλ. ħawiʔčalok ʔayaʔlok ħaħitmis iʔcolʔak, waʔaλsi hoʔpačasʔaλh.

ʔokʔiʔiλsi ħičma moʔqoml ħiniʔasni ħiʔapasni. soʔapsi iʔčaʔtīλʔi pikoʔoʔ maʔmaʔin. mamokʔiʔaλh, waʔaλ čiqsiλ, kamaħamitaħ ʔanis iʔčaʔtīλʔaʔqλ. ʔah ʔočōʔaλma ʔahkoʔ pikoʔoʔ yaqʔiʔitiʔs mamok. caqiʔtaqimlčoma maʔtmaʔs, waʔaλ. ʔahʔaʔaλ ħawiʔaλ čiqsiλ. ħiniʔčipāλsi hoʔpačasʔaλh ħaħiʔh moʔqoml ħičma.

ʔahʔaʔaλsi ħitawiʔisʔaλ ʔokʔinoʔaλ ʔaneʔisʔi wiʔnaɣoλ ħiyathʔitq maʔas hoʔħoʔba ʔokleʔi nišħa. λiħsiʔaλni ʔaλčī: aλ piniʔaλ ʔaʔaʔyista ʔiš yašmaqac čapac. ħitaqoʔani hoʔħoʔba ħiʔnišoʔok ʔiʔħtoʔp ʔokʔiqs ʔanaħsʔisʔi čapac soʔtaħʔaλ ʔaλčiqʔi piniʔaλ soʔtaħʔaλ ʔokʔiλ ħiʔnišoʔokʔi. siʔmaʔcyinʔaλ ħiʔnaʔħoħsimʔakʔi. ʔoħapołʔaλ kʔiʔsaʔħičiʔičā ʔoʔmiʔkičā. yeʔiʔsʔaλ maħasʔaλ mataʔs tiʔčkin. ħiʔiʔsʔaλ ʔiʔħtoʔapoł yaʔqʔiʔitq ħiħiħataħ tiʔčkinʔi. ʔah qʔaħaʔaksi topaʔti. ħiʔasaʔaλsi ħiyathqas. ħawiʔλ ʔiʔħtoʔpʔi čapacčiqs ħawiʔλ mačīnλ tiʔčkinʔi.

ʔiʔnaxi čīʔaλλaʔ. λaʔoʔ topaʔti. ħinołtaλ čīniʔaλh moʔ ħoqoʔh ħoqoʔma. ʔaλaħiħta ʔaλaλaʔ yaʔakλiʔitq. ʔah qʔaʔ čaʔmaħariqčik čīniʔaλh. hoʔ hoʔ, wawaʔqčik. ħinosčisʔaʔpaλat iʔčaʔtīλʔi ʔohʔaλat čīniʔaλhʔi. ʔocaʔaʔpaλsi maħtiʔakqas čoʔčk qoʔas loʔsaʔmiʔh.

many people. (We) stepped ashore and came to the place on the ground. I got on the beam. 'Now', I said to the Hopachasath, 'ho'' ho'' ki''k.' I was standing on my beam with abalone in my septum and covered with down. Four times I said, 'ho ho.' All the Hopachasath and Hochoktlisath said it. The beam was lifted up and my heart was glad because of the way I was decked out and because of my ritual for warding off evil. 'Ho', said the Hochoktlisath and the Hopachasath. 'Ki''k', said my whistle. The beam was lifted up and placed on top of the posts. The Hopachasath and the Hochoktlisath, but no other tribes, saw me as they were putting the beam in place. The other end of (the beam) was then put in place also. I left it that way and moved down to the coast.

Then I planted potatoes. I lay down in the house and covered my face with my robe. I was thinking and I was worried lest I be caught without a house when my daughter came of age. My mind was talking. My wife came in and found me like that. 'Sit up!' she said, 'our daughter is menstruating.' I sat up. I put on my regalia, put shredded cedar bark about my head, put red paint on my face. We went down stream and reached the place where the Hopachasath were living.²⁷ I started to sing a Tsika song and came around the point (to) the Hopachasath, singing it. 'Well, Naweik's (daughter) is menstruating', said the Hopachasath. Everyone came outside. 'My daughter has come of age', said I to the Hopachasath. I came up the bank and went into the house of Kwanitoh. I had all the Hopachasath enter—women, men, and children. 'The only thing in the center of my mind is that I have been caught without a house', I said to the Hopachasath. 'I have already a lot of wealth prepared for (my daughter's) puberty', I said.

I made four torches and we went outside, holding the torches up in the air.²⁸ I had the one who had come of age carry a small fancy basket with a cord handle. 'I was working,' she said, 'and I found out that I was going to start menstruating. The thing I was working on is in this basket. There are a score of tribes in it.' She finished speaking. I gave my four torches to the Hopachasath chiefs.

Then I went toward the sea a little ways and stopped where the tribe was living in the place called Homowa. We started out in two war-canoes, with many people in each, and a sealing canoe. We came around the point at Homowa going along whale fashion in the small canoe and, (in) the two war canoes, holding spears poised at the one going along whale fashion. Their whaling spears were poised in the bow. It represented the reputed constant hunter and whaler. There on the bank, perched on a tree, was Thunder. Thunder was there, ready to pounce on the whale representation with his claws. Thus many were my topatis. I was now landing at my home. The whale stopped in the canoe; Thunder stopped and entered the house.

I got ready with another topati. Four supernatural woods people got out of a vessel wearing head-masks. There were two ahead and two others behind. The supernatural woods people went along brandishing spears like this. 'Ho ho', they said as they went along. The menstruating girl was brought up the bank by the supernatural woods people. I brought all the men and women to my house.

wa·ʔaʔsi ʔanis hi·čapasʔa·qʔaʔ. ʔi·naxi·yapʔaʔsi hičma mo·qoml.
ʔahʔa·ʔaʔsi hini·ʔasʔaʔ hi·čapasʔaʔ so·ʔaʔʔa·pikoʔo·ʔi. ʔiqwa·ʔaʔʔa·
we·ʔi·tq ho·pačasʔaʔ. mamok·kʔitah čiša·ʔe·th, wa·ʔaʔ ciqʔiʔ,
kamaiamitah ʔanis iča·tʔiʔa·qʔ. ʔočo·ʔaʔma yaqʔi·titi·s mamok·k.
caqi·ctaʔimlčāʔma ma·tma·s. hini·siʔa· hičma hawibi·h. sokʔiʔa·qʔaʔ
ma·tma·s hawi·ʔaki·kqo·s mahiti·. sokʔiʔaʔsi ʔaʔpito·q hayo·q hi·t
hiko·t. ʔoʔi·shʔaʔsi haʔok čo·čkaʔ qo·ʔas haʔok.

ʔokʔi·tʔiʔaʔsi hi·ʔi·s mahiti·ʔi. nita·sipsi ʔi·hʔi· nitop. ʔakʔaʔatsi
čisto·p mamatni. ʔanaqʔʔatsi ʔoyi·ʔat čisto·p ʔokʔi·t ʔah ʔanikil.
hawibitokni ʔo·c qo·ʔasqin ʔohok i·mti· Mr. Gillette. ma·kokʔatoks
čisto·pʔi caqi·cʔimʔisokʔapʔatsi čisto·pʔi ya·qʔiʔaʔʔaʔsi hi·nasip nitopʔi.
ni·taropʔsi ʔaʔo· nitop. ʔokʔi·siʔaʔʔa· čitkʔačos. čaxʔačičiʔaʔ čaʔakʔi
mo·čiqʔi nitop. čitkʔa·siʔaʔ ʔi·hʔi· nitop čitkʔiʔaʔ. qacčaqimʔisoks
qʔa·ʔaksi qʔa·ʔakʔiʔ qaztqʔi· čisapʔi iayo·sim. ʔokʔi·tʔiʔaʔsi
ni·nitasipʔiʔaʔsi. ʔariʔaʔ qo·ʔasʔi ʔama ʔohokʔi i·mti· hakʔičak.
ʔariʔaʔ yō·qʔa· hi·tcaqilʔi ʔohʔaʔok i·mti· ʔa·siya·ato. hisa·ato
ʔa·sʔi· qo·ʔas ya·atqas ʔosi·kat yaqʔinʔiʔiʔ ʔohʔaʔok i·mti· ʔa·siya·ato
yaqʔinʔiʔiʔ hi·tʔaʔ ʔameʔi hi·tʔiʔatqas ʔosi·kat. ʔo·ʔowasi ʔaʔa
qa·yō·kʔaʔ ʔohʔatsi hopi·ʔat ʔiš čawa·k hiškʔi·ʔaʔ. hinsiʔaʔ nitopʔi.
ki·k, wa·ʔaʔoksi nitop. hiʔhʔaʔoksi haphiti·ʔakqas tomisolsi pa·nahsoks
qʔa·ʔakqas haphiti· ʔo·ksna·aʔʔaʔqo·s nitop. hina·siʔaʔsi iayosč
to·ksačos to·sčipʔaʔsi.

ʔihšʔiʔaʔsi ʔocačičiʔ mito·ni. hinasiʔsi pa·čiči·naʔa. hiʔ hawibit mamatni
ʔokla· Jack ʔoʔoʔi·hok čitano·s ko·na ʔaʔqiml. hašičiʔaʔ Jack ʔanis
ʔayaqs ta·na· ʔanis ʔaʔpitol ta·wisin ta·na· ʔo·coʔok mito·ni
makʔatoubiʔas. hi·tʔaʔsi hawibitok pa·čiči·naʔaʔ hiʔ hine·ʔiʔ mamatniʔi.
wa·siha Tom, wa·ʔatsi. ye·yitma, wa·ʔaʔatsi. ʔawi·čičiʔatsi Jack.
ʔoʔi·ʔiʔ ʔahko· iʔpʔiʔ. ʔa·naqʔak ʔayicʔs ta·na· ʔo·coʔok mito·ni,
wa·ʔaʔ Jackʔi·. ʔa·nimah ʔaʔpitol ta·wisin ta·na·, wa·ʔaʔsi Jack.
čo naʔo·qsiʔah, wa·ʔaʔatsi mamatniʔi, ʔanamah ʔaya·k ʔisat piskit
šo·kʔa· ʔaʔqimlčokqas ko·na·. ʔaniyo·shsok wikkʔa·tʔiʔ siya·si·yapqo·k
ta·na· wiʔi·tqa ko·na·ot. ʔokʔa·tʔiʔlo·shsok sočičiʔ ta·na· ʔaʔo· ko·na·
hala·čičiʔlo·shsok sočiči·qʔayiwoshsok. wikkʔa·tʔiʔaʔlo·shsok
siya·si·yapqo·k ʔaʔpitol ta·wisin ta·na·. ʔokʔiqsʔaʔloko·shsok siya·sʔi
ko·na· pʔatqok, wawa·ʔaʔatsi Jack.

ʔihšʔiʔaʔsi pa·čiči·naʔa naʔo·qsiʔaʔatsi mamatniʔi. si·kšʔiʔaʔni.
wi·qsiʔaq. ʔoʔi·qs ʔahko· Jack. siya·si·yapʔis ta·na·kʔitqak.
ʔa·qinʔlokhak ʔisat čawa·k, wa·ʔaʔsi Jack. ʔopqimʔaqʔokʔah ʔiš
kaʔiʔa·t čawa·k ʔisat, wa·ʔaʔatsi. wikmihšamaʔ qʔeʔi·sokqo·s.
ʔo·ci·yapʔa·qʔaʔ ya·atiki·s ʔopqimʔisokʔapʔat. čo ʔopqimʔisokʔapʔiʔaʔ,

I said that I would hold a raised-torch ceremony. I prepared four torches. Then I went out with the torches raised and (the girl) again held the basket. Again she said what she had said to the Hopachasath. 'I was working, O Tsi-shaath', she said. 'I knew that I would menstruate. What I was working on is in (this). There are one score tribes contained in it.' Again I gave the torches to chiefs. 'I will get the tribes when I have finished the house.' I got twice ten score (fish) at Hikohl. I 'consumed' them as all the people ate.

I started preparing the house there on the ground. I put up the big beams. A rope was loaned to me by a white man. A stout rope this big²⁷¹ was given me by just him. He was the chief over us Indians, and his name was Mr. Gillet. The rope which we used in placing the beam was bought for me and cost twenty dollars. I raised another beam. It also was placed on rollers. There were four beams pointing end-wise into the water. The large beam was rolled up on them. I had (a device), which cost three dollars, like the thing on a ship that pulls up the anchor. I started pulling up beams. My figure post, called For-famine,²⁷⁴ was put up. One in the rear, named Come-down-in-daylight, was also put up. The person by whom I was created²⁷⁵ came down from heaven, and it is for that reason that the post's name is Come-down-in-daylight; also it was in that part of the house that I was created. I worked along with two Kyu-quot and one Hesquiat helping me. The beam was being raised. My beam went ki-k. My ritual for warding off evil was there all the time; I had my face blackened, abalone in my nose according to my ritual for warding off evil while handling beams. I placed the cross beams and put the roof boards on.

I started out in a canoe to go to Victoria. I reached Port San Juan. A rich white man was there; his two schooners were after fur-seals. Jack heard that I had a lot of money in my canoe, that I was taking twice a thousand dollars down to Victoria to trade. I was in the house of the San Juan chief and the white man came in. 'Where is Tom?' he asked. 'There he is', they told him. Jack came to me. He came here and sat down. 'Are you really taking a lot of money to Victoria?' said Jack. 'I actually have twice a thousand dollars', I told Jack. 'Well, I'll go along in your canoe', the white man said. 'I am the only one who has a lot of blankets, biscuits, sugar, and I have two schooners. You can get it without cost (for delivery) only if you let me have the money, because there is no one else who has a schooner as a conveyance. It would cost you a hundred dollars for another schooner; you would have to pay a hundred dollars. It won't cost you anything if you let me have the two thousand dollars. Your goods would be carried in my vessel', said Jack to me.

I started out from Port San Juan accompanied by the white man. We sailed off. It was very windy. Jack sat there in the canoe. 'Let your money become mine', said Jack. 'What is the price of one of your blankets?' I asked him. 'They are worth a dollar and a half apiece', he told me. 'I don't want them if they cost that much. I'll let (my money) become the property of whoever lets

wa-ʔaʕatsi. ɕo ka-ʔaʕi ʕayim, wa-ʔaʕsi, ʔaʕqiml riskil ɕawa-k ɪarpqiml
 ʕisat ʕayim, wa-ʔaʕsi. wika-h, wa-ʔaʕatsi, ɕo ɲorqiml ʕahiɟs ʕayim
 ɲorɲta-k ɪarpqiml, wa-ʔaʕatsi mamatɲiʔi. wika-h, wa-ʔaʕsi, ɕawa-katah
 ɕiɲaɟsti wa-ʔat ʔaʕqiml ʕayim ʕahiɟs ɲorɲta-k ɪarpqiml ʕisat.
 ʔo-ci-ɟap-ʔa-ɟaɲ ta-na-ʔakɟas ɟa:atiki-s ʔaʕqimlayat ʕayatɕiʔat
 ɲo-ɲɲatɕa ɪarpqiml. wa-ʔaʕ Jack wikɟa-ʔaʕqimlok ʕahiɟs ʕayimʔak
 to-ɲok ʔo-kʷil ʔaʕqiml ʕahiɟs ʔohʔap ʕol ɲorqiml ʕayim. makʷinksi
 ʔa-neʔitɟ ɲaʷs.

hini:siłai milo ni. ya?akaɾaɾa Jack ʔo:ci:č̣ilma:si:qɭ? aɭpɪt ta wisin.
hini:sʔaɭatsi ʔocaʔaɾat makolokʔi. našsa:paɭatsi ɭisat iarpqari:h coma:
maɭti:ʔi makolʔi. čo ka?aɭi? aɭqimɪ ɭahiɟs ɭayim, wa?aɭsi. wika:h.
wa?aɭatsi. hisča:k ɲopqimɪ ɭahiɟs ɭayim. wasna Jack ʔaɭqimɪ
ɭahiɟs ɭayim. makʷinksiʔaɭsi. to:siʔaɭ ta ne:ʔi. naɲa:ɲič̣šsa:paɭsi
ta na?akqas soč̣i:q takʷa. ko na cacaɟicqimɪyaɭɭʔi. wasna Jack.
ʔana:p ɭot čawa:k ɭahiɟs ɭayim. wa?aɭsi caɟi:c iarpqimɪ ʔanis
ʔoha?a:qɭ caɟi:c iarpqimɪ. wik Jack wasna ʔaɭqimɪ ɭahiɟs ɭayim.
hini:sʔaɭqo mamaɭɲimɪhiɲ hine?iɭap maɭti:ʔakʔi našsa:paɭqo
ta na?akqas ʔo:kʷiɭ. ʔo:ča: ya:t qo?asʔi ta na. ʔo:cqa, wa?aɭqo
Jack. makʷinksiʔaɭsi Jack mo:či:ɭsiłai makʷink. ʔo:kšsi. ʔaɭqimɪ
ɭahiɟs čawa:k iarpqimɪ. wasna Jack. ʔoya:ɭataɭ qʷiyiqas mo:či:ɭsiʔaɭ
makʷink ciɟsiʔaɭatsi Jack, čo ʔocačiʔaɭči ʔayeʔi ma:makoɭ. ʔahʔa?aɭim
hinaɭsiʔaɭ hasi:ki:kqo:k ma:makoɭʔi, wa?aɭatsi Jack. ʔoya:ɭ
wa?aɭ mo:či:ɭsiʔaɭʔiɭq makʷink. wiksi: we?ič ʔathi: hiɭač̣ɲkaɭsi
Jack. ʔaɭči:t wik we?ičoɭ Jack. ʔahʔa?aɭ wi?aksiʔaɭat qasi:
we?ičoʔaɭ.

sok^wil̥ ɬa^o· mamatɬi ya·qra·l̥ʔitq̄ ʔo·c makol^ʔi. ɕawa·kaɬok ʔaɬi·
ʔiʂ qatɬa·t we^ʔiɕo^oaɬ ɬa^o·ʔi mamatɬi. ʔah^ʔ·a·ʔaɬ wiksi· we^ʔiɕoɬ mo^ʔ·ʔi·
ʔaɬi· mo^ʔ·ʔi· ɬa·s. ʔah^ʔ·a·ʔaɬ wa·ʔaɬ Jack, ma·makol^ʔi ʔocaɕi^ʔaɬɕi
hiyil̥ ta·win^ʔi. ʔah^ʔ·a·ʔaɬsok ho^ʔacaɕil̥ ʔahko· mahi·t̥·akqas, wa·ʔaɬatsi
Jack. ɕo ʔah^ʔ·a· wa·ʔaɬhak, wa·ʔaɬsi. kiɬano·sok^w·aɬaɬɕka·aʂ ta·na·
si·ɕit̥. wa·qh̥sok^ʔ·a·ta kiɬano·s ʔo·k^wit̥ ʔah^ʔ·a·ʔaɬqa^ʔ·a·ta ho^ʔacaɕi^ʔaɬ
kiɬano·s. ʔah^ʔni· ʔo·sa·hi wawa·ʔaɬʔitqak, wa·ʔaɬsi Jack,
ʔah^ʔ·a·ʔaɬsok^ʔ·a·ta ta^ʔataɬaɬ. ɕo· ɕo hini·ʔas^ʔi·kaɬ, wa·ʔaɬsi.
ɬoʂok^waɬat hinaksoɬ Jack. wik^ʔ·a·qɬah ho^ʔi·ʔil̥. wikitaɬ ʔo·co^ʔok
soɬa. ʔo·co^ʔok^witaɬ hista·we^ʔitq̄ ma·makol^ʔi wa·ʔaɬsi Jack.
ʔoya·ɬo·sh̥sok ho^ʔi·ʔil̥qo·s ʔah^ʔ·a·ʔaɬsok ʔiɕaɕi^ʔaɬok. q^w·a·aɬaɬh̥sok
kiɬano·s wiki·s^ʔaɬaɬh̥sok^ʔ·a·ta ho^ʔi·ʔi^ʔaɬatqo·k. wik^ʔ·a·qɬah ho^ʔacaɕil̥.
taɕa·ʔaɬe^ʔic ʔah ta·ne^ʔ·ʔi, wa·ʔaɬsi Jack. q^wis^ʔaɬaɬsi k^wik^winkso
hiʂim̥jo·psi ta·na·ʔakqas. ʔo·ci·ɕil̥^ʔa·qɬaɬma ʔi·h^ʔ·i makol^ʔ
hista·we^ʔitq̄ ma·makol^ʔi, wa·ʔaɬsi Jack. sok^wil̥si ɬahiqs^ʔisokqas

me buy them for one dollar.' 'All right, I'll let you have them at one dollar', he told me. 'All right, give me something to boot, two boxes of crackers for each bale of blankets', I said. 'I won't', he said. 'Well, one box of crackers to each bale,' the white man said. 'I will turn my money over to whoever gives me two with each bale.' Jack said that he did not have two boxes to boot, that he was afraid about two boxes, that he considered one good enough. I bargained with him all day.

We reached Victoria. Jack wanted to get the two thousand. He took me to his store. He showed me the store chamber full of bales of blankets. 'Well, give me two boxes to boot', I said. 'I won't', he told me. His (price) was right there at one box to boot. Jack was unwilling (to give) two boxes. I started bargaining. I spread the money on (the table). I had him examine my money, all of it twenty-dollar gold pieces and a hundred of them. Jack was unwilling. He thought just one box good enough. I said I would buy twenty bales. Jack did not want (to give) two boxes to boot. He would bring in different white people into his house and show them my money. 'Does that belong to the Indian?' 'It does indeed belong to him', Jack would say. I bargained with Jack, did so for four days. I demanded two boxes (with) each bale. Jack refused. After I had been bargaining with him for four days, Jack said, 'All right, go to the many stores. Then come here when you have finished the stores.'

He said that on the fourth day of bargaining. I had not slept nights, (bargaining) with Jack. Jack did not sleep for two nights. Then his eyes got weak and he fell asleep. He got another white man, his partner in the store. The other white man went a night and a half and he fell asleep. I did not fall asleep the four nights and four days. Then Jack said, 'Go to the different stores in the town. Then you will return here to my house.' 'Well, have you said that now?'²⁷⁶ I said. 'Apparently you are treating my money like a fur-seal.'²⁷⁷ You always say that of the fur-seal because the fur-seals always come back. That is why you are saying as you are; you always let (the price) float away then. Very well, I'll go out.' Jack was dry in the mouth now. 'I won't come back. I was not coming to you. I was going to the place where the stores get (their goods)',²⁷⁸ I told Jack. 'If I were to return, you would raise your (price). You always treat the fur-seals that way; you always make it cheap when they return to you. I shan't return. You have let this money get away.' I used (my) hands to gather up my money. 'It is going to become the property of the big store from which all the stores get goods', I told Jack. I took my little box and put it back in. 'Iii ... Don't! Don't! Don't!' said Jack. 'Take two boxes to boot

hoʼaqsiʼpaʼʌsi. ʔiʔiʔi ... wiki·wiki·wiki, waʔaʼʌtsi Jack. ɛo·ma·
ʔaʼqiml ʔaʼhiqs ʔayim ʔokʷiʔaʼl, waʔatsi okʷiʔaʼl ʔophʌ·k ʔarqiml ʔa-
yim. qʷisʔaʼpaʼʌ Jack ʔaʼqimlpaʼpaʼʌ ʔaʼhiqs ʔayim. hitaʔaʼpaʼʌsi Jack.
caqi·chʌtak ʔarqiml ma·koxsi moyi·q ʔaʼhiqs piskit ʔohʔis ʔayoqoml ma-
ʔiml ʂo·kʷa· ʔaʼʔayoqomʔis ta·na·. soʔi·qkʷaʼʌʂiʌsi ta·na· ʂo·kʷa· ʔoha·.

ʔanaqsiʔaʼʌsi ʔaxaʂkok. hinatʂiʔaʼʌsi walʂiʌ. hitʔaʼʌim na·ʔaʂi
pa·ʂi·naʔa hita·ʂiʂtokqas ko·na. ʔokʷiqsoʔi·keʔic ʔaʔo·ʔakqas ko·na,
waʔaʼʌtsi Jack. ʕi·hʂiʔaʼʌsi. hinasiʕsi pa·ʂi·naʔa. wi·naʔoʕsi
mo·ʂi·ʕsi wi·naʔi hitʔa·ʂi·naʔa. na·ʔaʂaʕsi Jack. hitaʔo·ʔaʕ ko·na
pa·ʂi·naʔa. ʔaʕinkʷaʂiʂtoʔaʕ ʔi·hokʔi ko·na. ʔatqubʕiʕaʕ ko·neʔi
ʔocaʂiʔaʕ ʔi·hʔi· ko·na. ʔoʔi·qsʔaʕ pa·ʕaʕsiʕsiʔaʕ comiʕ ʔi·hʔi·
ko·na ʔarʔiʕiʕsi. hina·siʔaʕatni ɛo·ʕkasiʔaʕatni hitʔi·hʔi· ʔinʔaʕ
ʔo·qʷa· hina·siʔaʕ.

ʕiʕʂiʔaʕni to·ʔʂiʕ pa·ʂi·naʔa. ʔana·qʕʔisni ʔa·ʂʂiʕ ho·ʔo·ʔa
hitaʔo·ʔani ho·ʔo·ʔa hitʔi·ʕ maʔas ɛiʂa·ʔaʕ. ʔayo·kʷiʕ ko·na ʔokʷiʕ
hitacʔi ho·ʔo·ʔa. ɛi·ʔoʕ ʔi·hʔi· ʔinʔaʕ kiʕaʂiʂtoʕ. ɛiqʂiʔaʕsi,
ka·ʔaʕak ʔaʕʕiqʔo· ʔinʔaʕ, waʔaʕsi. hina·ʕiʕ ʔaʕʕiq ʔinʔaʕ.
pa·ʕqubʕi·ʕiʕ ko·neʔi. ʔoʔi·qsiʔaʕ ʔinʔaʕʔi qacʔiʕiqʔi. wik
ʔe·ʔe·ʔiʂa pa·ʕqubʕiʕa. hinatʂaʔiʕa· ʔaʔo·qo· ʔinʔaʕ mo·ʕiqʂiʔe·ʔi
ʔinʔaʕ. wi·ʕiʕaʕsiʔaʕ ʔatqok. ʕiʕa·waʕ ʔinʔaʕʔi mo·ʕiqʔi.
ʔatqʂiʔaʕ yaʕasʔi. na·ʔiʕʕisʔaʔaʕ ɛo·ʕkaʕ qo·ʔasʔi ʔo·coʔokʷaʔaʕ
maʕiʕiʔakqas. ɛo·ʕkubʕiʕa ʔatqok ko·neʔi caqi·chʌtak ʔarqiml ʕiʕaʕ ʔiʂ
soʔi·q ʔaʼhiqs ʔaxaʂkok ʔiʂ ʔayoqoml ʂo·kʷa· maʕiml. hinatʂaʔiʕaʕsi
ʔatqok ho·ʔi·ʔaʕi·c ʔo·ʕiʕaʕsi qʷa· qʷe·ʔi·ʕ ko·na·. ʔo·coʔokʷaʔaʕsi
ʔaʕko· ʔatqok ɛo·ʕk hinatʂiʕ ʔatqok.

ʔaʕʔa·ʔaʕsi to·ʂʕiʔaʕ maʕiʕiʔi ʕiʕimʔo·ʔaʕsi. ɛo· ʔocaʕiʕʔa·qʕeʔic
maʕiʕa·ʕi. ʔocaʕiʕʔa·qʕeʔic ʔaʔo·kʷiʔaʕ ʔo·ʕoʔiʕʔaʕ, waʔaʕsi.
ʔocaʕiʕʔa·qʕeʔic ni·ʕi·naʔaʕ. ʔocaʕiʕʔa·qʕeʔic ʕa·ʔasʔaʕ.
ʔocaʕiʕʔa·qʕeʔic ɛi·ʔa·noxʔaʕ mʕto·niʔaʕ sa·niʕʔaʕ qʕiʕi·ʕinʔaʕ.
ʔani·kaʕ siʔa ʔocaʕiʔaʕ nanaymoʔaʕ ʔo·mo·ʔoxʔaʕ hi·qʷiʕaʕʔaʕ
ʔiʂ ʔʷa·ʔiʕimʔaʕ mʕckʷiʕimʔaʕ ʔiʂ qo·ʔo·miʂʔaʕ. ʕiʕʂiʔaʕoxsi
ʔoʕa·ʕin yaqʕiʔaʕqas ɛo·ʕk. wiki·ʕiʕ qo·ʔas sokʷiʕasʔaʕ maʕiʕa·ʕi
ʔaʔo·kʷiʔaʕ ʔo·ʕoʔiʕʔaʕ iokʷa·ʔaʕ ho·ʕoqʕisʔaʕ ho·ʔi·ʔaʕ ni·ʕi·naʔaʕ
pa·ʂi·naʔaʕ ʕa·ʔasʔaʕ si·ʔa·noxʔaʕ mʕto·niʔaʕ sa·niʕʔaʕ qʕiʕi·ʕinʔaʕ.
siʔa·ʕaʕsi ʔocaʕiʕ nanaymoʔaʕ ʔo·mo·ʔoxʔaʕ hi·qʷiʕaʕʔaʕ.

ti·ʔstawn hitʔaʕ ma·ʕma·s piʕinʔaʕ. hi·sachʕaʕsi ɛa·ʕaʕiʔaʕ
ʔoʔiʔaʕsi ʔani he·ʔsi·ʔasʔaʕ ma·ʕma·s. wi·ʕaʕaʕeʔic ʔo·coʔokʷaʕin
he·ʔs, waʔaʕsi. ʔaʕaʕinkni tiʕi·nim. ya·ʕʕiʕsi hiʕi·kaʕ ʕaʕi·ʔi
ʔocaʕiʔaʕsi Vancouver qo·ʔo·miʂʔaʕ. ya·ʔaʕaʕsi ʕiʕaʕsti ʔanis
wiki·ʔ ma·ʕma·s mʕto·niʔaʕ sa·niʕʔaʕ qʕiʕi·ʕinʔaʕ hi·qʷiʕaʕʔaʕ.

with each bale', he said. Jack made it two boxes. I had overcome Jack. I bought twenty bales, eighty boxes of biscuits, and ten barrels of sugar at ten dollars each. I spent one hundred dollars for sugar.

I took only the crackers in the canoe. I came home. 'Wait at Port San Juan where my other schooner is. Your goods will be in my other schooner', Jack said to me. I paddled off. I reached Port San Juan. I stopped and I waited at Port San Juan for four days. The schooner came round the point at San Juan. It came alongside his big schooner. The goods were taken out of the schooner and put in the large schooner. They started loading it and the middle part of the big schooner filled up. Then we were all put aboard and the large war-canoe was likewise put aboard.

We started out from Port San Juan in the evening. Just before daybreak we came round the point at Homowa where the Tsishaath tribe was. The schooner anchored in the bay at Homowa. The big war-canoe was pulled up and put on the water. I said, 'Give me a couple of war-canoes!' Two war-canoes put out on the water. They started unloading the schooner. They put it into the three war-canoes. It was not unloading rapidly (enough). 'Have another war-canoe come, so that there are four.' They started landing the goods on the beach. The four war-canoes were making repeated trips to get (the goods). The ones on land packed the goods. The people took it all up the bank immediately to my house. All the goods were unloaded from the schooner—twenty bales of blankets and a hundred boxes of crackers and ten barrels of sugar. Then I started bringing it here; I used (something) like a schooner which belonged to the Hoiath. I started bringing all the goods here; it (all finally) got here.

I put the roof boards on and I assembled everybody. 'Now, you will go to the Machhlaath, you will go to the Clayoquot and Ucluelet', I said. 'You will go to the Nitinat. You will go to the Makah. You will go to the Chiyanohath, the Victoria, the Saanitch, and the Cowichan. I myself will go to the Nanaimo, the Comox, the Hikwihltaath and also the Kwayitlimath, the Mihkwiyimath and the Kohomishath.' All my relatives and neighbors started out in vessels. There were no people left; they went to get the Machhlaath, the Clayoquot, the Ucluelet, the Tokwaath, the Hochoktisath, the Hoiath, the Nitinat, the Pachena, the Makah, the Shinanohath, the Victoria, the Saanitch, the Cowichan. I went to the Nanaimo, the Comox, the Hikwihltaath.

At Stevestown the tribes were fishing. I went there to invite them for immediate response and I found that they were going to make hops. 'You are too late, we are going to the hop (fields)', they told me. We were two, (I and) Tichinim. I started out, going along the trail to Vancouver to the Kohomishath. My heart was sore at having failed to get the different tribes, the Victoria, the Saanitch, the Cowichan, and the Hikwihltaath. I reached the chief of the

hinasiłčipsi haubil qo·xo·miš?ath. ?o?oqsi hi·waqim nanaymox?ath
 ya:atqas himi·cs?at hil?i·iq ma?as. hinalčiniłni ?athi· haubil?i ?ohok
 :imti·co·nɣin. łopkšil co·nɣin. wa·?ałsi ?anis sok?iłas?al ča·ša·i?al.
 ?i·qhoksi ?anis wiki·p ma·tma·s. ye· ma·tma·s, wa·?ał haubil?i,
 ?ohčwa· nani·qso he·ps qʷa·qhi· ?oh?ap ?i·h ?ani ?i·hqa· ni·wa·s?i
 nani·qso ?ahni· qʷa·?ał?itqak ?anik ?o·ksna·:al?al nani·qsak?itqak.
 wiki·tokča·aš liṁaqsti ma·tma·s ?anik ?i·hok ?ahni· qʷaqʷe·?itqak.
 wała·kiłah siya hini·sikaḥ yaqč?athqas, wa·?ał haubil?i. ča
 qʷa·mi·ł?a·qłi·k. ka·?ałi haɣo·q qo·?as. hoksč?al qo·?as
 qʷaṁa·yi·č qo·?as. siłsa·p homi·s ?ah?a·?ał hoksč?al homi·s?i.
 ?ah?a·?ał liḥmi·sa?alni hišsa·co ma?as. čo·čk :apa·k qo·?as?i.
 łoyač?i ałatsi liṁaqsti. ?oyi·?atsi haubil?i soča kisat.
 ýaýa·kałhi·ýaṁatsi. čawa·kḥ?atsi ?oyi·?at po· čawa·kḥ?atsiła·
 ?oyi·?at haɣoqomł ta·na· ła?o· haubil. qacčaqḥsi?atsi pač?at haubi·h.
 čo·čk :apa·k qo·xo·miš?ath wa· ?ani waq?o·?a·qł čo·čk qo·xo·miš?ath.
 wałsi?al. hinasiłsi hinko·?asnit hi·s ?ayi·s wi·na haɣočiɣis
 wi·na. hi·nicsołšilsi. hinata?asšilsi ma·manaɣin?ath. ?oh
 lo·csa·mi·h ıbasna waq?o· wi·čako·sin he·ps. ya·čš?al si wiki·pšilsi
 haɣočiɣi?i ča·pok. miłsi?al si hiłasał hiłacsoḥtałsi ýo·qʷa· ?ocačilı?i
 mačta·th. čawa·kʷałčilkwalsi na·s. hi·nołsi?al si ma·tma·s. hiłasa?al
 ýo·qʷa· ?ocačilı?i?i ła·?as?ath ?ocačilı?i?i ni·ti·na?ath ?ocačilı?i?i
 ho·:i·?ath ?ocačilı?i?i ła?o·kʷi?ath ?ocačilı?i?i yo·lo?il?ath ?ocačilı?i?i
 ločʷa·?ath ?ocačilı?i?i ho·čogłis?ath. hi·nołsi?al si ma·tma·s. hinin?al
 qo·xo·miš?ath ?iš nanaymox?ath ?iš qo·mo·?oxš?ath hinin?al mačta·th
 hinin?al ła?o·kʷi?ath hinin?al yo·lo?il?ath hinin?al ločʷa·?ath hinin?al
 ho·čogłis?ath hinin?al pa·č?i·na?ath hinin?al ni·ti·na?ath hinin?al
 ho·:i·?ath. ?ah?a·?ał wiki·t hinatšil ła·?as?ath he·psi·yas. wiki·t
 hinatšil č?i·ya·nox?ath šo?okʷath wiki·t hinatšil sa·nič?ath wiki·t hinatšil
 qıubi·č?i?ath wiki·t hinatšil piła·łaxača?ath wiki·t hinatšil mickʷiɣim?ath
 wiki·t hinatšil qʷa·ýiłim?ath wiki·t hinatšil hi·qʷałta?ath ?ah?a· qʷaṁa·
 wiki·t hinatšil.

hinin?al ?oyaɣhmis ?ocač?al maḥti·?akqas coma·no?al qo·?as hiłatis.
 ?o?a·ti·č?al we?in yacowis. coma·no?al we?in qo·?as hi·šcowałtał
 yacowis?ati·č?al ma·tma·s. haɣa·qstopmiḥsałatsi ya·łsi· łol?at
 liṁaqsti ?anis qʷa·stokḥ ?a·yi·ł ma·tma·s hinata?as hi·šsa·th?ił.
 haš?i·č?al we?in ?oyaɣhmis ma·tma·s, hini·?as?aṁałwe?in na·we·?i·k
 yaɣa·qčiqłasi·č. čawa·qłpi?al we?in maḥti·?ak. wa·ł?i·č?al we?in
 ma·tma·s ṁoš?i·?ałokwe?in maḥti·. ṁošyaqčino?al we?in, ciqš?al we?in
 hin?ayaqł?i ?ohok :imti· ča·haqsoł kamałap?i ci·qci·qa. na?a·tah?al ḥak
 ma·tme·s hinin?i ?oyaɣhmis ṁoš?i·?ałokwe?in maḥti· na·we·?i·k. čo

Kohomishath. I was in the canoe of Hiwakim, the Nanaimo, who showed me the way to the tribe. We arrived at night at the chief('s house); his name was Shonhin. Shonhin awoke. I told him that I had come to invite for immediate response. I told him that I had failed to get the tribes. 'Fie on the tribes', said the chief, 'I wonder if hops are their grandparents,²⁷⁹ since they consider them important, for our grandparents are important. That is how you are, for you are now handling your grandparents. The tribes apparently have no sense, for that which you are doing is important. I'll go to my neighbors', said the chief. 'Let's see how many you will invite.' 'Give me²⁸⁰ ten score people.' He counted all the people there were said to be. He split cedar (sticks) and counted the sticks.²⁸¹ Then we went around from place to place, wherever there was a tribe. All the people were willing. My heart rejoiced. I was given five blankets by the chief. I was provided with canoe matting.²⁸² I was given a gun by one (chief) and ten dollars by another chief. I was given gifts by three chiefs. All the Kohomishath chiefs were willing and said that all the Kohomishath would come.

I went home. I arrived at Stocked-with-dog-salmon. There on the beach were many war parties, ten parties. I began trying to take them along. I began calling names in invitation to the Mamanakinath. The women were unwilling to come. 'We might be late for the hops.' I started to go. I had failed to get the ten canoe parties. I came out of the woods at the same time as the one who had gone to the Machhlaath landed. I had been gone nine days. I began to expect the tribes. The one who had gone to the Makah also landed, and the one who had gone to the Pachena, the one who had gone to the Nitinat, the one who had gone to the Hoiath, the one who had gone to the Clayoquot, the one who had gone to the Ucluelet, the one who had gone to the Tokwaath, the one who had gone to the Hochoktlisath. I began to expect the tribes. The Kohomishath came and the Nanaimo and the Comox; the Machhlaath came, the Clayoquot came, the Ucluelet came, the Tokwaath came, the Hochoktlisath came, the Pachena came, the Nitinat came, the Hoiath came. No Makah came; they had gone to pick hops. No Chiyanohath or Sooke came, no Saanitch, no Cowichan, no Pilalahatsaath, no Mihkwiyimath, no Kwayitlimath, no Hikwihltaath; that many did not come.

The news came to my house (that) the place downstream was full of people. It was said that they had run out of space on the beach. It was said that people had filled up both sides of the river and the tribes had run short of space on the beach. They wanted me to be troubled in mind, but my heart rejoiced because that was why I had invited many tribes, called out names in invitation and invited all the tribes. It was said that the tribes had heard the news, 'It is said that Naweik has made everybody who lived with him go outside. It is said that he is now alone in the house. The tribes have heard (that) his house is closed. He has gone into the (closed) house', said Tough-mouthed, the one who knew. 'Have you heard, O tribes, the news that has arrived? Naweik's house is said to have been closed up. Well, think it over. Naweik is giving a

ʔihsɨʔaʎ maʔtmaːs comaːqɕik wiːna hiːnaʎoʎ ɕaʔakʔi maʔtmaːs.
 noːkʷiːsʔaʎ ɕoːɕk maʔtmaːs. ʔiːnaɣyaʎ ɕiʂaːʔaʎ hoːɕoqʎisʔaʎ
 hoːpaɕasʔaʎ qʷaʎaː ʔaʎʔaː ʔiːnaɣyo. hiʎasaʔaʎ hiʎinqisʔi maʔtmaːs.
 ʔaʎaːpsi ʔoʔaːʎok wiːneʔi hiʎ koʎʎbanimʔisʔi soːʔaʎsi ʎaʂiːʔakqas
 hiːʎsʔaʎaʎsi. ʎaːcsaːʎsi yaqwiːʔaːqʎiː hiːneːʔiʎ. ʎayo ʎisaʎ ʎoʕiɕaʎ
 ʎameʔi ʔiʂ moʕmoʎaq. soːʔaʎ paːcsaːkom ʔoʎakʷaʎok ʎayoʔi ʎisaʎ.
 ʔoːciːɕiʎʔaːqʎ ʔatqoː ʔiːɕimqʎ hiːneːʔiʎ ʔatqoː ʎoːcsma ʔiːɕim hiːneːʔiʎ.
 hiːniʔiʔaʎɕaːs qʷaː hiːstiʔiʔaʎ koʎʎbanimʔi. ʎaːyiːʔiʔaʎma, waːʔaʎaʎsi
 Douglas. wiːkiːʎaʎ hiːstiːʔiʎ ʎaʂiːʔi ɕoːɕkaʎ hiːstiːʔiʎ koʎʎbanimʔi.
 wiːkiːʔsiʔaʎ toːpaːʎakqas maʔtmaːs. soːsiː ʎoʕʔasimʔi. ʎaːcsasi
 hiːnaʎsiːʔiːkqoː qoːʔas ʔanis koʎsaːpʔaːqʎ. ʎaʂiːʔakqas hiːniːpaʎ ʔaʎʔaː
 ʎayoʔi ʎisaʎ. ɕoːɕkiːʔiʔaʎma, waːʔaʎ Douglas.

hi·ya?o·we· hisi·yiyi·ki wa·na?o·we·

hisi·yiyi·kqas wa·ŋa·ʔo·we·yana·...

hi·yi·ŋaʔo·we·yaŋa . . . hi·naʔo·we·yaŋa·

?ahko·?iš ta·ša·wiya·

?ahko·wowo·?aks ta·ša·wiya·yana·...⁷⁶

?ahko·wowo·?iš ?ahko·wowo·?aks ia·šawi·ye·

hisi·yiyi·kqas wa·ŋaʔo·we.

*yimh̄ši? aλ ma'tma:s kamatsapaλ ?ani wiki·p topa·ti?i. ?aλpi·toksi
no·k.*

he·yo·hela . . . hi·yo·hela . . .

we·sakhana·ta·ši·hana·

qoʻe·ctop hana.ʻʻ

ciqš'i ałł'a. hin'a y'a q'ł'i qo'a s yo-to'i l'ał, wikiłhas wa. ma'tme's
wikłha k yimha. na'a-tał'i no-k'i. hisi-k'łsok ał' ał' anik wawa-ałłat.
na'a-tał'ałhak ma'tme's. he y. wiki-me'ic topa-ti'i. hini'a s ał
č'o-čk čiša-ał' h'o-čogłis-ał' h'o-pačas-ał'. hine-i'ał' e'e-iša
wiki-tałok no-k ya-ci-iłsał. ciqsa-pałsi q'a ya-čikš-i. wiki-me'ic
topa-ti'i ma'tme's, wa-ał q'a ya-čikš-i. aqishak histi-ił ya.

girl's puberty potlatch. He has set a topati. Do you know how, O tribes, you may avoid failing to get it? You might be ashamed if you don't get it. A topati will be performed for you. You will be ashamed. Now, I know you will fail to get Naweik's topati.'

The tribes started out and came up the river in full canoe-loads. All the tribes were singing canoe songs. The Tsishaath and Hochoktlisath and Hopachasath were all dressed up. The tribes arrived at the beach. I had two (people) looking after the war-parties at the little side door (while) I held my door at the entrance (proper). I was watching to see who would be the first to enter. The post was clothed with ten blankets and a bearskin. It held a potlatch handle²³³ covered with ten blankets. They were to become the property of whoever should enter (first), even though he be an old person or a woman. It turned out that they were entering by the side entrance. 'They have all entered', Douglas told me. No one had entered by the door, all had entered by the side entrance. The tribes had failed to get the topati. I was holding the door.²³⁴ I was watching for a person to enter so that I might open my door (for him). He should then get the ten blankets. 'All have entered', said Douglas.

I gave a shout of triumph, what Indians call 'fixing things up on the rocks'. I started rattling with a scrape-rattle (and shouted), 'i' i' i' i'.' I dropped a screen of ten score blankets and I opened my door. I took up a song,

Hiyaowe Say! Go this way! wangao
The way I go. wangae weyanga
hiyingao weyanga ... hinaoweyanga
This is the door,
This is my door yanga ...²³⁵

(This) made it known to the tribes that they had failed to get the topati. All the Tsishaath women came dancing in, all the Hochoktlisath women came dancing in, all the Hopachasath women came dancing in. I again sang the words of the song,

This is it. This is my door,
The way I go. wangaowe.

The tribes were ashamed (when) they found out that they had failed to get the topati. I had two songs.

Where is our door? say!
Say! Human being.²³⁶

The clever man of the Ucluelet spoke and said, 'Did I not say, O tribes, "Are you not ashamed?" Listen to the song. You will come this way, for you are being told. Have you listened, O tribes, hey? You did not get the topati.' All the Tsishaath and Hochoktlisath and Hopachasath went outside. They entered quickly without a song; they simply walked in. I had Turn-into-wolf speak. He said, 'You did not get the topati, O tribes. Did you enter at that side entrance? Did you see the wide doorway there? You are to enter there,

koḥbanim?i. ḥa·c·sa·ḥhak ya·t̄ i·a·ši·?i ?a·qs?ato?i. histi·?iyi·ksok ?ani
histi·?i?atok?a·ta ḥa·bi·ḥ wāq?o·as?aḥatqo·, wawa·?a·pa·ḥsi q·a·ya·čik·ši·t̄.
wi·y·a·t̄ histi·?i?at koḥbanim?i. ḥayo·čičma ḥisaḥ ḥame?i ?i·š mocmoḥaq?i.
q·a·y·i·pa·ḥile?ic ḥayo·y·i·pa·ḥile?ic ḥisaḥ ?i·š mocmoḥaq.

q·i·si·twe?in ?ah?a· yaqck·i·qas. ḥayimḥi·čiči·t̄ v̄ in y·o·q·a· ?ah·ḥi·
q·i·s?aḥ?itqak y·o·q·a·. ḥi·ta·tok·ši?aḥqo·we?in ḥilḥ?aḥ say·a·čato?i.
wi·ka·ḥqo·we?in ?oca·qa ?i·ḥto·p?i. čiči·ḥi·nksī?aḥqo·we?in.
wi·ka·ḥqo·we?inḥa· ?oca·qa ?i·ḥto·p?i. čo·čiči·aḥ wi·na·pa·čiči·aḥ ḥilḥ?aḥ
ye· say·a·čato?i. mo·čiči·ta·čiči·ḥ?aḥ ne?i·čiči?aḥ ?ani iama·. ?o·caḥtaksa
no·?iḥ qo·?as?i iap·y·ak?i ?aḥpi·l?i iap·y·ak. ?o·caḥtaksa maḥi·?i?aḥ
?i·ḥto·p?i ciq·šiči·ḥ ki·tq·aḥ, w w :o·, wa·?aḥ ?i·ḥto·p?i. ?o·aqstio?aḥ
?ani no·?i?aḥatokqa no·k,

hi·ya ?owe· yaḥa· . . .

hi·si·yi·qas wa·ḥa· . . .

kamitq·šiči?aḥ ?i·ḥto·p?i wi·ḥi·?o?aḥ ḥisi·k·ši?aḥ i·a·ši·?ak?i wawa·?ak?itq
no·k. wi·ḥi·?o?aḥ ḥilḥ?aḥ qah·ši?aḥ wi·ḥi·?e?i ?i·ḥto·p?i. ?ahko·
q·a·?o·ktok·aḥ ?ona·k ?ahko· no·k?i. ?i·ḥto·picok·aḥ ?ahko· iap·y·ak?i.
ḥo·čogḥis?atḥ ḥi·šatḥok·aḥ, wawa·?a·pa·ḥsi q·a·ya·čik·ši·t̄.

y·imḥi·?i?aḥ ma·tma·s wi·ka·aḥaḥ. ḥawi·ḥ ci·qci·qa q·a·ya·čik·ši·t̄.
sok·i·ḥsi ḥa?o· ḥa·bi·t̄ ciqsa·psīḥa·. ?o·c ḥo·bi·qso pi·ta q·i·šq·i·š.⁷⁸ ḥini·siḥa.
ti·ḥaqsti ciqayisiḥa·. wi·kḥa·k y·imḥa· na·we·?e·k. wa·sakhak ḥa?om ?ah
maḥi·?i. minka·?ak·iḥwe?in?a·ta na·we·?i·ki·čā yaqwi·?itq na·we·?i·k.
minka·?aḥokqo·we?in ḥaqmis ḥa·qa·št maḥi·?i?ak?i. ?aqi·s?a·qḥḥa ḥa?ok
hi·t̄ ?aye?i qo·?as ?anik wi·ki·tok ḥa?om. wi·kḥa·k y·imḥa·.
?ayaqḥok·i·čāks ḥa?om ?a·yi·ḥ ma·tma·s ḥinaḥa?as. y·imḥa·?aḥqa
čiča·?atḥ čo·čkaḥ ?anik wi·ki·tok ḥa?om. ḥawi·?aḥ ci·qci·qe?i.
sok·i·ḥsiḥa· ḥa?o· ḥa·bi·t̄ ciqsa·psīḥa·, sok·i·ḥ?a·qḥwe?inco· ḥa·bi·ḥe·ḥ
ḥil?iswe?in ḥa?om, wa·?a·pa·ḥsi. ḥini·?as ḥa·bi·ḥaḥ čo·čk qo·?as
ḥini·?as. ḥine·?i?aḥ ḥaḥiqs xaxaško·k·aḥs q·a· ča·čičqo· i·a·ši·?i.
ḥine·?i?aḥ ḥaḥiqs xaxaško·k·aḥs so·čiči·q ḥaḥiqs ḥine·?iḥ.

sok·i·ḥsiḥa· ḥa·bi·t̄?i ?okta· i·imḥi·?at ciqsa·psīḥa·, ?a·qinḥak q·a·?ak
?ah?a· ḥa?om ?anik ?okta· na·we·?i·k ḥaḥa·čiči·ḥi·čā ḥa·q. ?aqaqḥa
ya·yi·t̄ ḥa?om?i ?ani q·a· q·e·?i·tq ḥo·šok?i ?inksi·yi. ?aqis?a·qḥḥa
?ocačiči·ḥ :ospaḥto?i. ?ani ḥil?a·qḥqa wani·q ?ahko· ḥo·šiqakqa.
?oḥa·ḥšiči·p̄i ḥaqmisqo· q·i·sa·ḥa·ḥi· ?ocačiči·ḥ :ospaḥto?i. ḥawi·?ap̄si
ci·qci·qa i·imḥi·?at ?okta· ci·qci·qe?i. sok·i·ḥsi ḥa?o· ḥa·bi·t̄ ciqsa·psīḥa·,
sok·i·ḥ?a·qḥwe?inco· ḥa·bi·ḥe·ḥ ḥil?iswe?in ?ah?a· ḥaqmis, wa·?a·pa·ḥsi
ḥa?o·?i ḥa·bi·t̄. ḥini·?as ḥa·bi·ḥaḥ ḥine·?iḥ šo·k·a· ḥayoqomḥ maḥimḥ
ḥisok?i šo·k·a·. ḥaḥayoqomḥisck·aksī ta·na· ḥopqimḥ maḥimḥ ḥayoqomḥ
so·čiči·isck·i ta·na·. y·imḥi·?aḥok ḥa·bi·ḥok ma·tma·s. say·a·čā ye·
kima·s?aḥ ḥaḥiqs?i ḥak·i·čak ?oh?aḥ kima·s qo·?as?i ḥama.

for that is where one always enters a chief's (house) when one goes to a feast. One never enters at the side entrance. The post is clothed in ten blankets and the bearskin. You would have got all that, you would have got the ten blankets and the bearskin.'

'It is said that my²⁸⁷ ancestor did that. He also lost his bearings as you did. He pronounced incantations while far out at sea. He paid no attention to the whale. He prayed, paid no attention to the whale. It lay face downward on the water far out at sea. After four days on the water, he heard that it was singing (a) tama (song). At once he took up the tama songs, of which there were two. Immediately the whale moved and spoke, made a bellowing sound; "w w o," said the whale. It was pleased that its song had been taken up,

hiya owe yanga ...

The way I go ...

The whale started running and went to dry land; it started going its way, as the song says. The whale reached dry land and died on the rocks there. That is how this song of mine was obtained. This tama song of mine belonged to a whale. I have it from (my) Hochoktisath (ancestors).' (Thus) I had Turn-into-wolf say.

The tribes were ashamed and said nothing when Turn-into-wolf finished speaking. I took another chief, I had the father of Peter Kishkish speak. I gave him also a thought, I told him what to say. 'Are you not ashamed, Naweik? Where is your food in this house? That of the Naweik of legend, the first Naweik, used to be all around. He would have oil and dried blubber all around his house. What are the many people here going to eat if you have no food? Are you not ashamed? It turns out that you had a lot of food when you invited many tribes. All the Tsishaath are truly ashamed that you have no food.' The one who was speaking finished. I took another chief and I had him speak, saying, 'He says you young men are to go after it; there is a little food.' All the young men went out. Boxes of biscuits started coming in like a stream flowing through the door. Five score boxes of biscuits came in.

I got another chief, called Mentioned-by-name, and I had him say, 'Why is that food of yours like this, though you are named for Naweik, who is supposed to have been a hunter of fat blubber? What is that food there, for it is like dry firewood? How will one get it to the stomach? It will certainly stay here in the throat, for it is very dry. Look for some oil for us, so that it may go to the stomach.' I let the speaker, called Mentioned-by-name, finish speaking. I took another chief and had him say, 'He says you young men are to go after it; there is a little oil.' The young men went out, and in came sugar, ten barrels of white²⁸⁸ sugar. Each barrel had cost me ten dollars, the ten had cost me a hundred dollars. The chiefs of the tribes were abashed. It was piled up high there; For-famine, the figure post, rested his chin on the boxes.

?in^kwa^{ci}?a^h ma^hti[·]?i ni[·]s^yak ha^yoqoml[·] ?a^h ?e[·]in^h?i. ?o[·]ca[·]qa[·]l ti[·]ha[·]ok[·]si[·]l[·]a[·]q[·]la[·]l ma[·]tma[·]s. hi[·]na[·]ho[·]l ti[·]?i[·]s^yak č[·]o[·]č[·]k q[·]wa[·]the[·]?itq qo[·]?as. ?o[·]ci[·]č[·]il[·]sa. wi[·]wi[·]p[·]aka[·]h so[·]lso[·]kqo[·]s. ?o[·]hsa[·]sa[·]le[·]?ic so[·]. so[·]ba[·]si[·]č[·]il[·]le[·]?ic ?a[·]h[·]ni[·] ti[·]?i[·]s^yak[·]i, wa[·]?a[·]l[·]si[·] n[·]o[·]p[·]it[·] ta[·]wi[·]sin qo[·]?as ?i[·]š ?a[·]la[·]k[·]wa[·]l[·]p[·]it so[·]č[·]i[·]q hi[·]k[·]wa[·]l ?a[·]l[·]p[·]it[·]ik ta[·]wi[·]sin. ?o[·]si[·]m ?a[·]l[·]p[·]it so[·]č[·]i[·]q ?a[·]l[·]p[·]it[·]ik ta[·]wi[·]sin qo[·]?as q[·]wa[·]tha[·] ?a[·]h[·]?a[·] ti[·]?i[·]s^yak ?o[·]na[·]k[·]š[·]il. ca[·]q[·]i[·]c[·]qim[·]l[·]k[·]wa[·]č[·]il[·] la[·]hi[·]qs n[·]o[·]p[·]it ha[·]?ok ma[·]tma[·]s ?i[·]š n[·]o[·]p[·]qim[·]l ma[·]l[·]im[·]l š[·]o[·]k[·]wa[·] wi[·]kč[·]ino[·]l n[·]o[·]p[·]it ha[·]?ok ti[·]?i[·]s. ?a[·]h[·]?a[·]?a[·]l[·]si[·] p[·]ač[·]i[·]?a[·]l ha[·]y[·]o[·]qč[·]ino[·]p[·]si qo[·]?as ha[·]y[·]o[·]q[·]k[·]wa[·]č[·]il[·]si[·] la[·]sa[·]l. na[·]c[·]sa[·]l[·]si ?a[·]ni[·] y[·]im[·]ha[·]?a[·]la[·]l ti[·]ma[·]q[·]sti ma[·]tma[·]s ha[·]bi[·]h[·]ok ?a[·]ni[·] wi[·]k[·]y[·]o[·] q[·]wa[·]?a[·]p[·]ok ha[·]bi[·]h[·] ma[·]tma[·]s ?a[·]ni[·]s č[·]o[·]č[·]kil ?o[·]?a[·]p[·]o[·]lan[·]o[·]p[·] hi[·]šsa[·]l[·]hi[·]c[·]?i ha[·]bi[·]h[·] n[·]o[·]p[·]č[·]i[·]l[·]?a[·]p[·]si na[·]s[·]š[·]i[·]?a[·]l la[·]?o[·]k ?o[·]k[·]na[·]l[·]al[·]š[·]i[·]?a[·]l[·]si ti[·]č[·]kin. ya[·]?a[·]l[·]?a[·]l ma[·]tma[·]s.

hwa[·]yi[·]ka[·]he[·] hwa[·]yi[·]ka[·]co[·]š na[·]y[·]swa he[·]ye[·]ye[·] . . .

hwa[·]ha[·] ?o[·]h[·]oksi[·]š wa[·]ha[·] nani[·]qso

wa[·]ha[·] hay[·] ti[·]cka[·]?a[·]lqo[·]č[·] na[·]y[·]is[·]wa he[·]ye[·]ye[·]ye[·] . . .⁷⁹

č[·]i[·]č[·]i[·]hi[·]nk[·]ok[·]ma ho[·]č[·]o[·]q[·]lis[·]?a[·]l[·] ti[·]č[·]kin. wi[·]k[·]mi[·]hsa[·]l[·]ita[·]h ?o[·]h[·]wa[·]l. ?a[·]h[·]?a[·]?a[·]l ?a[·]l[·]č[·]i[·]y[·]i[·]p[·]i[·]?a[·]l. ha[·]?ok[·]sa[·]p[·]al[·]qo[·]s[·]la[·] ca[·]q[·]i[·]c[·]qim[·]l la[·]hi[·]qs ?o[·]i[·]s[·]š[·]i[·]?a[·]lqo[·] ma[·]tma[·]s. n[·]o[·]p[·]qim[·]l ma[·]l[·]im[·]l š[·]o[·]k[·]wa[·] wi[·]kč[·]ino[·]?a[·]lqo[·] n[·]o[·]p[·]it ha[·]?ok ti[·]?i[·]s. hi[·]ne[·]?i[·]?a[·]l[·]la[·] ma[·]tma[·]s qac[·]č[·]il[·]š[·]i[·]?a[·]l[·]itq. ?o[·]c[·]si[·]?i[·]?a[·]l ?a[·]h č[·]i[·]š[·]a[·]?a[·]l[·] ho[·]ti[·]?i[·]l,

ho[·] ho[·]?o[·]?o[·] q[·]wa[·]sa[·]ni[·]š ?e[·] . . .

ho[·] . . . ha[·]na[·]w hi[·]y[·]ya . . . he[·]

?o[·]na[·]h[·]?a[·]q[·]la[·]s[·]i[·]m[·]š na[·]č[·]o[·]k

ha[·]bi[·]h[·]ok ma[·]tma[·]s q[·]wa[·]sa[·]ni[·]š ?a[·]na[·]w hi[·]ya ho[·] ho[·]o[·]

q[·]wa[·]sa[·]ni[·]š ha[·]na[·]w hi[·]ya he[·]

ki[·]p[·]š[·]i[·]?a[·]q[·]la[·]s[·]i[·]m[·]š ?a[·]i[·]h[·]?i[·] ma[·]tma[·]s ?a[·]na[·]w

hi[·]ya . . . ho[·] ho[·]y.⁸⁰

?a[·]wo[·]wa yi[·]ya[·]ho[·] ho[·]wa yi[·]ya[·]ho[·]?o[·]

na[·]š[·]i[·]?a[·]š[·]i[·]s q[·]wa[·]?a[·]lo[·]k[·]i[·]s ha[·]ha[·]bi[·]ti

?a[·]w . . . ?ay, na[·]š[·]i[·]?e[·]š[·]i[·]s q[·]wa[·]?a[·]lo[·]k[·]i[·]s ha[·]ha[·]bi[·]ti . . .⁸¹

n[·]o[·]š[·]?i[·]?a[·]l ma[·]h[·]ti[·]?i. wa[·]lq[·]š[·]i[·]?a[·]la[·]te[·]?ic ma[·]tme[·]s, wa[·]?a[·]p[·]al[·]si[·]la[·] q[·]wa[·]ya[·]č[·]i[·]k[·]š[·]i[·]l. to[·]š[·]ka[·]si[·]li[·]k[·]ma ya[·]l[·]š[·]ato[·] la[·]š[·]i[·]?i. ti[·]lo[·]p[·]ma ya[·]l[·]š[·]ato[·]?i la[·]š[·]i[·]?i. n[·]o[·]š[·]?i[·]?a[·]la[·]te[·]?ic, wa[·]?a[·]p[·]al[·]si[·]la[·] q[·]wa[·]ya[·]č[·]i[·]k[·]š[·]i[·]l. mo[·]č[·]i[·]l[·]?a[·]q[·]le[·]?ic wi[·]k[·]hi[·]ni[·]?as. ki[·]p[·]š[·]i[·]?a[·]l[·]ma ?a[·]h[·]ma[·]h[·]ti[·]?i[·] n[·]o[·]a[·]q[·]š[·]i[·]?a[·]la[·]te[·]?ic ma[·]tme[·]s. ?a[·]la[·] ?i[·]na[·]xyo[·]?i ?o[·]k[·]ič[·] mo[·]č[·]mo[·]ha[·]q k[·]wa[·]ti[·]c to[·]h[·]ma[·]p[·]ti hi[·]syo[·]?a[·]l[·]la[·] ?a[·]h[·]ko[·] hi[·]na[·]p[·]al[·]?i p[·]o[·]q[·]lyo[·]?a[·]l p[·]o[·]q[·]li[·]tim. ?a[·]le[·]?i qo[·]q[·]wa[·]s so[·]?a[·]l č[·]ax[·]y[·]ak y[·]a[·]i[·]h[·]le[·]?i č[·]ax[·]y[·]ak. ya[·]c[·]š[·]i[·]?a[·]lqo[·] qo[·]?as hi[·]ni[·]?a[·]si[·]l[·]as ka[·]l[·]h[·]š[·]i[·]?a[·]lqo[·] č[·]ax[·]y[·]ak[·]i. ki[·]·k, wa[·]?a[·]lqo[·] la[·]li[·]h[·]pa[·]l[·]š[·]i[·]?a[·]lo[·]kqo[·] č[·]ax[·]y[·]akok[·]i. ti[·]lo[·]p[·]al[·] to[·]pa[·]ti[·]?i so[·]?i[·] č[·]ax[·]y[·]ak y[·]o[·]q[·]wa[·]?a[·]l ki[·]pa[·]?a[·]l to[·]š[·]ka[·]si[·]li[·]k[·]?i

Fires were started in the house and ten kettles this big²⁷¹ (were put on) to cook tea for the people to eat. Tea-cups were put before all the people. They were simply given to them. 'I am too lazy to collect them each time. You will just keep them. Those tea-cups have become yours', I said to the eighteen hundred, almost two thousand, people. There were two hundred short of two thousand people; they got that many tea-cups. Twenty boxes (of crackers) were distributed for one helping and one barrel of sugar was emptied in one helping of tea. Then I potlatched to ten score people, I distributed ten score blankets. I saw that the chiefs of the tribes were abashed, for they had never done that; I had put the chiefs of all the tribes below (me).

After one day I again performed as Thunder. The tribes looked on.

Praise the day.
He is my grandfather.
The day thundered.²⁸⁹

The Hochoktisath had a (song of) prayer to Thunder. I did not want to use it. They had been in the house two days. I fed the tribes and they would eat twenty boxes (of crackers). One barrel of sugar would be emptied at each tea drinking. The tribes came in on the third day. The Tsishaath came dancing in, bringing along this (song),

ho hooo We are just thus. e ...
ho ... hangaw hiyiya ... he
I shall be searching, seeking
The chiefs of tribes. We are just thus.
We are just thus. hangaw hiya he
I shall simply set my mouth in a grin at the big tribes. angaw
hiya ... ho hoy²⁹⁰

awhowa yiyaho howa yiyahoo
Look at me, the sort of wealth I have.
aw ... ay. Look at me, the sort of wealth I have.²⁹¹

The door of the house was closed. 'You are swallowed, O tribes', I had Turn-into-Wolf say. 'There at the door is Codfish-always-getting-on-it. There at the door is a devil-fish. You are closed in', (thus) I had Turn-into-wolf say. 'For four days you will not go out.'²⁹² This house has closed his mouth and swallowed you, O tribes.' There were two dressed up, dressed in bearskins and wearing spruce twigs and also shredded cedar bark around their heads; here at the back they were covered with down. The two men each had a long-pointed spear. People would start to go outside and the spears would appear. 'ki·k',²⁹³ they would go as their spears came together. The topati consisted of a devil-fish holding a spear and likewise the Codfish-always-getting-on-it with his mouth closed. The house was closed. The people would turn back; they were afraid of

hōsʔasʔaʔ mahl̥iʔi. hōʔacaʔiʔaʔqoʔ qoʔas toʔhʔiʔaʔqoʔ ʔoʔsaʔhāʔ
 čax̥jak kiʔk waʔaʔqoʔ. sačaqʔriʔaʔ qoʔas h̥isʔaʔhʔaʔ h̥iniʔas.
 waʔaʔpaʔsi qʷaʔyaʔčikʔiʔl̥, wikmaʔ ʔoh̥ yaʔiʔsqin̥ haʔok tiʔloʔp
 ʔačkʔin̥h̥iʔisʔi tiʔloʔp. yaʔ topaʔtiʔi ʔoh̥maʔ ʔeʔiʔh̥ča.
 kʷiʔniʔaʔnokʷitweʔin soʔah̥tiʔpaʔ maʔak hopksaqstoʔaʔ tiʔloʔpʔi
 ʔoʔkʷil̥ maʔakʔi. yaʔlačis̥iʔaʔ qʷaʔ čaʔak ʔoʔčis̥tqoʔ tiʔloʔpʔi. hiʔkʷal̥s̥iʔ
 qah̥siʔk čaʔpokʔi. ʔaniʔh̥st̥w̥iseʔičaʔ hiʔkʷal̥s̥iʔ h̥iniʔpaʔtik. ʔah̥ʔaʔ
 ʔoh̥okʷah̥ ʔiʔh̥čaʔ tiʔloʔp. ʔah̥ʔaʔ qʷaʔoʔk̥tokʷah̥ ʔonaʔk topaʔti yaʔ
 tiʔloʔpʔi, wawaʔaʔpaʔsi qʷaʔyaʔčikʔiʔl̥.

ʔah̥ʔaʔaʔsi noʔiʔaʔ noʔk,

hoʔwaʔeʔ y̥iʔyaʔeʔ y̥iʔyaʔeʔ.

hoʔwaʔeʔ y̥iʔyaʔeʔ y̥iʔyaʔeʔ.

hoʔwaʔeʔ y̥iʔyaʔaʔ hoʔwaʔeʔ y̥iʔyaʔeʔ.

hoʔwaʔyeʔ y̥iʔyaʔeʔ.

ho hoʔ hoʔ hoʔ hoʔ hoʔ

ʔapiʔsʔaʔʔaʔtoʔkqoʔs ʔacs̥aʔkoʔmʔaʔkqaʔsʔeʔ.

y̥iʔyaʔeʔ . . .

maʔmaʔmaʔlaʔpaʔksʔeʔ y̥iʔyaʔeʔ.

h̥aʔbiʔl̥miʔsoʔkqaʔsʔeʔ y̥iʔyaʔeʔ.

