

ST45. The yearly round

SY n. XT t. SS e.

5,719 words. SS: 68 paragraphs. AW: 318 paragraphs.

- . [§Winter, Tom sees Hiikwis] .
- 1 SS¶1. [p9] ʔuyaaʔaḥ hawiiʔaʔii  
maapʔaʔ čišaaʔaḥ ʔuuk<sup>w</sup>iʔ  
yuuḥuʔiʔaḥ ʔaḥʔaaʔaʔsi  
ḥačuʔaʔaʔsi hiik<sup>w</sup>is. meʔiʔqacʔissi  
ʔiiqḥii ʔanaḥʔis. I saw Hiikwis at the time the Tsishaa  
Tribe ceased to be at war with the  
Ucluelet. I was still a small boy.
- 2 čuʔičḥ qaʔuʔa ʔiʔinwāiiq ʔeʔiiḥiiq  
čišaaʔaḥ qaʔuʔa. huʔanakšiiʔaʔ nisḥa  
hiteʔitaʔaʔ ʔuuk<sup>w</sup>iʔ yuuḥuʔiʔaḥ  
maapʔaʔ. ʔuunuuʔaʔ ʔaḥʔaa  
ḥaḥaḥaḥuʔaʔ qaʔuʔa ʔani ʔuḥukqa  
ʔučim čeʔinwa hiḥʔaʔ ʔasatis  
sučicaqimʔ qaʔuʔa. It was winter and the Tsishaa people  
were going about in big whaling  
canoes to gather shellfish. They had  
regained the land by defeating the  
Ucluelet. They were busily gathering  
shellfish on Slippery-Beach and Trees-  
all-over Island because the mussels  
and sheeps-feet are good there.
- . [§A wolf ritual begins] .
- 3 SS¶2. meeʔiʔaʔatuk taḥaak  
ḥawḥukqin yaaciḥa ʔukʔaa  
ḥawḥukqin. ʔuuʔiʔaʔat meeʔiʔat  
ḥaayuuḥuʔ meʔiʔqac. Then the son of our chief, Yaatsiithla,  
was ‘bitten away’. It was the boy,  
Brings-ten-on-his-back, who was  
captured.
- 4 ʔuḥʔatuksi saaʔsaayat neʔiiqsakqas  
siʔaas ʔuʔinmašʔaʔatsi saacsuuḥtisiis  
ʔiḥaqtumaḥni ʔukʔaa neʔiiqsakqas.  
ʔuḥuk<sup>w</sup>aḥ tupaati ʔiḥaḥaḥaḥuʔ  
ʔiisʔapuʔis q<sup>w</sup>ayačiiik. yaaʔaʔaʔsi  
meʔiʔqacqas q<sup>w</sup>ayačiiikʔi  
saacsuuḥtinʔ hiisaacsuḥtinʔaʔ  
saacsuuḥtinʔ ʔuuq<sup>w</sup>aatis. hiḥʔaʔsi  
ḥaacsu hiik<sup>w</sup>is. My uncle, Crosswise-at-Sea, took my  
place in the wolf-creeping, coming  
out onto the beach from time to time.  
My tupaati was a white-bellied wolf  
with a stripe round his shoulder. I was  
a boy when I witnessed the wolves  
creeping out of the woods at Pleasant-  
Beach. It was at Hiikwis that I  
watched it.
- 5 muučiiyaqʔas maqʔas ḥaayuuḥuʔ  
ʔaḥʔaaʔaʔ. maak<sup>w</sup>aʔiiḥšiiʔaʔ. ʔaya  
ʔuḥinḥak suča ʔuḥinḥak ʔaʔayas  
quuʔas. When Brings-Ten had been held in the  
woods for four days, they started  
trying to rescue the wolf-captive.  
There were a lot of barges, five of  
them, each with many people on it.

- 6 čawaakqh̄ λušinqak nunuuk<sup>w</sup>aλ. nuuk maak<sup>w</sup>ayiih̄ȳak?i nuuk. ʔuʔuyaqh̄?aλ yahaalalaa yaaq<sup>w</sup>acqas hiinkiyax̄tuwa wawaa maak<sup>w</sup>ayiih̄ȳak?i nuuk. One of them was singing a song for rescuing wolf-captives. ‘Yahaalalaa approaching the Hinkiyahtuwa that I belong to,’ it said.
- 7 ɬaɬak<sup>w</sup>in?aλat ʔah?aa ɬuuɬupitšmiik ʔukɬaa h̄awil̄ ʔukɬaa?aλ ʔiiʔiλ. λawiič̄iλ?aaqλaλ ʔuuk<sup>w</sup>iλ yaa hiisaacsuht̄in?itq q<sup>w</sup>ayač̄iik λaht̄iip̄at λaawuuł̄si?aλ?itq ʔiiʔiλ?i. puksuht̄is?aλ q<sup>w</sup>ayač̄iik?i ʔaya. šawaa?aλ ʔiiʔiλ?i. waa?aλ ʔani hix<sup>w</sup>ath̄iqa ʔani ʔiih̄misukqa q<sup>w</sup>ayač̄iik?i. They begged the chief, Hunts-Onetimers, to do what is called ii’itl. The wolf-skirmishers were to go where the wolves came out of the woods as they began getting close. The many wolves came running onto the beach. The wolf-skirmishers fled. They said it was difficult, that the wolves had something they would not part with.
- 8 wee sihtāa?aλatsi ʔah?aa ɬaɬak<sup>w</sup>in?at. ɬaakš̄i?isoo λawiič̄eeλ h̄awil̄kumq̄lee yaayis č̄ihāa?ee waa?aλatsi. ʔukɬaasi h̄awil̄kumq̄λi. And then they begged me. ‘Pity me, O Wealth-behind-Him, and go up to the ghost yonder,’ they said. My name was (then) Wealth-behind-Him.
- 9 h̄ayuč̄inksi taak<sup>w</sup>ač̄inksi nane?i q̄sakqas q<sup>w</sup>aaqaa?aaɬa yaquusi ʔiiʔiλ h̄ayuč̄ink. šawaa?aλsiλaa ýuuq<sup>w</sup>aa puksuht̄is?aλ?itq q<sup>w</sup>ayač̄iik?i. wikiimah̄soo hiix<sup>w</sup>ath̄imoo waa?aλλaa ýuuq<sup>w</sup>aa yayaaq<sup>w</sup>inkqas. I went with ten people, all my uncles, for the wolf-skirmisher always goes with ten. I too fled when the wolves rushed out. ‘We didn’t get it, it is difficult,’ said my followers.
- 10 ɬaɬak<sup>w</sup>inč̄i?at ýuuq<sup>w</sup>aa λaʔuu?i h̄awil̄ yaac̄iʔa?aaɬ. ɬaakš̄i?i λawiič̄iλ yaayis č̄iḥ̄ee?i hiniis?i nane?i hiniis?i ýuýuk<sup>w</sup>i waa?aλat ýuuq<sup>w</sup>aa yaac̄iʔa?aaɬ. ʔiq̄siɬaλλaa ýuuq<sup>w</sup>aa šawee?i puksuht̄is?aλ?itqλaa q<sup>w</sup>ayač̄iik. waa?aλλaa ʔani hiix<sup>w</sup>ath̄iqa. They asked the other chief, Walks-down. ‘Please approach the supernatural thing there on the beach, take your uncles, take your younger brothers.’ They likewise fled when the wolves rushed out. They too said it was difficult.
- 11 ɬaɬak<sup>w</sup>inč̄i?aλatλaa ʔah?aa λaʔuu?iλaa h̄awil̄ k<sup>w</sup>amaɬeinyuk ʔukɬaa. ýuuq<sup>w</sup>aa?aλλaa q<sup>w</sup>amaač̄ink h̄ayuč̄ink ʔiq̄siɬaλλaa ýuuq<sup>w</sup>aa Then they begged the other chief, Breaks-about-the-Head. (He also had ten with him) and did just as the others(, fleeing when the wolves ran

- šawaa?a pukuštis?aλ?itqλaa  
q<sup>w</sup>ayačiiik.
- 12 tak<sup>w</sup>aa q<sup>w</sup>amaaqh?itq ŋiiŋiλ ?uuks?aał  
?aλa qačča ŋacŋacš. q<sup>w</sup>ačiis?aλ  
qaqahak<sup>w</sup>is małuk?i qux<sup>w</sup>ee?i. ?ah?aa  
q<sup>w</sup>amiicma hawiih ŋuŋiλy<sup>ak</sup> muyiic.
- 13 SS¶3. ?ah?aa?aλma lałak<sup>w</sup>inči?aλat  
santu ?uči yaquk<sup>w</sup>itii naniqsu.  
laakšiλ?aaqλe?ic λawiičiλ yaayis  
čihe?i qaamiλ waa?aλat.
- 14 miłmiłš čuusiił ?uyi hitacsuhtaλquu  
q<sup>w</sup>ayačiiik?i q<sup>w</sup>amee?itq quu?as  
huucaamiih taatne?is. hawiiλ  
nunuu. ?ah?aa q<sup>w</sup>ay<sup>ak</sup> ?uyi  
maak<sup>w</sup>ayiih?aλquu ?uyi.
- 15 yacsa?aλ q<sup>w</sup>amee?itq quu?as  
huucaamiih. kačsa?aλuk yaq<sup>w</sup>iiq?itq  
λušinqak. sacsuh̄tis?aλ q<sup>w</sup>ayačiiik?i.  
?e?im?apaλ sacsuh̄tis hixuqš<sup>i</sup>?aλ  
?aye?i quu?as huucaamiih huuy  
waa?aλ.
- 16 hiniicssuh̄tis?aλ yaq<sup>w</sup>iismiq<sup>ak</sup>as?itq  
maacsmiiq<sup>ak</sup>as q<sup>w</sup>ayačiiik?i mee?i?aλ.  
puk<sup>w</sup>i?aλ maak<sup>w</sup>ayiih?i. ?uhuhuhu  
huununu wawaaqčikaλ pu?ak.
- 17 punas?ii?aλ ?aye?i quu?as  
q<sup>w</sup>ayačiiik?i. kaamitŋaqstanu?aλ yaa  
lałak<sup>w</sup>in?at?i suk<sup>w</sup>i?aλ yaa  
maacsmiiq<sup>ak</sup>as?at?i. qapw<sup>an</sup>upaλ  
čistuup?i hu?inqsa?aλ ?aye?i quu?as.  
suu?aλ hiniics?aλ yaa mee?iλinmit?i.
- 18 pukuštis?aλ q<sup>w</sup>ayačiiik ha?uk<sup>w</sup>i?aλ  
mee?iλ. ?u?uuyukš<sup>i</sup>?aλ ?ani
- out of the woods.)
- Of each skirmishing party, two or three fell unconscious. They lay about in that condition on the beach, in the freezing weather. The right of wolf-skirmishing belonged to those four chiefs.
- They then begged Santu's wife's grandfather. Please approach that supernatural thing yonder and trap it,' they said to him.
- The men, women and children would all fall face down on the boards each time the wolves came out of the woods. They stopped singing. That is their way when trying to rescue wolf-captives.
- Then all the men and women went ashore. Their barges came a little ways onto the beach. The wolves came out. As soon as they did, the many men and women yelled 'Huuy.'
- The wolves came out with the one they had held captive in the woods. They charged the skirmishers. 'Uhuhuhu huununu,' they shouted as they ran.
- The many people ran up to the wolves. The ones who had been begged to help ran amongst them and seized the captive. Tying a rope round his waist, the people returned to the beach. They brought him along.
- Then the wolves came rushing out in a counter-attack. They were angry

hinaahin?aałatqa. małwin?aał cistuup  
mee?i?aanit?i k<sup>w</sup>aałwin?aał  
k<sup>w</sup>aałiicał.

that he had been taken away from  
them. The former captive had a rope  
tied round his middle and he had  
cedar branches round the waist and  
head.

. [§Children are initiated]

.

19 SS¶4. hu?acači?aał λušinqak?i  
?ucači?aał hiyath?itq hiik<sup>w</sup>is. hinułtał  
ħačatinkaał humaqłinkaał  
hitaaqłi?aałqa yuuq<sup>w</sup>aa q<sup>w</sup>ayačiik?i.  
hawii?aał saacsuuhtinł sačiyaqłi?aał.

The barges returned to the village  
Hiikwis. The entire tribe got out of  
the vessels, for the wolves had gone  
back into the woods. They had  
stopped coming out for good.

20 SS¶5. [p10] ?uumii?aał  
yaayaaq<sup>w</sup>ħin?iitq maħtii ħimmaas?aał  
?ani hiniipaałqa yaaq<sup>w</sup>k<sup>w</sup>ayiihit?itq  
maak<sup>w</sup>ayiiħ. ħasiik q<sup>w</sup>aamee?itq  
maamaħti. suu?aał ħiiña yaa  
mee?i?aanit?i kiikaa?aałuk.

Then, starting from the house at the  
very end, they went about the village  
showing that they had succeeded in  
getting the wolf-captive. They  
finished all the houses. The former  
captive was holding a quartz and it  
was whistling.

21 ?ah?aa?aał mačinu?aał hiyath?itq yaa  
λuuk<sup>w</sup>aane?i. čii?iłk<sup>w</sup>a?apāt mee?i?at  
yaa me?iłqac?i. wikat puuyii?i?at  
q<sup>w</sup>ayačiik. λuuk<sup>w</sup>aaniiči?aał  
q<sup>w</sup>aamaa?ak?itq ?uwaałtin ħišink<sup>w</sup>in  
yaa mee?i?aanit?i taatñe?is. ?uh?aał  
q<sup>w</sup>is?ap ħiiñe?i.

They entered the house of the one  
giving the Wolf Ritual. The boy had  
been taken away when he went to  
fetch water. The wolves had not run  
into his house. Then were initiated all  
the children closely related to the one  
who had been captured. It was the  
quartz that caused things.

. [§Yaatsiilha gives gifts]

.

22 SS¶6. ?ah?aa?aał tuupši?aał?itq  
łaałk<sup>w</sup>inmasnakał yaa λuuk<sup>w</sup>aane?i.  
?uuc?uuqsu?iħ?aaqłħwe?incuk  
wawaalmas?aał čačawačił?aał yaa  
yaqsyaqstifaqłasmih?itq  
maatmaas?i. hiniis?i  
q<sup>w</sup>aamaaqłas?itqak wawaalmas?aał.  
čaacši?aał ?ah?aał ?ah?aa  
ħaahaahanu?aał?itq yaa waamas?i  
yaacši?aał.

In the evening, the giver of the Ritual  
had inviters go about in the  
village. They called the name of the  
head one in each house and said, 'You  
are asked to sit indoors merry-eyed.  
Take along everyone in your house.'  
When the inviters had reached the  
end of the row (of houses) they went  
away.

- 23 SS¶7. ʔeeʔeeʔiša humaqʔpiʔ.  
ʔahʔaaʔaʔ ʔiitciiqmaʔuk tiickšiʔaʔ.  
hineeʔiʔaʔuk pićup  
ʔuuk<sup>w</sup>aaniićiʔukʔi ʔaatna.  
hineeʔiʔaʔuk ʔaʔmapt hineeʔiʔaʔuk  
ʔakaaʔ hihaʔ. hineeʔiʔuk ʔuuq<sup>w</sup>aa  
nuwiiqsu ʔanat ʔux<sup>w</sup>aap haʔim ćiyup  
ʔaakʔak miʔsʔi.
- 24 paćiʔaʔ haćatataʔ tiq<sup>w</sup>iʔi quuʔas  
huucsaamiih. ʔaʔayiićiʔuk hiyiqʔup  
q<sup>w</sup>aʔmeeʔitq quuʔas huucsaamiih  
ćiśaaʔath.
- 25 hawiiʔ ʔahʔaa ćiiqaa wʔaqʔuqʔataʔ.  
ʔaaʔaayimsaʔ hiyiqʔup q<sup>w</sup>aʔmeeʔitq  
quuʔas huucsaamiih ʔatawak pićup  
ʔaʔmapt ʔuk<sup>w</sup>ićitq ʔućić ʔaq<sup>w</sup>iiʔitq  
quuʔas q<sup>w</sup>iyiis meʔiʔqac.
- . [§An exorcism]
- 26 SS¶8. ʔahʔaaʔaʔ ʔawasʔaʔ  
ʔeʔimʔaʔʔitq hinaaʔiʔ wʔaqʔuqʔatu  
ʔaʔak<sup>w</sup>inmasʔaʔʔaa ʔuuk<sup>w</sup>aaneʔi  
ʔiiqhiʔaʔʔaa ćaćawaćilmasʔaʔʔaa  
ʔaqsʔaqsʔiʔaqʔasʔitq hiiʔiʔiʔiʔaah  
hink<sup>w</sup>aʔiih ʔaayil ćiheʔeʔi.  
wawaʔmasʔaʔʔaa q<sup>w</sup>aʔmaaʔas  
ʔuuk<sup>w</sup>aana wawaʔmasʔaʔ. wikaʔʔaʔ  
ʔuh ʔaa wiikʔaʔyui.
- 27 ʔiqiyaʔ ʔuh tiićaćiʔ ʔaa  
ʔiiʔiʔak<sup>w</sup>aćiʔitʔi ʔacšiʔ. ʔaathšiʔaʔʔitq  
q<sup>w</sup>iyiʔitq ʔaak<sup>w</sup>aʔiih hiiqaaʔaʔ ʔuh  
ʔaanahi haćiiʔiʔaʔ k<sup>w</sup>aak<sup>w</sup>aʔiićaʔ.  
ʔahʔaaʔaʔ ʔaacšiʔaʔ.
- Quickly the whole tribe assembled in the house. The chanters began to chant and drum. Cedar bark, belonging to the parents of the novices, was brought in. Their yellow cedar and their canoe mats were brought in. Also the father's wedge, paddle, bailer, dried gut, salmon harpoon and spear.
- They gave gifts to all the men and women sitting in the house. All the Tsishaa got a lot of things.
- They finished chanting and the guests went away. All the men and women took home different things, each one loaded down with cedar bark and yellow cedar, for the old-time people dressed in those materials when I was a boy.
- Then close behind, as soon as the returning guests entered their homes, the giver of the Ritual again invited the village in the same way, calling the names of one head person in each house, in order that they get the supernatural thing. They again went about saying that to all of us Wolf Ritual members. The uninitiated did not go along.
- At the same time, those wolf-skirmishers who had fainted revived. When night fell on the day they had got the captive, (the wolves) went growling the whole length of the village, each with branches round his head. Then they went away.