ʔoʔh̥aʔh̥iʔʔoʔks̥aʔʔim̥s̥ yaqč̥iʔq̥hoʔsiʔs qʷaʔeʔ y̥iʔyaʔeʔ.

h̥aʔbaʔeʔy̥iʔyaʔaʔl̥ hoʔ . . .⁸²

hoqoʔl̥ʔaʔ h̥inkiʔcimʔi qoʔačaqʔ l̥iʔčkinʔi hoqoʔma h̥ilaqʔ ʔoks̥piʔ
 ʔopk̥jakʔi. soʔ ʔak̥jakʔ ʔač̥iʔq ʔak̥jakʔi qʷisʔaʔqoʔ ʔah̥ʔaʔ h̥aʔkʷaʔʔiʔ.
 hiʔl̥ʔaʔ hoʔyaʔl̥ h̥inkiʔčaʔ ʔiʔqcaʔpaʔ hiʔl̥ʔaʔ hoʔyaʔl̥ h̥inkiʔčaʔ yoʔkom
 hiš̥cpaʔaʔ h̥aʔkʷaʔʔi soʔiʔ ʔak̥jakʔi ʔač̥iʔq. ciqsaʔpaʔsi qʷaʔyaʔčikʔiʔl̥,
 ʔoʔš̥maqaʔma hiʔ hoʔyaʔl̥iʔ h̥akom maʔtmeʔs ʔaniʔ wik̥ y̥oʔqʷaʔ qʷaʔ
 hoʔyaʔl̥ʔaʔqoʔ h̥aʔk̥h̥iʔh̥ ʔaniʔ soʔqʷaʔ ʔak̥jakʔ ʔač̥iʔq ʔaniʔ ʔoʔš̥maqaʔ
 hoʔyaʔl̥iʔ ʔak̥jakʔaʔqʔh̥okqa. toʔh̥okʷah̥ maʔtmeʔs hoʔyaʔl̥iʔ ʔaniʔ
 ʔoʔš̥maqaʔ. wik̥ y̥oʔqʷaʔ yaqoʔsi h̥akom hoʔyaʔl̥ʔaʔqoʔ,

maʔmaʔmaʔlaʔpaʔksʔeʔ y̥iʔyaʔeʔ . . .

h̥aʔbiʔl̥miʔsoʔkqaʔsʔeʔ y̥iʔyaʔeʔ . . .

hoʔh̥aʔh̥iʔʔoʔks̥aʔʔim̥s̥ yaqč̥iʔq̥hoʔsiʔs qʷaʔeʔ y̥iʔyaʔeʔ . . .

h̥aʔbaʔeʔy̥iʔyaʔaʔl̥ . . .

wah̥siʔaʔsi noʔkʔiʔ ʔaʔoʔaʔsi,

hoʔwaʔneʔ hiʔliʔ . . .

wiʔiʔwiʔkiʔiʔth̥aʔts

miʔiʔwiʔl̥ h̥ayiʔeʔt

ʔaniʔwiʔs h̥aʔbiʔwiʔl̥

kiʔkiʔh̥iʔqamaʔjaʔaʔneʔ . . .⁸³

the spears. 'Ki·k', they would go. The people were locked in the house, unable to go outside. I had Turn-into-wolf say, 'That is not the small devil-fish that we eat. That topati is the big (kind) that one hears about. It is said that his California whale was taken away by a devil-fish who fastened it to him and brought it within his tentacles just when he was about to spear it. There it was as though the devil-fish were an island on the water. The canoemen nearly died. It got close to them under the surface of the water and nearly got them. Mine is one of those big devil-fish. That is how my topati of the devil-fish was obtained', (thus) I had Turn-into-wolf say.

Then I took up a song,

howae yiyae yiyae
 howae yiyae yiyae
 howae yiyaa howae yiyae
 howaye yiyae
 ho ho ho ho ho ho.
 My potlatch handle is being carried along on the shoulder.
 yiyae ...
 Mine is flying about in the air, yiyae
 My wealth, yiyae
 It is looking for the one who is like it, yiyae
 Wealthy. ho ...²⁹²

There was a person inside masked with a head mask, with the Thunder mask; it had a beak on it. A girl was holding two knives and would do this.²⁹⁴ Faced-still was there, dancing with the head mask, and there was Yokom dancing on both sides of the girl who was holding the two knives. I had Turn-into-wolf speak and say, 'The dancing princess is terrible to behold, O tribes, for she is not doing as princesses (ordinarily do when they) dance; she is holding two knives and is fear-inspiring, with knives in her hands. I am afraid, O tribes, of the one dancing, for she is fear-inspiring. Princesses are not like that when they are dancing.'

Mine is flying about in the air ...
 My wealth. yiyae ...
 It is looking for the one who is, like it, ...
 Wealthy ...

I left the song and took up another,

howange hili ...
 By no one am I
 Equalled.
 I am indeed wealthy.
 kiki hikamayangange ...²⁹⁵

I jumped up to the pile of blanket bales. I shoved one over and let it fall. The Tsishaath and Hochoktlisath and Hopachasath were singing,

tox^wasi[?] ałsi hi·tokqas ʔiʔiʔiʔiʔiʔi· ʔapqari·h[?]i. ʔaq[?]ʔitsap[?]si
 ti·a·ʔata[?]pałsi. nono·k^wał ʔiʔiʔiʔiʔi·ath ho·ʔoq[?]ʔiʔiʔi·ath ho·pačas[?]ath,
 wi·ʔi·ʔi·ki·ʔi·t[?]h[?]a·ts
 mi·ʔi·ʔi·t[?]h[?]a·y[?]i·e·t
 ʔani·ʔi·s[?] hałbi·ʔi·t[?]
 ki·ki·hi·qama[?]ʔa·ʔa·ʔe·
 ho·ʔo·ʔo· . . . ⁸³

ʔa·ʔo·k^wał ʔi·miʔiʔiʔi,
 hwa[?]ʔa·ʔa· y[?]i·y[?]a·ʔe· ho·wa·ʔe·
 ho·ʔo·ʔo· y[?]i·y[?]a·ʔe· hi·li·ʔi·
 ʔayo·ʔo·ʔiʔa[?]ʔe·so·ks
 ʔa[?]ʔa·ʔa·całi·ʔi·m
 ʔani·ʔi·s[?] hałbi·ʔi·t[?]
 ki·ki·ʔi·qama[?]ʔa·ʔa·ʔe·
 ho·ʔo·ʔo· . . . ⁸⁴

ʔaq[?]ʔitsa[?]pałsi ʔapqimł mo·h[?]ta·ʔata[?]ʔsi ʔaq[?]a·ʔatap ʔapqimł ʔiʔiʔi.
 nono·k^wał ʔiʔiʔi·ath našok^wał nono·k.

ʔim[?]ha·ʔał ma·tma·s. sok^wi[?]ał ʔak[?]ʔak[?]i ʔi·qca·pat sok^wi[?]ał yo·kom
 ʔak[?]ʔak[?]i. ʔox[?]ʔi[?]ał ʔapqimł[?]i ʔox[?]ʔi[?]ał yo·kom ʔapqimł[?]i ʔox[?]ʔi[?]ał Douglas
 ʔa·ʔo· ʔapqimł. ʔałx[?]ʔi[?]ał ʔiʔiʔi[?]ał Douglas ʔo·ʔi·ʔi[?]ʔa[?]pał
 hi·t[?]i·t[?]q ʔame[?]i. ʔiʔi[?]ał ʔał ʔa·ʔo·kom ʔiʔiʔi[?]ał. ʔa·ʔo·wał ʔi·ʔi[?]ʔa·
 ʔayo·q ʔiʔiʔi[?]ał. ʔayočiq ni·s[?]ʔak ʔač[?]iłsi ma·tma·s hałbi·hok.
 ʔa·ʔp[?]i·č[?]i[?]ałsi ma·tma·s ʔo·ʔo·y[?]asi ʔał ʔiʔiʔi[?]ał ta·ta·y[?]ak[?]i hałbi·h.
 ʔim[?]ha·ʔał hałbi·hok[?]i ma·tma·s ʔanis ʔi·h[?]ał ha·cho·ta. ʔasi·ksi
 ʔa·ʔp[?]a·y[?]a ʔayo·qč[?]i[?]nor qo·ʔas. ʔo·ʔp[?]ał qo·xo·miš[?]ath[?]i hałbił ʔohok
 ʔimłi·co·la[?]ʔin ʔo·ʔp[?]ał na·na·ymox[?]ath[?]i hałbił ʔohok ʔimłi·k^wi[?]ʔi·min
 ʔo·ʔp[?]ał ʔa·ʔo· hałbił na·na·ymox[?]ath[?]i ʔohok ʔimłi·č[?]iłq[?]a·mił. q^wa·p[?]i
 ʔah[?]a· ʔo·p[?]i hałbił ʔo·čk ma·tma·s. wa·ʔak ʔi[?]ma[?]qsti k^wi[?]ʔi·min ʔani
 ʔo·pałqa hałbił ʔo·čk ma·tma·s.

nono·k^wi[?]ałsi č[?]ič[?]i[?]h[?]ink[?]ʔakokqas,
 he·ʔehe·w . . . hi·y[?]a·yowa·ʔe· he·ʔe·y he·ʔe·
 wa·wa·sč[?]i·t[?]i·t[?]i[?]imłi[?]a·ʔa·ʔa· he·ʔe·
 wa·wa·sč[?]i·t[?]i·t[?]i[?]imłi[?]a·ʔa·ʔa· he·w
 hi·y[?]a·yowa·ʔe· ha·ʔa·y ha·ʔa·y
 to[?]ma[?]q[?]ʔa·y[?]asč[?]i·t[?]i·t[?]i[?]imłi[?]a·ʔa·ʔa· . . .
 ʔok^wałč[?]a·y[?]asč[?]i·t[?]i·t[?]i[?]imłi[?]a·ʔa·ʔa· . . .
 ʔałakni·t[?] y[?]asč[?]i·t[?]i·t[?]i[?]imłi[?]a·ʔa·ʔa· . . .
 to[?]caqni·t[?] y[?]asč[?]i·t[?]i·t[?]i[?]imłi[?]a·ʔa·ʔa· . . .
 mač[?]asq[?]e y[?]asč[?]i·t[?]i·t[?]i[?]imłi[?]a·ʔa·ʔa· . . . ⁸⁵

By no one am I
 Equalled.
 I am indeed wealthy.
 kikihi kamayangange
 hongongo ...

And again sang the words,

hwanganga yiyange howange
 hongongo yiyange hilingi
 I have ten
 Potlatch handles.
 I am indeed wealthy.
 kikihi kamayangange
 hongongo ...

I pushed over four bales of blankets. The Tsishaath were singing, singing strongly.

The tribes were ashamed.³⁹⁶ Faced-still took a knife and Yokom took a knife. They slashed at the bales; Yokom slashed at one bale and Douglas at another. The blankets came apart. Douglas threw them to the post. Yokom also threw the blankets. Both together were throwing the ten score blankets.³⁹⁷ I potlatched ten pots to the chiefs of the tribes. I started potlatching the tribes, handing out two blankets to each of the senior chiefs. The chiefs of the tribes were abashed, for I was displaying wealth in a large way. I finished potlatching to the ten score people. The Kohomishath chief, whose name was Sholahin, looked on with admiration; the Nanaimo chief, whose name was Kwi yimin, looked on with admiration; another Nanaimo chief, whose name was Tsihlkamit, looked on with admiration. They were that far ahead of all the tribes in wealth. Kwi yimin believed that he was the wealthiest of all the tribes.

I started singing my spirit-communicating song,

heehew ... hiyayowange heangey heange
 What place did you mention? hee
 What place did you mention? hew
 hiyayowange hangay hangay
 I mentioned Dark-on-the-rocks ...
 I mentioned Thick-against-the-cliff ...
 I mentioned Stocked-with-two ...
 I mentioned Stocked-with-sand-fleas ...
 I mentioned Louse-on-head ...³⁹⁸

ʔo·šcokma haibitmisʔi ʔa·yirʔa·qʕat. ʔeʔi·hʔatma qasi· haibitmisʔi, wa·ʔaʕsi. čoša·ma ya·qʕilʔitq čoša·, wa·ʔaʕsi. lakʔo·ktokʔah ʔayi·yap. ʔo·simčəʕsi ʔanis :icna·kšilʔa·qʕ ʔanis ha·wilaʕhʔa·qʕ :icna·kšil. wa·ʔaʕ ciqšil siʕaqinim, ʕaqoqʕeʔic wawa· haibe·t ʔa·nima ʔeʔi·hʔat qasi· haibitmis. čoša·ma ʔa·ni ya·qʕilʔitq čoša·. náčəʕah ʔahni· haibitmisʔi ʕaqoqʕeʔic wawa·. ʔa·nima hiʔaʕaqʕ ʔa·nima ʔo·šcok ʔayi·yapmihsaʕatqo· haibitmis, wa·ʔaʕ siʕaqinim ciqšil. ʔo·šcokqa po:inwa ʔocok wi·kʔaqʕat weʔičoʔat ʔaʕhi·ʔaʕqo·. ʔocokqa hiʕ toʔaʕʔi maʕʔahsʔi yaʕaqʕinkʔitq tiʕhaqsti wiʔak pišso·qʕat. ʔoʔokʔinkat hi·s toʔaʕʔi ʔiš po:inwa ʔoʔokʔinkat haʔom. wiʕat haʔokʔat haʔom mo· ná·s. ʔah qʔaqʔačinkat pišso·qʕat ʔoyi ʔayi·pmihsaʕatqo· haibitmis ya·qʕilʔitq qo·ʔas to·hok wiko·ʔi haibitqʕi wiʕi·t našokʔat tiʕhaqsti. ʕickʔa·ʔaʕah so·tiʕ haibe·t. ʔa·nimeʔic našokʔat tiʕhaqsti ʔanis náčəʕ ʔah haibitmisʔi ʔa·yirʔa·qʕaʕatqo·. qʔa·čilʔaʕah so·tiʕ ʕickʔa·, wa·ʔaʕ ciqšil siʕaqinim haibitʔi siʕta·ʔaʕatʕi, ʔani :ihakco· ʔoiba·ʕinqʕqo· ná·csa qʔi·ciqnaʕatʔitq ʔa·ta čitasšitʔaʕatqo· qoxʔa·ʔaʕqo· ná·s kʔisa·ʔaʕqo· qʔa·yi·ʔatʔitq ʔa·ta haʕi·sʔat ʔo·simčəʕ ʔani ʔayi·yapʔa·qʕat haibitmis qʔa·qʔatʔakʔitq to·hok wiko·ʔi qo·ʔas. ʔah ʔo·no·ʔaʕah so·tiʕ ʕickʔa· haibe·t qʔinsatʕaqʕitq ya·yil haibitmisʔi ʔaya·ʕi ya·yil haibitmisʔi ya·qʕilʔaʕas ná·csa ma·tma·sqas ya·yil ʔaʕpiʕaʕʔi ta·wisin haibitmis ya·yil sočiqʔi ʕahiqs ʔaxaškok ya·yil ʕayoqomʔi maʕimʔi šo·kʔa·. ʔah qʔa·čilʔaʕah so·tiʕ ʕickʔa·. ʔa·nimeʔic našokʔat tiʕhaqsti haibe·t. ʔocaʔameʔic ʔah haibi·h ʔah qʔaʕa·wo·si haibit hišsa·coʔi, wa·ʔaʕ siʕaqinim našokʔi haibit.

ʔoyi ho·ʔak ʔa·nimtqa haibit yaqʕinʔitq kamataʕ ʔani ʔo·šcok haibitmis ʔayi·yapʕat. ʔahʔa·ʔa·nawa ciqšil hawi·ʔaʕ. našokʔa·niʕaʕ tiʕhaqsti. wi·yimtaʕ haʔok wi·yimtaʕ weʔič ʔo·simčəʕsi ʔanis haibitʔa·qʕ. ʕoʔiʕaʕqo·s haʔok koʔatʔaʕqo·. ʔahʔa·ʔaʕqo·s ya·čšitʔaʕ ʔocačil saye·ʔi hiʕhʔaʕqo·s haʕi·s. ʔahʔa·ʔaʕqo·s waʕšitʔaʕ to·pšitʔaʕqo· weʔičoʔaʕqo·s ʔa·tʕšitʔaʕqo·. ʔahʔa·ʔaʕqo·ʕa· ná·sšitʔaʕ ʔahʔa·ʔaʕqo·sʕa· haʔokšitʔaʕʕa· koʔatʔaʕqo· ʔahʔa·ʔaʕqo·sʕa· ya·čšitʔaʕ ʔocačitʔaʕʕa· saye·ʔi. ʔoʔo·taʕhəʕimtaʕ qʔiyi·s qo·ʔičil ʔo·no·ʕ ʔani ʔotʔo·mi·kok siʕa·sʔi nani·qso ʕoʕo·wizsakʔi. mo·qʔičhšilma haʕi·s ʔo·ʔotaʕhəʕaʕqo· qo·ʔas ha·wilaʕšitʔaʕqo· ʔeʔim wiʕyo·ʔaʕqo· ločna·kšil. mo·mo·čitkʔaʕš ya·čʕo·p haʕi·s. ʕayoʔiʕinʕ ča·čə·k haʕi·s mo·čitkʔaʕš wiʕ waʕšil ʔanis ʔahʔa· wiʕ haʔok mo·čit. ʕayočiyilʔaʕʕa· wi·napit maʕiʕi·ʔakʔi ʔahʔa·ʔaʕʕa· ya·čšitʕaʕ. mo·čitkʔaʕš ha·yo·piʕšikʔa·t ča·čə·k haʕi·s. mo·qʔičhšil qʔaqʔa· haʕi·s.

ʔahʔa·ʔaʕiʕaʕ ma·koʕʔaʕsi qo·t. ʕayo·:isoksi ʔiš sočiq·q. ʔahʔa·ʔaʕiʕaʕ čitə·paʕaʕtok. qʔiʕhʔaʕiʕ to·hšil ʔo·kʔilʔaʕsi

'It is difficult to get a lot of wealth. Wealth has big eyes', I said. 'He is wary of those he suspects',³⁰⁰ I said. 'Mine was obtained through hardship. I trained that I have a daughter come of age and that I be (still) a young man when it came about.'³⁰⁰ Tail-for-the-head spoke, 'You speak the truth, O chief, wealth certainly has big eyes. He really is wary of those he suspects. I have had that experience with wealth. You speak the truth. It is really hard, it is really difficult, if one wants to produce a lot of wealth', said Tail-for-the-head. 'Sleepiness is hard (to ward off); the thing that is difficult is to try not to fall asleep at night. The cold water and the sea, with which one's mind is angry, are difficult. One contends with the sea and sleepiness on the beach, and one contends with (lack of) food.'³⁰¹ One does not eat food for four days. This is the sort of thing one contends with; one is angry inside when one is trying to get wealth, which nerveless people, even though they may be chiefs, and those whose mind is not strong are afraid of. I admire you, O chief. You certainly have a strong heart, for you have experienced this, when trying to get a lot of wealth. I admire you for the quality', said Tail-for-the-head, the chief. 'One's relatives cry, looking on what one suffers when one is cold in freezing weather, when it is snowing, in the kind of weather in which one bathes and trains that one may acquire much wealth, which nerveless people are afraid to do. It is because of the kind of difficulty in it that I admire you, O chief, (the kind of difficulty in) that wealth there, the quantity of wealth which we tribes see there, the wealth of two thousand (dollars), the hundred boxes of biscuits, the ten barrels of sugar. That is the quality that I admire. You have put them here,³⁰² these chiefs, all the chiefs from everywhere,' said Tail-for-the-head, the powerful chief.

He knew that wealth was difficult to get, because he had been wealthy long before. He said thus much, then stopped speaking. My heart was strong. I never ate, I never slept. I trained that I might be wealthy. I would eat once in the morning. Then I would start off and go to the distant place where I was bathing. I would return home in the evening and go to sleep at nightfall. In the morning at daybreak I would eat and again go off to the distant (place). I was intending to be a whaler when I was growing up, because all the (fore)fathers of my grandfather were whalers. A person bathes for four years if he intends to be a whaler; he bathes for four years after he is grown up and before he marries. He goes off for four days at a time to walk about and to bathe. He goes to ten different rivers to bathe for four days. He is away four days; he does not return home and does not eat for that long. He stays in his house for ten days and then goes out again. Again he is away for four days and finishes bathing (in) ten rivers each time. He bathes in that way for four years.

Then I bought a slave. He cost three hundred (dollars). (Someone) caused him to run away. For that reason I was afraid; I was afraid to be a whaler.

?o?o-tahqo's to-hši?alasi ?anis hot?ataiqas. qahšilo-saasā, wa-?aloksi
hinaqsti, wišši?atoko-saasā pimbāl, wa-?alasi.

?ah?a-?alasi ?i-naxi-ya-paλ topa-takqas. hi-capiri?alasi. q'a-cha-λ
?ah?a- hine-?i?al ma-tma's. ?i-naxi-ya-paλsi kapkimyis
?i-naxi-ya-paλsi ?i-ča:om ?i-naxi-ya-paλsi ná-sayitim ?i-naxi-ya-paλsi
čičo-?ath. sokwi?apaλsi čilo-l ?i-ča:om. hīlōk'apsi maλa- ?ahko-
ziyatyaakat?i hīkswi-?al ?ah. ?ah ?oca-s?i qaca-s?i hīl'at čilo-l ?i-ča-
:om. so-?al ?ah ta:atmak?i ?oqwi-?ak hopaλ ta:atmak?i. qo-?as?al ?ah
haya-λ ?ah qo-?as. hīl'at hīššin ?ah qo-?as?i čō-čk q'a- hāyo. hīl'at
?o-kwi-nōl'at ta:atmak?i ?i-ča:om. k'icša-paλsi. hī-l'at ma-tma's
háčo?at'at ma-tma's ya-yit qoq'a-s. hopčaqsto?al ma-tma's (?ohok'in
ciqyak m m m wīkałatqo- na?a-?at wawa-wo-si).

ciqšī?al q'a-ya-čikšī-l, ná-csa-λhak ma-tme's, wa-?al, hī-l'at alokma
nani-qso ya:ati-k hinašpaλ. iapašī?al čō q'iqi- hīyi-l. čō-čki-
iapašīλ ma-tme's. ča-čawasčimaλ. iapašī?i ýo-q'a- čiša-?e-th
ho-pačas?e-th. iapašī?al ma-tma's. ía-ía-pašī?al ma-tma's čō-čkōwa
ía-ía-paλa ma-tma's čiša-?ath ho-pačas?ath. ?i-naxyaλ kapkimyis, ?ah
hīl'at we?i-qqim. ?ah hīl' ?i-ča:om hīta-s?al ?ah :akyak ?anaλ?is. ?ah
q'a-?al ýo-q'a- ná-sayitim hīl'at ýo-q'a- čičo-?ath hīšcaqčō- so- topa-ti-
?i. hīl'at ?ah ?alqiml čak'a-si. wīki-t hīni-p ma-tma's. ía-ía-paλaλ
ma-tma's ciqšī?alqo- q'a-ya-čikšī-l, čō-čki- iapašīλ čiša-?e-th
ho-pačas?e-th, wa-?alqo- q'a-ya-čikšī-l. ía-ía-paλaλ ma-tma's wīki-t
hīni-p ma-tma's. ?oqhma-, wa-?alqo- wīki-t hīni-p.

ciqšī?alλa- ?ah?a- q'a-ya-čikšī-l, wīki-ašte?ic hīni-p ma-tme's, wa-?al
q'a-ya-čikšī-l. čō hāwi-?alī wīk:alšī?alī wīki-me?ic, wa-?al
q'a-ya-čikšī-l. ?ah?a-?alasi siya-?al ciqšīλ. λakišī?alasi.
sokwiλčīpaλsi ta:atma ?i-ča:om sokwiλčīpaλsi čilo-l. ciqšī?alasi ma-tma's.
wīki-me?ic ma-tme's, wa-?alasi. čō na?a-tahšī?alī ?i-qhok?a-ghāλah
so-til. ?oh?alma hī-l ya:ati-s ?okwi-lšī?at. ?i-čimma hī-l. ?okla-ma
hī-l ?i-ča:om. ?okla-ma ?ahko- kapkimyis. ?o-štaqyoma ?ahko-
kapkimyis. ?ah hīl'at topkoč'at. ?owi-si-kałma ?ahko-. λopkšīλ
?ahko- ha-k'a-λ?i ?oyo?at náčo?at ?i-čim?i qo-?as. ?oyo?at náčo?at ya-
topkoč'at ?ah we?i-qqi čača-iaqλsol. hī-l mah-ti- ?oyo?at hī-l'eqi?i
hīsto?at λopkšīλ ha-k'a-λ?i ya- ?appi-qo?il'i. hī-l to?ok ?ah ?ani-čol
hīta-s'itq ?i-čim?i. sokwi?al :akyak?i. čiči?al ?ah hīsta-ia qaca-s?i.
hīssī?al ča-siλ hīsmis lo?at?i yaqtqi-l'itq. sokwiλ kapkimyis hīsmis?i
q'is?at k'wik'inkso ?ah?a- čī-sšīλ hīšimýo-p hīsmis?i. q'is?al kapkimyis
hw hw, wa-?al po-tqšī?al. ya-l qo?i-čīlok kapkimyis hīsmis?i
?ohłani-ya-paλ.

because someone was jealous of me. I said to myself, 'It seems after all that I might die, that my war-canoe might be rubbed (with bad medicine).'

Now, I prepared my topati. I got behind a screen. Thus it was when the tribes came in. I prepared Kapkimyis, I prepared Old-man-on-the-rocks, I prepared Daylight-in-the-sky, I prepared Cut-person. I made Old-man-on-the-rocks hold a war-club. I tied it here to the elbow, with his hand sticking through (the wrapping). The war-club was in Old-man-on-the-rocks' left hand. He was holding his staff here with a moon on top of the staff. There were ten men here. The people, ten like that, were all at this foot. They were along the length of Old-man-on-the-rocks' staff. I took away the screen. The tribes saw the people, the different people there. The tribes began to '*hopchakt!*'. That is our word for 'm m m' when one does not hear what is being said.³⁰³

Turn-into-wolf spoke, saying, 'Do you see, O tribes? there is his grandfather, by whom he was brought here. Now guess what they are. All of you guess, O tribes. I am alone against you. You guess too, Tsishaath and Hopachasath.'³⁰⁴ The tribes now guessed. The tribes started guessing; the Tsishaath and the Hopachasath were guessing along with everybody (else). Kapkimyis was dressed up with a tufted ornament here on him. There was Old-man-on-the-rocks and there was a little knife on this (box). Daylight-in-the-sky and Cut-person were like this, holding the topati at both ends. Here were two dorsal fins of whales. No one among the tribes got (the topati). The tribes guessed when Turn-into-wolf said, 'All of you guess, (including you) Tsishaath and Hopachasath.' The tribes guessed (but) no one got it. 'It is such and such a thing', they would say, but no one got it.

Then Turn-into-wolf spoke again and said, 'You have not got it, O tribes. So stop! say no more! you have not got it', said Turn-into-wolf. Then I myself spoke. I stood up. I took the staff from Old-man-on-the-rocks and I took his war-club. I spoke to the tribes. 'You have not got it, O tribes', I said. 'Well, listen and I will tell you. That is the one by whom I was created. That is an old man. He is called Old-man-on-the-rocks. He is called Kapkimyis. This Kapkimyis is a shaman. He is black in this part of him. This one was the first (person) to be created. This girl came to consciousness and saw the old man. She saw him there with his black marking here, with a tufted ornament on his head, and with markings about his eyes.'³⁰⁵ The girl woke up there in the rear of the house and from there saw him at the center of the rear platform.³⁰⁶ There was a board this wide, on which the old man was. He took the knife. He cut on the left side. He started to bleed and the blood flowed on the board that was under him. Kapkimyis took the blood. He did like this³⁰⁷ with his hands and swept the blood together. "Hw, hw," he said, breathing into it. Kapkimyis' blood turned into a man; he made him out of that.

ya·l meʔiɬqacʔis qoʔasʔi ya·qʷilʔitq po·tqʂilɬ kapkimiʔis. ʔa·cʂa·ɬ
 ʔah ha·kʷa·ɬʔi ʔokʷi·lʂilɬ ʔi·čimʔi liʔtaqsti. ya·l haʔo·yap qoqʷa·s
 ʔi·ča:om. ʔahʔa·ʔaɬ hitaqstoʔaɬ qoqʷa·sʔi liʔsɬpi·noʔaɬ. ʔa·cʂa·ɬ
 ha·kʷa·ɬʔi ʔa·sayilim ʔokla·ʔaɬ ʔah hitaqstoʔaɬ ʔi·čimʔi ʔi·ča:om.
 wa·ʔaɬ ʔo·kʷil ʔa·sayilim, liʔtaqstaɬma. ʔoya·qɬmaʔa·la wik ʔocačil
 qʷicamiɬseʔitq qatwa·tqo· ʔasna wikaɬ ʔocačil. čo·čkaɬ :apa·k haʔoʔi
 ʔahʔa·ʔaɬ ʔocačilʔaɬ qʷicačilʔaɬʔitq. ʔah hitaqstoʔaɬ ʔocaʔaʔaɬ ʔahko·
 liʔtaqsti·yapʔaɬ. ʔa·ʔo·kɬa· čičil sokʷilɬa· kapkimiʔis hismisʔi. hu
 hu, wa·ʔaɬa· po·tqʂilɬ. ya·l qoʔi·čilokɬa·. ʔokla·ʔaɬma ti·čsɬya·pi,
 wa·ʔaɬa· ʔo·kʷil ʔa·sayilim. hisiaqstoʔaɬ lohčitiʔi. ʔokla·ʔaɬma
 ti·čsɬya·pi, wa·ʔaɬ ʔi·ča:om. yaqʷinɬi· hil ʔah qʷa· ʔokla·ʔaɬokʷin
 ti·čča·sqim.

ʔopkʂiʔaɬ meʔiɬqacʔi ya·l ti·čačil. qoʔi·čilʔaɬ. ʔa·cʂa·ɬ ʔa·sayilim
 qʷe·ʔi·tq mamok ʔi·čimʔi ʔokʷi·l qoʔas. ʔohʔaɬ ʔa·sayilim ʔokla·no·
 ʔaɬ čičo·ʔaɬ. ʔah qʷaɬiɬtaqʂiʔaɬma ʔačknaʔi·čaɬ mitɬɬil ciqʔak čiša·ʔaɬ
 waw·čilʔaɬ. qoʔi·čil wasqʷi· ʔi·wačilaya. ʔo·qʷa·ʔaɬ ʔi·wačilaya
 ʔa·sayilim. ʔa·csi·čilʔaɬ hil čaʔak ʔokʷi·lʂilʔaɬa· ʔi·čimʔi.
 čačimɬiɬap čaʔak qʷa·ʔa·qɬokʔitq čaʔak ʔonilʔa·qɬok mi·a·t.
 hilma·ʔaɬok ʔapʔaqsoɬ lihouba. ča·maqačakɬok hilʔaɬok :aʔok čiša·.
 wawa·ʔaɬ ʔani ʔonilʔa·qɬqa mi·a·t ʔayint. wika·h kamaɬap
 qʷi·činaqʂilɬilo·si qatɬilɬweʔin. wiʔakʂiʔaɬ kapkimiʔis ni·sɬkʷaʔap.
 ʔah qʷisʔap ča·maqačakɬokʷilʔi wiki·yap čaʔakɬokʷilʔi. to·kʂilɬ
 :aʔokʷaɬilʔi yaqʷinɬi·č :aʔokʷaqɬaɬ čiša·. ʔohʔaɬ kapkimiʔis qʷisʔap
 yaqʷinɬi· wi·yap wiɬɬil yaqʷi· čaʔa·čot ʔokla·ʔaɬ. ʔah ʔana·qɬi·čaɬ koɬ
 hi·soɬsoɬʔaɬ čaʔak ʔokla·ʔaɬ čaʔa·čot :imɬna·k. wi·yap ʔaɬ wiɬɬil.
 hi·staqʂiʔaɬ hitaqʂiʔi :aʔok ya·qʷilʔitq kapkimiʔis hitaqstɔp. sokʷiʔaɬa·
 kapkimiʔis hi·shʔaɬ hitinqisʔi ʔahko·qo· maɬi· ʔosi·kaɬ čaʔak.
 časaɬaʔaɬ ya·aɬi· ʔokla·ʔaɬ kapkimiʔis yaqʷi· čaʔak wiɬčil·sʔaɬ.
 ʔohʔaɬok :imɬi· kapkimiʔis ʔo·no·ɬ ʔani ʔohqa· ʔosi·k čaʔakʔi kap·
 kimiʔis.

naʔa·taɬʔaɬ ma·tma·s. wik!aɬaɬ ma·tma·s. ʔahko· hisi·kaɬsi ʔi·qɬok
 ma·tma·s. čo· yoxɬpiʔaɬi ma·tme·s pisatokʔa·qɬaɬeʔic, wa·ʔaʔaɬsi
 qʷa·ya·čikʂi·l. topa·taɬma hi·l ma·tme·s, wa·ʔaɬ qʷa·ya·čikʂi·l.
 :i·:ichimʔaɬma hi·l. soʔaɬ ʔa·sayilim soʔaɬ čičo·ʔaɬ topa·tiʔi.
 hitɬwin čakʷa·si hil ʔah ʔaʔo· čakʷa·si ʔaɬqimɬ čakʷa·si. ʔanikilʔaɬʔa·
 ʔameʔi ʔeʔilʔaɬ. hilɬa· ʔaʔo·ɬa· ʔama ʔeʔilɬa·. ʔanikilʔisok ʔapqʷi·
 ʔameʔi. koɬswi·ʔaɬok hita·kɬi ʔoɬto·pʔi čo·paioʔi. qʷa· ʔo·qʷa· ʔah
 ʔocaqčoʔi koɬswi·ʔaɬ. ʔiɬswi·ʔaɬ čo·paioʔi. čo himɬiʔaɬi, wa·ʔaɬ
 čawa·k čiša·ʔaɬ. kaɬɬɬil tokʷaqimɬckʷi hita·kɬickʷi. ʔiɬčilɬ lohčiti
 maɬɬiʔaɬ ʔah. ʔah ʔocaʔaʔaɬat ʔa·ha·piqɬ. ʔa·ha·piqɬʔaʔaɬat sokʷilɬ

'There (before her eyes) that which Kapkimyis had breathed upon was a little boy, a person. The girl watched the old man make a mind. Old-man-on-the-rocks made ten people. Then the people were put into a covering. The girl, called Daylight-in-the-sky, saw the old man, Old-man-on-the-rocks, put (the mind) inside of him. He said to Daylight-in-the sky, "It is the mind. When he does not go where he wants to go, half of them are unwilling and he doesn't go there. (When) all ten are willing, then he goes where he (wants to) go."³⁰⁸ He put it in here and placed it here; he made it into a mind. Kapkimyis again cut (himself) and took the blood. "Hw hw", he said, breathing into it. There it again turned into a person. "It is called the life principle", he said to Daylight-in-the-sky. He put it in inside the head. "It is called the life principle", said Old-man-on-the-rocks. Because this thing of ours is like that, it is called life at the crown of the head.

'The boy awoke, came to life. He became a person. Daylight-in-the-sky saw how the old man worked in creating the person. It was Daylight-in-the-sky who named him Cut-person. That was the origin, but the word *Chichoath* was then slightly twisted and they started saying Tsishaath. (After) he turned into a man, he rapidly grew bigger. Daylight-in-the-sky was also growing bigger. They saw the old man make a river. He fixed up a river in the way that their river was to be; it was to be stocked with sockeye salmon. The mouth was to be at Red-rock-face. Its channel was at the lake at Tsisha. He said it would be stocked with many sockeye. I do not know what they were discussing, (but) they quarreled. Kapkimyis got angry and disordered it. He did this to the channel and destroyed the river. He threw dirt in the lake, and it is because of this that, as is said, there is a lake under the surface at Tsisha. It was Kapkimyis who did this, and therefore the (spring) called Water-on-a-cliff never dries up. The water comes out of a hole this big; it is called by the name of Water-on-a-cliff. It never dries up. It comes from the lake, which Kapkimyis put inside. Again Kapkimyis took and made an island on the beach, (saying) "Houses could be (built) here." He made a beachy island which is now called Kapkimyis and which is on the dry beach.³⁰⁹ Its name is Kapkimyis for the reason that Kapkimyis made it.' The tribes listened. They said nothing. I continued this way, informing the tribes.

'Get ready, O tribes, you are going to play', I had Turn-into-wolf say. 'There is a topati', said Turn-into-wolf. 'It is something for a girl's puberty potlatch. Daylight-in-the-sky and Cut-person hold the topati. In the middle is a whale's dorsal-fin and here another dorsal-fin, two dorsal fins (in all). The posts stuck up in the house are that thick. The posts have slender tops. The end of the cross-piece, the dorsal-fin holder, is pierced through. This end is likewise pierced through in the same way. The dorsal-fin holder has the points (of the posts) sticking through it.' 'Well, show it to them', said one Tsishaath. There was produced the back part of an old skin-float. One's head was put into it and it was tied here. Thus (blindfolded), one was brought up to (the Dorsal-fin holder) but facing away from it. While facing away from the Dorsal-fin holder, one was given the two dorsal-fins (on the cross-piece). Then, holding it, one

čə·pəloʔi čakʷa·siʔi ʔaλqiml. ʔahʔa·ʔaλ so·qhʔaλ mitxšil hilaqinopəλ
 λeʔilʔi. tiʔa·hisi·k saye·ʔi ʔahʔa· ʔana·qčik tiʔa·ʔak himtšilʔi.

cigšičaλ qʷa·ya·čikšiči, ʔah qʷa·ʔapʔa·qʷeʔic ma·tme·s
 prisatokʔa·qʷaλeʔic. čə λakišiʔaλi. λakišil maʔasʔi. λihčínλ
 tokʷaqimlckʷiʔi malšičaλa· malto·pʔi. maqawiʔaλ čaʔi·čičaλ.
 ʔahʔa·ʔaλ hiniʔaλat čakʷa·siʔi tora·ti. so·qhʔaλa· mitxšil čaʔi·ʔaλ
 maqo·tʔaλ. hilaqinop λeʔilʔi ʔaλpi·tʔi λameʔi. saya·ʔak tiʔa·
 λiqsa·patok qasi·. hitakʷisčə tokʷaqimlckʷiʔi. λaʔo·λa· hitačopiλ
 ma·tma·s. ʔiqsičaλa· maqo·λa·. ʔa·ha·piqh maqo·λ. hiniʔaλa·
 tora·tiʔi. so·qhʔaλa· mitxšil tora·tiʔi. hilaqinopəλ λameʔi.
 saya·ʔaλa· tiʔa·ʔak. λaʔo·λa· λakišil ma·tma·s. ʔahəya·paλa·
 maqawopəλa·. hiniʔaλa· tora·tiʔi. so·qhʔaλa· mitxšil. hilaqinop
 λameʔi. tiʔa·ʔaλokλa· sa·ya·saλokλa· tiʔa·. λakišil čikin ʔokle·ʔi
 ho·i·ʔaλ. ʔahəya·paλa· maqawopəλa·. so·qhʔaλa· mitxšil čikin.
 hilaqinopəλa· λameʔi. λahʔaλ λawa·ʔaλok qaqacčínksami·čičok
 hini·piλ. ʔa·nasa čawa·k qʷis takʷa· saya·ʔak ma·tma·s. ʔoʔo·ʔi·həyak
 λihswi·qo· kohswi·ʔi čə·pəloʔi ʔo·ʔi·həyo λisaλ yaqʷa·qʷi· λihswi·
 ʔak. ʔo·həpaλ sočə λisaλ λawa·ʔakʔi ʔani ʔaniya·qʷ λihswi·qo·
 čə·pəloʔi ʔahʔa·ʔaλ ʔo·həpaλ həyo λisaλ. wiki·ašt ma·tma·s.

ʔahʔa·ʔaλsi ʔi·qhšičaλ ma·tma·s, ʔasčihma ʔi·hto·p ma·tme·s, wa·ʔaλ-
 si. ʔo·no·λah ʔohok tora·tiʔi ʔanis ʔoktaqyo·čičok nani·qso. qʷa·ʔakweʔin
 ʔahʔa· λama ʔi·hto·p ʔah qʷe·ʔi·tq ʔah λameʔi. kohswi·ʔakweʔin nilop
 λihswi·ʔak ʔah ʔocaqčə·ʔi. qʷa· ʔo·qʷa· kʷisaqčə·ʔi ʔo·qʷa· kohswi·.
 ʔah ʔo·no·λah qʷa·ʔak tora·ti. λaλa·qokʷap ʔohma·hini·p ʔah tora·ti-
 ʔi. ʔa·csi·čič po·wica, wa·ʔaλsi ʔi·qhok ma·tma·s. čičsimsi takhtačič.
 wikačičišloλ no·čyo· λaskšič takʷi·čič torəλ. hinasiʔaλsi hičič ʔi·hto·p
 wi·napri. ničink qʷa· ʔi·hto·pʔi qʷa· wi·hakqo· ye·. ʔa·csa. ʔo·ʔi·-
 wi·čič ma·aqʷi. čə·čičišloʔaλ. ʔo·qʷa· hila·čičičaλ ʔahʔa· wi·-
 napričičičaλ qʷayačičičaλ ʔo·qʷa· qʷayačičičiʔitq ʔayeʔi ʔi·hto·p. hila·čiči
 mo·čiči·čičišt. neʔi·čičaλ wawe·ʔitq ʔi·hto·p cici·qyo ʔo·qʷok hakʷičak
 ʔokla·ʔakʔi xʷišiml. neʔi·čiči hista·tok nono·k ʔa·ʔa·stimxʷa ʔaλpi·lok
 ʔastimxʷak. neʔi·čiči čičihinkʷak ʔaλpi·l. ʔohʔaλ ma·aqʷiʔi nono·k.

ʔaλqšiči čiči·tʔi, wa·ʔaλ ʔonbi·qsakʔi λaλa·qokʷap ʔokla·ʔak čapogšič
 imtina·k. ʔana·λok kamatap hopaλʔi hi·sa·kʷisačičišlo·tʔitq
 ho·pkʷi·sačičišlo·t torəλʔi. kamatap ʔani hi·sa·kʷislo·t ni·wa·sʔi nistha
 yaqʷinλʔitq wa·ʔak itmaqsti ʔani ʔocahtakʷa·qʷ λi·hak ʔoyi wikaqo·
 ʔaiwa·ʔat wihi·ʔopaλ. neʔi·čičaλ ʔah nono·kqa ma·aqʷi. maλaλaʔapaλ
 nisthaqšičaλ. hila·tokšičaλ λaλa·qokʷap ʔokšičaλ nisthaqšičaλʔi
 hi·taλokšičaλ. cigšičaλ ʔi·hto·pʔi, ph·o·wa·. xičaqimʔo·λ hinʔato ʔa·ʔaλap
 tokʷaqari·hʔi. hinosaλa· ʔiqsičaλa· čiči·tqʷaλ ʔi·hto·pʔi. čimcačič

turned around and (tried to) slip it on the sticking-up points. The one who demonstrated it missed, went past it by a considerable distance; his (attempt) missed it so far.

Turn-into-wolf spoke, 'You will do like that, O tribes, you will now play it. Well, stand up!' One from among the various tribes stood up. He got into the float skin and they tied the string. He was blindfolded, so he could not see. Then he was given the dorsal-fins, the topati. As he held it and turned round, he could not see, being blindfolded. He (tried to) put it on top of the two poles sticking up. He missed it by a good deal. His eyes were uncovered. He came out of the float skin. Another one from among the tribes came out to the center of the room. He was blindfolded in the same way. He was blindfolded while facing the other way. He was given the topati. Holding it he turned round. He (tried to) put it on top of the posts. He also missed it by a good deal. Another one among the people stood up. He too was turned round and blindfolded. He was given the topati. He turned round while holding it. He (tried to) put it on top of the post. He missed also, by a very great deal. A Hoiath named Chicken got up. He also was turned round and was blindfolded. He turned round with it. He (tried to) put it on top of the posts. He was close, he lacked (but) three finger widths of getting it. He was the only one who did this, all the others of the different tribes (were) far off. The object was to get the (posts) through the holes in the dorsal-fin holder; the prize for the one who would get them through was ten blankets. The one who had got close got five blankets, for he would have got ten blankets only if he had pierced the dorsal-fin holder through. The tribes did not succeed.

Then I told the tribes, 'The whales were parent and child. I have that topati because my grandfather obtained power from them. They say that whales' (house) posts are like these posts. They say, their beams have holes through them and are stuck through at this end. The other end is likewise perforated through. For that reason my topati is like that. It was Makes-oily that obtained this topati. He saw it in a dream.' Thus I told the tribes. 'I¹¹ was pulled along out to sea. The mountains disappeared on the water, they became smooth; nothing (could be seen) but the sea. Then I arrived where the whales were staying. The whales were packed so close together that it was like dry (land) as far as one could see. The speared (whale) reached there. He remained face down on the water. There he remained on the water like the many (other) whales. He was there on the water for four days. He began to understand what the different whales were saying, "The whaling spear inside him is called For-famine." He heard two lullabies sung. He heard two spirit-communicating songs. It was the speared whale singing.

' "Open the outfit bag", said the father of Makes-oily, who was called Pierced-with-a-lance. Only he knew the moon, where it came up out of the sea each time. He knew that it always rises from our land, for which reason his mind told him that they should paddle in that direction if they were not brought back to dry land. (Makes-oily) heard that the speared whale was singing. He unfastened his medicine for (bringing to) land. Makes-oily pronounced an incantation, using his land medicine. The whale said, "phh-o". He gathered himself together and dived, pulling the floats down under. He came up and did the same thing again, screamed. He turned toward the right. Makes-oily seated

*mitxšil. kʷa·pi·ýahsiʔaλ λaλa·qokʷap. no·ʔiʔaλ no·k ʔo·cʔi· ʔi·hto·p-
ʔi no·k. hi·sli·yo·hiλah,⁸⁶ wa·ʔak no·k, čoci·t ʔanis hiłok hałinqot,
wawa·ʔak no·k :imł:imł. ya· qoʔactop qʷi·ʔaλanako·sčk činkʷa·nołok
qoʔactop, wawa· λaʔopłiʔi no·k čičihinkýakʔi. ʔo·ma·sasi ʔaλpi·ł
čičihinkýakʔi ʔiš ʔaλpi·ł ʔastimxýak. ʔah wawa·ʔaλsi ma·tma·s ʔi·q-
hok. naʔa·taħʔaλ ma·tma·s. λiλo·qłčā ʔi·hto·p cawin ʔohok :imłi·.
yo·yoxʷačičłok hamo·ł naλaqataakʔi ʔo·no·λ λac takʷa· λims hamo·łʔi.
ʔah wawa·ʔaλsi ʔi·qhok ma·tma·s.*

*ʔahʔa·ʔaλsi haʔoksapʷaλsiλa· ma·tma·s. ʔoʔi·ssaʔaλqo·s caqi·cqimł
λahiqs noʔpł haʔok. ʔahʔa·ʔaλ šo·kʷa· wikčínλ noʔqimł maλimł noʔpł
haʔok. ʔahʔa·ʔaλsi noʔošataħsiʔaλ. kaλhšičʔaλ λisał. souba·:e m
hoksa· ma·tme·s, wa·ʔaλsi. :ita·ko·seʔicas siýa·qqo·s qʷaʔhi·qokʷitaħ
wa·qo·s. ʔo·no·ʔimł hoksa· so·waqsa. laqšičʔaλ λisał hoksa·ʔaλ
ma·tma·s. ʔaλi·qšičʔaλmo·, wa·ʔaλqo· ma·tma·s. moyi·qšičʔaλmo·,
wa·ʔaλqo· ma·tma·s. sočičʔaλmo·, wa·ʔaλqo· ma·tma·s.
λaʔo·kʷaλmaλa· sočičʔaλ, wa·ʔaλqo· ma·tma·s. hinasiλ ʔaλpł ta·wisin
ʔiš mo·pł sočičʔaλ ʔačak ʔiš mo·čiq ʔeʔinhʔi ni·sýak. λaʔo·ksiλa·
haʔoksap ma·tma·s ʔoʔomčosi noʔpł ta·wisin qoʔas ʔiš ʔaλakʷałpł
sočičʔaλ. heʔi·ssaʔaλsi haʔomʔakqas ʔaʔaščok. ʔo·poʔaλ sočaqimł
maλimł šo·kʷa·. ʔahʔa·ʔaλsi ko·kna·ksapʷaλ ma·tma·s. ʔahʔa·
ʔanaħoksi čiča·ýak lo·:a. čiči·čičiʔaλ šo·kʷa· noʔčiq lo·:a čawa·k
qoʔas ʔiš lo·čsa·mi·h. čičk wiwi·kčínλ sočaqimłʔi maλimł šo·kʷa·.
ʔoʔi·sčič sočaqimł maλimł haʔok ma·tma·s. ʔoyi·ʔaλsi ko·k šo·kʷa·
ʔo·ʔaλayaλsi wa·łšičʔi·kqo· ma·tma·s.*

*noššičʔaλsi λisał. haʔo·sʔapsi ya·ihłeʔitq hałbił ma·tma·s ʔiš sočā.
haʔo·sʔapsi λaʔo·ʔi hałbił. ʔaλakʷałisʔapsi λaʔo·ʔi hałbił qała·tikʔi.
ʔaλa·łok λatibi·ʔokł masčimʔi. nošʔi·ʔaλoksi maħti· qʷačiqhʔaλsi noša·
ma·tma·s. hi·łsʔatoʔiłʔaλ iasčičʔi ti·to·p topa·ti ʔiš to·ška·siłi·k.
wałqšičʔaλateʔic ma·tme·s, wa·ʔaλsi qʷa·ya·čikšičʔi. sačaqłpiʔaλeʔic
mo·čiči·łʔa·qłeʔic wik hini·ʔas. kipa·ʔaλma ya·łsʔato to·ška·siłi·kʔi,
wa·ʔaλ qʷa·ya·čikšičʔi. kʷina·ʔaλateʔic ya·łsʔato ti·to·pʔi. wikma· ʔoh
ya·łsʔato ti·to·pʔi ya·i·sqin haʔok wikma· ʔoh. ʔohma· ʔi·hčā ti·to·p.
kʷi·niʔatokʷah ma·ʔak so·taħtiʔat. λa·i·kšičʔat ma·ʔakʔi ʔohʔaλat
ʔi·hʔi· ti·to·p. qʷaʔo·ktoʷah ʔahʔa· ʔona·k topa·ti ya·ł ti·to·pʔi,
wawa·ʔaλ ʔi·qhok qʷa·ya·čikšičʔi. naʔa·taħʔaλ ma·tma·s. ʔahʔa·y
ʔi·qhokʷaλmo· hałbe·ł. ya·čšičʔi ho·:i·ʔaqsoʔi hini·ʔaswiłas. kaλhsa·p
čaxýakok ti·to·pʔi. ki·k, wa· ciqšičʔi. hoʔacačičʔi to·hšičʔi lo·csmeʔi.
ʔačičsi λisał ʔaλa. ʔahʔa·ʔaλsi noššičʔaλ ma·tma·s. noššičʔaλsi
čiča·ʔaħ ho·pačasʔaħ qo·xo·mišʔaħ na·na·ymoxʔaħ qo·mo·oxšʔaħ
ni·ti·naʔaħ ho·:i·ʔaħ ho·čogłisʔaħ iokʷa·ʔaħ yo·toʔiłʔaħ λaʔo·kʷiʔaħ
mačla·th ʔah qʷaħa· ma·tma·s.*

himself on the thwarts. He started singing the whale's songs. "I shall make for Tsotsit, for that is my bathing place", said the words of the song. "There is a human being, I wonder why the human being has along with him a long twisted thing", said the other spirit-communicating song. I brought back two spirit-communicating songs and two lullabies.' This I told the tribes. The tribes listened. 'It was a Tsawin whale of the kind called Liver-inside. Its rib bones float on the water because they are fat, all marrow bones.' This I told the tribes.

Then I fed the tribes again. I regularly gave them twenty boxes (of biscuits) to eat at each meal. One barrel of sugar was emptied at each meal. Then I got ready to distribute property. Blankets were brought forth. 'You are to count, O tribes', I said. 'You might not believe me if I said how many I had. Therefore you yourselves are to count.'¹¹ The blankets were thrown down and the tribes counted them. 'It is now two score', they would say. 'It is now four score', they would say. 'It is now five score', they would say. 'It is now another five score', they would say. It reached two thousand four hundred potlatch gifts and four small kettles. Again I fed the tribes; the ones I fed were the one thousand and eight hundred people. I gave them all my food, the biscuits, to eat. There were five barrels of sugar left over. I then gave the tribes something to take along as lunch. I had a pan this big for a measure. The sugar was measured out, one pan to each man and woman. All five barrels of sugar were emptied. The tribes had consumed five barrels of sugar. I gave them sugar as lunch to be used on their way home.

I distributed blankets. I let the leading chief of each tribe consume fifteen I had the second chief consume ten. I had the others, the junior chiefs, consume eight (each). A commoner got two as 'pay for helping to paddle'. My house was closed and I was in it in the condition in which it was when I was distributing wealth. At the door was the devil-fish topati and Codfish-always-gets-on-it. I had had Turn-into-wolf say, 'You are swallowed up, O tribes. You will be confined in the house, for four days you will not go outside. There at the door is Codfish-always-gets-on-it. You will be held in by the devil-fish there at the door. That devil-fish at the door is not the kind we eat, that is not what it is. It is the large kind of devil-fish one hears about. My California whale was held fast and taken away while the spear was poised over it. The big devil-fish wound itself around the California whale. That is how that topati was obtained', Turn-into-wolf had explained. The tribes listened. 'Yes, yes, keep on telling, O chief!' A Hoiath woman started to go outside. The devil-fish's spear came forth. 'Ki·k', he said. The woman returned frightened. I gave her two blankets as a potlatch gift. Then I distributed property to the tribes. I distributed property to the Tsishaath, the Hopachasath, the Kohomishath, the Nanaimo, the Comox, the Nitinat, the Hoiath, the Hochoktisath, the Tokwaath, the Ucluelet, the Clayoquot, the Machhlaath—that many tribes.

čauwa·kałokwitał ɔoʔiçł wi·wi·ktaq. ɬaʔo·k ɬopi·çłɬiɬ sokwʔałsiɬa·
 qa·yo·kʷałł ʔi·hʔi·maʔas ɬayo·q qo·ʔas ʔiɬ soçʔi·q. ɬinałsiɬɬa·wbaqʔoʔas.
 ʔi·naɬi·çłsiɬa· ʔoʔi·ʔiłoksi ɬi·łcaqilʔi ʔi·hło·p topa·ti. ɬina·sʔał
 ił·çkinʔi ʔałqimł. maçinɬ qa·yo·kʷałł. kʷi·capoɬ iłcapilʔyakʔi.
 ɬa·csi·çʔi ał qa·yo·kʷałł ya·yil ʔi·hło·pʔi. ɬa·csi·çʔi ał ya·yil ił·çkinʔi
 ʔałqimł. ɬiɬsiʔał ʔi·hło·pʔi ʔi·caçʔi ał ʔi·hło·p. ɬisatɬiʔał ił·çkinʔi.
 ɬo w, wa·ʔał ił·çkinʔi. mo·pɬiɬiɬ ɬisatɬiɬ ił·çkinʔi mo·pɬi ɬiɬsiɬ
 ʔi·hło·pʔi. ɬawi·ɬ ɬiqkʷaçiɬ ił·çkinʔi. kałɬsiɬɬa· ɬaʔo· topa·ti.
 noçʔi·ʔał topa·tiʔi ʔoɬʔał ʔoʔoqʷacqʔi. minka·ʔał ɬi·ɬa ʔoʔoqʷacqʔi.
 no·ʔiʔałsi ʔał no·k,

ɬayʔi·ʔi· ɬyaʔaʔe·ne ...

ɬayʔi·naɬya·ʔa·

ɬayʔi·ʔi ya·ʔaɬe· ...

ya·ʔaɬa·ʔeksiɬi·

ɬiʔiɬi· ɬeʔi·ʔi·naɬya·ʔa·

ɬeʔi·ʔi·naɬya·ʔa· ɬayyi·ʔi·

ɬyaʔaɬe·ʔeksiɬi·ɬ

ɬayoqoʔo·mʔaʔeksiɬi·ɬ ...⁸⁷

ɬisatɬiʔał ɬi·ɬeʔi ɬayoqomł ɬi·ɬa mɬɬa·. ʔoɬʔał ʔoʔoqʷacqʔi ʔani·ç
 qʷa· ʔoʔoɬiɬačʷaʔa ɬayoqomł ɬi·ɬa ʔoʔoqʷacqʔi. ya·ʔałʔał qa·yo·kʷałł.
 ɬawi·ɬsiɬa·.

kałɬsiɬɬa· ɬaʔo· topa·ti. ɬinmi·xʔał mi·ɬtaçʔał ʔo·tiʔiɬał ʔo·całqa
 ʔiya·ł mi·ɬtaçʔi ya·ʔaɬsiɬałʔiɬq. no·ʔiɬsi qa·yo·kʷałł,

yaɬa· yaɬi· yaɬa· yaɬi· yaɬa· yaɬa·

yo·wi·çʔi ałsi·ʔiɬ yaʔa·łcoçʔi a·yil

soso·tałʔałi·ɬis yaɬa· yaɬi·

maɬa·tiçłxo·ks ʔiya·łokwɬqa·yis

yaɬe· yaɬa· ... yaɬa· yaɬi·

ɬisca·kʷaʔapɬi·ʔiɬ ił·a·kʷaʔapɬi·ʔiɬ

ɬaɬi·łmi·sokqa·yis yaɬe· yaɬa· ...

yo·wi·çʔi ałsi·ʔiɬ yaʔa·łcoçʔi a·yil.⁸⁸

kałɬsiɬɬoksiɬa· topa·ti. ɬaɬiɬomʔałoksi. ɬi·łcaqiloksi małi·ʔałqas.
 ɬaki·łoksi ɬaɬiɬom ɬi·kmi·sinłoksi ʔo·ʔaɬłnokoksi. ʔoca·sʔałok
 ɬapałakłi qaca·sʔi çimca·sʔałok tałałma. qʷayoʔał ʔałʔa· ɬaçoʔał
 sa·ya·çapɬis yaqwi·yil·ç sa·ya·çapɬis ɬistoʔał noçʔi·ʔi. no·ʔiʔałsi no·k,

to·tya·ʔaʔaksi·ʔiɬ ɬaɬiɬo·ʔaksi·ʔi·ɬ (bis)

ɬya·ɬa·ɬima·ʔa· ɬayaqokwʔi·si ɬaɬiɬo·ʔaksi·ɬ

qʷaya·ʔa·ɬa·to·ko·kʷi·s ɬaɬiɬo·mʔaksi·ʔi·ɬ

to·tya·ʔaksi·ɬ ...⁸⁹

I spent one winter in which I did nothing. Summer came again and then I took the Kyuquot, which is a big tribe of fifteen score people. They responded to the invitation. I got ready and my whale topati was brought to the rear of the house. Two thunderbirds were on a platform. The Kyuquot entered. The screen was removed. The Kyuquot beheld the whale there. They saw the two thunder birds there. The whale blew and lifted up. The Thunderbird stirred. 'Ho ww', said the Thunderbird. (When) the Thunderbird stirred four times, the whale blew four times. The Thunderbird undid himself (of his regalia). Another topati appeared. It was a mountain, it was Bladders-on-top.³¹³ There were quartz-beings all around it. I took up this song,

hayii There on the rocks are ...
 Quartz beings.
 hayii There on the rocks,
 I have there on the rocks ...
 hiingi Quartz beings.
 Quartz beings hayyii
 I have there on the rocks.
 I have ten on the rocks ...³¹³

The quartz beings started to move, turning about. It was Bladders-on-top that they were all around. The Kyuquot looked on. I finished.

Another topati appeared. It was a feather dance imitating a supernatural mallard duck, for the feather that was at his forehead belongs to the supernatural mallard duck. I started singing for the Kyuquot,

yanga yangi yanga yangi yanga yanga
 Now I fill with surprise, it compels attention.
 Be ready to catch me. yanga yangi
 What was my feather has turned into a bird.
 yange yanga ... yanga yangi
 I have scattered it everywhere, I have thrown it all about,
 My wealth. yange yanga ...
 Now I fill with surprise, it compels attention.³¹⁴

Another topati of mine appeared. It was my Wealth-on-the-rocks. It was at the rear of my house. My Wealth-on-the-rocks stood in the house and raised his hands at intervals, holding something in them. He had a small storage basket at his left side and a staff at his right. The first High-on-the-beach³¹⁵ saw a thing like that, saw it on the mountain. I took up a song,

Mine is thundering on the rocks. Mine is Wealth-on-the-rocks.
 It is really the one that is my Wealth-on-the-rocks.
 The way mine is sounding, it is my Wealth-on-the-rocks.
 Mine is thundering ...³¹⁶

wa·ʔaʎsi qa·ýo·kʷath. ʎaʔo·ksiʎa· ciqšič, qa·ýo·kʷe·th, wa·ʔaʎsi, wi·kiñakoheʔic ña·csa. wiki·tma hisimyiʔ ʔah toko·k hi·no·saʔa·t. ʔah hisimyiʔlokʷahʔa·ta toko·k ʔaʎqiml ha·cho·taʎqo·s. ñopqimlʔaʎ haʔomi·p toko·kʔi ʔo·ýip ti·to·p haʔomi·p toko·kʔi. iñiʔaʎ ʔah qʷis toko·kʔi ʔo·kʷil ti·to·pʔi. ña·poʎ ʎaʔoqomlʔi toko·k. ʔah qʷa·ʔakaʎ topa·tiʔi ʔe·ʔi·ktaqʷak ha·cho·taʎqo·s. ʔah ʔo·kʷileʔic wi·kiñakoʎ qa·ýo·kʷe·th. ʔokta·ʔakaʎ ʔahko· ñitopʔi ha·siahsañoʔ. ʔokta·ʔakaʎ ñañapaʎat ya· ʎaʔo·ʔi ñitop kicsa·atitimʔi. ʔokta·ʔakaʎ ya· qa·latkʷap ya· kicokʷilimʔi.

ciqšičʔaʎ ʔahʔa· qa·ýo·kʷathʔi ʔi·čim haʎil ʔokta· mayataʔaq kama·iaʔʔi ci·qci·qa yaqokʔitq qa·ýo·kʷath ciq·ta. ʔahñe· na·wa·ʔe·k, wa·ʔaʎat·si, naʔa·taʎʔaʎma hi·t qa·ýo·kʷathʔi. ʔo·šhitiñma maʔas naʔa·taʎʔaʎateʔic ʔahñi· wawe·ʔitqak na·we·ʔi·k. ʔo·špaʎaʎaʎ yaq·s qa·ýo·kʷath. hiñharsapa·haʎʔa·ta hiñatšičʔaʎqo·s ʔaqʔo·as yaq·s qa·ýo·kʷath ʔo·no·ʎ ʔanis čawi·c no·k to·topati. ʔoʔa·ti·ýamaʎʔa·ta no·k ma·tma·s hiñatšičʔaʎqo·s. soʔa·qčka·as haʎil hi·s ʔahko· ʔapwinqisʔi. ʔopaʎaʎaʎ ʔahñi· wawe·ʔitqak ʔanik ʔaya·k topa·ti ʔanik ʔaya·k no·k. ʔa·na·ʎe·ʔic haʎil. wikýo·maʎ qʷayoʔaʎ ʔah ʔocpa·noʔaʎqo·s ʔaqʔo·as hiñaq·ʎilceʔi. paʔakaʎqas naʔa·taʎ ʔahñi· wawe·ʔitqak qʷa·ñaʎko·čipaʎqas so·til to·topataʎʔitqak no·kno·kokʔitqak. ʔa·na·ʎe·ʔic haʎilʔaʎ ha·wiñsaqʎaʔa·ta wiki·tok topa·ti no·k. ʔah ʔopaʎaʎaʎ ʔahko· ʔo·špa·ta, qa·ýo·kʷath ʔohʔaʎ wawa·ʔaʎ mayataʔaq ʔa·a·tiqal.

ʎaʔo·ksiʎa· no·ʔiʎ no·k. pačičiʎsi hayohtak ʎiʎickok. čawa·k haʎil ʔoyi·si hayohtak ʎiʎickok. ʎaʔo·ʎa· haʎil pačičiʎsiʎa· hayohtakaʎʎa·. pačičiʎsiʎa· ʎaʔo· haʎil hayohtakaʎʎa·. mo·si·hʔi·psi haʎil qa·ýo·kʷath haʎayohitakokʷapsi. ʎahʔaʎ ʔo·špaʎičʔaʎ qa·ýo·kʷath ʔanič wikýo· qʷa·ʔapaʎok haʎi·h ʔohʔat ma·tma·s. ʔo·piča·as haʎil na·we·ʔi·k, wa·ʔaʎ qa·ýo·kʷath hi·šil ma·tma·s, wa·ʔaʎ qa·ýo·kʷath. haʔoksaʔaʎsiʎa· ʔaʎi·qoksi ʎaʎiqs paʔaškok. ñošʔi·ʔaʎoksiʎa· maʎi· qʷa·ʔapokqas. ciqsa·paʎsi qʷa·ya·čikšič·t, watqšičʔaʎateʔic qa·ýo·kʷe·th. ñaššičʔaʎi ñošʔi·ʔaʎma maʎi·ʔi, wa·ʔapaʎsi ciqšič qʷa·ya·čikšič·t. to·ška·siʎi·kma ya· iasī·ʔi. ti·to·ma ya·tsʔatoʔil iasī·ʔi. mo·čiči·ʔa·qʎeʔic wik hiñi·ʔas. wika·h so·til iñičiʎ ʔahko· pačsa·komʔakqas, wawa·ʔaʎsi qa·ýo·kʷath. ʔahʔa·ʔaʎsi ñoššičʔaʎ haʎayogomýisokʷapsi ta·na· hayohtak hiñataʔokt haʎil qa·ýo·kʷath. sočaqimlʔaʎok ʎatibi·ʔokt ya·qʷilqas ʎa·tibi·ʔiʎ. ʔoʔi·sʔapsi ʔaʎakʷatpūl sočič·q ʔoʔiñiñýaʎoksi.

hiñataʔassīʎa· hiškʷi·ʔath kʷisqʔiñšičʔaʎitq. ñopčiqčal ʔaqʔo·as hayosta ʔiš sočā. haʎayogomýisʔapsiʎa· ta·na· hayohtak pačak ʎiʎickok čawa·k haʎil. pačičiʎsiʎa· ʎaʔo· haʎil hayohtakʎa· ʎiʎickok. ʔahʔa· qʷaʎa·ʔaksi pačak. hawi·ʔaʎsi. watšičʔaʎ hiškʷi·ʔath.

(Thus) I told the Kyuquot. Again I spoke, saying, 'O Kyuquot, it is nothing that you are watching. There is nothing moving about here in the house, (no) sea lions coming up to the surface. I always had two sea lions moving about in the house when I was displaying wealth. One of the sea lions got fish as food (and one) got devil-fish as food. It was thrown and the sea lion did this to the devil-fish. The other sea lion would bite it in the air. My topati was like that, a marvelous thing when I was displaying wealth. In this you are looking on at nothing, O Kyuquot.'¹⁷ This beam of mine is called Bright-along-it. My other beam is called Looked-at-from-all-sides. My other house beam is Younger-brother-in-the-air.'

Then the old Kyuquot chief called Air-worms-at-the-side, one who knew how to speak and the spokesman of the Kyuquot, said, 'There they are, Naweik.' He said to me, 'The Kyuquot are listening. They are a sensible people, they are listening to what you, Naweik, are saying. I, a Kyuquot, look on admiringly. I, a Kyuquot, always make people unable to use anything when I come to a feast, because all the songs and topatis belong to me alone. I make the tribes run out of songs when I come. It turns out that you are the chief in the center of this beach. I admire what you say, because you have many topatis and many songs. You are truly a chief. I have never seen the like of this when coming this way to the down-coast district in response to an invitation. I indeed listen intently to what you say of the kind of songs and topatis of yours which I am witnessing. You are really a chief, though there are some chiefs who have no topati or songs. I admire this.'¹⁸ (Thus) said Air-worms-on-the-side, the Kyuquot, in thanking (me).

Again I took up a song. I potlatched ten sacks of flour. I gave ten sacks of flour to one chief. There was another chief and I potlatched ten to him also. I potlatched ten sacks to another chief. (And) I potlatched ten sacks to (still) another chief. I gave presents to four chiefs of the Kyuquot, I caused each of them to have ten sacks. Now the Kyuquot were impressed, for their chiefs had never been treated in that way by any of the tribes. 'It turns out that Naweik is superior among all the tribes as a chief', said the Kyuquot. I had two score boxes of biscuits. My door closed as it always does. I had Turn-into-wolf speak and say, 'You are swallowed up, O Kyuquot. See! the house has closed up. There at the door is Codfish-gets-on-it. There at the door is a devil-fish. For four days you will not go outside. I do not throw this potlatch handle to you.' (Thus) I said to the Kyuquot. Then I distributed wealth, caused the ten chiefs of the Kyuquot to have ten dollars as payment to the invited. Those who came in as accompanying paddlers had five dollars as payment to the paddlers. I let them consume eight hundred (dollars). I (still) had (something) left over in the house.

Again, I called out invitations among the Hesquiat the next year. Fifteen came in one canoe to the feast. I let them have ten dollars apiece and (I gave) a potlatch gift of ten sacks of flour to each chief. I also potlatched ten sacks of flour to another chief. Thus many were my potlatch gifts. I finished. The Hesquiat went home.

ʔahʔaʔaʔalsi kʷisqʷiʔhʔiʔaʔ ʔoʔkʷaʔnaʔʔaʔ. ʔiʔhʔaʔalsi ʔoʔkʷaʔna.
maʔkʔiʔaʔalsi haʔom ʔaya.

hiʔapaʔasiʔ. ʔowiʔamitah iʔiʔiʔat hiʔna. hiʔiʔaʔ ʔoʔkaʔ qoʔas.
ʔoʔiʔiʔ ʔoyaʔt. kiʔk, waʔ hiʔneʔi iʔiʔiʔiʔaʔmaʔiʔaʔkqas. yaʔt hiʔna
matritarpi. naʔcʔaʔʔhak qʷaʔ. ʔiʔaʔeʔtʔ hoʔpaʔasʔeʔtʔ matstiʔtma
hiʔneʔi ʔahʔoʔaʔiʔaʔmaʔiʔi.

ʔahʔaʔaʔ ʔoʔiʔhʔiʔaʔ ʔiʔiʔaʔʔiʔaʔ. hineʔiʔapaʔ qoʔas hoʔpaʔasʔaʔtʔ
ʔiʔaʔaʔtʔ iʔaʔtʔeʔis ʔoʔkaʔ. ʔoʔ ʔimʔiʔaʔi maʔtmeʔs. ʔisatokʔaʔqʔaʔeʔic
iʔiʔiʔaʔqʔaʔaʔ soʔtʔiʔ ʔahʔkoʔ ʔacsʔaʔkomʔaʔkqas. hiʔsnoʔpaʔ ʔacsʔaʔkomʔi.
loʔcʔaʔmeʔh ʔoʔqʷaʔaʔiʔ ʔakiʔiʔaʔ. noʔiʔaʔalsi noʔk. iʔiʔiʔaʔalsi
ʔacsʔaʔkomʔaʔkqas. iʔiʔiʔaʔʔiʔaʔ. loʔcʔaʔmiʔh. ʔisatʔiʔaʔ qoʔas
ʔaʔaʔksmaʔaqiʔiʔaʔ loʔcʔaʔmiʔh ʔaʔaʔksmaʔaqiʔiʔaʔ. hiʔʔaʔqʔiʔaʔ
qoʔas. qʷaʔhʔaʔaʔ ʔahʔaʔ. ʔoʔiʔiʔaʔ qʷaʔaʔiʔk. tʔeʔiʔaʔaʔ
iʔaʔiʔaʔkqas iʔaʔaʔ hiʔiʔkaʔpaʔaʔ yaʔqʔiʔiʔq hiʔiʔkaʔpaʔaʔ Aleck.

40. CAPTAIN BILL'S MARRIAGE

ʔiʔas yaʔcʔaʔaʔiʔ ʔoʔaʔiʔaʔ yoxʷaʔyʔaʔ tʔoʔhoʔiʔaʔtʔ tʔaʔmiʔqʔakʔiʔ iʔaʔa.
ʔoklaʔmʔiʔa qeʔas. ʔahʔaʔaʔ ʔaʔoʔkʔaʔ. ʔiʔas. ʔahʔaʔaʔ ʔopaʔaʔ
ʔaʔas qʷaʔ. qʷeʔiʔiʔq qoʔas iʔiʔpiʔyas ʔiʔasʔakʔiʔ. hoʔacaʔaʔpatok.
ʔaʔoʔkʔaʔ. ʔiʔas. hoʔacaʔiʔaʔʔaʔ. loʔhaʔaʔiʔ, waʔaʔaʔ.

loʔhʔokʷiʔaʔ ʔoʔkaʔ qʷaʔtʔeʔiʔq qoʔas qʷaʔtʔeʔiʔq loʔcʔaʔmiʔh
qʷaʔtʔeʔiʔq iʔaʔtʔeʔis. ʔoʔksnaʔaʔiʔaʔ ʔopaʔti. hoʔaʔ ʔoʔiʔiʔaʔ hoʔaʔ
ʔopaʔtiʔi. iʔiʔkʔinʔaʔʔaʔ. ʔaʔoʔ. ʔopaʔti ʔokʷiʔnʔ hiʔiʔiʔk. ʔiʔhʔoʔp
ʔaʔoʔiʔaʔ. ʔopaʔti. qaʔʔiʔiʔaʔ ʔopaʔti. ʔahʔaʔaʔ ʔoʔksnaʔaʔiʔaʔ
yaʔwiʔqin. moʔaʔok. ʔiʔnʔ hiʔtacsʔiʔaʔqʔ. wiʔkiʔt hiʔtacsʔiʔ ʔaʔnasa
iʔimʔiʔaʔ ʔoʔiʔiʔ ʔiʔisimʔ. ʔaʔoʔ. ʔopaʔti. ʔeʔiʔaʔ ʔiʔnʔsʔiʔ ʔaʔpiʔt
qʷaʔaʔahʔaʔ. ʔiʔsʔpoʔis hiʔiʔaʔ ʔiʔstoʔpʔi ʔokʷiʔaʔ ʔaʔasʔi ʔaʔpiʔt. hiʔnoʔaʔ
qoʔas hiʔnoʔaʔ wiʔsaʔaʔpʔiʔt sokʷiʔaʔ ʔiʔstoʔpʔi. waʔaʔ yaʔqʷaʔiʔq
ʔopaʔti ʔoʔkʷiʔt ʔani hiʔnasiʔaʔqʔ ʔapqʔiʔi ʔaʔasʔi soʔhoʔqʔiʔk ʔiʔstoʔp
hiʔnasiʔaʔ ʔapqʔiʔi. sokʷiʔaʔ qoʔasʔi wiʔsaʔaʔpʔiʔt ʔiʔiʔaʔ ʔiʔstoʔpʔi.
ʔeʔimʔqʔaʔ ʔiʔaʔiʔaʔaʔiʔaʔ ʔopaʔtiʔi. hiʔniʔpaʔ qoʔasʔi ʔopaʔtiʔi.

ʔaʔoʔ. ʔaʔ. qicʔyoʔoʔhʔin loʔok hiʔtacsʔiʔaʔqʔ. qʷaʔaʔap ʔahʔaʔ. ʔiʔtʔnʔkʔiʔt
loʔok. waʔaʔ ʔiʔqʔok yoxʷaʔyʔaʔ yaʔqʷaʔiʔq ʔopaʔtiʔi ʔani ʔoʔiʔiʔaʔ
hiʔnaʔiʔiʔi loʔkoʔh ʔoklaʔaʔ loʔkaʔyʔiʔimʔa. ʔoʔaʔiʔaʔ hiʔniʔp
hiʔniʔyoʔaʔpiʔa ʔoʔpaʔt iʔoʔqʔiʔiʔa. ʔahʔaʔaʔ ʔaʔiʔaʔ sokʷiʔaʔ
ʔaʔkʷaʔaʔi hiʔniʔpʔiʔaʔ. ʔoʔaʔokʷiʔn loʔhʔim ʔisaʔ caʔiʔc ʔiʔhʔayo ʔah
qʷaʔaʔa. ʔoʔtʔyaʔpaʔ qʷiʔiʔkʷisʔiʔiʔq. hokʔiʔiʔaʔ tʔoʔ ʔaʔaʔiʔ hiʔ
ʔoʔyak ʔonʔit ʔaʔoʔ. ʔaʔak ʔoʔyak hiʔkoʔas saʔoʔp.

The next year I gave another Wolf Ritual. I gave a big Wolf Ritual. I bought up a lot of food.

[I find I have skipped (something): First a quartz being was thrown into my house. All the people were in the house. It was in summer. 'Ki·k', said the quartz being as it came flying into my house. There I let it light on the floor. 'Did you see how the quartz being flew down through the (smoke-hole) into this house, O Tsishaath and Hopachasath?'²¹⁹]

The next winter I gave another feast. I had the Hopachasath and Tsishaath, children and all, enter my house. 'Now, get ready, O tribes. I shall throw this potlatch handle of mine to you and you will get busy. The potlatch handles are husband and wife. Women, you stand up too!' I took up a song. I threw my potlatch handle. I also threw (one) to the women. The men started in scrambling for a potlatch gift and the women started in scrambling for a gift. The people were in an uproar. While they were like that, wolves rushed in. My oldest child was bitten away along with his wife and Aleck.

40. CAPTAIN BILL'S MARRIAGE²²⁰

Walk-down-at-intervals²²¹ acted as wooer; he went to Yohwaytsa of the Burnt-front sept (to ask for) his oldest daughter. Her name was Keas. Then he wooed again. He put up his wooing topati, which stood erect on the beach and looked like a man with feathers on both sides of his head. It was returned to him. He wooed again. They came back again and said, '(Come and) get the girl now!'²²²

All the men, women, and children began the ceremony of getting the girl. They performed a topati. The topati represented the moon. Another topati was Thunder along with lightning serpents. Still another was a whale. There were three topatis.²²³ Then they performed for us, who had performed first. They had four fires (torches) which one tried to get through.²²⁴ None got through except Mentioned-by-name and Braided-hair. There was another topati. Two sticks were set up like this²²⁵ on the ground with a rope in between fastened to the two poles sticking up from the ground. A man, Kills-them-before-they-come-out, got out of a canoe and took hold of the rope. The owner of the topati told him to try to reach the top of the poles by climbing the rope hand over hand. Kills-them-before-they-come-out took hold and pulled on the rope. As soon as he started lifting himself, the topati broke. He succeeded.²²⁶

Another was a painted (device) made of boards which one tried to get through. The boards did like this, came together edgewise at intervals. Yohwaytsa, the owner of the topati, said that it represented the sky cod-fish, who is said to be called Sky-cod. Attacking-from-overhead and Distending-nostrils made it. Thus they finished (the tests) and obtained the girl. Our marriage payment consisted of thirty blankets. (Later the father) brought the dowry gift. He enumerated dam-traps on the river for coho and also funnel-traps for dog-salmon and tyee salmon.

41. FRANK WILLIAMS' WOLF RITUAL EXPERIENCE

λo·kʷa·naλ na·we·ʔi·k. to·pʂiλ ʋaʂiʔaλat ǵa·na·λa λi·ʔiyiʔi.
 ǵohi·ʂiλ ʔinkʔi·. poromyipiλ. ho ho ho ho ho :ini·λma :ini·λma,
 wawa·tyaλ. to·hokʷaλsi ʔa·naqhqathʔap ǵa·na·λa ʔa·csaqh ʔani wik.
 ʔinkʷaʔapʔatλa· ʔinkʔi·. ʔiqsilaλa· po·yi·ʔiλ ǵa·na·λeʔi. ǵohi·ʂiλλa·
 ʔinkʔi·. sokʷiʔaλatsi ʔa·ʋis hi·ʂiʔatinoʔat iasʔi·ʔi. ʔhe·ʔiʔateʔic,
 wa·ʔaλatsi ʔohʔat hinʔi·tʔinʔi·ʔi. ʔo·ʔi·ʔiʂaʔaλatsi hopʔiʂiλ ʔopa·lʔaʔat
 yaʔa·qpaʔi·cs sokʷiλin. ʔa·csa·λni qʷa·qʷa·ʔapʔiλ ʔaʔa·naʔo·ʂiλʔaλ
 ʔohʂiʔi.

ǵo, wa·ʔaλ ǵawa·k qo·ʔas, ʔa·ʂokʂiʔiʂ yaqkʷa·ʔo·si. ʔaλa·λ qo·ʔas
 ʔa·ʂokʂiλ miʔxʷa· hiʔqh maʂi·lʔi. ʔokʷa·ʔma, wa·ʔaλqo· ʔoʔokʷiʔaλqo·
 yaʔa·qʂiʔqas hopʔiʂiλ ʔi·ʋaqi·ʂiʔaλqon. ʔoʔokʷiʔaλatsiλa·. :iʔa·qi·ʂiʔaλ
 ʔo·csa·mi·h ʔoʔomʔiqsakqin ʔoʔo·yokʂiʔaλ ʔhe·ʔiλinqin. hini·ʔasʔaʔatni
 hopʔa·qʂiʂikaʔat hita·qʂiʂatni. ʔayaʂinʔkaλ qoqo·ʔiʔiʂtaqimʔi.
 hohʂiʔaλ ǵawa·k waλ ʔayaʂaλaλ hohʂiλ. ǵa·waʔimʔaλni, sokʷiʔisakʷo·
 ʔomʔe·, wa·ʔaλqo· ʔo·ʂ. ʔo·qʷa·ʔaλqo·s, sokʷiʔisakʷo· ʔoʔbe·, wa·.
 ʔahʔa·ʔaλ hohʂiʔaλqo·λa· ǵa·na·λaʔimʔiqathʔi. naʔa·ʔaλni ʂi·ʔaqeʔi
 waʔyo·. kʷiʂaʂiʔaλqonλa· hinaʔi·ʔasʔi ma·maʔi hiʔhʔaλqonλa·
 so·kʷiλawi·qʂ ʔoʔomʔiqsakqin ʔoʔoʔiʂsakqin. ho·hho·haλ
 qʷayaʂi·kʔimʔi·. ʔi·ʂi·yaʔatqon ʔoʔoʂoqʷaλqo· ki·kʔak po·xpo·xʷa
 ʔo·ʂ.

waʔa·ʔaλatni wa·ʔaλatni wikqon ʔi·qʂok qʷa·ʔaʂohiʔqin ʔo·kʷiʔ
 λaλo·ʔi iʔa·tʔeʔis. weʔiʂoʔaλni. koʔi·ʂiλ ʔopksa·ʔaλatsi ʔa·ʋis.
 ʔocaʔaʔaλat hiʔi·ʔq hiʂimʔi ya·qpa·ʔqas ʔhe·ʔiλin. ʔoyoʔaʔaλsi
 ǵa·na·λaqʔi·ʔiʔaʔimʔi kʷa·ʔi·coʔaλatsi kʷa·ʔiʔinʔaʔatλa·. ʔo·qʷa·ʔaλ
 yaʔa·qpaʔqas. hitacsoʔiʔaλni iʔa·kλ. ʔaʂoʔaʔaλatni ʂi·ʔaqeʔi.
 hi·ʔa·qʂinʔni hiye·ʔisqin. hohʂohʂʔaλ ʔoʔoʔaʂsk ǵa·na·λaqʔi·ʔiʔaʔimʔi·
 mo·ʔiʂoʔiʂni.

waʔiʔaλni hopʔa·qʂikaʔatni ʔopqimʔiʂinoʔat maʔi·hi· hiʂimʔiʔaʔat.
 to·ʔmiso·hʔaʔat. mo·ʂi·ʔaʔatni. :atoʔiʂʔaʔa·niʔinʔa·ʔa. wawe·ʔiʂim
 λaλo· iʔa·tʔeʔis ǵaʔoʔiʂsaʔat iʔa·qokʷiʔa·qʂaʔatʔaʔat. mo·ʂi·ʔiʂiʔaλʔiʔq
 ʔoyi hiʔkʷaʔi·hʂiʔaλatni qoqʷa·sʔi. ʔaλaqʂiʔaλatsi sokʷiʔat ʔo·qʷa·ʔaλat
 yaʔaʂhʔa·ʔiʔimʔiqas sokʷiʔat. ʔayaʂinʔkaq qo·ʔas ʔiʔa·kqathimʔiʔaλ
 ǵa·na·λaʔimʔi·. waʔa·ʔatni maʂinoʔat hi·ʂiʔa·niʔqin ʔa·ʔhe·ʔiʔat.
 ʔoʔoʂoqʷaʔatni ki·kʔak ma·ʂinʔi mamaqat kʷa·ʔkʷaʂyo. ʔocaʔaʔatni
 hi·ʔaʔiʔi hiʂimʔiʔaʔat. kaʔaqa qoqʷa·sʔi ʔi·qʂok qʷaʔo·kʔiʔaʔatqin
 hini·ʔat.

ʔa·ʔiʂiλ hi·yi·ʔaʔatni ki·ka·ʔaλni ha·ʔokʂi·ʔi ʔa·neʔiʔq ʔaʔhi·.
 koʔi·ʂiλλa· haʔoksaʔaλatni ʔani·ssaʔaλat haʔomaʂi. noma·kaʔat
 kʷiʂto·ʔiʂ. mo·ʂi·yiʔiʔaʔatni hi·ʔi wa·λ ʔo·ʂi·ʔaʂiʔaλ.

41. FRANK WILLIAMS' WOLF RITUAL EXPERIENCE²²⁷

Naweik (Tom) was giving a Wolf Ritual. In the evening the feasters were attacked by wolves. The fire went out. They started rushing about in the house. 'Ho ho ho ho, it's dogs, it's dogs', people were saying. I was scared, thinking they were real wolves, then (I) noticed that they were not. The fire was started again. Again the wolves did the same thing, rushed into the house. The fire went out again. I was taken by my father and placed at the door. 'You are bitten away',²²⁸ I was told by the ones who were coming into the house at intervals. I was hidden right there in the house along with those whom they pretended to take along with me. We watched what they were doing, with just our heads sticking out (from the coverings).

'Well', said one man, 'look and see who is missing'. Two people went about in the house searching. 'So and so is missing', they would say and they would mention the ones who, with me, were hidden in the house, and we would laugh among ourselves. I too was mentioned. The women, our mothers, began to cry because we had been bitten away. We were taken outside and taken along under cover into the woods. There were many of the bony-nosed band²²⁹ together. One howled, and then many howled together. Some of us would yell out, one at a time, 'Come get me, mother!' I too called, 'Come get me, father!' The pretended wolves kept howling. We heard concerted Tsika singing in the house. We kept going to different places back of the houses and calling for our mothers and fathers to take us. The wolves kept howling. People were shooting at us and some were whistling with small whistles.

We were taken home (after) being told not to tell the other children what we had seen. We went to sleep. In the morning I was awakened by my father. He took me to a place where my bitten-away partners were assembled. I saw the pretended wolves, who put (hemlock) twigs about my head and about my middle. (They did this to) my companions also. We came out of the woods in a row. The ones who were singing Tsika songs caught sight of us. Each of us went into the bush right where he was. The pretended wolves howled from time to time. We came out into the open four times.

We returned home under cover and were all put into one house. Each of us had his face blackened. They treated us in this way for four days. They gave us deer meat to eat.²³⁰ 'You are to say to other children (that you were) fed raw meat and (you are) to make them believe it.' On the fourth day we were pursued by the people. I was seized by two people and my companions were also seized. A great many people together pretended to fight the wolves. We were taken home and brought into the house from which we had been bitten away. Whistles had been put into our mouths; we came in tied and all covered over with branches. We were grouped at the rear of the room. The people were noisily telling how they had got us.

Night came and we were simply kept in the house there; we kept whistling, taking turns at it all night. In the morning they fed us, they gave us only dried fish. We were forbidden to eat anything else. We were kept in the house for

koʔi·čil hi na·čilni hi·na·no·x ʔayistałni. hoʔacačilni. čočoqsʔičim,
waʔałatni. ie· ie·, wawaʔapałni ya·ka·hsi·lʔapał. na·csa·łatni
na·twa·yasʔi. ʔo·yahasma ʔo·ši·ma naʔaʔat ʔa·čsililʔi, waʔałatni
naʔaʔat. mo·pitsapałni, ie·, wawaʔapał. hoʔacačilnił·
qʷałqʷacačqin. hačatakałła· qoqʷa·s ʔiš lo·csa·mi·h našilłasʔatni
qʷi·yipo·sin. čawa·kał qoʔas ciqšil, ʔo·yima, waʔał, haʔom ʔa·čsililʔi.
na·ʔoʔa·qłeʔico· laħʔoyi laħʔoyi. laħʔa·qłma si·ačil. hayaʔa·kałsi
wa·qho·si wa·wiki·pqin haʔom. hawi·x ci·qci·qa qoʔasʔi ya·te·ʔičin
na·yis kałħšil siqi·čil siqačil. haʔokšil ha·čato·. hawi·x hałba·qa.
ciqšilʔałła· qoʔas čawa·k, ʔo·yima ya·ri·sʔałqin ʔa·čsililʔi, waʔałatni.
walʔaga.

ḥopqʔiɕhʔaʎni na·wabaḥi hoʔacto·p. hinasɪʎ kʷisqʔiɕhɪʎ ʎi·ʔiʔaʎʎa·
 ya:atqin ʎo·kʷa·naɓat. hoḥɪʎ qʷayaɕi·k naʔa·ʔat hauba·qaʎqin ʔoyi.
 haʔhaʔ, wa·ʔaʎ ɕawa·k qo·ʔas ʎakiɪɪh. ʔaqaḥa hista·tok ɓaɓi·qhʔaḥas.
 ciqɪʔaʎ ɕawa·k qo·ʔas, i:i:i·imleʔic, wa·ʔaʎat. wika·h, wa·ʔaʎ, qʷa·ma·
 qʷayaɕi·kqo· hoḥɪʎ. i:iaqʎeʔic, wa·ʔaʎatʎa· wi·kɕinaqɪʎ
 hauba·qi·ɕiʎʎa· ʔe·ʔimɕtɪpsat hauba·qi·ɕiʎʎa· hoḥɪʔaʎʎa· qʷayaɕi·k.
 naʔa·ʔaʎhaso·, wa·ʔaʎʎa· ʔiqh, ʔani ho·hɪʎ qʷayaɕi·k. ʔi·y hoɕe·k
 ʔa·na·keʔic naʔa·ʔat. ḥoqkʷaʔap ya:i·sḥinḥiʔitq haʔok. ḥiʎkʷaqɪʎ.
 ɕoɕoɕo. wa·ʔaʎ qo·ʔas ɕawa·k, naʔa·taḥɪʔiɕ naʔa·ohʔi·hʔa·qʎma
 naʔa·ʔakqin. naʔa·taḥɪʎ hɕataak. hoḥɪʎʎa· qʷayaɕi·k. naʔa·ʔaʎah,
 wa·ʔaʎ, hini·ɓɪʎʎah we·ʔi·itq. ciqɪʎ ɕawa·k qo·ʔas, i:iaqʎma ʔanamaḥ
 naʔa· wa·yi· ɕo naʔa·taḥɪʔiɕʎa· hoḥɪʎʎa· qʷayaɕi·k.
 hini·ɓɪʔaʎah wa·yi· iaqoqʎah. ɕo naʔa·taḥɪʔiɕaʎiɕ wawa·yi·.
 hawi·ʔaɓaʎi to·tmiso·hʔi ʎahʔoyi ʔaḥi·ʔi ʔah. hawi·ʎ ci·qci·qa.

four days, then the imitative dances took place. My father told me, 'You will dance a swan dance.' In the same way my companions were told by their fathers what each of them would dance. In the evening they had me practice doing the swan dance. Ten of us boys together learned it. The men told us, 'You will do the imitative dances tomorrow.' We did the imitative dances the next day. They had us take turns going to the center of the floor, each of us doing so four times. They had us do so every evening for four days. Sometimes they had me go about in the village together with my companions. 'Well, you are through', the people told us. 'You will go out fishing tomorrow morning, (so) be up early.'

In the morning we set out and went up river, many together in a canoe. We returned. 'Bend down in the vessel!'³³⁰ we were told. They had us say, 'E...e...', and they had us appear out of the vessel at intervals. Those who were sitting about on the ground saw us. We heard them say of us, 'Those who went fishing seem to have caught something, they are bringing something back in their vessel.' They had us say 'E...' four times. We returned again to the place where we had gone from time to time. All the men and women were there again, (this time) in order to see what we had caught. One person said, 'The ones who went out fishing caught fish. You will eat with them immediately, immediately. It will be cooked right now.' I did not know what he meant by what he said, because we had not got any fish. The man finished speaking and there appeared some rice; they put it on to cook and cooked it. Everybody ate. They finished eating. Another man said of us, 'The ones who went out fishing caught what we are eating.' Everybody went home.

All of us who had been bitten away were left in the house. Our fathers remained with us in the house. They started instructing us as to what we were not to eat, (things which) were tabooed for one year, and that we were not to stop keeping our faces (painted) black. 'If you do not have charcoal on your faces, your grandparents will be speared in the belly', our fathers told us. 'You are now finished with your Wolf Ritual (initiation). Go and play.' I was happy that I could play except for putting the black on my face.

We waited a year for the Wolf Ritual Return.³³¹ The next year came and again a feast was given by the giver of the Wolf Ritual. Wolves were heard to howl while we were feasting. 'Ha! ha!' one person said, 'what is that sounding? is it my ears (that are making the sound)?' Another spoke, saying, 'You have earrings.' 'I haven't', he said, 'it was like a wolf howling.' 'You are lying', (the other) returned. They dropped the subject and commenced feasting again. No sooner had they resumed their eating than the wolves howled again. 'Do you hear now that wolves are howling?' said the same one again. 'Well, you rascal, you were actually right.' They upset everything they were eating. (Everybody) got excited. 'Now! now! now! now!' said another man, 'listen! some one of us who understands (the wolves) will listen.' Everybody listened. The wolves howled again. 'I understand', (someone) said, 'I caught what they said.' Someone (else) said, 'He's a liar, only I understand what they said.' 'Well, (everybody) listen again!' The wolves howled again. 'I caught what they said, I am not lying.' 'Well, listen to what they are saying now.' 'Stop having black-painted faces tonight', (they said). They stopped speaking.

hišimyo·patni qʷaṇa·qin tomiso·λ. ?i·naxi·yapʷat. ?o·ši·ṇakši·aḷni
 ha·?o·cōpi·l ṇopči·lši·aḷniḷa· ?o·ši·ṇak. ?ahʷa·?aḷ hawi·?aḷʷitq
 ṇopči·l hišimyo·paḷatni ha·cato·?aḷni. ha·, wawa·, he· he·, mo·pitišil
 wa·. cō·, wa·?aḷatni, hawi·?aḷqin wikaawiḷʷa·qḷaḷeʷico· tomi·s,
 wa·?aḷatni. haʷokšiḷʷa·qḷaḷeʷico· ya·qʷiṭiʷitqso· wik haʷok qʷiqʷištōp.
 hawi·?aḷeʷico· λo·kʷa·na, wa·?aḷatni. hawi·?aḷni.

42. A FIGHT FOR A DRIFT WHALE

?ohʷaḷiweʷin iāṇanakšiḷ hi·taloksoʷis ha·wilaḷ. ?o·simčʷaḷ ho·ṇi·
 qahakʷi ma·?ak. ṇācōʷaḷʷaḷ ho·ṇi· wik ?okʷi nistṇeʷi ya·l toṇaḷʷokʷi.
 hina·čʷiʷaḷ načimbasʷatḷi hišinḷkaḷ ma·kḷi·?atḷi. ṇācōʷaḷʷaḷ yō·qʷa·
 čʷiṣa·?atḷi ho·ṇi·?i. hina·čʷiʷaḷ čʷiṣa·?atḷi ?o·cha· ho·ṇi·?i. miḷšʷiʷaḷ
 sokʷiḷ ho·ṇi· čʷiṣa·?atḷi ma·kḷi·?atḷi. maḷšʷiʷaḷ :aḷyo·?i čō·čkaḷ maḷšʷiḷ.
 ?o·cōʷokʷapʷaḷ yō·qʷa· čʷiṣa·?atḷi ?o·cōʷokʷapʷaḷ hiḷokʷitq maʷas čʷiṣa·
 yō·qʷa·?aḷ ?o·cōʷokʷapʷaḷ hiḷokʷitq maʷas ma·kḷi·. ṇiḷkʷaqšʷiʷaḷ.

sokʷiʷaḷ wiʷakʷi ma·kḷi·?atḷi :aḷyo·?i iṭi·:in. čihṭaʷapʷaḷ :aḷyo·?i.
 yō·qʷa·?aḷ čʷiṣa·?atḷi wiʷak sokʷiʷaḷ :aḷyo·?i čihṭaʷapʷaḷ yō·qʷa·
 čʷiṣa·?atḷi. hoʷa·sḷa· maḷšʷiḷ ma·kḷi·?atḷi. hoʷa·sḷa· maḷšʷiḷ čʷiṣa·?atḷi.
 λi·haḷkaḷ ?o·cōʷokʷapʷaḷ nistṇa·kʷi ma·kḷi· yō·qʷa·?aḷ ?o·cōʷokʷapʷaḷ
 nistṇa·kʷi čʷiṣa·. maḷsma·aqʷaḷ. λa·?o·k čihṭaʷap iṭi·:in wiʷakʷi
 ma·kḷi·?atḷi. yō·qʷa· λa·?o·k čʷiṣa·?atḷi. mo·pitišʷiweʷin čihṭaʷap
 :aḷyo· hi·šcōbat. wiʷakšʷiʷaḷweʷin ma·kḷi·?atḷi. ?ohʷaḷweʷin
 našokšʷiʷaḷ čʷiṣa·?atḷi. iaciʷaḷ ma·kḷi·?atḷi. λoṭsiatʷiweʷin ?o·kʷiḷ
 čʷiṣa·?atḷi ma·kḷi·?atḷi.

43. REVENGE ON THE SEA LIONS AND SEA OTTERS

?ona·kitweʷin iāṇa. kʷi·saḥimṭweʷin ?oh ya·pʷinat ?oʷoʷi·h toko·k
 ?oʷoʷi·h kʷaḷʷaḷ ?oʷoʷi·h ko·kohṭiṣa. čawa·kok ha·wilaḷ. ?i·čaqšʷiʷaḷ
 wiwišʷaqstoʷaḷ haṭi·s ?o·simčʷaḷ toko·k ?o·simčʷaḷ kʷaḷʷaḷ. cō· iapaṭaqstoʷaḷ
 wa·?aḷok tiṇaqsti ?ani ?ohi·yapʷa·qḷaḷ iāṇa·kʷi. qʷisʷapʷaḷ qʷa·miḷʷitq
 ?ani ?oʷoʷi·h iṭi toko·k kʷaḷʷaḷ ko·kohṭiṣa.

hinčʷištōḷšʷiʷaḷ ha·wilaḷʷi ?o·cʷi· ha·wilaḷ ya·pʷinat. hinačʷištma·?aḷaḷ
 kʷisqʷičʷiḷʷi·kqo·. qʷa·čʷiḷ tapʷiḷ ya·na·kšʷiḷ. našok takok teʷiḷ.
 hi·naḥapšʷiḷšʷiʷaḷaṭa·h sa·čʷi·yok. hi·yiqḥapʷat ti·čayapʷa·qḷat.
 wikṭṭṭa· ti·čāčʷiḷ qahšʷiḷ ha·wilaḷʷi. ḥana·kḥʷaḷ tokʷjak. qahšʷiḷok
 iāṇa·kiṭʷi čawa·kok yaqʷinḷʷitq ?i·h ya·?aḷat tiṇaqsti. iapaṭaqstoʷaḷ
 ya·pʷinat ?ani takpa·to ?ani wikṭaqšʷiḷok ?oʷoʷi·h yaḡa·i·ḥiṭiṣokʷiʷitq
 iāṇimṭ. wa·?aḷok tiṇaqsti ?ani čičṭṭo·?a·qḷap wiḷi·tsapʷa·qḷaḷ toko·k
 kʷaḷʷaḷ.

All of us who had painted our faces black were brought together. They had us put on our regalia. We did our imitative dances for one day, taking turns in going to the center of the room. When the day was over, we were brought together along with everybody. 'Ha he he', they said four times. 'Now!' they said to us, 'when we are through, you will remove the charcoal from your faces. You will start eating the various things you have not been eating. You are finished with your Wolf Ritual.' We had finished.

42. A FIGHT FOR A DRIFT WHALE³³²

Pronouncing-a-spell-out-at-sea had a child, a boy. (When he grew up), he trained for drift whale, for dead California whale.³³³ Once he caught sight of a drift whale not on land but out there on the sea. The Nachimwasath and the Maktliath put out to sea together. The Tsishaath also saw the drift whale. They put out to sea to go after it. The Tsishaath and the Maktliath took hold of the drift whale at the same time. They both tied it with cedar-limb lines. The Tsishaath were taking it to their tribal land, Tsisha, and (the others) were taking it to their place, Maktli. They struggled for it.

The Maktliath warrior Sound-of-dropping took the line (of the Tsishaath). He cut it apart. A Tsishaath warrior likewise took the line (of the Maktliath) and cut it. The Maktliath tied on again. Again the Tsishaath tied on. They paddled along (respectively) to Tsisha and to Maktli. They were contesting in towing. Again Sound-of-dropping, the fearless Maktliath, cut it apart. Again the Tsishaath cut it. Each side cut the rope four times. Then the Maktliath weakened. The Tsishaath proved to be stronger. The Maktliath let go. The Tsishaath and the Maktliath were friendly toward each other.³³⁴

43. REVENGE ON THE SEA LIONS AND SEA OTTERS³³⁵

(Yapinat) had a son. Yapinat was a hunter of sea lion, sea otter, and fur seal. His one (child) was a boy. (Yapinat) grew old and lazy to bathe and to train for sea lion and sea otter. Well, he thought it over within himself and his mind told him to have his son be (the hunter). He had him do as he (himself) had done in hunting sea lion and sea otter and fur seal.

Yapinat's boy was about to go out on the water. He was to be on the water (hunting) the next year. Then he got sick. All at once he was gravely sick. They did everything they could, but he kept getting (worse). They did everything, trying to cure him. The boy did not get well and died. Yapinat's one child had died (just) when he had acquired all the sea lion lore, and Yapinat was therefore very sore of heart. He felt that he had been left behind in a sad plight, because his son had never hunted the things he was to hunt. His mind told him to make a revenge sacrifice³³⁶ (by) exterminating the sea lions and sea otters.

?ona·kə qahšilok ianimit čočilok kʷaʎaq. sokʷiʔaʎ čočilokʔi qʷiyiʔitq qahšilok ha·wilaʎok. ?okʷičahsip talʔičop. ?o·šʔi·laʎ ya·pʔinat wiki·tsa:as ?o·no·ʎ ?ani ?oʔoʔi·hwiʎasokʔitq ianā·kilʔi. hina·čʔaʎ ya·pʔinat koʔaʎ ?i·hʔi· ha·yʔi. ?oña·hšilok čihā·hini·p histi·p hitačileʔi. hitačileʔaʎ ?ocačʔaʎ tokoubaʔa ?ayintʔi toko·k. sa·čink·coma·qʷaʎe·ʔitq ḡa·s hiʎ weʔič ?o·no·ʎ ?ayint. yačō·ʔaʎ hini·sʔaʎ čihā·ʔakʔi. hini·yʔip čʔi·winksteʔeʔis ?oʔi·ʔaʔaʎ čʔi·ḡaqʎop. liltma:op ʎa·qʎo·p ?o·no·ʎ liltma·p ?ani qʔi·ʔa·ʔawilaʎapqqa wikniʎtsa:asʔaʎ hawi·ʎwilaʎap ?ocačʔiʎ.

kʷisqʔičhšil wiki·tšilʔaʎ. hinasiʔaʎok qʷiyiyimʔitqʔa·la hita·ʔa wi·ki·tšilʎsa hawi·ʎ ?ocačʔiʎ. ?ahʔa· qʷa·sa·hima wikniʎšilʔaʎ wiki·tšilʎ toko·k wiki·tšilʎ kʷaʎaʎ. ?ohʔaʎ qʷisʔap ?ani ?o·šʔi·laqa. ʎahʔaʎita hoʔintšilʔaʎ. wikaʎ ?i·qhi·ʔaʎ qʷa·miti·č kaʎe·ʔičaʎ toko·k kʷaʎaʎ. ?a·naʎaʎita kʷa·ca·pi ?oʔoʔi·hʔaʎ. ?oyi qʷiyi· ha·wilaʎ čawa·kaʎ ?oʔoʔi·h kʷaʎaʎ. ?ahʔa·ʔaʎ wiki·tšilʎ hawi·ʔaʎitq ?oʔoʔi·h kʷa·ca·pi wi·ki·tšilʎsaʎ. ?ana·ʎma hoʔintšilʔaʎ toko·k ʎahʔoyaʎ ?aya·ʎ ?a·naqʎh·ʔaʎ ?ayičiʎaq. ?ana·ʎ kʷaʎaʎ wi·ki·tšilʎsa.

44. TOM GIVES ADVICE TO HIS GRANDSON

wiki·ʔa·la weʔič. naqčō·qhʔiʔa·la čaʔak weʔičol ?o·yoʔaʎšʔe·ʔic ʎopkšilʎ ?oyi :oqma:qstoʔi·kqo·k ?oyi. ḡopʔiʎi haʔok ?apʔanoʔaʎqo·ḡa·s qʷa·qʎhʔaʎsok ?ahʔa· weʔičol wiʎe·ʔic hacok weʔič. ʎahʔi·paʎsok weʔičolʎqo· maʔas hini·ʔasʔaʎsok ha·tinqšilʔaʎ. we· ḡa·siyoqo·k ya·cʔanač sayeʔi·ʔaʎsok čaʔakqo· ?oña·h. ?o·hwaʎsok ʎatmaʔt ti·ʎti·ya wiʎe·ʔica yʔimḡa· yaqčiqhʔitqak ha·wi·haʎ yʔimḡa·wo·shsok ?oyi wikmaʎakqo·k ?oyi ?anaqo· ?omaqšilʎ ya· ya·qʷiʎʔitqak mi·tok qo·ʔičʔil. mamō·ksok liltmaqsti ?a·neʔitq ?atʔi· ha·ʔo·ksna:atšil·l ?oña·h qʷi·čilʔa·hi·k :a·pokʷiʎ ?oʔoʔi·h ?o·kʷiʎqo·k :asmis hoʔtakšilʎ ?o·kʷiʎqo·k čačimʔakmis hoʔtakšilʎ ?o·kʷiʎqo·k ha·cokʷiʎ ?oʔo·taʎmis ?o·kʷiʎqo·k haʎawitʔi ha·cokʷiʎ haʎitma:qʎqo·k.

?oyi qʷisma:qʎqo·k qʷa·miti·s qʷiyi·s qoʔas qʷis ?i·h haʎit wiki·ʔa·yičas weʔič hacšilʎo·shsok weʔič ?oyi ?a·yičasqo·k weʔič ?oyi ?anik ?oya·qʎ ?a·yičas. ?oyi hine·ʔiʔi·kqo·k čitasšilʎ ?oqʎḡokoksok ḡomi·sʔis sipʔo·p ?o·ʔotʎakhweʔin to·ḡok čihā· sipʔo·p ?oqʎḡokʷaʎatqo·č. ?oyi ya·cokʷat ?atʔi·ʔaʎqo· ?iš ?a·minkstakʎatqin ki·čakʎi wi·kčʔi·pat hicac ?o·ʔotʎakʎaʎ ?ahʔa· čihā· ḡa·činkstakʎaʎqo· ?oyi to·ḡokʷaʎ čihāʔatʎoqʎweʔin ?o·noʎ qoʔas ?oyi wikaʎqo·č qʷa· ?a·tʔiʔanačʎaʎqo· ?oyi. wikmatoʔiʔaʎsok ?ahʔa· weʔičilʎʔaʎsok ḡa·sšilʎ ?atqo·k qʷa·ʔa·qʎʎa· ʎa·ʔo·kʷi·kqo·ʎa· ?a·tšilʎ. haʎimḡaʎ ?ahʔa· yaqčiqhʔatʔitq ha·wilaʎ iā·qa·kaʎ ?o·kʷiʎʔaʎ ya· we·ʔičʔi·kqathʔi.

At the time that his son died he had a sea otter skin drying in the house. When his son died he took the drying skin. He dressed (the corpse) in the burial box with the half-dried (skin). He did this to 'poison' (the sea otters) because his son had been about to hunt them. Yapinat went out to sea in the morning during low ebb. He looked for ghost (poison) in the place uncovered by the tide. Then he put out to sea and went to Sea-lion-rocks,³³⁶ a place stocked with many sea lions. All day it was full of sleeping sea lions because there were many of them (there). He stepped out on the rocks, carrying his ghost (poison). He found little crevices and put it in, plugging it into the rocks. He stuck it firmly into the rocks. He made it firm because he intended it to remain a long time to empty the place (of sea lions), he was going to make them stop coming there.

By the next year they had disappeared. When their usual time for appearing on the rocks there came around, there simply weren't any; they had stopped coming there. That is why there ceased to be any sea lions and sea otters. He brought this about by poisoning them. Lately they have returned. There are still not as many as there used to be; the sea lions and sea otters are few. Facing-back is the only one who has hunted them. When he was a young man, he was the only one who hunted sea otters. Then they disappeared. When Facing-back stopped hunting them, they had disappeared completely. Only the sea lions have returned recently; there are many and they have really become quite numerous. The sea otters disappeared entirely.

44. TOM GIVES ADVICE TO HIS GRANDSON³³⁷

Don't sleep all the time. Go to bed only after having drunk water, so that you will wake up when you need to urinate. Eat once at midday, then go to sleep with that much (food) in you so that you will not sleep soundly. As soon as everybody goes to sleep, go out and bathe. Further, if you go for a walk in the daytime, go looking for a stream far away. Rub yourself with yew wood so that you will not be shamed by your fellow youths; for you would be shamed if you were not manly, if only your fellows were manly. Work (your) mind all night taking up one thing after another to decide what you will strive for, whether you should learn wood-working or sea-mammal hunting, or become bold in whaling or in the accumulation of wealth.

If you want to become very wealthy, as I was in my prime, don't sleep with many coverings, for you might then sleep (too) soundly; indeed you will if you have many covers on. When you come in while cold, hold a cedar stick in your hands, for it is said ghosts are afraid if one is holding a stick. If one is walking at night and his anus is not covered, then ghosts are afraid when they look between the buttocks; they get scared off if a person is not (covered) when walking about at night. When day comes, be sleeping in the house with your face hidden, even though you will again be (active) at night. In that way, your fellows do not know and think you are a sleepy-head.

kʷi·qkʷi·qasok čə·čkapsok kʷa·tok qʷiqqʷiqʷisʷitq wa· ?anik ?oya·qʷ
 hamatšilok qʷa·hʷalʷa·qʷitqak ?a·yimke·ʷic ma·ma·ti ?a·yimke·ʷic
 :a·ačaxsqo·k ?oyi kʷičile·ʷic ?oyi ʷi·čʷi·yaqo·k ?a·yimke·ʷic ?oyi
 qa·qa·milšqo·k. wi·kmi·kweʷinʷa·la yaqo·si ʷa·pina·inhi ha·wibi·haʷ.
 ?ana takokʷaʷqo· ʷo·kʷa·na qo·ʷičʷi·aʷqo· ?o·simč qʷiqqʷiqʷisʷitq ?o·simč
 so·ha·čʷi·ssimč ?o·simč sačop ča·xča·xʷi·kqo· ?ani kʷičilʷa·qʷa ?o·simč
 ?oyi hiča·ki·kqo· ?ani kʷičilʷa·qʷa ?a·yimkeʷa·qʷa ?o·simč ʷačʷi·pʷi·kqo·
 ?ani kʷičilʷa·qʷa ?o·simč ča·xhseʷeʷi·kqo· čims. we· ?ani
 čə·čki·ʷakʷa·qʷa qo·ʷasʷi·kqo· ?o·simč wa·xni· sosačʷiʷa·qʷa
 ʷi·hseʷi·kqo· ?oyi ?o·simč ?oyi hi·smisʷi·kqo· ʷapisim ?ani ?ayaqsʷa·qʷa
 ?o·simč :a·i·xʷasqʷi·kqo· toško·h ?ani čʷi·tkʷapa·qʷa ?o·simč mami·ti·kqo·
 toško·h ?ani ?aphʷa·ačolʷa·qʷa ?o·simč kʷa·lasokʷi·kqo· čixʷatʷin
 ?oʷoʷi·h ʷi·čʷi·ya ?o·simč kʷa·timʷi·kqo· ʷi·čʷi·ya ma·ma·ti ?oʷoʷi·h
 ma·akʷaʷqo· čʷi·hati ?eʷinʷi·pʷis hiʷ ya·qsimčʷitq kʷa·timʷi·aʷqo· ?oyi
 ?o·simč kʷa·yisʷi·kqo· ?oyi ma·ma·ti ?oʷoʷi·h ?o·simč lo·lo·čaqʷi·kqo·
 čims ?oʷoʷi·h ?o·simč qa·qa·milšqo·k ?oyi ʷi·hma ?oʷoʷi·h ?o·ʷatop
 ?i·naɣma weʷi·qqim ?o·ʷotahsimčʷak ?o·simč qʷa·no·ʷa·qʷitq
 ʷošʷaqʷok ?o·xsaʷi·kqo· homi·s :as·asšh ča·paca·ʷatop. ?o·no·ʷin
 ?ahko· ?ohi·čʷilok :imti· kʷi·sa·hičʷi·l mo·xtsimčʷin qʷiqqʷiq. so·meʷisʷi
 ?o·simčatʷa· ?oyi :a·ačaxsqʷa·qʷaʷatqo·č ?oyi.

mitʷa·weʷin homi·s pʷiša·atʷi ?o·ʷakohʷap wimaʷap ?oyi wi·kaʷatqo·
 ?o·simčəoqʷat ?oʷa·hʷat yaqʷinʷi·č ?atitqo· ʷah hisi·kʷas ya· wikčə·qʷi
 homi·s ?oʷa·h hisi·kʷasitah ?at ?ahʷa· wi·kaʷitah wa·ʷaʷ. ?atqo·
 ?oʷakʷak hisi·kʷas ya· qʷačə·ʷi ʷačə·atʷaʷ ye·ʷi·s ʷolʷi· homi·s.

kamatokʷahʷa· :o·ʷisimčʷak. hisi·k ?ah tasci·l ʷišʷinʷi ya·asqčikʷitq
 yačasqčik ʷišʷin wik ?o·coqsap ?ah ya·asqčikʷitq yačas hi·lʷa·čolseʷi
 ?oma·k ?oyi čʷi·hšʷilʷatqo· yaqʷinʷi·č :o·oʷiyoʷatʷi·kat ?oyi
 qʷaqʷaqʷitqʷaʷatqo·č ?oyi ya·cpaʷačat. čʷi·ha·seʷi ?o·ʷiʷatweʷinʷa·la
 ?oyi ?oʷi·ʷačolʷa·pʷaʷatqo· ?oyi. tasciʷat :oʷiʷi ?ani·hcosaʷat hihi·ni·cʷi
 ʷaʷahʷimʷi.

wikso·k mačʷinʷa šʷi·kamə· ?oyi ?o·šəʷatqo·k wawa· ha·ho·pačak.
 mo·čʷi·ʷassok ?oyi ?i·hsa·hʷakoʷatqo·k ?oyi. yaqʷinʷi·ti· qʷa· yaqʷi·miti·
 ha·wibi·haʷ ya·cok wik čawa·čʷinʷa ?okʷinʷa ?oyi :i·kaʷqo· ?oyi we·ʷa· ?oyi
 naʷanaʷaʷqo· ?oyi ?anič ?ayimsil yaqʷi·mil loxšʷil hoti·qšʷil ya· wiki·
 qʷa· qʷe·ʷi·tq ya· ʷaʷo·ʷi ha·wilaʷ. ?ahʷa· qʷa·qʷatʷak wik čawa·čʷinʷa
 ha·kʷaʷi·h ?o·šʷinʷa ya·cpaʷačatqo· ?oyi.

wikmaʷaʷaʷqo ya· wikmaʷaʷakʷi wa·wasaqʷaʷat hoqo·lʷaʷat poʷinwa
 ya· wikmaʷaʷakʷi ha·wilaʷ. čamasʷaʷaʷ poʷinwa wikmʷihsaʷ
 ʷimčiqhšʷilʷa ?oyi weʷič ya· wikmaʷaʷakʷi ha·wilaʷ. čaqkʷaʷapsok

Rub your hands, make all the branches and every little thing tell you what to use when your (occupation) becomes known (to you), so that you may become a getter of many birds, so that you may get many by snaring, so that you may be a marksman in shooting, so that you may get many in trapping. They say that a young man who (just) waits for the right time does not get anything. (He succeeds) only if he has the Wolf Ritual spirit from the start and trains for various little things while growing up—for trolling spring salmon, for unerring (aim) when spearing tyee salmon, for unerring (aim) and a large catch when torch-light spearing,³⁸ for unerring (aim) when catching (fish) with the pronged spear, for spearing bear along the bank; furthermore, that he perform all sorts of imitative dances when he is a man, that he have land otter swimming on the water when he goes along the bank, that he bring back many raccoons in (his) canoe when he goes clubbing raccoons along the beach, that (his canoe) get filled to the gunwales when he goes decoy-fishing for cod, that his canoe get half full when he fishes for cod with live bait, that he be successful in shooting eagles from behind a screen of branches, in shooting birds with (his canoe) covered over with branches—one has (a line) tied to the back of one's arrow and gets close to the bird, in getting birds from (behind) branches on the beach, in getting bear in trapping, in getting red-headed woodpecker when snaring—getting it for tufted head-dress regalia used in training for whale, that his (logs) be closed inside³⁹ when he fells cedars and adzes them for canoes. We have the term 'changes into hunter at intervals' for the reason that we train for everything. One even trains for the little soma when one is going to fish with live bait.

It is said that a cedar turns about, it does not like the one who looks for it without having trained and therefore shows its bad (side); consequently even though he has recently gone along that way, the one who seeks cedars without having trained says, 'I have gone along that way and have found nothing.' Even though he is the last one to go along that way, the one who has trained sees a good cedar there.

There is also known to me (a ritual) for training for medicine. It is rubbed here along the side of the foot. One does not let it (spread) that way on the bottom of the foot where it touches the ground in walking, lest a real ghost appear to him; for that reason, it is said, one always sees medicine when one goes for a walk with that on one's foot. It is said one finds a real ghost if one puts it on the sole of the foot. One rubs the medicine on only at the sides of the foot.

To (continue) giving advice, don't you come into the house, my dear fellow, when you see something (supernatural). Stay out four days if you see something big. That is why young men of former days did not walk alone if they were brothers or if they had an uncle, for, it is said, those who were not like other young men would often get jealous and commit murder in the old days. For fear of that sort of thing, they did not go alone and always went along with someone (else) when they went walking about.

Now a young man is unmanly (if) sleep alights on his face while he is being spoken to. The unmanly youth considers sleep sweet and does not want to be bothered (when) sleeping. Push sleep apart, push at (your) eyes, go outside,

po:inwa čača qmałso·x hini·?as ?omaqake·?ica. wikha·k ná·csa ?anik
 čawa·činkšihok wiki·tšihokhsok qata·tik yaqko·hol·a·hi·k wikił :ayaga
 qo·?as·a·qł. wiki·tšihokhsok lo·čho·p yaqok·a·hi·k ?o·šatim.
 qi·?apalqo·we·in wikap ha?ok ya·?aya·k·i la·tña mo·?ak·i soča·k·i
 ha·wi·hała·?ał. ?ah·a·?ałqo·we·in ha?oksapal ?oyi ?i·h·ałokqo·
 haubi·qł. lahti·palqo·we·in ya·?akhših ha?ok náših·i·čak hitago·?awe·in
 wi·na wa·?ałqo·we·in houbi·qso·i. hiyi kamitqk·ispi·ałqo·we·in ?ah·a·
 ?o·?ačogh ?o·špit q·is kamitqk·ispił. ?atqa·kał ?oh ya· la·ta·yimih·i
 ?ani haubi·qłhthihqqa hauba·qa. ?o· ?ok·inop·a·qłsa·aš ?ah·a·
 ciciqakqas wa·?ał ?ah·a· houbi·qso·i. ?atqo· qa·?o·h wa· wi·nawe·in
 hitago·?a wa· náha·ničš yaqoko·si qo·?acama·?ał. hamatsapal ?ah·a·
 ?ani ?ohqa· qo·?acama·?ał ya· wik·i· ?atqa·k ha?om·i ?o·k·ił. ?atqo·
 ?i·h·qł haubi·qł taka· ?ah·a· toxk·ispił wik ?atqa·k ha?om·i.
 ?e·inhthipalqo·we·in ?e·inh·ał·itq no·tšas·akšihqimł q·a·?ap ?ah
 náha·ničš. ?oh·a·qłoksa·aš ?ah·a· ?o·mi·k. ?ok·inop·a·qłsa·aš
 ciciqakqas wik·i· ?atqa·k ?ani haubi·qłh ha?ok taka· ?ah·a· kamitq·i·?as.
 ?atqa·kał ?oh ya· la·ta·yi·?i ?ani ha·tibi·qłhqa ha?ok.

mozlakma ?ah·a· k·a·t·na·k q·a·mimtaqalqas. ýo·q·a· k·a·t·na·k
 qasi· q·a·no·łh·a·qłat·itq wikat po:at·atat q·a·no·łh·a·qłat·itq
 lo·pki·kat. k·a·t·na·k ýo·q·a· matýi·hamis q·a·no·łh·a·qłat·itq wikat
 ná·matýih·e·i·kat. k·a·t·na·k čičini·kmis q·a·no·łh·a·qłat·itq la·t·at
 ?atqo· matýiat yaq·inł·itq wikat čiči·tasšihšiat ?atqo· qox·a·yiyat
 sosp·a·?at čača·was·at toko·k. q·a·?ał ?a·ni łopri·čhiyatqo· wik·at·ałat
 ?ani matokqa qox·a·qa. yox·a·?ał k·ik·inkso ?atqo· matýi·hał lało·?i
 qoq·a·s.

?ohqa· ?ona·k k·a·tok čiči·tšagsimč. čiči·?asim ?ona·k. hayo·stas
 qo·?acapol hitagso·as·ał ya· mahitigapol·is·i hi·lčaqil·ał yi· čiči·
 qo·?as·ał ýo·q·a· yaq·i·tq čiči· q·a·no·ł ?ah·a· hi·šti·h·at ?oyi
 čiči·ših·ałqo·č ?oyi qo·ł ma·tma·s. qiči·s·apalqo·we·in qo·lok·i ?oyi
 qol·ahso·at·ałqo· ?oyi. ?ah·a·?ałqo·we·in ná·ataparčipal hi·štiłčipal
 ?ahko·?i čimciłim·i ?oh ya· qiči·s·i. wik·at·ał ya· qiči·s·at·i ?ani
 q·is·atqa ?ani náhta·apalokqa hapsýop ya·at·itq qiči·s·at ?oh·at.
 naýi·cs·aqłi·ał ?ah·a· ?oca·apal hi·i·sok·itq ?i·nazya·as małalaýapal
 ?ah·a· hapsýop·i. ?ok·i·ataya·pal čiči·?asim·ak·i wa·?ał ?ani
 hini·csk·ispiłikqa yaqčiqh·itq qaqo·ł. hinatših hinatšihmiłsi·čiči·
 hat·i·łi yaqčiqh·itq qaqo·ł wa·?ał. ha·inčih mo·pit·ał. q·a·no·ł
 ?ah·a· haha·tł naýi·?ak ?oyi hitasa·ałqo· ha·pi·atok·i. ?ocačiči·in
 čiči·tših. ?anama haubił wawa· takok ?e·im·ałqo· hitasał. ?ah·a·
 q·a·no·łitwe·in yaqck·i·yi čin sa·čink ?ocačiči·at čiči·tših qo·tłinh·i ayis-
 lał čiči·tših.

so as to be manly. Do you not see that you are left alone and you cease to have younger brothers from whom you might expect help when you do not try hard to be a man?⁴⁴⁰ You cease to have sisters who might be a help to you. A man who had a number of sons, four or five (growing up) to be young men, used to keep them for a long time without feeding them. Then he would feed them when they were very hungry. As soon as they were eating ravenously, the father would say, 'You (boys) go look, they say a canoe party has rounded the point.' Hiy,⁴⁴¹ they would jump up; perhaps the middle brother would do so. The older brothers prize (food), for they are each eating hungrily. 'So!' the father says, 'I guess I will give him my secret lore.' Though he pretends to tell them, 'A canoe party has rounded the point', he is (actually) looking them over to see which of them is going to be a man. He knows that that one is going to be a man who does not make much of the food. Even though very hungry, he still jumps up, does not prize the food. They do that to them, observe them, when they were the size of Curly-tail and his brother.⁴⁴² 'So it will be that one of my (children) who will be a getter of whales. So I will give my lore to him, the one who does not prize (food), for, even though he was eating hungrily, he still ran outside. It is those older ones who prize (food), for they are eating hungrily.'

Everything that I am telling you about has branches, (i.e., rubbing-medicine). The eyes likewise have branches, by virtue of which one will not be sleepy, by virtue of which one will always be awake. Coldness of the limbs has branches, by virtue of which one is not given to having cold limbs. Coldness of the body has branches, by virtue of which one will be warm even when (out) in cold weather; he therefore does not get cold even if he swims across (the river) in freezing weather to spear sea lions. It is really as though it were in summer, one does not feel that it is cold (or) freezing. The hands are warm even though the other people are cold in the limbs.

Indeed, training for truant slaves has branches. It requires a thing that one pulls along the ground, ten pretended men in a canoe at the door of the little pretended house, the man pulling being at the rear of the house. When a slave runs away from any tribe he makes for that place. When one would see a slave in a canoe, he would have his (own) slave pick lice from (the other slave's) head. Then the one picking lice would bite off (something) of his, taking it from here on the right side of the head. The one from whom he is picking lice does not feel it, for it is his hair that is bitten off. At once he takes the hair into the woods to the place fixed up on the ground and attaches it. He attaches it to his pulling thing on the ground and says he will pull the slave out of the house, bringing along his fellow slaves. 'Come here! start wanting to come here! ask your fellow slaves to come along with you!' he says. He makes the invitation four times. Because of that, the one whose hair was taken, on landing at the beach, at once asks the different ones to come along. 'Let us all run away to that one. He is the only chief', he says from the time he first lands. For that reason, they say, different slaves always ran off to our ancestors; they ran off many together in a canoe.

čō·čkto·pokma ýo·qʷa· ?o·štaqyosimč kʷi·qa· hačatakok ča·ni
 qʷiqqʷi·qʷitq kʷa·lok ?o·hɪbink kʷi·qa· ?ahʷa· qʷa·sa·hi ?o·štaqyo·čičl.
 ?ona·kšiča· na·ýaqi·tsimčýak ?o·štaqyo qʷa·sa·hiyi·s wi·ýa·laʷo·qhʷatok
 naýaqnaksa·patok ha·?oqsačič? ałqo·s ?oyi. ?ohita ?i·h ?o·štaqyo yaqokʷiti·s
 nani·qso na·ýaqi·tma:ok. wiki·týihitaqšičl tici·ýa·l kosaqakýihitaqšičl.
 ?ochiqhʷał tici·ýa·l yaqitli· ?iyō·xom ?okla·. ne·?i·?okšič? ał hi·?i·sqhʷał
 hi·kʷis. čō·čko·? ał qʷa·mhe·?itq ?o·ma:ok ?o·?o·štaqyo. mo·čičl·čič? ał
 qaqahcamičič? ał lo·csme·?i ta·pošqī·poʷoł. ?ahʷa·? ał sokʷi·? ałat
 nani·qsakitqas. la·čičl·čič? ał nani·qsakitqas tichpri·yaqahšič? ał.
 kʷi·hahsʷatwe·?inčā·ašqo· ta·paqčā·ačimʷatč lo·csa·mi·h.
 qʷaqʷa·čič·qawe·?inčā·ašqo· ?ahʷa· wiklma· hitanakšičl naýaqakʷi.
 ?oñā·hʷał yaqʷi·aštokʷa·hi· ne·?i·čičl no·kno·kokʷi. haya·?akālah
 ?a·nahi yaqʷi·ašlālokʷito·si no·k ne·?i·čič? ał lačitýak. hó·při·tsahālok
 toše·kʷi no·k lačitýak ne·?i·čič? ał. ?o·hita·sa čič·čičl čič·kʷislahsʷap po·skšičl
 ta·paqčā·ačimʷi ?ičāčičl. ?o·hita·sa hitacsʷato. ?a·nimtwe·?inčk
 ?o·?o·kʷałhi ta·paqčā·ačimʷi. ?ahʷa·? ał ti·čāčič? ał lo·csme·?i ?ani
 hitacsʷatałqa naýaqakʷi.

?o·hsasamałā· ?ah ya·qmītaqas towałsolʷap hamo·t hi·tačōʷaqso·pīl.
 hana·kckʷištī·pāłwe·?in hamo·t taqkʷaʷapāł naýaqakʷi. tici·čičlwe·?in
 lo·csme·?i ?o·hita·sa tapīł lo·csme·?i sačičāčičl tapīl. šihaqšičl
 takʷami·čičl hamo·t. lo·pa·? ałat ?o·?o·štaqyo·?i na·ýaqma:okhinhʷi
 yo·toʷiłʷath lačičl·inʷał hisiti·ýapałā·hʷał. ?ahʷa·? ał šičl·sti·sʷał
 ?o·coʷokšič? ał nañint. kañathšič? ał ?o·?i·?athʷał kinałhis hiýathʷitq
 nani·qsakqas čaxʷi·ñak. ?a·thšičl šiñathšič? ałʷitq ya· hitačōʷathʷi.
 ?ahʷa·? ał ná·sšič? ał pa·šič? ał nani·qsakqas lo·csma·k čaxʷi·ñak ya:ī·?aqš
 ?okla· nani·qsakqas lo·csma. ?ocačič? ał ya· kañathšič?i hitačōʷath
 náčōʷałʷał ya·yīl teʷiłʷi hołopasʷał qasi·ñinhʷi ?aʷanasʷał ?o·no·ł
 šihaqšič? ał ?i·h. ?a·qinhā ya· teʷiłhā ya· wa·? ał ya:ī·?aqš ?a·?ato·čičl.
 wikma· teʷił ta·qkʷaʷapka·čičlma ?ahʷa· qʷis wa·? ałat. ha·motaqa
 hitačōʷaqso·pī ?omʷi·qsak ya· ha·kʷa·łʷi teʷiłʷi wa· ?ani
 hisiti·ýapšič? ałā·hʷałatqa ?ani lačičl·inʷałqa ?o·?o·štaqyo ?ohʷat.
 ya·kšič? ałat tihāqsti ya:ī·?aqš ?ani ?oʷaqso·pī ?ani ?oʷaqso·pokqa
 ?omʷi·qso hitačōʷaqso·pok. ča·niłso·wa:asʷałhi· hi·łʷi·hšap yaqchiqas
 ?ani ?o·ma:okqa wa·? ał ya:ī·?aqš. la·kšičlʷa·qłamin ?ani qʷa·? ał
 ?ahʷa· hi·?i·łšič? a·hʷał. la·kšičlʷa·qłeʷic ni·hil hopi· lałakʷin wikha·
 ?a·naqh ?o·ma:ok wa·? ał ya· hitačōʷaqso·pī. ?o·ma:okqa wikýo·qhqa·čō
 ?ahñi· qʷa·csna·? ał qʷe·?i·tq ?ahñi·. ?o·ma:okʷaqqa čā·hɪbim:ok wa·? ał
 ya:ī·?aqš. hitasaʷał ?ahʷa· nani·qsakitqas ?ani ?acyō·qa koʷałʷi.
 kamatšič? ałat. ?ahʷa· to·pšič? ałʷitq ławi·čičl nani·qsakitqas. čōhi·ýap
 ?inkʷi· tołhaqstop. qʷisʷap qʷe·?i·tqʷa·la yaqo·si ?oʷo·taq ?ani

Training for being a rubbing doctor requires everything, it requires everything; first one rubs one's hands with every kind of branches, and through that becomes a doctor. I also have a training ritual for delivering babies as a doctor, by reason of which I have never had my (wife) delivered of child by another when I entered another generation.⁴⁴ My former grandfather was a great maternity doctor. (A woman) became pregnant after being childless. She was married to the one named Iyohom when she (became) pregnant. She began her labor while at Hikwis. All the doctors (there) worked together. On the fourth day the woman, Cross-piece-on-top-woman, was about to die. Then they got my grandfather. My grandfather started to doctor to the accompaniment of drum-beating. It seems, they say, that she had sticking to the bottom of her vagina that which is called the cross-bone of women's private parts. It seems that she had been prevented by that from bearing the child. He sought one of his songs which might succeed, and started listening to the songs. I do not know just which of his doctoring songs succeeded; he began to feel it. The rascal⁴⁴ began to feel it by virtue of one of his songs. At once he pulled out, bent, and lifted up the cross-bone. At once (the child) was delivered. It certainly must have been caused by the cross-bone. After that the woman got well, for the child had been delivered.

The very one of whom I have been speaking also took bones out of a Hitatsoath woman. She had all the bones (in her), having squeezed the (unborn) baby to pieces. The woman had become pregnant and at once got sick and continued to be sick. She became thin, nothing but bones. Various Ucluelet maternity doctors treated her and, being unable to do anything, let her go. Then they moved inland, going toward Namint. They camped at Kinahis where my grandfather, Spear-dancing, lived. Next day the wife of my grandfather, Spear-dancing, who was called Yai-woman, went after fire. She went to the Hitatsoath people who had camped there and saw in the house the sick one, her eyes rolling on her cheeks; they alone stood out because she was very thin. 'What is the matter with her? is she sick?' asked Yai-woman. 'She is not sick, she has become like this from squeezing', they told her. The Hitatsoath woman, the mother of the young woman, told her all about it, that the doctor had been unable to do anything for her and had let her go. Yai-woman was sore of heart, for she was of that tribe, her mother was a Hitatsoath woman. 'You ought to just let my husband try, for he is a maternity doctor', said Yai-woman. 'We will thankfully let him, for here we are unable to get anyone. Please help us plead. Is he not really a maternity doctor?' said the Hitatsoath woman. 'Indeed he is a maternity doctor, though he has not yet handled (a case) like that. But he is very good', said Yai-woman. Then my grandfather landed on the beach, for he had been out fishing in the morning. They asked him to doctor. In the evening my grandfather went to her. He put out the fire and made it dark. He made it as it always is (with) those who do this sort of work, for they try to have no noise. He began handling her; he could feel the bones strewn inside her. He took hold and moved them along with his hands to the place where he would take them out. First he took out the little remains of ribs, he took out all the rib remnants. Then he took out the remains of the head. Then he took out the remains of the limbs. At intervals he looked closely with a torch to see if all

wi·k'aqλqa'a·la kaka·maqa'a·l. ?o·ksna:alšil hil tokso·qλ na'a·?at hamo·t. sok·iλ ximi·cs ?oca?ap hiso·hsol'a·qλap'itq. ?owi·?ap. hi·tohsotsap naλqatick·i?is?i hito·hsol hačatwahsol naλqatick·i?i. ?ah?·a·?aλ hito·hsol'a·pλλ iohčitick·i?i. ?ah?·a·?aλ hito·hsol'a·pλλ ?ah?·a· kaka·lapick·i?i. hičhičš'aλ naλna·š'aλ ?oyi hačatwahsol'aλqo·q'aq·a·mašah·tak·a·qλo·sin hamo·t. hawahsol'ap wik·k'a·lšil ?ah ča·sk·in?atqin qa·t'yarlatqin wi·kaλš'i'aλat k·wik·inkso λo·tok. čo·wi·kaλš'i'aλah na'a·?at wi·kaλš'i'aλah hawahsol'aλma na'a·?at wa·?aλ čaz·i·na·k. ?o·h·ta·sa ti·čačil. ?a·nimtwe?inčk ?oyi·hawit·as.

?aya·kah cicigi ?ah ?očak. ?o·no·λah wik yiyimwisa čahwi·hawihagh'at. nopraqakok·ah si·yassa nač?o·ktok k·a·tok. ?ate?iš ?ayims'aλ λah ?oyi ?oyi·haλ čahwi·ha. wi·ktaqšisama ?oyi·ha·nak ?anici·ti·č yaqok·iti·s nani·qso ?o·no·λ ?i·h ?o·ma:ok ča·hawim:ok yaqok·iti·s nani·qso.

wikso·k hayimhičil tihaqsti ?aniciki·k qo·?as. tiq·alčilsok mamok tihaqsti ?o·ksna:al q'a·no·λhiki·k wik no·ptaqil hayimhičil ?anili·k wik pīšsilamihsa ?anili·k wik λi·win'ap ya·tqo·?i·čim qo·?as ?anili·k wik λi·win'ap ya·tqo·?i·čim to·csma. ho·pkiλsok qaqi·?ak?i iane'is k·a·č'i·isqaga wa·wiki·tok?i om?i·qso wiki·tok?i nowi·qso iane'is. hini·soλsok ?oca?ap hiyath'itqak λol'apsok ha'ok ?i·sa·kaie'ic. λo·č'i·aλatsok ?ah?·a· ya·q·i·it'itqak q'a·qo·?i·č'i·i·kqo·ia·tne'is?i. ?ah?·e·i·k·ick hopi·?aλat ?inksi·a·hsqo·k hitasaλ waša·wi·č'i·aλatoksok ?ah?·a· hopi·?ati·k·ick či·sa·nap čapac. qiči·sšil·sok qaqi·?ak?i iane'is. qiči·sšil·sok ?i·čim?is?i hi?i·s λo·pwin'as ha·ho·pš'i·ati·k·ick ?oyi·?ati·k·ick ?i·h?i·cicigi.

hopi·čil·sok ya·ča·wo·?i ?o·šsna:al. patq·i·ti·čil·sok šil·xok?i ča·wo·?i patqšil λo·šingšil ?i·sa·kaie'ic hawitnakate'ic wikaie'ic pīšx:aλat wikaie'ic ko'ogš'i'at ?anič k·i·lš'i'at qo·?as k·wik·i·layal'at ?oyi wima·kaλqo·haqi·no'e'ic qo·?as ti·č. wi·ya haqi·noλ yaqo·si wima·kma:i·qλ qo·?as. hini·si·?il·sok ye·?i·s la·lakkok·as?i ?i·čim. čok·a· qahše·k ha'ok·a·ni mi·milowa wa·sok hini·si·?il. :a:a·pak·hisok hi·yi·qharp wi·ciqna·ke·ica wike·?ic la·la·k·api ?ohsa·wi·las'aie'ica na·yi·lbat ?oh'at ya·l ?i·čim?i ?ogs?i·kqo·k q'iqq·iq'itq ha'om.

wikso·k ?i·sa·k. wikmaqakma'a·la yaqo·si ?i·?i·si·?i. ?o'o?i·hsok λočim če'inwa ?o'o?i·hsok hičin ?o'o?i·hsok te'inwa ?ayiyap ?o'o?i·hsok :apsyin ločop hawitnakate'ic yaqč'i'ath'itqak. ?anasimma qo·?as ha·ha·pakšil?i siqa·?ap ha'om. ?ona·kš'i'aλ ?ah?·a· hawitnakšil qo·?as ya:al'itq ?o'a·tok·at. ?anasimqa ?o·no·λ q'isok·a·hi·siqačil qo·?as ?ah q·i·q·i·so'e'itq ha'om ya·?akh'aλ ?ah?·a· ha'ok ?oyi siqač'i'aλqo·

the bones had come out. He took them out until none were missing—the spine, the legs, (and so forth); his hands feeling about now found nothing. ‘Well, I can find nothing (more), I now feel nothing; it feels as if everything has come out’, said Spear-dancing. She got well at once. Certainly she would have died.

I have much secret lore for this. Because of this I do not let them die in childbirth. I have one thing of my very own, a rubbing medicine obtained (in a dream). Often now (women) die in childbirth. None did so as long as my grandfather was alive, because he was a great maternity doctor.

Do not lose account of your mind as long as you are a person. Sit against the wall in the house working your mind, handling it in such a way as not to forget (even) one thing, that you may not wish to do evil, that you may not mock an old man, that you may not mock an old woman. Take up the orphan child who has no mother or father and say, ‘Dear little fellow!’ Take him to your home and feed him well so that he will think highly of you. The children to whom you do so remember you when they grow up. Then they will help you; if you come to the beach with a canoe-load of wood, they will start unloading it for you and they will help pull the canoe up on the beach. Take to lousing the little orphan child. Take to lousing the little old man warming his back on the ground; he will then give you advice and important secret lore.