- 28 ku?iiči?aał?itq humaqłaał quu?as  
?u?ii?ił?aał mahtii?ak λuuk<sup>w</sup>aane?i  
yaaciila. ?ah?aa?aał łaałak<sup>w</sup>inči?aał  
λuuk<sup>w</sup>aane?i hapi?aał?itq łaałsi?is  
tumisuu waa?aałatsi sihta?at.  
?ah?aa?aałsi tumisuu?aał hačatsiik  
q<sup>w</sup>aamee?itq quu?as huucaamiih  
taathē?is λuuk<sup>w</sup>aana.
- In the morning the whole tribe went  
into the house of Yaatsiithla, the one  
giving the Ritual. When all had  
entered, he asked of me, 'Please  
blacken my face.' I put charcoal on  
the faces of all the men, women and  
children members of the Wolf Ritual.
- 29 ?ah?aa?aałat łaałak<sup>w</sup>inči?aałat kiilik  
?uči naniiqsakit?i ?uh?iś hapuul  
naniiqsakit?i. ?ah?aa?aał  
čiihwassa?aał. suk<sup>w</sup>i?aał hiiñe?i  
hinii?as?aał. ?uuśmaqakh?aałatsi  
ñaacsa me?iλqacqas.
- They asked Mrs Gaillic's grandfather  
and Boston Bob's grandfather. They  
began exorcizing the ghost. They took  
the quartz outside. It looked fear-  
inspiring to me, seeing it as a boy.
- 30 hinii?as?ap ?ah?aa hiiña k<sup>w</sup>aałuu?as  
čaqucit. ?aałpiłiyaqł nuuknuuk  
?uučaksa čašiihwasyakap.  
?e?im?apatma matsaa?aał?itq ?aałe?i  
k<sup>w</sup>aałuu?as čaqucit huhši?aał  
hiłstufas?i q<sup>w</sup>ayačiik.
- Branches-on-Face-Outdoors and  
Bubbling-at-Body took the quartz  
outside. They sang two songs which  
were specially for exorcizing. At the  
moment they made it fly away, the  
wolves howled back of the house.
- . [§Dancing and feasting]
- . .
- 31 SS¶9. ?ah?aa?aał hinee?i?aał?itq  
łaałak<sup>w</sup>inči?aał ?uuk<sup>w</sup>ił  
q<sup>w</sup>aamaštafas?itq hawiih. łaałsi?isoo  
hinaaseeł. nane?ee yuyuk<sup>w</sup>ee  
wawaa?aał łaałak<sup>w</sup>in ?aanačił?aał  
fimtšimtš hawiiłisimminh?i  
q<sup>w</sup>aamee?itq maamahtii.
- When they had entered the house,  
they pleaded with the chiefs of all the  
bands. 'Please undertake it for me,  
along with your uncles and younger  
brothers,' they asked, calling by name  
only the chief in each house.
- 32 ?inaxiči?aał q<sup>w</sup>aamee?itq haawiihał.  
q<sup>w</sup>aहितu?aał k<sup>w</sup>aaliicu?aał. k<sup>w</sup>iixfin?aał  
huumaqłuu?aał ɣaa waafin?aał  
huumaqłɣin ?anic?itq ?inxaa.
- All the young men got ready. They  
painted their bodies red, put branches  
round their heads. The whole tribe  
kept making a sucking (in-breathed)  
sound of 'aa(exc)' all the while they  
were getting fixed up.
- 33 hawiił ?inxaa ?ah?aa hinii?as?aał  
taak<sup>w</sup>aa čawaakqł?at suu q<sup>w</sup>aamee?itq  
?iinaxi haawiihał činaa?at  
hapsyupat?i ?uu?uk<sup>w</sup>atuk. hitinqsał
- When ready, they went outside, with  
someone holding each of the young  
men by the hair. They went down the  
beach making the sucking sound.

- k<sup>w</sup>ixeeʔi haawiihaʔ. puučištuʔ  
susšiʔm̄inḥ. wiḥiisaʔ ʔaḥʔaa hawiiʔ  
susaa haawiihaʔʔi hinusc̄is.
- 34 ʔaḥʔaaʔaʔ ʔiiḥʔaʔ ʔink<sup>w</sup>ačiʔaʔ  
maḥtiiʔi. ʔiiḥʔaʔ haʔuk čišaaʔath  
k<sup>w</sup>ixp̄awiʔaʔ. tiiḥiḥnak haayuupinuʔ.
- 35 muučiif̄šiʔ hiiniiʔasc̄iif̄ ʔuušiiḥnak  
ḥac̄iif̄šiʔ muučiif̄šiʔ. ʔaḥʔaaʔaʔ  
ḥuččiʔaʔ yaaʔinḥʔitq ḥiix<sup>w</sup>aa ʔuuʔinḥ  
čučmaqaʔ ʔuuʔinḥ ʔuḥuk<sup>w</sup>itqa  
ḥaw̄iḥmis ʔuyiya ʔaḥʔa quuʔas. hawiiʔ  
ʔaḥʔaa ḥuššiʔ.
- 36 ʔaḥʔaaʔaʔ muučiif̄ḥḥḥnak̄aʔ ʔaacšiʔaʔ  
yaquk<sup>w</sup>ii ʔaacšiʔ ʔukḥaa ʔuuk<sup>w</sup>aana.  
kuʔaḥquuʔaʔ hitaquuʔa ḥačatistaʔ  
q<sup>w</sup>aḥaamitʔitq ʔuuk<sup>w</sup>aana  
ʔukḥaaʔaʔuk ʔaacšiʔ. hitasaʔaʔ  
ququuḥhaʔ ʔapiis̄m̄inḥʔaʔat  
hihiq̄wis̄cis̄ʔap̄at. ʔiiḥʔaʔʔaa haʔuk  
q<sup>w</sup>aḥeeʔitq quuʔas ḥuucsaamiiḥ  
čišaaʔath.
- 37 SS¶10. [p11] ʔuyiya ʔuuk<sup>w</sup>aaneʔi ʔaḥ  
ʔeʔimʔi ḥuʔacačiʔ. ḥupaʔ ḥuʔuuk<sup>w</sup>im̄  
ʔukḥeeʔi ḥupaʔ quʔaciic. hawiiʔ  
ʔaḥʔaa ʔuuk<sup>w</sup>aana yaaciif̄a.
- . [§Feast clubs]
- 38 ʔupaḥawaʔ ʔaḥʔaa ʔuutʔupaḥnakʔi  
ʔaničaʔ ʔaničathʔitq ʔuupaḥcaqa  
ʔuutʔupaḥnakʔi. čiiqmaasʔaʔ  
q<sup>w</sup>aq<sup>w</sup>aamačinkaʔquu  
q<sup>w</sup>am̄istaḥinḥʔitq ʔuutʔupaḥnak.
- 39 ʔuḥsii ʔuupaḥnak meʔiʔqacqas.
- They rushed into the water and swam.  
After that, they came to shore and up  
the beach.
- Then they lit a big fire in the house.  
The Tsishaa people ate big, as ‘pay for  
sucking.’ Brings-Ten did a devil-fish  
dance.
- The entire period of four days was  
spent with imitative dances going out  
of the house from time to time. Then  
they gave out the potlatch gifts of  
dentalia and mountain-goat blankets,  
for those things were the wealth of  
the Indians in those days. They  
finished giving gifts.
- And then, after four days, they went  
out ‘hunting for food,’ (a part) of the  
Wolf Ritual which is called atshitl. (In  
the morning all the Wolf Ritual  
participants came around the point  
for atshitl). They landed all stiff, and  
were carried up the beach on people’s  
shoulders. Again all the Tsishaa men  
and women ate big.
- The giver of the Ritual does so after  
the equinox in the Indian month  
called Increase-at-intervals-moon.  
Yaatsiithla finished giving the Ritual.
- After that those who had social clubs  
invited them from time to time; all  
the while they lived in that place  
there was feasting of clubs. They went  
about in the village singing chants, in  
groups made up of all the members of  
a club.
- I had a club when I was a boy. I was

- ʔuksyaqstiqistasi ʔaʔistaʔatsi ʔawiihʔi  
 maaʔ.ʔitqinh ʔuhʔatsi q<sup>w</sup>aaʔaʔat  
 yaqukw<sup>w</sup>itiis nuwiiqsu. hahaqčimmaḥ  
 ʔaacsu yaqukw<sup>w</sup>itiis nuwiiqsu.  
 q<sup>w</sup>inʔaʔatsi qahšiʔ  
 ʔupaʔnak<sup>w</sup>inʔaʔat.
- 40 ʔuʔuqsi suutaḥačišʔ ʔiš ʔuutasiʔii  
 ʔukʔaa meʔiʔqacii huuʔaqʔinhiʔ ʔis  
 yaqitii siixuuʔmiik ʔukʔaa ʔiš  
 ʔappiʔačist ʔiš ʔiiʔqiiimaʔa ʔiš  
 k<sup>w</sup>aaʔuuʔas ʔiš hinimʔqiyʔa. ʔahʔaa  
 q<sup>w</sup>amistasi. nuuʔimšʔaqimʔ ʔukʔaani.  
 ʔuhukni ʔiiʔiiʔhanim ʔuhukni ʔičaa.
- 41 ʔuhʔaa ʔuupaʔnak ʔimḥaaʔamit  
 meʔiʔqacii. ʔayista ʔuuq<sup>w</sup>aa  
 mačʔaathʔaqimʔ ʔukʔaa.  
 ʔuksyaqstiqistaʔ ʔimḥaaʔap. ʔuhʔaa  
 ḥaayuuʔinuʔ ʔuupaʔnak  
 muwačathʔaqimʔ ʔukʔaaʔaʔ ʔayistaʔ  
 ʔuuq<sup>w</sup>aa. ʔuhʔaa ʔuutasim  
 nuwiiqsakitʔi ʔuupaʔnak ʔayista  
 ʔuuq<sup>w</sup>aa čikʔaqisʔath ʔukʔaa.  
 muuʔaqimʔ ʔiih ʔuupaʔnak.
- . [§Various feasts]
- 42 SS¶11. ʔiičuuʔaʔquu yaa  
 hicswatʔahsʔi. nuučʔup ʔuktqaʔak  
 hisʔatqmapt ʔuʔuuḥsʔnakuk nučʔaaʔat  
 čisaʔači ʔaaqʔii muumuʔiʔink  
 nuʔitapiih kupaʔak ʔaniks ʔahʔaa  
 q<sup>w</sup>aaqḥ nučʔaaʔa.
- 43 ʔaʔpiiwačisʔisʔaʔ čawaakqḥ quuʔas  
 q<sup>w</sup>eeʔiitq čisaʔači ʔuyi  
 nuuʔqimʔinʔaʔquu ʔuyi hicswin.  
 muuʔinʔačak ʔuh nušʔak yaa  
 ʔaʔqimʔaḥsck<sup>w</sup>iʔi hicswin
- chief of the ‘crew,’ I was given a  
 picked crew of boy chiefs by my late  
 father. (I hardly saw my father). He  
 had died after giving me my club.
- I had in the crew Ready-to-hold-on-  
 Sea and Klutasee, who was called  
 Returns-in-Neck when he was a boy,  
 and the one called Soreface-Hunter  
 and Right-in-center-on-Sea and  
 Plumed-Head and Branches-on-Face  
 and Moves-on-Head-among-Rocks.  
 Thus many were in my crew. We were  
 called the Nuuthlim Band. Our  
 steersman was Arrow-Feather.
- Shames-Them also had a club when  
 he was a boy. The band named  
 Machhlaat also had a large crew.  
 Shames-Them was the leader. Brings-  
 Ten had a club with a big crew, called  
 the Muwacht Band. Thluutasim’s late  
 father also had a club with many in  
 the crew, named the Tsiktakis Tribe.  
 There were four who had big clubs.
- Someone who brought in a porpoise  
 would give a feast. They steamed it on  
 stones under wild currant branches  
 with the fat cut up in strips a span  
 long, and placed in layers of four.
- If one porpoise was being served in  
 the feast, each person ate two such  
 strips. But when a person who  
 brought in two porpoises gave a feast,  
 the portions were four strips.





- 49 SS¶13. ?ah?aa?aλλaa  
 čičiλ.nakaλquuλaa λusmit  
 ?uqsnaakaλ. ?uyu?af?aλquu yaqii  
 ?ukλaa himcii λaphimł naškimł  
 šaax<sup>w</sup>ačišť λusmit. wik ?aanaštis q<sup>wis</sup>  
 ?aanasa yaa ?uusimč?i ?ani  
 himciiyap?aaqλqa λusmit.
- 50 yaa čimanak?i ničilšif?aluk.  
 miiłhii?ak q<sup>w</sup>aq<sup>wim</sup> ?uuk<sup>wif</sup> λičaa?ak?i  
 q<sup>w</sup>ańaahtakuk qa?uuc. kačas?aluk  
 wikaλuk nūč?aa?a kačas?aluk.  
 ?ayiiyap řakšil kapřa λii?ilařaλ.
- 51 huumaqλil řaatńiics?ap yaa čičuu?i.  
 nūššif?al ?ah?aa sučičis λusmit  
 čawaak quu?as řaasiλuk. λaa?uukλaa  
 ?ah?aa nūššil řayuussif?aluk čawaak  
 quu?as. λaa?uukλaa sučičis  
 suučinřapifissif?aluk řayu čawaak  
 quu?as. ?ah?aa ?uumāamita ýuuq<sup>wa</sup>  
 ?al?iihš čičuu?i čifaqλ?i čimanak  
 λusmit ?uyak.
- . [§Spring, the herring spawn]
- 52 SS¶14. [p12] hiyathřipat řiiqřii  
 ?ah?aa hiik<sup>wis</sup> řayaqřif?al λusmit.  
 k<sup>w</sup>aasuusańapal q<sup>w</sup>ańee?itq quu?as  
 siiřńuu ?uk<sup>wiifšif</sup>?al. λii?if?al ?ah?aa  
 yaa řawif?i řaqmis ?unaak?i  
 taalřinř?al řaaqink<sup>wis</sup>?al. hiihiišif?al  
 řaatńe?is.
- 53 řaayučiq?atap k<sup>w</sup>aasuusańap yaa  
 nařuk?i q<sup>wi</sup>λaqmapt. caaqiicčiq?atap  
 k<sup>w</sup>aasuusańap q<sup>wi</sup>λaqmapt  
 řaščihink?i. q<sup>w</sup>ačif?afa?apal ?ah?aa  
 řaayaqe?i λusmit řuk<sup>wi</sup>?al.
- people.  
 Again someone would get herring  
 with a scoop net. They would see  
 what is called himtsii, herring  
 wriggling in a thick mass near the  
 surface. It was not anyone at all that  
 would see it but only one who had  
 done ritual to cause the herring to  
 bunch up at the surface.
- A person who owned a scoop net took  
 them away in pack baskets. His share  
 was the same number of baskets as  
 the steersman's. They would not be  
 steamed but spit roasted. One  
 whittled many spits to give a big  
 feast.
- The one who got herring with a net  
 invited the whole tribe to come with  
 their children. He served five herrings  
 to each person. Then he passed out  
 five more, making ten to a person.  
 And again he distributed five making  
 fifteen apiece. That is how far the  
 expert with a scoop net went doing  
 things in a big way.
- .  
 While they were still at Hiikwis, the  
 herring began spawning. All the  
 people put branches under water at  
 the sandy shore to get herring spawn.  
 A chief who had oil gave a feast of  
 fresh food soaked in oil; children and  
 all were invited.
- One put ten strong hemlock saplings  
 under water. A father and son  
 together placed twenty of them.  
 Spawning salmon attached it to that  
 kind of thing, excreted, gave birth.

- wačaałsi?aał. ?u?umhiyapałquu  
?aniituk<sup>w</sup>ałacił hinusapał.
- 54 muučiqsýukši?aałukquu wee  
hinasiłuk hayučiqsýuk cucum  
muuyáłminh?i čayaapac. ?uunuuł  
?atiičił k<sup>w</sup>atyikšił. ?iihqaa k<sup>w</sup>atyik  
waastkałquu siihmúu.
- 55 ?ah?aa?aałquu łušiiyapał hitaash?ap  
łušaa hupał?i ?uułćii. q<sup>w</sup>aa?aałquu  
?uupasquu ?ayaquu łisał hiicx<sup>w</sup>apas  
haciiyas ?anačahuł?itq hiik<sup>w</sup>is  
?uunuuł. ?ani huumaqłuuqa  
siihmúq<sup>w</sup>aštiił ?anahsath?itq  
ćišaa?ath.
- 56 waastkfi?aałatukquu ?iiqhii ?ah?aa  
míłšiił maćinuřapałquu ?inkhćinł  
łuušapi. ?iih?aałquu mamuuk yaa  
?aayaćiił?i ?aayacsnařał  
hu?ii?as?apłaa náasřaći?aałquu.
- 57 wee hačaqši?aał. ?ah?aa łuššiił  
łaałapatćinu?aałuk ?ah?aa.  
hayuhtakši?aałuk yaa čaawuu?i cucum  
?e?iih?i łapaat. caqiichtakšiłuk yaa  
?aasćihuu?i. ?uk<sup>w</sup>iisipał.
- 58 ?ahkuu q<sup>w</sup>is ?ani ?uuwii?apqa  
łušaa?ap łusmit ?u?akłaał. ?ah  
siihmúu ?uk<sup>w</sup>iił yařiiis?aqłaał?itq.  
ha?uk<sup>w</sup>ał łupiičh?iikquu łii?ił?aał  
yaa hawil?i.
- . [§Spring salmon and sardines]
- 59 SS¶15. čiiics?aał suuřaa ?u?u?iih yaa  
čiiicsřaqłminh?i řaayaqałquu ?uyi  
?uunuuł. ?uyiqa ?iih ?aya suuřaa  
řaayaqałquu. hayuqs?aał yaa  
?aayimk?i caqiičařs ?iih?ii ?aayimk.
- When it was thick enough, it was  
brought up out of the water.
- They would get as much as four or  
even ten canoe loads in four-fathom  
canoes. It would get thick and heavy,  
for fresh salmon spawn is very heavy.
- Then they would dry it outside in the  
sun. It was like many blankets  
stretched out to dry the whole length  
of the village front at Hiikwis,  
because the whole Tsishaa Tribe  
would be drying spawn.
- If rain should come while it was still  
undried, they would take it into the  
house to hang by the fire. Those who  
were making a large quantity had a  
lot to handle when the sun came out  
and they took it outside again.
- When it was perfectly dry, it went  
into storage baskets. One person  
working alone got ten big baskets full.  
A father and son working together got  
twenty baskets full. They put it on  
platforms.
- They did this, first drying herring and  
afterward herring spawn, to prepare  
food for later on. The chief ate it and  
gave feasts in the summer.
- .
- The trollers fished for silver spring  
salmon while the herring were  
spawning, for there are very many  
then. A lucky fisherman brought in  
ten, and a very lucky fisherman