Give aid to the one handling something alone. Carry moving goods for the one who is moving or the one who is packing goods alone or boarding over canoes, so that he will think well of you, so that he will have you as chief, so that he will not speak ill of you, so that he will not curse you; for it is said that (people) curse after one if one is bad, so that he does not reach the peak of life.²⁴ A person who wants to be bad never reaches the peak. Take in the pitiable-looking old person. Say as you take him in, ‘Come, my good fellow, that we may eat together!’ Be willing to do everything so as to be well off and not poor, so that (old people) may come to you at once when you bring in different kinds of fish in your canoe, desiring to eat it.

Do not make yourself important. Anyone who makes himself important is not manly. Gather mussels and sheep’s-feet, gather clams, gather many sea-cucumbers, gather abalone and sea-eggs, so that your neighbors will have you as chief. It only requires an energetic person to cook it as food. People have as chief the one who looks after them. All one needs is a way of cooking the food, because they will eat enthusiastically the various (shell) fish of the rocky seabottom if they are cooked; even that which looks bad when raw has a good taste (when) cooked.

?oyi wiwimakkok?i ?at ha?om ?oyi ča?o?š?alqo? ?i?ghī? si:ačī?al ?ah?a? čami?čī?al.

wikso?k k̄anaqšīlmihsa ya?l ha?kʷa?λ?i sokʷinkšīlmihsa yimha?apo?shsok ?o?no?λ yaqʷac?itq iāna?anasilaqo?k ?oyi hitachinlčip iāna. wikso?k :ixna?kčipmihsa ya?l ločna?k?i kʷilšī?ato?shsok ?o?no?λ ko?oqšī?at. wikso?k ?o?o?kʷiyatšīl ya? qʷe?i? ha?wilaλ k̄anaqak?i. qʷa?apsok kouwila ?ani qʷa?qa? λa?o?atšok souba iñhaqsti ?anik hawil lo?e?ica hawil ?i?sa?ka?e?ica ?i?sa?ka?e?ic ?anik ýo?qʷa?aq̄aλat qʷa?aλat. qʷiqs?i?itq yaqčī?ath?itqak qa?ci?aλatsok ?ah?a?. ýo?qʷa? ha?in?aq̄aλatsok ?ah?a? ča?wi?at ya?at?itqak qʷamihsat ha?omqs?i qʷa?akqa law qo?as ha?okʷil ya? ya?at?itq ?o?a?lo?at ho?asaq̄h?al ?ah?a?. ya?ak̄aλat ?oh iñhaqsti ya?l λa?o?i hawil wik̄aλatqo? ?oh qʷa?at.

nīlkw̄aqšīllokqo?k ?ah?a? ?o?šči?athmis čī?aqi?čīllokqo?k wiklaqšīl ?ah?a? λa?o?i hawil čī?ghīta?ap?aq̄λ ha?wila?aq̄λap nīla?k yachnāwi? aλsok ?ah?a? hin?i?hšī?alšok ?ah?a? hil?i?itq nīla?k yi? appri?čō?i. λo?ilo?lasok ciqšīl :i?nāhwaλ. čō? hawi?aλič hawbe?h hawi?aλič hawi?aλič, wa?sok. hi?šoubatīyoqʷasok, hawbe?h wa? na?a?a?e?ic ?oyi :iñna?k̄hgo?k ?oyi wa? hawi?aλi wa? wik̄atqa ?o?noλ na?a?at qo?as to?čīlhwai?i čō? hawi?aλi wa? lo?e?ic lo?i?ap̄a?e?ic yaqčī?ath?itqak. ci?qci?qšī?alšok ?ah?a? λah?a?q̄le?ico? λoyačīlšīal ?aniso? ?okčī?athšīal hawil?h̄q̄hso? wawa?alšok qʷa?milqa yaqokʷiti?s nananiqso wiklaqšīlqa hapsitk̄at kʷikʷinksothinh čīna?. ?anaýak ya?chīna?koλ hawi?ap nīla?k̄aλokqo? yaqčī?ath.

qʷa?aλa?nita?a?la qʷiyiqas qo?as ?ori?čī?alok na?ma čīša?ath ma?tma?s. ha?oq̄h?al̄atqo?sλa? čokʷa? la?kšīl ya?la?h qaha?kaλok čakop wa?at hitahīta?ap. ?ah?a? yi?l̄a? λa?o?q̄h̄la? nīlkw̄aqšīl. qʷa?alšī qʷa?qʷa?ak̄itqas nananiqsimi ?anaýakthinhitqa čī?ghīta?ap̄ýak.

wawa?λa? ?oyi ?ona?kaλqo?s ?oyi ha?kʷa?λ ha?ho?pa ?ani čō?čkitikqa ýo?qʷa? :a?a?rakʷhi čayax hačyimi we?e?ica ?e?i?čim?i ?o?kʷil kʷe?i?čak ha?ok wa?a?e?ica kʷe?i?čak ?ohsa?wilaš?ani yi?tma? ?ayī?tok hačyimi hakom?i wa?a?e?ic ?ayačoma hačyimi hakom?i. čō?čkitisok ho?htakšī?h qʷa?hē?itq mamō?acsýi wik?aq̄λhsok ?o?no?λ hinī?csi?il ?ah̄nī?om?i?qsak?itqak ?oyi ?o?šh?atqo?k ?oyi qoli?l?at ?omaqsap̄e?ica ?oyi ?o?šchīn̄lqo?k ?atqo?k wikmaqchīn̄l yimha?wo?sqas ?o?no?λ ?oyi wikmaqsapqo?k ?oyi ?o?šchīn̄lqo?k.

la?kʷačītsok ho?htakšī?h qʷiqʷicamis?itq mamō?acsýi. :iñna?ksok qo?aco?atqo?k ?atqo?k lačō?č wik̄a?e?ic ?ašx̄aλat. ?ašx̄aλatwe?in?a?la ha?t̄ha?kʷaλ ?oyi wik̄aλaλqo? ?oyi no?ni?qaλatqo?. lačīlšok mamō? ?oyi mamō?kri?atqo?k ?oyi qo?aci?i?at. sokʷiλsok lo?i?i? līh̄al ?oktqapitapsok.

Do not desire to do a rash thing with a girl, to want to take hold of her, for you might cause her parents to be ashamed because of it, if you should only have intercourse with their daughter. Do not want to be a lover of (the wife) of a married man, for he might curse you because of it. Do not follow the young man who is a bad bully. You might do what he wants you to do, for that is his nature, while you have another mind, since you are a chief, that you may be a good chief, that you may be respected; for they will then also be that way to you. What your neighbor has brought home in his canoe he will likewise give you. The one who has brought food in his canoe and wants to do so will invite you alone; for it is the law of the Indians to return (kindnesses) to the one who looks after them. Then the other chief who is not so treated feels badly.

If your neighbors begin to fight and to wrangle, the other chief is unable to separate them and to make them stop fighting; then you step between them, make for the middle of (the crowd) where they are fighting. Speak gently, using a kindly voice. Say, 'Now stop, O chiefs, stop, stop!' Say, 'O chiefs' to both sides, that they may heed you when you say in a gentle voice, 'Now stop;' because people do not need one who uses a harsh voice to say 'Now stop!;' (use a kindly voice) so that you may be good, so that your neighbors may consider you good. Then start talking, saying, 'Now you will become good toward each other, for you are neighbors to one another, for you are chiefs', for your former grandfathers were like that; they never had hair between their fingers (in) hair-pulling. They were only for stepping between and stopping them, while their neighbors were fighting.

They always used to be that way toward me when I was a person, when whiskey came to be in season among the Tsishaath and the other tribes. They would always (come and) tell me, 'Please come and get them apart, my husband is dead there.' And off yonder others would start to fight. I was like my former grandfathers, for they were only for getting the fighters apart.

(I would) say in advising her, if I had a girl, that she should also be willing to pick all kinds of berries and fruit, so that you may say to the old people, 'Come and eat!' so that they may say of you, 'Come and eat—the princess has a lot of fruit in her house', so they may say of you, 'The princess has brought home a lot of fruit in her basket.' Learn everything, all there is of weaving work, for you will not take your mother along when you are made a slave by someone;²⁴⁴ so that you may make a man of (your husband), even though you should marry someone who is not manly, for I would be ashamed if you made him unmanly.

Learn to do every kind of weaving work. If you see a man, speak kindly to him even though he be a stranger, so that he may not swear at you. They say that girls are always sworn at if they are silent when spoken to. If a person enters your house while you are weaving, let your work basket go. Take a good mat and have him sit on it. Don't hesitate because you happen to have clean

wikso·k ?atqa·k ?anik λolλo·lñok:i?at. wa·sok ?anik ðoçink? a·qλ ?oyi hawi·?i·kqo·k ha·?omcaqa ha?oksapsok.

?o? a·toksok ?o·šçi·qstapilqo·k ýo·qwa·?aie·?ica ?o? a·tokwat ?oyi ?o·šçi·qstapilqo·k. ?o·?iλsasok tiqpi?i·kqo·k sokwiλ ?inkšyi ?inkwa?apsok ?ink. çokwa·çak ha?ok, wa·sok ha?okwarp hi·sçigsta·piλ?itqak. ?ah? a·?aλsok ðoçinko? aλ sokwi? aλsok ?ah? a·mamo·?ak?itqak ?oyi hawi·?aλqo·k ha?okwarp hi·sçi·qstapil?itqak. ?ah wawa·?akma ýo·qwa· ha·ho·paçak hakw aλsahtak ?ona·kat. qwakwa·ta·nita ?ah ha·kwa·λokwiλqas ?i·h?at ya·ça·iat qwiyi?itq qahši? aλ ?oh?at yo·lo?il?at hiñ?i? aλatqo·we?inkwa?at ha·wi·haλ ?e?i·çim hawba·s?at ðo·çkto·paλokqo·skwa?at wata·kok ha?om qa·wac ta·nops kanac šiλa· :a·i·co λiçšýop k·wañis saca·št si·si·çkok sapniñ. iñ·ta·ksotñ na·we·?i·k ðo· wa·?aλatsi qwiλqas qahši? aλok ha·kwa·λokwiλqas.

we· ?ocaýa·paλisλa· souba çapcamis?i ha·ho·pçak. :a·çikim ?o·ma:okwim pinuwal çapac wikmaqmisoshsok ?oyi ?ona·hmisqo· ?akwatñahmis qwiyi·:a·hi·k hina·çil. ?o·ma:okwim milsyi ?oxwa·p ?o·ma:okwim mo·stati çì·hati ?o·ma:okwim hayim ?o·ma:okwim ðoçyak mityo· çima λosyak?i çima wikmaqakoshsok ?o·no·λ ?o? a·taqo·k ?oyi qwacokši? aλqo· ha?om mimitiyagš?e·?ic ?oyi mimitiyagšsami·çì? aλqo· ?ah ça?ak?i ?opi·çì? aλqo· mi·a·t ?opi·çì? aλqo· coubit ?i·çhšilšì? aλqo· ?opi·çì? aλqo· qiwah ço?içhšì? aλqo· ?opi·çì? aλqo· λaλims?aqλ λaqši? aλqo·. we· wike·?icλa· ?o? a·ta ðoçyak λospi·çì? aλqo· ço?içhšì? aλqo· hitwi·?is?i ?oyi hitwi·?is?i hiýathqo·k ?oyi.

hini·pnak ?ah? a· ça·pok ?açya·ph hiti·ç ñilxwa· λosmit titit:aqλe?e?i qwa· λimq? aλqo· ?o·no·λ ñilλwagšil ma?as?i. sokwi? aλ ?ah? a· çima·k?i ya·t çimanak?i. qwañna·? aλ λo·sawaλ qwañi·c?itq çimanak mahi·. wi·kawa? aλ mahi·?i wi·kaqλas çima. çapxo·i?i λiha?omlñi wiki·tok?i çima ?o·kwiλ ya· çimanak?i ?okta·? aλ ho·ho·paλ?i·h. ?o?owaqλ? aλ ?ani hi·ta·paλhqa ho·ksotap λosmit ?oyi çì·waqsaλqo· ?oyi ya·t çimanak?i. ?ohita· ya· ?i·hok?i çima ?ani tawokwiλqa cominλok yaqwi·q?itq ya· ?i·hok?i çima ?iqçinýa·paλqa. hini·?aλat ya· wika·nak?i çima ?oh? aλat ya· tawokwi? aλ?i ?i·hok?i ?oh çima. ?atikqo· ýo·qwa· hi·kwaλšil ýo·qwa· cominλ ya· wika·nak?i çima. :oçahs? aλ ya· wika·çilil?i ño·pi·pi·? aλ qa?o·c :oçahs.

?ahko· qwaqwañawa·nitah? a·ta ha·ho·pat yaqokwiti·s ?aya nananiqso. yaqwinλiti·s qwa·? aλ qwiyi·s qo·?as? aλ naýinqis? aλqo·s. ?atqo· ?aλiste?is hitasaλ ça·pok hini·subisçis ha?okwarp. ?atqo· ?aλçiqçì ?a? a·yista taka· haçati·subisçis hinocçis?ap. ?atqo· hayoçiqçì ?a? a·yista taka· haçati·subisçis ha?okwarp. qwiyi·? a·ta λi·hakpaλok ma·tma·s hitin:ato? aλh qwa·no·λitah ?ah? a· sisiwi·çì?at imti·çì?at ma·tma·s. λi·?il? aλqo·s

hands. Say that you will wash your hands; when you are through cooking, let him eat.

When you marry into a family, look after them, so that you will likewise be looked after. When you get up, go at once and get wood and start the fire. Say, 'Come and eat!' and feed the ones amongst whom you have married. Then, when you have finished feeding them, wash your hands and take up your work. Here is some advice to one who has daughters. The Ucluelet were sorry for my former daughter, they were very sorry when she died, for young and old would always come in to her and eat, because I always had all sorts of food there—potatoes, turnips, carrots, fern roots, wild clover, clover-root, wild onions, dried tye salmon, rice, flour. 'Naweik has dropped out of our (lives)', they said of me when my daughter died.

Further, let me bring to you advice as to men's things. Be a carpenter, be a maker of canoes, for you would not be manly if (you had to) go about the beach seeking to borrow something in which to go out to sea. Be a maker of spears and paddles; be a maker of bows and arrows; be a maker of bailers; be a maker of herring-rakes and scoop-nets for herring, for it would not be manly to lack them when you came to need things of that sort in order to get fish by net-fishing in the season of net-fishing (in) this river, when the season for sockeye salmon comes, when the season for coho salmon comes in the fall, when the season for steel-head comes in winter, when the silver salmon come into season in the spring. Furthermore, (make your equipment) so that you also will not be in want of a rake when herring come into season in winter, when you are living by the sea.

A canoe party, while out for wood, gets herring at a place where they are in a turmoil in the rocky coves as though making a noise; because of it the tribe gets excited. Then the one who has a scoop-net takes his net. All the houses that own a scoop-net get herrings. The houses that do not contain a scoop-net do not get any. The lively one who has no scoop-net but follows behind the one that has is referred to as trying to get what is spilled out at the back. That means that he is right behind when the one with the scoop-net lets herring spill over to another vessel when (the net) is full. He (follows) one who has a big scoop-net, for one with a big scoop-net fills up his vessel and still leaves some (fish) in (the net). He then gives it to the one who has no scoop-net in his canoe. The ones who did not go out to sea take one pack-basket as a neighborly share.

All this used to be said to me as advice by my many grandparents. For that reason, when I was a man, I would be down on the beach (to welcome strangers). Even though the canoe party consisted of a small two, (I) would take them up the beach and feed them. Even though there were many in each of two canoes, I still took them up and fed them. Even though there were many in each of ten canoes, I still took them up the beach and fed them. In the days when the tribes of the north coast people paddled about, the tribes came to speak of me

?ah? a· hi·t̃h yaqokwiti·s ma·ka· ?okla· mah̃ti· ?okw̃i lokw̃atqowis.
 čo·čkap̃aλqo·s lo:aqnak ?atqo· ?iqso·q̃lat maýaqak moyi·qin ?oyi qo·?as
 ?a·nasaqh̃ čakop moyi·q. čo·čkokw̃ap̃aλqo·s lo:aqnak ya· ?a·?ayak?i
 ia·t̃ha. ?aλčiqił? aλqo· č̃i·?ił ?e?i·hs?i čaýa·pac tałaqsp̃i·?ił si·si·čkok.
 w̃iki·t̃ ?i·qh̃i· mamat̃hi ?ah̃ ñis̃ha·kqin. m̃ito·ni hi·st̃iñl? aλqo·s ?ani
 ?ani·h̃cĩm̃t̃qa š̃iłas. ?ocač̃i? aλqo·s ha?om̃haýas. hiy ?a?aỹi·č̃i? aλokqo·
 t̃ha·mot ya· ?a?ayak?i ia·t̃ha. ?a?aỹis? aλqo·s̃la· ya· w̃iki·tok?i
 iãt̃ha h̃icsñop ?a·nãhi. iãne? iñmašokw̃ap̃aλqo·s. hãhač̃ýaýakš̃i? aλokqo·
 ?ocač̃ił̃ýakš̃ilok ho·pač̃as? ãt̃h ya· ?a·?aỹi·č̃iłs̃ak?i t̃ha·mot.

?a·p̃c̃ýak̃it̃qacsa. ?aλp̃it̃ah̃ wi·kt̃is?at ubaq?o·?at homaq̃iñk̃at
 ?anah̃sath̃iti· ma?as č̃iša·?at̃h. w̃ik̃ýo· q̃wis?at ?ah? a· hãw̃i·h̃.
 ?aλaqh̃?ič̃at mač̃ino?at mo·qh̃?ič̃at ?ayaqh̃?at?i hãw̃a·s?at. hĩsa·č̃iłsi
 m̃i:at̃iλ h̃iko·ł :a?ok?i ho·č̃oq̃lis ?ocač̃ił č̃o?ič̃h. k̃w̃i·h̃na: i? aλni m̃i:a·t̃.
 so·s̃haq̃i·łsi :a·toš ?ĩhaq̃aq. h̃ica? ãp̃a·h̃si ho·h̃iq̃it̃ýap̃ ?añis ?o·c̃ ñis̃t̃he?i
 :a?ok?i ho·č̃oq̃lis. w̃ik̃i:a·λ hãw̃i·h̃?i ho·č̃oq̃lis?at̃h ?añis ?o·c̃ ñis̃t̃he?i.
 hitasaλni ?ah? a· ?ath̃iyasaλ h̃iko·ł. nãwa·ýi? aλ ?ah? a· č̃iša·?at̃h
 h̃a·s̃š̃i? aλ?it̃q hĩýa·?aqh̃? aλ ?ah? a·? aλ ?o·č̃inaq̃š̃i? aλ ?añiñ ?a?ayaq̃sq̃in
 m̃i:a·t̃. ?okč̃iqck̃w̃isi ýim̃ha·?am̃it̃ m̃i:at̃iλ. hiy ?ač̃i·h̃?i co·h̃iñweč̃
 m̃i:at̃hsãw̃iłas ?a?ayaq̃sč̃a m̃i:a·t̃. he· ?o?i·?iñ ?anamã loł?at lĩt̃haq̃sti
 m̃it̃ak h̃icsñop wa·?aλats̃i. w̃iko·?akma ?oh̃ ýim̃ha·?ap̃ lo·cs̃ma
 wi·k̃hi·?akma wa·?aλat̃ ?oh̃ ýim̃ha·?ap̃. hač̃o· hač̃o· wa·?aλ. hiy
 pok̃w̃is̃tas? aλ ?a·no? ałsaq̃as kãt̃haq̃e?i na? a·?at̃. λ̃im̃š̃yaq̃hsãw̃iłasin
 λ̃im̃š̃yaq̃hsãw̃iłasin ni·sĩp̃i m̃i:a·t̃ wãwa·t̃yoq̃č̃ik̃ma. hi·hiq̃i·?iλ
 com̃iñλ mah̃ti·?akq̃as ?i·h̃ok̃si mah̃ti·.

hi·ỹ lõyač̃iłč̃aso·š̃ wa·?aλah̃ č̃iq̃š̃ił wi·ca·ka·h̃it̃qas λ̃im̃š̃ya:is̃ita: iλ
 si·h̃ił ?ani λ̃ihs̃p̃at̃qa ?ah̃ñi· hĩsa·č̃iłił?i hĩýath̃?it̃qso· wa·?aλah̃.
 wa·q̃iñqo· ĩap̃at̃š̃iλq̃iñ ?i:a·?aqh̃ hĩýe·?im̃t̃q̃iñ nãwa·ýa? a
 wãwa·t̃yo·č̃i? aλma. mot̃š̃i? aλat̃ m̃i:a·ñił?i mot̃š̃i? aλat̃ lo·cs̃a·m̃i·h̃
 ?a·yo·. ni·si? aλ ni·s̃ýak?i ?e?i·h̃. mo·č̃iqokw̃it̃ah̃ ?e?i·h̃?i.
 ?o·ma·kaλqo·s ?oyi tak̃ma·sqo·s ?ak̃w̃at̃hãmas. hãhãyoq̃om̃ýaq̃łok̃si
 ?iš̃ ?aλq̃im̃t̃ ta·na· mo·č̃iq?i ni·s̃ýak̃m̃iñh̃ ?e?i·h̃. q̃w̃aq̃w̃e?isck̃w̃ak̃si
 ma·kok̃ hĩsãha m̃ito·ni. tak̃w̃a·ma coma· ni·s̃ýak̃m̃iñh̃?i ni·siλ m̃i:a·t̃.
 na·š̃ok̃w̃i? aλ qo·?as tał̃hsa·?aλk̃w̃a?at̃. hiy siq̃ač̃ił m̃i:a·ñił?i hĩnãhãwi? aλ
 qo·?as. :o·ma·s̃nãkaλah̃ ya· yaq̃k̃w̃a·ł?it̃q w̃ik̃ck̃w̃i·?i nãwa·ýas. ?a·na·λ
 ya·?ak̃h̃? aλ č̃iša·?at̃h̃ ha?ok̃ m̃i:a·t̃?i wĩwi·kãhs̃ip̃ yaq̃č̃iq̃h̃? ãp̃qas lo·:a.
 ?a? a·λo·?aps̃i č̃ãwa·k̃ lo·:a. mak̃w̃ha·ýas̃nak̃si ?ah? a· ?aλ̃it̃ãhãýas̃nak̃
 š̃iłas̃qa hi?i·s̃ h̃iko·ł q̃aq̃ač̃č̃aq̃im̃ýaq̃λ ñop̃h̃ta·k̃h̃ si·si·č̃kok?i. ni·si? aλ̃la·
 mo·č̃iq?i ni·s̃ýak̃ ?e?i·h̃. ?a·?a·λ̃č̃iq̃č̃iñl̃ ni·s̃ýak̃ ñop̃h̃ta·k̃h̃ na·ýis̃.

and mention my name because of it. I would give feasts in my former house,³⁴⁷ called Suspended, at Wolf-Ritual-beach. I would give plates to all, even children still in the womb, when we were eighty men (not counting women and children). I would let all of them have plates, (even in the case of) those who had many children. There used to be two big canoes pulled up in the house, each filled to the gunwales with rice. There were then still no white men in our land. I would feast them with (food obtained) from Victoria, for that was the only town at that time. I would go there in order to buy food. Oh, they would get a lot of 'left-over',³⁴⁸ those that had many children. I would also give a lot to each of those who had no children, who were only husband and wife. Some who received a great lot of left-over would use it to go to the Hopachasath on a gift-visit.³⁴⁹

I think I did the right thing. On two occasions the whole tribe of Tsishaath, as large as it then was, came uninvited to me to feast. Never (before) had this been done to a chief. (Ordinarily) one's house is entered by a mere two or four. I set out from Hikohl to go to the lake at Hochoktlis to get sockeye in winter. We went to get old sockeye. I found a very big deer swimming. I could not present it anywhere as drift-food,³⁵⁰ because the Hochoktlis lake belongs to me. The Hochoktlisath chiefs said nothing, because it was my land. We landed at Hikohl at night. Next day, the Tsishaath were sitting around on the rocks talking about (how) we had each brought home many sockeye in our canoes. The late Making-ashamed had gone along in his canoe to get sockeye. 'Oh say, to which of those who are said to have brought home many sockeye shall we go to eat sockeye?' 'Oh, let's go to him; he is the only good-hearted one, and the wife as well as the husband', they said of me. 'Making-ashamed's wife is not good, she is stingy', they said of Making-ashamed. 'Now! now!' Hiy! they started up in a body! I had only heard them making a noise. 'We have come to eat boiled food, we have come to eat boiled food, set the pot of sockeye on (the fire)', they said, all talking together as they came along. They all came in, filling my house, (though) my house was a big one.

'Ah', I said, 'I see you have done something good, for I would have been hesitant about inviting you to come and eat boiled (food), because the one who set out from where you live had a full canoe.' 'So we said and decided while we were sitting on the rocks', they started saying. Many women working together cut up the sockeye. The big pots were put on (the fire). I had four big vessels. I used to be afraid lest I should (have to) go about pitifully seeking to borrow some. My four big pots were each worth twelve dollars. They had each cost me that much (when) I had bought them at Victoria. All the pots were filled with sockeye and were placed on (the fire). The people were gladdened because they were to eat fresh (fish). Hiy! the sockeye got cooked and was placed before the people. I had someone go around inviting those who were not there, those who had not been sitting around and talking. The Tsishaath were certainly eating the sockeye enthusiastically; they emptied the plates in which I had it. I had them (eating) two together to each plate. Then I sent someone to buy two sacks of rice, each worth three dollars, for there was a store at Hikohl. Then the four big pots were put on (the fire). Each of the sacks was put into two pots.

ciqsi? ał ?ah? a? :imlš? al. q? a? ałe? ic q? e? i? i? q? a? la yaqo? si wiki? cahol
 ?ayaqahok la? t? na ?anik q? a? a? pał hi? l? ?aye? i? čiša? ?ath.
 ?o? a? hčip? ał sok? a? la q? i? i? s? a? pa? hi? k ha? ok ni? hił q? i? i? s? ok? i? ko? scs? la?
 hiyił ?aya? kqas qaqa? q? i? ak la? t? na ?anik wa? yaqstoł h? k? ok? h? sok? a? la
 ha? om? a? h? šilčip ni? hił wi? mil q? is ?ah? ni? ha? bi? h q? is? ał? i? tqak. wik? ha? k
 hisačo? h? sok? ał hiyi? l? ?aye? i? ha? bi? h wi? caqł? i. ?oh q? is q? ishco? i? tq
 ha? a? bi? i? k? ok? šil. ni? wikałe? ic souba wi? caqł. ?ocač? i? ał sok souba yi? l?
 saye? i? ?o? i? ał sok ?ah ha? om? i ya? i? s? ał qin. ?a? csa? h? sok hi? l? ni?
 łop? i? h? ał? i? ha? ok? k? ač? i? l? ha? om? ak? i? tqak. ?o? h? sasama ?o? saqiml? ?ahko?
 ?oh? a? pał qo? ?ayims yaqo? si ha? bił. ?oubi? qsał h? sok ?oubi? na? kał qin
 sotna? kał. ni? hił a? s? ał mał a? la? o? ał la? ni? s ha? om ya? q? i? tqin
 ni? ba wi? caqł yaq qin wi? s ha? bił hiy ? a? yak? ał šil? sa wo? sqas ?ani ?ayaqł-
 qa ha? om? i wa? qin? a? la ni? ba. ya? l? ał sok souba wik? mis? a? pał yaq? i? k souba
 na? šok? at i? t? aqsti. wi? ca? i? qaqo? wi? h? ta? sak? i? lo? c? sma ha? bi? h ?iy
 wi? mak? aqsołok? ma lo? c? sma wikin wa? at? qa. ?anama miłink łot? lo? l? at
 i? t? aqsti wa? at yaqo? si q? a? ?ah? ni? q? a? ał? i? tqak ya? q? i? l? ał? i? tqak
 na? ša? kał. na? ša? k? matakał h? sok ?ah q? a? ał qin. ka? ka? i? ni? i? l? ał ni
 na? ša? čał ni ?ahko? ya? i? s? a? p? i? tqak ha? om ni? hił. ?o? no? ał ni ya? ak? h? ał
 ?i? h ha? ok ?anik hi? i? ał? ał ok? h? sok ča? akok? i? tqak ni? s? a? k? i? tqak
 q? i? ał? i? tqak. ?atikił qon wik wa? ?aqi? hč? inš ?a? ni? ssapsat ?ah
 yaq? h? sa? i? bił a? sił qin mi? a? t? i q? a? čil? ał la? la? o? ał la? hił a? s? ał la? ni? s
 ha? om. ?o? ya? kał ok? sok q? e? i? i? tqak ha? bił.

?ał qiml? ał osi? la? ta? na? ča? massil ?o? ha? ma? kok. ča? nimtin ča? massil
 ?o? wi? nk? is na? yis ?o? i? s. hi? na? ha? wi? ał la? ?ah? a? takin? ka? pał si
 q? a? i? e? i? tq qo? ?as lo? a. ?a? motna? ksa? pał si ?ani he? i? s? šil? qa
 yaq? h? sa? i? bił a? sił i? tq mi? a? t. ?ah? a? q? i? sił a? h? uaq? oq? k? ač? i? ał čiša? ?ath
 to? i? nk? ał ?a? mot.

we? hi? sa? č? i? ał i? ta? h? la? łok? atqowis ?ocač? i? ał si? la? ho? čoqł is
 :i? č? h? šil? i? yał si. łot? ał mi? a? t wikał k? i? h? nin ?ho? ho? šin? kał ok ho? čoqł is? ath.
 qa? qa? cat? si nane? i? sakił qas hayo ?o? ł? o? ya? ta? h qa? qa? cayat nane? i? sakił-
 qas. ?ho? šč? ač? k? ał. hi? k? ał? ama? h q? a? ?i? ms? i? čil? qas qa? qa? ci? okt.
 ma? k? šil? ał ?ał qiml? ało cacaq? i? čisok ?i? h? hayo yaq? i? n? i? tq qacč? i? q? šil
 mi? a? t? i ?ał qiml? i? h? i? taq? šil ta? na? hi? yał? ał ?o? p? čika? ris čiša? ?ath
 homaqł ał h. ?a? na? ał h? sał si ?op? i? aqim? yał h? i? yał h? łok? atqowis.
 hił a? ał si ?ah? a? to? p? šil? h? łok? atqowis. ha? š? i? ał ał a? we? i? si ?anis
 ?ayaq? sqas mi? a? t. ha? čo? mi? ał h? sa? bił a? i? in mi? ał h? sa? bił a? i? in
 wa? wa? i? yo? č? i? ał la? čiša? ?ath. ?o? h? la? sa? h? i? q? sił ?o? p? čika? ris? ath
 homaqł ač? i? što? ał la? ?ani homaqł ał h? qa hi? yał h? ?o? p? čika? ris.

hił? ał ma hił aqo? i? s ča? pok ?ał i? sta kock? a? i. ya? tma? ?oh to? makin
 yaq? i? i? ?okla? ?o? oq? ma say? a? ?op yaq? i? i? ?okla? ?ač? kin? k ?o? c ?oubi? qso.

Then Mentioned-by-name spoke. 'You are like one who is not given anything, though having many children, for you are that way toward the many Tsishaath in (this) house.'⁴¹ You always look for something with which to feed us. "I wonder what my many orphan children there will eat", thus you always seem to think as you seek food for us. Those chiefs find it hard to do what you have done. Have you not come out from among the many chiefs here in the house, who think it too much to attempt? They on their part do what they should in order to come to look like a chief. See! you on your part do not think it too much. You go off yonder to the distant place and you get this food that we are now eating. You see now here in the house people perspiring from eating your food. Any chief is swift if he can make (food) thus plentiful. You are now a father, for we have come to consider you our father. See! there is some more food on (the fire) which we think is too much, we chiefs who are not equal to it, for we always say, "Hiy, I might spend too much, for food is expensive." But there you are, you consider it nothing, for you are strong of heart. One is afraid of chiefs whose wives are not good, for one says, "Oh, his wife is always saying bad words, let's not (go to him).'" "They alone are good-hearted", one says of those who are that way, as you are, and you are now glad of it. I think you are indeed glad that we (felt) that way. We are now making a noise in the house, we are glad (because) of this food which you have given us to eat. We are eating very enthusiastically because you have your river, your land with which you have tribal connection. Although we would not have said, "I wonder why we are fed only the sockeye that we came to eat", nevertheless you have another pot of food on (the fire). That is a mark of the kind of chief you are.'

I also spent two dollars to buy molasses. For a while we ate molasses mixed with rice. Then they had plates placed before them, I gave one to each of them. I gave them sockeye, that which they had come to eat, as left-over, for they had eaten everything (that had been served to them). I did that and the Tsishaath dispersed from the feast; they each had left-over.

Another time I set out from Wolf-Ritual-beach and again went to Hochoktlis; I did so in the early fall. The sockeye was good, not old salmon, and the Hochoktlisath were engaged with their traps. Each of my ten uncles made presents to me; each of my uncles made me a present. They had been to their traps. What I had obtained as presents, I felt, was short of the number I (wanted) to take home. I bought (more fish), spending two dollars and getting thirty for each (dollar), so that there were sixty obtained with two dollars. The entire tribe of the Tsishaath were then living at Noptsikapis. My family alone was living at Wolf-Ritual-beach. I landed there in the evening. Then they found out that I had brought back many sockeye. 'Now! let's go eat sockeye, let's go eat sockeye', the Tsishaath all started saying. At once those living at Noptsikapis got into canoes, again the whole tribe put out on the water, for the whole tribe was living there.

There came around the sandy point in the late part of the morning a canoe with two in it. There was the one who was called Tomakin; with him was the

he·hi·inmin wa·ma·ʔat hitasaλ xihʔihlamin. hiʔaλma wi·na
 mi:athsauiasʔateʔic wa·ʔatah ʔaλeʔi. hiy ʔinkʷaʔapsi
 ʔinko·ʔamihokqas ʔorogomlokʷitqa ʔinko·ʔa yaqokʷiti·s ma·ʔa·ʔokla·
 mahi·. hiy hitaqo·ʔisʔaλ wi·na ʔa·ni yaqʷaci·č ʔa·ni xihʔihlaminʔi
 ʔaλeʔi. ʔaλqimima ʔoraqak mači·l ʔorqimima hitinqis ʔoraqak sarnin.
 ʔoʔaλaλma ʔoh ya· hitinqisʔi ʔo·maλsaλaya. hiy hitasaʔaλ wi·na
 ʔaʔa·yista čapac ʔoʔoyi·q. haʔokʷiʔaλatma ya· ʔaλeʔi xihʔihleʔi
 he·hi·inuiasʔi. hiy paλšiʔaλ. ʔo·wi·caqamah :a:i·čo. hiy ʔočʔo·λ
 :a:i·čimʔi. ʔo·ʔo·šcimmita he·čis takʷa·ʔakitaʔa·la ʔaya hačjimt
 ʔo·kʷi·paʔacsj. hiy kʷicšiʔat :a:i·čoʔi cakaḥsiʔaλ ʔaqmis. hinaḥo·λ
 qoʔas lo·tʔari·hitaʔa·la ʔeʔi·h ča·wachayak qoʔas hinaḥawiʔaλ.
 haʔokšiʔaλ ya·ʔakḥʔaλ haʔok čiša·ʔath ko·lča:isʔaλ ʔaqmisʔi.

ča·makšiλšiʔeʔickom wi·ktisʔatok hine·ʔiʔat mahi· wawa·tyatah
 ʔo·š qoʔas. čo· haubiti·čateʔic ʔa·ni timaqsti wawa·tyoʔi ʔo·š. hiy
 hauba·to :ači·s. ʔa·mota·ʔaλsmi·čilma wikma·heʔi·sčil ʔani ʔaʔayisqa.
 wi·kaλma ča·ni takok ʔočʔo·λ ya·l mi:a·tʔi yaqḥsa·uiasʔitq. ča·na·pʔin
 čimqstol wi·kaʔim xi·ḥassa haʔokšiλ ʔani wawa·tyo·čilqa. ʔahʔa·ʔaλni
 kʷa·yinaḥaλ hisʔatqmapʔi ʔo·ʔiλnaḥaλni. ʔoktqa·ʔaqḥmaʔa·la
 hisʔatqmapʔi ʔočʔa·ʔaλqo· ʔoyi mi:a·t. ʔoʔapoʔoλ loḥčitiʔi
 kʷa·kʷa·tsaqʔaλ ʔoh ya· wačinʔi wi·kḥʔaqʔaλ kʷitxinkšiλ. he·y
 ʔo·čʔoʔsiʔaλat mi:a·niʔi hi·taʔoʔsiʔaλat. hiy hoʔoqsiʔaλat tici·čʔoʔaλ
 ʔahʔa· kinuḥa·t ʔayaqsacičʔaʔa tiḥaʔi. qʷa·sa·ḥaλ ʔahʔa· siqaciʔaλ
 haʔomʔi moxʷa·ʔaλqa ʔoko·ʔimʔi ʔočʔa·ʔeʔi si·qayapʔat.

wi·yimtah wi·napit. ʔokʷimyiʔaλqo·s yacmi·l ʔoyi ʔoʔo·šimčaqo·s
 haḥa·uičimhiqaʔa·la wi·napit ʔiλčo·l yaqo·si xi·ʔi. kʷicšiʔaλ ʔahʔa·
 ʔoʔomhiyapʔaλ siqaciλmatakaλʔitq ʔoyi. ʔo·hbaḥsaλ hi·naḥo·p
 yaḡa·qhḥaḥʔeʔitq kʷa·tokʔi. ʔoši·čilšiʔaλni hi·naḥo·pšiʔaλ ʔayeʔi
 qoʔas. iasqazkisma loḥčiti qoʔas ʔaλqimiyisqčikma loḥčiti.
 čisqwa·tʔayisʔaλma ʔa·načil ʔositiʔi. haʔokšiʔaλ maʔasitʔi qoqʷa·silʔi
 ʔoʔorqimiyisšilma loḥčitiʔi ʔa·ia·ḥoḥq :icsjʔinʔi ʔaiaḥoḥaqcʷi.
 ʔo·šma· ʔa·ni·sšilsa čisqwa·tʔi. homaqʔaλok ʔa·mot ʔorčiqʔi mi:a·t
 ʔišḥa· ʔaλpʔi·lʔi :icsjʔin. hiy hauba·to niswačil maʔasʔi haʔok.
 si·qsi·qaλat yō·qʷa· sarninʔi hitinqisʔi mo·hta·k sarnin ʔo·ca·qamin.
 wi·kaʔinʔa·la ʔa·wassa haʔokšiλ ʔokla·qin ʔokʷi·hoḥ
 wawa·tyo·čʔiʔaλmaḥa·.

wa·λha ʔo·čanoʔaλ ʔawa·čanoʔaλ hōpaʔ ʔo·yisḥa:il koʔat haʔok.
 hiy ḥasi·kat siqʷaʔapʔat sarninʔi ʔahʔa·ʔaλma hinōsčisʔaλ qaqʷaʔo·ččiqḥʔaλ
 siqyo·qhʔaλ. tiḥaḥawiʔaλḥa· ʔahʔa· yaqokʷiti·ʔa·la tiḥaḥomḥinḥ he·čis
 yags ḥaḥaḥimsak ʔaniksʔitq mahi· ʔaḥʔaḥaḥitqaʔa·la tiḥaḥom titinkom
 ḥaui·h wikmaqakokʔi lo·csma. ḥayo·timḥita ʔiš qacča ma·ʔa·mil ʔahʔa·

one who was called Sayanop, the father of Crushed-together. 'We are warning you', they said (as) they landed, 'we came on ahead.' The two told me, 'There is a (large) canoe party and they are coming to eat sockeye.' Hiy! I started a fire in my fire-places, for my former house, called Suspended, had six fire-places. Hiy! The canoe party to which the two advance paddlers belonged really came around the point. There were two heating-stones in the house, and there was one down on the beach. The one down on the beach heating the sand was for (cooking) bread. Hiy! now the canoe party landed at the beach, many in each canoe. The two who had paddled ahead to give warning they found eating. Hiy! the fires started up. First I cooked wild clover. Hiy! the wild clover began to steam. Hechis²²² was a good worker and she always had plenty of fruit stored up. Hiy! the wild clover was uncovered and grease was poured in. It was placed before the people in big bunches for each one. The Tsishaath started enthusiastically eating it, dipped in oil.

Some people told me, 'Your house has been entered enough without invitation.' There were some who said, 'You certainly have the heart of a chief.' Hiy! they finished eating wild clover. They saved some for left-over; they did not eat all, for they had each been given a lot. The sockeye that they had come to eat was not steamed right away; for they said, 'Let us first get it settled in (our stomachs). Don't make us follow so closely with the eating.' We then sent after blueberry twigs. Blueberry (twigs) are always placed underneath when sockeye is steaming. The heads are placed at the bottom. Twigs are (placed) inside each fish to prevent it from sticking together. Hiy! they started to put the sockeye on to steam. Hiy! they poured water here and there, then they covered it with many layers of bark mats. By that means the fish was cooked, for the rocks on the fire boiled (the water) and the (food) was cooked by the steam.

I never remained still in the house. I would wait on them myself when I was regaling people, although (others) giving a feast always put on airs of being a chief and lie on their backs. They uncovered it when they thought it was cooked just right. In placing it before (the guests), they just used the twigs that had been in layers between them. We then began distributing it, placing it before the many people. The people were given it with the head inside; they each received two heads. They were given this to eat with just one half side of the body. The tribe of people ate only the body, they each ate one of the heads, for the spine was thick (with meat)—they had been very thick. Some just ate the half side. They then had as left-over the whole sockeye and also the two spines. Hiy! they finished eating, the people were filled up. Down on the beach bread was being cooked, one (loaf) after another; we were baking four sacks of flour down on the beach. They again began saying, 'Don't always make us follow so closely in eating, for we are (what is) called "while before one's own"'.²²³

It was now afternoon, the sun not high up, and they had started eating in the morning. Hiy! the cooking of the bread was finished, it was brought up the beach in pack baskets. Then again was spread before them Hechis's eating spreads, which were long one-piece lengths as long as the house. Chiefs whose wives were not smart used to (have to) borrow eating spreads and hand-wipers. The former (house) Suspended was thirteen fathoms long and the eating spreads

?aniksokwita ticaḥom he·čis. ?aḥpo·tsa:atimtaḥa· ?ana·qbo ?ah?a·
?a·na·kḥa· ticaḥom hi·tcaqitḥak. ḥawas? aḥqo· titinkom?i toxyo· ticaḥo·ḥ
ýo·qwa· ?aniks. ?ah?a·?aḥqo· hinahawit? aḥ ha?om ticaḥot? aḥqo·
čisaḥot? aḥqo· titinkom?i. ca·kaḥsitḥi? aḥ ýo·qwa· ko·tsac?i ča·massit.
ḥoḥahawit? aḥ ?ali·sqčikma sarpin ?iḥ qatiba·t čawa·k qo·?as. ha?okčit? aḥ
ma?asit?i ko·tḥi? aḥ ča·massit.

?ah?a·?aḥaḥ ciqḥi? aḥ siýa·:aḥaḥ ciqḥi? aḥ. ?o·šýakšile?ico·?a·ta ?ah·ni·
qwis? aḥqo·so· si·čit wa·?aḥaḥ. na·šokwiḥa:ataḥ?a·ta tithaqsti ?oyi
qwis? aḥqo·so·. ?i·ḥa·ḥ?a·ta ḥoyačit? at tithaqsti čim?o·kiaphso· ?o?ath? ap
ya·lčo· ma?as?i nasqa·?oktiaphso· ?aniso· nasqa· hi·tačitḥ ḥoḥa·ýasso·
mahima ločha·ýas siýa·s? aḥ?i nani·qso yaqwa?itq ča?ak yaqwa?itq ha?om
yaqniit?itq ya·ýis ča?ak?i yaqwiḥqas wi·ýa wa·pitiḥ hitačino? aḥqo·s
?o·?i? aḥqo·s yaqniit?itq ya·ýis ča?ak?i. ?ah ?o·no·ḥaḥ?a·ta ḥoyačit? at
tithaqsti. ?o·šýakšileḥso·?a·ta wa·qh? aḥatqas?a·ta ya·ýis histi·cisqas
qo·?as wiḥaḥqo· wa·?ak ḥo·čogḥis?atḥ. qa·ci·?atsi ha?om?i ?o·no·ḥ ?anik
?i·ḥ?o·kiaphso·k si·čit hi·saýo·ýap ?ah nistḥe?i kamataḥpaḥatqo·s ?anis
?o·?oḥowa·qḥ ha?ok ?ah hitase?i·kqo·s ?ah qa·cinqsaḥaḥpaḥatqo·s
ha?omayot wa·ma·ḥ ci·qci·qa :a·:a·tiqa.

ciqḥi? aḥ ?ah?a· ta·pḥi·tap te·ýis ḥowbi·qsakit. ?apsči·kaḥe?ic ḥaibe·t
wa·?aḥataḥ ?a·nimtqin qwa· qwa·mitqa ?a·ni nananiqsakitqin
ya·yaqckwiqin nasqa·qa ?a·ni nananiqsakqin hi·tačitḥ ḥo·čogḥis.
?o·kwaýi·ḥ?atso·k ?ah qwa·?aḥqas ?anis ?o?i·s? aḥ kwi·xkwi·xa soḥba
yaqniitok?itqak nistḥa. ḥakišink na·we·?i·kūtča yaqčiqḥ?itq ḥa·yomi·k
?i·ḥto·p. ?a·na·t hini·?at na·we·?i·k yaqčiqḥ?itq ?o·mi·k yaqsiat? aḥit?itq
kolšiat? okšiat? aḥ ḥa·q ?ani qwa·mit yaqwi·mit ?oyi ?o?i·? aḥqo· ločha·
yaqčiqḥ?itq ?o·mi·k ?anis qí·? aḥ ?inma. qwa·si·?inma qo·s ?o·čis soḥba.
ni· saya·? aḥqa ?ah?a· nani·mit ḥo·čogḥis? aqsomit?i. ?ah?a· ?o·ḥinḥma
ci·qci·qa ta·pḥi·tamit.

hiy yoxitḥi? aḥ to·pḥi? aḥ?itq watšitḥas? aḥ. hiy čačamakca?ake?ickom
qwaqwa·?a·niti·k wawa·tyaḥataḥ ?o·š ?o·no·ḥ ?i·ḥ na·šačo.
?o·š?asiḥýakapsa·aš wawa·miti· ci·qci·qa ta·pḥi·tap. hini·paḥe?ic
?e?i·čaiḥýak?i ḥaibi·ḥ ?oyaqhmis. hi·lapo? aḥe?ic yi·
wikitḥi? aḥate?ic mi·ḥi·?at. ?o·sa·ḥaḥe?ic ?ah qwa·?apqin. ni·
?aḥpitiḥi? aḥ so·titḥ waq?o· wik? aḥitḥa? ap homaqḥ qwaḥa·qin qo·?as. ?ah?a·
?o·sa·ḥaḥe?ic hita? aḥaḥ ḥaibi·ḥ yi· ?e?iḥcaqsaḥaḥo·si ?oyaqhmis ḥaibi·ḥ
?a·nasaga ?oyaqhmis ?ani ḥi·:i·kitqa ?i·wačitḥ ḥašitḥin ḥaibi·ḥ yaqwi·mit.
wikatḥ ?oyaqhmis ?ah?a· ?ah qwa·?aḥaḥqin so·titḥ. ?o·kwa·yi·?i·? aḥni
waq?o· so·titḥ ?aḥpitiḥi? aḥ. čo· ?e?i·čaiḥýak? a·qḥaḥe?ic. wikýo·ma
hinasiḥ ?ahko·?i qwa·?apḥi?at ḥaibi·ḥok ma·tma·s ḥi·:i·kḥso·kčč·
?a? a·yopitaḥo·ḥqhso·k ḥi·?iḥ ḥačitḥksap yaqwiḥḥ?itqak loč? a·qḥaḥ
?oyaqhmis ḥa·ḥḥo·qsač.

of Hechis were that long. The width (of the house) was seven fathoms and her eating spread for the back end of the house was that long. Close (thereupon) followed the hand-wipers of fine-shredded cedar bark, which were also spread out in front, each of them that long.²⁷¹ The food was placed before them when the hand-wipers had been stretched out in front of them. They started pouring molasses into the relish vessels. Two and a half loaves were distributed to each person. The former²⁵⁴ tribe ate, dipping it into the molasses.

Then I myself spoke. 'You always do me good when you do that', I said. 'It always makes my heart very glad when you do so. My heart becomes very glad, for you obtained (me) by goodness, making (me) belong to the tribe in the harbor there, for you obtained (me) by going into the harbor beating with sticks, when you went to get Mahima in marriage, my grandmother, who owns the river and who owns the fish that are in the river there; for this reason I am never ashamed when I go in and get what is stocked in the river there. For this reason my heart is always gladdened. You always do me good when you mention the place where I belong and when you are not ashamed of the Hochoktisath.'²⁵⁵ I was given the fish because you caused me to obtain it by being great, causing me to appear in that land. When it is known I am going to eat with someone, they came down to the beach to give me food', (this) I said in expressing thanks.

Hlaphitap, the father of Teyis, spoke. He told me, 'You are going along the right way, O chief. We certainly did that, for our grandfathers from whom we are descended did so, they really did beat sticks entering the harbor at Hochoktis. People pursue you, as I now am, suckling from you, eating what is found in your land. The Naweik of tradition stood up together with his fellow getters of ten whales. Naweik was really given blubber, which they gave to each other, by his fellow whalers, for the people of olden times did that when they went to a fellow whaler for a marriage (ceremony). I have been suckling a long time. I am as though suckling, consuming your (milk). See, it is now far from your grandparent, the Hochoktisath woman.'²⁵⁶ The former Hlaphitap spoke thus much.

Hiy! they got ready to go home in the evening. Hiy! 'You, on your part, are kind in what you did to me', some of them said to me, because they were very glad. I have omitted some of what Hlaphitap said in speaking. 'You have got the story of the old chiefs. You have now got way up there. You have come to be unequalled. You are (that) because of what we are doing. See, twice now, the whole tribe, all of us people, have come in to feast without notice. By that you are made to excel those chiefs of all the generations of tradition, for the tradition is that only the early chiefs who were constantly giving feasts became very famous. There is nothing in tradition of this that we have done to you. We have of ourselves entered your house to feast twice. Well, you will become a legend. The chiefs of the various tribes have never attained this, to be thus treated. You do give feasts frequently, for you give feasts many times in the course of the year's circuit; and for this you will be a good story, generation after generation.'

wawa·?aλma ?ah ci·qci·qe?i ha·ca·lači·lčaaš qo·?as q^wis·aλqo· ?ahni·
?i·h? aλqo· haibi·čil ?anik ni· ha·ca·l? aλ ?o·šmaqakqaz· haibi·h ?o·no·λ-
qa wi·ya·t načawi?at yaqo·si haibil. q^wa·čil? aλni ?ah? a· wiwi·ksohta paλ
so·til. wa·qh? aλni? a·la ?anik wika·qλ pišso·qstoλ ?anik λoyačil? a·qλat
tihaqsti ?ani·sila ?anik haibil. ni· to·pši? aλma ?anicši? aλi·k ha·ok^wap
ni·hil. čo· čo· čo· čo· čo wika·thi? aλate?ic mi·thi·?at ma·tma·s.
qacčisahta kaλok tha·mot qo·?as :a·i·čō mi·a·t sapnin.

ni· na·csa·hi q^wa·yi· ?o·pi λol λol?at ?o·k^wil qo·?as yaqčil?ath?at?itq.
?o·sa·haλsi q^wis?at ?ah? a· ?anis λotilqas wikilqas λanaqak.
na? a·tah?is? a·la ci·qmatapiλ? aλqo·s so·til hi·tohsol? aλqo·s q^wa·?atqas
tihaqsti q^wa·sa·himilqas ?i·h haibi·čil. wik? a·qλah q^wa·ma·ssa ?ah.
?ahko·mah ?i·čim? aλ ?o·no·?is? a·la ?ah? a· na? a·tah ha·šahsap wa-
wa·qas. pišaqma ko·bilmis. wikim ko·bil? a·h mo·xhči·?ato·se?ic.
mo·xhči·ma? a·la yaqo·si pawala ko·bil?atok. ?ah? a·?aλo·se?ic
yimha·?aλ ?oyi wikčil? aλqo·k ?oyi moxšil yimha·?aλ q^wa·thā·čink?itqak
?o·aλtiapaλqo· ko·bilčip ya· hamatlap?i moxmis. ?atqo· wik?at
ya·atoko·si ko·bil?at taka· moxsa·p. ?o·cs? aqčil ya·t yaqčičinck^wi?itq
ya·:i?atok?itq ko·bil. ?o·k^wil? aλ ?ah? a· mo·xhči·?aλ ?ocačil? aλ
poyisin?i ya·t yaq?i·tq ko·bil. na·csa·λ ya·t yaq?i·tq mo·xhči·
yaq? a·qλi· q^wis moxšil ?ani wik?at hayimhi ya·atok^wi· ko·bil?at lok^wi·tšil
?ah hinaksoλ?i ?ickšil x^wako·λ co·cco·čšil k^wičšil mo·xšilšil? aλqo· ?oyi.
?o·yi·hasa wipaxiha moxšilšil? aλpo· mo·xhči·?aλatqo·č qo·?as. qahšil
wipaxiha po·matihā q^wis?atqa ýo·q^wa· hitaqλ x^wakkačil?at. ?ah
q^wa·no·?im wik wa·yaqλ ?oyi ko·bilqo·k. ?ok^wi·alačil ya· λa?o·čšil? aλqo·
ko·bil·ktck^wi?i hiy moxšil ?ah? a· yaq^wacšil?itq ko·bil·ktck^wi?i. ?ana λol
?oyi li·ya·pał waššil?at wikaλ λa?o·qh moxšil. ?ačičašo· ?ah wa·sok
himčil ?oyi ?o·šna·pqo·k kinya·p. ?ahko·mah ?i·čaqšil? aλ wikýo· ?o·?il
q^wičck^wi·?iso·si wi·kýosa.

?ah? a·?aλma ?opi·čil? aλ na·ma mamatni hitacsā? aλ?itq. hamatsapaλsi
?ani ?ohokqa pišaq mamatni na·ma. hamatsapaλsi ?ani ?ohokqa ýo·q^wa·
pišaq :ixna·kmiš mamatni. ia·tina kaλsi. hamatsapsi ?ani na·ma
?o·yi·ha? a·lqa mamatni ?ani maλil mamatni ?o·okom naqčō·qh? aλqo·
pišsila ?o·k^wil yaqčiqh?itq mamatni. wawi·čil? aλsi ?ah? a· ha·ho·pa
?o·k^wil ia·tina·kqas ?oyi wikqo· na·ik ?ani pišaqqa na·me?i.
wik? a·qλhakqo· na·ikšil ?anic? a·qλi·k qo·?as. wikqo· :ixna·kmišsa
hil?i· mito·ni lo·csa·mi·h hiyiqsaqsop. kamatsapaλsi ?ani ?ayaqa
mamatni te?il :ičspol hil?i· mito·ni. ?ayaλa· ti·tta· naqčō·qh hatmi·ha.
?ah? a· wawa·?aλsi ha·ho·pa ?o·k^wil ia·tina yaq^winλqas wikýo·?ak hine·?il
maλilowil?i ia·tina yaq^winλqasλa· wikýo· pišil? te?il?i lo·csma ?o·sa·hi
ičspol?i. q^wa·thacsna·l? aλqo·s ?ah? a· ia·ia·pałat tihaqsti q^wa·the·?itq
?athil. q^wa·sa·himah ?ah? a· wiktaqšil x^winšpiq pišmis.

The one who was speaking said this, 'It seems that one ceases to be feared when he gets to be very wealthy, for see! you are not feared, but (other) chiefs inspire fear and because of that (people) never look into the face of a chief. Nevertheless we look upon you as harmless. We always do (as we did), saying that you will not get angry, that your heart will become glad because you are a chief. See, it is now evening; (that is) how long you have been feeding us. Right! right! you are equalled by no one among the tribes.' The people had three kinds of left-over—wild clover, sockeye, bread.

There! see how exceedingly good it is to be good to people, (to) one's neighbors. They did that to me because I had been good, because I was not a rough bully. Always listen to me when I am talking, when I am coming out with the state of my mind, which has caused me to become very rich. I shall not always be about on this ground. Here I am an old man now; for that reason always listen and treasure up what I say. Stealing is bad. Do not steal; they might practice stealing-detection on you. Anyone who has something lost by stealing always practices stealing-detection. You might then be ashamed if you alone should break out with the tell-tale symptoms, and all your relatives (would) be ashamed if (you) were to steal (something) belonging to one who understands stealing-detection. Even if he does not know who stole his (property), nevertheless he causes him to break out with the symptoms. He takes into the woods (something) that was with the thing stolen. With that he practices stealing-detection and the poison goes to the one who stole. The one who practices stealing-detection watches (to see) who will break out with the symptoms, for he doesn't know who stole his (property). The lips get thick, the teeth get bare, the face swells up, one starts scratching and one's face gets full of sores when one starts breaking out. Just from that one suffocates, one starts breaking out when a person practices stealing-detection on him. He dies from suffocation and from itching, for his insides also swell up. For this reason never think of stealing. Stolen property has (the taint) attached (even) when it becomes some one else's property. Hi-y! then the one who gets possession of the stolen article breaks out. It is good only if it is thrown out on the water and discarded; then the one does not break out (with sores). 'Which of you owns this?' you must say, should you find something. Here I am grown old and I have never taken the least bit of a thing, absolutely never.

When white men came to land from a far off (country), then whiskey came into season. I found out that the whiskey of the white man was bad. I also found out that the white man's philandering was bad. I had children then. I found out that white men at times died of whiskey, that white people were in prison for doing something bad to their companions while drunk. I started telling and advising my children not to be drunkards, that whiskey was bad. 'Don't you become fond of drinking, as long as you are people.' (I advised them) not to desire as sweethearts the women of all nations at Victoria. I had found out that many of the white people at Victoria were sick with rotting-between-the-legs. Many also fall overboard and drown while drunk. I then talked to my children and gave them advice. Because of that none of my children ever entered prison, and also because of that they never got a woman who was badly sick with rotting-between-the-legs. All these things my mind used to handle, thinking about them every night. For that reason I never touched a bad thing (even) slightly.

wiki·tši? ałma hisči·qstimi·s ča·wiml? ałah. we· nōptaqa·kałma
 ?o·šcok yaqýa·no? ałi·s łał? ał, hayimhałsi hisi·ka·hi·s ha·ho·pa ?o·kʷil
 ła·tña kako·c. ha·yimhisałsi ?o·no·ł hayimhi yaqi· ?okla· mīno·qýak.
 wiki·nita mīno·qýak ?o·no·ł ?ani qaħsa·mītqa? a·ła ?e·?e·iša yaqwi·mīt
 yaq?i·tq mīno·:aqstoł. ?ori·či? ał ?ah? a· mamałñi łał? oyał
 hayoxšiłši? ał hałbił? i histi·c małilowil? i wa·čmin. qaħsa·páłqo· ya·
 ?o·kʷil ?o·štaqyo? i ya· qaħsa·pátok? i łaña. kamała·a·páłqo· ?oyi ?ani
 ?oh? atokqa qaħsa·pát łaña ?ah? a· ?oya·łqo· qaħsa·páł ?ah? a· ?o·štaqyo? i
 yaqwi·mīt. sołso·kši? ał ?ah? a· ma·łpri·tsa·páł wa·čmin ya· qaħsa·p? i
 mīno·:aqł? i ?o·kʷil. ?ah qʷa·no·? ałin hisi·la·pá·h? ał qaħsa·pí·k yaqi·
 hił? ał ?ah ?ała·ł píšaq ?o·štaqyo. ?anicma wiki·t mīno·qýak ?anici·
 hałbił mistimł. wiki·tsap mīno·qýak to·ħsa·p mīt mīno·:aqł. wa· ?ani
 małil? a·qłarpqa ?i·čaqýihap yaq? a·qłi· hamatšił ?ani mīno·:aqłqa.
 qʷishok ?ah? a· ?a·ni wikpi·čił mīno·qýak. ?ah? a·? ał qałši? ał mistimł.
 ła?o·či? ał ?ah? a· hałbił qo·? ačawa·tok. :ila·kał ?ah? a· mīno·qýak.
 qʷish? ał ?ah? a· ho·ari·či? ałła· ?ah? a· mīno·qýak. ?ahko· ?o·kʷil? ałah
 hayimhi hiłča· hałbił ?a·towa ?anič ha·wi? ap pała·č łot? i· ?oh wik
 ?o·kʷil hawi·? ap wiki·tsap ?o·kʷil píšaqmih? i ?o·?o·štaqyo.

?ayaqłah tiñaqsti ha·ho·pčak łotcamis? i. ?a·načil? ałsiš hayimhi
 píšcamis? i ?o·š? i·lacamis. haya·?akah qʷis? ato·si? a·ła ?o·š? i·lat qo·?as
 haya·?akah qʷish? ato·si? a·ła mīno·:aqsto? at. ?o·no·ł? a·qłah ?ah? a·
 so·til wiktaqšił píšwa· qʷis? im ?o·š? i·la ?oyi wi·:aqstołqo·k ?o·šil wa·
 so·til ?o·no·ł ?anis wi·kilqas kamałap. ?ohma· píšaq :itmis.
 wiktaqši? a·qłhakqo· :i·tmotaqa ?i·qhok ya· yaqčiqh? itqak ha·wilał.
 mi·łhi·ma waiwimsa ?o·kʷil ko·wimtis yaqo·si :ilał. wikso·k ?i·qhok
 wawa·yo? at? itqak ?o·no·ł ?ohwe·? in ?o·mitaqa wa·?ato·šħok
 ýimha· ałsok ?ah? a· ciqšyo·čiłqo·k ?oyi. čo· ?ahko· hisi·kokʷah
 ha·ho·pačak.

The ones amongst whom I was have disappeared, and I alone remain. And there is one difficult thing that I have lately become bothered with. I do not know which course to follow in advising children and grandchildren. I simply do not know what it was that was called disease-throwing²²⁷ for the (following) reason. There was no disease-throwing, for they of old always quickly killed one who became capable of disease-throwing. Then the white men came to be current, and now the chiefs of the prison and the policemen have become crazy. He whose child was killed would kill the shaman. When they knew their child had been killed, those of former times would kill the shaman. Then the policemen started taking and putting into jail the ones who killed the disease-throwers. For this reason we are unable to kill the two bad shamans that are here now. There was no disease-throwing as long as the late Mista²²⁸ was chief. He eliminated disease-throwing, frightened the disease-throwers. He said that he would keep in jail till he died of old age whoever should be discovered to be a disease-thrower. His (device) really caused disease-throwing to go out of use. Then Mista died. There came to be another Indian agent chief. He did not believe in disease-throwing. Because of that disease-throwing again became current. I do not understand why the one who is supposed to be chief at Ottawa, as is said, is trying to stop the potlatch, which is a good (thing), and does not try to eliminate the bad shamans.

I have in my mind much advice (as to) good things. But I do not know the bad things, (such as) poisoning. I do not know what one does to poison people, I do not know how one becomes a disease-thrower. I will therefore never tell you a bad thing, saying, 'Poison him, if you become angry with someone', because I do not know anything about it. Lying is bad. Will you never tell an untrue story to your fellow young men? A liar is just as disgraceful as (one who) steals. Don't tell what you hear said because they might say of you, 'He is said to have told about it.' Then you are ashamed if you have made it known. Well, this is the course of my advice.

NOTES TO THE TEXTS

¹ See note 95.

² Normal form of words: *hopa·cyin hopa·cyin lohčitakii?i q^wayaci·kit*. Deer regularly changes *s* and *š* sounds to *l* sounds; *s* and *š* become *l*, *c* and *č* become *λ*, *é* and *č* become *š*. (See Sapir, Abnormal Types of Speech in Nootka, Geological Survey of Canada, Memoir 63, Anthropological Series 6.) Frank Williams, in telling this story, forgot to make these changes. *-mo·t* is for *-it* 'past, former'; cf. prose *-mit* after vowels.

³ According to Hamilton George this word, which is the common word for 'sand' among the Tsishaath, should not be used in this story. The proper word is *sopicmis*, which is used further up the coast.

⁴ Calling-out form for *?i·ma·?ags*, which is the name of Deer's wife. Among the Tsishaath it is customary to make calling-out forms by changing an *a* or *a·* of the stem to *e·*, while further up the coast *-e·* or *-a·* is added. Thus, the above form would be *?i·ma·?e·qs* among the Tsishaath.

⁵ Normal form: *?ana·sok^wapičasim qinagac*.

⁶ *pa·šhak* or *pa·šhok* is a sort of nickname for Raven's wife. It was said by the interpreter to mean 'light-minded, frivolous, nosy, to be first to show up at any gathering'. It would seem to correspond to our 'gad-about'.

⁷ These words are supposed to be in Neah Bay (i.e., Makah) dialect. *?axidisa·ya·* is said to be equivalent to normal *?a·nimtah* 'it was really I (who killed Wolf)'. *d* is used for *n* in Nitinat and Makah.

⁸ *-x-* is often inserted in words spoken by Kwatyat. See Sapir, Abnormal Types of Speech in Nootka, Geological Survey of Canada, Memoir 63, Anthropological Series 6.

⁹ Rhetorical form of *-?i*. *-e··* is held out very long and gradually falls in pitch.

¹⁰ *-e·š* for *-aš*. Vocative form.

¹¹ *-x-* is inserted. Kwatyat's brother talks like Kwatyat (see note 8).

¹² or:



¹³ This bar is sung twice.

¹⁴ Prose form: *hi·nose ?i ha·we·?ipši·i ?o·kʷil šiya·laqa ?o·walčkaklak čiyop, haha, haha*. Notice Kwatyat's characteristic *-x-*. He does not laugh *haha*, as ordinarily, but *haxaxa*. *?o·walčkaklak* is also used for a man (not woman) who limps; the regular word for this, however, is *qišʷakli*.

¹⁵ Normal laughter: *?a·hahaha*.

¹⁶ Literally, 'cooked'.

¹⁷ Note the inserted *-x-*, properly characteristic of Kwatyat's speech. The proper insert for Raven is *-čx-*.

¹⁸ This name may be a form of the Kwakiutl trickster-hero name *o·ma·i* (cf. F. Boas, Kwakiutl Tales, Columbia University Contributions to Anthropology 2, 217-45).

¹⁹ *xʷa·šxʷi·p* is the word for 'bluejay' used by the more northerly Nootka tribes. Among the Barkley Sound tribes *xʷa·xʷašqi* is the more common term. The latter term contains the local suffix *-qiʷ* 'on the head' and is evidently connected in the minds of the Indians with *xʷišqim* 'crest, tuft on the head'. On the other hand, the bluejay was said to be named from its cry, *xʷi·š*.

²⁰ *-x-* is inserted. The first vowel is modified according to the rules of vocative vocalism, the second vowel shortened, from *?ano·čilʷis*.

²¹ Normal form: *?i·wačil*.

²² Normal form: *kʷatyi·kšil*.

²³ The text of the song was supplied by William, the narrator's brother. *?omake* is a lullaby-form for *?omʷi*; *čitake* for *či·ta*.

²⁴ A modified form of *noma·k* 'tabooed', used as a euphemism for *riča·t* 'menstruating'.

²⁵ 'Dropped (them) one after another'. The interpreter preferred *i·i·?a·iħčikapał* 'dropped (them) one after another while moving along'.

²⁶ Frank Williams, the interpreter, suggests as preferable *qoma·?akʷitq* 'as many as he had'.

²⁷ For *ka·?ak*.

²⁸ A myth word for *corbit* 'coho salmon'.

²⁹ A Makah name.

³⁰ Better *?oyi·?ał*, according to the interpreter.

³¹ Note that Mink changes *s-* and *š-*sounds to corresponding *l-*sounds.

Normal: *wika·h(s) čami·qłokʷah ?i·ħmisokʷah*.

³² Normal: *ho ?a·?aniʷaksayikqacsa hakome ?anik :ačila ka·cił čami·qłokʷah. wiki·čim ta·xta·xʷačipa·h pacmis ho·ho·:aqaciřim*.

³³ In this chant the final vowels are split and lengthened. Normal: *čokñamhit* (or vocative *-ñe·t*) *hitingse?i ?oñokʷe·?ic ñonbi·qso*.

³⁴ The suffix *-ñi·t* 'son; mythical person' appears twice here, in its normal form and as rhetorically lengthened to *-ña·yi·t*.

³⁵ Normal: *wi·napo?ič*.

³⁶ Normal: *ča·niłah(s) ?o·kʷacaqin*.

³⁷ Normal: *čokʷa·łičak hila·h(s) ?o·?atoṛałit si·ube·*.

³⁸ Normal: *ho?acač?ičak ?o·šwa·yo·sah(s)*.

³⁹ The ogress has the speech peculiarity of reduplicating the first syllable of a word or of expanding it into two by dieresis. Normal: *łokokʷah ?išči·p*.

⁴⁰ Better *ča?owis*.

⁴¹ Better probably *małiti·?ak?i*.

⁴² Normal: *łotsa·:aš ha·kʷa·ł*.

⁴³ Normal: *łote·?ic ha·wilał*.

⁴⁴ Normal: *?a·qin?apṛa·niłhak ?o·kʷił?at*.

⁴⁵ Normal: *hila:ato?i*.

⁴⁶ Normal: *ýo·qʷa·mihsamał łot łoyačılmihsamał*.

⁴⁷ Normal: *łoyaýapṛis wi·kilał to·hok łoyačılmihsamał ?okʷi·ł?is łoyaýapṛis*.

⁴⁸ Normal: *?okʷi·ł?is wika·h to·hok čickinłapṛis łoyaýapṛis*.

⁴⁹ Normal: *wika·niłqačka qʷa·?apṛat*.

⁵⁰ Normal: *?a·naqḥał łoyačılma:i·qł*.

⁵¹ A vocative form in *-e·* of a female name in *-ama?oq*, one of the suffixes used to form names for women. The name is based on *wi·wikił?i·k* 'to be wont not to be in the house, to be always absent'.