- <sup>l</sup>uśaaʔapaʔ <sup>l</sup>uuk<sup>w</sup>aštiiʔaʔ.
- 60   ʔahʔaaʔaʔ. hawiiʔaʔ. quu ʔaayaqa  
    haʔuusaʔ. quu ʔačkumc. ʔayaʔaʔaʔ.  
    <sup>y</sup>uuq<sup>w</sup>aa suuḥaa ʔuyaaʔ.  
    ʔaakʔaataʔ. ʔaakʔaataʔ. ʔukʔaaʔakqin hupaʔ  
    yaqqin quuʔas.
- 61   ʔasšiiʔ. ʔačkumc naśakaʔ. ʔačkumc  
    pipitʔaʔ. ʔačkumc. ʔačkumc. ʔačkumc.  
    hiiʔaaqstačiiʔaʔ. ʔačkumc. ʔačkumc.  
    mityuu ʔunaakʔi hiʔʔiitq ʔiiḥ naśak  
    ʔačkumc.
- 62   hiʔtiipaʔ. ʔahʔaa haawiiʔaʔ. muučink  
    sučacink suuḥaa hinaasiʔaʔ. ʔapšiiʔaʔ.  
    hačatašiiʔ. mityuuʔi. naasʔii ʔ<sup>w</sup>aayii  
    ʔapšiiʔ. suuḥeeʔi ʔuusaahaʔ. čaḥii ʔani  
    ʔiiḥqaa ʔaphak ʔaya ʔačkumc.
- 63   caqiičahšiiʔ. ʔiš (ḥayu) yaa ʔaayimkʔi  
    ʔeʔiiḥʔi suuḥaa. wikaʔ. ʔuh ʔayaqs  
    yaa čiičʔic čawaaqs muuqs ʔaččaaqs  
    čawaak čapac. ʔaaneʔinʔšiiʔaʔ. ʔiiʔiʔ  
    ʔ<sup>w</sup>aamiiʔ. ʔ<sup>w</sup>aamiiʔ. cuuʔitq yaa  
    tuḥčitiʔi.
- 64   wik ʔayiič mityuu. ḥayuucšiiʔ. ah  
    naacsiičiiʔ. meʔiʔ. ʔačkumc. ʔeʔiičimʔi ʔuh  
    miyaqnak. ʔačaʔuk ʔuuššiiʔ. suuḥeeʔi  
    ʔiʔiqatituk ʔaqmis ʔuunuʔ. ʔiiḥ ʔac.  
    muuḥtiip ʔapaat suusuḥaštču  
    ʔuśyaqšiiʔ. ʔaayimkukʔi mityuu.  
    wikuk yaaq ḥayuʔ. ʔisuk ʔaana mityuu  
    hisčaak ḥayuʔ.
- 65   ʔahʔaaʔaʔ. ʔačkumc. ʔačkumc. ʔačkumc  
    hačatašiiʔ. ʔačkumc. ʔačkumc. ʔačkumc.  
    čuhḥačiiʔaʔ. hawiiʔaʔ. hiʔ hiik<sup>w</sup>is  
    ʔ<sup>w</sup>iʔaʔ. ʔucačiiʔaʔ. huumuuwa  
    ʔačkumc. ʔačkumc. ʔačkumc.  
    haʔaačiiʔ. ʔačkumc. ʔačkumc. ʔačkumc.  
    yaqii ʔayacmis ʔukʔaa. ʔacačiiʔaʔ.
- brought in twenty. They dried them.
- When the spawning was over, the sardines would follow in turn. There were also many silver spring salmon in the month which we Indians call Strung-behind-at-intervals.
- The sardines came in thick schools, filling all the coves. The owner of a net would set it vertically in the water amongst sardines in a place where the sardines were very thick.
- (untranslated). (untranslated).
- The lucky fisherman would bring in thirty big spring salmon. Trollers do not bring in many, perhaps one or three or four. Each time they feasted only with the heads, inviting the right number of people.
- Not many had nets. I recall that ten had them when I was a boy. It was the old men who owned nets. The salmon were fat and dripped oil on the floor as they dried. Someone with a lucky net would get four storage baskets of dried spring salmon. Their nets were not long, with ten fathoms as the limit.
- The sardines scatter at the end of Strung-behind-at-intervals, and go out to sea in schools. The sardines leave off at Hiikwis and go to Hemlock-Rock and Tlatlinkuwis Cove. They move along near the surface, as they go out to sea in schools, eating (a

- tačkumc ?u?iisši?aλquu.
- kind of fish) called tlayatsmis. When the sardines start eating that, they will soon be fat.
- . [§Swans and geese]
- . .
- 66 SS¶16. ?e?im?ap hawiiλ ʕaayaqa hinin?aλ hu?ak maamaati čiyaš ɥuqsim. ?iqsaacu?ath čišaa?ath hiik<sup>wis</sup> humaqaλath ?iiqhii.
- As soon as herring spawning ended, flocks of birds, (such as) swans and geese, came. The Tsishaa were still living all together at Hiikwis.
- 67 ?e?im?ap hawiiλ ʕaayaqa λusmit λe?ii?aλ k<sup>wik</sup>winksu qacaas?i qahak<sup>wiic</sup> quu?as hił λe?iiλ ?apquu?e?i hiik<sup>wis</sup> ʕaatušap. ?u?ii?asλaa λe?iiλ ?apquu?e?i k<sup>w</sup>aanisap ?ukłaa hił tuk<sup>w</sup>aa?ath čimcaas?i k<sup>wik</sup>winksu qahak<sup>wiic</sup>. ?u?ii?as?aλ ?usiti hiine?is?i tiikyaqis. λiikapiminh λe?iiλ.minh?i k<sup>wik</sup>winksuminh.
- As soon as herring spawning ended, they set up a dead person's left arm at the rocky point of Deer-up near Hiikwis. And they set up a dead person's right arm on the rocky point called Onion-up, on Tokwaa (ground). They put the trunk at the head of Dug-Root Beach. The arms were placed stretching upward.
- 68 hiłh?aλ ?ah?aa haaŋinči?aλ quu?as. hiiłaa?alh?aλ λakaas?i ?usiti piicksýi. ha winapu?ee katši?ee waa?aλ ciqayi ?uuk<sup>wił</sup> piicksýi?i. ?uuk<sup>wił</sup>?aλ waa ?ah hu?ak?i ɥuqsim čiyaš.
- A man there started to call out. He stood behind the corpse. 'Ha, stop, camp awhile,' he said, giving these words to the corpse. It was addressed to those flocks of geese and swans.
- 69 muučiił ?ahkuu q<sup>w</sup>ayaatuk ?uusimč ?ani husaλikqa hu?ak?i ɥuqsim čiyaš ?ani ne?iiči?atikqa yaa λe?iiλ?i ?usiti piicksýi q<sup>w</sup>aachaaλqa ?ah?aa huk<sup>wi</sup>?aλquu čiyaš ɥuqsim.
- Four days he sounded this, doing ritual that the geese and ducks might alight on the beach, that they might hear the corpse that had been set up; that is what is done when the swans and geese begin flying.
- 70 naayipiŋaλ hu?ak ?uuq<sup>wi</sup>yaλquu ?uyi wikaλ katsaλ. ?ah?aa?aλquu ?uyaaλ našši?aλquu ?uyi huyaa ?ah?aa?aλquu wiiŋayimčši?aλ. hin?atapaλ wiiŋayimčýakuk haaŋinči?aλ hitak<sup>wise</sup>?i tučee wiiqsee waa?aλ. miłaaqh?aλ ńaasšiλ.
- They fly past without stopping when the weather is good. When they were flying thick, people would pray for bad weather. They would put their bad weather fetishes under water and start calling, 'start up from the horizon, O East Wind.' And it would be raining when day came.

- 71 ʔuucaḥtaksaḷ hiitaćusaḷšiʔaḷ  
 ʔiikyaqis ḥuqsim ćiyaš huusaḷšiʔaḷ  
 ḥaas huusaḷsaḥ tutupwisa.  
 huućištuʔaḷ ḥinasʔaḷ hiinaaḥakʔi  
 hiik<sup>w</sup>is huućišt. pitqšiʔaḷquu ʔuyi  
 wiḥisʔi ʔanaaqisʔitq ʔiikyaqis ʔuyaaḷ  
 ʔaḥʔaa huućištuʔaḷ.
- At once the geese and swans started coming into the bay at Dug-Root Beach, lighting on the beach in droves during the day and were still flying onto the beach when dark came out of the sea. They lit in flocks on the water, reaching to the rear of Hiikwis. When all of Dug-Root Beach became chock full, they flew onto the sea.
- 72 ʔuuʔatap ḥinʔatu quḥnic tumisuḥʔap  
 k<sup>w</sup>aaḷqiiʔap. ʔuḥuk<sup>w</sup>ap k<sup>w</sup>aaḷqim  
 ḥiḷmapḥ. ʔaḥʔaa q<sup>w</sup>aasaḥaḷ  
 wiiqsiicḷ ḥiḷḷiḷ. ʔuʔaʔaḷ maḷaḷ  
 ḷuk<sup>w</sup>iitʔi ʔaḷyaqaḥuḷ ʔumaakaḷ  
 ʔaḷasuʔisquu ʔani wikḥḥiicḷquu  
 ʔuuqumḥiicḷ ʔuyi saćiyasuʔisquu.  
 ʔuuʔayimćaḷqa ʔuuq<sup>w</sup>aa ćiyašʔi  
 ʔuuʔayimćaḷ.
- People had put a human skull under water, its face blackened and with twigs around it. The wreath was of the rain plant. This sort of thing brought wind and rain. A stout cedar-branch rope was attached to it, lest it break loose and remain permanently under the water, making it impossible for good weather to come. The geese on their part do ritual for good weather.
- 73 SS¶17. [p13] ʔiinaxiiʔapaḷqa ćima  
 ḥithićaqḷ ḥaacsaaḷqa huusaʔaḷqa  
 ʔeʔinćaqćikʔićaḷqa ʔaq<sup>w</sup>apiiḥʔaḷ  
 huusaʔaḷ huućištuḷayaḷ.
- The people readied scoop nets and torches, for they now saw them constantly flying low in bunches and lighting on the beach and on the sea.
- 74 ʔaḷyaḥma ʔaana ćima ʔiiqapiʔisma  
 ʔaḷyaḷ ḥuqsim ʔuyak ćiyaš.  
 ḥupyaḷʔaḷ ʔaniićuḷ ḥupḥiḥtaa  
 ʔiiqiiḥtimʔi. maḷšiʔaḷ ḥiniiḥtuḷʔi  
 mityuuʔi maḷiḥtanuʔaḷ ḥiścaqćuu ʔiś  
 ʔapwinʔi. ʔeʔinq ʔeʔinqʔitq  
 miḥatyaḷʔi mityuu ʔaḥʔaa ʔeʔinq.  
 kaakuuqḥanuʔaḷma ʔuḥ  
 miḷsyiʔaaqḷʔi. ʔapqšiʔaḷ  
 ḥitiiḥtaaqḷʔi ʔiiqiiḥtim. ʔuuq<sup>w</sup>aaʔaḷ  
 qaḷasiʔaḷ yaqḥinʔaqḷʔitq ćimeʔi  
 miḷsyiʔi.
- A scoop net for geese and swans is two fathoms long or a little over. The cross piece at the end is a fathom and a hand wide. The end of the net is tied on to the end at both sides and in the middle. The size of the meshes is like that in a net for sockeye salmon. The shaft is notched at the ends. An end straddles the cross-piece. The shaft is also notched at the end near the net.
- 75 SS¶18. ḥiishʔaḷ ʔinxaa  
 ḥisak<sup>w</sup>isaḷʔaaqḷʔitq ḥićšiḷ.
- They got ready on the beach at the place from which they would set out

- 75      ʔapwɪnʔap n̄aas tičaqšiʔaʔ yaaq<sup>w</sup>ihi  
 tičaqšič. waa. nuk<sup>w</sup>iic ʔuk<sup>w</sup>iilšiʔaʔ.  
 sitk<sup>w</sup>aʔpaʔ nuk<sup>w</sup>iicʔi. ʔahʔaaʔaʔ  
 mutqk<sup>w</sup>aʔpaʔ n̄uupitañuʔuk ʔeʔinks.  
 ʔaʔh̄tačinʔ. ʔeʔiihsʔi qaʔuuc cucum  
 hihs̄piičinʔ hiħaʔʔi.
- 76      ʔahʔaaʔaʔ ʔuk<sup>w</sup>iilšiʔaʔ yaquk<sup>w</sup>ii  
 ʔukʔaa ʔayataʔakʔiqsim. huusiʔ ʔičeeʔi  
 wiičuuʔi čin̄yaak hupču u k<sup>w</sup>ameʔi.  
 ʔahʔaaʔaʔ tuusiʔaʔ ʔupxime ʔuunuuʔ.  
 hiħuk ʔink ʔah hiinaaʔaʔuk ʔičeeʔi.  
 ʔaʔaayaħaʔ hičma qaʔuucm̄inh̄ʔi  
 nunuk<sup>w</sup>ičču ʔumaakaʔ. muʔaqstuʔquu  
 ʔuyi nuk<sup>w</sup>iicʔi.
- 77      čačim̄hičiʔaʔ ʔuuq<sup>w</sup>aa hiʔyinʔi.  
 simaacyanuʔaʔ miʔs̄yaakʔi ʔuks̄pii  
 mityuuʔi ʔuuʔapuʔa miʔs̄yiʔi.  
 ʔiiqiiħtawiʔaʔ ʔuuq<sup>w</sup>aa hiħaʔʔi  
 yaqʔaaqʔitq qaah̄qaaha maamaatiʔi  
 hiħaħuqsʔaʔ yaa ʔičeeʔi.
- 78      SS¶19. ʔiiħšiʔaʔ ʔucačiʔaʔ  
 hiħʔaaqʔitq hičšiʔ. ʔaath̄šiʔiikquu  
 hiħʔiitq ʔiiħ našak huqs̄im. n̄aacsaaʔ.  
 hičk<sup>w</sup>isañapʔaaqʔi hiħ hiineʔisʔi  
 ʔaʔčiq.
- 79      hiy hičk<sup>w</sup>isañapaʔ. ʔaahʔasa  
 tičkʔaʔquu. ʔuunuuʔ. ʔiiħ ʔuusaʔaʔ.  
 huk<sup>w</sup>isaʔaʔquu ʔuyi ʔuunuuʔ. ʔiiħ  
 ʔaayuu huk<sup>w</sup>iʔ huqs̄im. hičšiʔaʔ.  
 ʔapquuʔeʔi ʔaatušap ʔanaččusʔitq  
 tiikyaqis. hičšiʔaʔ quṁeeʔitq čaapuk  
 hiyih̄ič. ʔicʔinksawiʔaʔ maamaati  
 hiših̄ičiʔaahʔaʔ sayeʔii mataa  
 taakʔaʔataʔ ʔuunuuʔ.  
 ʔicʔinksawiʔaʔqa. huučištuʔaʔ.
- to hunt with torches. At midday they  
 did what they call making tinder.  
 They made it from pitchwood, which  
 they split up. Then they cut it into  
 lengths one hand-span long. They  
 filled two big pack baskets with it and  
 covered them over with mats.  
 Then they made what is called the  
 rear platform. The stern is boarded  
 over with split shingles fitted into the  
 stern-piece. Then they spread sand on  
 it, because the steersman would have  
 his fire behind him there. The baskets  
 of pitchwood were set among mats  
 lest the pitchwood get wet.  
 The forward man also got ready. The  
 shaft of the net stuck out at the bow,  
 the net at the top and the shaft at the  
 bottom. A mat was placed on a cross-  
 piece in front of the steersman, who  
 would be killing the birds.  
 They paddled off and went to the  
 place where they would hunt with  
 torches when night came, a place  
 where the geese were very thick. They  
 saw there at the head of the bay the  
 two canoes that were to frighten the  
 birds away with light.  
 My, they started them up with light,  
 and it was just like thunder. There  
 were so many geese flying up from  
 the beach that it made a loud sound.  
 Now they flashed the torches at the  
 rocky point of Deer-up and all round  
 the bay at Dug-Root Beach. All the  
 canoes there showed torches. The  
 birds, blinded by the fires, were  
 unable to fly far. They lit on the

80 náačukšifał q<sup>w</sup>a<sup>m</sup>ee?itq čaapuk. hiy náču?ał. ?ah?aa hiłyin?i tišši?fał ?ah?aa ?uyi náču?ał?fałquu ?uyi. náču?ał?fał. ýuuq<sup>w</sup>aa ?ah?aa šičee?i yaał ?aa?asa paaccii?asquu né?iłci?taqłinu?fałquu huqsim?i.

81 hitaa?u?pał šičee?i ha?uk<sup>w</sup>i?ap hičy<sup>y</sup>akuk?i ?uyi náacsiiči?fałquu ?uyi. máči?fał ?ah?aa šičee?i šiiqiihtu?fał?i hihał. ?iičaarupał hihał?i tu?maqłčinu?fał. ?ah?aa hiłyin?i ?ucaaqsh?fałuk šiihak q<sup>w</sup>icaqs?itq wikiit maamaati. ?aanahisał. ?uh šiłiičhi šičee?i.

82 susins?ii?fał maamaati lawiiči?fał yaa ya?at?itq čičiitah?at tuu?maqłk<sup>w</sup>ayiih?fał. ?e?im?ap ?u?umhiči?fał?itq ?anaa máayuqstu?fał hiłyin?i ?ux<sup>w</sup>aapuk?i ?umaakał kith?fałahsukquu ?uyi ?ust?ahsipquu.

83 ?e?im?ap lawe?ii čaxši?fał čimiihtak?i hihiyačištu?pał huqsim?i čiyaš?i. hayuqumłcinłuk ši?uunahšiłłaa ?ah?aa. hiy ši?uuyu?fałłaa ?ah?aa ?iqsiłaa ?ah?aa hihiyačištu. hačatiip ?fałak<sup>w</sup>ałqimłink?i hayuqumłink?i huqsim čiyaš.

84 SS¶20. šiaphimýuułuk hišimýuułuk yaa ?uusimčču?i. wikałuk ?uh q<sup>w</sup>is yaa wik?ii ?uusimčču wikał. ?uh ?aayip. ?u?umhičił cuminł yaq<sup>w</sup>iiq?itq ?iihs čapac cuminł huqsim čiyaš. yaa wikiitši?fałukquu nuk<sup>w</sup>iic náasšiłas?fałquu hu?uup yaa ?aayimk?i ?uusimčču?i.

water.

All the canoes started searching. My, they saw one. (The bow-man rocked the canoe as a signal when he saw one). Then the steersman also saw it there just like foam on a wall, when the goose was lit up from the side.

The steersman put (tinder) on the fire, making his torch burn bright, when he saw it. He took the mat on the cross-piece in his teeth. He lifted the mat and made it dark. The forward man paddled on the side away from the bird. The steersman only steered.

The bird, making for the dark, swam near the one who was waiting to get it in the scoop net. As soon as it was the right distance away, the forward man took his paddle in his mouth to avoid making a clicking sound as he put it into the canoe.

As soon as it came close, he thrust out the net and covered the goose or swan on the water. He got ten in his net and looked for another. My, again he saw one there and covered it. They got eight or ten geese or swans together in a bunch.

One who had done ritual got them bunched thick together. One who had not, failed to get many. In due time their big vessel filled up with geese and swans. When they ran out of pitchwood, with day about to come, the lucky one, who had done ritual, emptied the canoe on the rocks.