⁵² Normal: *ya·łapil?atał ti·čma yaqʷinłi·s wi·ýa qahšılł ?atqo·s qahsa·pṛat ?o·šh?at ?o·no·ł ?anis ya·łapilok ti·čma*.

⁵³ Not a Nootka name. Said to mean 'always killing'.

⁵⁴ The proper form in the ritual. The more normal form would be *wikokʷikqas* with future *-ik-*.

⁵⁵ The last two repetitions of *wikokqas* *ti?a·* are pronounced in a harder and more fervent tone.

⁵⁶ Prose: *či·či?in wiłi·?oṛin ha·:inapimin*.

⁵⁷ Prose: *qʷe·?i· ?ahko· qʷa·qin*.

⁵⁸ Prose: *hišcoqstas ya:i· čiči·šañoł*.

⁵⁹ Prose: *wikýo·hın hinasił :a:a·qmaqe?is?i ni·wá·qin yaqin łahčınł ni·ube?is*.

⁶⁰ Prose: *?oyiwa ?anaqo·s wikał ma·ma·yala yaqi·s łakʷin?is*.

⁶¹ Prose: *ni·wá :ałin yaqin čačaxtimsa*.

⁶² Prose: *yo·q^we·?i·kin no·kna·k yaqin ?a?amaŷa*. The last word of this song is peculiar to myths and songs. It is the equivalent of the prose *te·?inwa* 'sea-cucumber'.

⁶³ Prose: *wi·napisin ni·ŷa yaqin coŷit ni·ŷa*.

⁶⁴ Prose: *naŷa·katikin yoyom?asikin*.

⁶⁵ This is a typical 'potlatch song' of the Tsishaath Indians. The bulk of such a song is burden and the significant words are greatly changed by the introduction of meaningless syllables right into the body of them. As this song was not taken down on the phonograph, it was practically impossible to note every recurrence of burden syllables. The rows of dots indicate that such syllables are repeated from among the burden syllables that precede. This rule applies to other song texts in this volume. The first two lines of the song are burden; the third line is not in Nootka but is in either Kwakiutl or some Coast Salish dialect, doubtless very much garbled, as usual; the significant words of the song are in the last two lines, corresponding to the prose forms:

*ŷa·q^a?a·ŷah haŷit
?o·waŷah hi·ŷa.*

⁶⁶ Only the second and third lines contain meaningful syllables. Prose form:

*?aqis?a·qŷhak ʎo·k^wa·na
čaxšil?a·qŷhak.*

⁶⁷ Prose form of second line:

ča·wachə·nitah wi·na·t qⁱ·šim.

-mot-s is a poetic analogue of *-it-ah* past time, first person singular.

⁶⁸ Prose form of significant syllables:

*?o?o·ksohtakah toto·hsohta mahŷi·
?anis ʎakimŷilok čihə· mahŷi·
?anis qⁱ·šim.*

⁶⁹ Prose form of significant syllables:

*hičink^wisok^wah hi?iŷi·k
čəhə·?aŷqo·s ma·tma·s wa·ŷwa·yakah hi?iŷi·k
čəhə·?aŷqo·s ma·tma·s.*

⁷⁰ Prose: *hayoqomtok^wah panaŷo·*.

⁷¹ Prose: *hayočiqqima ča·ma·ŷakqin*.

⁷² Prose: *toto·tš*.

⁷³ Also known as *cati·tlox?ath*.

⁷⁴ In a high pitch.

⁷⁵ In a low pitch.

⁷⁶ The prose form of the significant syllables of the first two and last two lines of this song is:

hisi·ki we·
hisi·kqas
ʔahko·ma iši·
ʔahko·ʔakah iši·.

⁷⁷ Prose:

wa·sakhin iši· hane·
qoʔactop hane·.

⁷⁸ An Indianized form of the English and Anglicized name Peter Kishkish. The proper Nootka name is *qi·šqi·ša* 'Limping'.

⁷⁹ Prose form of significant syllables:

wayka·co·š ńa·s
ʔohokʷah nani·qso.
íicka·ʔaλqo·č ńa·s.

The element *wayka·*-, which occurs so often in Nootka songs, is probably borrowed from Kwakiutl *wēqa*, *waiqa*.

⁸⁰ Prose:

qʷa·sasamin
ʔońa·hʔa·qλahʔim ńa·čok
ħaibi·hok ma·tma·s qʷa·sasamin
qʷa·sasamin
kipšilʔa·qλahʔim ʔeʔi·hʔi ma·tma·s.

⁸¹ Prose:

ńašiʔańis qʷa·ʔaλokʷi·s ħaħaibi
ńašiʔańis qʷa·ʔaλokʷi·s ħaħaibi.

⁸² Prose:

ʔapi·sʔaλatokqo·s ʔacsa·komʔakqas
mama·tmałapakah
ħaibiłmisokqas
ʔońa·hʔaλokʷahʔim yaqčiqho·sis qʷa·
ħaibił.

Observe how the last significant word (*ħaibił*) is expanded to *ħarba·ʔe·yi·ya·ʔa·ł* so as to balance the phonetic and prosodic pattern of the burden (*ħo·wa·ʔe·yi·ya·ʔa·*). Here is illustrated the principle which underlies the treatment of words in song texts. The burden is always the primary, form-determining, syllable-group of the song, to which the significant words must be accommodated.

- ⁸³ The prose form of the significant syllables is:

wiki·th?atah

mi·thi·?at

?anis hawitl.

The fifth line is expanded from *ki·ki·qama?ya*, which often occurs in Nootka songs and is obviously from the Kwakiutl *qi·qi·game·?* 'chiefs'.

- ⁸⁴ Prose of the third, fourth, and fifth lines:

hayoštaqisok?ah

pacsa·cim

?anis hawitl.

- ⁸⁵ Prose form of significant syllables:

wa·wa·sčilhak :imtsil

tothaqha ya·ya·sčilak :imtsil

lok?alča ya·ya·sčilak :imtsil

?alaknit ya·ya·sčilak :imtsil

toxcagnit ya·ya·sčilak :imtsil

mačasqi ya·ya·sčilak :imtsil.

- ⁸⁶ Normal prose form: *hi·sči·hiłak.*

- ⁸⁷ The prose equivalent of the greatly distorted words is:

hi?ya·?a

hi·?a

ya·?a?a

ya·?a?akah

hi·?a

hayoqom?a?akah.

- ⁸⁸ The prose form of the significant lines is:

yowi·či?alāk ya·?alco·či?al

soso·ta?al

ma·ma·ti·čiłok?ah :iya·tok?itqas

hišca·k?ayama? hi?ak?ayama?

hawitmisokqas

yowi·či?alāk ya·?alco·či?al.

- ⁸⁹ Prose:

to·ta·?akah hawitjom?akah

?a·nima yaqok?i·s hawitjom

q?aya·tokok?i·s hawitjom?akah

to·ta·?akah.

NOTES TO THE TRANSLATIONS

⁹⁰ Text dictated and interpreted by Hamilton George, a young man of the Hopachasath.

⁹¹ That is, the cedar strip bandaged on his forehead which, by constant, though gentle, pressure was intended to bring about frontal head-flattening. The Nootka Indians, like other West Coast tribes, regularly flattened in this fashion the foreheads of their infants.

⁹² He had been bathing in a slough so as to wash the wounds from the spears still stuck to his body. The loons drank the bloody water.

⁹³ The origin of mosquitoes from the ashes of one that has been burned to death is known also among the Kwakiutl. See F. Boas, Kwakiutl Tales, Columbia University Contributions to Anthropology 2.397 (1910).

⁹⁴ Text dictated by Frank Williams, a young man of the Tsishaath. It was interpreted and slightly revised by Hamilton George.

⁹⁵ Literally 'deer-son'. In these myths the animal characters are frequently designated as 'son of so and so', very much as in the Uncle Remus stories we have 'Bre'r Rabbit'.

⁹⁶ A place-name.

⁹⁷ The last part of the sentence is spoken in a lower tone.

⁹⁸ 'My friend' translates an epithet based on the stem *qah-* 'to die', but expressing friendliness. It is used by men in speaking to men.

⁹⁹ He is calling to his wife, for he believes he has reached his home in spite of the unfamiliar look of the sand.

¹⁰⁰ Dictated and interpreted by Frank Williams.

¹⁰¹ Skate, a thin and broad-bellied fish, was standing up on his tail with his breadth exposed to Raven, who thus found no difficulty in taking aim. As soon, however, as Raven let go, Skate quietly wheeled through an angle of 90 degrees, thus causing Raven's missile to fall foul.

¹⁰² Like a tilted board. Raven did not wish to have Skate stand erect, so as not to allow him to wheel around so easily.

¹⁰³ ?a... in a high falsetto, according to Frank Williams.

¹⁰⁴ This is a common Nootka oath, used chiefly by men in speaking to men or women, in which case it is not taken too seriously. A man, however, does not like to have a woman use it in speaking to him, as he would be afraid that his head might indeed be cut off some day.

¹⁰⁵ Dictated and interpreted by Frank Williams.

¹⁰⁶ Hair seals, sea lions, and land otters, when they catch a cod, eat only the body and reject the head. These codfish heads (*iohni* 'head moving on the water') often drift to shore and, when found by the Indians and still fresh, are cooked or roasted. In the story the Wolf Chief had the 'flotsam and jetsam' right to such codfish heads.

¹⁰⁷ Kwatyat is the culture-hero of the Nootka Indians. He was supposed, according to Frank Williams, to have been the creator of all things and to have had the power of transforming himself into anything. Prayers, however, are not addressed to him. He is said to be still alive, but his dwelling-place is not known. The rock carvings or petroglyphs of animals and supernatural beings at Great Central Lake and Sproat Lake are supposed to have been made by him. The last thing known of him is that he took a river with him to the south.

¹⁰⁸ Something has evidently been omitted here. Wolf is supposed to have regained his land from Kwatyat by force.

¹⁰⁹ The reference is to the custom of *ʔo·simč*, bathing, washing with hemlock branches, and praying in the woods or some other secluded spot, in order to procure power for any purpose desired (success in hunting or fishing, long life, wealth, power to withstand evil wishes of others, or other desired end).

¹¹⁰ The chief of the Wolves is believed by the Nootka to have four messengers whose names refer to the rapidity of their movements. These names are: 'Sound-of-a-stick-breaking-on-the-ground' (i.e. he takes no more time to get to his goal than for a stick to break as one steps on it), 'Water-drips-down-from-a-standing-bush' (i.e. he gets there as quickly as it takes a drop of water to fall to the ground from a bush), 'Adze-chips-falling-down-on-the-ground' (i.e. he gets there as quickly as it takes a chip that flies off a piece of wood that one is adzing to fall on the ground), and 'Muddy-water-that-has-been-stirred-up-settles-down' (i.e. he gets there no more quickly than it takes the water of a muddy pool that has been stirred to clear again). The messengers are given in the order of their rapidity and rank. It is interesting to note that these Wolf messengers are impersonated by four of the 'wolves' of the *ʔo·kʷa·na* or Wolf Ritual and that, when they appear, they come out in the order named. Frank Williams has himself played the part of the fastest of the Wolf messengers. The Nootka names are comparable to those of certain Wolf messengers among the Koskimo—Quick-spark, Quick-Raindrop, Quick Stonethrow (see F. Boas, *Kwakiutl Tales* 183).

¹¹¹ They wanted to ascertain the slayer by the singing of medicine-men's divining songs (*na'na čšyak*). The medicine-man or diviner generally sits down and sings with his eyes closed, shouting *hay hay hay* every now and then and waving his arms about. He is supposed to see, as though in a trance, what has taken place or is taking place at a distance, or where the object sought is to be found.

¹¹² This is a myth name of an animal; the interpreter did not know which. Perhaps Panther is meant. The interpretation long-tailed was supplied by the informant; the actual form cannot be completely analyzed but may contain the stem *si-* 'tail' (or the homonymous *si-* 'to split') and a suffix related to *'akli* 'at the rear'.

¹¹³ Told and interpreted by Frank Williams. The first words of the story are used as its title. It seems that this is a common type of title for a story.

¹¹⁴ This translation is not exact. The analysis of the name is uncertain. It was said by the interpreter to be equivalent to the normal *xi'xi'qskok* 'looking like many people in a canoe', for he swallowed canoes with people in them. This may be merely a popular etymology, however.

¹¹⁵ The typical marplot younger brother of the culture hero, so common in American mythology. Wherever Kwatyat went, he went too. He was not much good himself, generally made fun of his brother, and often spoiled things.

¹¹⁶ He was testing himself, so as to be able to stand the heat of the monster's body.

¹¹⁷ In the country of the Ucluelet Indians.

¹¹⁸ The animal referred to was explained as being round-backed, about eight inches long, reddish in color, and somewhat like an abalone but without a (hard) shell; he is always found stuck on to the rocks and is believed to have very long intestines. Probably the chiton, a soft-shelled mollusc used by the Indians as food, is meant.

¹¹⁹ The first animal-people had no intestines before this time. It is because the Chiton came first that he now has the longest intestines.

¹²⁰ Dictated in 1913 by Big Fred, a Tsishaath Indian.

¹²¹ In other words, in the presence of the girls Kwatyat was really immersed in intense sunlight.

¹²² Written down with interlinear translation by Frank Williams. Some revision, particularly of vocalic quantities, proved necessary.

¹²³ Dictated and interpreted by Frank Williams in 1913.

¹²⁴ A reference to ceremonial wailing.

¹²⁵ Written down with interlinear translation by Frank Williams.

¹²⁶ An anachronism, since pot boiling was not known to the old Nootka. The word *ni'syak* itself is obviously a recent formation meaning 'vessel-on-a-surface-instrument' and may be based on the use of stoves.

¹²⁷ Dictated by Big Fred in 1913, interpreted by Frank Williams.

¹²⁸ Another name for Mahlitiya, the transformer. Clearly not a Nootka name. The Transformer of this tale is looked upon as Kwatyat in disguise.

¹²⁹ The term 'sacrifice' does not adequately convey the meaning of the Indian word which it translates. This word may be roughly rendered as a person or object which is destroyed or discarded or injured or changed about to assuage one's grief for the loss of a beloved person, whether he (or it) is responsible for the loss or not, in other words, a scapegoat. Thus, it applies equally to what is thrown away into the river after a death or is buried with the dead, to a house which is burned down or a village which is abandoned, to anyone who is killed in revenge for the death of a relative, whether related to the slayer or not, even to the whales or sea otters of the ocean which may be hunted to give expression to one's despair. In the story the Transformer goes about his work of changing the world in the same spirit in which one takes the life of the slayer of one's kin. The motivation is typical of Nootka feeling and habits of thought.

¹³⁰ Another name for the Transformer (*hi-naqsimiyis* is irregular in formation, probably archaic, corresponding to a normal *hihitaqsmayis*). The word translated as 'the Transformer' is *k'i-k'istopsap'i*, 'the one who makes things different'.

¹³¹ The tail of a land otter, remarked the interpreter, is exactly like a spear.

¹³² In other words, claws as nails, not as a freely movable tool.

¹³³ Dictated and interpreted by Frank Williams in 1913.

¹³⁴ Woodpecker's wife. The name as given in the text is literally 'Sparrow-daughter', the 'daughter' being a myth-tag equivalent to the 'son' of the male characters (see note 95). Awipikwas is a bird which is supposed to say *qawi* (cf. *qawi* 'salmonberry') when the salmonberries ripen in June. These birds are supposed to create the berries when they sing. The belief is likely to be due to a popular etymology based on the phonetic resemblance between *awi*- (from older **qawi*-) and *qawi*-. The name of the bird may be interpreted, or misinterpreted, as 'always making salmonberries'.

¹³⁵ There are four Thunderbirds, named *toto·tš* 'Thundering-(drumming)-now-and-then', *no·hopitšmi·k* 'Catching-such-(whales)-as-(come-out)-once-in-a-while', *toto·tš?ap* 'Causing-to-thunder-at-intervals,' and *no·pitacił* 'Goes-out-once-to-sea' (i.e., is so good a hunter that he does not need to go out more than once to get his quarry).

¹³⁶ It is said that stones at Maakoa as big as marbles are the transformed representatives of these mythical hailstones. If one plays with them, bad weather results. Once an Indian took some of them up to Somass river as ballast in his canoe, and it stormed for two or three months. These stones are called 'myth stones'.

¹³⁷ Whales and other sea-mammals are supposed to be like ordinary people when staying in their own houses. But when they go out fishing, they get into their canoes or skin 'divers' (*ah?in*), and it is these which we see as the living whales, seals, sea lions, and sea otters.

¹³⁸ Dictated by Big Fred, October 6, 1913.

¹³⁹ Fern roots were thrown on the fire and allowed to warm up until done in a few minutes. Then they were beaten on a smooth stone with a fern-root beater of bone or yew-wood. The roots were pounded up soft and cut into strips about five inches long, which were then chewed, without the black skin having been removed, as a relish with dried salmon eggs. The chewed out remnants, which had been thrown away and dried up, burned like punk, holding fire for a very long time, even after a rain. They were sometimes used by the Indians for a slow-fire, say in hunting trips.

¹⁴⁰ When they move, the Indians take their house boards with them (leaving the house frames standing).

¹⁴¹ The crying woman was the wife of the girl's uncle.

¹⁴² It was considered an effective method of getting power to wash one's hair with urine that had been in the pot (box-shaped wooden container of red cedar) for four days.

¹⁴³ According to William, they went to Neah Bay and became the ancestors of the Makah Indians. The Makah are the best whalers because they are descended from dogs. They are light-complexioned because the dogs were all white.

¹⁴⁴ Dictated by Big Fred, October 7, 1913.

¹⁴⁵ When a dead man is carried in a canoe, it is always turned stern first.

¹⁴⁶ Evidently an error of the narrator.

¹⁴⁷ Dictated by Big Fred, Oct. 7, 1913.

¹⁴⁸ People become wild (*pokmis*) from cold and exposure in the woods, on the water in a canoe, or in the water for 3 or 4 days.

¹⁴⁹ Told by William, October 11, 1913.

¹⁵⁰ Dictated by Big Fred, October 7, 1913.

¹⁵¹ Yais are supernatural small people of the woods.

¹⁵² Shredded cedar bark is regarded as medicine by supernatural beings.

¹⁵³ Dictated by Big Fred, October 8, 1913. This story is classed as a myth (*himowičo*) despite its reference to particular persons and places.

¹⁵⁴ Refers to the second young man, who was drowned (?). The raven had eaten his eye.

¹⁵⁵ A place on the Hoiath side, according to William.

¹⁵⁶ So as not to see where they were going.

¹⁵⁷ Dictated by Big Fred, October 8, 1913.

¹⁵⁸ A Makah name.

¹⁵⁹ Dictated by Tom, Tsishaath, recorded by Alex Thomas, submitted Jan. 21, 1914.

¹⁶⁰ Referring to the regular marriage ritual for people of high rank. For details of such a ceremony see texts 38, 40.

¹⁶¹ An arrangement of boards across two parallel canoes so as to make a large flat surface, used for moving household goods and for ceremonial purposes.

¹⁶² Mink, being a slave and lowest in rank, was called last.

¹⁶³ He was trying to prevent the baby from recognizing him.

¹⁶⁴ This epithet is not to be taken literally, but expresses the surprise and disgust at what she has just seen. In other words the expression here combines a vocative with the emotional tone of an oath.

¹⁶⁵ Told by Tom, recorded by Alex Thomas. Received Jan. 28, 1914.

¹⁶⁶ *his'o·kt* 'obtained by striking', one of the recognized modes of gaining property, whether material goods or ceremonial rights.

¹⁶⁷ Refers to the custom of ceremonial entry into a house while singing and dancing, a custom followed in potlatches or ceremonial visits.

¹⁶⁸ An epithet. Cf. p. 24

¹⁶⁹ I.e., would have killed you.

¹⁷⁰ Dictated by Douglas Thomas, recorded by Alex Thomas. Received January 31, 1914.

¹⁷¹ This description identifies a certain ogress of Nootka mythology. She is referred to as Pitch Woman in the translation, but the literal

meaning of her name is 'pitch about the inner walls of the house'. The name probably refers to the pitch which she had stuck on the walls of her house.

¹⁷² Refers to the custom of testing a suitor by making him endure great heat.

¹⁷³ Told by Peter Kishkish, recorded by Alex Thomas. Received July 27, 1915.

¹⁷⁴ I.e., carrying on a ritual and prayer to gain long life and freedom from disease. Different beings give different kinds of supernatural power; the Yellow Cedar Bark Ogre gives power for health and long life. When one has a supernatural experience, one does not go home until one has trained an appropriate time, say four days, so as to make effective the power gained and so as to avoid possible ill effects.

¹⁷⁵ Imitative dances, representing different beings, supernatural and natural, encountered in supernatural experiences, are a regular feature of the Wolf Ritual. The various families possess imitative dances as *topatis*, or ceremonial privileges, which go back to ancestors who acquired them in such ways as that described in the present legend.

¹⁷⁶ 'Topati' is a general term for various kinds of ceremonially recognized property (names, songs, dances, ceremonies, hunting territory, specified parts of a captured whale) whose use is restricted to a given family and is subject to certain principles of ownership, inheritance, and transfer. Peter Kishkish, the narrator of the text, is the present possessor of the Yellow Cedar Bark Ogre masked dance described, it having descended to him by inheritance.

¹⁷⁷ Dictated by Hamilton George, fall of 1910.

¹⁷⁸ In singing Tsayik songs, one introduces a sobbing effect into the voice, very slightly at first and then more and more.

¹⁷⁹ *Ay* or *hay*, uttered breathily and with force, is a vocable used in cases where power is sought, e.g., in the Tsayik, in secret power rituals, in the hand game.

¹⁸⁰ The Tsayik is held for the benefit of someone who is sick by one of his relatives. Other people are initiated during the course of the ceremony and are thereby supposed to acquire some of the immunity from disease that goes with membership in the Tsayik, but the original purpose of the ceremony is to cure a particular sick person.

¹⁸¹ Dictated by Frank Williams, October 2, 1913.

¹⁸² The rubbing medicines consist of four bundles, each containing four kinds of 'branches.' These may be actual branches, about three inches long, or other things, such as certain kinds of small fish, salmon

heads, seaweed. The nature of the 'branches' differs according to the family and the thing being prayed for.

¹⁸³ *Kff* is here used to represent the sound of water sprayed out between the closed lips.

¹⁸⁴ The Nootka say that a man walks ahead as though on a straight line as slender as a hair. If he misses a step, he drops down and dies.

¹⁸⁵ Pronounced more slowly and more fervently each time.

¹⁸⁶ From envious watching.

¹⁸⁷ The omission of *kff* this time is no mere inadvertence. The precise details of wording are important in these spells.

¹⁸⁸ One eats a little after four days, then fasts again, and so on for a month. They used to have medicines to make one feel full, so as not to feel like eating.

¹⁸⁹ Dictated by Frank Williams, October 3, 1913.

¹⁹⁰ I.e., four times for each bundle, once for each medicine in the bundle.

¹⁹¹ Dictated by Frank Williams, October 4, 1913.

¹⁹² They come to the inlets and bays late in October to follow the herrings.

¹⁹³ The Indians believe that sea lions have one of their number who looks out for canoes. He has a long neck which he sticks out when they all bask on the rocks. Hunters always look out to see if this one is asleep.

¹⁹⁴ I.e., may the spear hit the mark.

¹⁹⁵ Out-breathed *pe* said four times.

¹⁹⁶ So that the sea-lion likewise may not be able to turn and see the hunter approaching.

¹⁹⁷ Dictated by Frank Williams, October 4, 1913.

¹⁹⁸ If people come and make a noise, they wake up the sleeping wife and thus also wake up the sea lions. If the wife does not sleep, the sea lions show it by sticking their heads up out of the water instead of 'sleeping' on the surface. If there are strangers in the house, lions show it by acting wild and not allowing the hunter to come close.

¹⁹⁹ The harpoon has two prongs, a longer one called the male and a shorter one called the female. If the male barb breaks, it shows that the hunter has committed adultery; if the female barb breaks, his wife has. If he, or even someone in his house, has slept with another woman, say within a month of his hunting, one can tell it by the actions of the sea lions when one gets close. Sea lions, and fur seals even more so, engage in sex play, lying on their backs with feet apart and biting.

²⁰⁰ A line is stretched from the bow around a stick placed in the middle of the gunwale, to the stem. The line rests tight on the canoe turned half over. It keeps spirits away, for, if they come to the canoe, they might be caught on the line and killed.

²⁰¹ Dictated by Captain Bill, January 2, 1914.

²⁰² In March.

²⁰³ Dictated by Captain Bill, January 2, 1914.

²⁰⁴ The leaves of this plant are also used for rubbing the bait-fish to make them white, since the cod will not bite on them otherwise.

²⁰⁵ A small species of fish used as live bait.

²⁰⁶ Dictated by Captain Bill, January 2, 1914. This ritual is for use when one intends to fish with a basket trap.

²⁰⁷ Dictated by William, January 7, 1914.

²⁰⁸ A Tsishaath man, actually remembered by William's father.

²⁰⁹ A man having twins must keep away from water for a year, else he will scare the fish away. Even if one has only one child, he should keep away from water; if twins, he has even more taboos to observe. A father of twins must not eat fish. The mother must not cut or eat salmon or go out berrying.

²¹⁰ Implying that he is not afraid, that he will bring the fish by ritual training. To have twins shows that the fish want to come to see you. If you train properly, they will be glad to come to you; if you do not, they will punish you—your children will die.

²¹¹ Referred to as 'former' because he has withdrawn from the community.

²¹² To hold hands palms out is bad luck, because it indicates that one shoves the fish back; to hold hands palms up calls the fish to one.

²¹³ It flew out because the eagle is a doctoring bird. This would do him no good, because he was not seeking doctoring power. The feather would only keep the fish away.

²¹⁴ Disease-throwing is a practice in which, by secret ritual, one causes an invisible disease element to enter the body of someone whom one wishes to harm.

²¹⁵ Probably a box drum, and probably made by the man himself, since a father of twins cannot use things which have already been in use.

²¹⁶ He went by the position of the sun.

²¹⁷ Dictated by William, Jan. 8, 1914.

²¹⁸ Alone-in-canoe is a white man (Mr. Bird), so called because he came to Alberni alone in his tugboat.

²¹⁹ Great-favorite was not at the same village at the time this hap-

pened. Polly's mother was at Adzed-in-the-middle-of-the-beach; Great-favorite was with her father at Hikwis.

²²⁰ These are the instructions of the fish to the girl, that she dance and sing in the way she has seen them do. The song is now frequently used by women as a potlatch entry song. They dance as Great-favorite used to. They come in dancing in swaying fashion and scratching at their hair, both hands always to one side. They continue until they circle the inside of the house, then kneel down.

²²¹ Yais are long and slim, just like sticks, and are almost black in color. They have no bones and turn into foam when one tries to catch them.

²²² Gesture indicating small children.

²²³ He did not want her to hurt herself in her ecstasy.

²²⁴ A spirit song of the type derived from fish, trees, or animals. This one, belonging to the fish, speaks of their coming up Alberni Canal.

²²⁵ The girl, possessed by the spirit of the fish, is with them, though she appears to be present among the people. The unusual food she eats goes with the notion that supernatural beings have different kinds of food from human beings. The fish spirits are not fish as people ordinarily see them, but beings who travel in canoes, which are the fish as we know them.

²²⁶ 'Air-worms' are disease entities used by spirits, particularly salmon and dogs, in the same way that shamans use invisible disease entities to harm people.

²²⁷ Dictated by Tom, Jan. 12, 1914. Texts 33 to 39 inclusive constitute a sort of autobiography of Tom's ceremonial activities. The Hitatsoath and Hisawistath are septs of the Ucluelet tribe.

²²⁸ Tom's father's father.

²²⁹ Same as Carried-face-down-on-the-back. This name she acquired subsequent to her marriage.

²³⁰ A later name of Along-it-on-the-rocks.

²³¹ Seniority is reckoned by lineage and not by age. The newly born child belonged to a senior branch of the family. The Hitatsoath chiefs were uncles to Yai-woman. Taking the wolves to the boy is a way of speaking of handing over a topati involving wolves—in this case, the ceremonial right of having the wolves come in through openings made by removing wall and roof boards.

²³² This imitates the sound of a whistle.

²³³ I.e., taken away 'in the mouths' of the wolves.

²³⁴ Part of the Wolf Ritual, performed by the novices after they are

initiated, is a series of dances imitating animals, supernatural beings, and various other things.

²²⁵ This dance imitates the wolf.

²²⁶ A kind of supernatural being, which dances all the time. If one sees one of them, it gives him power to dance well so as to inspire admiration and rapt attention.

²²⁷ A kind of supernatural being.

²²⁸ In this dance the dancers make a peculiar sound by placing the tip of the tongue against the inside of the lower lip and withdrawing the tongue with suction (supposed to imitate mating). This is a sign given by a man to a girl to indicate that he wishes to meet her in the woods.

²²⁹ See text 22.

²³⁰ A kind of supernatural people living in the woods, also called Chiniath.

²³¹ A dance imitating the quivering of heated air in summer.

²³² Dictated by Tom, November 17, 1913.

²³³ *čimmiš*, a kind of supernatural being, which gives power for obtaining wealth.

²³⁴ Bumble bees.

²³⁵ Dictated by Tom, November 17, 1913.

²³⁶ On Seddall Island, Rainy Bay.

²³⁷ At a place called Salmonberry-place (*qawašoŭ*) near the mouth of Uchucklesit Harbor (right side as you go out), where there used to be a Hochoktlisath village.

²³⁸ Tom's wife was along but did not hear the sounds. Some ghostly beings were evidently pulling logs into the water.

²³⁹ Dictated by Tom, November 18, 1913. Tom's first cousin (Johnny Yokom's mother) was dear to him. She married a commoner, and Tom was very angry, vowing he would never speak to her. When she got a child, he relented and went to give his first potlatch for the child in order to wash away its disgrace.

²⁴⁰ A Tsishaath wealth display song.

²⁴¹ I.e., someone danced in place of the child.

²⁴² But had died.

²⁴³ Dictated by Tom, Nov. 18, 1913, immediately after the preceding text.

²⁴⁴ The words of this song are apparently Kwakiutl. The meaning is unknown. A crawling dance is one representing a wolf and is used in connection with the Wolf Ritual when wealth is to be distributed.

²⁵⁵ This second song, accompanying the last two circuits of the Wolf dancer, consists apparently of burdens only. It belongs with the preceding song.

²⁵⁶ This and the two following songs make a set of three, of the type known as *kimilkimila*. They accompany a masked dance in which the dancer steps as though about to fall first on one side, then on the other, as though balancing himself. The left foot is kept in front of the right, the two hopping together in time to a fairly rapid beat. At the same time the hands, which are held out to the sides and covered over with a blanket, sway up and down. At the beginning of the dance there is a rapid continuous beat, to which the dancer steps quickly.

²⁵⁷ Dictated by Tom, Nov. 18-19, 1913.

²⁵⁸ Tom wanted to marry a girl in his own tribe, but arranged for his Nitinat relatives to act for him. 'Uncles' includes relatives of parents' generation, whether or not they are blood brothers to one's parents. Tom is called 'son' by the Nitinat speaker, but this is only rhetorical.

²⁵⁹ All this time Tom was camping with the Nitinat.

²⁶⁰ A marriage song accompanying a dance with a lightning-serpent mask coming into the house. Of Hisawistath origin.

²⁶¹ A marriage song for a swaying dance, also of Hisawistath origin.

²⁶² A marriage song of Hisawistath origin.

²⁶³ A song of the type called 'for changing masks'. The dancer wears a face mask which is held in place by the teeth. In the middle of the song he turns around, quickly drops it into a blanket, and puts on another face mask which is lying ready for him. Then he turns around and continues his dance. This song is of Hisawistath origin, but the words are in a Salish dialect of the east coast of Vancouver Island.

²⁶⁴ A marriage song of Hochoktisath origin. It goes with a thunder-bird dance.

²⁶⁵ Dictated by Tom, November 18, 1913 to January 12, 1914, beginning immediately after the preceding.

²⁶⁶ This is the designation of the feast given on the birth of a chief's child. It shows the child is high-born.

²⁶⁷ I.e., Tom was so wealthy that losing a slave would not seriously disconcert him. Some rival had caused Tom's slave to run away, because he was jealous. Tom sang his burnt-timber Tsika song, and all but one of the guests looked glad. The latter sat back and looked ashamed, so Tom knew it was he who had caused the slave to run away.

²⁶⁸ Property given away is spoken of as being consumed by the guests.

²⁶⁹ In inviting to a potlatch, one calls out the names of the chiefs as honored guests who will receive special presents. The invitation also includes the chief's people.

²⁷⁰ This was done incidentally to other pursuits, such as fishing and trading. Over the years between the birth of his daughter and the time of her puberty, Tom kept on the lookout for suitable materials for his potlatch house.

²⁷¹ Size indicated by a gesture.

²⁷² Tom went to the Hopachasath reserve because there were no Tsishaath around then; they were all away.

²⁷³ This is a ceremony connected with a girl's puberty feast.

²⁷⁴ This is a taboo-substituted name. The proper name of the post was Prop-on-the-beach (*te'ʔisim*). A month or two previous to the building of the house a brother of 'Bearhead' Joe, a Tsishaath Indian still living when this text was dictated, died. His name had been *te'ʔisim* or something similar. Hence the post-name at once became 'spirit-named', in other words tabooed. Tom substituted the name 'Used for famines', which was properly a name for a whaling harpoon that was used only in times of great distress. Tom's action showed that he claimed the privilege of using this name, employing this particular opportunity of making his titular whaling privilege public because he was not personally in the habit of going out whaling. The name itself seemed equally appropriate for the post.

²⁷⁵ I.e., the creator of the first Tsishaath. Ancestors are frequently referred to in the first person, since ancestor and descendant are regarded as the same.

²⁷⁶ I.e., 'Is that your last word?'

²⁷⁷ Jack would bargain with Indians coming to sell fur-seal skins. He would tell them to go to other stores to find out the prices offered; they would come back to Jack and then he'd put his prices still lower.

²⁷⁸ I.e., to wholesale houses.

²⁷⁹ I.e., 'Are hops more important than ancestral customs?'

²⁸⁰ I.e., 'Invite for me', as Tom would not know just whom it would be necessary to invite.

²⁸¹ These sticks are made for the convenience of the host, so he can remember how many he has invited and prepare accordingly.

²⁸² A figurative reference to gifts presented to one who extends invitations. Such gifts are repaid double in the potlatch.

²⁸³ A 'potlatch-handle' is a spindle-shaped object which people scramble for, the one who gets it receiving a gift or prize.

²⁸⁴ The door was of wood hinged at the top. In the old days they had a mat hanging down to cover the opening.

²⁸⁵ A whale tama song of Hochoktlisath origin. Songs of this type are accompanied by a rapid drum-beat; they are spirited and allow of characteristic gestures, derisive or gleeful, on the part of the dancers. The greater part of a tama song consists of burden. In this particular song the dancers point to the doorway at the appropriate part of the song text, the drummer or drummers meanwhile suspending the accompaniment.

²⁸⁶ The mate to the preceding song.

²⁸⁷ The spokesman for the potlatch giver uses the same wording that the latter himself would use. Note that Tom has also instructed other chiefs to address their words to him.

²⁸⁸ This was highly prized, since brown sugar was more common in those days.

²⁸⁹ A Tsishaath song, of the 'spirit-communicating' type, sung to a Hochoktlisath Thunderbird dance. The words of the song imply that Tom's ancestor obtained Thunder as a topati.

²⁹⁰ A Tsishaath 'wealth-display' song. It is supposed to be sung by the house. The words bid defiance to other chiefs who consider themselves wealthy. The text refers to seeking out the wealthy chiefs and smiling at them. The beating accompaniment is suspended during the singing of the third, fourth, and seventh lines of the text, so that the words may be distinctly audible. The final *hoy* is shouted by all the host party.

²⁹¹ The mate of the preceding song.

²⁹² This is only pretense.

²⁹³ This is one of the wealth-display songs most often heard at Tsishaath potlatches. 'Potlatch-handle' is explained in note 283. The notion of one's wealth seeking its equal is a way of saying it is great.

²⁹⁴ Actions indicated by gestures. Probably slashing movements.

²⁹⁵ A wealth-display song of Hisawistath origin. The last line contains the Kwakiutl word for chief with added burden syllables.

²⁹⁶ Alex Thomas claims that an invited tribe often feels humiliated when looking on at a dance that surpasses what they have done themselves.

²⁹⁷ The ten blankets which were to go to the first one to enter the main door had already been distributed to ten chiefs on the first day.

²⁹⁸ A spirit-communicating song of Hochoktlisath origin. This song was first sung, according to legend, by the mamasiyak, a species of

dogfish. A young man of the Hochoktlisath named Hlohlotshap, saw the dogfish who was chief of his finny tribe and whose back opened and closed like a basket. The young man jumped into the fish's back and was carried to the village of the Dogfish people. In return for red-dyed shredded cedar bark, which all supernatural beings crave, he was given a whaling spear and lanyard of supernatural power. On his way home he was taken on the Dogfish chief's back all up and down the length of Alberni Canal, the deepest inlet of the west coast of Vancouver Island, the Dogfish meanwhile singing the song in the text and rising to the surface every now and then to name the point of land he was at. The place names mentioned in the song give some idea of how fast the Dogfish was traveling, the distance covered during the singing of the song being about 45 miles. The young man landed at Machaski, a point inside the harbor of Hochoktlis, and became a great whaler. The song is primarily intended to be used by whalers who wish to induce the whale they are hunting to make for the shore. Like other songs of its type, however, it may be used at a girl's puberty potlatch or in connection with one of the 'tests' at a marriage ceremony. The 'test' in this case, which constitutes a topati or ceremonial privilege going with the song and which was actually performed by Tom in the potlatch described in the text, consists of a rope six feet high or more, high enough to prevent the contestants from jumping over. Various young men of the guests try to jump while the song is being sung, supposedly into the basket-like receptacle on the legendary Dogfish's back. Thus, as always, the ceremonial 'test', which is naturally but a fiction, dramatizes a legendary incident. The same spirit-communicating song can also be used in the ceremony known as *čočā·lš*, driving the whale-spirit out of the dorsal fin of the whale that has drifted to shore; further, as a doctoring song when the ailment does not yield to an ordinary medicine-man's song or a Tsayik song. Such transferences of function of songs, names, and other features is very common in Nootka ceremonialism. Tom acquired the right to this song and to the accompanying rope-jumping topati by inheritance from his maternal grandmother, Mahima.

²⁹⁹ I.e., dodges when one wants to get hold of it.

³⁰⁰ I.e., so as to be able to cope with difficulties and give a big puberty potlatch. It is considered more or less essential, if one wants to hold one's head high, to give a puberty potlatch for his daughter. This is the most important event in the life of the family.

³⁰¹ They say, if you eat in the morning after a night of ritual training, that you chew up your prayers, so that your efforts are in vain.

³⁰² Accompanied by gesture indicating low or inferior position.

³⁰³ I.e., to murmur.

³⁰⁴ In this type of game, a representation is made of topatis belonging to the host. The guests try to guess what is represented, the one who guesses correctly receiving a prize. The import of the last three sentences is that the people of Tom's own tribe may guess as well as those visiting from a distance.

³⁰⁵ The black markings and the headdress show he is a shaman.

³⁰⁶ This is why the image was placed in the middle of the rear of the house.

³⁰⁷ Scooping motion indicated by gesture.

³⁰⁸ This is intended as a general theory of decision and indecision. 'Going' is taken to exemplify any prospective action.

³⁰⁹ I.e., is an island at high tide.

³¹⁰ First person form used to refer to one's ancestor.

³¹¹ At the end of the potlatch, the host announces the amount of goods given away. Tom asks the guests to count so that they will know he has not exaggerated in the final statement.

³¹² The name of a mountain in the Tsishaath country.

³¹³ A spirit-communicating song used in a representation of the supernatural quartz-like being. This song may also be used in the Wolf Ritual.

³¹⁴ A song used in a representation of the fabulous duck-like bird known as *mi·xtač*.

³¹⁵ I.e., the first of Tom's ancestors who had this name. Tom himself had it at the time he dictated these texts.

³¹⁶ A wealth-display song accompanying a dance with face mask. It is of Hisawistath origin.

³¹⁷ The first High-up-on-the-beach used to have real sea lions come up in his house as a topati. Tom points out that his present doings are nothing compared to what his Hisawistath ancestor used to do.

³¹⁸ The Kyuquot spokesman's meaning is that the topatis of his tribe are so numerous that they have been distributed all over and it was hard for chiefs who invited them to show them anything new. Some topatis, though not derived by inheritance from the Kyuquot, are modeled after theirs, and the chiefs of other tribes would be ashamed to show such topatis to them. Tom, however, is presenting things

which are new to them. The expression 'chief in the center of the beach' means high ranking chief.

³¹⁹ This took place in the anticipatory feast, held a year before the Wolf Ritual itself. Nothing is said of the Wolf Ritual that is planned, but a sign is given, as, in this case, the appearance of the quartz beings.

³²⁰ Dictated by Captain Bill, December 30, 1913. The marriage referred to is with his first wife.

³²¹ Probably Captain Bill's older brother.

³²² The suit is not always accepted at first. Acceptance is indicated by taking in the suitor's topati. Return of the topati does not indicate rejection (unless it is done with undue alacrity), but the wooing party must try again.

³²³ These were all Maktliath topatis obtained through Captain Bill's mother.

³²⁴ The torches are held by one or two men on each side. They stand face to face holding the lit ends about an inch apart. This is outside the house; the one who gets through runs into the house.

³²⁵ Indicating by gesture that the two poles converge above.

³²⁶ Breaking the topati is considered equivalent to meeting the test in the regular way.

³²⁷ Dictated by Frank Williams, September 29, 1913. These events happened about twenty five years before, two years before Frank started school.

³²⁸ An epithet for wolves.

³²⁹ The coast Indians rarely ate deer-meat in the old days. They had children eat it in the Wolf Ritual to show they were living on the same food as the wolves.

³³⁰ So as to be hidden by the gunwale.

³³¹ A brief repetition of the ceremony a year after the main event.

³³² Dictated by Captain Bill, December 30, 1913.

³³³ In a secret ritual he prayed that a dead whale might drift up on his beach. In the present narrative the whale did not reach shore and so it belonged to whoever towed it in. Once a whale reaches shore or close in, it belongs to the chief who has the rights to that section of shore.

³³⁴ I.e., this contest was friendly and not such as might lead to war. They merely wanted to see who would get the whale.

³³⁵ Dictated by William, October 21, 1913. Yapinat was William's father's uncle. He was a Tsishaath living at Tsisha. This story was

termed half legend, *ʔeʔi·čari* 'story of old times, legend' and half *ʔoyaq̄mis* 'news, narration of events'.

³³⁶ Two rocks west of the center of Storm Island, close to shore. When the tide is high, there is water between the rocks. The 'poison' was put on the eastern rock.

³³⁷ Dictated by Tom and recorded by Alex Thomas, his grandson. Received April 18, 1916.

³³⁸ This is done at night, the torch being held over the water to attract the fish.

³³⁹ I.e., not hollow.

³⁴⁰ That is, one loses the aid of one's brothers (and cousins).

³⁴¹ *Hiy* is an exclamation of the narrator to indicate alacrity, excitement, or some other impressive feature.

³⁴² Literally 'the curly-tail band'. The two boys referred to were five or six years old at the time.

³⁴³ An expression based on the supposed identity of ancestor and descendant.

³⁴⁴ *toše·k* 'head drop off' is an epithet used in various senses. Here it expresses admiration.

³⁴⁵ I.e., does not live out the full span of life.

³⁴⁶ A way of referring to marriage.

³⁴⁷ Tom's big potlatch house broke down in 1912.

³⁴⁸ The host provided more than enough food to eat, so that each guest might take something home.

³⁴⁹ Referring to the custom of going with gifts to visit relatives by marriage.

³⁵⁰ Things found afloat near shore or drifted up on land belong to the chief who has the flotsam and jetsam rights to the territory.

³⁵¹ I.e., Tom cares for the tribe as one cares for one's children, though no one gives anything to Tom.

³⁵² Tom's wife.

³⁵³ The force of this expression is not clear.

³⁵⁴ The force of 'former' is that they were quite overwhelmed by the manner in which they were feasted.

³⁵⁵ This statement is to be taken as hyperbole. Tom means that he is happy when people speak with pride of his Hochoktlisath connections. Tom graciously thanks the Tsishaath for his Hochoktlisath connections on the basis of the fact that he would not have them if his Tsishaath grandfather, aided by other Tsishaath chiefs, had not obtained his Hochoktlisath grandmother in marriage.

³⁵⁶ I.e., Hlapitap and his forebears have received benefits from Tom and his forebears for a long time, since the time when his grandfather married the Hochoktlisath woman.

³⁵⁷ A form of black magic, in which a disease element is caused by secret ritual to enter the body of the victim.

³⁵⁸ The name applied by the Indians to Mr. Gillette, who was formerly Indian agent; *mista* is derived from English *mister*.

III

THE PRIMARY STRUCTURAL ELEMENTS OF NOOTKA

1. GRAMMATICAL NOTES

a. THE GENERAL FORM OF NOOTKA WORDS

The structural elements of Nootka consist of stems; suffixes, which are almost as numerous as stems; and infixes, which are limited in number and application. The morphological processes employed are suffixation and internal stem changes, including reduplication, changes of vowel quantity, and infixation. Suffixation, which is the most important process, is often accompanied by internal stem changes, but internal change may function apart from suffixation. The morphological processes often involve purely phonological adjustments, including vowel contraction, glottalization, 'hardening', 'softening', and rhythmic modifications of vowel length. Some changes are irregular and may be regarded as examples of fusion or suppletion.

The major word classes are normal words and particles. Normal words are made up of a stem with derivative suffixes, ranging generally from none to four or five, and are always defined as to aspect (see 240). There is an aspect inflection for all normal words; it is ordinarily expressed by suffixes, changes of vocalic quantity, and reduplication. Normal words have a distributive form, ordinarily made by reduplication or by infixed or suffixed elements, as well as a primary form. Particles, which include imitative words, interjections, a few imperative particles, and a very few syntactic particles, tend to occur in a fixed form, though a few of them are inflected or take certain incremental suffixes.

All normal words express a potential predication, which becomes an actual predication on the addition of paradigmatic suffixes (see 242-3). This statement applies to words corresponding to English verbs, adjectives, nouns, prepositions, and adverbs. Thus:

Non-predicative or supplemental	Predicative
<i>wala·kma qo·ʔas</i> he goes, being a man	<i>qo·ʔasma</i> he is a man
= a man goes	

<i>wala·kma</i>	<i>ʔathiya</i>	he goes, being at	<i>ʔathiyama</i>	<i>wala·k</i>	he is at
		night = he goes at night			night, going = it is at
					night that he goes

Derivational suffixes fall into two important classes, according to their semantic relation to the underlying theme:

1. governing suffixes, which introduce a new central notion to which the underlying stem or theme becomes subsidiary, e.g. *čapac* 'canoe' + *-oʔat* 'see, perceive . . .' > *čapacoʔat* 'see a canoe';
2. restrictive suffixes, which introduce a notion that is semantically subordinate to or coordinate with that of the underlying theme, e.g. *ʔi:h* 'large' + *-qoʔa* 'on a rocky point' > *ʔi:hqoʔa* 'large on a rocky point'.

Vowel contraction is regular whenever two vowels come together without intervening consonant. The length of the resultant vowel is that of the longest component, whether short, "variable" (see below),

or long: $s + s > s$; $s + v$ or $v + s$ or $v + v > v$; $l + s$ or v or $l > l$; s or $v + l > l$. The vowel following the initial consonant of the stem has a special rule, that the contraction product is never shorter than variable; the fact of variable length is evident only when, through reduplication, the vowel comes to stand in the third syllable of the word, for the mark of the variable-length vowel is that it is short in the third syllable or after, long in the first or second syllables, thus compare $ʔoʔo\cdot taḥ$ 'whaling' < $ʔo-$ + $-ataḥ$ with reduplication of the stem, $ʔoʔoʔotaḥ$ 'whaling here and there' with another reduplication to express the distributive. The quality of the contraction product is o if one of the component vowels is o ($o + a$ or i or $o > o$; a or $i + o > o$), i if an i but no o is involved ($i + a$ or $i > i$; $a + i > i$), a if both vowels are a . But the quality of the stem vowel always prevails regardless of the quality of the other component.

Contraction also takes place if $ʔ$ intervenes between short or variable-length vowels except that the first vowel of the word cannot be so contracted. If, by reduplication, the stem-vowel comes to stand in the second syllable, it is often contracted provided the second vowel is part of the stem or an inflectional (aspect) suffix, e.g. $maʔas$ 'tribe', distributive $ma\cdot tma\cdot s$. The quantity of the contraction vowel is variable-length. The quality is that of the second component. Contraction over a semivowel sometimes takes place, but not consistently; the quality is i if y or $ʔ$ is involved, o if w or $ʔ$ is involved, e.g., $-miʔs$ 'moving about on the beach' < $*-may-is$, $ḥa\cdot cho\cdot la$ 'ceremonially displaying wealth' < $ḥaḥiḥ$ 'wealthy'.

Other phonological processes are restricted to certain morphemes which must accordingly be specifically marked. This is done by means of a series of symbols, which are listed here along with brief statements of the phonological peculiarities they represent.

- ˘ vowel of variable length, long in stem syllable or in the second syllable of the word, otherwise short, e.g. $-naʔk˘$ 'having, possessing ...' in $ʔona\cdot k$ 'possessing it', $čapacnak$ 'having a canoe'; $caqiʔc$ 'twenty', durative $caqi\cdot c$, distributive $cacaqi\cdot c$.
- .- final which requires the insertion of $ʔ$ before 'softening' and 'hardening' suffixes, e.g. $ʔost-$ 'in a location' + $-as$ 'on the ground' > $ʔostʔas$ 'on the ground', + $-is$ 'on the beach' > $ʔostʔis$ (note $ʔosta\cdot s$ 'on the surface' < $-aʔs$). The inserted $ʔ$ in such cases does not allow contraction of vowels, e.g. $-sʔato-$ 'in the doorway' + $-iḥ$ 'in the house' > $-sʔatoʔiḥ$.
- (preposed) (e.g. $-aʔs$ 'on a surface') indicates formative suffix.
- (preposed) (e.g. $-maʔ$ 3rd pers. indicative) indicates incremental suffix (see above).

- '— glottalizing incremental suffix, which changes non-glottalized stops to glottalized stops, e.g. *qaḥak* 'dead' + '—aλ 'now' > *qaḥaḥaλ* 'dead now'.
- '- softening (formative) suffix, which changes voiceless spirants into semivowels, e.g. *λoḥ* 'good' + '-is 'on the beach' > *λoyis* 'good on the beach'. There is a ʔ inherent in softening suffixes, which appears under appropriate conditions, e.g. *λeʔis* 'standing on the beach' < *λa-* 'standing'.
- '- hardening (formative) suffix, which softens and glottalizes spirants and glottalizes all other consonants capable of glottalization, e.g. *λoḥ* 'good' + '-as 'on the ground' > *λoʔas* 'good on the ground'.
- non-contracting suffix whose initial does not ordinarily contract with preceding vowels, e.g. *ʔaya-* 'many' + '—aḥ 'residing' > *ʔayaʔaḥ* 'many dwelling together' (contrast *ʔaya* + '-as > *ʔaya:s* 'many on the ground').
- hʷ- final *h* which is softened and hardened to *w* and *ɸ* instead of resisting these processes, e.g. *ʔi·hʷ-* 'large' + '-as > *ʔi·ɸas* 'large on the ground' (contrast *qaḥ-* 'dead' + '-as > *qaḥʔas*).
- (ʔ)-, (q)- movable final consonant which is lost before certain softening and hardening suffixes, e.g. *-aʔno(ʔ)-* 'alongside' + '-is 'on the beach' > *-aʔnoʔis* 'alongside on the beach'.
- (λ) movable λ, always connected with momentaneous aspect forms, which is lost before glottalizing incremental suffixes, e.g. *matši(λ)* 'fly off' + '—aλ 'now' > *matšiʔaλ* 'fly off now'.
- p -m- final -p, generally causative, which changes to -m- when followed by a vowel, e.g. *qaḥsa·p* 'to cause to die', *qaḥsa·maḥ* 'I kill'.
- ʔʷ- final *ʔ* which is softened and hardened to *w* and *ɸ* instead of to *y* and *ʃ*, e.g. *pisat-ʔʷ-* 'play-place' + '-as 'on the ground' > *pisatoɸas* 'playing place on the ground' (contrast *λoḥ-* 'good' + '-as > *λoʔas* 'good on the ground').
- (č,kʷ), -(c,kʷ), -(y) movable suffix initials, which occur only under certain circumstances, e.g. *-(č,kʷ)i·ʔ* 'making ...' in *ʔokʷi·ʔ* 'making it' < *ʔo-* 'he, she, it', *ʔayači·ʔ* 'making many' < *ʔaya* 'many', but *iaš-i·ʔ* 'making a trail' < *iaš-* 'trail'.

C. STEM INFLUENCES

Certain suffixes induce changes of length in the stem syllable or following ones, reduplication, or infixation. These processes are symbolized as follows:

- L** lengthening of stem vowel, e.g. *λos*- 'herring' + *-mi·kʷ-* [L] 'getter of . . . ' > *λo·smi·k* 'getter, fisher of herring'.
- s** shortening of stem vowel, e.g. *?i·hʷ-* 'large' + *-aqaq* [s] 'very, great' > *?iḥaqaq* 'very large'.
- L+s** lengthening of stem vowel and shortening of the second vowel, e.g. *hini·s* 'carrying' + *-o·ʔok* [L+s] > *hi·ni·so·ʔok* 'carrying along'.
- s+s** shortening of stem vowel and of second vowel, e.g. *?o·šso·qλ* 'bad-tempered, brave' + *-(q)aq* [s+s] 'very' > *?ošsoqλaq* 'very bad-tempered'.
- R** normal reduplication: the reduplicate syllable has the same consonant and vowel as the stem, e.g. *čapac-* 'canoe' + *-kək* [R] 'resembling . . . ' > *čāčapackək* 'resembling a canoe'.
- R'** reduplication with lengthened vowel, e.g. *maλ-* 'tied' + *-či* [R'] 'attached to . . . ' > *ma·maλči* 'tied on'.
- Rc, R'c, Rl, R't** reduplication with infixed consonant *c* or *t*, e.g. *λih-*, 'red' + *-(c,k)soł* [R·c+L] 'in the eye' > *λicłi·ḥsoł* 'red in the eye'.
- R+L, R'+L, R'+s, R'c+s, etc.**, reduplication with lengthening or shortening of the stem vowel, e.g. *nač-* 'to see, look' + *-yo* [R+L] 'severally' > *naḥa·čyo* 'severally looking'.
- T** iterative reduplication, as in *nasqnasq-š* 'beat at intervals' < *nasq-*, *no·tno·t-š* 'to roll the hoop at intervals' < *no·t-*, *tiλti-č* 'throw at intervals' < *ti-*. Note the *-λ-* infix with stems ending in a vowel.
- T'** iterative reduplication with lengthening (used in forming the repetitive), as in *ci·qci·q-a* 'speaking' < *ciq-*, *ti·λti-ya* 'throwing repeatedly' < *ti-*.
- T~** iterative length change. The first two vowels are lengthened and the last vowel is long; all other vowels are shortened, e.g. *?a·λa·kʷałmikši·l* 'become getter of eight (animals) at intervals' < *?aλakʷał* 'eight' + *-mi·kʷ-* [L] 'getter of . . . ' + *-ši·l* [T~] iterative. Trisyllabic words have either long or short second vowel, e.g. *mo·mi·kši·l* or *mo·mikši·l* 'become getter of four (animals) at intervals'.

d. ABBREVIATIONS IN LISTS OF ELEMENTS

caus.	causative	it.	iterative
d.	durative	m.	momentaneous
inc.	inceptive	rep.	repetitive
interj.	interjection		

e. THE ASPECT SYSTEM

The aspect system consists of a set of categories based on two primary aspects, durative and momentaneous. The other aspects are derived from these by processes which yield such specialized forms as the inceptive, the iterative, the repetitive, the graduative. The derivative aspects have definite meaning with reference to the aspect from which they are derived. The durative and momentaneous aspects are relatively independent of each other. Two classes of elements (stems and suffixes) may be recognized according to the general relation of their primary aspects:

Class I: the durative is representative of the basic meaning of the element. Sub-classes:

- (a) the momentaneous expresses approximately a transition to the durative; e.g., d. *qahak* 'dead', m. *qahši(λ)* 'to die' < *qah-*; d. *ya·cok* 'walking', m. *ya·cši(λ)* 'to start off walking' < *ya·c-* 'walking';
- (b) the durative expresses the existence of an entity; the momentaneous, if used at all, expresses any action with or with reference to the entity, e.g., d. *ta·na·* 'money', m. *ta·na·qši(λ)* 'to give, bet, use money'; d. *ʔaya* 'many'; m. *ʔayači(λ)* 'to handle, give away, bet many'; d. *qo·ʔas* 'person', m. *qoʔacši(λ)* 'to act like a person, do something brave'.

Class II: the durative expresses a temporal extension of the action of the momentaneous; e.g., d. *mitxʷa·* 'circling about', m. *mitxši(λ)* 'to make a circuit, turn about'. Both aspects seem to be equally representative of the basic meaning of the element. Elements which have no durative may be included as a sub-class, *-i(λ)* [L] 'to go for ...', *wata·k* 'to go there'.

The aspect inflection, applying to the word as a whole, is indicated normally with the last morpheme in the word, so that the last element alone is inflected. Some morphemes have no aspect inflection for the reason that they are restricted to non-final position, e.g. *-wisč-* 'farther up', used only with locative suffixes, as *-wisčis* 'farther up on the beach'. Some non-final morphemes are inherently momentaneous and make the word momentaneous while taking suffixes of durative form, e.g. *-kʷist-* 'to move away from' + *-is* 'on the beach' > *-kʷistis* 'to move away from the beach'.

To illustrate the meanings of the aspects and the most common aspect formations, we give the aspect synopsis of *mitxʷ-* (class II) 'to turn, make a circuit'.

- A. 1. Durative *mitx^wa* 'turning about, circling'
 2. Inceptive *mitx^wi·č̣i(λ)* 'to start turning about'
 3. Graduated inceptive *mi·tx^wič̣i(λ)* 'starting to turn about'
 4. Pre-inceptive *mi·tx^wič̣iλṣ̌i(λ)* 'to start starting to turn about'
 5. Inceptive iterative *mi·tx^wič̣i·ł* 'to start turning about at intervals'
 6. Repetitive *mi·txmi·tx^wa* 'turning round and round' (emphasized repetition)
 7. Repetitive inceptive *mi·txmi·txṣ̌i(λ)* 'to start turning round and round'
- B. 8. Momentaneous *mitxṣ̌i(λ)* 'to make a circuit, turn'
 9. Gradulative *mi·txṣ̌i(λ)* 'making a circuit, turn'
 10. Pre-gradulative *mi·txṣ̌iλṣ̌i(λ)* 'to start making a circuit, turn'
 11. Iterative *mitxmitxṣ̌* 'to make a circuit, turn at intervals'
 12. Iterative Inceptive *mitxmitxṣ̌ṣ̌i(λ)* 'to start in on a spaced series of circuits, turns'

f. INCREMENTAL SUFFIXES

A. Enclitics

- λa*· 'again'
 —*ʔa·la* 'always'
 —*ʔał* plural subject

B. Non-paradigmatic Incremental Suffixes

(This list is not complete, and it is possible that a few of the entries are really formative suffixes.)

- aλ* 'now, then, at the given time'
 —*(q)h* 'meanwhile' (sometimes used as a formative suffix; —*qh* used after vowel or *h*)
 —*maqṣ̌iλ* 'constantly'
 —*iλ*, —*λ*; —*(y)ik* future
 —*ʔa·qλ* future intensitive
 —*i·k* hypothetical future
 —*(m)it* past
 —*at*, —*a·n-* passive; inalienable possessive
 —*ap*, —*am-* causative
 —*č̣i^wp*, —*č̣i^wm-* indirective, 'to do something affecting, for the benefit of, one'
 —*ok*, —*ʔak* alienable possessive
 —*a·h* irrealis
 —*matak* 'supposedly'

- co*· 'possibly'
 —*qaʔth* 'pretendedly' (sometimes used as a formative suffix)
 —*minh* plural
 —*ʔis*, —*ʔic*- diminutive
 —*sa*, —*sasa* [sometimes L] 'just, only, precisely'

C. Selected Modal Paradigms

	1. Absolutive	2. Quotative (‘I, it is said’)	3 Indicative (Present)	4. Inter- rogative		
1 s.	— <i>siʔ</i>	— <i>weʔʔisi</i>	—(<i>m</i>) <i>aʔh</i>	— <i>haʔs</i>		
p.	— <i>niʔ</i>	— <i>weʔʔinni</i>	—(<i>m</i>) <i>in</i>	— <i>hin</i>		
2 s.	— <i>soʔk</i>	— <i>weʔʔincok</i>	—(<i>m</i>) <i>eʔʔic</i>	— <i>haʔk</i>		
p.	— <i>so</i> ·	— <i>weʔʔinco</i> ·	—(<i>m</i>) <i>eʔʔico</i> ·	— <i>haʔso</i> ·		
3	— —	— <i>weʔʔin</i>	— <i>maʔ</i> ; — <i>a</i> (with past —(<i>m</i>) <i>it</i> -)	— <i>haʔ</i>		
	5. Purposive (‘so that I’)	6. Dubitative (‘perhaps I’)	7. Inferential (‘apparently I’)	8. Condi- tional (also usitative)		
1 s.	’— <i>aʔh(sa)</i>	— <i>qaʔcsa</i>	—(<i>c</i>) <i>saʔʔaʔ</i>	— <i>qoʔs</i>		
p.	’— <i>aʔni</i>	— <i>qaʔčin</i>	— <i>čaʔnaʔaʔ</i>	— <i>qon</i>		
2 s.	’— <i>eʔʔic(a)</i>	— <i>qaʔčka</i>	— <i>čkaʔʔaʔ</i>	— <i>qoʔk</i>		
p.	’— <i>eʔʔico</i> ·	— <i>qaʔcso</i> ·(<i>wa</i>)	— <i>cso</i> ·(<i>wa</i>) <i>ʔaʔ</i>	— <i>qoʔso</i> ·		
3	’— <i>eʔʔit(a)</i>	— <i>qaʔča</i>	— <i>čaʔʔaʔ</i>	— <i>qo</i> ·		
	9. Subordinate	10. Relative	11. Indefinite Relative	12. Relative Dubitative (‘that I might’)		
1 s.	— <i>qaʔs</i>	— <i>qaʔs</i>	—(<i>y</i>) <i>iʔs</i>	—(<i>w</i>) <i>oʔsis</i>		
p.	— <i>qin</i>	— <i>qin</i>	—(<i>y</i>) <i>in</i>	—(<i>w</i>) <i>oʔsin</i>		
2 s.	— <i>ʔiʔtqak</i>	— <i>ʔiʔtqak</i>	—(<i>y</i>) <i>iʔk</i>	—(<i>w</i>) <i>oʔsik</i>		
p.	— <i>ʔiʔtqso</i> ·	— <i>ʔiʔtqso</i> ·	—(<i>y</i>) <i>iʔso</i> ·	—(<i>w</i>) <i>oʔsiso</i> ·		
3	— <i>qaʔ</i>	— <i>ʔiʔtq</i>	—(<i>y</i>) <i>i</i> ·	—(<i>w</i>) <i>oʔsi</i>		
	13. Simple Imperative, Present			14. Simple Imperative, Future		
	3 obj.	1 s. obj.	1 p. obj.	3 obj.	1 s. obj.	1 p. obj.
2 s.	’— <i>iʔ</i>	’— <i>iʔs</i>	’— <i>in</i>	’— <i>im</i>	’— <i>iʔsim</i>	’— <i>iʔnim</i>
p.	’— <i>iʔč</i>	’— <i>iʔčas</i>	’— <i>iʔčin</i>	’— <i>iʔčim</i>	’— <i>iʔčasim</i>	’— <i>iʔčanim</i>
1 p.	’— <i>in</i>			’— <i>iʔnim</i>		

15. 'Come' Imperative ('come and . . .')			16. 'Go' Imperative ('go and . . .')		
	3 obj.	1 s. obj.	1 p. obj.	3 obj.	1 s. obj. 1 p. obj.
2 s.	'-i'k	'-i'sak	'-i'nak	—čič	
p.	'-i'čak	'-i'časak	'-i'čink	—ča'so,	
				—cso	
1 p.	'-i'nak				

g. INFLECTION OF PARTICLES

	1. Subordinating Particle	2. Contrastive ('but I')	3. Inferential ('it seems I')
1 s.	?anis	?atasiš	hacsa
p.	?anin	?ataniš, ?atinš	hačana, hač'in
2 s.	?anik	?ate?ick	hačka
p.	?aniso	?	hacso'wa
3	?ani	?ate?iš	hača

Imperative Particles

	4. k'a- 'come!'	5. čok'a- 'come!'
s.	k'e'ik, k'a'kik	čok'a, čok'e'ik, čok'a'kik
p.	k'e'ičak, k'a'kīčak	čok'a'čak, čok'e'ičak
	6. ma- 'here!' (said on giving or handing something to one)	
s.	ma', me'ik, ma'a'k(k)	
p.	ma'č (?)	
	7. wa- 'is it not so?'	8. ne- 'say!'
s.	wa'	ne'
p.	wa'č	ne'č

2. PRIMARY STEMS

This list does not include the many semantically unitary stems built up from primary stems with the addition of suffixes, e.g. *łico-l* 'canoe of a certain type' < *łico-l* 'white faced' < *łic-* 'white' + *-o-l* 'on the face'. Sometimes such secondary stems modify the form of the basic complex in a way that indicates that it is no longer analyzable into a simple combination of the given suffix with the given stem; thus, *łickatq-*, durative *łi'čkin* 'thunderbird' is derived from *łick-* 'strike with a hammer or drumstick, thunder' + *-in* [L or R] 'making . . . noise', but *-in* as such has no form *-atq-*.

Ordinarily the combining form (the form the stem takes when it

enters into combination with an immediately following derivative suffix) and the durative aspect are given, but when there are no aspect forms, the combining form only is given; when there is a momentaneous and no durative, the former is given instead and marked m.; when the combining form is identical with the durative or the momentaneous, the form is given without a final hyphen except when there is some phonological feature of the final that has to be indicated, in which case parentheses are used, as in *-na·k(w-)* 'possessing . . .'. Sometimes other forms than the d. and m. are given; this is done in the case of common elements of irregular formation.

Equivalent forms of normal words are separated only by a space. Commas separate the combining form from the durative and other forms.

The aspect class is indicated by the definition: a verb infinitive (e.g. 'to strike', 'to pull') indicates a Class II element; any other definition (e.g. 'walking', 'having . . .', 'house', 'large', 'in the house') implies a Class I element. Since the elements are most nearly comparable to English verbs in all cases, 'to be' is to be understood as included in Class I definitions.

Alphabetic order: *a i o ? h y ý w ú p p̣ ṃ ṭ ị ṇ č̣ ẹ̌ ṣ̌ ḳ ḳ̣ ḳ̣̣ x̣ x̣̣ q̣ q̣̣ q̣̣̣ ỵ̄ ỵ̣̄ ỵ̣̣̄ : ħ̣ c̣ ẹ̌ ṣ ʁ̣ ʁ̣̣ ʁ̣̣̣*.

Unusual, non-Nootka sounds are entered with the sound which most nearly corresponds from the Nootka point of view: *l* and *d* with *n*; *b* with *m*; *mp* (in a Makah name—probably = glottalized *b*) with *ṃ*. *e* and *o* are put with *a* and *o* respectively, and long vowels with the corresponding short vowels.

?a-, m. *?ači(λ)* 'fish move quickly in a school'

?a interj. 'what did you say?'

?e, *?e* interj. expressing dissatisfaction

?a·?a—thin̄ expression of applause; *?a·?a—?aλhačka* *?a·aλh̄·i* expression of sympathy

?a·amaȳa 'sea-cucumber' (myth and song word; normal word, *te·?inwa*)

?a·atał-, d. *?a·atał*, m. *?a·a·to* 'to ask'

?e·īwa(q-) 'hesitant, undecided'

?e·?i·p̄inqa-?oλ woman's name [perhaps = *?a·?a·yop̄inqa* 'doing in many ways']

?e·im(-) 'at first, immediately' [reduplication of *?aṁa-*, q.v.]

?e·imȳaȳ-š woman's name [perhaps from stem *?aṁa-*]

- ʔeʔinxʷi:k 'goose of a certain small variety' (prob. 'cackling goose', *Branta canadensis minima*)
- ʔeʔiʃ- (sometimes ʔeʔiʃ-), d. (rep. in form) ʔeʔeʔiʃa 'do quickly, hurry'
- ʔeʔi:kowaʃ-in man's name
- ʔeʔi:k-taq-, d. (it. in form) ʔeʔi:ktaqʃ 'to happen miraculously, wonderfully' [cf. -taq-yo 'powered by . . .']
- ʔaʔoʔq-, ʔaʔoʔqʷak 'to play with one's spouse'
- ʔaʔoc 1. 'vulva, vagina'; 2. place name [cf. ʔaʔoʔq- ?]
- ʔaho-, ʔaʔho- word for lulling child to sleep or quieting child
- ʔeʔhoʃ interj., word for lulling child to sleep (also heʔhoʃ)
- ʔay, hay shout used in Tsayik, Wolf Ritual, Cannibal Dance, lehal and other ceremonies and games, to express or to gain power
- ʔaʔy interj. of ridicule
- ʔeʔy ʔey interj. for attracting attention
- ʔaya (also ʔayi-, ʔayo- before certain suffixes) 'much, many'
- ʔaʔaʔy-aqsa-ʔa-q-, ʔaʔaʔyaqsaʔa 'blanket' [cf. -aqsa- ?]
- ʔayisaq- (before hardening suffixes, ʔayisaq-), d. (rep. in form) ʔaʔaʔyisaʔa 'to trick, deceive'
- ʔawarbatī Kwakiutl chief's name
- ʔapaʔs-...-ʔis 'small'
- ʔepit-q-, ʔeʔpinis 'apple' (cf. heʔpinis, which is used by Hoiath tribe instead of ʔeʔpinis)
- ʔam- (ʔap- before consonants) 1. 'right, proper'; 2. 'right in the center'; 3. empty stem for suffixes of location
- ʔap- (also ʔam-), d. (m. in form) ʔapʃi(λ) 'going back and forth carrying burdens on the shoulder'
- ʔaʔma(q-) 'loon'
- ʔamaʔaʔs 'in the very act of doing'
- ʔaʔha- 'at a proximate time (immediately before or immediately after); immediately; at first; for the first time'
- ʔaʔma 'directly below'
- ʔaʔhaq-, ʔaʔhaqa 'to have sexual intercourse with' (polite reference, = 'to lie with')
- ʔat 'even if, sure enough; even he, they'
- ʔaʔt 'even he'
- ʔataʔ, m. ʔataʔaʔiʔ 'taken along with'
- ʔaʔto 'Otto' (< Eng.)
- ʔaʔtowa 'Ottawa' (< Eng.)
- ʔatq-, ʔatqaʔk 'to prize, covet'

ʔath-, *ʔathi-*, m. *ʔa·ihšiλ* 'night'

ʔaia 'thick'

ʔana (also *ʔani-*, *ʔano-* before some suffixes) 1. 'only that'; 2. 'thus much, thus many'; (in interrogative modes) 'how much? how many?'