- 85      ?aaniyasa ?anic?itq čítaa hawii?aał  
 ?uyi náapu?aałquu ?uyi. číisaapał  
 ?ah?aa quńicuk?i małasu?a  
 náapu?aałquu ?uyi. hawii?apał míłaa  
 wiiqsii.      They hunted only in the pitch dark  
 night, they had to stop if the moon  
 came up. They would then pull up the  
 skull they had tied under the water.  
 They stopped the rain and the wind.
- 86      maatiqcaqš?i?aałquu hiik<sup>w</sup>is?ath  
 ʔiiyaa?aał hithičaqł. núčyaŋis?aał  
 ha?uk. ?anaaał ʔimššiił ʔaaq?ii.  
 ?iih?aał ʔuł?iis ha?uk hiik<sup>w</sup>is?ath  
 haacswaqłi ʔiiyaa.      The people of Hiikwis ate fowl as the  
 torch hunters gave feasts. They ate  
 them cooked with steam. Only the fat  
 was boiled. The people of Hiikwis ate  
 very well, with everyone giving feasts.
- 87      qiqiihsńak q<sup>w</sup>amaačiqit?itq hičaał.  
 haacswaqłaałquu ʔii?ił  
 q<sup>w</sup>amaamit?itq hičaał. ?ah?aa?aałquu  
 hawii?aał hičaał.      (untranslated). (untranslated). Then  
 they finished with that.
- .      [§Shags, winter]      .
- 88      SS¶21. [p14] ?uyiłaa ču?ičh?aałquu  
 ?iiqhii haawiihał?i ?u?u?iih ʔiicłiiya  
 ʔipuus. ŋiiŋiiqyaqis?aałukquu  
 ?uuýaksak qaččii?is?i čaýaaxuk čapac  
 ʔiicłiiyałquu čiihati muustati  
 ?uułwink. ʔiičuu?aałquu ýuuq<sup>w</sup>aa  
 ?aayimk?i k<sup>w</sup>ičit?i ʔiicłiiya ʔuł?at?i  
 k<sup>w</sup>ik<sup>w</sup>inksu k<sup>w</sup>iiqčuu?i ?uunuuł ?ułuk  
 mamums. ʔii?ił ha?uqłmačšiił ʔiičuu  
 hiik<sup>w</sup>is?ath hayuqumł ?uumiik k<sup>w</sup>ičit?i  
 caqiičqimł ?uumiik k<sup>w</sup>ičit?i.      While it was still winter, the young  
 men went shooting shags. They would  
 have their swift little canoes on the  
 beach with bottoms charred especially  
 for that purpose. The good hunter, the  
 crack marksman, would also give  
 feasts; his hands were well rubbed  
 because that was his work. The  
 marksmen of Hiikwis, who got ten or  
 twenty birds, gave feasts one after  
 another.
- 89      wikałuk ?uł huksyuu naniiqsakitqas  
 q<sup>w</sup>iyiič haawiiłaał. ?uuktis cumaanup  
 muuýał?i čapac ʔipuus ?uyi  
 k<sup>w</sup>atyimłhiič?i?aałquu. ?uyi wikałquu  
 ?uyi sayaa cuminł  
 huŋuułaałquuwe?in čaani ?iqsiłaałaa.      My late grandfather, when he was a  
 young man, did not count his. He  
 filled up the four-fathom canoe with  
 shags and noted how heavy it moved  
 in the water. If it was nearly filled up,  
 he would unload on the rocks for the  
 moment and do the same thing again.
- 90      ?ah?aa ʔawaačinłuk taap?im  
 ʔuučanu?aałquu ?uyi. ?ah?aa?aał  
 hawii?aał ʔawiič?aał ?ah?aa  
 hiýaa?ak?itq huŋaa?aa. hitaqsiłaał  
 ?ah?aa. tuumapu?aał ?ah?aa      His thwarts became low by afternoon.  
 Finishing, he would go to the rocks  
 where he had unloaded. He loaded it  
 in. It then became full over the gun

- hitaqsi?aλukquu huɣaa?akit?i. wales.
- 91 wikuk matsiλ. ʔuyi puʔaapaλquu The game did not fly when he chased  
 čaačaak?i. ʔaanahak susaa. them into the sea from the islands.  
 ʔaλčiq?isuk čiihati. They only swam. He had two little  
 čaaʔuyinł?aλquuwe?in ʔuušpit λii?ił arrows. He would give feasts  
 ʔuušpit siiqyaɣinł. sometimes of raw food, sometimes of  
 . . . . .  
 [§Other feast foods] . . . . .
- 92 SS¶22. ʔuhuk<sup>w</sup>ita λiiʔaacsʔi čišaa?ath The Tsishaa also used fern roots for  
 hiik<sup>w</sup>is hiʔath?aλquu ʔuyi šiλaa. feasting when they lived at Hiikwis.  
 ʔuhuk λiiʔaacsʔi k<sup>w</sup>ańis taayii haʔum. They used older-brother wild onion  
 ʔaanasa ʔunit ʔah čuumaɣas k<sup>w</sup>ańis. for feasts. Only Alberni was stocked  
 ʔuu?inł?aλquu λičsʔuup. ʔuhuk with wild onion. They would feast  
 λiiʔaacsʔi λičsʔuup ɣaɣiiča. with clover roots. They used clover  
 . . . . . roots and a'iitsu.
- 93 ʔuhuk λiiʔaacsʔi nixtin ʔanaaλquu They used salmon roe; only a chief  
 haʔwił?i niʔwaɣs ʔunaak. kept boxes of salmon roe. They would  
 ʔeʔiihuk<sup>w</sup>aʔaλquu huɣa ʔuuuuʔił?ap serve large platters of roe to the  
 haʔwiihiic?i taatna niiwinł?aλquu children of chiefs. They went thru  
 ʔuyi. ʔaaʔaayaštua siqaaʔaʔaλquu many steps in cooking it. Certain ones  
 ʔuyi. hamat huʔuuhtak?i siqaaʔap were known for their ability to cook  
 λuułatminh?i. it.  
 . . . . .
- [§The iitu bird] . . . . .
- 94 SS¶23. λiλimʔasʔaλquu The boys used to go about in winter  
 maaλʔitqinł?is?i čuʔičh?aλquu shooting all sorts of small birds with  
 muustati čiihati ʔuuħwink ʔuʔuʔiih bow and arrow. They went barefoot  
 hiyiqtuʔ?i ʔeʔinł?is maamaati. in the very cold weather. We did not  
 q<sup>w</sup>aayiiʔaλqun ʔiih?ii małuk know what would later be called  
 wiwikhta. hayaaʔakni q<sup>w</sup>iqii shoes. There were no pants and no  
 suuwisʔaaqłča. wikiit λišλiqyak coats. We used to do that when there  
 wikiit kuut. q<sup>w</sup>aayiiʔaλqun k<sup>w</sup>iʔyas?i. was snow.
- 95 λiλimʔassi meʔiλqacʔisiis. hinuʔałsi I went shooting when I was a boy. I  
 ʔiitu ʔuyuʔał. nuumił?is ʔiih ʔiitu?i. saw an iitu bird. It was very tame. I  
 λiicλiicłsi wiki?is sasi?ii matmatš. started shooting and each time it  
 hiłnił kańath saacʔak<sup>w</sup>ałta. wałakni would fly off a short distance. We  
 hiik<sup>w</sup>is šiiluk. wikmiħsaʔatsi were camping then at Sachyakwata.  
 ʔuuʔušuwaquus čaawuumiħsaʔatsi We were moving back to Hiikwis. The

- łiicłiia* naawasapi?i *ħuučuqłis*?ath. Huuchuktliis people sitting around wanted me to do it myself and did not help me.
- 96 *łiıyaqstułuksi* ?iitu?i *łiciıinł* *tiičħtaa* ?iitu?i. *tiičuk<sup>w</sup>aħ* *waałšił* *ciiqciiqakah* *waałšił* ?iitu?i *yaa*. My (arrow) hit the iitu bird on the side of the head but he was still alive. That iitu bird of mine was alive and chattering as we returned home.
- 97 SS¶24. *ńuquumıuupčipisim* ?ituıis?aaħ ?aħńii ?iitu?i *waa?ataħ* *ciqši?at* *yaa* ?iičim?i. ?iiqħuk<sup>w</sup>ałah *naniiqsakqas* ?anis *waa?at* *yaa* ?iičim?i ?anis ?ituqħsatqas. *yaacnaak* *naniiqsakqas* ?a?aatuu?as *yaquusi*. *hinee?ił* ?iiqħuk ?anič ?ukłaa *łałaa*yapi *yaa* ?iičim?i *yaıatqas* ?ituqħsat. ‘Burn off the feathers for me so that I can eat that bird,’ an old man said to me. (I told my grandfather that the old man told me he wanted my bird). My grandfather had someone go about the village asking who it might be. He came in and said he had heard the old man was called Standing-about.
- 98 ?ałqši?ał. *maaquumınħuk?i* *naniiqsakqas* *hiyiiyahsuk?itq* *sacaašt* *mityaq?uktašt?i* *łac?ii*. *čučuuk<sup>w</sup>aıinme?itap*ał ?ała *quu?as* *ħaačatił* ?aye?i ?ałsaath *quu?as* *ħuučuqłis*?ath. *waaq?uqši?ał* ?aħ?aa *ħačatii?ił* *waq?uu*. My grandfather unpacked his storage boxes of dried tye salmon, fat ones caught by net. Then he had two people go about the village inviting everybody in the two tribes of Huuchuktliis and Tsishaa. They all came in to the feast.
- 99 *hinaħawi?ał* ?aħ?aa ?ituqħsimt?i *sučaciıis* *łaac?ii* *sacaašt* *sučapıł* *cuupii* *suča* *łacaačim* *ħayu* *čipuk* *ńixtin*. *ńučičpitap* *naniiqsakqas* *łuł?ii* *ıałmaqal* *kachaq* ?aałyaqsak. ?uuwinyipitapłaa *łuł?ii* *łitimk* *ıałmaqal*łaa. *hinaħuuł* *yakaal* ?ałpıił *čušałminħ*. Five fat dried salmon were set before the one who had longed for iitu bird, five backs, five fat bellies and ten bladders of salmon roe. My grandfather clothed him in a good double-size yellow-cedarbark blanket. He put around his neck a good cape also made of yellow-cedarbark. Two new canoe mats were set before him.
- 100 *ńušši?ałat* ?aye?i *quu?as* *ńupciıisqčikał* *sacaašt*. *q<sup>w</sup>aa?akita* *yaqwiimit* *q<sup>w</sup>aıyak* ?asmaqħ?i ?amıiıyip ?uušiip. Then gifts were passed out to the many people, each got one dried tye salmon. Such was the custom when a high-born person caught something for the first time.

. [§Hunting with fire and drop traps]

- 101 SS¶25. ciituš ?u?u?iih?aλqun hi?iish hiik<sup>w</sup>is maaλ?itqinh?isin. ?inkp̄içash?aλukqun λ̄aqaŋas?i ?uyi qux<sup>w</sup>aa?aλquu. We boys hunted tsiitush birds while there on the beach of Hiikwis. We made a fire at the trunk of a tree in freezing weather.
- 102 λaawiçï?aλquu ?ah?aa ciituš?i ?uucha yaa maaýuuç?i. k<sup>w</sup>aŋaa?ataλquu ciituš?ii ?anaač̄inλ?is λawe?ii ?ink?ii. q<sup>w</sup>ahta?aλqun ?ah?aa λ̄içï?aλ. tuutuupk̄hin?aλukqun ŋiyaał çiihati k<sup>w</sup>iiyasiyaλqun λ̄iλ̄im?as wiikh?aqλuk pawalšil. The tsiitush birds approached, making for the rising smoke. They came down backwards close to the fire. We would shoot them as they came. In order not to lose our arrows we feathered them with black feathers when there was snow on the ground.
- 103 mamahats?aλqunλaa çihu?isuk taacswaksu?as. λahtiiṗaλ ?ah?aa hitaqλ̄i?aλquu ?uyi ?uušp̄it çawaaqλ̄as mahiç?iλ. We would also do drop trapping; we had small woven sticks with a prop across the mouth. As soon as say one animal went in, the trap would drop down on it.
- . [§Shooting games]
- 104 ?ah?aa?aλqunλaa λ̄iicsnaaŋaλ?aλ λ̄iipuustii?iλaλuk maλḥsaa?ak. q<sup>w</sup>aasasaλquu q<sup>w</sup>ee?iitq maamaati maaλaañuł çiiikumçt̄ii?iλe?i λ̄uupk̄yakt̄ii?iλe?i taacsakaλ. ýaaqsaak maatiq̄t̄ii?iλe?i siptuup λih?aqλ̄aλ hiłstaaqs?i. ?e?im?ap̄aλ λ̄içï?aλquu yaa suu?ii hisçiqλ?itq maatiq̄t̄ii?iλe?i čuu?aałqath?ap̄aλ. q<sup>w</sup>aahta?aaλ?aλ ?ah?aa λ̄iicλ̄iyya ?aye?i maaλ?itqinh. We also played at shooting dummy shags made of a tied bundle. It would be just tied up in the shape of a bird with a neck and bill, and with the end of a long stick thrust into its side. As soon as the boys shot, whoever was holding the stick would upset the dummy and make it lie flat on the ground in imitation of diving under water. In that fashion all the boys kept shooting at it.
- 105 yaa čuu?aałqath?i maatiq̄t̄ii?iλa ḥayuqumł maatiq̄t̄ii?iλa maλqimł. ?u?umḥi ?anaa sayaa sasii?iip̄tana. q<sup>w</sup>aaçil̄ ?ah?aa ?ayuṗit hi?aa. wik ?aya λ̄iýaqstuλ ?aye?i çiihati. There were ten dummy birds pretending to dive. They were just the right distance away. Nevertheless, they would miss many times. Not many of the arrows hit.
- 106 hiy λ̄iýaqstuλuk ?ah?aa k<sup>w</sup>içit?i λa?uqumłλaa ?ah?aa kaçiqstuλ maatiq̄t̄ii?iλaṃinh?i. muuqumłiip̄šil̄ ?ah?aa yaa k<sup>w</sup>içit?i me?iλqac. qačcaqimłiip λa?uu?i k<sup>w</sup>içit My, a marksman hit, another dummy bird was shot thru. A boy marksman got four of them. Another marksman got three and some two. Some of the poorer shots got none. They caught all

- ʔaʔqimhiip ʔuuš. ʔuušʔaʔ wikiip  
wiʔaaçitʔi. haayipšiiʔ hayuqumʔi  
maatiqʔiiʔiʔa hawiiʔaʔ. ʔahʔaa.
- 107 ʔahʔaaʔaʔ kuuk<sup>w</sup>iʔaʔ ʔusaašt  
ʔuuʔiʔaʔ. ʔiiipuyinʔqathʔaaqʔaʔ  
ʔiiʔiʔaʔ. ʔahʔaa ʔuwiiʔaʔ yaa  
muuqumhiimitʔi ʔiiʔiʔaʔ. ʔuuq<sup>w</sup>aa  
yaa qaçcaqimʔahsitʔi. hitaaqʔash  
ʔuʔʔasʔi hitaaqʔas hiʔiish  
maaʔitqinʔi.
- . [§A game called ‘several standing’]
- 108 SS¶26. [p15] hawiiʔ ʔahʔaa  
ʔiicsnaaʔaʔ. ʔaaʔuukʔaa pisatacsʔi  
cacaʔas ʔukʔaa pisatacsʔiʔi  
maaʔitqinhiic.
- 109 maaʔaaʔuʔ ʔicmakt hiščuq<sup>w</sup>at  
hahaqçim ʔihink çacaʔaqnʔukumʔi  
ʔahʔaa ʔanik<sup>w</sup>it maaʔaaʔuʔʔi piçup  
ʔuhtinʔaʔ. maʔmaa nʔupyaʔ ʔaana.  
ʔaaqʔaʔ. ʔumiisʔi k<sup>w</sup>iʔakʔaʔ  
yaayaqçasʔaʔ. ʔitq ʔaaqʔasʔaʔ.
- 110 ʔuwiiʔaʔ ʔiçiiʔ yaayaaqhinʔasʔitq.  
ʔiçiiʔ ʔaʔuuyaq<sup>w</sup>ink<sup>w</sup>asʔitq meʔiʔqac.  
hiitaqʔinʔhʔaʔ. ʔuušʔit  
ʔiʔaqstuʔaʔuk çawaakqh.  
ʔiicʔiçiiʔʔaʔ ʔahʔaa ʔayeʔi. hiy  
ʔiʔaqstuʔukʔaa ʔahʔaa ʔaʔuuyq  
meʔiʔqac. wikiip q<sup>w</sup>aq<sup>w</sup>eeʔiihʔakʔitq  
ʔuyi ʔaʔçiiʔaʔ. ʔuu ʔuyi ʔiʔaqstuʔ  
çiihʔati.
- 111 kuuʔasuk<sup>w</sup>ah waa ʔeʔimqhʔi ʔiçiiʔ  
ʔiʔaqstuʔuk. kuuʔasma waa  
puuxpuux<sup>w</sup>asʔim šiikamoo  
wikiithʔapim ʔiʔaqstuʔ. ʔaʔuuminʔi  
çiihʔati waaqhʔaʔ. waa yaa
- ten dummy birds and the game  
ended.
- Then they went for lunch; using dried  
herring, they pretended they were  
giving a feast of shags. The one who  
had been first to get four birds gave a  
feast and also the one who had  
brought in three. The boys did this in  
the woods at a nice spot on the  
ground.
- .  
They finished the shooting play. They  
took up another game, a boys’ game  
called several-on-end-on-ground.
- Ferns were tied together to a girth of  
both hands with the fingers barely  
touching; the binding was made of  
cedar bark a fathom long. A  
sharpened cedar stick, with the  
bundle secured to it, was stuck into  
the ground. The tied length was set up  
on the ground.
- The boy on the end was the first to  
shoot. Then the next boy shot.  
Sometimes they were close to the end  
before one of them had hit the mark.  
Then they all started shooting again.  
My, another boy hit into it. One did  
not win if two arrows were shot in.
- ‘Mine is dipped in grease,’ said the  
first one to hit. ‘It is dipped in grease,  
keep blowing, rascal, don’t let them  
hit.’ The one whose arrow is in says  
that referring to the other arrows. He