ʔana—*ha* (interrogative mode) 'how far?' [cf. *ʔana*]

ʔa·na—*ha* (interrogative mode) 'for how long?' [cf. *ʔana*]

ʔana—*ʔis* 'near' < 'a little in extent' [cf. *ʔana*]

ʔana-hʷ- . . . —*ʔis*, m. *ʔano·-či(λ)* . . . —*ʔis* 'little' [cf. *ʔana*]

ʔa·na-qh 'really; serious'

ʔanaap m. 'guess rightly (beforehand)'

ʔani (subordinating particle) 'that; because; as'

ʔa·ni 'really'

ʔač-, *ʔačak* 'blocked up, padded, supported with blocks, pads'

ʔača-, *ʔačaq* (in interrogative mode only) 'who?'

ʔače (voc.) 'dear girl!' (friendly address)

ʔa·ča·k boy's name

ʔač-yaq-, *ʔačya·p* 'to go for, get, cut, gather wood, fuel'

ʔašx-, *ʔašzak* 'reckless, rash; dirty'

ʔakaya· 'in pain, mourning, moaning'

ʔakt-, *ʔakta·* 'to gnaw'; *ʔakt-*, *ʔaktak* 'gnawed'

ʔakʷat- *ʔakoł-*, d. and m. *ʔa·ko·(λ)* 'to borrow'

ʔaxap-syi(q-) 'red-headed woodpecker'

ʔaxti-mc boy's name

ʔaq, inc. *ʔaqačiλ* 'spacious, big in two dimensions', esp. applicable to an opening

ʔaqa·k-ʔath-taqimł Ahousaht band [said to be derived from *ʔaqok iaši·* 'they have a wide trail']

ʔaqi-, *ʔaqaq* (only in interrogative mode) 'what?'

ʔah 'this' (referring to entities in the speech context); *ʔah-ʔa·* 'that' (referring to entities in the speech context); 'and so forth' (in enumerations); *ʔah-ko·* 'this' (demonstrative); *ʔah-ni·* 'that' (demonstrative)

ʔahʔa·y (vocativized form of *ʔahʔa·*) expression of appreciation for accomplishment; expression of encouragement to one making a speech

ʔac- *ʔa·c-*, d. (m. in form) *ʔa·cši(λ)*, m. *ʔacši(λ)* 'to go out hunting (seal, sea lion, whale) or fishing on the water'

ʔa·carhoš place name

ʔas-, *ʔasa·* 'to go slantwise'

- ?as-, ?asok 'small fish in plenty are finning'
 ?a·sic-, ?a·si·qso 'child of one's brother or sister: niece, nephew'
 ?a·siła(q-) 'wretched, poor, unfortunate'
 ?asma(q-) 'high-born, a favorite'
 ?astimx- ?a·?a·stimx-, ?astimx'a ?a·?a·stimx'a 'singing a lullaby'
 ?asíax-, ?asíazak 'faint, weak'
 ?askax-, ?askaxak 'sick'
 ?as-čih 'parent and child together'
 ?aλ- 'two'
 ?aλ-, ?aλa· 'plucking'
 ?aλi·(q-) 'after-birth'
 ?aλwi·(q-) 'owl of a certain small variety'
 ?ał-, ?ała· 'to vomit'
 ?ałq-, ?ałq'a· 'to unpack'
 ?ałx-, ?ałxak 'scattered about'
 ?anipe·k, ?alipe·k name of a schooner
 ?i Ahousaht interj. expressing excitement, as in a quarrel
 ?i·?i·?i·?i interj. 'don't!'
 ?i·?i·?i· interj. connected with a čak'a·si (whale's dorsal fin) song
 and ritual (represents grunting)
 ?i·?iśa·a·ł·?ath Indians of N. Vancouver reserve
 ?i·?iłx'a·?ath a Salish tribe
 ?ih, ?iy, ?iyi interj. of fright or surprise
 ?i·y interj. expressing wonder
 ?i·?inaxa·yis(-) 'skunk' (< Makah)
 ?iyaqñ- ?i·qñ-, ?i·qñok 'narrating'
 ?iyac-, ?iyi·qso 'husband's sister, brother's wife'
 ?i·ya· interj. of threatening: 'do you dare me?'
 ?i·yi interj. of disgust
 ?i·yisnaq man's name
 ?iyo·xom man's name
 ?i·w-a·nox name [cf. ?i·h, ?i·w-a-čih]
 ?im- empty stem [cf. ?am-]
 ?imax- 'sitting upright wrapped in robe (as part of ritual training)'
 (old word)
 ?imja·x-, ?imja·xa 'women saying kaha·waka·š in applause'
 ?i·ñha-?ags woman's name
 ?i·ton-?ath 'belonging to, purchased from the house of Eaton' (a commercial firm)
 ?ilo-q- ?i·to-q-, ?i·to 'bird of a certain species'

- ʔi·nax-*, *ʔi·naxi* 'ready, dressed up'; *ʔinxa·* 'getting ready'
ʔinʔak(ʷ-) 'without pain'
ʔin-, *ʔin-ma-q-*, *ʔinma* 'teat, breast, milk; sucking milk'
ʔinis (with modal *—ʔa·h*) 'wishing, desiring to'
ʔinmox-ʔat place name
ʔintha·t woman's name
ʔink(ʷ-), m. *ʔinkʷačičā* 'fire; burning'
ʔinxʷi·č-in place name
ʔinqʷ-, *ʔinqʷak* 'spread out as when left to dry'; *ʔinqʷ-*, *ʔinqʷa·* 'to spread out'
ʔič-, *ʔičw-*, *ʔič* 'fat (shell-fish)'
ʔi·č-aq-, *ʔi·čim* 'old, old person; parent'
ʔičkḥ- (also occasionally *ʔičh-*), *ʔičkḥak* 'having the back bent, hunched up'
ʔičx-ʔis 'glutton'
ʔiča-, *ʔi·ča·pi* 'lifted up'
ʔiš 'and, also'
ʔišiʔi weʔ signal to strike single beat (in keeping time, beating drum) before continuing
ʔiš-, *ʔiščī·p* 'gum'; *ʔiš-*, rep. *ʔi·šʔi·ša* 'to chew gum'
ʔišł-ʔis 'circumcised person'
ʔišk-, *ʔiškak* 'dirty'
ʔiškalax interj. 'ouch!'
ʔikat-, *ʔikatak* 'desperate because of depressed state of mind'; *ʔikat-*, *ʔikata* 'to act recklessly because of depressed state'
ʔi·kʷičsim place name
ʔiq, *ʔiqḥ* 'still, again; the same thing still, again; in the same way or condition still, again'
ʔi·q-maq-, *ʔi·qmaqak* 'many trees about'
ʔi·qh-, *ʔi·qhok* 'telling, narrating'
ʔi·h(ʷ-), inc. *ʔi·wačiči(λ)* 'big, large, great, important'
ʔic-, *ʔica·*, 'liquid ripples'
ʔic-maq-, *ʔic-mak-*, *ʔicmakt* 'fern of a certain kind'
ʔick-, *ʔickak*, *ʔicka·* 'having the teeth bare'
ʔi·sa-, *ʔi·saʔk* 'thinking well of, respecting'
ʔisa-q-, *ʔisin-q-*, *ʔisin* 'sea fowl of a certain species'
ʔi·spo·ti(-q-) 'baking powder' [< Eng. yeast powder]
ʔiāš-ʔis 'lame'
ʔɔ· interj. 'Oh! I see! just so!' (indicates one is listening to what is being said)

- ?o·?o·?o· interj. expressing affection to children
 ?o-, ?oh 'he, she, it, that, they'
 ?o·?ačə(-q-) 'second oldest child of three or more; second in rank'
 ?oyaqh-, ?oyaqhmis 'news, narrative, tradition'
 ?ə·yindəs 'orange' [< Eng. oranges]
 ?owac-, ?owi·qso 'spouse of one's children and nieces and nephews;
 one's spouse's parents, aunts and uncles'
 ?o·wəpək 'fool dancer, i.e. one who goes about singing requests for
 food or other gifts'
 ?op-, ?opak 'soothed, painless, without pain'
 ?o·pako·t 'overcoat' [< Eng.]
 ?om·a(c)-, ?om·i·qso 'mother'; affectionately applied to aunts
 ?o·čəw-ak 'depending on'
 ?očq-, ?očqak 'foggy; mouldy'
 ?o·š 'someone, something'
 ?ok-, d. (m. in form) ?okš(i)(λ) 'putting forth, giving'
 ?ok-sa·p 'urging, coaxing'
 ?ok·a- 'oneself, one's own'
 ?o·k·a-xim man's name
 ?ox-, ?ox·a 'to topple over'; ?ox·-, ?ox·ak 'toppled over'
 ?ox·-, ?ox·a·p 'paddle; small fin next to fish's tail'; ?ox·-, ?ox·a 'to
 signal with a paddle'
 ?o·qia·p, -m- 'thinking, believing'
 ?o·q- 'good, pleasant, desirable'
 ?o·qčə(q-) 'fellow-guest (extra guests invited in when anyone, e.g. a
 visiting stranger, is to be feasted)'
 ?oxi·a·?a man's name
 ?oriš interj. of warning to children: 'don't!'
 ?oh 'being he, she, it, that, they' (d. of ?o-)
 ?o·cxi·yas man's name
 ?oca-maq-, ?ocsməpt 'fir tree'
 ?o·sa-, ?o·sa·k 'swift, strong, loud'; ?o·sok·i(λ) (m.) 'to do with
 energy'
 ?ositi(q-) 'body, trunk'
 ?osi·t place name (a place south of Cape Flattery)
 ?ost.- empty stem for locative suffixes
 ?ol·?o-q-, ?ol·?o· 'wild currants'
- ha· interj. expressing surprise
 he· interj. implying that a statement is true in a surprising way or
 to a surprising degree

he ha interj. used in the hoop game—a North Nootka expression used in the hoop game, in which it is proper to imitate North Nootka speech

ha čo·, ha· čo· interj. 'now!' signal to proceed with action, expression to urge one to action

ha· yi· shout

ha? ha? interj. asking others to listen

ha·?a interj. 'yes'

ha·?at 'trolling with wood decoy for black bass'

hahahaha, hehehehe sound of laughter

ha·he· shout employed in hoop-game

he·hi·-in 'giving warning'

hey, he·y, ?ey, ?e·y interj. calling for confirmation of a statement

hay, hey, ha·y, he·y interj. to attract attention

hay, ?ay shout used in Tsayik, Wolf Ritual, Cannibal Dance, *lehal*, and other ceremonies and games, to express or to gain power

haya·-, haya·?ak 'not to know, to be uncertain'

haya·tin ha·ya·tin 'supernatural being that gives wealth'

ha·yi interj. calling attention to the fact that something has worked out as one has warned

ha·yti·-?ath 'Haida Indian(s)' (< Eng.)

hayak- 'silly; lustful'; *hayak-, hayaka* 'to giggle'; (euphemism) 'to have sexual intercourse'

hayi·qol 'dizzy'

hayo·l 'confusing place, place where one easily loses one's way'

hayox·-, d. (m. in form) *hayoxš(λ)* 'insane, crazed, foolish'

ha·wa?aλ 'at last'

ha·wiya·l man's name

hawiča(q-) 'cunning, tricky, miraculous, wonderful'

hawił- (also *hawi·-*), m. *hawi·(λ)* 'to finish'

hawiča-, ha?ok, m. (inc. in form) *ha?okš(λ)* 'to eat'

hap, ham interj., cry of dancers in Cannibal Dance

hap- hapx-, hapsyop 'hair, fur'

hapit man's name: Herbert (< Eng.) (note also an Indian name *hapit* 'having hair on the body')

he·pinis 'apples' (< Eng., Hoiath for *?e·pinis*)

he·ps(-) 'hops' (< Eng.)

ha·mača-q- (also *ha·mačo-q-, ha·miča-q-*), *ha·mača* 'a ceremonial, the Cannibal Dance' (< Kwak.); 'dancing the *ha·mača*; initiated in the *ha·mača*'

- hama·s-* 'to defecate' (Ucluelet for čī·š)
hamot-, hamo·t 'bone'
hami interj. requesting silence, 'sh!'
he·t 'hat' (< Eng.)
hato-q- hato·min-q-, hato·min 'swan'
hatq-, hatqak 'having the knees bent'
hat-inq-, hati·s 'bathing'
ha·naʔa(-q-) 'playing lehal', a gambling game
hana·xpi man's name
ha·ni, hani, hane· interj. 'say!'
hant·yak 'game of a certain kind, in which one side throws a long cedar stick and the other tries to catch it; instrument, song for *hant·yak*'
hanoqʷača 'fish of a certain kind' (gives doctoring power when found of great size in the lake)
hačis- 'on this side'
hačl-, hačli·λ 'west wind blowing'
hešš interj. sound of rushing air (as when tree falls)
ha·ša-qapi ha·ša·qapi 'head stuck up on end of post with mouth open'
hašah 'kept, preserved carefully, prized'
hašil 'knowing about, having news of'
haš-, haša· 'smelling of aged urine (resulting from saving the contents of chamber pot)'
haš-, haša· 'to breathe, rest'
haš-sa·th name of an Ahousat band
he·kačim(q-) he·kičim(q-) 'handkerchief' (< Eng.)
hako-, hakʷi- 'hunger, famine'
haxl-, haxla· 'to do easily, gently'
haxʷil-q- haxʷin-mac-, haxʷinmac 'wren'
haq interj. cry of a mallard duck
haq- 'to do much, strongly'
haʔ sound of breaking
ha·ʔin 'to call out, invite'
ha·ʔal 'willing'
hahqi place name (of non-existent place)
hacčato place name
hač-oḥ 'somewhat big'
ha·ča(q-) 'somewhat long, longer'
ha·sapax-ok man's name
hasaʔ- q-, hasa·mac 'crab'
hasiʔs- (also *hasaʔ- q-*), *hasi·s* 'widgeon (*Mareca americana*)'

- hasjap-at* 'shoulder of whale'
has-č(λ) 'visiting another tribe to dry fish'
ha·s-kʷat 'nearly' (Ucluelet word, = *hi·kʷat*)
hasxiʔl man's name
haλk-, haλka· haλkak 'having one eye closed in winking'
hataʔ-(q-), m. *hata·č(λ)* 'to pay'
he·li· Harry (< Eng.)
ha·li čo·, ha·ni čo· interj. 'get ready! now!'
haki·l 'asking to accompany one or to take part in an enterprise'
halba·xo·wo-ʔoλ woman's name
halmiʔha 'drowning, drowned' [cf. *-yʔha*]
hahałto-akλi-(q-) 'bull-headed lizard'
hi-, m. *hič(λ)* 'having the face against, facing toward'
hi interj. expressing decision on second thought
hi· interj.
hi-ʔak(ʷ-) 'still doing so'
hi·ʔi·ʔi·ʔi interj. yell to arouse one (who has fainted)
hi ho shout used in the wolf dance; *hi· ho·* cry of the ceremonial lame wolf; *hiho·* 'the ceremonial lame wolf'
hi, hiy, hi·y, hi·yi, hiyi exclamation of admiration, joy
hi·waqin man's name (Nanaimo)
hi·pi-ʔop man's name
himwiło(q-) 'relating myth'
himt-, himtak 'crosswise'
himka-q- himka-ʔo·-q-, himkaʔo· 'gooseberries'
himiks(-) 'tallow'
himq- 'to lower the body by bending the knees'
hi·mo·č old time expression perhaps indicating exaggerated degree
hila-, hin-, hina- empty stem
hinat woman's name, hypocoristic form
hi·da·čiya·ʔath name of a tribe
hinki·yaɣto·ʔa (in wolf language; meaning unknown)
hinko·ʔas 'dog-salmon'
hinq- 'red-hot'
hič-, hiča·, 'to illuminate'; *hič-, hiča·k* 'fishing with torch'
hičk-, hičkak 'glowing with a bright glaring light'; *hičk-, hička·* 'to glow with a bright glaring light'
hiš-činkʷ- *hiš- hiš-č-, hicsnop-m-* 'husband and wife together'
hišš interj. requesting silence
hiš- (with certain suffixes) 'both, all'

hi·ši·ščiyo mystic word used in invocation, = *ši·ša·willaqyo*
 'powered by monstrous supernatural porcupine-like creature'
 (formerly the meaning was secret but is now generally known and
 the word is used freely)

hišo·xš-in man's name

hišcoq^wat-, *hišcoq^wati* 'abalone, abalone shell'

hik (occasional variant of *wik*) 'not, nothing'

hik^w-, *hik^wak* 'overhanging'

hi·k^wat 'nearly'

hixoq-, *hixoq^wa* 'to shout'

hix^w-, *hixok* 'weak, simple, unimportant'

hix^w-, *hix^wa* 'exerting effort, working hard'

hiq- (in a few words) 'all'; *hihiq-* *hiyiq-* 'various things'; *hihi·q*
hiyi·q- 'several' (distr.)

hiq-wito^a man's name (< *hiqwitoł* = *hita-witoł* 'to take off over
 the head'—an old form, now little used)

hi·qolta^aath, *hi·q^wilta* Kwakiutl Indians of Cape Mudge and Fort
 Rupert

hihi·aq-olh d. place name

hih-, *hiha* 'to breathe, blow'

hi·hlo·q^wap man's name

hic-, *hica·k^w-* 'platform; bed platform'

hic-swat-q-, *hicswin*, inc. *hicswani·čł* 'porpoise'

his- 'to strike with a beating instrument (chop, hack, club, whip)'

his-, *hisit* 'sockeye salmon' (when in the ocean or in the river; in the
 lake they are called *mi:a·t*)

hisa- *his(t)-* *hista-*, *hil(-)* 'at that place, there' (referential, not demon-
 strative)

hisa·wist^t-a place name

hi·sim 'nearly' (= *hi·k^wat*)

hisk-, *hiska* 'to snarl, bare the teeth'

hisk-mi·t, m. *hiskmi·pi(ł)* 'living with one's relatives by marriage'

hi·ł-i interj. 'wait a while!'

hil 'there' [see *hisa-*]

hi·tⁱ·i·h [cf. *·i·h[ł]*] 'trying experimentally, trying at a venture'

hi·ttaq-, *hi·ttaqš* 'wounded in Wolf Ritual by spear stuck through
 side' (old word)

hil-, *hilsyo·k* 'exclusively members of the same family'

ho exclamation to frighten one; word of greeting; to mark the end
 of a song

- ho·* imitative of various kinds of sounds
ho-, *hoʔak hoyə·* 'flying in a flock'
hoʔikʷ-, *ho·ʔi·k* 'grouse'
ho- *ho-ʔi·q-*, *hoʔi·* 'lump'
hoʔa- particle, used with indicative mode: 'so that's why!'
hoʔa- 'again, back'
ho·ʔa·wom ho·ʔa·ʔom Hopachasath place name (of Salish origin?)
hoʔap-, m. *hoʔapši(λ)* 'to hesitate'
hoʔakš-iʔi· man's name (Nitinat)
ho·ʔak(ʷ-) 'early, prematurely, long ago'
hoʔaqh 'later'
hoʔo-q-, *hoʔomc* 'testicles'
ho·ʔič 'several sleeping' [cf. *weʔič*]
ho·ʔot-a ho·ʔit-a 'to relax intentness'
ho·hoš, *he·hoš* shout used in connection with Tsayik song and ritual;
he·hoš used in coaxing baby to go to sleep
ho·y protracted shout used to introduce singing in connection with a
mask dance; interj. imitative of the sound of trampling feet
hoy interj.
hoʔa-, *hoʔa·k(ʷ-)* 'waves'
ho·weʔ-it-im 'flooring before the bed platform in old-time houses'
ho·wa·yi-ʔath-taqiml 'clown club, minstrel group' (< Eng. Hawaii)
howi· ending of songs; sound to introduce big dance
horb-aqλ, m. *horbaqsto(λ)* 'feeling afraid, uneasy'
hə·ibi interj. expressing willingness and intention of doing as re-
quested
hop- 'roundish object, spherical or chunky object'
hopat-q- hopit-q-, *ho·pin* 'salmon trout'
hopi~ 'helping'
hopinwa-q-, *hopinwaš* 'small canoe (for 1 or 2 persons)'
hopisa-q- ho·pisa-q- hopisi-q- ho·pisi-q-, *ho·pisi* 'clam'
hopl-, *hopla·* 'in hiding'
hopk-, *hopkak* 'roundish thing'
hopq-, *hopqak* 'lump, knot'
hopq- 'long (roundish) object all the way in'
hopx-o-w-is place name
hohomk-soł 'with bulging eyes'
homa-qλ 'whole, complete, total'
homom-q- homop-q-, *homom* 'shell-fish of a certain kind'; slave's name
homhaq-, *homha·q* 'wild rhubarb'

ho·m-o·w-a place name
hot- hoti-q-, hoti·qak 'jealous'
ho·ni-q-, ho·ni· 'drift whale; food, thing found adrift'
ho·de·ba·l'is'i Makah name
ho·či, ho·či-we'in particle 'it is not yet'
ho·š 'sleep' (children's word); expression used in lulling child to sleep
hoša·k, hoše·k 'rascal' (euphemism for *toša·k*)
hok-olh-ʔagsop 'woman of Hokohlh'; woman's name
hoks-, hoksa· 'counting'
ho·kʷa·-xin man's name
hoz children's word used to warn child, chicken, dog, etc., away; expression indicating fatigue
hozʷ- 'several things fall'
hozto· sound of whale blowing
ho·x-sʔato 'resting'
ho·q- 'to poke, strike with the end of a long object'
ho·q-, ho·qʷa· 'salmon going along with dorsal fin out of the water'
ho·i·-ʔath Nootka tribe
hoh-, hoħa· 'to howl, whistle (steamer, train, etc.)'
hoh- 'gable-shaped' (?)
hohlak(ʷ-) 'knowing how to do'
ho·cs 'along with a litter, brood of young' [cf. *-i·cs*]
hoba-cswil name of an island
hos-mat-q- hoc-smat-q-, hosmin hocsmín 'kelp'
hoħq-, hoħqa· 'looking at steadily, unblinkingly'
hoł-, ho·ya·ł 'dancing'
hoti-nk 'benumbed of hand' [cf. *-nok*]

ya· 'there, that' [see *ya·s(t)-*]
ya·- 'to say harsh words; to begrudge; to deny'
ya·-, ya·kʷ-, ya·ʔak 'sore, aching; longing for; enthusiastic'
yano-, ya·na·k 'ill'
ye·, ya·we· interj. of derision
yaʔaš-, yaʔašok 'to bring a gift of food when visiting a kinsman'
ya·ʔal 'looking on at a performance, spectacle'
yaha·lala· call to gladden wolves (as a result they are glad and attempt to dance)
ya·yo·qʷi-ʔa man's name
ya·pin-at man's name
yat- 'singing, dancing in a jolty marching fashion; to make a feint'

- yač-*, *yača*· 'dogfish'
ya·č-, *ya·čak* 'bent out, warped, warp-shaped, slightly bulging'
ya·či-ʔat name
ya·čō-p-q-, *yayačim* 'whale of a certain variety'
yašit-qō-ʔa place name
yašma-q- *yašmi-ʔ-q-*, *ya·šmał* 'to hunt fur-seal'
yaš-xin man's name
ya·kʷaxi-x man's name (Makah)
yaxʷ- 'to shake, brush, sweep'
yaq(ʷ-) (used only with relative modes) 'he who, that which'
yaʔat-iʔi· man's name, hypocoristic for *yaʔatlap*
yaʔiʔ(q-) 'supernatural being with feathered head'
yaʔ-, *yaʔak* 'opened out (e.g. old canoe, box)'
ya·q-o-ʔa-š man's name
yaḥ-, *yaḥa*· 'to shout in a prescribed manner in the woods as a daily morning practice for a mother of twins for a year after their birth'
yaḥ-, *yaḥa·k* 'salmon weir'
yac-, *yaca*· 'to step'; *ya·c-*, *ya·cok* 'to walk, go'
yack-, *yacka*· 'to kick, push with the foot'; 'dancing with rapid steps (as at the beginning of Tsayik)'
ya·s(t)-, *ya·ł(-)* *ya*· 'there, that'
yi·yit-im place name
ye·wičk-oł [probably *ʔe-wičkol*] girl's nickname (= *ʔočk-o-ł* 'narrow of face')
yiqi-ʔa(?) man's name
yi·qoḥa-ʔath 'Cape Mudge Indians' [cf. *hi·qoḥa-*]
yi·s(t)-, *yi·ł(-)* *yi*· 'yonder'; *ye·ł(-)*, *ye*· 'far off yonder'
yo-ʔa place name
yo-, *yoʔi* 'wind blowing'
yō· expression of affection, sympathy
yoyočas man's name (*yo-* + *-čas*[R]?)
yoma-ḥtim 'border, trimming of fur'
yošo- 'to hasten' (essentially a N. Nootka stem)
yo·k-om man's name
yoxʷ- 'to float'; *yox(ʷ-)* 'lungs'; *yox(ʷ-)-ʔis* 'light of weight'
yoxakʷ-at place name
yoxł-, *yoxla*· 'to prepare for departure'
yoxł-, *yoxla*· 'to get blown by the wind'
yoxʷ-, *yoxʷa*· '(fire, stone) heating, giving off hot air'

yoxok^w-at Hopachasath place name (of Salish origin?)
yox^wa-yiča man's name (Nanaimo)
yoc-, m. *yocši*(λ) 'to make a feint of doing, stop suddenly in the midst of an act'
yo-l- 'harbor, sheltered channel, passage'

yē[?]isi(q-) 'common clam, butter clam'
yā-, yāha 'salal-berries'
yāk-, yāka 'in view, peering out; having one's neck stretched'
yāk-ał-, yāka-l 'canoe mat'
yāq- yā[?]q-, yā[?]q 'long' (space or time)
yās- (also *yāsx- yāsx^w-*), *yāsak* 'opened out, having the legs spread apart'
yimac-, yimi[?]qso 'male's brother-in-law'
yim- *yima-* 'unsatisfactory, undesirable'
yimh-, yimha 'ashamed'
yō[?]yō[?]wa[?]a-l 'welcoming one heartily'
yōwa-, yōwa-λ 'filled with surprise, grateful'
yōčk-, yōčkak 'narrow'
yōk^wi-, yōk^wi[?]qso 'younger sibling'
yō-q^wa 'also, likewise' [cf. *q^wa*]

we 'and, moreover'
wa-, m. *wači*(λ) 'to crawl serpent fashion, to coil' (used ordinarily 1. of the supernatural lightning serpent in place of *hi-* for ordinary snakes; 2. of rope used in sea mammal hunting)
wa-l-, wawa-, m. *wa* 'to say'; *wa-l-* 'word'
wa[?]ak-a-š man's name
wa[?]aλ, wa[?]aλaλ (with imperative mode) expression of encouragement
wa[?]y, we[?]y, we[?], we interj. 'say!' (attention-calling, either calling to one at a distance or calling one's audience's attention to something of particular importance or interest); 'now then!' (signal to begin action); 'and, furthermore'
we[?]i[?]-nox man's name
we[?]ič 'sleeping', m. *we[?]ičo*(λ)
we[?]i[?]k-sap man's name
we[?]i[?]q- 'wearing tufted, fringed decorative feature; ornament characterized by protruding tufts or units'
waha[?]k(-) 'to go' [cf. *waka[?]k^w-*]

- wa·ya-q-* (only in interrogative mode) 'which?' [cf. *wa·s(t)-*]
wa·yo·kswo-ʔoʔ woman's name
wa·ka·š, *wayke·š* esp. *ka·ha· wa·ka·š* 'bravo! bravo!' expressing approval, admiration of potlatch doings, things of the nature of wealth display
wa·yi interj. 'over there, now and then' (old expression, no longer in use)
wa·wañas man's name (*ho·pačasʔath* tribe)
wa·wač-im name
wa·win 'hunting deer in the manner of wolves, employing wolf howls to scare out the deer'
wa·p 'wharf' (< Eng.)
wapma 'supernatural being of a certain kind' (= *kapčok*)
wañišina·l man's name
watq, *watqa·* 'to swallow' [cf. *waniq-*]
wanin(-) place name
wañe· vocative 'partner, friend, comrade'
waniq-, *wani·q* 'throat, voice'
wañol-, *wa·ñol* 'red cod'
wača- 'fire-wood, piled up firewood'
wa·č 'clock, timepiece' (< Eng. watch)
wa·čmin 'policeman' (< Eng. watchman)
wača·k(-) 'having, caring for a baby'
wačk·as 'perch of a certain small variety'
wačin 'fish skin'
waš-, *wašak* 'old, worn'
wašimala boy's nickname
wa·kit-, *wa·kitak* 'purple'
wax·-, *wax·a·* 'to break wind'
waxni-q-, *wa·xni·* 'land otter'
wa·q-, *wa·qak* 'having the foreskin back on the penis, circumcised'
warit-, *wa·rit* 'frog'
wa·o· place name
wañ-, *wañ-a·* 'to throw, throw away, drop, discard, abandon'
wa·ʔo·wo-ʔoʔ Nitinat woman's name
wačk-i·i· Nitinat man's name
wawaco·po-ʔoʔ woman's name
waciš- *wa·ciš-*, *wa·ciš* 'harlequin duck; *Histrionicus histrionians*'
wacswo-ʔoʔ woman's name
wača-q- *wača·yi-q-*, *wača·yi* 'sea invertebrate of a certain kind, duck's foot'

- wa·s-*, *wa·sak* 'fresh, open' (of a sore, wound)
wac- 'to move the head to one side'
wack-, *wackak* 'twisted, bent to one side'
wawačaq-kok 'beans'
wa·s(t)- *wa·sa-*, *wa·si* (only in interrogative mode) 'where?'
wa·stk 'fresh, undried'
wasq^wi-(q-) 'quickly'
wa·λ 'now, then, thereupon'
wałink man's name
wał-, m. *wałši(λ)* 'to go home'
wala· *wala·k(ʷ-)* 'to go'
wałyoq-, *wałyoq^wa* 'to bark'
wi, *wi·* interj., signal to start: 'now!'
wi- 'insufficient, unsatisfactory'
wi^ʷak(ʷ-) 'invulnerable, unafraid, angry, sulking; warrior'
wi·^ʷoc-, *wi·^ʷo·* 'nephew, niece, brother's or sister's child'
wi·-ja 'never'
wi·wim-iaq 'potlatching' (N. Nootka word)
wipax- 'to choke, suffocate, weary of'
wima white man's name
wimo·sča-^ʷo·ł place name
wila-, *wi·na* 'to go in a body as strangers, i.e. for the purpose of war or ceremonial visiting; war party, party on a ceremonial mission or visit'
wilo·ni place name (Salish)
wi·nap-, *wi·napi* 'stopping, remaining'
winq- 'hair seal at his feeding place, feeding at the bottom and returning to the top from time to time to breathe'
wins(-) 'vehicle right side up, on an even keel'
wiwi·š-sol woman's name ('angry of eye')
wiš- *wišc-* 'lazy, tired'
wišk-, *wiška·* 'to scold, blame, ridicule'
wi·kinaniš man's name
wik 'not, nothing'
wi·kila-^ʷoq woman's name
wi·-q- 'angry, unpleasant; stormy, bad (weather)'
wiwi·xalaq man's name
wica- *wi·ciq-* 'well-to-do'
wih-, *wihak* 'dry, shallow'; *wih-*, *wiha·* 'to become shallow, dry up';
wihi- 'on dry land'

wis-, *wisa*· 'to apply oil, grease, salve'

wisx-mi·-č̣i(λ) 'to become scattered, trampled, mussed'

wi·λ*wi*·λ*a* 'saying words out of order, at inappropriate time; jeering, mocking' (not much used nowadays)

W·*ho* [*W*· produced by blowing the breath through rounded lips] sound imitating blowing water out of the mouth, used in power ceremony

wa·-, *wa*·*ʔak* 'ashamed, bashful'

wa-*wačk*-, m. *wač̣i*(λ) 'to attack as a group; to surround'

wa·*yi* place name (applied to four or more places, including one Nitinat, one Ucluelet, one Hachaath, one Tsishaath; these were at one time inhabited places, 3 on hills of such a nature as to be easily fortified, on the sea coast, the 4th on Somass river)

wapiq- 'to yell (before wealth-display ceremony), howl (as a wolf, dog)'

watk-, *watka*· 'to make a movement in copulation'

wanoš(-) 'woman's cedar-bark apron'

wa·*wa*·ṣ̌-*inl* *wa*·*wa*·ṣ̌-*inl* man's name

wačk- (also *wašk*-, *winčk*-), *wačkak* 'living beings bunched together'

waq·*o-q*-, d. and m. *waq*·*o*· 'to go to a feast in response to invitation'

wasaq-, *wasaga* 'to cough'

wasna 'unwilling'

wasni·*p* 'water-snipe'

wa·*lah* girl's name, hypocoristic form

wahbal 'the temples'

wi-*wičx*-, *wi*·*ak* *wičxak* 'scraped, bared, cleared'

wi·-, *wi*·*ya*· 'to split into thin slabs' (e.g. shingles, pickets)

wišk-, *wiškak* 'collapsed'

wih-*maq*-, *wih*-*mapt* 'balsam'

wic-, *wica*· 'to move, nod one's head'

wick-, *wickak* *wicka*· 'having the head back'

wə·, *wə*· interj. 'for shame!'

pa·*yip se*·*nis* Eng. 'five cents'

pa·*wac* 'nest; nestling, young (of animal)'

pawal-, *pawala* 'lost, having (something) lost'

pa·*pa* 'eat' (children's word)

pa·*piyi*·*ltana*·*yim* place name

papin-*billaqayim* place name (Salish)

- papin̄htanaȳi* place name (same as *pa·piȳi·htanaȳim*)
pata(q-) 'butter' (< Eng.)
pata·yil Salish man's name
pai-ix- pai-o-q-, pai·o· 'wild rose berry'
panah-, panaho· 'abalone shell ornament'
pe·n̄či· man's name: Frenchy (< Eng.)
pe·nsis man's name: Francis (< Eng.)
pa·sh-ok 'Raven's wife, daughter of Squirrel; frivolous, flighty, light-minded, (woman) first at doing things'
pak̄at-q-, pa·k̄in 'skate'
pa·k̄-ačiyas personal name (said to mean: 'holds canoe on his back behind his neck')
paλ-, paλa· 'flaming, lit up'
paλk-, paλka· 'to flare up, throw off sparks, glow; emery wheel'
pala·č 'potlatch' (< Chinook Jargon)
palo·s name
pi'l'a·laxača·ath Salish tribe
pi'ik̄-in man's name
pipi·p 'wooden whistle with bugle-like call used by wolves in Wolf Ritual'
pi·ta· man's name: Peter (< Eng.)
pit- 'pinioned down'; *pitq-, pitqak pitqa·* 'jammed, packed tight; full'
pint-, pinta· 'apply paint' (< Eng.)
pink-, pinka· 'awake' (N. Nootka and archaic for *limk-*)
pin̄la·či·ath name of an east coast Salish tribe
pišin(-) 'fishing' (< Eng.)
pi·šme·n 'fisherman' (< Eng.)
pi·špiš 'cat' (< Chinook Jargon)
pika'o· piko'o· 'basket of a certain small fancy kind'
pih-, piha· 'to observe, study, judge; look in mirror'
pic-, pičop 'cedar bark'
pi·ck-syi(-q-) 'corpse'
pis-, pisa· 'to move'
pisat-, pisatok 'moving about, running, playing' [cf. *pis-*]
piso·s 'tinder' (old word)
piskit 'biscuit, pilot bread' (< Eng.)
pišx̄-, pišx̄a· 'moving about' [cf. *pis-*]
pitq-, pitqa· 'wedged in, crowded, tight'; *pit̄-, pila·* 'somewhat crowded, tight' [cf. *pit̄-*]

- piłpičaq-maq-, piłpičaqmapi* 'tree of a certain small, deciduous species'
(used for bow-making)
- po-, poʔak poya* 'running as a group; several running'
- po* 'gun' (< Chinook Jargon)
- po-yisin(-q-)* 'poison' (< Eng.)
- po-ibic-, po-ibica* 'dreaming'
- po-p* man's name: Bob (< Eng.)
- popsac-in* place name
- po-mał-*, d. (m. in form) *po-małši(ł)* 'itching' (with '—at and body part mentioned, e.g. *po-małšiʔatał pałpi*, or stem with body part suffix, e.g. *po-po-małimlał* 'my ears are itching')
- po-tq-, po-tqa* 'to blow a horn; to breathe upon (in doctoring)'
- pok* 'book' (< Eng.)
- po-ni* woman's name: Polly (< Eng.)
- pok-, pokmis* 'feeling very cold'
- po-xʷ-, po-xʷa* 'to blow; to breathe from the mouth; to blow through a tube; to inflate'
- poz!oʷ-, poɦ!oʷ* cry of whale
- poz* sound-imitative word
- pozʷ-iqs* 'box with rounded cover' (as though inflated); name
- poz-, pozʷak* 'expanded'; *poz-, pozʷa* 'to expand, become expanded'
- po:it-q-, po:atʔato* 'sleepy'; *porin-wa* 'sleepiness; sleep-producing'
- po-s(-)* 'boss' (< Eng.)
- po-stinʔał* 'American' (< Chinook Jargon < Eng. Boston)
- po-sk-, po-skak po-ska* 'flexible object is bent'
- pa-, paya* 'to make ceremonial gift in a potlatch'
- pa-peʔis* 'cranberries'
- payał-, paya-l* 'down feathers'
- pa-pi-q-, pa-pi* 'ear'
- pałqʷ-, pałqok* 'goods, freight, load, (whaling) outfit'
- pałh-, pałhak* 'decayed'
- pałalč-* 'to cover over for shade'
- pa-či-naʔa* place name (Port San Juan)
- pał-, pałak* 'looking on intently, with interest; astonished'
- pał-, pałaxa* 'to apply powder'
- pał-a-q pałi-m-q-, pałim* 'chiton'
- pac-, pacak paca* 'foamy'
- pi-pa-č-im* place name

- pimc-i·t* man's name
pi·to·k^wimaŋa man's name
pi·to·k-om personal name
pinibał 'long whaling or war canoe' (about 20 passengers)
pič 'lean, poor' (of clams, mussels, etc.)
piš.-, pišaŋ 'bad'; *pišx-, pišxak* 'rough (surface, country; actions), dirty'
po-, po^oop 'moss'
po^x-, po^oi 'halibut'
po·q 'tuber of a certain variety'
po·qλ-, po·qλi·tim 'down feathers' [cf. *payal*]
po·čis-ŋok 'infant of not more than a few days old'
pos.-, posak 'tired'
- ma·* interj. 'here!' (said in giving something)
ma- 'to dwell'; *ma-, ma^oas* 'tribe'; *maḥtiq-, maḥti·* 'house'
ma^oa·na man's name
ma^oak(-) 'California whale'
me^oisi·k name of an island
me^oiλqac 'small boy; son'
mahaŋi, mah^o·ŋi man's name (non-Nootka)
mayak^w- euphemistic for *čax^w-* 'to cast a spear', used while whaling to avoid the bad luck resulting from talking directly of what one is doing; supposed to be literally 'particle of gum pops out'
mayal.-, maya·ti 'invisible disease worm causing pains in the body'
maw-iqs 'covered box of a certain kind' (old word)
ma·wic-in man's name (Ucluelet)
ma·wił 'fresh-water salmon of a certain variety'
mawmaw sound made by a cat
mapis-, ma·pi·s 'bat'
ma·pta·ŋaq-ołh place name
ma·ma 'mother; suckling, to suckle' (children's word)
mamato·(q-) 'sheep; wool' (cf. Chinook Jargon *limoto* < Fr. *le mouton*)
ma·manaŋin^oath 'Mamalelekala Indian' (Kwakiutl tribe)
ma·ma·k^wił-a taboo-substitute locution for *čaxčax^wa* 'spearing repeatedly' [cf. *mayak^w-*]
mama·siŋak(-), mama·siŋi·k 'mud-shark'
mami·ł- mami·ł-a-q-, mami·ta 'fishing (for cod) with live bait'
ma·mi·ł-a (?) evidently doing something that a Quartz Being does, perhaps 'whistling'

- mamo-*, *mamo·k* 'working'
maḥinxʷ-inl man's name (read *maḥinxʷ-?*)
mat-, *mata·* 'to fly; perched'
ma·na- m. *ma·nokʷi(λ)* 'to try, test'
ma·ḥaxolʷ-ath, *ma·ḥaxʷilʷ-ath* name of a tribe
maḥo-q-, *maḥo·* 'smelt'
mač- *mačq-*, *mačqak* 'dirty'
mačl-a·ih name of a tribe
mačas-, *mačasin* 'flea'
makʷ-, *ma·kok* 'trading, buying, selling'
ma·kλ:i· place name
maḥʷit- *maḥʷitx-*, *maḥʷitak* 'having the mouth closed tight; to close the mouth tight'
maḥ-it-q-, *ma·ma·kin* 'playing with shells, dolls, playing in the manner of little girls'
ma·kʷa-a·l woman's name
maq- 'to tie, fasten' [cf. *maλ-*]
maqi-y-at place name (McCoy Creek)
maq-it-q-, *ma·qyo* 'large box, coffin'
maʷ-it-q-, *mama·ʷayo* 'bullhead'
maḥ- 'to collapse, fall down'
maḥat-, d. (it. in form) *mamaḥatš* 'trapping (birds) with drop-trap'
ma·h 'water; to drink' (children's word)
maḥima woman's name (refers to *ma·ho·ma*)
ma·ho·ma(q-) 'part of whale meat between blubber and meat'
baʷba·ʷtid man's name
ma·c- d. and m. *ma·cši(λ)* 'to have light lunch; to taste'
macmayoxʷ-at-q-, *ma·cma·yoxʷ-in* 'supernatural being which spears passers-by'
mackʷ-aq-, *ma·ckʷ-in* 'fly'
ma·č-a·nox name (Tokwaath)
mas-, *masak* 'healed up'
ma·s(-) 'on top of the fire heating (clams, mussels); baking on open fire'
maλ-, *maλa·* 'tied' [cf. *maq-*]
mał-, *mała·* 'to move'
ma·ł(-) 'horns; horn'
mi·t 'a dime; ten cents' (< Eng. bit)
mi·t 'ship's mate' (< Eng.)
mitoʷni(q-) 'city of Victoria' (< Eng.)

- mit-*, *mita*· 'to twist yarn'
mit-yaq-, *mityo*· 'gill-net' [cf. *mit-*]
mitx^w-, *mitx^wa*· 'to rotate, turn about, circle about'; *mitx^wak* 'extending about'
mink^w-, *mink^w(^w)ak* 'all around'; *mink^w-*, *mink^wa*· 'to encircle, circle about'
minme·ks(-q-) 'bank note' (< Eng. greenbacks?)
mimiša·n, *mi·nša·n*, *mi·nšə·n* Hopachasath place name (of Salish origin?)
mi·ša·wi·y- *mi·ša·wi·h-q-*, *mi·ša·wi·h* 'black cod'
mišit-q-, *mišin* 'boarding school' (< Eng. mission)
mišat-q-, *mišə·n* 'shawl' (< Chinook Jargon < Fr. *le châle*?)
mixt-, *mixtok* 'advanced in years, middle-aged, aged'
mi·xtač 'supernatural bird resembling a mallard duck'
mi:at-, *mi:a:t* 'sockeye salmon' (when in lake; when in ocean or coming up river, *his-*)
mick^wi·jim^ə·ath Salish tribe at mouth of Fraser river
mačil-in man's name (said to mean 'keeps mouth shut tight')
mičitx-ši(λ) (old word, = *mač^witxšiλ*) 'to close mouth tightly'
mis-, *misa*· 'to smell, scent'
mista name applied to Mr. Gillette, the first Indian agent (< Eng. Mister)
mist-it-q-, *mistin* 'shade'
mił-, *miła*· 'to do simultaneously, be simultaneous, at the same time'
mił-, *miłak* 'alike; equal; level, even; together'
mił-a·š boy's nickname
miłs-, *miłsji* 'spear'
mo·- moy-, *mo*· 'four'
mowač 'deer' (esp. N. Nootka, but also Tsishaath beside *!atoš-*)
mot-, *mota*· 'to cut, bite off chunk'
mo·t 'boat' (< Eng.)
motk- 'to cut off; to get one's hair cut'
motk-imł 'short block' [cf. *motk-*]
motq-, *motqak* 'to cut off in block shape'
mo·na^w(q-) 'mill, machine' (< Fr. *moulin*)
moč-ibihta man's name
moko·sł-as place name
mokmok^wa(q-) 'codfish of a certain species'
mok- 'galloping'; 'deer' (esp. N. Nootka)
moxo·s-tis^ə·ath Naowaath band

moxt-, moxtak 'all, everyone' (primarily Ucluelet)
moxʷ- variant of *mox-* 'to boil'
moxʷ-, moxʷak 'having sores, after stealing and after someone has practised magical detection of stealing'
mo·qmo·q-ʔato 'having a nightmare'
moqʷ-i·ýo(t)-, moqʷ-i·ýot 'dumb, speechless'
moq-, moqʷa· 'steaming'
moq- 'having liquid in the mouth'
mox-, moxʷa· 'boiling'
moh-, mohak moħa· 'blazing, flaring'
mocmoħ-aq 'bearskin' [cf. -aʔaq]
mos- *mo·stati-q-, mo·stati* 'bow'
mo·sq-, mo·sqak '(bow) strung, (gun) cocked'
mosmos-, mo·smo·s 'cow, bull' (< Chin. Jargon)
moł- *mo·ł-, moła·* 'tide rises'; *moł-* *mo·ł-, mo·łok* 'tide is up, flood stands high'

ħa-, ħa· 'holding in the teeth, in the mouth'
ħaʔa-qo·ʔa place name
ħaʔah-sýi-, ħaʔahsýiqso 'female's sister, female cousin'; *ħaʔah* 'sisters'
ħaʔoʔl(-) 'secondary wife, i.e. an additional wife of lesser rank' [cf. *ħaʔah*]
ħaš-, ħa·yi 'young green shoots of salmonberry bush'
ħay-ink-ši(λ) 'dancers join in completing a circle' (archaic word)
ħaħa· 'delivering, taking a thing to its destination'
ħamħic-, ħa·ħi·qso 'older sibling'
ħa·ł-, ħa·łil 'captive'
ħač- 'to close the teeth' [cf. *ħa-*]
ħačk-, ħačkak ħačka· 'having the jaws closed (human jaws or jaw-like thing)' [cf. *ħa-*]
ħa·xħo·c-ink girl's name
ħał-, ħałok ħała 'cold (weather, air, etc.)'
ħa·łʔitiya name of myth character
ħałli-q- ħałli-, ħałli· 'relative by marriage'
ħiš-ýaʷ 'afraid of water'
ħinał-, ħina·łi 'fishing bank'
ħinoʷq-, m. ħino·qši(λ) 'to throw disease element into people (a form of black magic or witchcraft)'
ħickʷ-, ħickʷa· 'to marvel at, gaze on in admiration'

niisk- 'dull, without power'
nił-, niłā- 'raining'
no-, noʔak 'burning'; *no-, noya-* 'setting on fire, burning (things)'
noč- nočq- 'covered with fabric'
noč-ič 'clothed'
noš-, nošok 'closed'; *noš(-)* 'fish-weir'
nokʷ-, noksiʔi 'stone'
nokʷina man's name; name of steamship (the Princess Maquinna)
noq-, noqʷak 'phosphorescent, glowing'
no·q 'throwing off sparks from fire-drill stick'
no·h-o-l place name (perhaps 'burnt at the front')
nočis-, nočisok 'gunpowder'
mpočiqaʔa man's name (Makah)

ta-, taʔak 'drifting'
tašana- tašin-, tašin 'lying crosswise upon'
ta- 'pole-like object sticking up, out'; *ta-*, m. *ta·či(ł)* 'to shove with the end of a pole, to poke'
ta-, teʔil 'sick'
te-ʔic- te-ʔinwa-q-, te-ʔinwa 'sea-cucumber'
taʔic-q-, ta·yi- 'older brother, senior'
taʔit-q-, ta·win 'town' (< Eng.)
ta·wisin(q-) 'thousand' (< Eng.)
ta·wa-štaqimł name of Ahousat band
taʔ-iʔi- name
taʔa-q- taʔa-q-, ta·pʔim 'thwart, cross-piece'
taʔoš-, taʔoša 'to spout, blow (as a whale)'
taʔkʷaʔkʷ(-) 'raft'
ta·ta 'father' (children's word)
tanak-ma-q- tanakʷ-, tanakmis 'mosquitoes'
ta·na·(q-) 'dollar, money' (< Chinook Jargon < Eng. dollar)
te·nso- woman's name
te·n Dan (< Eng.)
tanops(-) 'turnips' (< Eng.)
ta·čis place name (an island)
ta·č- ta·č-aq-, ta·ča 'belly'
tak- 'each'
tak- 'headed in direction of, facing'; 'to go' (in momentaneous forms)
taka- 'nevertheless; still, yet'
takok 'at once, immediately'

- tako·s-ʔath* 'Italian' (< Eng. Dagoes)
ta·k-šiλ 'always' (Ucluelet word)
taklas Douglas (< Eng.)
takʷa- (also *ta·kʷa-*), *ta·kʷa·* 'only, exclusively that, those; nothing but that, those'
taxʷ- 'lying as a bundle on the ground' (?)
ta·xʷ- 'to spit'
ta·qʷ-, *ta·qʷa·* 'holding by squeezing with the hands; to squeeze with the hands'
tagiʷ 'earthquake'
tax-, *tazak* 'having the arms, legs, extended'
tax-qiml 'oblong-shaped'
ta:al-, *ta:ala* 'standing, walking with aid of staff'
ta·h-, *ta·hak* 'wind is calm'
tinʰ-, *tinʰak tinʰok* 'calm sea'
ta·cgin man's name
tas-, *tasa-*, 'to rub on, apply salve, lotion'
tasin(q-) 'dozen' (< Eng.)
ta·s-ši(λ) (m.) 'to make a knot in harpoon line between float and harpooned prey so as to shorten line between animal and float' (old word)
ta·scaq- 'to add small, dry pieces of wood to fire to make it burn better'
tal-, *talok* 'undried, fresh' [cf. *lał-* 'wet, moist']
ta·l 'warmed, kept warm (in time of cold)'
taltinkʷ-, *taltinkʷak* 'spotted'
ti-, *tiya·* 'to rub, wipe with something (e.g. branches, towel); rubbing, wiping with something'
ti· 'tea' (< Eng.)
ti- 'to sink under water'
tiyask-iʔi· man's name (said to mean: 'object is in sight under the surface of the water')
ti·pat man's name (< Eng. David)
tipat-q-, *ti·pin* 'table' (< Eng.)
ti·psta-win place name (Eng. Stevestown)
timaʔt 'skunk cabbage'
timq-, *timqa·* 'to wade'
tim-csit place name (= *to·pksit* 'dark in the water')
timsk-, *timska·* 'making a sound of or resembling a trill (bilabial, dental, velar)'
tita· place name

- titiksaia(q-)* 'small shell of a certain variety'
ti·ki·na-ʔath name of a tribe (Stikine River)
ti·tiqiml-wi-ʔas place name
tiqiml-syin 'lanyard' (perhaps Ucluelet expression)
tiha(-q-) 'whetstone, grindstone'
tič- tič-, ti·č 'alive, well'; *tičw-* 'barely alive'
tiči·n-im man's name
ti·šanap name
tik man's name (< Eng. Dick)
tikit tikit tikit sound of fire drill
tikʷatq-, ti·kʷin 'baking in sand, ashes'
tixʷ-, m. tixši(λ) 'to burst out; to burst out laughing'
ti·s name of a steamer (Eng. Tees, from Scotch river of that name)
ti·l- ti·l-oʷp-, ti·lo·p 'devil-fish'; *ti·l-, ti·la·* 'bait'
tiłq-, tiłqa· 'to get crushed, smashed'; *tiłq-, tiłqak* 'crushed, smashed'
to-, tok- 'small round things are strewn about, collected in a loose mass'; *to-, toya·* 'to throw, handle mass of small round things'
towa·šx-in man's name
torba·nox-ʔath Twana Indians
to·p 'stove' (< Eng.)
topat-, topa·ti 'a ceremony, ceremonial privilege, or civil right the performance or exercise of which is restricted to a given individual or family and is subject to the principles of ownership, inheritance, transfer, etc.'
topk-, topkok 'black, dark-colored' [cf. *tom-*]
tom- 'dark'; *tomak* 'somewhat dark'; *to·pši(λ) (d.)* 'evening'
topał topał(-) 'salt, salt water, sea'
to·makin name (perhaps < Tom McKeon)
to·mi·š name
tom-is-, tomi·s 'charcoal' (probably < *tom-mis-*)
to·t-, d. (it. in form) toto·tš d. to·ta· 'to thunder' (archaic)
točił-, točiłak 'taut'; *točił-, m. točiłši(λ)* 'to speak harshly'
toča-, toči· 'east-wind'
toš- toš-, tošši(λ) 'to glance off upward; long object makes an upward movement point first, fish jumps'; (also said to mean:) 'to get decapitated'
toš-ink(ʷ-) 'each having one'
tošk-, toško·h 'codfish'
toške-mapł 'wild peas; wild pea plant (not edible)' [< *tošk-?*]
tošq-, tošqak 'bunched'

tok^w-, *toko·k* 'sea lion'
to·k- 'planted; planting'; *to·k-*, *to·k^wa·* 'to cover with soil'
tok^w-aq 'skin' [cf. *-a^oaq*]
tox^w-, *tox^wa·* 'to jump'
toxol(-) *toxol(-)* (also *tox^wił*) 'falls' [cf. *tox^w-*, *toq^wat-*]
toxco^wp- *toxcaq-*, *toxco·p* 'sand fleas; water-lizard of a certain species'
tox^wi 'looped fastenings of basket, cradle'
toq-, *toq^wak* 'melted, dissolved'; *toq-*, *toq^wa·* 'to melt, dissolve'
toq^wat- *toq-* 'to spray, to fall as water over falls'
toh-, *to·hok* 'afraid'
toh- 'trembling'
to·h-maq-, *to·hmapt* 'spruce'
tocx-, *tocxa·* 'to pluck (hair, feathers), pull up (grass, small plants)'
tośał 'poisonous (shellfish when picked out of season)'
to·łcit man's name

ia-, m. *iači(λ)* 'to throw out line with bait, sinker, buoy'
ia^oat-, d. (it. in form) *iaia·tš* 'fishing with a piece of bone sharpened
 at both ends and attached to the line at the middle' (old word)
iayo-, *iayo·s* 'anchored'
iaya-^oa(q-) 'fishing (amongst rocks) inshore for halibut'
iaw-ıl- *ia·w-* 'sleeping with'
iawack-, *iawackak* 'having one end of long object (canoe, see-saw) up';
iawack-, *iawacka* '(long object) moves see-saw fashion'
iawa^wk(-), m. *iawok^wi(λ)* '(having one's) vehicle loaded full'
iaw-aqλ, m. *iawaqsto(λ)* '(animal) is pregnant'
tap- *iapq-* 'girded, tied about'
iapat-, *iapata* 'to think, plan, guess'
iaps-, *iapsa·* 'to dive'
iapł-, *iapła·* 'to blink'
iam- (*iap-*), *ama·*, m. *ia·pši(λ)* 'singing a certain kind of song
 (chiefly at girl's puberty ceremony)'
ama·-xin name [cf. *iam-?*]
iamo^wk 'kingfisher'
iamoq-, *iamoqak* 'tied in knot'
iamhi·q^wa 'fern-root beater'
iatwa-q-, *ia·twin* 'speckled trout'
iatapo-^oa name of a fishing bank
iaio- *iaio^ws-*, *iaio·s* 'star'
ia·na- *ia·na-q-*, *ia·naqak* 'stacked up'

- ianop-*, *ianopa* 'to carry on the back, pack'; *iano-paɬ*, m. *ianopo*·(λ)
 'carrying on the back'
iano·h̄ca-q-, *iano·h̄capt* 'rotten wood, wormwood'
ianot-, *iano·t* 'mollusc of a certain species'
iaña 'child'
iač-, *iača·* 'tide is out'
iač-, *iača·* 'to chew'
iačko-q-, *iačkome* 'sardines'
iaš-, *iaši·* 'trail, doorway'; m. *iaš-ši*(λ) 'to push brush aside to get through'
ia·kaniš Hopachasath place name (of Salish origin?)
iak·-, *iak·a·* 'to scratch with nails or claws'
iak·-, *iak·-as-*, *iak·-as* 'gills'
ika- '(long object) straight, perpendicular, moving head-on; accurate'
ia·k-λ, m. *ia·kstoλ* 'in a row, strung along (on a string), in a single file'
iaxa·č-im man's name
iaqa·-ʔato 'to give up, cease trying to do'
iaq- 'just as before, unchanged; still; exactly; directly; right in the same place; directly opposite; paired'
iaqi·- 'paid for'
iaqo-, *iaqoqλ*, m. *iaqoqsto*(λ) 'truthful, accurate'; *iaq-*, *ia·qa·k*,
ia·qok·i(λ) 'believing'
iaqo-sči(q-) 'cross-beam'
ia·q-ya- 'straight, true, accurate, honest' [cf. *ika-*, *iaq-*]
iaɬt-i·i· man's name
iaḥacim 'skins of sea-lion or seal'
iaḥ-, *iaḥak* 'sleeping on back curled up (as fur-seals sleep)'
iat-, *iatak* 'wet, moist, damp; *iat-*, *iatā·* 'to come out as moisture, spray' [cf. *iat-* 'half-dried, undried, fresh']
i-, m. *iči*(λ) 'to throw'
i- 'large stone, boulder'
i·ił-top 'wild berries of a certain variety'
i·ok 'staggering'
i·wac-, *i·wacak* 'completely fatigued'
imka-q-, *imkapt* 'gooseberry bush'
imł-, m. *imłši*(λ) 'to blink' [= *iapt-*]
ink·-, *ink·a·* 'to roll'
ičag-, *ičo·k* 'pitchwood, tinder (?)'
iš-, m. *išši*(λ) 'to rock canoe as signal to steersman that there is fish, game ahead'

- ti·to·č-aqλ*, m. *ti·to·č-aqsto(λ)* 'heavy-limbed from cold, stiffness'
ti·k- 'languid from weariness or satiation'
ti·k'- 'pad, bulge of flesh on the body'
ti·k'-, *ti·k'-a·* 'to dig certain roots (*k'-a'nis*, *λičs'op*, *!a:i·č'o*) with pointed digger'
ti·k'-acq-, m. *ti·k'-acqš'i(λ)* 'to hiccough'
ti·x'tiyapix-in name of mythical character (Kwatyat's brother)
tiq'- 'to sit'
ti·h-, m. *ti·hš'i(λ)* 'to wipe tears from the eyes with the back of hand'
ti·hya·š ceremonial name of land-otter
ti·c-, *ti·ca·* 'large drops of rain fall from trees'
ti·ck-, *ti·cka·* 'drumming in rapid beat, thundering'; m. *ti·ckš'i(λ)* 'to strike the drum'
ti·cq-, *ti·cqa·* 'flaming, flaring up'
ti·l-, *ti·la·* 'to dip things in water to soak them (e.g., element for weaving)'; *ti·l-*, *ti·la·k* 'soaked dried food (soaked to make it edible)'
ti·owa·č-im man's name
ti·opč- *ti·opčk-*, *ti·opkak* 'distended, opened-out (esp. eyes)'
ti·opq-, *ti·opqak* 'lump'
ti·op'icx-, m. *ti·op'icxš'i(λ)* 'to sneeze'
ti·om- (*ti·op-*) 'to come out in clump; lumped, heaped up'
ti·onax-, *ti·ona·x* 'reeds, rushes; mat of reeds, rushes'
ti·očk-, *ti·očkak* 'protrusion, hill'
ti·očx-, *ti·očxak* 'lump' [= *ti·opq-*, cf. *ti·očk-*]
ti·iok'-akso·h 'bass of a certain variety'
ti·ok-wi·n place name
ti·ok'-aqso-?is place name
ti·ok'-a·s place name
ti·okwi·-?is-?ath name of tribe
ti·ok'-a· place name (Toquaht)
ti·ok'-aqλ-a place name
ti·ox- *ti·ox'-* 'to shred cedar bark' (old word)
ti·ox'-, m. *ti·oxš'i(λ)* 'to murder from hiding'
ti·ox-sok'-at-q-, *ti·oxsok'-in* 'common owl'
ti·ox'-i·t man's name
ti·ox'-i·c place name (?)
ti·oq'-as place name
ti·ohsa·p-olh place name (Poet Nook)

- toh^w-*, *toh^citi* 'head'
toh- occasional variant of *tox^w-* 'to shred cedar bark'
to^c-iml, m. *to^cimyo*·(λ) 'having hair cut short'
to^c-, *to^cop* 'sea-egg of a certain large variety' *
to^s- *to^s-apiq-*, *to^sapi·h* 'root of a certain variety'
- na[?]a⁻*, *na[?]a·* 'hearing, perceiving'
na[?]a- *na[?]ac-*, *ne[?]i·qso* 'uncle'
ne[?]i·-[?]ok 'in labor'
na[?]o⁻ *na[?]o⁻k-*, *na[?]o·k* 'accompanying, following'
na[?]ow-a[?]a place name
da[?]owe·qc place name (a creek)
da[?]owe·t^x man's name
nayiq- *nay[?]i·q-*, *nay[?]i·i·* 'echo'; *nay[?]i·i·* man's name
na·yis 'rice' (< Eng.)
na^yaq-, *na^yaqak* 'baby, child'
na^yi·-, *na^yi·[?]ak* 'at once; from the start'
na·we·[?]i·k man's name (said to be equivalent to *na·wa·^yi·k* 'sitting in woods looking for power'; also said to be based on interj. *ne·* *ne·we[?]ik* 'come here' [perhaps N. Nootka word]—*ne·* is a word, but not *ne·we[?]ik*)
na·w-ay-ok man's name (said to mean 'man watching outside his house for whales to come up')
naw-a^s- 'sitting idly chatting or looking about'
nawit-, m. *nawit^{si}*(λ) 'to do, finish quickly; to pause'
na·ba-hi 'waiting'
na·p-, *na·pak* 'coiled up'; *na·p-*, *na·pa·* 'to get coiled up'
napni·t 'priest, minister' (< Chinook Jargon < Fr. *le prêtre*)
nap^x- *nap^x^w-*, *nap^x^wa·* *nap^x^wak* 'having the eyes open'
na·ma 'whiskey' (< Eng. rum)
nam^x woman's name
na^{hi}-nt place name [cf. *-nit*]
nat- 'near, nearer; a little ways; a little farther'
na·t-, *na·ti·* 'wooden patch in wooden structure'; m. *na·t^{si}*(λ) 'to make a patch'
na·na(q-) 'lion' (< Eng.)
na·na-q-, *na·ni-q-* *nana-q-*, *nani-q-*, *na·na na·ni* 'grizzly bear'
na·na·cok^w-it man's name (said to mean: 'gives all he has in his house away at potlatches')

- nani-* *nanič-*, *nani·qso* 'grandparent'
nanimxš place name
na·na·y(i)mox, *na·na·yimxʷ-* place name (Nanaimo)
na·nxʷinaniš name of transformer (same as *na·lʷiti·ya*)
na·niʔq-, *na·ni·qa* 'lulling to sleep' [cf. *naʔaq-* ?]
nanoʔpi(q-) 'ribbon' (used by Ucluelet and Hoiath; < Chinook Jargon
 < Fr. *le ruban* ?)
na·n-o·t man's name
na·nax-olʔath name of tribe
nač-, *nača* 'tail of fish or fish-like mammal'
naš-, *našak* 'growing densely'
naš-a·kʷ- *naš-*, *naša·k* 'glad'
naš- *naš-ok-*, *našok* 'strong, firm'
našk-, *naškak* 'hard, packed tight' [cf. *naš-*]; *našk-*, *naška·* 'to
 become hard'
nak-, *naka·* 'having the tongue protruding'
na·kʷa-ʔaq man's name
na·kəh-ʔato 'under the blanket, shelter, of another who shares it'
naxo· 'edible root of a certain species'
naq-, *naqa·* 'to drink'
naħo·mišʔath 'Snohomish Indian'
naħiač-, *na·ħiač* 'mallard duck'
na·coq-, *na·coqʷa* 'further away'
nas- *nas-* 'rope-like thing, strand lying limp'
nas-, *nasak* 'having given up trying; having failed; to try in vain'
nasq-, *nasqa·*, m. *na·sqš(i)λ* 'beating (time) with sticks on board in
 rapid, steady beat'; m. *nasqš(i)λ* 'to beat (once) with stick on
 board'; *na·sqna·sqqa* 'beating slow beat'
naħaq-, *naħaqati* 'rib' [cf. *ʔop-at(i)*]
naħk-, *naħka·* 'having the foot out, resting the foot against'; m.
naħkš(i)λ 'to kick'
na·t-a·wi(-q-) 'wonderful to behold'
na·t-i·t man's name
na·tʷi·qa woman's name
naħnač-ok name
ni· interj. 'see! look!'; *ne· ne·y*, plural *ne·č* 'say!' (attention-
 calling)
ni- 'to dip, touch ground'
ni- 'hollow object; container'; *ni-*, d. (m. in form) *niči(λ)* *niya-*
 'to carry in pack-basket'

- ni·ya·* place name (Neah Bay)
nipni·t 'priest, minister, missionary' (occasional variant of *napni·t*)
nipxo·cil place name
nimho·?oc place name
nimsat-, d. (it. form) *nanimsatš* 'to catch (sea gulls) with baited snares set in the water' (old word)
nit-, *nitop* 'beam'
nitina-q-, *ni·ti·na?a* 'Nitinat'
nini·tinagasok^w-ap 'to throw hoop overhand (instead of underhand) in hoop-and-spear game' (old word)
ni·toq^{li} Hopachasath place name (of Salish origin?)
ni·tk·?ato '(whale) dips bodily down in water (does not dive, nor sink out of sight)'
nini^k-in 'talking nasally; imitating Elk's speech'
ni·nispat-was man's name (said to be corruption of *ni·niskacwas* 'snout comes out into view from hole')
nink-, *ninkak* 'twisted, wrapped around'; *nink-*, *ninka·* 'getting wrapped around'
nič·ink^(w)- 'packed tightly together, crowded together'
niš·killa man's name
nika(q-) 'negro' (< Eng. nigger)
nikiyaci man's name
nix^w- *ni·x^w-*, *nix^wak ni·x^wak* 'cheap'
ni·x^w-, *ni·x^wak* 'coiled' (old word)
ni·qi·š-in man's name
ni^x-, *ni^xak* 'tangled'
ni^h-, *ni^hok* 'uprooted tree, stump; snag'
ni·h-, *ni·wa* 'we, us'; *ni·wa·q* (with first person plural paradigmatic suffixes) 'it is we'
nic-, *niča* 'nose'
ničak^l-a place name (said to mean: 'fragments of logs are cast up on the shore')
ni·sa^k(^w-) 'sack' (< Chinook Jargon < Fr. *le sac*)
nis-, *nisa·k* 'satiated'
nis^{ha}(q-) 'land'
nisk-, *niska·* 'to sniff, snort, make sound by blowing breath in or out'
nił-, *niła·* 'amazed'
no·k- *no-*, *no·k* 'song'; *no-*, *nono·k* 'singing'
noma-, *noma·k* 'taboo; menstruating'
no·mi·ł 'tame'

no·t-, *no·ta·* 'to roll, rotate'; *no·tk-* *no·tx-*, *no·tkak* *no·txak* 'circular, spherical'; *no·tk-* *no·tx-*, *no·tka·* *no·txa·* 'to circle about'; *no·t-* 'circular' *no·t-*, m. *no·tši(λ)* 'to roll hoop' (esp. in hoop game); *no·tno·tš* (d., it. form) 'playing the hoop game'

no·ni·qa 'speaking to one whom one happens to meet'

noč-i·q- *noč-*, *noči·* 'mountain'

no·kom white man's name (prob. Newcombe)

nok^wic-, *nok^wi·c* 'pitch-wood'

no·h̄t-is hypocoristic name

no·h̄č-is hypocoristic name

no·cwaŷa name

no·saq-a *nosaq-ak* 'to a slight extent'

nosčiq-, *no·sčī·* 'sea egg of the smaller variety'

notap-q- *notip-q-* *notop-q-* *no·tim-q-*, *no·tim* 'supernatural being of a certain kind'

no·ti·nox man's name

lo·lo· 'white man' (children's word)

ne·-?ink(°-) 'scattered amongst, intermixed'

ne[?]iλ-, *ne[?]iλak* 'lit up, light'

na·-pi(-q-), m. *na·po(λ)* 'there is moonlight'

na·po·y-ok man's name [cf. *na·poλ* ?]

napxta[?](-q-) m. 'to die instantly on being struck'

nap-sa-, *nap-sa·?ak* 'all in the same place'

napin-aq-, *napinaqak* 'entirely at one time; all together'

nama- 'only'

na·mak-saia child's name (perhaps = *na·macsaia* 'only at the forehead')

namal-ši(λ) (m.) 'to try'

nami[?]l-a 'testing one's strength, engaging in a test of strength'

na·m-ink(°-) 'intermixed' [cf. *ne·?ink(°-)*]

na[?]naqič-aqλ place name (said to mean: 'codfish with lots of fat inside')

nač-, *na·csa-*, m. *nač[?]at* 'to see'; *nač-* 'to look'; *na·č-ok* 'looking for'

naš-, m. *naši(λ)* 'to look, go in order to see' [cf. *nač-*]

na[?]x-as 'having circular doorway'

na[?]x-swa man's name (said to refer to hole on back of whale; cf. *na[?]x-as*, also *-swi* ?)

na·x^w-a man's name

naq-ow-is place name

- nahi* 'to give, present'
na:s 'daylight, day'; *na:sa* 'to become daylight, becoming full day'; *na:sa:k*, 'dry weather, without rain'
ni, *niya* 'to sew' [cf. *niq*]
nim- 'in one piece'
nimqi-*s-ath* Nimkish Indians
nik-, *nikwa* 'holding in the claws'; m. *nikši*(λ) 'to scratch'
nix-, *nixtin* 'salmon roe; kidneys'
niq-, *niqa* 'to sew' [cf. *ni*]
ni:c, *ni:c-is* 'short' (Ucluelet and N. Nootka, = Tsishaath *ʔa-neʔis*)
ni:s-, *ni:sa* 'to throw bodily'
nix-, *nixrak* 'pole-like long object is straight'; *nix*-, *nixa* 'pole-like long thing straightens out'
nix-, *nixak* 'scattered'; *nix*-, *nixwa* 'to become scattered'
niλ- 'supine'; m. *niλši*(λ) 'to lean, fall back'
niλk-, *niλkak* *niλka* 'turned inside out'
niλkwaq-, *niλa:k* 'fighting, in a state of excitement'
niλx-, *niλxwa* 'confused, in a turmoil, boiling'
niq-, *niqqa* 'to grunt'
no-ʔa 'complying because of coaxing'
noibi(c)-, *noibi:qso* 'father'
no:p- 'one'
no:pi-, *no:piʔak* 'all over' [cf. *no:p*]
no:po 'six' [= *no:p-po*; cf. *no:p*- and *ʔaλ-po* 'seven']
no:n-aya 'always' (Ucluelet expression, = *sa:čink*)
no-tiʔil- *no-tiʔil-aq*-, *no-tiʔila* 'imitating' [cf. *-tiʔila* (L)]
no:no-ʔo-s-ath 'NanOOSE Bay Indians'
noč-, m. *nočši*(λ) 'to cook food by steaming'
noč-, m. *nočši*(λ) 'to throw with sling shot'
noš-, *noša* 'to distribute property in a potlatch'
no:khi:s man's name
nox-, *noxwa* 'to become sun-cracked'
noq-, *noqwi* 'boil, suppurating tumor'
no:aq-, m. *no:aqši*(λ) 'to swallow'
no:asak-h place name
noh-, *noha* 'to smoulder (cloth, bark, moss)'
no:h-, m. *no:hši*(λ) 'to bury'
no-hi 'copying after'; *no-h-ap* 'imitating actions of another' [cf. *no-tiʔil*]
nohlaq-, *nohlimc* 'shredded cedar-bark wool'

no'-ca- 'facing the same way' [cf. *nop-?* cf. *-c-*]

nos- m. *nosši*(λ) 'to get tangled up' (archaic)

ča-, *čaʔak* 'island'

ča, *ča·* interj. 'look out! let's see!'