- yaaq<sup>w</sup>ac?itq čiiḥati. ʔuḥmafiiq<sup>ʔ</sup>lap čiiḥatak?i puuxruux<sup>w</sup>a ʔuunuux wikmafiiq<sup>ʔ</sup>lap ʔaʔuuqḥquu ʔuyi ʔi<sup>ʔ</sup>yaqstu<sup>ʔ</sup>luk. wikiith<sup>ʔ</sup>a<sup>ʔ</sup> ʔaʔuu ʔi<sup>ʔ</sup>yaq<sup>ʔ</sup>luk.
- 112 čawaakqḥ<sup>ʔ</sup>a<sup>ʔ</sup> yaq<sup>w</sup>ii?itq ʔi<sup>ʔ</sup>yaqstu<sup>ʔ</sup>luk suk<sup>w</sup>i<sup>ʔ</sup>a<sup>ʔ</sup> ʔi<sup>ʔ</sup>yaq<sup>ʔ</sup>luk?i. čaawuu<sup>ʔ</sup>a<sup>ʔ</sup> ʔucači<sup>ʔ</sup>a<sup>ʔ</sup> yaa ʔaʔas?i ḥačatiisu<sup>ʔ</sup>a<sup>ʔ</sup> q<sup>w</sup>aḥnee?itq čiiḥati?i ḥayuči<sup>q</sup> ʔuušmaḥapi čawiicši<sup>ʔ</sup>a<sup>ʔ</sup>. kuušši<sup>ʔ</sup> waa<sup>ʔ</sup>a<sup>ʔ</sup> yaa čawiicši<sup>ʔ</sup> ʔi čiiḥati.
- 113 ʔaḥ<sup>ʔ</sup>aa<sup>ʔ</sup>a<sup>ʔ</sup> ʔi<sup>ʔ</sup>či<sup>ʔ</sup>a<sup>ʔ</sup> čaawuu<sup>ʔ</sup>aaq<sup>ʔ</sup>a<sup>ʔ</sup> ʔiic<sup>ʔ</sup>iiya yaa kuušši<sup>ʔ</sup>it<sup>ʔ</sup>i. ʔi<sup>ʔ</sup>či<sup>ʔ</sup>a<sup>ʔ</sup> kuušši<sup>ʔ</sup> ʔi. ḥi<sup>ʔ</sup>aa<sup>ʔ</sup>ak suk<sup>w</sup>i<sup>ʔ</sup> ʔaʔuči<sup>q</sup>?i ʔi<sup>ʔ</sup>či<sup>ʔ</sup> ʔa<sup>ʔ</sup>. ʔiic<sup>ʔ</sup>iiči<sup>ʔ</sup>a<sup>ʔ</sup>. muuḥpituk ḥi<sup>ʔ</sup>aa. ʔaḥ<sup>ʔ</sup>aa<sup>ʔ</sup>a<sup>ʔ</sup> ʔi<sup>ʔ</sup>yaqstu<sup>ʔ</sup>a<sup>ʔ</sup>luk čiiwi<sup>ʔ</sup>a<sup>ʔ</sup>. ʔukḥaa<sup>ʔ</sup>a<sup>ʔ</sup>luk čiiwi<sup>ʔ</sup>.
- 114 ʔuumii<sup>ʔ</sup>a<sup>ʔ</sup> suk<sup>w</sup>i<sup>ʔ</sup> yaa ʔi<sup>ʔ</sup>yaq<sup>ʔ</sup> ʔi q<sup>w</sup>aḥaači<sup>q</sup>ši<sup>ʔ</sup>a<sup>ʔ</sup>luk ʔuuciiči<sup>ʔ</sup>sa yaa q<sup>w</sup>aḥaači<sup>ʔ</sup>?itq wik ʔi<sup>ʔ</sup>či<sup>ʔ</sup>. ḥu<sup>ʔ</sup>anakši<sup>ʔ</sup>a<sup>ʔ</sup> yatyaaq<sup>w</sup>ac?itq q<sup>w</sup>aḥnee?itq ḥi<sup>ʔ</sup>aa. ʔayiiči<sup>ʔ</sup>a<sup>ʔ</sup>luk ḥuḥpith kuušši<sup>ʔ</sup>. ʔaḥ<sup>ʔ</sup>aa q<sup>w</sup>aa<sup>ʔ</sup>akita q<sup>w</sup>a<sup>ʔ</sup>ak yaqitii ʔukḥaa ʔa<sup>ʔ</sup>as pisatacs<sup>ʔ</sup>i.
- 115 ʔayiiči<sup>ʔ</sup>luk čiiḥati yaa ʔa<sup>ʔ</sup>ḥpit<sup>ʔ</sup>i kuušši<sup>ʔ</sup> ʔiqḥ. ʔuuktis kapxši<sup>ʔ</sup>luk<sup>w</sup>iikquu čiiḥati q<sup>w</sup>aḥnee?itq maa<sup>ʔ</sup>?itqinḥ. muuḥpith kuušši<sup>ʔ</sup> wiḥwiikitši<sup>ʔ</sup>a<sup>ʔ</sup>luk ʔaḥ<sup>ʔ</sup>aa čiiḥati. ḥiy hawii<sup>ʔ</sup>a<sup>ʔ</sup> ʔaḥ<sup>ʔ</sup>aa caca<sup>ʔ</sup>as čiiḥatii<sup>ʔ</sup>ši<sup>ʔ</sup>a<sup>ʔ</sup> ʔaḥ<sup>ʔ</sup>aa ʔuyii<sup>ʔ</sup>atupši<sup>ʔ</sup> ʔa<sup>ʔ</sup> ʔaʔuu<sup>ʔ</sup>akiikquu<sup>ʔ</sup>aa pisatacs<sup>ʔ</sup>i ka<sup>ʔ</sup>ḥši<sup>ʔ</sup>.
- . [§A game called ‘bundles’]
- 116 SS¶27. ʔaḥ<sup>ʔ</sup>aa<sup>ʔ</sup>a<sup>ʔ</sup>quu<sup>ʔ</sup>aa tata<sup>w</sup>as<sup>ʔ</sup>a<sup>ʔ</sup> ʔukḥaa<sup>ʔ</sup>a<sup>ʔ</sup>luk tata<sup>w</sup>as pisatacs<sup>ʔ</sup>i. kačinka<sup>ʔ</sup>luk taaq<sup>w</sup>ink ʔanik<sup>w</sup>it muumink<sup>w</sup>im<sup>ʔ</sup> tax<sup>w</sup>im<sup>ʔ</sup> ʔukḥaa<sup>ʔ</sup>a<sup>ʔ</sup>luk. ma<sup>ʔ</sup>ḥsaa ʔaqmapt pičup ʔuḥsaa<sup>ʔ</sup>a<sup>ʔ</sup>
- wants his arrow to blow the others and prevent them from hitting. No other gets a hit.
- The first one to hit takes his arrow out. He alone goes to the (target) and takes all the arrows, ten or more, and they become his alone. ‘It is dipped in grease,’ says the one who has come into possession of the arrows.
- Then he starts shooting alone. He takes his first shot. He misses and takes up another arrow. Now he shoots. He misses four times. Then he hits and ‘takes runaway slaves.’ So it is called.
- He takes the arrow that has hit and wins all those he has not yet shot. The owners get back those with which he missed. The one who dips in grease thus wins many arrows. That is the way to play several-stand-on-ground.
- (If) the same one dips in grease twice, he gains many arrows. At last, all the other boys run out of arrows. After he has dipped in grease four times, they are all out of arrows. My, they finish the game, and they again start making arrows for the next time.
- . Then they would play their game called bundles-on-the-ground. It involves something called tahwimthl, of a girth to be encircled by both hands with the fingertips barely

- małḥsaa.
- 117 ḡumaacsḱ<sup>w</sup>as?ał ḡanacsḱ<sup>w</sup>as  
ḡa?ał.asčāł. ḡiḡaqstu?ałuk saacḡuwat  
hinii?ał taḡaqłayii?ał čiiḡatak?i.  
ḡicaqčusitap. ḡici?ał k<sup>w</sup>iisuwat?i  
čuučkḡ ḡał.a. wikuk ḡiḡaqstuł.  
hitm̄inčičił ḡukłaa yaqwii?itq  
ḡiḡaqstułuk.
- 118 ḡicaqčusitapłaa ḡaḡ?aa. ḡiči?ał hu?as  
k<sup>w</sup>iisuwat?i. ḡuucšiči?ał čiiḡati  
yayaq<sup>w</sup>ink?itq. ḡiḡaqstuł ḡaḡ?aa  
ḡał.e?i čiiḡati. ḡuuciičiči?ał ḡaḡ?aa  
yaq?itq ḡiḡaqstup. čiiwił  
ḡukłaa?ałuk. q<sup>w</sup>aa?ap ḡaḡ?aa  
huu?asčičił ḡuu?aaḡ wiknaakšiči?iikquu  
čiiḡati saacḡuwath.
- . [ŠA game called ‘do-away-with-all’]
- 119 ḡaḡ?aa?ał kikiicḡoxššiči?ał hihišk<sup>w</sup>ač  
ḡukłaa?ałuk. take?ił?ičāł  
małqimł?is?i ḡuuce?i?ał.  
ḡiiqłiḡtanup?aaqłāł  
čuučkčuučkš?ał q<sup>w</sup>aq<sup>w</sup>amāk?itq  
čiiḡati.
- 120 nuuknaakałuk heešk<sup>w</sup>ačičił heešk<sup>w</sup>ačičił  
wawaa?ałuk.
- 121 ḡiiqłiḡtanu?ałuk ḡaḡ? aa ḡiicłiḡiye?i.  
hitam̄inčičił ḡukłaa?ałuk. ḡiyii?ał  
małqimł?i. ḡuwiičiči?ał ḡičičił  
ḡiḡaqłit?i čiiḡati hu?aca?ap.  
ḡiḡaqstu?ałuk ḡaḡ?aa. ḡuuciičiči?ał  
ḡačatakšiči?ałuk q<sup>w</sup>amaamit?itq hi?aa  
yaqwiičičił?itq. čiiwił ḡukłaa?ałuk.
- 122 wikiitšičiłuk ḡaḡ?aa saacḡuwath čiiḡati.
- touching, and four fingers in length. It is made of yellow cedar tied about with red cedar bark.
- There are two players on each side at a certain distance apart. One side shoots into tahwimthl and hands it over with the arrow still sticking in. They toss it to the other end on the ground. Then the other two shoot. They miss. Those who hit first have-come-into-possession, as it is called.
- Again they throw it to the other end. And again the other side shoots. The arrows go to their opponents. Then there is another hit. The (arrows) go to those who have hit. They take-runaway-slaves. They keep repeating until one side has run out of arrows.
- . .
- Then they start their game called kikitsuḡhsh or ‘do-away-with-all’. Little bundles are placed on the ground facing in one direction. They try to shoot into the end using all their arrows each time.
- A song goes with it; ‘do away with all, do away with all,’ it says.
- One who is shooting makes a hit. This is called coming into possession. Then they throw the bundles to him. He shoots first with the arrow that hit the mark, returning it. It hits the mark. The one who scores the first hit wins all that have missed. That is called taking runaway slaves.
- At last one side runs out of arrows.

- cúhiičičiḷ waaʔaḷat hiteʔiʔaḷ. 'The fire has gone out,' they say; they are beaten.
- [§Playing with missiles]
- 123 SS¶28. [p16] ýuuq<sup>w</sup>aaʔaḷquu The young men also fought with  
 saíaxsṭaḷ ḥaawíiḥaḷ tuuḥmapt ʔuucʔii spruce cones. They threw them at  
 saíuu ʔukṭaḷʔaḷ. hitaaqḷasʔaḷ close range. They also fought with  
 ʔeʔincsk<sup>w</sup>ashʔiçaḷ tícsṭaḷ. sling shots made of a cedar fork.  
 ʔaḥʔaaʔaḷquuḷaa ḷamiixṭaḷʔaḷ  
 ḷinkakʔi ḥumiis ḷučqaak ʔuḥtinʔaḷuk  
 ḷamiixýak.
- 124 títiq<sup>w</sup>ishʔaḷ hupkisqčik ḷaawičičiḷsṭaḷ They sat here and there on the beach,  
 ʔuuýipčipʔaaqḷ qasiiʔatʔi and moved along in crouching  
 ḷaamix<sup>w</sup>ipʔaaqḷ múksýiʔisʔi position, trying to get close and to hit  
 ʔuʔuçuqš. hitinqishʔaḷ. múk<sup>w</sup>aqisʔi each other in the eye with small  
 hiishʔaḷ. řaciḥinkšičiʔaḷ hitačink pebbles. This was on the pebbly  
 čuxšičip káčaqaqʔi sitxsaapčip beach. As they came in close braving  
 ḷamiixýakukʔi ʔuuḥwáḷ. out (the pebbles), they would stab  
 ʔaḥʔaaʔaḷquuḷaa múkṭaḷʔaḷ tícsṭaḷ and tear each other's blankets with  
 hitinqishʔaḷḷaa múk<sup>w</sup>aqisʔi. the sling shots. Also they would throw  
 stones at each other on the pebbly  
 beach.
- 125 miḥṭačičiḷ ʔanaačičiyasʔitq miḥṭačičiḷ They would divide the village, half of  
 q<sup>w</sup>aq<sup>w</sup>aq<sup>w</sup>aḥasčiči ḥaawíiḥaḷ. wik the young men to a side. Expert  
 tíyqstuḷ yaa huḥtakʔi ḥimqḥimqa. dodgers do not get hit. They approach  
 yacaacsṭaḷ ḷaawičičiḷsṭaḷ tíiḷtíiyacsṭaḷ. each other throwing as they come.  
 tíʔak<sup>w</sup>ačičiḷuk káčaqaq sitxk<sup>w</sup>ačičiḷuk Those of strong will get their blankets  
 našuk<sup>w</sup>atʔi ḥiḥaqṭi. beaten to pieces and torn to shreds.
- 126 ʔaaʔaḷačiči našuk<sup>w</sup>atʔi ḥiḥaqṭi. Two strong-willed ones get after each  
 řačaqsīʔaḷ ʔaḥʔaa tíciṭamuʔaḷ ʔaḷeʔi other. They get wounded on the head.  
 našuk<sup>w</sup>atʔi ḥiḥaqṭi. ʔaḥʔaaʔaḷ Then everybody runs away  
 q<sup>w</sup>icačičiʔaḷ čuučkaḷ tuuḥšičiʔaḷ. frightened. The strongest side attacks  
 meeʔiʔaḷ ʔaḥʔaa našukšičiḷʔi and the others run. They carry it thus  
 puk<sup>w</sup>iʔaḷ. ʔaḥʔaa q<sup>w</sup>is ʔuumaaṙatu far and finish.  
 hawii.
- 127 SS¶29. ʔaḥʔaaʔaḷitaḷaaʔaaḷa Then they fight with clam shells.  
 čaanuuxṭaḷʔaḷ ýeʔisi kinaaḥck<sup>w</sup>ak Throwing from a distance they get  
 ʔuuḥwáḷʔaḷ tícsṭaḷʔaḷ. sayaaqḥ yii hurt when the clam shells swerve and  
 řačaqsīḷ čithšičiḷqa kinaaḥck<sup>w</sup>iʔi go wrong. They do not stand close



- wikcačič saye?ii yii. wikał  
 ?anacsksał?is ?ani ?uušmaqakałukqa  
 yaaqḥwaf?itq. together because the missiles are  
 dangerous.
- 128 ?uyaał yuuq<sup>w</sup>aa hawii They stop when someone gets hurt.  
 řačaqnaķałquu ?uyi ?ah?aa. ?uuminł (untranslated).  
 ýuuq<sup>w</sup>aa hawiił činuuxstaf?i  
 řačaqnaķałquu.
- 129 ?ah?aa?ałitałaa?aała ?inkstaf?ał They also used to fight with fire at  
 ?aathiýał ?ink ?ukstaf?ał. łah?ał night. It was fear-inspiring when they  
 ?uušmaqalałuk ?ink ?ukstaf?ałquu fought with fire and flying sparks hit.  
 łixyaqas tiýaqstuł ?ink. ?ała Two on each side tended the fire, lest  
 ?u?aałuk saasaačuwat ?u?aałuk they run out of it. They ended it when  
 čuuḥwafquu ?uyi tičičł ?uušḥ. ?uyaał all the houses ran out of firewood.  
 ýuuq<sup>w</sup>aa hawii ?uyi wiwiiku?ałquu (Then they ended).  
 maamaḥti?i. ?ah?aa?ał hawii?ał.
- 130 ?ah?aa?ałitałaa?aała They would also always fight with  
 husmatqstaf?ał. taakłalałuk husmin kelp. They had kelp cut into pieces of  
 muumink<sup>w</sup>apiiḥuk čičak<sup>w</sup>ačyu. four finger lengths. They threw at  
 hitačinkał ?e?incsk<sup>w</sup>ish?ičał ticstaf. each other from close range. Anyone  
 wik tiýaqstuł huḥtak?i ḥimqḥimqa who knew how to dodge was not hit  
 ?atquu ?aayuwałat tiiłtiyyat. even if many ganged up on him.
- 131 ?uwii?ał šawaa?a yaqwii?itq Those who ran out of kelp were the  
 ?u?aatiičičł čickmałpałat first to run away; the others drummed  
 kamitquktipat. ?ah?aa ?uumaa hawii on their backs as they ran. It goes that  
 q<sup>w</sup>icačič?ałquu saacuwath. far and they finish when one side runs  
 away.
- 132 SS¶30. ?ah?aa?ałitałaa?aała They also used to shoot at each other  
 ḥučstaf?ał sasiicsk<sup>w</sup>ish?ał. łah?ał with slings at long range. It was very  
 ?iiḥ?ał ?uušmaqakał ?uyi frightening. The stone makes a loud  
 ḥučstaf?ałquu ?uyi. ?uusaqimł whirring sound when thrown with the  
 timskaqłimł muksyi?i ?uyi sling. They too ended the game when  
 ḥučšiči?ałquu. ?uyaał ýuuq<sup>w</sup>aa hawiił someone got hurt by being hit on the  
 řačaqšičnaķałquu ticitimłnaķałquu side of the head.  
 ?uyi.
- . [§The hoop game]
- 133 SS¶31. ?ah?aa?ałitałaa?aała They also used to roll the hoop in the  
 nuutnuutššič?ał řaayaqpriičič?ałquu beginning of the herring spawn

- ʔuyi. ɥayuqumłsiik małšišił nuutʔak tuuhmapt. ʔuhtinʔak. qaqaáččih̄tak šafih̄ta miłsʔyi. ʔaaq yaqhsnúłʔitq šafih̄tim ʔaaʔaaneʔiçał hišcpeeʔi. nuuth̄taa ʔukłaaʔał.
- 134 ɥaah̄ayusči hiišcuwát ɥaaw̄iiɥał. qʷaačil ʔah̄ʔaa ʔuušp̄it wikiitqh čaw̄aqstupuk nuutʔakʔi ʔuukʷił. ʔuʔuuʔiih̄ʔał.
- 135 ʔuyi saačuwatqhquu muup̄ituk čaw̄aqstuł nuutʔakʔi saačuwath̄ʔał. ʔah̄ʔaa muup̄ituk čaw̄aqstuł k̄ʷičsaath̄ʔi miłfałał. qʷaaqʷaamasčiʔitq ha he muukʷw̄ waaʔał.
- 136 tičiʔał. miikʷiičiłʔi wiķał. nuutšišił sayaačaqčikapał. tiyii yayaqʷinkʔitq. hixuqšiʔat yaa nuunuutañułʔatʔi yaa nałkaqłiłiksuk řiwi waaʔat ɥaačatuuʔat hixuqšiʔat qʷaamuweʔitq.
- 137 ɥaasikaah̄ ɥayuqumłʔi nuutʔak. hišcuwath̄ʔał. muukʷiičił. ʔuušp̄itqa ʔałp̄ityak řašim̄yuuł. čaxšiši.kʷačiʔat. ɥaaʔuuʔatłaa ʔah̄ʔaa nuutʔakʔi ɥaačath̄wałšišił ɥayuqumłʔi nuutʔak. čuučkał řašim̄yuułminh̄.
- 138 no nootka. ʔah̄ʔaaʔał řaayaqawaʔeeš meeʔisiik waaʔał. [p17] hiy řaayaařiʔał kʷiisuw̄anitʔi.
- 139 čukʷaačak řaayařiʔaanič waałstałʔał. saačuwat ʔani řaayaqšiʔałukqa kʷiisuw̄anitʔi. wiiȳak řim̄yiic waaʔałat řaayařiłʔi. wiiyas waaʔał.
- season. They tied spruce roots into hoops. (It was made of this). Each player had a three-pronged spear. The middle prong was long and those at either side were short. They called it a hoop-spear.
- There were ten young men to a side. Nonetheless, sometimes no one would succeed in hitting the hoops. (untranslated).
- When one side scored four hits in the hoop, that team of expert spear-men yelled out all together, ‘haa, hee, four points.’
- They then threw the hoop instead of rolling it; they threw it far toward their opponents. They all yelled, ‘shame on anyone hit on the leg by the hoop, shame, you should have your feet inside your sweetheart’s private part.’
- They were trying to use up ten hoops. Both sides scored four points at intervals. Sometimes, after being speared twice, a hoop would come unbound. Then they would take another hoop until they used all the ten hoops. All get broken apart.
- Then they have herring-spawn. ‘Herring are spawning at Mee’isiik,’ they say. My, one side goes to get herring spawn.
- ‘Come, let’s go get herring spawn,’ they say to their opponents. ‘Do you ever drink hot cooking water,’ they ask. ‘No, I never do,’ say the ones who