čayaxʷ-, *čayax* 'picking berries, fruit'

čaʔa·k(ʷ-) 'regretful of the misconduct of oneself or of a friend'

če·ʔakam woman's name

čaʔacsi·b man's name

ča·y šo·ʔ šo·ʔ, *ča· šoʔ šoʔ* shouts accompanying hard work done in group as signals for concerted action

ča·wiq-, *ča·wiqak* 'drooping, sulking, moping, miserable'

čapxʷ-, *čakop* 'male, man, husband'

če·m(q-) 'jam' (< Eng.)

čama- 'right, proper, as desired, successful'

ča·maqsag-, *ča·maqsak* 'coiled up (rope)'; *ča·maqsak* 'kindly, generous'

čamas 'sweet, delicious' [cf. *čama-*]

čami·q-oł, m. *čami·go·λ* 'sober, serious, calm'

ča·mop 'whale of a certain large variety, similar to the California whale'

ča·mok-om place name

čačama-ʔoλ woman's name

čačim-ʔak(ʷ-) 'hunting sea-mammals'

čačimaq name of a medicine

čat-, *čata·* 'to push, shove' (N. Nootka word, = *čaq-*)

čatawa '(whale) feeds on school of fish' (?)

ča·ni 'at first; for a while, temporarily'

ča·čamaxtopo·s-ʔaħ band name

čača·ħ-ci·-as place name

čašbaq-, m. *čašbaqši*(λ) 'to thrust (at fish) with long spear' [cf. *časxʷ-*]

če·č-is hypocoristic name

čašxʷ-, *čašxʷak* 'lively, acting quickly'; *čašxʷa·* 'doing rapidly'

če·k man's name (< Eng. Jack)

če·kił 'blouse' (< Eng. jacket)

čakop d. of *čapxʷ-* 'male, husband'

če·ksin man's name (< Eng. Jackson)

čakʷ-asi-q-, *čakʷa·si* 'whale's dorsal fin' [cf. *čo-*]

čaxt-, *čaxtak* 'cheerful, happy, high-spirited, proud'

- čaq-*, *čaqa*· 'to push, shove'
čask^w-at-q-, *ča·sk^win* 'whale vertebra'
ča·lix^wa[?]a woman's name
či· 'to pull'
či[?]isqaga 'my dear' (to female, esp. child)
čiya·nox-[?]ath name of Salish tribe
čiyom-i[?]i· man's name
či·yoh-mi[?]a man's name
čipq-, *čipqak* 'pursed up'; *čipq-*, *čipqa*· 'to purse up, become pursed up; (bow or similar weapon) is drawn'
čim-· 'right, proper, ready, arranged; on the right (hand) side' [cf. *čama-*]
či·bey man's name
čimot-q- *čimon-q-*, *čimon* 'halibut-hook'
čims 'black bear'
čit-, *čila*· 'sawing'
čit-, *čitak* 'proud, glad, cheerful'
čiti·nok 'dentalia' (Makah, = *hi·x^wa*·)
čini· woman's name (< Eng. Jenny)
činča man's name (< Eng. Ginger)
či·ńic-, *či·ńopsiqso* 'man's sister-in-law, woman's brother-in-law'
čino[?]k- 'to talk Chinook jargon'
čič-, m. *čičši*(λ) 'to introduce an irregularity in the midst of steady drumming'
čič- *čičši-q-*, *čičši* 'tooth'
či·š 'defecating' (polite expression)
či·šx-, *či·š(x)* 'dirty' (children's word)
čikit-q-, *čikinis* 'chicken' (< Eng.)
čix^w- *čix^w·-*, *čix^wak* 'having one's flesh torn by hook, weapon'; *čix^w·-*, *čix^wa*· 'to get one's flesh torn'
čiqat-, *čiqatak* 'healed up (wound), scar'; *čiqati* 'scar'
čix^w·-, *čix^wak* 'scratched, torn of flesh' [cf. *čix^w·-*]
čix^w-i[?]s- 'to drag'; *čix^w·-*, *čix^wa*· 'to pull on'
čick^we· 'my dear!' (to female)
čis-, *čisa*· 'dancing in a swaying fashion' (woman's dance)
či·sas(-) 'Jesus' (< Eng.)
čisk-, *čiska*· 'to shake the head sidewise or backwards'
čiskat-, *čiskata* 'to do in succession'
či·čkinawe· shout used in playing a certain game
čo, *čo*· interj. 'let's go! good bye! very well!'

čó-, čóʔak 'face-downward; bent over'; čó- 'dorsal fin'; čoya·
'diving' (a person, whale, seal, etc.)

čóna(q-) 'vulva'

čó·č 'George' (< Eng.)

čó·či· man's name (Eng. Georgie)

čóč-, čóča· 'to rake herring'

čókʷa· imperative particle: 'come'

čókʷiyó·k man's nickname (after Eng. Duke of York, name of a
mountain)

čóx-, čóxʷa· 'to tickle'

čá-, čáʔak 'water'

čé·ʔak-im woman's name

čáʔopq-ašim 'breast bone'

čáʔoš-, čáʔo·š 'raw'

čám- 'rounded vessel' (e.g., bowl, pail, washtub, platter); čám-,
čápac 'canoe' (12 to 26 passengers); čám-, čá·pok 'manned
canoe' (any size)

čá·p- 'to skim oil from surface of a liquid'

čapkʷ-, m. čapkši(λ) 'to make a watery sucking sound; to kiss'
[cf. čakʷqʷ-]

čápi-q-, čá·pi 'humpbacked salmon'

čát-, čátak 'broad stripe'

čánoʷxʷ- činoʷxʷ- 'to toss clam shells'; čáno·xʷa čino·xʷa 'sailing
through the air flatwise'

čáñi-q-, čáñi· 'not seeing, unable to see'

čáčin:as man's name

čakʷqʷ- 'to make a sucking sound in copulation'; 'imitate sound as
an indication that one desires sexual intercourse' [cf. čapkʷ-]

čá·xšyáš 'supernatural being of a certain kind'

čáša-q-, čáša· 'hurrying' (N. Nootka)

čášxa-q- čá·šxi-šaq-, čá·šxišba 'young thimbleberry shoots' (used as
food)

čaqoc-, čaqocak 'bubbling, churning'

čáqot-q-, čáqo·niš 'edible berry of a certain kind' (resembling goose-
berry)

čáhʷ-, čáha· 'to adze, cut with an adze'

částo-q-, čá·stimc 'mink'

čál-, čála· 'to get split lengthwise' (flat object, esp. board)

čátčá(q-) 'finger-nail, toe-nail'

- či-*, *čiya*· 'to cut'
či-pat 'tasting raw, half-cooked (fish, meat—not vegetables)'
čipat-, *čipatmis* 'fish-scales'
čipogs-, *čipogs* 'copper'
čim-, m. *čipši*(λ) 'to caulk, plug up, jam in'; *čim*-, *čimak*
 'plugged up'
čiti·-*asim*(-q-) 'copper'
čimat-qso(t)-, *čimataqso* place name (Cape Beale)
čit-, *čitak* 'on edge, sidewise'; *čit*-, *čita*· 'to throw out net'
čit-, *čita*· 'digging clams'
čit-ñita 'hemlock bark dye'
čitkis(-*is*), *čit^{is}* 'easily cut, torn, crushed, disintegrated (flour, dough, bread, meat cooked tender, apples, soft earth, cloth easily torn, soft wood)'
čitas-, d. (m. in form) *čitasši*(λ) 'feeling cold'
čitx·-, *čitx^a*· 'to move sidewise'; 'to swoop with spread wings'; 'to dodge, go to one side' [cf. *čit*-]
čita-, *čita*· 'pitch dark (of night)'
čitap 'whale' (Nitinat term)
činaxt-a personal name
čini·-*ath* name of supernatural wild tribe
čini·-*i*· man's name
činj^ak(*u*-) *činj^ok*(*u*-) 'shingles'
činq-, *činqa*· 'to rake, bunch together'
čino-qλ, m. *činoqsto*(λ) 'unwilling' (Ucluelet word, = *wasna*)
čičin-i·k 'given to feeling cold' [cf. *čitas*-]
čiloq·-, *čilo·t* 'war-club'
čin-, *čina*· 'holding, pulling by the hair'
čično-q·-, *čično*· 'scapegoat; property, person destroyed or killed to accompany deceased person, including property destroyed by relatives, persons killed in revenge or otherwise, enemies killed in dying, etc.'
čiš·- *čišx*-, *čišxak* 'dark-colored, dirty'
čik·-, *čik^a*· 'to clip off (hair, twigs, etc.)'
čik·-, *čik^a*· 'beating with quick beats'
čik^aa· 'marine worm of a certain species'
čix(*u*-) *čixyi·k*(*u*-) (with suffix —*is*) 'light in weight, easy to do'
či-q-, *čiqak* 'inflicting bodily harm'
čix·-, *čixak* *či·xok* 'sickly'
čih-, *čiha*· 'ghost, supernatural'

- čihat-*, *čihata* 'in a state of fright'
či·s-, *či·sa* 'to sweep, scrape'; *či·s-*, *či·sak* 'swept'
čih-?ayila(-q-) 'supernatural bird of a certain kind'
čisa-?q-, *čisa·p* 'a sharp bone from the back of dogfish, ratfish, shark;
 prong on herring rake'; man's name
čisapq-, m. *čisapqši(λ)* 'to cause to die suddenly by means of black
 magic'
čisap-q- *čisahim-q-*, *čisahim* 'chicken hawk'
čisyoq-oth place name
čisnoq-nit place name
či·sk-, *či·ska* 'to scrape, shave oneself; to get shaved; rattling with
či·skmin rattle'
či·sk-mat-q-, *či·skmin* 'scrape-rattle'; *či·skmatq-*, *či·skmatqa* 'rattling
 with scrape rattle' [cf. *či·sk-*]
čil-, *čila* 'to weave together, to twine'; *čilok* 'weir, trap of twigs
 woven together'
či·l- *či·l-*, m. *či·lši(λ)* 'to run away (from home, school, pasture,
 etc.)'; *či·l-ñaq-*, *či·tni* 'runaway'
čo-, *čoya* 'to scoop up'
čo-, *čo?ak čoya* 'fish going along in schools'
čo-, *čopał* 'having an odor'
čop 'tongue'
čom- *čopx-*, *čomak čopxok* 'stretched out; extending out lengthwise';
čom- *čopx-*, *čoma· čopxa* 'to stretch out'
čoč-, *čoča* 'to stretch (skins) on drying frame'
čoč-ma(-q-) 'mountain-goat'
čo·čmak girl's name
čo·čk 'all, everything, everyone'
čočq-, *čočqak* 'bunched up, wadded, ball'
čoča place name
čočo·toł 'dreaming of dead people' ['*-itoł* (R) 'dreaming of ...']
čočo·č-mak-apis place name
čoš-, *čoša* 'suspecting, suspicious of'
čokña(q-) 'wren'
čoḥ-, *čoḥi* 'extinguished'; *čoḥši(λ)* (m.) 'to miss fire'
čo·h-a man's name

ššš 'keep quiet! get out of the way (to animal)!'
ššš sound of fluid flowing
ša·?ato?lis place name

- ša·yišorba* boy's name
šamaq-oł man's name
ša·t 'shot' (< Eng.)
šana·yi name of weight-throwing game
šakat-, *šakatak* 'having one's hair, quills on end; protruding points, longish fuzz sticking up straight'
šax-, *šax'a* 'to get scared off, to flee, avoid, escape'
ša·x-, *ša·x'a* 'small fish (e.g. herring, pilchard, sardines, anchovies) wriggling, jumping in a school near surface'
ša·xt-, *ša·xtak* 'in confusion, mixed up, intermixed'; *ša·xt*, *ša·xta* 'to become intermixed, in confusion'
šaq- 'to spear for dentalia with long pronged spear' (old word)
ša·h-ow-is place name
ši— expression of friendliness
ši·wa·yo Kwakiutl name
ši·ščiyo man's name
ši·wat- *ši·wat*, *ši·watok* 'sad, down-hearted'
ši·wiš man's name (< Kwak. *se·wis*?)
šip 'ship' (< Eng.)
šimk'a·t place name
šinima-ʔa Nitinat boy's name
ši·no·lqajja man's name (Kyuquot)
ši·ša·wi·ł 'large, supernatural, beaver-like porcupine'
šiš-, *šišak* 'brushed, brush-cleaned, swept, raked'; *šiš-*, *šiša* 'clean with a brush, rake'
šiq-, *šiqak* 'having the appearance of being about to cry'; *šiq-*, *šiq'a* 'to move one's face as if about to cry'
šił-, *šił'a* 'roots of a certain variety of fern'
šił-, *ši·łok* 'moving (i.e., changing residence)'
šo-, *šoma·p* 'to defecate'
šo·ʔok'-ath 'Sooke Indian'
šo·wis 'shoes' (< Eng.)
šoma·t-ʔath name of a club [cf. *šo-*, *šoma·p*]
šomhi, *šomh* 'a little harder!' (call of encouragement)
šo·k'aʔ(q-) 'sugar' (< Eng.)
šox-, *šox'a* 'to move in wake of fast moving object'
šoxya·ł man's name

- ka-*, *kaʔak* 'stick-like object protruding'
keʔis 'going directly where one is going without swerving or pausing'

- ka-*, *kaya*· 'to measure'
ka·ʔa imperative particle 'hand over! give here!'
keʔe·ckat- *kackeʔe·t-*, *keʔe·ckata kackeʔe·ta* 'to jump on one leg, to hop'
kaʔop-, *kaʔopa* 'to mention by name'
kaʔox·-, *kaʔox·a* 'to rain hard'
ka·ʔoc-, *ka·ʔo·c* 'grandchild'
kayoxse-ʔin man's name
ka·wič-aʔa place name
ke·p 'cap' (< Eng.)
keptit-q-, *ke·ptin* 'captain' (< Eng.)
kapč-, *kapča*· 'to make the whining sound sometimes heard from the hushed sea'
kapk-imy-is name of the mythical creator of Tsishaath, son of Kwat-yat; name of an island; personal name
kapx·-, *kapx·ak* 'insufficient'
kaps-, *kapsa*· 'to do suddenly, jerkily'
kamat 1. 'known, definite; (caus.) knowing'; 2. 'to request services of a doctor'
kamitq·-, *kamitqok* 'running'
kamo· vocative 'young chap, dear fellow'
kampo·c kampo·cis(-) 'gum boots' (< Eng.)
kaŋa·-...-ʔis 'few, little'
kat-, *katak* 'proud, glad'
katx·-, *katx·ak* 'with teeth bared'
kan- 'kneeling'; m. *kałši(λ)* 'to strike with the knee'
kana·yi(q-) 'fungus, mushroom'
ka·na·wic man's name
kanac 'carrots' (< Eng.)
kanop-, *kanopał* 'carrying on the back'
kač-, *kačak* 'jutting out, extending out' [cf. *ka-*]
ka·čke-ʔis-ʔaŋ name of tribe
kačx·-, *kačx·ak* 'falsely proud, boastful' [cf. *kat-*]
kačq-, *kačqak* 'lump, excrescence' [cf. *ka-*]
kačas 'roasting on a spit' [cf. *ka-* (?)]
ka·k cry of bluejay
kaki·s-maq-, *kaki·smapt* 'bamboo'; 'grass of a certain variety'
ka·kop-ši·ł man's name (Nitinat)
kazat-, *kazatak* 'separated from group'
ka·xwo·-ʔoł woman's name
kaxł-, *kaxła*· 'to rise slightly'

- ka·x* 'sore, hurt' (children's word)
kac-, kaca· 'hailing, sleeting'
kaḥa·c boy's name
kaca·-ḡak(·-) 'counting-stick used in hand game and some other games'
ka·cko·xs-maq-, ka·cko·xsmapt 'fern of a certain evergreen variety'
kacs-, kacsā· 'to take, pull by the head'
kačat-mis 'maggots of a certain kind used by ghosts as food'
ka·tina·q 'large wooden spoon, ladle' (< Kwak.)
kaḥ-, m. kaḥḥi(ḥ) 'to speak harshly to, to scold'
kas- 'carrying baby'
kas-, kasa· 'to glance furtively out of the corner of the eyes'
kaḥḥ-, kaḥḥak 'in view, visible'; (esp. Uchuelet) 'daylight'; *kaḥḥa·*
 'to come into view'; (esp. Uchuelet) 'to become daylight'
kaḥ-, kaḥa· 'to whisper'
kaḥ- 'branch, long pole-like object protruding' [cf. *ka-*]
kalkath-, kalkathak 'sparse'
kalkint- kalkintapiml-, kalkintapi·h 'strawberry'
kiwita·na(q-) 'horse' (< Chinook Jargon)
kim-, kimaḥ kima· kipa· 'having the lips tightly closed'
kim- 'resting prone with one's chin on a surface'
kimt-, kimtak 'long pole extending from end to end'; *kimt-, kimta·*
 'to pry'
kims-, rep. kimskimsa 'drumming with quick regular beat (as in
 lehal, not as rapid as *ti·qa·*)'
kiḥḥ-, kiḥḥa· 'to make a clinking, clattering, clanging, resounding
 sound'
kinaḥ- kinaḥ-ck·i-q- kina·h-ck·i-q-, kinaḥck·i kina·hck·i 'clam-shell'
kins·t white man's name (Guilloud)
kinč·č·ath 'Canadian(s)' (< Chinook Jargon < King George)
kinḥ-o·l man's name (cf. *kiḥḥ-*)
kinna·niša· man's name
kiḥic-, kiḥicak 'blue'
kiš-, kiša· 'to wriggle'
ki·k-, ki·ka· 'to whistle'
ki·ki·q-inl man's name
kix-a· place name
ki·x·in place name
kixl-, kixlak 'rapid, speedy'
ki·qamaḡa song word (Kwakiutl for 'chief')

- ki·qamaʔoq* woman's name (< Kwakiutl)
ki·qiñox woman's name (< Kwakiutl)
kih-, *kiha-* 'to aim, sight, look through distance glasses' [cf. *pih-*]
kicoq-, d. (rep. in form) *ki·ki·coqʷa* 'speaking Nitinat, Makah, or Kwakiutl (foreign languages which are relatively similar to Nootka)'
kic-, *kicok* 'log, hewn log, beam'; *kic-*, *kica-* 'to poke, do with the end of a pole'
kicoz-is place name
kistag-, *kistagak* 1. 'green (as typified by leaves of trees)'; 2. 'pale';
ki·sti-mc 'gall'
kisla 'chamber pot'
kiλ-, *kiλa-* 'to become shattered; shattering, breaking'; *kiλo·k* 'breakable; glass, crockery'
ki·ki·laks-mapt 'plant of a certain species' (used for rubbing on *so·ma* bait to make it look enticing to fish)
kił- 'to lift up, carry a canoe'
kitimaʔin man's name
ki·tnaq-, *ki·tnaqa* 'to yell in ceremonial carrying of canoe as signal to toss it up'
koʔat 'morning'
koʔoq- (also *koʔbaq-*), *koʔoqʷa* 'to berate, vituperate'
ko·yok place name
ko·wił-, m. *ko·wił* 'to steal'
koʔila 'doing as directed, as one desires (in spite of difficulty)'
koma-q- *ko·ma-q-*, *ko·ma* 'rat-fish'
komcin(-q)- 'fawn' (Hopachasath)
kə·t 'God' (< Eng.)
ko·t 'coat' (< Eng.)
kə·tin man's name (< Eng. Gordon)
kot-, *kota-* 'to beckon'; *kota-* 'to lead by the hand'
ko·naʔ(-q)- 'schooner' (< Eng.)
ko·naʔ(-q)- 'gold' (< Eng.)
konoʔ man's name (Nitinat)
ko·k 'lunch, provisions'
ko·ko name applied to baby who has not yet been named
koʔo·ʔom Hopachasath place name (of Salish origin?)
ko·x (d., m.) 'to urinate' (of a man); *ko·xʷa-* 'going back and forth to urinate'
koʔm-at-q-, *koʔmin* 'scooped out wooden rattle in effigy form';
koʔmatq-, *koʔmatqa* 'rattling with *koʔmin*'

- koxc-, koxcak* 'very fresh'
ko·x^w-apimiy-il-, ko·x^wapi·h 'edible root of a certain variety'
koh^(w)- 'open, hollow'
koh·wisa-q-, ko·koh·wisa-q-, ko·kohwisa 'hair-seal' [cf. *koh^w-*]
kołoh-, kołohak 'cloudless'
kol.- 'to bring food-gift to a relative'
- k^wa-, k^wa·?ak k^wa·ya·* 'to move backwards, buttocks-first; to sit down'
k^wa·- imperative particle 'come here!'
k^wa[?]at Ucluelet interjection
k^wa·ta^(q)- 'twenty-five cent piece' (< Eng. quarter)
k^watyałt Nootka culture-hero
k^watyi-, k^watyi·k 'heavy'
k^wa·ñime-, k^wa·ño·me· expression of friendly address to male (N. Nootka)
k^wañi·č-im place name
k^wañis 'wild onion'
k^waño^w-, d. and m. *k^waño^w* 'to urinate' (of woman); *k^waño^wa* 'going back and forth to urinate' [cf. *ko·x*]
k^wa·k^wa[?]ol[?]ath k^wa·ko[?]ol[?]ath 'Kwakiutl Indians'
k^wak^wip-, k^wak^wi·p 'black oyster-catcher'
k^wa·k^winh-ač-is place name
k^wa·k^wilta 'grouse of a certain variety' (old word)
k^wax-, k^waxa· 'to splash, spray, wash over'
k^wa·hi· 'in view, visible, known'
k^wa·chi(c)- 'grandchild's spouse; spouse's grandparent' [cf. *ka·?oc-*]
k^wači·nox[?]ath 'Quatsino Indians'
k^wa·sa·dox man's name
k^we·ła woman's name
k^wał.-, k^wała· 'to get broken off'
k^wi-, rep. *k^wi·łk^wi·ya* 'sharpening, grinding, whetting, filing'
k^wi[?]a[?]a-q-, k^wi[?]a·?a 'coloring substance obtained by baking a balsam fungus in ashes'
k^wi[?]i·q·čilo·-?as place name
k^wiya·ct-in man's name
k^wiği·m-in Nanaimo man's name
k^wi·ta·-:atap-ši·ł man's name
k^wilči·n-im man's name
k^wi·t·čak 'red perch'
k^witx- 'to glance, bounce off without injuring'

- kʷith-*, *kʷitha* 'to tap, knock' [cf. *kʷinh-*]
kʷi·na·yil Salish place name (Quinault)
kʷin-iʔi man's name
kʷin-ʔat 'longing for'
kʷinʔɔ·yin(q-) 'coal oil' (< Eng.)
kʷinyo·t- 'Quileute'
kʷinq-, *kʷinqa* 'to spurt out as liquid, to bubble up'
kʷinh- 'to peck; to make a hollow sound' [cf. *kʷith-*]
kʷik-ma(-q-) 'black bass'
kʷikʷat-, *kʷi·kʷa·la* 'dancing the now common social dance representing a dance of victory'
kʷikʷi-nk-so(-q-) 'hand, finger; front flipper; paw (of bear, etc.)'
kʷix-, *kʷixa* 'rubbing'
kʷi·q-, *kʷi·qa* 'rubbing oneself in secret ritual'
kʷi·qʰ-, *kʷi·qʰa* 'paining stingingly, smartingly'
kʷix-, *kʷixa* 'to get running sores'
kʷihna-q-, *kʷihnin* 'old salmon'
kʷic-, *kʷica* 'remove screen, fabric; to uncover'; *kʷic-*, *kʷicak* 'uncovered, unscreened'
kʷic-, *kʷica* 'to dig by scratching away dirt (e.g. wren or chicken scratching, digging with earth-digger)'
kʷis- *kʷist-* *kʷista-* 'different'
kʷismis 'Christmas' (< Eng.)
kʷi·stoʔ man's name
kʷila·ca·co·t man's name
kʷil-, *kʷila* 'salmon scraping bottom preparatory to spawning'
kʷil-, *kʷila* 'to blow spray from the mouth; to curse'

keʔit-q-, *keʔin* 'crow'; *keʔitq-*, *keʔitqa* 'cawing'
kaya·q-, *kaya·qak* 'tentacle'
kayist-q- *ka·yiskin-q-*, *ka·yiskin* 'sea shells'
kayi·c-, *kayi·cok* 'dyed black by a special process involving a black mud dye'; *kayi·mc* 'black mud of a certain kind used as dye'
ka·yoʔp- *ke·yoʔp-*, *ka·yo·pa ke·yo·pa* 'swinging'
kayoʔp-q-, *kayo·min* 'panther'
kawah-, *kawahak* 'having the mouth open, agape'
kap-, rep. *kimkima* 'plundering, robbing'
kama-, *kamak kama* 'full' (N. Nootka word)
ka·maʔkʷ- 'looped'
kama-q-, *kamaqa* 'to make a noise'; *kakamin(-)* 'making a noise'

- katyi-*, *katyi·k-*...—?is 'light in weight' [cf. *k^watyi-*]
katxkatxilwat woman's name
kaia-, *kaia·* 'unable to reach'
kan-, *kanak* 'to camp, stop temporarily'
kanata-[?]as place name
kač-, *kačak* 'a short distance; barely'; *kača·* 'soon, for a short time';
kač-...—?is, d. *kačši(λ)*...—?is *ka·č-*...—?is 'for a short time'
kačh-[?]i·k (with dubitative mode) 'he of all people probably will'
 (ironical)
kaš-, *kašak* 'bent backwards from the waist'; m. 'to make outward
 motion of the arm in guessing the two left hands in lehal'
ka·k cry of crow
ka·ko·q·hin 'spear is notched at the end'
kaxni-q-, *kaxni·* 'driftwood'
kax- 'to break, burst' [cf. *kaḥ-*]
kaḥ-, *kaḥa·* 'to become chafed, burst skin; breakers, round thing
 breaks; log opens a split'; *kaḥ-*, *kaḥak* 'chafed skin, flesh; (log)
 opened by wedge'
ka·hči(q-) 'cod of a certain small variety'
kac-, *kaca·* 'to pinch'
kackam-at-q-, *ka·ckamin* 'butterfly'
ka·cka·m-aqs-mapt 'barberry tree'
kacna-q-, *ka·cnimc* 'fish of a certain species similar to bullhead'
kacq-, *kacqak* 'torn (cloth)'; *kacq-*, *kacqa·* 'to become torn'
kach-aq 'blanket, robe' [cf. *-a[?]aq*]
ka·sča(-q-) 'hair-seal'
kaλ- 'to squeeze the eyes shut in a grimace'
kaλxa-[?]yak(°-) 'cod of a certain variety'
kaika(-q-) 'little finger' [cf. *čalčā(-q-)*]
ki·yi·ča-[?]ath name of tribe
ki-, *kimis* 'penis'
kims-, *kimsa·* 'biting on bait, pulling on line; biting well'
kimλ-, rep. *kimλkimλa* 'dancing a certain kind of dance with rapid
 step'
ki·tq-, *ki·tqa·* 'to screech, scream, howl, to make a sound with whistle'
kinaxom-[?]as place name
kin-ya[?]p-, m. *kinya·p* 'to find'
kin-wa[?]t 'old cedar bark mat'
kinsa-, m. *kinsok^wi(λ)* 'to do weakly'
kinli-mc 'sea anemone'

- kiñaq-, kiñaq* 'herring guts'
kiki·c:ox-s 'in playing the arrow game, shooting at end of target lying flat on ground'
ki·č-, ki·čak 'fabric-like thing rolled back, drawn back'; *ki·č-, ki·ča·* 'to get rolled, drawn back'
ki·ški·ña(q-) 'ghost of deceased'
kiško-q- ki·ško-q- ki·ški·ko·-q-, ki·ški·ko· 'robin'
kikis-iml place name
kikit-sʔat-akli(-q-) 'cod of a certain small variety'
kio-, m. kicši(λ) 'to close eyes quickly as a signal'
ki·c-, ki·ca· 'raining mist'
kisiah-, ki·siah 'sea-bird of a certain species'
kilat-q-, kilano·s 'fur-seal'
kitx-, kitzak 'spoiled (meat or fish) because of an interruption in the smoking process'
ki·tco-q- ki·tco·-p-, ki·tco·p kilcop 'owl of a certain small variety'
ko-, koya· 'to catch on a hook'; *ko·* 'hooked'
ko·- 'a little ways, a short distance'
koʔok-, koʔokʷa 'braiding with four strands'
koḃaq-, m. koḃaqši(λ) 'to go fishing in the river'
kopq-, kopqa· 'to slip away (rope, pole)'
kom-, koma· 'to point with the finger'
koms 'herring-roe'
ko·k-, ko·kʷa· 'to poke in ground with digging stick'
ko·k-mi·k place name
kokča(q-) 'shank of whale'
kox-, koxʷak 'mattery'
koxʷa-q-, ko·xo 'sea-hen'
ko·q-, ko·qʷa· 'to approach stealthily, stalk, hunt'
koc-, kočim 'mussel of a certain small variety'
kosaq-, kosaqak 'sterile in child-bearing'
ko·t-, ko·ta· 'to dip food in gravy, grease, relish'
kʷa-, kʷaya· 'to break in two lengthwise'; *kʷa-, m. kʷači(λ)* 'to become broken'
kʷeʔi·niš man's name
kʷa·yimla place name
kʷa·yas- 'having twin children'
kʷatoqʷ-, kʷatoqʷak 'dense underbrush; cluttered up'
kʷa·nap place name
kʷa·či-...-ʔis vocative (to a boy): 'dear little fellow'

- kʷakʷaq-*, m. *kʷakʷaqši*(λ) 'to sting'
kʷaq-, *kʷaqə* 'to remove herring spawn from hemlock branches'
kʷah-, *kʷahak* 'dead (vegetation, shell-fish)' [cf. *qah-*]
kʷas-, *kʷasak* 'dead limb, twig' [cf. *kʷah-*]
kʷa·saw-in, *kʷa·sow-in* man's name
kʷa·sqta-ʔa place name
kʷaλ-, *kʷakʷaλ* 'sea-otter'
kʷa·l-, *kʷa·tok* 'branches; ritual branches'
kʷal(t)ʔ-, *kʷal(t)ʔa* 'to break (of brush); to make a sound in under-
brush'; *kʷal(t)ʔ-*, *kʷal(t)ʔak* 'brushy'; *kʷatoʔ-*, *kʷatoʔmis*
'broken brush'
kʷimac-, *kʷima·c* 'frost'
kʷit-aʔ 'wearing something that becomes one'
kʷitx-, *kʷitxak* 'deflated, collapsed'
kʷin- *kʷitx-*, *kʷina·kʷitxə* 'stuck, glued on'
kʷila 'roe of female dogfish'
kʷiniq-olh place name (Effingham Inlet)
kʷinʔi-q-, *kʷinʔinc* 'seaweed of a certain species' (has little bulbs con-
taining air)
kʷiç-, *kʷiçit* 'expert in accurate spearing'
kʷiçila-qiml 'large tin container'
kʷiq-al 'lucky'
kʷix-, *kʷixa* 'to suck; dancing a certain wolf-ritual dance with suck-
ing sounds'
kʷis-, *kʷis* 'snow'
kʷiso·x man's name
kʷiskʷa·stin boy's name (of Clallam origin)
- za·ʔamin(-q-)* 'ladder' (esp. N. Nootka)
zayə-a place name
zača-, *zača* 'apart, separate'; *zaç-*, m. *zaçši*(λ) 'to separate, sepa-
rate out'
zašin 'small Nootka fishing canoe about 12 ft. long' (N. Nootka)
zaq-, *zaqak* 'deflated, collapsed, smaller'
zaqt-in man's name
zas-, *zasak* 'divided'; *zas-*, *zasa* 'to divide' [cf. *zača-*]
za·λ-in man's name
zi·wi man's name
ziwi(-q-) 'sediment from boiling dogfish liver or whale fat'
ziwit-is place name

xitko-q, *xitkome* 'earth worm, fish worm'

xičō-giml 'stooped'

xilxili-iʔi man's name

xoxoʔom place name

xo·c-, *xo·ca·* 'intoxicated'

xʷa·na·l man's name, short for *xʷa·na·tina·l*

xʷak-, *xʷakak* 'swollen'

xʷa·ka·na(q-) 'canoe with long bows at both ends'

xʷašxʷi-q- *xʷašxi-q-* *xʷa·xʷašqi-q-* *xʷa·šxʷi·p-*, *xʷa·xʷašqi* *xʷa·šxʷi·p*
'bluejay'

xʷi·tčak 'perch of a certain variety; bird of a certain species'

xʷinxʷina-ʔoq little girl's name

xʷinš-, *xʷinša·* 'to brush past'

xʷiš-iml 'harpoon with lanyard'

xʷi·š, *xʷe·š* interj. cry of Bluejay Society

xʷiłxʷa·łi woman's name (of Nanaimo origin)

xʷi·l-asim(-q-) 'small blueberries: *Vaccinium religinosum* (swamp bilberry or blueberry)'

qa-, *qaya·* 'to puncture with an awl, needle'

qac- 'on the left'

qaʔas- 'game of a certain kind, formerly played by the Indians'

qa·ʔo·h (also *qʷa·ʔo·h*) 'not in earnest, making believe'

qaʔo·c 'pack-basket' [cf. *-ac* 'receptacle']

qaʔol-, *qaʔola* 'prying shell-fish off the rocks'

qayač- 'drifting'

qayapla(q-) 'leg, limb'

qa·yo·kʷ- place name

qawaš-, *qawi·* 'salmon-berry'; also general term for 'berries, small fruit' (including plums, cherries); 'jam'; *qawaš-*, *qawašak* 'salmon-berry colored, red-hot'

qa·wac 'potatoes'

qam-, *qama·* 'trapped, lassoed, snared, entangled'; *qa·mi·t-*, m.
qa·mi·łši(ł) 'to set a trap, catch in a trap'

qamay- *qamah-*, *qamah* 'black cod'

qat-, *qatak* 'cut, slit, break'; *qat-*, *qata·* 'to get cut, broken'

qat 'hard to cut or break'

qa·tpa-q-, *qatpal* 'quarreling with one's spouse'

qatqʷ-, *qatqʷa·* 'to amputate; to get amputated'

- qana-y-i* place name
qan-i-win man's name (Nitinat)
qa-n-im name of an island
qa-n-im(-) 'valued, sacred'
qa-no place name
qac-, qaca- 'to extend the elbow, to strike with the elbow'
qac̣a, qac̣a 'three'
qac̣x (interj.) cry of Raven
qa-q (interj.) cry of Raven
qa-qa-mina(q-) 'supernatural being of a certain kind'
qaqi-?ak 'orphan'
qaqi-λ-o-w-is place name
qa-q-ow-is-?ap man's name
qaqop 'trumpeter swan'
qa-qo-x-a-yoq, qa-qo-x-i-yoq girl's name
qaq-maq-, qaqmapt 'alder'
qah-, qahak 'dead; beaten; dead-tired; broken-down (machine); (tool) rendered useless'; *qah-* 'to kill'; *qaha-* 'dying off'
qa-h- qa-has(-) 'barbed'
qa-h-?a place name
qa-c- qa-ci-?, qa-ci- qa-cayi 'to give a present'
qac-i-win man's name
qa-cink- qa-cink-a 'to head off'
qa-c-, qa-ca- 'bubbles coming out of the water' (Ucluelet)
qas-, qasi- 'eye'
qasqi-q- qasqi-p-, qasqi-p 'starfish'
qalatk- qala-tik-, qala-tik 'younger brother'
qal-, qalak 'branching off, separated from the main group'
qali-a(-q-) 'shorter prong of spear' [cf. *qalatk-*]
qa-lqa-wi(q-) 'blackberries' [cf. *qawas-, qawi-*]
qi-, qiya- 'to shift position'
qi-y- qiy-, qi- 'for a long time'
qi-wa-š Ucluelet man's name (< Kwakiutl *qe-was* 'deer')
qi-waxim-?ath 'Parksville Indians'
qibah 'steelhead salmon' [cf. Comox *qe-?wax*]
qibi-čin-?ath 'Cowichan Indian(s)'
qit-, qitak 'tied about, looped'; *qit-, qita-* 'to tie, knot, loop'
qinaqac 'internal organs of ruminant'
qič-, qičin 'louse'
qiš-, qiša-k 'bent'; *qiša-* 'to bend'

qišap-q, *qišim* '(possessing) spirit of Wolf Ritual clownishness, craziness'

qic-, *qica*· 'to mark, paint, write'

qišqi·mox-ʔalh name of Indian tribe (Koskimo)

qiqi·-in name

qi·x mythical name of mink

qi·xaytin *qi·xaytil* man's name

qi·hūbis woman's name

qilaʔ-q-, *qila·qak* 'fishing for halibut'

qile-, *qilco·p* 'wild rhubarb stalk'

qilb-im man's name

qoʔac-, *qoʔas* 'person; Indian; adult; man; man of worth'; *qoʔi·či(λ)* 'to become a person, grown up'

qoʔišit-q-, *qoʔišin* 1. 'raven'; 2. 'fish of a certain species'

qop-, rep. *qo·pqo·pa* 'copulating'

qomīc 'decapitated head; human skull'; place name

qot-, *qotk*-, *qotkak* 'lean, hard, tough, stiff, hard to the feel'

qoš-, *qošok* 'stiff'

*qox*ʔ-, *qoxʔa*· 'to freeze, become frozen'; *qox*ʔ-, *qo·x* 'ice'

qoxo·miš-ʔalh (also *q*-) Vancouver Indian

qo·sna place name

qo·λ-ši(λ) 'to act hastily, rashly, quickly' (N. Nootka)

qot-, *qo·t* 'slave'

qʔa- *qʔay*-, *qʔa*· 'thus, such, so'; *qʔa·maʔ* 'thus much; thus many'

qʔayac-, *qʔayaci·k* 'wolf'

qʔawaš-olh place name

qʔapał-, *qʔa·pa·t* 'alder bark dye'

qʔa·m-a·hoʔa place name (Carmanah)

qʔanaqa·t place name

qʔa·niiox man's name

qʔaqʔašiλ place name

qʔah-, *qʔahmis* 'red clay of a certain kind used as paint'; *qʔah*-, *qʔahak* 'daubed with *qʔahmis*'

qʔa·hił-q-, *qʔa·hin* 'fishing for tyee or dog salmon with prong-spear at night'

qʔačal 'pretty'

qʔaλa· 'doing quickly' (N. Nootka; cf. *qo·λšiλ*)

qʔaλ-, *qʔaλa*· 'to put branches in water where herring are spawning in order to obtain herring spawn' (old word)

qʔa·λ-pi·ya man's name

q^wi-, *q^wiq* (in relative mode) 'that which, he who'
q^wi-?ic-, *q^wi-?iqso* 'parent-in-law, child-in-law'
q^wilq-imt 'enameled'
q^wil-q-, *q^wini-* 'sea-gull'
q^wini-štop name
q^winišči-?ath Neah Bay Indians
q^wintiñox woman's name
q^wiš-, *q^wiša-* 'smoking'
q^wišanishim qošanišim name
q^wi-qo-?o-ł man's name
q^wiq^wi^hi-?a man's name [cf. *ha-ča-pi-?a* ?]
q^wicwat girl's name
q^wis q^wisiła (m.) 'to do thus, do so'
q^wił- 'on drying rack'
q^wiłaq-maq-, *q^wiłaqmapt* 'hemlock'
q^wiłił-q-, *q^wi-łin* 'bone chisel'; *q^wi-q^wi-łitqa* 'chiseling'
q^wiłi-n-im man's name

qatxqa-tx-in woman's name
qanała-q-, *qa-na-ła* 'wolf'
qanimłac place name
qasok^w-i?i- man's name
qat-, *qatak* 'unfriendly through quarreling'
qatx-, *qatpak* 'muddied (water)'
qiya-wiła place name
qi-łap young man's name
qinitimt place name
qi-xa-c-i-t name
qo-mo-?oxš place name (Comox)

q^wa-yi-niš 'ča-yiq, as said by a certain kind of bird'
q^wa-yiłim-?ath 'Frazer River Indians'
q^wanisic, *q^walisic* name
q^wa-sawin q^wa-sowin name
q^wala-ca-cot man's name
q^wityat-ol man's name
q^winiq-olh place name

xa^ha-yinač place name
xawiyis-?aqš woman's name
xa-wil-ap man's name

- ʔani·kaniš* man's name
ʔačł-, ʔačła· 'unmarried, divorced, divorced woman; separated from husband'
ʔašk-i·i· man's name
ʔaš(-) 'disc-shaped bone, vertebra, in whale'
ʔi·im(-) 'supernatural being of a certain kind' (= :*atmaqo·h*)
ʔi·ya·ʔtilap man's name
ʔiya·ʔto·wo-ʔol woman's name
ʔina·qʷat woman's name
ʔiš-, ʔišok 'trash'
ʔic-, ʔicak 'crumbled, crushed'
ʔilʔil-im 'bird of a certain species'
ʔot-, ʔota· 'to cut' (uncommon word, = *či-*)
ʔo·n-a man's name
ʔonʔon-ibi(-q-) 'jelly fish'
ʔoxʔ interj. representing rattling sound in throat of dying person; sound of *kozmin* 'rattle'
ʔol-, ʔolk-, ʔola· ʔolka· 'slimy'
ʔolʔol old Salish place name in Hopachasath country

ʔʷi·ʔʷi(-q-) ʔʷi·ʔʷa 'Salish masked dance; dancing this dance'
ʔʷi·lʔʷi·la Salish woman's name
ʔʷi·li· name

:e·ʔi· 'laceration, wound'; *:a-:a-čaq-, :ačo·* 'wounded'
:a· interj. imitative of hair-seal, sea lion
:a·ʔo-k(-) 'lake'
:ayaq-, :ayaqa 'to do with energy'
:a·yaq-, :a·yaqa 'herrings spawning'
:ayaq-, :ayaqm̐is 'rotten fish'
:ayoxʷa-q-, :ayoxʷin 'cod-fish decoy'; *:ayoxʷaq-,* d. (it. form)
:a·i·xʷaqš 'fishing with cod-fish decoy'
:ač-i·čh 'autumn'
:a·wa·č-is place name (Granite Creek)
:a·wi·p-i·k(-) 'sparrow'
:awat-q-, :awin 'salmon head'
:awitkač man's name
:ap- :ap-a·kʷ-, :apa·k 'willing', m. *:a·pokʷi(λ)*
:apkʷ-, :apkʷa· 'to hug'
:apo-ši(λ) 'to vanish suddenly'

- !ap-sj'i-q-, !apsj'in* 'abalone'
!apl-, !apla· 'to slice off fish for drying'
!apat-, m. !apatsi(λ) 'to spear' (uncommon word)
!apiš- 'white-spotted of body'
!amig-, !ami·q 'horse clam'
!amīča-q-, !amīčapt 'maple (*Acer douglasii*, mountain maple)'
!amhi·pa(-q-) 'sap-wood'
!amhit-, !amhi·t 'clam shell'
!a·mīq-i·t 'punishing one to teach him a lesson'
!at- !an-, !ata· !ana· 'to patch, darn, mend'
!ati·k-w-is(-) 'lowest tide of the year'
!atig-, m. !atigši(λ) 'to thank'; *!atigak* 'thankful'
!atoš-, !a·toš 'deer'
!atx-w-, !atxwak 'shrunken, curled up, curly'
!aiax-w-, !aiaxwak 'suspended by the arms'
!aiax-w-, !aio· 'beaver'
!an-, !anak 'bent over from heavy weight'
!ana-qλ-a place name
!anaiča(-q-) 'flounder'
!a·nos 'crane'
!ač- !ačk-, !ača· !ačka· 'holding in the hands'
!ačk-waq- 'streaked (on the body)'
!aš-, m. !ašši(λ) 'to get broken' (esp. rope, cord, etc.)
!ak-w-, !ak-wa· 'to cut with a knife, whittle, sharpen with knife'
!a·k(-) 'dog-salmon' (N. Nootka, = *hinko·ʔas*)
!ax-w-, !axwak 'less'
!aqa·k-ʔath name of tribe
!aq-maq-, !aqmapt 'grass, hay'
!aqt-i·s place name
!aq-nit-is-ʔath name of tribe
!aʔ interj. sound of wolves 'grunting'
!aʔašat-aqs man's name
!aiaš-wa, m. !aswa· 'to excuse oneself, to give an excuse'
!aia·s-hi 'planning'
!a·iaš-ši(λ) 'to make an involuntary watery sound in the throat'
 (indicates that one will fail in an enterprise)
!aʔat 'scarce'
!aʔath 'comfortable'; *!aʔath-ʔi* interj. 'be comforted!'
!a·rin-api 'calling out'
!arič-, !ariči 'eyebrow'

- ʔaʔiʔ* 'cave'
ʔah-, ʔahak 'uncovered, bare of covering'
ʔah-, ʔaha 'to dive, swim; salmon go upstream'
ʔaha-, m. *ʔahači(ʔ)* 'to turn away from, to go in opposite direction'
ʔa·hoʔs(-) place name
ʔa·hʔ-, ʔa·hʔak 'remaining with temporarily, for a while, for a short while'
ʔac-, ʔaʔi·čo 'wild-clover root'
ʔac-, ʔaca 'in a cataleptic state in Wolf Ritual'
ʔa·c-, ʔa·cok 'permanently'
ʔačaxʔ-, d. (it. form) *ʔačaxš* 'to snare, fish with double-pointed bone hook'
ʔačaq-, ʔačaqak 'white and wrinkled of body from soaking in water'
ʔa·čaxʔiya boy's name
ʔačit-, ʔačila 'persisting, insisting'
ʔas-, d. (it. form) *ʔasʔasš* 'doing carpenter work'
ʔasaʔaq 'leather'
ʔas·pəʔʔ 'to get paid' [cf. *-pəʔʔ*]
ʔask-, ʔaskak 'bare of growth (hair, trees, feathers, etc.)'
ʔasic-, ʔa·sic 'bee, hornet, wasp'
ʔaʔ-, ʔaʔa 'to twist'; *ʔaʔ-, ʔaʔak* 'limber, pliable'
ʔaʔa·t place name (China Creek)
ʔaʔač-maq-is place name (Dodd's Island)
ʔaʔ-maq-, ʔaʔmaʔt 'yellow cedar'
ʔaʔaʔa-q-, ʔaʔaʔaʔt 'kelp'
ʔe·ʔe·ʔe interj. cry of novices in Wolf Ritual
ʔi·ʔe cry used in uttering spell
ʔiyaʔ-, ʔiyaʔa 'to elbow, to push with the elbow'
ʔiw-ac ʔixʔ-, ʔiwi·qso 'sweetheart'
ʔe·pəʔʔ-is hypocoristic name
ʔi·pəq-, ʔi·pəqa 'to whistle'
ʔimatq-, ʔimatqa 'water whirling in whirlpool'
ʔimat-q-, ʔimin 'navel'
ʔimwac 'fish-hawk'
ʔimt-, ʔimti 'name, appellation'; *ʔimt-, ʔimta* 'to mention by name';
ʔimt-, rep. *ʔimtʔimta* 'singing the meaningful words of a song'
ʔitakʔ-, ʔita·k 'disbelieving'; *ʔit-, ʔita*; 'to lie'
ʔit-, ʔili 'scratched, scratch'
ʔinʔhi(q-) 'snail'
ʔint-, ʔintmis 'nasal mucus'

- ring* 'milt'
rins-, m. *rinsxi*(λ) 'to swing, swerve'
riha-, *riha'k* 'speaking in a kindly manner'
rič-, *riča'k* 'rotten'
rično-q-, *ri'čno* 'salt-water bullhead'
ri'čh- 'autumn' [cf. *rič-*; cf. also *o'ji'čh-*?]
riši-q-, *riši* 'ankle'
ri'šini'λ-, *ri'šini'λa* 'univalve shell'
ri'k(=) 'pair of brothers'; *ri'k-a'čəji*(-q-) 'brother of a male'
riq-, m. *riqxi*(λ) 'to sing out, yell out as in a game, at end of song, dance, etc.'
ri-q-, *ri'qa* 'charring canoe-bottom (as a means of making it smooth)'
riqat-, m. *riqatxi*(λ) 'to drip'
riqi(q-) 'dried dogfish skin used like sand-paper; sand-paper, emery paper'
ri:-iλ 'engaging in procedure of trying to find traces of the Wolf Ritual novices who have been carried away in the mouths of the wolves'
rih-, *riha* *rihak* 'crying, weeping, mourning'
rihi-, *ri'hi-q* shout used when one sees supernatural thing, to turn it into medicine
ric-, *riča't* 'menstruating for the first time'
ric-i't man's name
ric-s'ji-q-, *rics'jin* 'spine'
ri'čə-q-, *ri'čə* 'stump'
ri's 'twine' (old word)
ri'λ-, *ri'λa* 'raining in torrents'
ri'λk'a-čə(λ) 'to have legs buckle under one, supporting posts weaken'
rił- *riya't-*, *riya't* 'plume'
ri'la-yop-šə-t *ri'la-wop-šə-t* man's name
ri't-maq-, *ri'tmapt* *ri'tmakz* 'nettle'
riłč-, *riini'λ* 'dog'
riłč-yak 'trout spear'; rep. *ri'łč'ri'łč-a* 'spearing with trout spear'
io... interj. scream of whale
io-, *io'ak* 'flowing; water'
io- 'more, completely; closer, further'
io-yap 'interpreting'
io'ji 'medicine'
io-p-, *io'pa'k* 'calm weather'
io-p-, *io'pa* 'to spill, leak out'

- :op-ati* 'two long stringy parts on belly of mussel' [cf. *naʔaq-ati*]
:opxaq- :opxaqʷ-, :opximc 'sand'; *:opxaq-, :opxaqak* 'sandy'
:opq-, :opqa- 'rope being paid out, to pay out (rope)'
:omaʔq-, :omaʔqak 'green'
:oma-q-, :omimc 'weed of a certain green variety'
:oʃo-q-, :oʃo- 'black cod of a certain variety'
:o-x 'cod of a certain variety'
:oq-, :oqʷa- '(male) urinates'
:oʃ-aʔs, 'taking a share of what one's neighbor has got in hunting, fishing'
:o-sap- 'alien, Salish'
:os-pat- :os-paio-q-, :ospaio 'bladder, stomach'
:he-p shout used in Wolf Ritual sucking out of wolf spirit
:ha- sound uttered in Wolf Ritual in trying to rid oneself of wolf spirit
:ho- imitative of growling, used in Wolf Ritual

ha- 'sufficient, complete, decidedly, entirely'
haʔo-, haʔo- 'to exchange, replace, do in turn'
hayo 'ten'
ha-yi 'low tide'
hayi-ʃtop see *hahi-ʃi(-q-)*
hayi-q- hayim-q-, hayim 'bailer'
ha-he- shout in Wolf Ritual, = *:ha-*
haw shout in Wolf Ritual, = *:ha-*
hawi-q-, ha-wi 'loon of a small variety (prob. Pacific loon, *Gavia pacifica*)'
haviʔ 'wealthy; of the chief class, chief'
haviʔ-aʔ-, ha-wiʔaʔ 'young man, son' [cf. *-aʔaʔ [L]* ? < 'destined to be a chief' ?]
ha-p shout employed in cannibal dance
haphi-q- haphi-q-, haphi- 'ceremony, procedure to ward off evil or to gain good luck'
happc 'dry, free of moisture, wetness'
haphinyok name
ham-at 'known, designated, singled out'
ham-op 'knowing, recognizing'
hamha, hamokʷi(ʔ) 'to sleep overnight, to stay overnight to sleep'
hat-, hata- 'to receive an application of hair oil'; *hat-ma(q-)* 'hair oil'
hatix(-q-) ha-tix(-q-), ha-tix 'root of a certain kind'
hanaʔ-qʔ 'cross, surly'
haniʔta 'boasting'

- hañah* 'naked'
hačat-, hačatak 'all' [cf. *ha-*]
hačị̌ hačx̣̌ị̌ 'deep down'
hačic-, hačimsiqso 'female's brother'
hačýa-, hačýa·k 'visiting a kinsman by marriage with gifts'
hačýi-mt 'fruit'
hačá̌- place name
ha·čá-pi·ʔa place name
haš̌ị̌l(-) 'having bone stuck in the throat'
haš̌-, rep. *ha·š̌ha·ša* 'making sound of trying to get bone out of throat'
hako-m(-) 'high caste woman, princess'
haḳ̌-ał-, ha·ḳ̌a·ł 'girl, young woman; daughter' [cf. *-a·ʔał* [L] ?
 < 'destined to be a princess' ?]
ha·q interj., cry of sawbill duck
haricx- 'to sneeze' [cf. *tọ̌picx-*]
haħaš̌č-aqł 'feeling fresh, energetic'
haħi·č̌i(-q-) 'gathering a certain kind of black snail-like shell-fish, called
hạ̌yiš̌top'
ha·ho·p-, ha·ho·pa 'advising, instructing'
haco-ʔat 'taking advantage, making the most of a situation' [cf. *ha-*
 and *-co-* ?]
has-, hasa· 'to go through a brief recapitulation of secret ritual just
 before undertaking the actual feat'
has-wạ̌t 'some, part of the total amount'
has- *ħastk-, has ħastkak* 'loud; bright'
ha·ł 'there' (N. Nootka, = *ya·ł*)
ħaṭ̌iq-, d. (m. form) ħaṭ̌iqš̌i(ł) 'getting many while the opportunity
 offers ("making hay while the sun shines")'
ħaṭ̌i-inwac 'small eel' [cf. *te-ʔinwa* ?]
ħaṭ̌ma vocative 'dear little girl'
ħi-, ħiya ħiʔak 'gliding snake-fashion'; *ħiyiq-, ħi·yi* 'snake'
ħi-...-a·ħ 'unable to ...' (suffix is subordinate to stem)
ħi·wimq man's name
ħimay-is place name
ħim-, ħima· 'to show'
ħimq-, ħimqa· 'to dodge, evade'
ħimca-q-, ħimci· 'herring swirling in a mass at spawning'
ħin-, ħinak 'bent over, leaning (person, tree, etc.)'; *ħin-, ħina·* 'to
 bend over'
ħiñ-aq woman's name

- hi·na-q*, *hi·na-q*, *hi·na* 'quartz, crystals; quartz-like supernatural being'
hič, *hič'in* 'clams of a certain small variety'
hičk^wat-q, *hičk^win* 'woman's private parts'
hi·š-mi·ʔa(-q) 'going about on rocks killing shags by twisting necks'
hišk^wi place name
hi·k^w 'to swerve, go zigzag'
hi·k^wi·s man's name
hi·x, *hi·x* 'sea-egg of a certain small variety'
hi·x^wa(-q) 'dentalia'
hi·q, *hi·qa* 'to growl'
hihi·a(q) 'root of a certain variety'
hihi·q 'wolf punishment for disobedience in Wolf Ritual'
hič, *hičmis* 'excrement'; *hič-piq*, *hičpiqak* 'yellow'
hiš, *hiša* 'bleeding'; *hiš*, *hišmis* 'blood'
hi·l^ʔawa·s man's name
ho *ho-mis*, *homi·s* 'red cedar (*Thuja plicata*)'
ho interj. representing the sound of many people starting up in an uproar
ho, *hoya* 'to bail, use a bailer, spill from a container' [cf. *hot*-]
hopt, *hopta* 'snoring'
hopč, *hopča* 'to wheeze'
hot, *hota* 'to splash, throw liquid with the cupped hand' (= *hostq*-)
ho·č-o-qλ-is(-) place name (Uchucklesit)
hok^wi 'looking after canoes; canoe-tender (i.e. the man left with canoe on a hunting trip)'
hoq, *hoq^wa* 'hollowed object (e.g. canoe, dish, etc.); inverted, cap-sized'
hoqsta-q, *hoqstim* 'salmon-drying pole' (usually of red cedar) [cf. *ho*- 'cedar']
hoqsaq, *hoqsim* 'goose of a certain variety (prob. Canada goose, *Branta can.*)'
hostq, *hostqa* 'to make a splash'
hə·h interj. imitating growling
hos 'salt-water'
hə·λ-ʔis man's name, hypocoristic form

caha·ʔal name of a mountain
cawit-q *cawinq*, *cawin* 'whale of a certain variety'
capatq *capitq*, *ca·pin* 'saw-bill duck'
capk^w, *capk^wak* 'having the head bowed'

- capq*-, *capq*^w*a*· 'boiling'
camoq-, *camoq*^w*a*· 'salmon roe boiling'
ca·*na*·-*q*λ 'spear point stuck in'
cak-, *caka*· 'to get spilled'
cak-*a*·*št* 'dried dog-salmon' [it is dried hanging by the tail, therefore
 cf. *caq*-]
ca·*kič*-*orb*-*a* man's name
cakis- *cakisi*-*q*- *cakisa*-*q*-, *cakisi* 'mollusc of a certain variety'
cax-*tqi*· 'steamer' (< Nitinat, = 'rotating beneath')
caxč-*a*·*ʔa* place name
caq-, *caqak* 'head down, on end; steep, vertical; killed off'
caqi^w-*c*-, *caqi*·*c* 'twenty'
cah-, *caha*· 'leaking'
ca·*ca*·*wi*-*q*-, *ca*·*ca*·*wi*λ 'supernatural being of a certain kind'
caci·*sko*-*q*-, *caci*·*skomc* 'bird of a certain species'
cas-, *casa*· 'to chase'
cati·*ttox*-*ʔath* 'division of Comox Indians' (see *qo*·*mo*·*ʔoxš*-*ʔath*)
ca·*tw*-*a*·*nox* man's name
ciyap- *ciyap*-*oxsim*-*q*-, *ciyapoxsim* 'hat'
ciyox^w*at*-*q*- *ciyox*^w*it*-*q*- *ci*·*yox*^w*in*-*q*-, *ci*·*yox*^w*in* 'feathered billet used in
 bat and billet game'
ci·*toš* 'bird of a certain species'
cilk(^w)-, *cilka*· 'to drip, sprinkle'
cin-*ʔa*· place name (Beaver Creek)
cik-, *cikak* 'aslant, overbalanced'; *cik*-, *cika*· 'to become over-
 balanced, aslant'
cikip-*q*-, *cikimin* 'iron'; *cikipq*- 'to strike with iron' (< Chinook
 Jargon)
ciq-, *ciqa*· 'to speak'
ci·*q*^w-*in* man's name
ci·*x* Hopachasath place name (of Salish origin?)
ciht-, *cihtak* 'loose, having considerable play'
cih-, *cihok* 'sour'
ci·*sk*-, *ci*·*ska*· 'water flowing with rushing sound (ššš); talking with
 palatal sibilants substituted for dental sibilants; hissing'
cił-, *ciła*· 'to have a loose movement'
cilk-, *cilka*· 'to spatter'; *cilk*-, *cilkak* 'spattered'
coma-, *coma*· 'full'; *cop*-, *copak* 'overflowed river'
co·-*pi*-*q*-, *co*·*pi*· 'fat back cut of salmon'
comaq-*nii* place name

cozk^wa·na-[?]a place name
cox^w-, coxibit 'coho salmon'
co·xco·x^w-a (rep.) 'playing a certain kind of guessing game (similar to lehal)'
coc-, m. *cocšiči*(λ) 'to scratch at an itch'
coc- 'striped with fine stripes' [< *coc-* 'to scratch' (?)]
coc-i·t place name
cosayī-[?]at place name
cosk-, coska· 'animal (esp. dog) urinates'
co·laxin co·naxin Vancouver Indian's name

ča-, ča[?]ak 'river, creek, stream'; *ča-, ča[?]ak* 'flowing'; *ča-[?]ot-, ča[?]otla* 'rough sea running'
čē[?]il-q- čē[?]in-wa-q-, čē[?]inwa 'sheep's feet (*Mytilus californianus*)'
čē-[?]iy- 'remaining in seclusion for ritual purposes'
ča·yiq 'doctoring ceremonial; initiated in *ča·yiq*'
čayī-q-, ča·yīmc 'seaweed'
čawa⁻-, čawa·k 'one'; *čawa⁻-k^wat* 'nine' < 'one missing'
čawa-yo·s 'rainbow'
čap- čam- 'holding on the lap'
čapoq-, m. *čapoqšiči*(λ) 'to strike with lance thrust' (old word)
čapt-, čapta· 'smarting'
čap⁻i·t place name
čamaq 'silent, not speaking' (N. Nootka, = *wik[?]a·λ*)
čamo-q-, čamo· 'disgrace'
čat-, čata· 'safe from danger by a close margin'
čana·č 'bullhead codfish'
ča·čiči-qsim(-q-) 'spear used for tyee salmon' (old word)
čak^wa-q-, čakomc 'dirt, dust, mud'
čax^w-, čax^wa· 'to hurl pointwise, to spear'
ča·x-ok 'swift vehicle; travelling swiftly' [cf. *čax^w-*]
ča·qiyā·š man's name
čaq-, čaqmis 'bark'
čax-la· place name (Ash River)
čax- čah- 'wrinkled'
ča·h-, ča·hak 'tough, not easily broken' (N. Nootka)
čahūba-, čahūba·k 'having given birth'; *čahūba-* 'litter of young'
čahūa-q- čahūim-q-, čahūimc 'decayed spruce knot'; man's name
čē-čátowa[?]aniš man's name (Salish)
čalaq-, čalaqak 'branching out'

- čas-*, *časmis* 'gray-haired'
če·x-ʔis hypocoristic name
ča·tt̥ʷa place name
či-, m. *čiči(λ)* 'to scoop up liquid in a vessel, pour liquid from a vessel; to dip up with a scoop net'
či-, *čiʔas* 'vessel lying on its side'
či-, *či·ya* 'to measure liquid'
čiʔis-, *čiʔisak* 'braided' *čiʔis-*, *čiʔisa* 'to braid'
čiyaš 'wild swan'
či·yi-ʔił name
či·yokom(q-) 'drinking vessel'
čiwap-, *čiwa·p* 'jaw'
čiwah-, *čiwahak* 'article belonging to one is set up in secret magic practice so as to cause pain or death of individual'
čiwī·tq-ši(λ) 'dawn, first light appears'
čibip-q-, *čibi·pt* 'elder bush'
čipok 'salmon eggs'
čipt-, *čiptak* 'hair dripping wet'
čiplax-, m. *čiplaxši(λ)* 'to turn a somersault'
čipla-q- *čimla-q-* *čimlax-*, *čimlo* 'squirrel'
čim-, *čimak* 'bulging muscle'
či·mic-xim name
čimsk-, *čimska* 'to make a whistling sound by drawing in the breath between tightly pressed lips'
čitk- *čink-*, *čitkʷa* *činkʷa* 'to roll over, twist'; *čitkʷa(q-)* 'pistol'
či·tk-, *či·tka* 'to throw a jet of water; water spurts out in a jet'
či·tq-, *či·tqa* 'to spurt out in a jet'
čin-, *čina* 'having the eyebrows, dorsal fin, raised'
či·no-q-, *či·no* 'aquatic bird of a certain variety'
čiš-a place name (Hawkins Island, Barkley Sound)
čičiš-a 'loathing'
či·šc-yak(ʷ-) 'dirty, nasty, loathsome'
čiklaq-is place name
či·k-hibink 'using what is not really worth using' (N. Nootka and Ucluelet word)
čikčik(ʷ-) 'buggy, wagon' (cf. Chinook Jargon *cikcik*)
čikinc 'butter-ball duck'
čiko-q-, *čikomc* 'neck'
či·x- 'zigzag'
čixʷat- *čixʷatin-q-*, *čixʷatin* 'eagle'

či-q-, čiča- 'singing a secret chant with accompaniment of rattle'
či-hat-, čihati 'arrow'
čick-, čicka- 'to throw at, strike with blunt object, instrument'
čičim-hi 'standing very erect with arms straight down' [cf. *-hi* [R+L] ?]
čičilajaq-oh place name
či-či-ńa-ko-ʔas wolf name for 'raccoon'
či-či-ńa-qo-ʔa place name
či-qʷaš-, čičʷašak 'slim'
čis-, čisak 'in a line, file, strung out'; *čis-, čisa-* 'going along single
 file; rope stringing out; going along strung out'; *čis-, čiyop*
 'guts, dried guts'; *čis-, čistoʔp* 'rope'
čisq-, čisqmis 'meat'
čisq-, čisqak 'torn'
čihit-q-, čilin 'money given away after potlatch dance'
či-łk- čičł-, čičłak čičłak 'soft, yielding earth in which one sinks
 easily'
či-łk-oh 'porpoise'
čilqā-mit Nanaimo man's name
čo-, čoya- 'to wash'
čopq-, čopqa- 'stuck in, planted'
čo-maš-as place name (Somass River and Alberni Canal)
čoš-, čošok 'new'
čoxʷ-, čoxʷa- 'to chisel, stab' [cf. *čog-*]
čog-, čogʷa- 'to punch'
čoc- čock- 'narrow; not well-balanced'; *čocaʷ-, čoca-* 'easily tipped';
čock-, čockak 'tipped over'; *čock-, čocka-* 'to tip over'
čoc-i-t place name (Sail Rock; said to mean 'all by itself')
čos-, čosa- 'to dig; digging'

sa-, sa-ʔok 'crawling on all fours'; *saʔak(ʷ-)* '(ceremonial word for)
 wolf; crawling like a wolf'
saʔa-, m. saʔači(λ) 'to strike with a weapon, to wound'
sa-ʔawa-t-łn man's name
sa-ʔatim-ʔath Salish tribe
saya- sayaʷ-, saya- 'far off'; *saya-č-* 'long'
sa-wi girl's nickname
sa-wisim man's name (Quileute)
sapat-, m. sapatši(λ), 'to throw spear in an arch'
sapni-q-, sapnin 'flour' (< Chinook Jargon)
samił-q-, sa-min 'salmon' (< English)
sata-xom Hopachasath place name (of Salish origin?)