- ƒaayaƒiɫʔi.  
 140 ʔimʔiićaahʔi ʔuum̄aqstuɫ  
 waaɫpičhʔat hispiinuḅat nuutʔyakck<sup>wi</sup>ʔi  
 ʔuuwaaʔat. q<sup>w</sup>aa ciqƒaɫsuqɫquu  
 ʔuunuuɫ ʔiih ʔuusuk<sup>wi</sup>ʔat hissiʔat.  
 141 ʔaaqaapuufʔaḅaɫ tiipuuɫ  
 ćaax<sup>w</sup>aapiʔaaʔaɫ ćuučkuu.  
 ƒaayaqaqathʔaɫuk. huuš waaʔaɫ.  
 142 k<sup>w</sup>aʔaaḅatuk mišʔyi ƒaayaƒiɫitʔi.  
 ʔuhʔaɫ ćawaqstuɫnakuk ƒaayaƒiɫitʔi.  
 yaacsiʔaɫ ʔucačiʔaɫ hiʔiishitʔitq  
 nuutnuutš. hiʔiishʔaaqɫaɫ ʔuuq<sup>w</sup>aa  
 ʔahʔaa ƒaayaqanak.  
 143 ƒaayaqawaʔeeš kiñaƒa waaʔaɫ  
 ʔuuq<sup>w</sup>aa k<sup>w</sup>iisuwatʔi. hiy haʔuk<sup>wi</sup>ʔaɫ  
 ƒaayaƒiɫ k<sup>w</sup>iisuwatʔathitʔi. wiiʔak  
 kiñaƒic waaʔaɫat ʔahʔaa ʔuuq<sup>w</sup>aa  
 haʔuk<sup>wi</sup>ʔat ƒaayaƒiɫʔi. ha wiiʔas  
 waaʔaɫ. haa takaaʔaahʔi waaʔaɫat  
 hispiinuḅaɫat ʔuuq<sup>w</sup>aa.  
 144 ʔiihmisqathʔaɫuk ƒaayaqakʔi. no  
 nootka. no nootka. (wikuk) k<sup>w</sup>ačiɫ  
 našukʔi haaw̄iɫaɫ. čiičiɫ  
 hitkswiiƒaqɫnuk<sup>w</sup>ap  
 k<sup>w</sup>aʔaaḅatuk<sup>w</sup>aahʔaɫquu ʔuyi.  
 145 ʔahʔaaʔaɫqun ʔuuciičiʔaɫ yaqqin  
 ʔaatneʔis yaaʔaɫit ʔaaʔaanacsakʔićaɫ  
 nuuthteeʔi šaših̄tim ʔaʔanack<sup>w</sup>aɫ.  
 ʔahʔaaʔaɫqun tiyiiʔaɫat ʔeʔinhʔisqin  
 haaw̄iihaɫqh̄qa nuutnuutšʔi. ʔuhʔaɫ  
 čimčiɫ ʔeʔinhʔisʔi maaɫʔitqin̄h̄ yaa
- come for spawn.  
 ‘Come and drink it and get warm  
 inside,’ they say as they whip their  
 backs with the remains of the hoops.  
 They are whipped so hard, it sounds  
 as though they were speaking within  
 themselves.  
 Then they throw (the remains of the  
 hoops) straight up and all spear at  
 them in the air. This is in imitation of  
 herring spawning. ‘Huush,’ they say.  
 They break up the spears of the ones  
 who had come for herring spawn.  
 Then some one of those who had  
 come for herring spawn hits with his  
 spear. Then they go to the place  
 where they had been rolling hoops.  
 They have herring spawn there also.  
 Then the other side says, ‘It is said  
 that herring are spawning at Herring-  
 Guts-on-Rocks.’ My, the other side in  
 turn goes for herring spawn. ‘Do you  
 ever eat herring guts,’ they say in  
 turn. ‘Ha, I never do,’ they say. ‘Do so  
 anyway,’ they are told and beaten on  
 the back also.  
 They pretend not to want to give up  
 their herring spawn. The hoop spears  
 are broken. They start fighting over  
 them. The strong young man’s spear  
 does not get broken. He jerks it out of  
 their hands as they try to break it.  
 Then we children, looking on,  
 obtained the shortened spears, with  
 only the prongs remaining. They  
 would be thrown to us by the young  
 men who had been playing the hoop  
 game. The luckiest little boys got the

- wikuk?i k<sup>w</sup>ačiči našuk?i haawifał nuuthtaa?ak?i. ?ah?aa?ałqun hašahšiči?ałuk yaa šaŋihimck<sup>w</sup>i?i. unbroken spear of a strong young man. We got to keep spear prongs.
- 146 wałŋaqał. ?ah?aa?ał ha?uuk<sup>w</sup>ihtanu?ałukqun nuuthiči?ałuk ?iqsiłuk yaqqin ?e?inh?is. ýuuq<sup>w</sup>ee?ičałqun q<sup>w</sup>aa?apšiči?ał yaqqin ?e?inh?is. Everybody went home. Then we would put the prongs on another handle and had hoop spears of our own. And then we small ones would do the same way.
- . [šA pole game] .
- 147 SS¶32. ?ah?aa?ałitałaa?aała haawiihał łiiqstał?ał ýaaq?ii łušink łuk<sup>w</sup>iit ?uuħwał?ał. čiyis?ał ýuuq<sup>w</sup>aa yaa yayaq<sup>w</sup>ink?aaqł?itq kamitqšiči?ał łušahuf?ał?i. Young men would also hold a contest with a long stout pole held crosswise. One side lined up and ran holding a pole in front of them.
- 148 čuu łikaasi?ałi čuu łikaasi?ałi wawaalqčičikał. pu?aačawi?ał yaa yaaqčaat?itq čaqšičiłstał?ał. hiinałičiłšiči?ał quu?as q<sup>w</sup>iicuwałh?itq yack<sup>w</sup>istás wii?akšičił saačuwath. ‘Alright, put your hand on it, alright, put your hand on it,’ they said as they moved along. They ran against their opponents in the shoving game. People joined the side which weakened and stepped back.
- 149 yaaa waa?ał hixuqšiči?ał yaa hita?ap?i. ha?uk<sup>w</sup>i?ał łušahawi?ał yaa k<sup>w</sup>iisuwat?i ýuuq<sup>w</sup>aa?ał puk<sup>w</sup>i?ał. ‘Yaa,’ yelled the winners. Then they changed about and the opposing side ran with the pole held in front of them.
- 150 čuu łikaasi?ałi wawaalqčičikał. čaqaacstał?ał hišcuwałqh. muqšičiłšičił łupyiihiičičił ?uunuuł ?iiħ hix<sup>w</sup>aa. hiy hite?iłłaa ?ah?aa saačuwath. ha?uk<sup>w</sup>i?ałat ?ah?aa hixuqšiči?at hite?ił?i. hawiił ?ah?aa łiiqstał. ‘Alright, put your hand on it,’ they said as they came. Both sides shoved against each other. They would start to steam and sweat from exertion. My, one side lost again. The losers were in turn derided. They finished the contest of the crosswise pole.
- 151 SS¶33. suk<sup>w</sup>i?ałłaa ?ah?aa ħumiisuk?i łiiqstałýak sačaqčuu?ał hišcpaaqañuf?ał. wikiitał ?uħ quu?as k<sup>w</sup>isaqčuu?i. ?iił?iičayapał łuštuupuk?i. tuutušyoo-kimis kimis wawaa?ał. Then again they take the stick at both sides of one end. There was nobody on the other end. They lifted the pole repeatedly. ‘Rascals, penis penis,’ they say.

152 ʔahʔaaʔaʔ taaqʔasaŋaʔaʔ hitiihtakʔi.  
 q<sup>w</sup>aachaaʔ ʔahʔaa puunasʔiiʔaʔ  
 yaaqchaatʔitq k<sup>w</sup>iisuwatʔi  
 hitačinkšiiʔaʔ siiqstaʔšiiʔaʔ. waaqšiiłči  
 nanii; čuu waaqšiiłči nanii waaʔaʔ.  
 taačiiłstaʔʔaʔquu ʔiħaacstaʔʔaʔ  
 waawaʔpičhʔaʔ ʔah waaqas.

They stick the end into the beach.  
 While it is that way the other side  
 runs up and starts shoving back. ‘Go  
 circumcise your grandfather, alright  
 go circumcise your grandfather,’ they  
 say. They push and shove the pole  
 against each other while saying those  
 things.

153 hiinałaciʔaʔ hiiščuwat quuʔas.  
 čaʔaqʔasaŋaʔat wiiʔakʔi ħaawııaʔ.  
 yaasimʔapuʔis yacmiiqʔis.  
 siiqk<sup>w</sup>isaʔaʔ ʔahʔaa saačuwat.

People would join in on both sides.  
 The weak man got pushed down. He  
 was shoved about and trampled on.  
 Finally one side got pushed away.

154 hawiiʔaʔ ʔahʔaa ħaʔuucšiiʔaʔ  
 k<sup>w</sup>iisuwanitʔi ʔušukʔi.  
 ʔuuq<sup>w</sup>aaʔaʔłaa ʔani  
 wawaalħtinamaqa pisatʔakʔi kımis  
 kımis tuutušyoo wawaaqħʔaʔ  
 ʔiłʔiicayap ʔušukukʔi. ʔiqsiłaałaa  
 ʔayaʔalačiił quuʔas siiqstaʔ.  
 saačuwataʔłaa wiiʔakšiił k<sup>w</sup>ak<sup>w</sup>isaʔ.  
 ʔahʔaaʔaʔłaa wapiqšiiʔaʔ yaaa  
 waaʔaʔ. ʔahʔaa ʔuumaaʔataʔłaa  
 hawiiʔaʔ.

They finished and the opposing side  
 in turn got the pole. They likewise  
 say, ‘penis penis, rascals,’ as they  
 repeatedly lift the pole. Again many  
 people join in and shove. And again  
 one side weakens and gives ground.  
 Again they yell, ‘Yaa.’ They go that  
 far and finish.

. [§Tests of strength]

155 SS¶34. ʔahʔaaʔaʔ čiičstaqšiiʔaʔłaa  
 ħaħaħayusčaałaa. ʔuštuup  
 ʔuqʔłuk<sup>w</sup>ałaa ʔaaneʔis ʔuqʔłuk.  
 ʔupičasʔaʔ našukʔi ʔačkašul  
 ʔaaʔačkswinł ʔikinkat k<sup>w</sup>ik<sup>w</sup>inksu. yii  
 čisak ʔaaʔaqʔił.

They would also hold a pulling  
 contest with ten on each side. One  
 man holds a short pole in his hands.  
 Next to him, a strong fellow holds  
 him by reaching under the armpits  
 and round the breast and clutching  
 his hands together. There is a long  
 line behind them in the house.

156 hinaa hinaa hinaanee nee štuq<sup>w</sup>a kilii  
 škaahee šoo ciiciyaa kılaaʔaahee  
 kalihiiška šoo ħimišimiiš kalaawee  
 wawaʔak nuuk čiičiiitaħyak.  
 čiičiiłstaʔʔaʔ. ħačwııa wiiʔakʔi.  
 ħaaʔuksmuuʔ ʔahʔaa ʔitšiiłnaakatʔi.

‘hina hina,’ says their song as they get  
 ready to pull. They start pulling  
 against each other. A weak person lets  
 go. The next one takes the place of  
 the one whose clasp is broken. The  
 front man is changed. A strong fellow

- ḥaaʔuksmuuʔuk. ʔaʔapitap naʔukʔi  
wik ʔaʔačwisa ʔiiqtuupʔi muupitap  
naʔukʔi wik ʔaʔačwisa ʔuʔtuupʔi.
- 157 ʔuyaaʔ hawiiʔaʔ  
ḥiqḥʔiʔukʔwaaḥʔaʔquu. muuqḥuk  
hitačinkʔiʔ saasaacuwat. ʔaḥʔaa  
ʔuumaaʔataʔitaʔaʔa hawiiʔaʔ  
čuučkhʔaʔquu ʔiʔiʔat natnaaʔukʔi.
- 158 SS¶35. [p18] ʔaḥʔaaʔaʔquuʔaa  
tusʔaaʔaʔ hitinʔeʔeʔi hiyaaʔaʔ. čukʔwa  
wa čukʔwa wee waaʔ aʔ ʔuumiiʔ  
yaayaqʔḥinʔasʔitq ʔimtʔiʔ yaqʔeeʔitq.  
wiiʔukʔwaaʔ ʔaḥʔaa ʔaayičiiʔ hiitinʔuʔ  
ḥaaʔwiiḥaʔ. ḥaciiyiʔ ʔimtʔimta  
čukʔawa čukʔwa wa wa waa.
- 159 ʔaḥʔaaʔaʔ yaacʔiʔaʔ ḥačatakʔiʔaʔquu  
ḥaaʔwiiḥaʔ huʔmeeʔiʔaʔ hiʔimʔqčikaʔ  
huʔmaas. hinasiʔaʔ ʔuʔʔii maḥʔii  
ʔaʔaaqukʔi maḥʔii. miʔʔaʔaʔ  
hiissʔatinup. ʔiʔiʔaʔi ʔamaqʔ  
waaʔaʔ ḥaaʔwiiḥaʔʔi.
- 160 hineeʔiʔič waaʔaʔ yaʔathʔitq  
ʔiʔiʔaʔukʔin ʔamaqʔ waaʔaʔ.
- 161 mačinuʔaʔ ʔaḥʔaa. ʔuwiiʔap  
ʔinuuxʔtaʔ. yaaʔayasʔaʔ huucaamiiḥ  
quqʔaas. ʔaaʔačiiʔ ʔitsaapčip  
naʔnaaʔnukʔi ʔuuḥwaʔ  
tatayicqḥukumʔi. ʔukʔaaʔaʔ  
ʔinuuxʔtaʔ. suučačiiʔ ʔitsaapčip  
natnaaʔnukʔi. ʔaḥʔaaʔaʔ hawiiʔaʔ  
ḥačatakʔiʔakquu ʔuyi.
- 162 SS¶36. ḥačatiʔaʔ quuʔas sasačitcu  
maḥʔiiʔi ʔiiḥ. mihaamahee waaʔaʔ  
saačuwat. ʔuḥʔateʔic hiinachat  
waaʔaʔ saačuwath.
- brings down two without letting go of  
the stick, he may bring down four  
without letting go.
- They finish when all are eliminated.  
There are four on each side. They  
continue until all the strong ones have  
had their clasp broken.
- Then they would bunch together  
down on the rocky shore. ‘Come on,  
hey, come on, hey,’ they would cry,  
calling out names beginning at one  
end of the village. Gradually many  
young men come down to the rocky  
shore. They go the whole length of  
the village calling the names and  
saying, ‘Come on, say, come on, say.’
- When all the young men get there,  
they start dancing about the village in  
a bunch. They reach a good house,  
one with lots of room. They shout out  
all together and bang on the door.  
‘Have the floor clear of cooking  
tongs,’ they say.
- ‘Come in,’ say the residents, ‘our floor  
is clear of cooking tongs.’
- They enter the house. First they have  
a finger pulling contest. Women and  
men go to look. Strong players break  
the clasp of two people, using the  
second finger. It is called finger-  
pulling. Strong players break the clasp  
of five. They finish when all have had  
a try.
- All the people are in the big house,  
with one bunch at each end.  
‘Mihaamahe,’ says one side. ‘You are  
challenged,’ they say.

- 163 hiy čaqwituł kachaqʔisukʔi ɣaɫmaqaɫ.  
 hiy hitačupiɫstɫ ɫuuɫɫuuɫa činʔiɫstɫ  
 čačawačuwʔat kʷikʷinksu. hiščuwat  
 činʔiɫstɫʔaɫ hapsýupʔi  
 ýaqsimɫpaɫukʷitqa yaqwiimit  
 haawiihaɫ.
- My, they push their little yellow-cedar  
 blankets off over their heads. My,  
 they move slowly together in the  
 middle of the room and take hold of  
 each other by the hair. They grasp the  
 hair at both sides of the head and  
 pull, for it was the fashion for young  
 men of former times to have long  
 hair.
- 164 ñiisñiisacstałsiʔaɫ tuušyuumitʔi  
 tickkaɣɫiʔaɫuk. hiy ʔipiɫ wiiʔakšiɫʔi  
 puxɣaɫiɫ. hiy haʔuukʷispiɫ  
 waahstúsiɫ. hiy ʔipiʔaɫɫaa ʔahʔaa  
 ʔiiqhcuwatqhʔaɫɫaa ʔipiɫnak.  
 ɫaʔuuqhɫaa ʔahʔaa waahstúsiɫ.
- Those rascals strove to throw each  
 other bodily and their struggle made  
 the floor thunder. My, the one who  
 weakened was thrown to the floor  
 with a thud. My, another one got up  
 in turn and took his place. If he in  
 turn was thrown, the same side had  
 another down. Another took his place.
- 165 hiy ʔipiʔaɫ ʔahʔaa našmiilitʔi. hiy  
 haʔuucupiʔaɫ ʔahʔaa ýuuqʷaa  
 waahstúsiɫnakaɫ ýuuqʷaa  
 ʔipiɫnakaɫʔi. qʷiisasa ʔuh yaa  
 miɫpaalʔi wikiitqhʔi ʔipiɫ. hawiiɫ  
 wikaɫ waahstúsiɫnak. sučapitap  
 našukʔi ʔiipiiʔap. hiixuqšʔaɫ yaa  
 waaʔaɫ yaa ʔipitapnakʔi. ʔuh  
 wiiktaqsapsat yaa wiiʔakʔi  
 hiisiikʷapakaɫat yii hɪcac  
 hisyaqilʔapɫ.
- My, the one who had won before now  
 got thrown. Another replaced him  
 from his side. If no one is thrown it is  
 just a draw. They finish, no one takes  
 the place of the defeated one. A  
 strong fellow throws five to the floor.  
 The winner each time yells, ‘Ya.’ A  
 weakling never sends his adversary  
 thru the air to flop on his backside.
- 166 hašiik haawiihaɫ qʷameeʔitq.  
 ʔahʔaaʔaɫ haʔukʷiʔaɫ ɫuyuučnakʔi.  
 ʔuhiičiʔaɫ činpaal. taakinkaɫ  
 ýuuqʷaa yaaqʷiʔitq miɫhii hisči  
 mixtuk.
- All the young bachelors finish. Then  
 the married men do it in turn. They  
 now take their turn at hair-hold  
 wrestling. They too are evenly  
 matched with men of the same age.
- 167 ʔuʔukʷinkaɫ ʔuuš yuuqʷaa  
 mayiixtukʔi našuknak. ʔuuš ʔaɫapitap  
 ʔuuš qaččapitap ʔipitap mayiixtukʔi.  
 čuučkšiɫ činpaal qʷameeʔitq quuʔas.  
 ʔahʔaaʔaɫ hawiiʔaɫ. ʔahʔaaʔaɫquu
- (untranslated). Some of the middle-  
 aged ones throw two, some three. At  
 last, all the men have had a turn.  
 Then they end it. They would disperse  
 when day approached.

- yack<sup>w</sup>ači?aλ λawe?ii?aλquu náasšiλ.
- 168 ƒaskši?aλatquu ?a?apkuu?asminh?at?i The strong fellow became bald at the  
našuk?i wikiitši?at hapsýup. temples, by losing hair. Some would  
?uuš?aλquu suuqλsaata ?uuš hold at the forehead, some had a  
suuqλinkstas. q<sup>w</sup>aa?ak?i čamuł suu clever way of holding at the back of  
?uuš haawiihaλ. niλsaapaλ the head. They would take hold, then  
k<sup>w</sup>ik<sup>w</sup>inksat?i qutquut?atiiyapčipaλ jerk their hands back and bang their  
?imcsaatat?i yaayil. ?ah?aa tipil. opponent's forehead against the hard  
čitkši?at čikumc. tiyaqil wii?akat?i floor. He was thrown. His neck was  
čikumc. twisted. Anyone with a weak neck  
was thrown.
- 169 SS¶37. ƒaƒaapk<sup>w</sup>inƒaaf?akquuλaa Another night they would do back-  
λa?uu?aλquu ?athii. ?iiqhii?aλλaa hold wrestling. In the same way a  
?aλapitap muupitap našuk?i. strong one puts two or four on the  
ƒaƒaapk<sup>w</sup>inƒaaf ?ukłaa?aλuk. floor. It is called hug-the-back-at-  
miihpaafλaa ?uušqh wikiitqh tipilnak. intervals. Some also end in a draw,  
hačatakšiλλaa čiiƒaqa q<sup>w</sup>amee?itq with no one thrown. At last all the  
quu?as ƒaƒapkw<sup>w</sup>in. ?ah?aa?aλ young men have wrestled at back-  
wałši?aλ hiyiiyath?itq. hold. Then they go home.
- . [§Sea snail songs]
- 170 SS¶38. ?ah?aa?aλλaa After a time, all the boys dance about  
qiihsnaakckin?aλλaa hułmaas?aλ the village at night. They make the  
?aathiyuu hačatink q<sup>w</sup>amee?itq tlaachkw<sup>w</sup>in shellfish the chief of the  
maaλ?itqinħ. λaačk<sup>w</sup>in ?uħuk<sup>w</sup>apaλ women. The boys come dancing into  
ħawil ?uuc hučsaamiiħ. tiq<sup>w</sup>ilqčikaλ the house in a squatting position,  
huuħi?iλ maaλ?itqinħ?i nu?iħim?aλ singing for the young men.  
ħaawiihaλ?i.
- 171 cikakλi?is?i λaačk<sup>w</sup>in wawaa?aλuk ‘The little tlaachkw<sup>w</sup>in, slanting  
nuuk hin?iλ. λaa?uřiwi?aλλaa behind,’ is their song as they enter.  
nuu?iλ nuuk haawiihaλ?i. The young men take up another song.  
λaaheečk<sup>w</sup>in λaaheečk<sup>w</sup>in waasak ‘Tlaahechkw<sup>w</sup>in tlaahechkw<sup>w</sup>in, where  
čiyup λaačk<sup>w</sup>aanee wa waa?aλuk nuuk are your guts, O tlaachkw<sup>w</sup>in?’ The  
λa?uřił. huuyaał?aλ maaλ?itqinħ?i. boys dance.
- 172 λa?uuλaa nuuk. šaxšaxmi?aqh?ii There is also another song. ‘Fleeing  
suuwa ?uyu?ałčaa?imš qaa?uuc. about on the rocks, as usual he has  
qa?uučapał?aλ yafakλ.imyil?itq. seen a packbasket.’ There is one  
hišimýawi?aλ ýuuq<sup>w</sup>aa hučsaamiiħ moving about behind with a  
?u?ii?il?aλ k<sup>w</sup>isaqču?i. λanat packbasket on his back. The women



- ʔuqʌnuk<sup>w</sup>aʌʌaa.
- all gather at the other end of the house. He also has a wedge in his hand.
- 173 ʌaaʔuuʌ nuuk yaa qaʔuuc ʔuuʔaʔitʔi. kuukuhʔwanup ʌanat ʌačk<sup>w</sup>in wawaaʔaʌ.
- The one with the packbasket takes up another song. ‘The tlaachkwin is making holes in the middle with a wedge.’
- 174 ʌaʔtqaʔa ʌaʔtqaʔa wawaaʔaʌukʌaa ʌaʔuu nuuk.
- And still another song goes, ‘Flattened under, flattened under.’
- 175 ʌuhʔakʌaʌ maaʌʔitqinʔi ʌuuʔsimʔaʌ ʔicačatʔi ʔuʔuyaqʔaʌquu ʔaʔkuuʔi. ʌaaʔuuʌʌaa ʔaʔaa nuuk. yaayifʔaʌsaaʔim tuwif k<sup>w</sup>isiituuf čičiickataahʔaʌaatqus ʌaanaat. tuuxciitpiifʔaʌ ʌataqʌnukʔi čawaak.
- The boys have their hands flat against their behinds at the opening of the anus as they sing this one. Again they take up a song. ‘I am again as usual in the position of having jumped on the floor, at the other wall of the house, they are about to throw a wedge at me.’ The one with the wedge in his hand jumps across the room time after time.
- 176 ʌaaʔuʔiwiʌʌaa nuuk. hiisyuʔaaqʌ ʌačk<sup>w</sup>in ʌuk<sup>w</sup>aanačawaa ʌačk<sup>w</sup>in.
- Then they take up another song. ‘The tlaachkwin has shredded cedar bark inside it, I think the tlaachkwin has the Wolf Ritual spirit.’
- 177 ʌaaʔuʔiwiʔaʌʌaa nuuk. ya ʌeečk<sup>w</sup>ane hiya ʔaaniʔaak maʔuuktuk ʔuuk<sup>w</sup>if k̄ayuumin.
- They sing another song. ‘Yaa tlaachkwin hiya, have you really caught the panther in your mouth?’
- 178 ʌaaʔuuʔaʌʌaa nuuʔiʌ nuuk. yuwaaxčaʔaʌ ʌayaxʔaʌ ʌaačk<sup>w</sup>in ʔani wiʔatap ʔuuk<sup>w</sup>if šaatʔi.
- They take up another song. ‘It is wonderful that the swift tlaachkwin outruns a bullet.’
- 179 wee ʌaʔuuʔakʌaa nuuk. kaʌʔsiʌ ninkqiʔiis ninkqiʔiis.
- And they have another song. ‘It appears wrapped round the head on the beach, wrapped round the head on the beach.’
- 180 ninkninkaqathʔaʌ k<sup>w</sup>ik<sup>w</sup>inksatʔi hisimʔqaʌ ʔaatʔeʔisʔi huuyaaʌ. ʔuʔuwaqʔaʌ ʔani nuutximʔisukqa haʔum ʌaačk<sup>w</sup>in.
- The small children dancing pretend to be winding something about their head with their hands. It refers to the tlaachkwin fish with stringy flesh in

- . [§Cod songs]
- 181 SS¶39. [p19] hił?aλ humaqlıı?aλ  
sačaqčuu q<sup>w</sup>ańee?itq čaakupiih  
haawiihaλ ýuuq<sup>w</sup>aa?aλ hiił?aλ  
k<sup>w</sup>isaqčuu?i q<sup>w</sup>ańee?itq huucsaamiih  
humaqlıı?aλ ýuuq<sup>w</sup>aa ?anaħsath?itq.  
?uħuk<sup>w</sup>ařaλatni ýuuq<sup>w</sup>aa ħawıł  
kaacnimc yaqqin čaakupiih.
- 182 čaamaanuři čaamaanuři  
λaaqmiiis?isuk kaacnimc wawaa?aλuk  
ýuuq<sup>w</sup>aa nuuk huucsaamiih?i.  
huuyaał?aλ huumaqlıı?aλ  
q<sup>w</sup>ańee?itq huucsaamiih.
- 183 λaa?uuλλaa nuuk ýuuq<sup>w</sup>aa  
huucsaamiih. q<sup>w</sup>ayuukuk ?aaħku  
hiiħqim kaacnimc. ?anacsk?ičap čaani  
k<sup>w</sup>ik<sup>w</sup>inksat huucsaamiih sayacsksařaλ  
?aħ?aa k<sup>w</sup>ik<sup>w</sup>inksat?i. ?ataakuk  
?atuukuk hiiħqim kaacnimc.
- 184 λaa?uřiwiλλaa nuuk. řaacaxaawoo  
řačaxuł kaacnimc. ?u?uwaqh?aλat  
?ani qutuulqa kaacnimc. taak<sup>w</sup>aa  
hičihıı?aλ k<sup>w</sup>ik<sup>w</sup>inksat?i huuyaał  
huucsaamiih?i.
- 185 čuuchā?itčakoo yaasik<sup>w</sup>ačišť?i  
?uħqaača kaacnimčča ?anama ýaaquk  
tapuščk<sup>w</sup>i. ?aħ wawaa?akλaa λa?uu  
nuuk.
- 186 hitačinkaλ wiinaacaqčınłstał?aλ.  
maatiłsařat yaa čakup?i ?uħ?at  
huucsaamiih?i. ýuuq<sup>w</sup>aa?aλ  
čaakupiih?i maatiłnakšiλ
- the shape of a little ball.
- There is the whole group of men and youths at one end of the house and at the other end all the women in the tribe. We men were also given a chief, the kaatsnimts cod.
- ‘Place a vessel under, place a vessel under the drippings of the kaatsnimts,’ said the song of the women. All the women of the tribe danced.
- They sang another song. ‘The flesh round the head of the kaatsnimts is like this.’ They held their hands close together for a moment and then spread them far apart. ‘It is thick, it is thick, the flesh round the head of the kaatsnimts.’
- And they took up another song. ‘Lined with creases on the face is the kaatsnimts.’ It means that the kaatsnimts is lean of face. Every one of the women dancing had her hands in front of her face.
- ‘You go for the dorsal fins, the one going along there on the sea, it would seem to be the thing called kaatsnimts, that alone has a long spray after blowing.’ This is another of their songs.
- Then they fought, rushing the end of the room at intervals. A man would be taken prisoner by the women. And then the men would take a woman

- huucsaamiih?i. pisatukh?aa q<sup>w</sup>aa  
 ʔiiwaaqah?aa q<sup>w</sup>aq<sup>w</sup>aa. ʔah?aa  
 ʔumaaʔak ʔuuq<sup>w</sup>aa ʔah?aaʔaa  
 hawiiʔaa.
- [§Scatological songs]
- 187 SS¶40. ʔah?aaʔaaʔaaʔaa huʔmaasʔaa  
 maaʔitqinh taak<sup>w</sup>ačink.  
 qaqaacsuʔuk<sup>w</sup>aʔi ʔuuksac ʔiičimʔisʔi  
 hihiihii huhuuhu wawaaʔak nuuk.
- 188 wee ʔaʔuʔiʔukʔaa ʔah?aa nuuk.  
 taacitawiʔi taacitawiʔi huupcqiiniiš  
 niʔaqʔim. maamaaʔinʔaaʔuk hupkimʔ  
 kʔataaqhsat hičcuq<sup>w</sup>at ʔanaʔ  
 ʔuuščiʔiʔtaʔuk kictuup ʔuk<sup>w</sup>iʔiʔtaʔuk  
 ʔah?aa. ʔuuminʔuk<sup>w</sup>itaʔaaʔaaʔa  
 ʔah?aaʔaaʔaa puuyaasʔaa.
- 189 huʔiiʔiʔaa huʔiiʔiʔaa huyiiʔiʔi siicmin.  
 ʔaʔaaʔaʔ siicmin wawaaʔaaʔuk nuuk  
 ʔaʔaaʔaʔqʔaa ʔaskapiiʔaa  
 siicmin ʔuutiʔiʔaa. nuʔataʔaa.
- 190 ʔah?aa minkiicpiʔaa ʔinkʔii.  
 ʔakišyaʔ. wiʔakšikč wey hu waaʔaa  
 čičimʔičičiiku wey hu. miʔsiʔaa  
 čičimʔičičiʔi taatneʔisʔi.
- 191 čuk<sup>w</sup>iʔiiku wey hu čuk<sup>w</sup>iʔaaʔaa  
 miʔsiʔaaʔaa čuk<sup>w</sup>iʔaa. ʔikakʔinuukč  
 waa hu. miʔsiʔaaʔaa ʔah?aa ʔikakʔinʔ.  
 napʔsaapiʔč ʔiacac waay hu čičiʔaa  
 ʔiacacatʔi hiišcuwataʔi napʔsaapaʔ  
 čuupiʔaa. kumakʔinuukč waahuy  
 kumakʔinuʔaaʔaa kupaʔiʔaa ʔiacacatʔi  
 miʔsiʔaa. ʔucaahʔaʔat ʔiacac ʔinkʔii  
 minkiicqʔaaʔaa.
- captive. They were playing, though,  
 laughing while they did it. They went  
 that far and finished.
- .
- And then a group made up only of  
 boys danced about the village. ‘Let  
 the anus be sticking in the eye of the  
 little old people, hihi hi, huhuhu,’ said  
 the song.
- And they had another song. ‘Push  
 with a pole at the bow, push with a  
 pole at the bow, we have round  
 testicles at the bow, we have round  
 testicles at the bow.’ On the end of  
 sticks they had hung balls of a size  
 that could not quite be encompassed  
 with both hands. They go that far and  
 then run outside.
- They dance back in as flying maggots.  
 ‘Naked maggots,’ goes their song as  
 they do the imitative dance. They end  
 their song.
- They circle erect around the fire.  
 (They are standing). ‘It seems they’ll  
 get angry, wey ho,’ they sing, ‘it  
 seems they’ll stand very straight.’ All  
 the children stand erect.
- ‘It seems they’ll bend forward, wey  
 ho,’ and now they bend forward all  
 together. ‘It seems they’ll have their  
 hands flat on their behinds, wey ho.’  
 All place their hands flat on their  
 rumps. ‘It seems they’ll open their  
 anuses, way ho,’ and they pull their  
 buttocks apart while remaining bent  
 over. ‘It seems they’ll point to their  
 behinds,’ and they all point at their

- 192 kúmaqstukč wey hu kúmaqstu?aλ  
 hicačat?i. ýaaŋaqstupikč kupýak hicač  
 we hu ýaaŋaqstupaλ. kúpýakmính?at?i  
 huušyuu?i. mismišnuk<sup>wi</sup>ikč wey hu  
 mismišnuk<sup>wi</sup>?aλλaa ?ah?aa miłšiλ.  
 kúpčúqšiič wey hu kúpčúqši?aλλaa  
 miłšiλ.
- 193 ?uuš kúpčúqšiλ ?aani taatné?is?i ?uuš  
 taataŋiik ?uuš?aλ tuuħuk ?ani  
 hīčpuuqs?aλatqa kúpýak ?ani  
 hawii?aλqa kúmaqčakλi. ?ah?aa?aλ  
 puuyaas?aλ. ŋiqši?aλ hiiy waa?aλ  
 ŋiqšiλ. puuyaas múčiču?aλ ?ah?aa  
 hitaash?aλ ?ani hañahitqa  
 siicmintii?iħe?itq. hawii?aλ ?ah?aa.
- 194 SS¶41. λaa?uukλaa ?aathšiλ  
 hisiikñiqis?aλλaa tušqink  
 maaλ?itqinh?i ?athii. múč?iħ?apee  
 keešta waa?aλ hisiikñiqish  
 winamanoo keešta.
- 195 xačaa?aλ yaa hiinataħ?aλ?i kista  
 ?uuk<sup>wi</sup>ħ. hinee?iλ maaλ?itqinh qačča  
 ?u?iipi?iħ yaa ?uñaaħ?aλ yaquusi  
 wikčiiħuk kista. čawaakaλ ħahīqčik  
 kúqšiiλ hinee?iλ tumaqstu?aλqa  
 hiiłs?atu?i ?uusaahaλ yaa qačče?i  
 ?apsapuλ ?ink?ii. hiniipšiλ kista  
 hiniī?as?aλ.
- 196 hiniics?aλ λawiiči?aλ hisiik<sup>wi</sup>is?i  
 nunuuk múč?iħ?apee keešta wawaa  
 ?ayačink. ?uyu?ałši?aλ waħwawa  
 kistawii. wee?i. ñaačukši?aλ  
 ?anačas?itq kistamínhuk. waħwawa
- anuses. Their anuses are toward the  
 fire as they stand around it.
- ‘It seems they’ll point into it,’ and  
 they insert their fingers. ‘It seems  
 they’ll put index finger deep into the  
 anus, we ho,’ and they do that, the  
 rascals. ‘It seems they’ll smell their  
 fingers, wey ho,’ and all do so. ‘It  
 seems they’ll put the index finger into  
 their mouths,’ and they do that.
- Some of the gullible children really  
 insert their fingers in their mouth, but  
 others are afraid because their fingers  
 smell of dung. Then they run outside.  
 They yell, ‘hiy!’ They run out and  
 dress, since they had been naked  
 while imitating maggots. Then they  
 finish.
- Night came again and the boys again  
 went in a bunch along the beach.  
 ‘Keep the chamberpot covered,’ they  
 say as they go along, ‘we are a war-  
 party, chamberpot.’
- They separate, preparing to take the  
 chamber-pots. Three boys enter a  
 house and go to the middle of the  
 floor looking for uncovered  
 chamberpots. One, moving stealthily  
 on his belly, would enter the house,  
 for the space near the door had been  
 darkened by three who came between  
 it and the fire. He got hold of the  
 chamberpot and went out.
- He took it to the group going along on  
 the beach singing, ‘Keep the  
 chamberpot covered.’ Then they saw  
 it: ‘throw away chamberpot.’  
 (untranslated). (untranslated).