- sati-xom* Nitinat man's name
satq(*) 'grand to look at'
sa-t-a man's name
saio-q- saiax(*)-, *saio*· 'evergreen cone'
sanapal 'dried kelp stem; kelp (fishing) line'
sanaxal 'dried bullrushes'
sa-niwa-n 'San Juan' (< Eng.)
sa-niɕ-ath 'Saanitch Indian'
sa-ntas name (< Eng. Saunders)
sa-nti-q-, *sa-nti*· 'Sunday; week' (< Eng.)
santo man's name (< Spanish?)
sač '(having) a vagina very well adapted to intercourse (causing the orgasm to come soon)'
*sa-č-yak**-*ai-a* place name
sačk 'sharp, pointed; strong, effective'
sačk-, *sačkyo*· 'combed'
sača- *sa-ča*- *sač-iya*- *sači*- *sačo*- 'permanently, for good, unceasingly'
sača- 'one of a pair (of body parts, sides, etc.)'
*sak**- 'to jest'
sa-kał- *sa-kał*·*ł*-, *sa-ka*·*ł* 'cooked dogfish'
*sax**-, m. *saxsi*(λ) 'having feeling of lassitude after copulation'
sa-xł-, *sa-xł*· 'several objects fall confusedly; to rattle'; *sa-xł*-, *sa-xłak* 'several things in confused heap, scattered about'
sah-, *sahas* 'picking cedar bark'
sahub-a-šł- 'dried clams' [cf. -(k*)*a-šł* 'dried ...']
sac-, *sacop* 'tyee salmon'; *sa-c-in*(-q-) 'young spring salmon'
sa-saqi(-q-) 'canon'
sasi-q-, *sa-sin* 'humming-bird'
sa-so-s-šił-i-k wolf word used in Wolf Ritual
sał-i-win man's name
si-, *siya* 'I, me'; *siya-q* (with first person singular paradigmatic suffixes)
 'it is I'
si-ł 'fire-drill, match'
siya-ł woman's name
si-yam woman's name
siyo-q-, *siyo-p* 'fishing for devil-fish'
sibi-ł-pl 'ironwood'
sipi-q-, m. *sipi-qši*(λ) 'to insert stick through herring (from anus to mouth) when using it as bait in trolling; to insert stick in mouth to cause vomiting'
sim-, *simak* 'rigid, taut'; *sim*-, *sima*· 'to become rigid'

- simt-*, *simta*· 'to roast dried fish to prepare it for eating; dried fish gets roasted'
- simck^w-*, *simck^wa*· 'to make a rustling sound'
- sit-*, *sita*· 'to become split; to split grass for weaving'
- sit-*, *sila*· 'tail'
- silop*· 'blue huckleberries'
- sitx-*, m. *sitxsi*(λ)· 'stick-like thing (stick, tail, penis) moves point-wise, gets waved'
- sitx-*, *sitxa*· 'to get torn'; *sitx-*, *sitxak*· 'torn'
- sina*·-*wa*[?]*a*(-*q*-)· 'coho salmon' (myth name)
- si*·*nas*(-.)· 'sailor' (< Eng. sailors)
- sinmor-syac*· 'evergreen huckleberry (*Vaccinium ovatum*)'
- sink*· 'silk' (< Eng.)
- sink-*, *sinka*· 'spear sticking in target'
- si*·-*ñol*(-.)· 'canoe full to gunwales, vehicle loaded full' [cf. -*a*[?]*ñol*]
- sič-*, *sičak* *siča*· 'going along with dorsal fin out of the water, finning'
- si*·*ča*·*wi*·*l*· man's name (Makah)
- siča*·*xo*·*wo*·-[?]*o*λ· woman's name
- sičx-*, *sičxyo*· 'sloping pitch roof'
- si*·*čak*(^w-)· 'high (bulky object, not standing tree or person)'
- si*·*xna*·*č*· name
- si*·*k-*, *si*·*ka*· 'sailing'
- six^w-*, *six^wi*· 'scattering of open sores, scab sores, measles, rash, eczema'
- siq-*, *siqa*· 'to get cooked'; *si**a*λ· 'cooked, ripe'
- siq-*, *siqa*· 'to suppurate'
- si*·*q-*, *si*·*qa*· 'stick getting shoved along pointwise'
- si*·*h^w-*, *si*·*wa*· 'you (plural)'; *si*·*wa*·*q* (with second person plural paradigmatic suffixes) 'it is you (plural)'
- si*·*hño*-*q-*, *si*·*hño*· 'herring spawn'
- si*·*ht*-*o*·*l*· man's name
- silista*· nickname (< Eng. sister)
- si*·*c*-*si*·*c*-*min*-*q-*, *si*·*c**min* *si*·*c**ma*·*na*· 'maggots'
- so-*, *so*· 'holding'
- soya*·-, *soya*·*k*· 'stretched out'
- sowa*·*yok-*· 'thunder' (Nitinat, = *toto*·*tš*)
- so*·*wi*[?]· 'capable of being accomplished'
- so*·*p*· 'soap' (< Eng.)
- so*·*p*· 'soup' (< Eng.)
- sopic-mis*· 'sand'

soma·to 'to become weakened, played out'
sol-, *soḡa* 'you (singular)'; *soḡa·q* (with second person singular paradigmatic suffixes) 'it is you (singular)'
so·t-, *so·ta·* 'to drill'
so·ḡaq-iml man's name
soč-, *sočas* 'tree' (N. Nootka)
soča-, *soči-* 'five'
so·k^wila(q-) 'taking place of, helping in dancing'
so-q-, *so·ma* 'small fish of a certain species used as bait'
so·ḡ^w-, *so·ḡa·* 'silver spring salmon'
soḡ-, *soḡa·* 'swimming'
swata Eng. 'sweater' (native form *watas*)
swatako·t Eng. 'sweater coat' (native form *watako·t*)

ḡa-, *ḡa^oak* '(stick-like object) sticking up'; *ḡači(ḡ)* (m.) 'to drive wedge'
ḡa^oo^w- *ḡa^oo-*, *ḡa^oo·* 'another'
ḡa^oo-mča *ḡa^oo-kča* 'relation of same generation of different father or mother or both (half-brother, half-sister (?), cousin)' [cf. *ḡa^oo-*]
ḡa^oo^w-k^wi-^oatḡ tribal name (Clayoquot)
ḡaya-, *ḡayim* 'extra amount, extra item'
ḡayi·q 'root of a certain species of plant'
ḡawa-, *ḡawa·* 'near'
ḡawo· man's name
ḡa·ḡiq-, m. *ḡaḡiqḡi(ḡ)* 'to drive nails' [cf. *ḡa-*; *-ḡiq-* 'at the summit' ?]
ḡapisa-q-, *ḡapisim* 'raccoon'
ḡa·ḡaq-, *ḡa·ḡaqak* 'new canoe'
ḡat-, *ḡanat* 'wedge'
ḡatiba- 'paddling steadily'; *ḡatibi·* 'ceremonial paddler, one who accompanies one who is going on a gift-visit'
ḡatč- *ḡatčk-*, *ḡatčak* *ḡatčkak* 'rigid of body (person, frozen rope, frozen rag, animal, fish)'
ḡatqiš-, m. *ḡatqišḡi(ḡ)* 'to jump, tumble, struggle'
ḡana^wk(-) 'peaceable, not given to quarreling'
ḡaḡi-q-, *ḡa·ḡoḡ* 'barnacle'
ḡačit-, *ḡa·čitoḡ* 'singing doctoring songs, going through doctoring procedure'
ḡačilo· place name
ḡakiš-, *ḡaki·s* 'standing afoot' [cf. *ḡa-*]
ḡaq-, *ḡaqmis* 'oil, oily'

- λaḥ(ʷ-) 'at present, soon, recently'
 λa·sa-, λa·saʷak 'stranger'
 λa·s-maq-, λa·smapt 'sapling; small house post'
 λa·sk 'cedar branch rope of a certain kind'
 λaλa·y-apī man's name
 λe·λamaq-ow-is-ʷatḥ name of an old Nitinat band
 λaλasic 'aquatic bird of a certain species'
 λiyop 'oil-bearing organ in certain fish'
 λi·yo·qʷaʷa(q-) 'playing shinny'
 λimk-, λimka· 'awake' [cf. λopk-]
 λimxq-ačo place name
 λiḥaʷq 'liver'
 λičaʷ 'steersman; (at) stern of boat; follower in hunting'
 λič-, λičsɣop 'root of a certain species of wild clover'
 λič-hsa(-q-) 'small fish of a certain species'
 λišλi-q-, λišλin 'foot, rear flipper, paw'
 λi·q-, λi·qak 'stick, pole in vertical crosswise position'
 λi·xi·tinl man's name
 λih-, λiha· 'moving pointwise, traveling in canoe'; λi·h-, λi·hak
 'paddling'; λihat-, λihata 'salmon jump as in spawning; paddling
 hard'
 λiλo·-qλ 'whale of a certain kind'
 λi·s-, λi·sa· 'writing' (N. Nootka, = qic-)
 λi·la· 'doing gradually' [cf. λo·l-]
 λo·-ʷow-is place name
 λopk-, λopka· 'awake' [cf. λimk-]
 λo·ča 'in late afternoon when sun is low'
 λoš.- 'small beam; pole'
 λo·šλo·š-ok place name
 λošinq-, λošinqak 'boarded over pair of canoes'; λošinq-, λošinqa
 'to board over pair of canoes'
 λok-, λokʷi·t 'large in girth'
 λokʷat-q-, λo·kʷa·na 'Wolf Ritual; initiated, taking part in Wolf
 Ritual; giving Wolf Ritual; fired with wolf spirit'
 λo·xibi-čil 'red-headed woodpecker' (mythical name; = λihmamit)
 λos-, λosmit 'herring'
 λol 'pretty, good, correct, satisfactory, well, clean'
 λo·la· 'doing slowly, gradually, easily, gently' [cf. λi·l-]
 λe·-ʷil 'the seaward side, the sound, sea'; λa·-ʷas- λa·-ʷay-, λa·-ʷa·
 'outside, towards the sea'

- ʔe-ʔinwa* 'supernatural being of a certain kind'
ʔayaɪ-akʔi-qə-im 'platform at rear end of canoe'
ʔa-yač-im 'poisonous mussel'
ʔayaq-, *ʔayaqak* 'root-digging place' (such a root-digging place is usually the property of a particular family)
ʔayac-mis 'fish of a certain small variety'
ʔayax(-) 'swift, moving rapidly'
ʔapat-, *ʔapa:t* 'large storage basket made of cedar'
ʔapq-, *ʔapqa* 'two-pronged stick attached on'
ʔaph-, *ʔaphak* 'in a thick bunch'
ʔaph-, *ʔapha* 'to slam broad object against'
ʔam-, *ʔama* 'to take hold with tongs; to cut with scissors'; *ʔam-*, *ʔama* *ʔamak* 'straddling, holding legs together, (scissors, tongs) biting'; *ʔapčk-* *ʔapčkʔ-*, *ʔapčkak* *ʔapčkʔak* 'having legs held together, having arms close to side; distendable elements brought together'; *ʔapčas(-)* 'roasting on a pronged spit'
ʔamiʔxʔ-, m. *ʔami-xši(λ)* 'to throw with slinging stick'
ʔa-ɪakʔin(q-) 'food used by wild men'
ʔatxʔ-, *ʔatxʔak* 'level, not hilly, not marred by bumps, swellings, etc.'
ʔath-, *ʔathak* 'bluff, cliff, steep hill'
ʔa-ʔa(q-) 'long canoe of Haida type'
ʔana-ʔa Ucluelet man's name
ʔanaq-, *ʔanaqak* 'rash, rowdy, reckless'; *ʔanaq-*, *ʔanaqa* 'to act reckless, rowdy'
ʔa-ni-ɪba-ʔath name of an old Nitinat tribe
ʔanoqma-qə-im 'whale teeth'
ʔa-ʔim-ʔath, *ʔa-ʔama-ʔath* 'Clallam person, tribe'
ʔač-, m. *ʔačši(λ)* 'to fold, double up'
ʔača-wad woman's name
ʔač-imɪ 'smooth black stone of a certain kind'
ʔačk-, *ʔačkak* 'collapsed; very hungry' [cf. *ʔač-*]
ʔačkʔa-q-, *ʔa-čkʔin* 'shellfish of a certain species'
ʔačɪtaq-oɪ man's name
ʔa-ši-towa-ʔaniš man's name (Makah)
ʔe-ko, *ʔe-ko* interj. 'thanks!' (said by man); *ʔe-k* (said by woman)
ʔak-maq-, *ʔakmapt* 'white pine'
ʔakopq-, *ʔako-pq-*, *ʔako-min* 'disease characterized by boils and running sores'
ʔa-koɪ 'root-line for attachment of stone sinker'
ʔaxʔ-, *ʔaxʔak* 'intaglio carved, cut in, hollowed out; cut off flat'

- ʔa·q 'fat, blubber' [cf. ʔaq- 'oil', ʔac 'fat']
 ʔaq-, ʔaqa· 'to grow, sprout'; ʔaqa-q-, ʔaqaqt 'bush, branch, leaf, plant'; ʔaqa-ʔ-as(-) 'tree'; ʔaqʔi(ʔ) 'springtime'
 ʔa·qʷaʔʔ(-) 'wild duck of a certain species'
 ʔa·qʷaʔʔin woman's name
 ʔari·k(ʷ-) 'wrapped, bundled'
 ʔax-, ʔaxak 'vertically flat' [cf. ʔah-]
 ʔah-, ʔahak 'flatwise; flatwise against, alongside'
 ʔah 'not crying'
 ʔahat-, m. ʔahatʔi(ʔ) 'to spear low above the water, skimming the water'
 ʔac 'fat, obese'; ʔacʷ-, ʔacʷak [cf. ʔa·q-] 'plump'
 ʔacmaniʔ man's name
 ʔask-, ʔaskak 'smooth, bare of growth, slippery'; ʔas.- ʔask-, ʔaska· 'to slip'
 ʔaʔapa·t-ʔaʔh 'Victoria Indian, Songish'
 ʔa·ʔaʔawa·y-is place name
 ʔa·ʔaʔawa·s place name
 ʔaʔaʔaq-imʔ 'square or oblong can'
 ʔa·ʔaqʷa-ʔa personal name
 ʔaʔinq-ow-is place name
 ʔaʔi·k-oxs 'supernatural monster in the form of canoe-swallowing fish'
 ʔa·ʔ- 'to mourn, wail'
 ʔaʔa·ʔaʔoʔ name of a ceremonial game, like the hammer-throw
 ʔi-· ʔi-·ʔiʔ- 'partaking of a feast'; ʔi-·, ʔi·ʔo· ʔi·ʔiʔ ʔi·ya· 'giving a feast'
 ʔi-, m. ʔiʔi(ʔ) 'to shoot'
 ʔimx- 'stuck together'
 ʔiʔiʔ 'grass used in small baskets'
 ʔiʔiqʷat-, ʔiʔiqʷata 'rattling with shell-rattle'
 ʔi·ʔixim man's name
 ʔi·yaʔaʔo(q-) 'sea shell of a certain kind; shell-rattle'
 ʔip place name
 ʔipos-, ʔipo·s 'shag, cormorant'
 ʔipos-ʔo 'having plotted against'
 ʔiptqʷ-, ʔiptqʷa· 'to store away, pack up'
 ʔipc-ʔoʔ-ma(-q-) 'breast of fowl'
 ʔim-, m. ʔipʔi(ʔ) 'to stroke with the hands'
 ʔimʔ-, ʔimʔa· 'boiling (something)'; ʔimʔ-, ʔimʔsiʔ 'boiled cooking water, soup'

- łimk-* 'beak-like; to peck' [cf. *łopk-*]
łimq-, łimqa- 'to make a noise by beating, banging on boards'
łimqis-o-ł man's name (Ucluelet)
łipłit-q- łipłā-q- łimłinq-, łimłin 'big barnacle'
łims 'soft fat, marrow'
łit-ink(°-) 'old style cape'
łitx°-, m. łitxsi(ł) 'to make a stride'
łiioq-, łiioq°a 'to put away neatly'
łin-, łinak 'stem broken off, distended'; *łin-, łina-* 'to get split apart, distended'
łint-, łintmis 'ashes'
łink-, łinkak 'circle, circular, crescent'; *łink-, łinka-* 'to circle about'
łi-ña 'olachen' (< Kwak.)
łiña-q- łiñi-o-, łiñimc 'rubbery skin (like that of a whale)'
łič-, łiča- 'to squeak, creak'
łi-š-in man's name
łi-šin-apis man's name
łišin-aq woman's name
łik-, łika- 'having the hands in position'
łiko-t place name
łik-mo-ł-, łikmo-t 'powder horn'
łikłik(°-) 'hoof'
łi-kaš-āpi 'fishing with hooks for small fish'
łikašāin(q-) 'deerskin moccasins'
łik°at-iyoł 'whale of a certain kind'
łi-k°a-naq-is place name
łix°-aqto-°a place name
łi-x°-, łi-x°a- 'to laugh'
łiq°-, łiq°ak 'loose, undone'
łix- łix°-, łixak łix°ak 'red-hot, red, brown' [cf. *łih-*]
łi:aš-, łi:ašok 'wearing across shoulder and under opposite arm; extending across shoulder and under opposite arm'
łih-, łihok 'red'
łih-aq(°-) 'skin, hide, fur, outer covering'
łic- łis-, łisok 'white'; *łic-, łicak łicmis* 'white clay used for face painting; white coloring substance'; *łicx°-, łicx°ak* 'faded'; *łicx-, łicxak* 'whitish'
łica:ok(°-) 'rat, mouse'
łi-sim(q-) 'hook; teeth of herring rake'

ʔisnač-is place name

ʔisk- m. *ʔiskši(λ)* 'to flash white'; *ʔisk-*, *ʔiskak* 'white spot' [cf. *ʔic-*]

ʔiλk-, *ʔiλkak* 'inflated; exploded'

ʔiλq-, *ʔiλqa* 'to explode, crackle, make a popping sound'

ʔiʔi·k-in(-q-) 'turtle'

ʔiloxʷaʔa man's name

ʔo· 'remembering, bearing in mind'

ʔo- 'to dry food' [cf. *ʔoš-*]

ʔo·p-, *ʔo·pa·* 'doctoring by laying hands on belly and singing songs'

ʔom- *ʔo·m-*, *ʔopa·* 'warm, hot'

ʔopaq-, *ʔopaqak* 'stones heating for cooking'; 'hot stones for cooking';

ʔopaq-, *ʔopaqa* 'stones heating' [cf. *ʔom-*]

ʔom-, m. *ʔopši(λ)* 'to wash face'

ʔopk-, m. *ʔopkši(λ)* 'to peck'

ʔop-sʔi(-q-) 'slack current'

ʔopač 'root'

ʔoth-, *ʔothak* 'motionless, remaining in one place'

ʔonop-q-, *ʔo·nim* 'elk'

ʔoč-, *ʔočim* 'mussel of a large variety'

ʔo·č-a·št-im place name

ʔočq-, *ʔočqa* 'knot or limb of tree'

ʔoš-, *ʔošok* 'dry'; *ʔoš-*, *ʔoša·* 'to become dry'; *ʔošitq-*, *ʔošitqak* 'very dry'

ʔo·kʷayaʔas 'plant of a certain species'

ʔoq 'wide, broad'

ʔoxʔox 'oyster'

ʔoh- 'holding the hand flat against surface'; m. *ʔohši(λ)* 'to slap' [cf. *ʔah-*, *ʔol-*]

ʔoʔomo-in 'gasoline boat'

ʔol-, *ʔola·* 'to feel, grope with the hand' [cf. *ʔoh-*]

ʔolsna name of house post

laʔa·š place name

laʔi·thop 'to change residence because of death of relative'

la·ʔik woman's name (N. Nootka)

laʔi-pq-, *laʔi·pt laʔipqmapt* 'salal-berry bush'

la·wa·naq man's name

lap-, *lapak* 'to cut, rip open'

la·p-, *la·pa·* 'dancing on an informal visit in a dance representing a characteristic of one's host' (old word)

- la·pin-a·nox* man's name
laph-, lapha· 'to flap the wings'
la·m-año·s man's name
latx·-, latx·ak 'soft and yielding (but not breakable)'
la·nak 'small storage basket'
lač-, m. lača·(λ) lači(λ) 'to lose what one has caught or nearly caught'; *lači(λ)* 'to release, let go'
lačo·č 'failing to recognize; unacquainted with a person'
laš(-) 'choice, select (applies to two or more)'
laksya·-ʔoλ woman's name
lak·-, la·k·ʔiqnak 'miserable, pitiful, poor'; *la·kši(λ)* 'to take pity on, please do'
la·k·a·y-as 'to go in order to buy food'
la·k·a·hi 'slave'
laq·-, m. laqši(λ) 'to throw soft, yielding mass'; *laq·-, laq·ak* 'mushy'
lah- 'prone upon, against'; *lahši(λ)* 'to bend forward, lie down prone'
la·h-, m. la·hši(λ) 'to extend the arms, measure by fathoms'
la·caq-im place name
lač·in-qλ 'having tingling sensation in limb which has "gone to sleep" '
hi·a·(m.) 'to miss'
hi·ʔoq·ap man's name
hi·wo·-ʔa place name
ti·bah-, ti·bahak 'cloudy'
timk-is man's name
ti·n-aqsti(-q-) 'spinal cord; heart (figurative—not the physical organ), mind, will power'
ti·-, ti·a· 'to twitch, whale runs with harpoon in him'
ti·k-, ti·ka· 'to jerk, pull fast'
ti·q-, ti·qak 'dented, hollowed out'
ti·n·aqλ-i 'hind cut of fish, sea mammals'
ti·nk-, m. ti·nkši(λ) 'to throw out a flash of light'
ti·nq-, ti·nqa· 'to make a deep, rough, vibrating sound in the throat; to grumble; to make a whirring sound with the lips'
ti·k·a·y-im man's name
ti·k·ax-al 'cloth'
ti·x·-, ti·x·ak 'lightly covered over' [cf. *ti·h-*]
ti·-i·k man's or woman's name (N. Nootka 'always potlatching, feasting')

- tih-*, *tihak* 'fabric-like object spread out covering (something)' [cf. *tic-*]
tic-, *ticak* 'fabric-like object spread out covering (something)' [cf. *tih-*]
tic-, *tici-t* 'pregnant'
ticx-, *ticxak* 'fabric opened out' [cf. *tic-*]
tilma- *tilmi-*, *tilma* 'well-constructed, secure, firm'
to-, *to'ok* 'board'
to-t-, *to-ta-* 'to thunder'; 'thunder-bird' (ceremonial word)
to-tq, *to-tqak* 'in a confused bunch, clump'
to-tx-, *to-txak* 'in a confused bunch, clump'
toč-, *točsma* 'woman; wife'
toč-i-s-, *toč-i-s* 'deadfall, trap'; *toč-aq-* 'to trap with deadfall'
tok-, *tokiapt* 'sinew; snake-like spirit found on island in Barkley sound'
toxmi-č'in name of a member of the *č'i-ni-ʔath* supernatural wild tribe; man's name
to-q-i-in, m. *toq'aλ* 'to utter a very harsh sound'
toqλ-, *toqλa-* 'to make a noise of drawing in breath'
to-qλ-a place name
toq-, *toqyo-* *toqak* 'slanting flat-wise'
to'a-q-, *to'a* 'plate, tray, platter'
to-h 'flint'
toh-, *toha-* 'to flow'; *toh-* *to-h-*, *tohak* 'flooded, water is present'

3. SUFFIXES

In the alphabetic arrangement movable initials are disregarded; also initial ʔ, since it is often lost in contraction. Suffixes having more than one form are for convenience listed under their post-consonantal form, or under their most characteristic form when there is more than one form occurring after consonants.

The semantic relation of a governing suffix to the stem is indicated by the use of dots (...) as a schematic representation of the stem; the dots may be read 'so and so' or 'such and such'. Dots are not used for restrictive suffixes.

This list contains only those suffixes whose use is free; it excludes many suffixes which are limited to one or a few special combinations. Incremental suffixes are omitted, since these have been listed above (241-3). In making use of this list the reader should bear constantly in mind the fact that countless elements, as they actually occur in the texts, result from the combination of elements as they are

listed. In many cases such combinations are subject to laws of contraction, e.g. $-ck^w a\lambda$ results from $-ck^w i$ + incremental suffix $'-a\lambda$ 'now, then'. It would have increased this list many times over to have entered all such special clusters of elements. There are also many special aspective formations that could not be independently listed.

$-a$ absolute suffix

$-(y)a^{\check{v}}$ d.

$-(y)a$ [T; T λ with stem ending in vowel] rep.

$'-a-\check{c}i(\lambda)$ m. (e.g. $?i:wa\check{c}i\lambda$ 'to get big': $?i:h$)

$-a^{\check{v}}-\check{c}i(\lambda)$ (m.), m.caus. $-a^{\check{v}}-y a^{\check{v}}p-m-$ 'to go out to sea'

$'-a^{\check{v}}$ 'on the rocks' (in place names and in certain combinations, e.g. $-o^{\check{v}}b-a$ 'place of . . . on the rocks', $-mi^{\check{v}}?a$ 'moving about on the rocks') [cf. $'-a^{\check{v}}?a$]

$'-a^{\check{v}}a$ [R+L] $'-a^{\check{v}}$ 'doing for . . . 's sake, revenging . . . '

$-(w)a^{\check{v}}a$ [L] 'at the edge'

$'-a^{\check{v}}?a$ (after non-stem vowels, $-a^{\check{v}}?a$), m. $'-o^{\check{v}}(\lambda)$, m.caus. $'-o^{\check{v}}p-m-$, it. $'-o^{\check{v}}\check{i}$ [T \check{v}] 'on the rocks; in the fire'

$-(w)a^{\check{v}}aq$ 'alongside'

$-a^{\check{v}}aq$ (rarely $-aq$) ' . . . hide, skin' [cf. $-(w)a^{\check{v}}aq$]

$-(w)a^{\check{v}}a^{\check{v}}ho\check{i}$ [L] 'in a hurry for . . . '

$-a^{\check{v}}?a\lambda$, caus. $-a^{\check{v}}?atop$ [L] 'destined for, makings of . . . '

$-a^{\check{v}}o^{\check{v}}-(?)o^{\check{v}}$ 'following behind'

$-aya$ [L] 'repeatedly, continuously . . . -ing'; (added to gradulative aspect) 'in the act of . . . -ing, gradually . . . -ing'

$-ayi^{\check{v}}-ayi^{\check{v}}, -(y)i^{\check{v}}-(y)i^{\check{v}}$ (m.) 'to give . . . '

$-ayi^{\check{v}}?i(\lambda)$ (usually contracted to $-i^{\check{v}}?i(\lambda)$, caus. $-ayi^{\check{v}}?itap-m-$ 'to enter the house'

$-a^{\check{v}}yi^{\check{v}}\check{i}(-)$ 'on a raised platform in the house; in the sky'

$-ayok$ [L] 'at the head, hair'

$-ayok$ [R+L] 'angry, crying, being miserable on account of . . . '

$'-ayim\check{c}$ [L] 'presaging, forecasting, praying for . . . weather' [cf. $-?a^{\check{v}}ma\check{c}$]

$-(y)a^{\check{v}}wa$ $-(y)awa$ 'to go for, take . . . at intervals'

$-awi-$ m. [see $-o^{\check{v}}(\lambda)$]

$-awi^{\check{v}}q\check{s}$ [L+s] 'calling, sending for . . . '

$-awi\check{i}$ $-ol$ [L] 'expecting . . . ; considering one to be . . . '

$-awop-m-$ m. caus. [see $-o^{\check{v}}(\lambda)$]; [L] gradulative caus.

$-(y)ap-m-$ d. caus.

$-(y)ap-m-$ [T; T λ with stem ending in vowel] rep. caus.

- '-a^ʔp 'to buy ... ; to gain ... '
 -a^ʔpi [R+S] 'too much; too ... '
 -apiq- (after vowels -a^ʔpiq-), -api, m. -apo(λ), m. caus. -apop -m-[L]
 'up in the air; erect, standing'
 -(q)apol 'imitating, impersonating, representing ... '
 '-apo(ɬ)- [sometimes L], '-apola [L] 'underneath, on the bottom'
 -aplat [L] 'in competition with ... '
 -a^ʔpāl, m. -a^ʔpō·λ 'on the upper back; behind'
 -api- 'in the rear'
 -^ʔa^ʔmač [L] 'signifying, auguring, casting a spell for ... ' [cf. '-a^ʔimč]
 -a^ʔt-, -at- 'extending downward; to move downstream, out of the woods'
 -at-ši(λ) graduative 'to come' [see -ni^ʔ m.]
 -a^ʔta 'directing action, blows at ... '
 -^ʔa^ʔta 'lacking ... '
 -atah [L] 1. 'lying in wait for, trying to get ... ' ; 2. [R] 'ready to, about to ... '
 -^ʔato-(q-) (m.), it. -^ʔa^ʔt [T·^ʔ] 1. 'to fall off, come off; ... ends; to stop, leave off ... -ing'; 2. [L] 'to sink, esp. into water; to faint, die'
 -a^ʔtok -(y)a^ʔtok 'making ... sound'
 '-(.)ath 1. 'residing'; 2. '-ath -^ʔath 'belonging to ... tribe'
 -(n)a^ʔ-nak 'having ... along with one out at sea'
 -anim [L] 'to get, bring along ... '
 -ano- m. [see -in(λ) m.]; [L] graduative
 -a^ʔnox, -nox, -no^ʔx suffix in men's names
 -a^ʔno·(λ) -inλ 'because of ... '
 -ano·t [T·^ʔ] it. [see -inλ [T·^ʔ]]
 -a^ʔno^ʔ-ihia [L] 'along the nose'
 -a^ʔno(ɬ)-, -a^ʔnoł, m. -a^ʔno·(λ), m.caus. -a^ʔno·p -m- [sometimes L] 1. 'all along; on a long thing; up the river'; 2. [R or R+L] 'along the leg, along the shin'
 -(w)ač [R·] 'at the margin along the water'
 '-a^ʔči-(q)-, '-a^ʔči 'at the groin; in the crotch; at the lower part of the belly; in the bay'
 -ačışt (-a^ʔčışt after vowels and with hił-) 'on the sea'
 -ačnoł 'from spout to dorsal fin'
 -a^ʔs suffix in men's names
 -(k^ʷ)a^ʔšt 'dried ... '
 -ak(ʷ-) d., intransitive [cf. -ok]
 -akoł, m. -ako·(λ) [R] 'at the lower part of the ear, in the ear lobe'

- (?)*akso(t)*-, -(?)*aksoł*, m. -(?)*akso·(λ)* 'at the mouth, lip'
 '*akłi* 1. 'at the rear; last'; 2. [R] 'at the heel'
 -(*w*)*ak^win* [L] 'at the head of the bed'
 -*aq* suffix in women's names
 -(*q*)*aq*, -*aqaq* [often s+s] 'very, big'
 -*aqā* '*aqā* -*aqā* 'severally ...-ing'
 -*a^qto^q* (d. and m.) 'extending across'; m. 'to go across'
 '*aq^s* '... woman' (in women's names) [cf. '*aq^sop*]
 -(*w*)*aqsa(q)*-, -(*w*)*aqsak*, m. -(*w*)*aqsačⁱ(λ)* [L] 'in ... generation, layer'
 -(*w*)*aqsi(-q)*-, -(*w*)*aqsi* [L] 'at the side (of canoe), at the bank (of stream)'
 '*aq^sop -m-* 'woman of ...'
 -(?)*aqso(t)*- -*aqso(t)*-, -(?)*aqsoł* -*aqsoł*, m. -(?)*aqso·λ* -*aqso·λ* 'at the mouth, opening'
 '*a^qsta* (after vowels -*a^qsta*) [L] 'amongst'
 -*aqsti^q* 'amongst, within'
 '*aqλ* (after vowels -*aqλ*), m. '*aqsto(λ)*, m.caus. '*aqstop -m-* 'inside'
 '*a^qq^λas* (after vowels, -*a^qq^λas*), m. '*a^qq^λi(λ)*, m.caus. '*a^qq^λitap -m-* 'in the woods'
 '*aqλ* (after vowels and variant after consonants, -*aqλ*), m. '*aqsto(λ)* 'gifted in, given to ... ; expert ... -er'
 -*a^hin* (m.) 'to deprive of ...'
 -*a^ho^q(t)*- (after vowels and occasionally after consonants, -*a^ho^q(t)*-), -*a^ho^qł*, m. -*a^ho·(λ)*, -*a^hawi-*, m.caus. -*a^ho·p -m-* 'in front'
 '*a^hs* (after vowels, -*qs*) 'in a vessel'
 -*ac* 'belonging to ...' [cf. -*i·c*]
 -*ac* '... receptacle, vessel' [cf. -(*c,k*)*sac*]
 -*a^qcyin* 'at the bow' [cf. -*yin*]
 -*a^qcsi(-)* 'on the lap'
 '*a^qcs^yi* '... thing'
 -*a^qč^o(t)*-, -*a^qč^oł*, m. -*a^qč^o·(λ)*, m.caus. -*a^qč^o·p -m-* 'on, against a surface; on the palm, on the sole'
 -*ač^os* 'surface, platform, place for ...'
 '*as(-)*, m. '*i^q(λ)*, m.caus. '*i^qitap -m-*, it. '*i·t* [r·] 'on the ground, outdoors (other than on the beach, on the water, etc.); in the village'
 -*as* [R] 'on the cheek'
 -(*q*)*a^s* 'daughter of ...'
 '*a·s* [R·] 'at the wrist'
 '*as* (d. and m.) 'about to ...'; m. 'to go in order to ...'

- as- 'reaching to, touching on, following close'
 -aʃs(-) 'on a surface, on a tree'
 -asoʃ(-) -(y)asoʃ(-) 'under, in water'
 -as-ʔakʌi 'on the rump, buttocks'
 -(n)asʔi· (m.) 'to approach'
 -aʃsʃi 'in one group' (?) [cf. -(k)ʃaʃsʃi]
 -ashoʃ(-)ʃ-, -ashoʃʃi, m. -asho·(ʌ), m.caus. -ashoʃp-m- 'on the chest, breast'
 -aʃsʃa 'on the roof'
 -(w)aʌ [L] (m.) 'to find, come upon ...'
 -ʔaʃ 'aware of ...'
 -(ʔ)aʃ 'attached on'
 -(ʔ)aʃʃi -(ʔ)aʃʃi 'on a fabric-like surface; ... fabric, blanket, etc.'
 -ʔaʃʃi [Tʰ] it. 'to come off' [see -ʔato]
 -aʌak [L] 'longing for, liking, in love with ...'
 -aʌok -aʌok [L or R] 'supervising, looking after ...'
 -aʃʃa 'at an upright surface'
 -aʃʃinʌ -aʃʃa (m.) 'to arrive at the scene of action; to go to meet returning hunter, fisher'
 -aʃʃa [R+L] 'at fault'
 -aʃsimʃi [L] 'yearning, wanting, loving ...'

 -i [R or L] 'quality of ... , manner of ... -ing, thing ... -ed'
 -iʃ d. (particularly after ʰ)
 -i·ʃi(ʌ) (added to duratives ending in vowels) inc., caus. -i·ʃap-m-
 -(y)i·ʃiʃi [Tʰ] inc. it.
 -ʔi·- -ʔiʃya- -ʔiya-, m. -ʔi· 'to get to be at ...'
 -i·ʔato [L] 'to get to be under water' [cf. -ʔato (L)]
 -i·ʔas 'to go outside' [cf. -wi·ʔas]
 -i·ʔi· suffix in men's names
 -(y)iya -(y)iʃ 'at ... time, in ... weather'
 -iyaqʰ [R] 'singing ... song'
 -(y)oʃkʰaʃ -(ʔ)iyoʃkʰaʃ 'absent' [cf. -kʰaʃʃi]
 -iʃyoq-, -iʃyoqʰa 'doing to ...' [cf. -ʃiyoq-]
 -iyoqʌ, m. -iyoqʃto(ʌ) 'in the mouth'
 -i·ʃip -i·p-m- (m.) 'to capture, obtain ...'
 -iʃyoʃ(-), -iʃyoʃʃi, m. -iʃyoʃ·ʌ 'at the throat; with reference to the voice'
 -i·win suffix in men's names
 -ip-m- m.caus.; [L] gradative caus. [see -i(ʌ) m.]

- ʔi·p -m- (m.) 'to give gift to ...'
- im '... thing' (: -a, -i, -o in d., e.g. -aʃsim 'what is on the roof': -aʃsa;
added to consonants, e.g. -aʃsim 'what is on a surface': -aʃs) -om
(after -w- or labialized gutturals and velars, e.g. haʔom 'food': haiba-,
titinkom 'hand-wiper': ti- + -nokʷ- -nkʷ- [R]) [cf. -ma '... thing']
- im [R+L] 'through an aperture'
- ʔim absolutive suffix (e.g. ʔi·čim 'old man': ʔi·čaq-)
- imc absolutive suffix [cf. -maʃc]
- imčo [R or R'] 'feasting, entertaining, regaling ...'
- imsa [L] (m.) 'to bring back, bring home ...'
- (q)iml, m. -(q)imjo·(λ), -(q)imjawi-, m.caus. -(q)imjo·p -m- 'chunk-
shaped (i.e., round, roundish, square, squarish, spherical, spheroid,
cubical, etc.), rounded; chunk-shaped, rounded object made of ... ;
over an external surface, over the surface of the head; all about;
extending, moving round about; in a bunch, group; ... in size;
... month'
- ʔiml, m. ʔim(λ) [R] 'at the ear; at the gun-hammer'
- (č, kʷ)it, m. -(č, kʷ)ito(λ) 'on, at the body; at the side of canoe'
- it suffix in place names [cf. -it 'on the body?']
- iʔta(q)-, -iʔta '... -er'
- ʔitol, m. ʔito·λ [R] 'dreaming of ...'
- iʔtja·p -m- (m.) 'to bring ... as gift'
- itjak [R+ʃ] 'fearing ...'
- in -at-q- -it-q- absolutive suffix
- in m. 'to come' [see -hiʔ]
- ʔin, inc. ʔani·čiči(λ) 'treated as ...'
- ʔin 'costume for ...'
- ʔin [L; R] 'making a sound of ...' (e.g. ti·ckin, ninikin) [cf. -ʔin [L]]
- ʔin, m. ʔinλ [R+L] '... string, means of suspension'
- ino- m. [see -in(λ)]; [L] gradulative
- ino·l [Tʷ] it. [see -inl [Tʷ]]
- inyok [L] 'having ... many points, branches'
- inyoh 'on a visit for the purpose of getting, seeking ...'
- inyo (after stem vowels -yinyo) 'left behind'
- ʔinmaš 'taking the place of ...'
- (č, kʷ)ink(ʷ-) 'together, ... -ing in competition'; [R] 'engaging in
competition, play, conversation together with ...'
- (w)ink(ʷ-) [L] 'intermixed with ...'
- (w)ink(ʷ-) 'in the corner'
- (w)inksta [L] 'in between'

- inkst-as*(.-), m. -*inkst-i*(λ), m.caus. *inkst-ilap-m-* 'at the back of the head'
- (*w*)*inqa* [L] 'baited with ...'
- inqi* 'on the belly'
- inqil*(.-) [R·] 'at the ribs'
- inqλ* (after stem vowel, -*inqλ*) [L or R·] 'inimical toward ...'
- inato* (d. and m.) 'up the coast'; (m.) 'to go up the coast'
- '-*inhī* [L] 'waiting for ...'
- ins²i* (m.) 'to approach ... -ing'
- in*(λ) m. for many suffixes (: -*a*, -*i*, -*o* in d.) -*ano*- (: -*a* in d.) -*ino*- (: -*i*, -*o* in d.), m. caus. -*anop-m-* [cf. -*no*(λ)]
- in*[λ] [L + s] graduative (: -*in*(λ) m.) [see -*in*(λ) m. for various forms]
- inλ* 'because of ...' [see -*a²no*(λ)]
- inl* [T·] (: -*a*, -*i*, -*o* in d.) -*ano-l* (: -*a* in -d.) -*ino-l* (: -*i* -*o* in d.) it. [see -*in*(λ) for corresponding m.]
- (*w*)*inl*, m. -(*w*)*ino-λ* [L] 'on the neck'
- '-*inl* [L] 'giving a feast of ... , distributing ... in feast'
- i²nak*(^w-) 'imitating ... in dance'
- inakoh* [L] 'looking on at ...'
- ič-čič-k^wič* 'clothed in ...'
- ičč-* 'on, covering'
- ičas* [L] 'having ... as covering in bed'
- '-*ičh-čh* 'season of, year of ...'
- (*w*)*i-k*(^w-) [L] 'on the head'
- '-*i-k*(^w-) [L or R·] '-*ik*(^w-) 'given to, fond of ... -ing; adept at ... -ing'
- i²k*(^w-) 'going along'
- (*y*)*i-q-yi-q* 'traveling in ... vehicle, traveling by ... means'
- i²q*(^w-) -*i-q*(^w-) '... many score'
- (*w*)*iqs* 'on top of, on the lid of a vessel; box'
- i²qso* absolutive suffix in relationship terms
- i²ašt* 'caused, accomplished by ...'
- '-*i-h* [R] 'hunting, collecting ...'; [L] 'pursuing, trying to get ...'; [R+L] 'trying to get, earn ...'
- i-h²i* (m.) 'to go to ... to give gifts'
- '-*ih²a* 'at the point, end, at the nose'
- (*w*)*i-h²to*(t)-, -(*w*)*i-h²tol*, m. -(*w*)*i-h²to-λ* 'at the front, at the edge, at the top'; [R·] 'on the shoulder'
- i-c* 'belonging to ...'
- (*w*)*i-c* [L] 'along the edge'; 'around the head'
- (*y*)*i-cok* 'to arrive at ... time'

- i·cs -i·s -isa-* 'carrying ... along'
-ičọ̌ -ị̌čọ̌ 'at the lid of a container, on a level with the top of a container, (full) to the top; at the bowstring'
'-is(-), m. '-(i)sa(λ), m.caus. '-(i)saḥap -m-, it. '-(i)si·s [T·] 'on the beach'
'-ị̌s 'consuming, eating ... ; costing ... ; having sexual intercourse with ... '
-ista '... person(s) in canoe'
-i(λ) m. (with certain stems, e.g. λakiš- 'standing afoot', and suffixes, e.g. *-ạ̌s* 'on a surface'), m. caus. *-ip -m-* (also *-iḡap -m-*); *-i(λ) [L]* gradative, caus. *-ip -m-[L]*
'-ị̌(λ) m., caus. 'iḡap -m-, it. 'ị̌ [T·] 'on the ground' [see *'-as*]
'-ị̌(λ) (m.), m.caus. 'ị̌ḡap -m- 'to lose ... '; caus. 'to win ... '
'-i(λ) [L] (m.) 'to go for, take, invite ... '
'-ị̌·ḡa [L] 'below'
-ị̌ [R] 'sleeping with ... '
-(č, ḳ̌)ị̌ [L] 'doing to, with reference to ... '
-(č, ḳ̌)ị̌ [sometimes L] 'to make ... '
-ị̌ [T·] it. [see *-i(λ)* for corresponding m.]
'-ị̌(-), m. '-(i)pi(λ), m.caus. '-(i)piḡap -m-, it. '-(i)pị̌ [T·] 'in the house, on the floor'

-ow-a -o· [R·] 'acting together with ... '; [L] '... doing together'
'-oq- iḡa-q-, 'o· -iḡa '... berry'
'-o· [R+L] 'having food-right to ... (e.g. part of whale)'
'-o- 'intending to get ... ; camping out for the purpose of getting ... ; waiting in ambush to get ... '
-ọ̌p -m- aḡop -m- m. caus. [see *-o(λ)* and *-ọ̌(λ) m.*]
-om '... thing' [see *-im*]
'-om 'what is on the rocks' (: *'-ọ̌(λ) m. 'on the rocks'*) [cf. *-im, -om* '... thing']
-o·maḡ [L] 'born at ... '
-(y)ọ̌aḡ (m.) 'to see, hear, perceive ... '
-ọ̌·ḡok [L+s] (occasionally after stem vowels, *-yọ̌·ḡok*) 'going along on one's way'
-(y)ọ̌·č [L] 'extending out, in view'
-ok [sometimes L] d., intransitive [cf. -ak(·-)]
-(y)ọ̌·k [L] 'all over'
-·ḡọ̌kt 'obtained by ... '
-(č, ḳ̌)oxs 'on the head as headgear'

- (y)o's 'on a visit; at home; in residence'
 -o(λ) m. (with certain stems, e.g. *weʔič* 'sleeping', and suffixes, e.g. *-it* 'on the body'), m. caus. *-op -m-*; -o(λ) [L] graduative, caus. *-op -m-* [L]
 -oʔ(λ) *-awi-* m. (: -oʔ in d.), m. caus. *-oʔp -m-*, *-awop -m-*; -o(λ) *-awi-* [L] graduative, caus. *-op -m-* [L]
 'oʔ(λ) m., m. caus. 'oʔp *-m-*, it. 'oʔ [Tʔ] 'on the rocks' [see 'aʔʔa]
 'oʔ suffix in women's names
 -oʔ [Tʔ] it. [see -o(λ) and -oʔ(λ) for corresponding m.]
 'oʔ 'having ... as means of conveyance'
 -(q)oʔ(i)-, -(q)oʔ(i), m. -(q)oʔλ, -(q)awi-, m.caus. -(q)oʔp *-m-*, -(q)awop *-m-* 'on the face'
 -(ʔ)oʔ(ʔ-) 'place of ...'

 -yaq-, -yoʔ '... -ed; having ... -ed' [cf. -čaq-]
 -ya'sča(q-) [L] '... many rolls'
 -yimł, m. -yimλ [sometimes R] 'on the shoulder'
 -yit 'showing evidence, traces, marks of ...'
 -yin 'at the bow' [cf. -aʔcyin]
 -yo [sometimes R+L] 'severally ... -ing'

 -yāʔ 'troubled by, with ...'
 -yāk(ʔ-) '... device, instrument; useful for ...' [cf. -čāk(ʔ-)]
 -yāp *-m-* [L] graduative caus. (after vowel) [cf. -sap [L]]
 -yāʔq-, -yāʔp *-m-* m. caus. (after vowel) [see -saʔq-]
 -yāl '... many fathoms'
 -yiʔha (d. and m.) 'suffering from excess of ...; ... -ing excessively'; m. 'to die of ...'
 -yihtaq-, -yihtaqaq 'derived from, originated from ...'
 -yō-, -yōqh 'referring to, meaning, derived from ...'
 -yok 'born of ...'
 -yok 'wrapped in ... , covered over with, surrounded by ...'

 -waʔł, d. [R] *-wa*, m. *-waʔ* 'to say ...'
 -wahso(i)-, m. *-wahsoł* 'to go out'
 -waʔs (after vowels, *-awaʔs*, *-ayaʔs* (m.)) 'to go outdoors' [cf. *-wiʔas*]
 -wiʔ 'first'
 -wiʔ (d. and m.) 'point comes out'
 -wiʔas (m.) 'to go outside' [cf. *-waʔs*]
 -wiʔis(-), m. *-wiʔsa(λ)*, m.caus. *-wiʔsañap -m-* 'at the bow'
 -wiʔis (m.) 'to go down to the coast'

- wito(l)-, m. -witol 'to move past, over the head'
 -wi[~]q^hini [L] 'on the nape of the neck'
 -wi-^hta 'at the head'
- wa[~]i '... a part'
 -wa[~]i 'related to, friend of ...'
 -wana- -bing-, -bin 'in the middle'
 -bi[~] '... mark, mark of ...'
 -bi[~]as (d. and m.) 'about to ... , about to be ...'; m. 'to go in order to ...'
 -bi[~]sa[~] (m.) 'to come to the surface of the water; to come to consciousness'
 -bi[~]sa [R] (m.) 'to come out of one's hands; to escape'
 -bi[~]sa[~] 'farther up'; m. 'to move up the bank'
 -bi[~]ta m. 'to come out of canoe, vessel'
- p.- 'to go across'
 -pa[~] (d. and m.) 'to go over, past'; 'on one side' [cf. -cpa[~]]
 -panač [L] 'moving about at random'
 -pa[~]čo 'at once'
 -pa[~] 'season of ...'
 -pa[~]l-, -pa[~]la [R] '... on each side; several ... -ing at one'
 -pa[~]·l [R·] 'half ...'
 -pa[~]l-, [L] -pa[~]·l 'along with ... ; in the same group with ...'
 -pi[~] 'on the back'
 -pi[~]·yag^h 'doing in accompaniment with ... -ing'
 '-(i)pi(λ) m., '-(i)pitap -m- m. caus., '-(i)pi·l [T[~]] it. 'in the house'
 [see 'i[~]l]
 -pi[~]·l [L] 'extending across'
 -pi[~]·y-a[~]a 'on the forehead, between the brows'
 -pi[~](l)- -pi(l)-, -pi·l 'in the middle'
 -pi [see -q-, -p[~]l]
- pa[~] [L] 'disliking ...'
 -pa[~]to 'to go ... far; left behind in ... condition'
 -pa[~]to '... thing, instrument'
 -pa[~]l-, -pa[~]la 'looking on admiringly at ...'
 -pa[~]l 'smelling, tasting of ...'
 -pa[~]l 'at the handle'
 -pi(q-) 'on the upper back' (?) [cf. -pi[~]]
 -pi[~]l 'at the edge'

- pil* [usually R] '... many hand-spans'
- pil* '... many times'
- pinq-* [L] '... many times round'
- pič* [L] 'having ... spouse'
- pič* 'at the base of an upright object'
- pič* -*pič-hta* -*pič-as* [R] 'on the ankle'
- pičh* [L] 'doing while ... -ing'
- piq-*, -*piqa* 'at the summit'
- piq* (m.) 'to do in passing; to do slightly'
- piqa* [R] 'on the knee'
- piqš* [R] 'engaging in ...'
- pič(ʷ-)* '... many long bulky objects'
- počqs* 'smelling of ...'
- poč(λ)* (m.) 'to get paid for ... ; to get paid ...'

- ma* '... thing, being' (e.g. *łihma* 'red-headed woodpecker': *łih-* 'red'
[cf. -*im*, -*om* '... thing']
- ma* [R] 'going toward ...'
- maʔaλ* 'intending to ...'
- ma·p* 'paying attention to ...'
- matak* 'probably, supposedly, presumably'
- maq-ši(λ)*, caus. -*maq-sap* -*m-* 'constantly ...'
- maq-*, *mapi* '... a plant, bush, tree'
- maqa* [R+L] 'doing for the sake of ...'
- ma·q-*, -*ma·qak* [L] '... growing at a place; ... rocks, landmarks (?)
at a place'
- ma:i·qλ*, m. -*ma:i·qsto(λ)* 'wanting to ...'
- ma:ok* [L] 'maker of ... ; one skilled in ...'
- mač* absolute suffix
- mačok* 'talking about ...'
- mačs*, -*mičʔas* 'moving about on the ground, in the village' (= -*mal*
+ 'as)
- ma·sa* (d. and m.) [L] 'to take back, take home ...'
- ma·l* -*mal* [L] '... surviving'
- mal-* 'moving about'
- mičʔa* 'moving about on the rocks' (= -*mal* + 'ač')
- mičʔak* [R] 'fearing ...'
- mičʔak* [L] 'thinking one is ...'
- mitaq* -*motaq-*, -*mitaqa* -*motaqa* [L] 'telling about ...'
- mi·k(ʷ-)* 'getter of ...'
- mihsa* 'desiring to ...'

-mis 'collectivity of ... ; business of ... -ing; ... thing'

-mi's 'moving about on the beach' (= *-mal* + '*-is*')

-misa 'on top'

-mi'l 'moving about in the house' (= *-mal* + '*-il*')

-mo't 'left-over part of ... ; defunct ... ; former ... '

-m'co [R+L] 'feeding, regaling ... '

-ma' -ma [L] '... far off; as far as ... '; '... in quantity, degree'

-mi't 'son of ... ; mythical ... '

-mita 'concealing, withholding ... '

-mo'p 'absent, away for purpose of ... '

-t- [L or R] plural infix (e.g. *ia'tha: ia'na* 'child', *ma'tma's: ma'as* 'tribe')

-taq [R+L] 'working on ... '

-(š,k)taq-, *-(š,k)taqak* '... many units'

-(š,k)taqa [L] 'blaming, doing to because of ... '; 'doing to, punishing because of ... '

-(š,k)taq-iml, m. *-(š,k)taqim'yo·λ*, *-(š,k)taqim'jawi-* '... many groups, bundles; ... group, group of ... ' [cf. *-(š,k)taq-* and *-(q)iml*]

-(š,k)taqyo 'powered by ... ; having shamanistic power derived from ... '

-(š)taq-ši(λ) (m.) '... many times' (?)

-taq-ši(λ) (m.), caus. *-taqsap -m-* 'to come from ... '

-(š)taq-ši(λ) (m.), caus. *-(š)taq-sap -m-* 'to go, do before ... -ing'; 'to ... before going, doing'

-(š,k)ta-aqλ, m. *-(š,k)ta-aqsto(λ)* 'obtained by ... ; paid for with ... '

-(š)ti'p 'doing to ... ; doing to while ... '

-(š,k)tiš [L] 'guided by ... ; acting by reference to ... '

-(š)to'p '... creature, being, thing; ... class, genus, species'

-(š)to'q-, *-(š)to'q'a* [R+L] 'going through ... formalities'

-(š,k)taqa 'underneath'

-ia'na -iana 'slightly'

-ti'·il-, d. *-ti'·ila* [sometimes L] 'pretending to (be) ... '

-tim [L] '... many at a time'

-io·la [L] 'giving a potlatch or ceremony in honor of. because of ... '

-na'k(·-) 'having ... '

-naq 'fond of eating ... '

-naqa [L] 'using ... as bait'

-nim [R+L] 'having the objective of obtaining ... '

-*nit* 'stocked with ... ; place having ... '

-*no*(λ) m. (: -*a*-, -*i*- in d.), m. caus. -*nop* -*m*-; -*no*- -*n\lambda* [L + s], graduative, caus. -*nop* -*m*- [L + s]

-*n\lambda* [L] graduative [see -*no*(λ)]

-*na'qi* 'up on a height'

-*naqi*·*l* [L] (m.) 'to find ... '

-*na'h* 'seeking ... '

-*na'hi* [L] 'ready, intending to ... '

-*ni'* -*in* (m.), graduative -*at*-*si*(λ) 'to come, arrive'

-*ni'q*-, -*niq*-, -*inq*- 'down a slope'

-*nok*(ω -), -*ink* ω - [R] 'at, on, of the hand'

-*č* (after *a'*, *i'*) -*k* (after *o'*) [T λ] it. [cf. -*š* [T]]

-*čaq*-, -*čo'* '... -ed; having ... -ed' [cf. -*yaq*-]

-*čas* [R] 'fond of ... '

-(*k*)*ča'sči* [L or R + L] 'playing, participating with ... ' [cf. -*asči*]

-*či* -*k ω i* 'at, in ... '; [R] 'attached to ... '

-(*k*)*či* 'along with ... '; [R] 'siding with ... '

-*či'at* 'at time of ... '

-*čiyog*- -*k ω iyog*-, -*čiyog ω a* -*k ω iyog ω a* 'dealing with ... ; attacking, trying to capture ... '

-*čiyat* -*k ω iyat* [R + L] 'pursuing, following ... '

-*či'p* -*m*- 'of, for him'

-*či'pa* -*k ω i'pa* [L] 'having ... stored up'

-*čim* -*k ω im* [R] 'for the sake of, on account of ... '

-*čink* [R] 'on the calf of the leg'

-*či'qa* -*k ω i'qa* [R + L] 'dragging along, impeded by ... '

-*či*(λ) (after *a'*, *i'*) -*k ω i*(λ) (after *o'*) m. [cf. -*ši*(λ)], m. caus. -*yap* -*m*- [see -*sa'q*-]

-*či*(λ) (after *a'*, *i'*) -*k ω i*(λ) (after *o'*) [L] graduative [cf. -*ši*(λ) [L]], m. caus. -*yap* -*m*- [L]

-*čil* -*k ω il* [R] 'naming ... '

-*či'l* -*k ω i'l* 'for ... many days'

-*či*·*l* (after *a'*, *i'*) -*k ω i*·*l* (after *o'*) [T ω] [cf. -*ši*·*l* it. [T ω]]

-*čh'as* '... deep in the woods'

-*čaq*- -*k ω aq*-, -*čap* -*k ω ap* [R] 'sore in ... (body part); sick, sore with ... disease'

-*čak*(ω -) '... device, instrument' (after vowels) [cf. -*yak*(ω -)]

-š (after consonant) [T] it. [cf. -č -k [T]]
 -š -č -kš [L] 'asking for ...'
 -šahap [L] 'doing ... ; acting like ...'
 -šahi [L] 'having ... wrong with one'
 -ši(λ) (after consonant) m. [cf. -či(λ)], m. caus. -sačp -m- [see -sačq-]
 -ši(λ) [L] (after consonant) gradative [cf. -či(λ) [L]], caus. -sap -m- [L]
 -ši·l (after consonant) [T·] it. [cf. -či·l [T·]]

-k [Tλ] [see -č [Tλ]]
 -ko·ʔas [R] 'at the side of the head'
 -ko·ʔil [R] 'at the side in the region of the loins'
 -komqλi- 'behind'

-(ʔa)kʷač-yaq-, -(ʔa)kʷač-yo, m. -(ʔa)kʷa-či(λ), m. caus. -(ʔa)kʷa-čap- -m-
 'apart, dispersed, in pieces; used up, destroyed, spent (of money, property); attacked; completely'
 -kʷač-i·h [L] 'pursuing ... ; trying to get, earn ...' [cf. 'i·h]
 -kʷačil 'because of ...'
 -kʷačl 'absent, missing, lacking'
 -kʷin [R·] 'young, toy ...'
 -kʷist- -kʷisa- (m.) 'to move away from, miss, fail to hit'
 -kʷi(λ) [see -či(λ)]
 -kʷi(λ) [L] [see -či(λ) [L]]
 -kʷi·l [T·] [see -či·l [T·]]

-ka· 'having ... many successive points in the hoop game'
 -kok 'apparently, seemingly'; [R] 'resembling ...'

-kʷap [L] 'caring for, liking, loving ...'

-q [R] 'traveling in ... vehicle'
 -q [L] see ʔo·q-, wi·q-
 -q, -pt '... tree, bush' [cf. -maq-, -mapt]
 -qačih 'pretendedly ...'
 -qič 'on top, on the head', -m. -qin(λ) -qino- -qi·no(λ), m. caus. -qičnop
 -m-
 -qiml '... many round objects'
 -qo·- 'at a point extending out'
 -qo·(l)-, -qo·l [L] 'at a harpoon point'
 -qʔičh 'for ... many years; ... year'

-qčik(ʷ-) *-qsčik*(ʷ-) *-(q)hčik*(ʷ-) 'going along'

-qs [see 'a^hs]

-ʔaʔat- (after vowels, *-aʔat-*), m. *-ʔaʔato*, it. *-ʔa-l* [Tʰ] 'to move down'

-ʔašt 'caused, accomplished, obtained by ...'

-ʔin [L], m. *-ʔaλ* 'to make ... sound'

-ʔi(λ) 'to find, come upon ...'

-xin suffix in men's names

-h -i·h -o·h [L] plural of duratives (absolutives) in *-l*, sometimes added to other durative forms (e.g. *-o·h* [L]: *-oʔl* 'on the face', *ha·wi·h: ha·bił* 'chief', *-ino·h* [L]: *-inl* [L] 'on the neck', *lo·csa·mi·h: lo·csma* 'woman') [sometimes combined with infixes *-t-*, q.v., or *-λ-*]

-haʔ (m.) 'to buy ...'

-haʔqλi 'on the penis'

-hi [R+L] 'at the limbs; under one's knees (as one kneels)'

-hiʔ [L] durative formative

-hin [R+L] 'at the end'

-hin (m.) 'to deprive one of ...'

-hoʔ(t)-, -hoʔl 'in front'

-(q)hʔoʔ 'related to ...'

-hwbak(ʷ-) [R] 'in between, having all about one'

-hwal [L] 'using ...'

-hwbink(ʷ-) [L] 'using ...'

-hbitim ending in women's names

-hl- (m.) 'to move downstream; to come out of the woods'

-htaʔ '... instrument'

-htaʔ 'doing to ...'

-(q)hta [R] 'on the foot'

-hta-htaʔkʷ-, -htaʔk '... flexible receptacles full'

-hta-htaʔkʷ-, -htaʔk 'apart; divided off, out to sea'

-htin 'made of ...'

-htina-ma '... instrument, device'

-hñak(ʷ-) *-hsñak*(ʷ-) 'in between'

-hño(t)- -hsño(t)-, -hñoł, m. *-hño·λ* 'in between'

-hčič 'holding over the fire, drying at the fire'

-(q)hsaʔ 'in a bundle'

-hsaʔ 'longing, desiring to eat ...'

-(q)hsa [L] 'along the edge, bank'; [R·c+L] 'at the brink'

- (q)hsṭ 'serving ... purpose; ... -er'
 -(q)ḥḥi 'doing excessively'

 -c- 'facing ...'
 -ca-, [L+s]-co-ʔok, m. -ca-č̣i(λ), m.caus. -ca-yap -ca-ʔap -m- 'to go to ...; to go in the direction of ...'
 -cama [R] 'going towards ...'
 -ca-mis '... thing'
 -ca-qiṃṭ [L] 'all about'
 -cawi- 'suitable for ...'
 -cawinyok [L] 'doing (esp. giving potlatch) on account of, in honor of ...'
 -caʔq-, -caʔqa [L] 'busied with getting, cooking, eating ... food; taken up with ... thing'
 -caq- -caʔq-, -caqa -caʔqa 'paying attention to ...'
 -caq̣coq-, -caq̣co- 'at the end'
 -ca-q̣s 'at the side of a vessel'
 caʔq̣s 'on the side'
 -caʔs 'in the hand, at one of a pair of body parts'
 -ci- [L] 'at the crotch'
 -cʔi- (m.) 'to go in the direction of ...'
 -ci-yok [L+R] 'going to ...'
 -cimo(ɬ)-, -cimola 'on the ceiling'
 -cit- 'on ... side, end'
 -ciiṃ(q-) 'on the side of the head'
 -ciḥis [L] '... shore'
 -ci-q- [R+L] 'moving along the shore'
 -(c,k)ci-ʔ-as [L] 'at the outside wall of the house'
 -ciʔṭ 'on the edge'; 'on the ... edge'
 -co- 'probably, preferably'
 -corbat [L] 'on ... side'; 'on the ... side'
 -co-ṭ 'on ... side'
 -cok 'needing, requiring ...'
 -coq-, -coqʔa 'in ... hand'
 -c̣jak [R] 'dressed in ...; appearing like ...'
 -cpaʔ(q)-, -cpaʔ (d. and m.) 'on ... side; ... on a side'; m. 'to go over, past'
 -ckʔiʔ(-q-) -ckʔi(-q-) 'having been ... -ed, having ... -ed; remains of ...'
 -cḳin 'slightly'
 -cqma·p 'taking notice of ...' [cf. -ma·p]

- cqĩ* [L] 'on top, above, overhead' [cf. -*qĩ*]
 -*cha* [L] 'to go in order to ... ; to go in connection with ...'
 -*chi* 'married to ... ; having sexual intercourse with ...'
 -*ch* [L] 'paying ... for services'

 -*čạto* 'on the water, out to sea'
 -*čạk*, m. -*čoḳi*(λ) '... late at night'
 -*čạq-ił* [L] 'at the rear end of the house'
 -*čạqi* [L] 'at the head, foremost' [cf. -*qĩ*]
 -*čạqsim* 'wanting ...' [cf. -*sim*]
 -*čạ-ači* [L] 'at the lower part of the belly, in the crotch, at the groin'
 -*čạs* 'at the crown of the head'
 -*čạs* 'betting ...'
 -*čạł*, -*čala* [R] 'to give attention to, do only ...'
 -*čiṃak* [L] 'doing on account of, in honor of, in reference to ...'
 -*čiṭ*-, -*čita* 'in the water, in water hole'
 -*činaq*-, -*činaqak* [L] 'talking about ...'
 -*čiq* '... many long objects, canoes'
 -(c,k)*čiq* 'accompanying ... in canoe'
 -*čiq̣*-, -*čiq̣a* 'unable to find ...'
 -*čiloł*, m. -*čilo*-(λ), m.caus. -*čilọp-m*- 'in front of the face' [cf. -*ọ*(ł)-]
 -*čĩłh* 'using ... as fuel'
 -*čọ*, m. -*činoλ* -*čino*(λ) 'inside a container; in a bay'
 -*čoq*-, -*čoq̣a* 'in the mouth'
 -*čos* [L] 'laughing at ...'

 -(c,k)*sạʔa* (m.) 'to come to land'
 -*sap-m* [L] gradative caus. (after consonant) [cf. -*yap-m* [L]]
 -(c,k)*sapi* 'in the way; screened by ...'
 -*sapi* [R+L] 'having ... as backing, support'
 -(c,k)*sạnaqłi* 'on the wall'
 -*sạnịčoł* 'on the bluff'
 -*sạłh* '... many tribes; ... tribe' [cf. -*aḷh*]
 -(c,k)*sạta* [L] 'on the forehead'
 -*sạq̣*- (after consonants) -*yāq̣*- (after vowels), -*sạp* (after consonants)
 -*yāp* (after vowels) -*m*- m. causative
 -*saq̣sop-m* 'woman of ... tribe' [cf. -*aq̣sop*]
 -(c,k)*sa-qλ*, m. -(c,k)*saq̣sto*(λ) 'under one's clothing, under covers; in shelter'
 -*sạhi* [L] 'because of ...'

- saʰtak*(ʷ-) '... many kinds, varieties; ... kind, variety'
 -(c,k)*sac* '... vessel, receptacle'
 -*saʰco* 'in ... many places; in ... place'
 -(c,k)*sacim* '... platform'
 -(c,k)*sacɔs* '... platform board'
 -(i)*sa*(λ) m., -(i)*saʰap -m-* m. caus. 'on the beach' [see '-is']
 -(c,k)*si* [L] 'on the lap'
 -*siyapi* [L] '... many bands, families; ... band, family'
 -*sim* 'lacking, needing ...'
 -(c,k)*sim*, m. -(c,k)*simλ* [L] 'at an opening'
 -*simč* [L] 'ritually training for success in ...'
 -(c,k)*si*(-) [L] 'on the surface of a liquid; ... liquid'
 -(c,k)*silk*(ʷ-) 'in a crotch, in between'; [R] 'between the fingers'
 -*sinaʰ* [L] 'trying to ...'
 -(c,k)*sinyok* [L] 'on the head'
 -(c,k)*sinqi* 'on the belly' [cf. -*inqi*]
 -*sinhi* [L] 'trying to ...'; caus. 'keeping in ... condition'
 -*siʰk*ʷ-, m. -*siʰk -siʰkʰi*(λ) 'to make, complete ...'
 -*siʰhʰi* (m.) 'to go to ... on a gift visit'; -*siʰhʰiʰp -m-* (m.) 'to present gifts to ...'
 -(i)*si*'s [Tʰ] it. 'on the beach' [see '-is']
 -*siɬa* (m.) 'to do ... , act like ...'
 -(c,k)*soʰ-is*, m. -(c,k)*soʰ-sa*(λ) 'far out at sea; at a distant place out over the sea; on the horizon'
 -(c,k)*soʰ-iɬ* 'over the walls in the house'
 -(c,k)*sopla*·ɬ [R·c] '... -ing each other, competing in ...'
 -*sok* [L] 'at the septum'
 -(c,k)*soʰ-qλ*, m. -(c,k)*soʰ-qsto*(λ) 'inside the body; in the womb; in mind; having ... quality, emotion (particularly of women)' [cf. -*aqλ*]
 -(c,k)*sohta* (m.) 'to come out in the open; to come out of the woods'
 -*so*·(λ) (m.) '... dies', caus. -*soʰp -m-*
 -(c,k)*so*(ɬ)-, -(c,k)*soɬ*, m. -(c,k)*so*·(λ), m.caus. -(c,k)*soʰp -m-* [R+L] 'at the eye'; [Rc+L] 'in, on the eye'
 -(c,k)*sʰato*(q-) -(c,k)*sʰato*(-) [L] 'at the door'
 -(c,k)*sʰato* (m.) 'to fall off, fall behind; to be born'
 -(c,k)*sʰaqsti*(q-) 'main ... ; in the lead, leading'
 -*sʰaʰho*(ɬ)-, -*sʰaʰhoɬ* 'on the face of a cliff'
 -*sʰi*, -*sʰin*, -*sʰop* absolutive suffixes
 -(c,k)*sʰi* 'medicine for ...'

- sýop* [R+L or R'+L] 'trying to make, to coax into ... -ing'
- sýo·č* [L] '... exposed, showing' [cf. -*yó·č*]
- (*c,k*)*swi*~(*q*-) (d. and m.) 'extending through'; m. 'to go through'
- (*c,k*)*subin*ł, m. -(*c,k*)*subin*λ [R'] 'in the arm-pits'
- (*c,k*)*spo*(ł)-, -(*c,k*)*spot* 'between the legs'
- (*c,k*)*spal* 'at the top of a vessel; up to the top of a vessel'
- (*c,k*)*spi*~(*q*-) 'on top; prevailing (in combat)'
- (*c,k*)*sma*(*q*-) 'defending ...'
- (*c,k*)*smo*(ł)-, -(*c,k*)*smot* [L] 'along the bank'
- (*c,k*)*sta*~ (m.) 'to move down'
- sta*~*qs* 'at the hip, side'
- (*c,k*)*sti*~s (m.) 'to move into the interior'
- sti*~ł 'at the collar bone'
- stop* -*stop* -*m*- '... kind, thing' [cf. -*to*~*p*]
- stokh* [L or R] 'for ... reason'
- (*c,k*)*stał* 'reciprocally'
- stow*-*ači* [R] 'at the inner part of the thigh'
- (*c,k*)*stog*-, -(*c,k*)*stó*-, -(*c,k*)*stó*~ 'behind a screen, hidden, sheltered, protected'
- (*c,k*)*stó*~*qs* 'at the bow of a canoe'
- (*c,k*)*sna*~:ł (in third syllable and after, -*sna*:*a*·ł) [L] 'handling, playing with ...'
- sči* [R'+L] '... many on a side'
- sčim* 'along with other(s)'
- sči*·*k*(~) 'going along' [cf. -*qčik*~]
- (*c*)*sk*(~) '... far apart'
- (*c,k*)*ska*~*po*(ł)-, -(*c,k*)*ska*~*pot* 'at a hole in the top end'
- (*c*)*skapot* 'rascal'
- (*č,k*)*la*~ 'having ... as name; naming, mentioning ...'



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