- kistawii. ('Throw away chamberpot').
- 197 hiy saaxtfaʔaʔa kistimtʔi kiʔkʔaʔiʔ. My, there was a rattling sound as the  
 ʔaaʔakʔaʔap kiiʔkʔaʔap miʔfinʔaʔ. chamber pots were broken apart. The  
 ʔayeʔi maaʔitqinʔ wahwawa kistayii crowd of boys would break them up,  
 wa. tiʔuupaʔquu ʔuyi wiiniiʔasʔaʔ. shouting, 'throw away chamber-pot,  
 yaqʔiickʔaʔiʔitq ciciʔfinʔaʔ. say!' When they threw them on the  
 rocks, the owners would come out  
 fighting mad and scold them.
- 198 ʔuʔuʔiiʔaʔ ʔaasʔiʔaʔquu quqʔaasʔi Next day the people gathered up the  
 kiʔckʔiiʔi. ʔuʔaaʔaʔuk ʔukʔiiʔaʔ broken remains. They dried them to  
 siʔiʔ yaa kistackʔiʔi. ʔah make fire sticks. That is the sort of  
 qʔaaʔakuʔitaʔʔaʔa thing I saw when I was a boy living at  
 hiikʔisʔatʔaʔqun taʔeʔisqas. Hiikwis.
- . [§A dance imitating the maatki bird] .
- 199 SS¶42. [p20] ʔuʔpitiʔakuʔaʔaa I also once saw the Tsishaa at Hiikwis  
 matkiqinʔak ciʔaaʔatʔ hiʔiishʔ hiikʔis. do a dance imitating the maatki bird.  
 yuʔuʔiʔatʔiʔiʔ ʔoopʔis ʔuʔwiiqsakit Topchis, my father, went to invite the  
 ʔuhʔ yuʔuʔiʔatʔiʔiʔ. Ucluelet Indians.
- 200 ʔiinaxiiʔiʔ maatkiwitas ʔaaʔwiiʔaʔ The young men got decked out as  
 taapʔkʔsaʔpat kʔaʔaʔukʔi maatki birds; they tied their blankets  
 kaaʔʔaʔsaʔtanuʔaʔ hapsʔuʔatʔi. round them and tied their hair in a  
 hiʔcpaaʔaʔat ʔiyaaʔ kakapaʔat protruding knot at their forehead.  
 kaaʔʔaʔsaʔtimʔatʔi. ʔiicaaʔuʔiʔta ʔiʔ They had feathers at both sides of the  
 ʔaʔamasʔii. knots. They were painted white along  
 the nose and on the cheeks.
- 201 ʔaʔqimʔaʔ ʔuuqʔaa ʔisinʔi. ʔuhʔaʔ There were also two isin birds. They  
 ʔaʔaʔaʔqhiʔi ʔeʔiiʔi quqʔaas were big, long-limbed men with white  
 ʔiʔiisaʔuuʔ ʔaʔapyimʔminʔatʔi paint along their arms to represent  
 ʔaʔspatʔminʔiʔiʔat. ʔuuʔtinsaʔuk the wings. Their headdress was made  
 hinkiicim ʔupʔakʔatʔi ʔisin out of isin bills, for isin were plentiful  
 ʔayimsitqa ʔisin. then.
- 202 hiisʔatashʔaʔ nuuʔiʔ Outside the door, as they were about  
 hihinʔiʔataʔaʔitq. yaaha maatkiyee to enter the house, they took up a  
 hiyaa siwiiʔiikaʔ hineeʔiʔ yaqiis song. 'Yaahe maatki ye hiyaa, it will  
 maatki yaa. be I entering the house, I who am a  
 maatki.'
- 203 hineeʔiʔaʔ ʔuwiiʔiʔaʔ ʔaʔqimʔi Two maatkis entered first. With arms

- maatki. čitx<sup>w</sup>aaʔaʔ minkaa maḥt̥iiʔi.  
 nunuuḱ<sup>w</sup>aʔ hiiʔsʔatuʔi  
 huumaqʔuuʔaʔ quuʔas. ʔaa waaʔaʔ  
 ʔisinʔi. p̥išxʔaʔaʔ nuʔataʔaʔ.
- 204 ʔaḥʔaa hineeʔiʔaʔaʔaʔ ʔaʔeʔi ʔisin.  
 hiy hineeʔiʔaʔaʔ maatkiʔi ʔawaač̥iʔ  
 nanašʔaqʔaʔi ḥaaw̥iiḥaʔ yackaa  
 ʔikashuʔ tutuuh̥nuk ʔaphaaqath.  
 ʔaanganganga wawaa hinʔiʔ.  
 ʔuusaqstuʔ tickaqʔaʔ maḥt̥iiʔi ʔuunuuʔ  
 ʔiiḥ ʔaayuu yackeeʔi.
- 205 muuʔit hupiʔqath. ʔuʔiiʔiʔ  
 ʔappiqʔaʔiʔi. wiinappiʔaʔ minkaaʔaʔ  
 ʔaʔeʔi ʔisin. ʔa wawaaʔaʔ yackaa  
 č̥imcʔiiqim̥. ʔaḥʔaaʔaʔ hiniʔasʔaʔ  
 ḥaʔitk<sup>w</sup>ispiʔaʔiʔitq muuʔitk<sup>w</sup>ispiʔaʔ.
- 206 ʔaḥʔaaʔaʔ huʔiiʔiʔaʔ yaaciiʔiʔsaʔ  
 wikaʔ nuuknaak. ʔaʔsiʔaʔaʔ maatkiʔi.  
 ʔaʔck<sup>w</sup>ee waaʔaʔ.
- 207 hihiqtuʔisʔiʔi p̥aaʔp̥iič̥iʔaʔat  
 yuuʔuʔiʔʔath̥ miʔsyi ʔuhʔaʔuk ʔaʔck<sup>w</sup>ii  
 ʔaak̥y̥ak č̥iyup č̥imunʔakʔi ʔaʔck<sup>w</sup>ii  
 ḥač̥im ʔux<sup>w</sup>aap̥ y̥akaʔ t̥unaax. ḥaasiʔ  
 q<sup>w</sup>aḥeeʔitq yuuʔuʔiʔʔath̥ p̥aaʔp̥ayat  
 sacaaʔtuk ʔuh ʔaʔeʔi ʔisin.  
 susuč̥ač̥iquk ʔaʔasiḥʔiip. y̥uuq<sup>w</sup>aa  
 p̥ač̥iʔ. hawiiʔaʔ ʔaḥʔaa.
- . [§Trapping sandpipers]
- 208 SS¶43. ʔaḥʔaaʔaʔqunʔaa č̥iiḥuu  
 ʔuʔuʔiiḥsiʔaʔaʔaʔaʔ huk<sup>w</sup>iʔaʔquu č̥iiḥuu  
 ʔaayaqʔatuʔisʔaʔquu ʔuyi.  
 y̥aaʔaqʔisʔaʔ ʔayiicisʔaʔ qamis.
- spread out, they circled the room. The  
 main group at the door, sang. ‘Aa,’  
 said the isin. They let out a loud shout  
 as they ended their song.
- Then the two isins entered again. My,  
 the maatkis, strong-legged young  
 men, crouched low as they moved  
 with rapid steps, their hands held at  
 the breast and shaking rapidly in  
 imitation of flapping wings.  
 ‘Aanganganga,’ they said as they  
 entered. The house thundered loudly  
 with the many dancing.
- Four times they pretended to flock in.  
 They came to the middle of the room.  
 Then the two isins stopped circling.  
 ‘A,’ they said circling to the right with  
 rapid steps. When they had risen from  
 the floor the full four times, they went  
 outside.
- They came back in, just walking and  
 without a song. The maatki birds  
 vomited. ‘Puked out stuff,’ they said.
- They started to pot-latch all sorts of  
 things to the Ucluelets; the vomit  
 consisted of spears, harpoons, dried  
 guts, halibut hooks, bailers, paddles,  
 canoe mats, reed mats. The two isin  
 birds served dried tye salmon to all  
 the Ucluelets. They gave five fish to  
 each two. They also potlatched to  
 them. Then they finished.
- .  
 We started getting tsiinuu, when these  
 birds flew in flocks after the season of  
 herring spawn. We got them in long  
 traps on the beach.

- 209 hiishʔaʔqun ʔuuq<sup>w</sup>aatis. ʔaaniihcusa  
hiʔ čiiṅuu ʔuunuuʔ ʔani ʔanaqa  
ʔupxaqis ʔuuq<sup>w</sup>aatis. casaaʔaʔ.  
nuuknaak ʔuqʔṅukqḥ q<sup>w</sup>iʔa<sup>l</sup>aqmaptʔi  
ʔuʔ. tutuuḥapaʔ yaʔaqʔṅukʔitq  
q<sup>w</sup>iʔa<sup>l</sup>aqmapt.
- We did it at Wide Beach (Dutch Harbor). The tsiinuu were at Dutch Harbor because it was the only sandy beach. People chased them. They had a song while holding a good hemlock branch in the hand. They shook the hemlock.
- 210 q<sup>w</sup>aa ʔuḥaaʔaʔquu čiiṅuuʔi.  
ʔuuci<sup>y</sup>uk<sup>w</sup>aʔ q<sup>w</sup>iici<sup>y</sup>uk<sup>w</sup>a<sup>l</sup>patʔitq  
casaaʔat. hahiihahiihoo hahiihoo  
wawaaʔaqḥʔaʔat casaaʔat.
- The tsiinuu move along as though they were flowing. They went where they were chased. ‘Hahi hahiho hahiho,’ the people said as they chased them.
- 211 hinasiʔaʔ hiisʔiitq gamis čiiṅuuʔi.  
hinʔa<sup>y</sup>aqʔi<sup>s</sup>ma čiiṅuu huptimʔakma  
qapšiiʔaʔquu yaq<sup>w</sup>i<sup>i</sup>htisʔitq.  
naaʔkapisaʔ ʔaniisila. ʔuyisaʔma  
ṅiʔk<sup>w</sup>aqšiiʔaʔ ʔayiičiiʔaʔquu qamaa.
- The tsiinuu reached the trap. They have little sense and the first ones trapped keep quiet. They just lie with their feet up in the air. They make a fuss only when many are caught.
- 212 hiy huk<sup>w</sup>iʔaʔ wikʔii ʔuḥ qapšiiʔ.  
wikaʔʔaa sayeʔii husaʔaʔʔaa.  
maañahii<sup>y</sup>a<sup>l</sup>paʔqunʔaa ʔahʔaa  
qapʔata<sup>l</sup>paʔqun. caayiʔʔaa ʔahʔaa  
cashsiiminhʔi. nuuk<sup>w</sup>iisuʔaʔʔaa  
ʔiipqaaqḥuk nuuk.
- My, those not trapped then fly off in a body. They do not go far, but alight on the beach. We set the trap again after taking out the birds. Those who are doing the chasing then go after more birds. They start along whistling.
- 213 ʔahʔaaʔaʔitaʔaaʔa huk<sup>w</sup>iʔaʔ.  
saačinkaa ʔuyi kamiičiiʔičaaʔquu  
ʔuyi. ʔahʔaaʔaʔqun ṅuššiiʔaʔ ʔuʔiipaʔ  
ʔeeʔinhseʔisʔi ʔaatṅeʔis  
ṅuuṅuupqimʔaʔ.  
maatiqsnaʔa<sup>y</sup>ak<sup>w</sup>ayiiʔaʔ.
- The birds fly off for good when they are reduced to a few. Then we would give them out, one apiece to the small children. We gave them as pets.
- . [§Fishing with live suuma]
- 214 SS¶44. ʔahʔaaʔaʔitinʔaaʔa  
šiʔk<sup>w</sup>ačiiʔaʔ hawiiʔaʔquu ʔaayaqa.  
ʔucačiiʔaʔqun huunuuwa humaqʔ  
čišaaʔaḥ hiišimʔsinhi ʔuunuuʔ ʔani  
ʔahqaa witaatu. wiiksinhaʔ ʔahʔaa  
xačk<sup>w</sup>ačiiʔaʔquu ʔuyi. maʔaḥšiiʔaʔ.
- We always moved away when the herring finished spawning. We would go to Huumuuwa (Village Island), the whole Tsishaa Tribe staying together because the war had ended only recently. We did not want to get separated. We settled at Village

- ʔahʔaa huumuuwa.
- 215 ʔušinqakaʔ hiniisʔaʔ huʔukukʔi hiniisʔaʔ maaqyaakʔi ʔuʔusaštahs hiniisʔaʔ siisiihmuqčakʔi ʔapaatminh. ʔuus ʔupuqumhuk maaqyu ʔuʔusaštahs. qʔayaawaʔ ʔahʔaa.
- 216 ʔatqšiʔaʔ hinsčisʔapaʔ huumuuwa ʔuqʔuqʔi huʔuk susučapitaʔi hinsčisʔapaʔ. ʔaʔčiiłšiʔ maaʔathšiʔ. ʔahʔaaʔaʔ haʔathšiʔaʔ.
- 217 takukʔaʔ ʔičiił yaaqʔiitii ʔičiił waa. huphupšʔaʔ yaqukʔiitii hupʔak ʔukłaa. suuma ʔuʔuʔiihʔaʔ huphupš ʔuunaqaʔ ʔučim. qʔaa qʔeeʔiitq qaʔuuc ʔanaħčkinʔis. ʔanaħʔisuk kuh hiłskaapuʔi hisačinuʔaʔʔitq hitačnʔ suumeʔi. ʔuhʔap ʔuʔumhiʔi ʔanaħ ʔuʔʔii suuma ʔiičičištuaʔ tiłaa ʔuuʔaʔ. wiłap ʔuh ʔumaqimʔi ʔaanačiił ʔiihčacañuʔi. wiłapłaa ʔuh ʔiihʔii.
- 218 čiiyapuła sanapaʔ ʔaqʔii siptuup. ʔiħswiʔakaʔaʔ hiłspiiʔatʔi hinaksuʔ hiñiiłaksuʔiʔiłaa ʔupač ʔuhtinʔaʔ ʔiħswaaksuʔ. qitwanuʔaʔ ʔahʔaa ʔukʔiwanuʔaʔ yaa čiiyapuʔeʔi sanapaʔ. tiičhʔapaʔ qʔaa ʔičiił ʔukłaa. małačičištuałuk ʔupuqumłahuk suuma ʔiičičišt tiłtiič hačičištuałuk qʔamaaqimłacištmaʔiiqłukʔitq.
- 219 ʔahʔaaʔaʔ ʔiinaxiičiiʔaʔluk sanapałukʔi. ʔukʔiilšiʔaʔ tiʔałim. ʔuñaaħʔaʔ čimqimʔi taxqimʔ mukšʔi susučink ʔaanaqimł. ʔuuʔiʔaʔ timkapt ʔaaqtaaneʔis. hitaatakaʔaʔ čaqmisukʔi siłihtanuʔaʔ. ʔapqsaapaʔ muksʔiʔi tiʔałimwitas.
- Island.  
We boarded over pairs of canoes to move the house boards, the storage boxes of dried food and the baskets of herring eggs. Some had six boxes of dried food. They took them in repeated trips.  
At Village Island, they packed the wide five-span boards up the shore. It took two days to get settled. Then they were fully settled.  
At once they did what they used to call nichiił. They fished with what they called basket traps. They fished-trapped suuma cod with mussels as bait. It is like a pack basket but a little smaller. There is a small hole at the top end where the suuma enter. It is of just the size for good live bait. They do not get the green-bodied fish, but only the reddish ones. They also do not take big ones.  
A dried kelp is strung along a stick. They then pierce the top and lower lips of the fish with a root. They tie this to the middle of the kelp. They do it with live fish, and that is called nichiił. They sew six live suuma on, the full number they want.  
They prepare their kelp line. They make a sinker. They look for an oblong stone with a nice surface five hands long. They get a longish gooseberry bush. They take off the bark and split it at the end. Then they clasp the ends around the stone,



- 220 małqimýawi?ał. taŋaqłimł?ał  
 ıimkapt?i małimýawił. ?ałtaqwin  
 małwin mıksýi?i hıma małyuu.  
 ?ah?aa?ał. kaamaaksawi?ał.  
 sačicaqčuu hisčicswaaqł?itq λihswii  
 sanapł?i. λamaaqimł ?ukłaa?ałuk.  
 wik ıi?aım ?ukłaa?ak.
- 221 wiýałuk núpyał ?aana mıksýi. ?aλiihta  
 šaŋihıtim ?aλiihtak ŋaakýak.  
 k<sup>w</sup>ak<sup>w</sup>aqsyı ?ukłaa?ał.
- 222 SS¶45. [p21] λiihši?ał hinaači?ał  
 λıisši?ałquu. mała?aŋał.  
 hiiłaanuł?itq suume?i maalmałaanuł.  
 ?ucači?ał hił?iitq mınaaıi tušknit.
- 223 mamiita ?ukłaa?ałuk. suk<sup>w</sup>i?ał  
 suumaak?i λiqswaaksuup  
 ha?uukswaksuupł sanapłuk?i.  
 hinaanał ŋuýaak?i. tasši?ał  
 ŋuyaak?i timahıtu?ał suumaak?i.  
 hiła?aqh?apł. čapacuk?i.
- 224 λihsaqłpi?atike?ic huucsaamiih?isuk  
 tuškuuħ wawaa?ał k<sup>w</sup>iilkwııa.  
 ?uh?ałuk<sup>w</sup>e?ic λuħuk?itqak ŋuyı  
 k<sup>w</sup>in?iıči?atike?ic.
- 225 ?u?ałukħči?pał qasii?at?i wiiksinħakap  
 taspiq ŋuyı?i yaaqħwał?itq.  
 ?uumaaśakap ?amaqłinkstas?at?i  
 wikałuk<sup>w</sup>ap tuħčiti ŋuyik<sup>w</sup>ił.  
 mımıuuqsuułita?aał λıicapimýawi?at  
 qasiiımınħ?at?i suuma ?uyi  
 taspi?ałatquu ŋuyı?i. kiikiiłaksmapt  
 ?ukłaa ŋuyı. λuyači?ał suume?i  
 λısimýawi?ał.
- 226 hupši?ał. wikiit mamaqsyım  
 ?uuk<sup>w</sup>iıhtınłsa sanapł?i tiıšił.
- which will be the sinker.  
 They tie it around. The gooseberry  
 bush is set in place and tied about.  
 The stone is tied firmly in the middle  
 at two places. Then the kelp is looped  
 at the end where the stick has to pass  
 thru. This device is called clasp-  
 astride-round. It is not called sinker.  
 The spear is less than a fathom long.  
 The harpoon has two prongs on the  
 end. It is called sting-medicine.  
 They paddle out to sea at dawn. The  
 suuma cod are tied all along the edge  
 of the canoe. They go to the codfish  
 bank.  
 They call it mamiita (fishing with live  
 bait). Taking the suuma cod, one  
 loosens and changes the kelp thru the  
 lips. He has his medicine with him.  
 He now rubs it over the body of the  
 suuma. He does this while it is at the  
 side of his canoe.  
 ‘The little female cod will approach  
 under your blankets,’ he prays. ‘You  
 will have your good medicine, they  
 will be hungry for you.’  
 He is careful to keep the medicine out  
 of their eyes. He puts it as far as the  
 back of the neck, but not on the head.  
 The eyes would turn grey or white if  
 any of the medicine were rubbed on  
 them. That medicine was called  
 kikihtlaks plant. The suuma became  
 nice and white all over.  
 Then the line was dropped. There is  
 no leader line, it is simply baited on

- huṗuuʔaʕuk. naʔaaʔaʕ  
 hiniicukšʔaʕatukqa. naʔaaʔat  
 kʔimskʔimsšʔiʔaʕatukqa suumaakʔi.  
 kʔatyiiikšʔiʔaʕ hitaʕuqšʔiʔaʕatukquu.
- 227 čiičiʔaʕ kipaaqhʔaʕ čiiisap. mʔamʔapʔaʕ  
 ʔukʔaaʔaʕuk. hinusa sukʔiʔaʕ  
 miʕsʔaakʔi. ʕaxšʔiʔaʕ. tuxwahʕsuʔʔaʕ  
 suumeʔisʔi. ʕatqišwahʕsuʔʔaʕ.
- 228 ʔuuš ṇupuṇiṇiip suumeʔisʔi qahšʔiʔaʕ  
 ʔuuš (ḥayupuṇiṇiip) suumeʔisʔi qahšʔiʔaʕ  
 yaqʔinʕʔitq ṇuupuṇiṇinqiičiʕqḥ  
 ʕitksʔawiʔaʕ yaqʔiiqʔitq ʕapac.  
 ʔanicačišt ʔanicʔitq wik ḥaanaqiičiʕ  
 qʔamʔaaʔakʔitq suuma. ʔuyiya  
 ḥaaʔiisʔaʕquu waʕšʔiʔaʕ.
- 229 ʔahʔaa ʔuuʔinʔʔaʕ ʔahʔaa ʕiiʔiʔʔaʕ  
 ʔuuwʔinʔʔaʕ. ʕuušʔašʔiiʔʔaʕ ʔusitiʔi.  
 qʔaqʔaaʔaʕ ʔahʔaa qʔamʔeeʔitq  
 quuʔas mamiita tutuškiiḥ ʔaʔatiip  
 ʕušʔaqašt.
- 230 SS¶46. ʔaqmiiʔa ʔuḥ ʔaqmiiʔeʔi  
 hiyiisikciiʔaʔa mʔuksyiʔi ʔanaaʕatuʔis.  
 ʔuuʔaqʕsa yuuqʔaa ʔaqmiiʔeʔi  
 ʕiitkʔapi ʔuuqʔaa ʕapacukʔi.  
 ʔuuqʔaaʔaʕ ʕiiyaaʔaʕ ʔuuwʔinʔayaʕ  
 ʔaqmiiʔaʕaqʕʔi.
- 231 ʕaʕiixʔaqšʔaʕ ʔuuqʔaa ʕaʕiixʔaqšʔi  
 ʔaʕiiḥʔaʕuk ʔuuqʔaa miʕsʔi. qaccʔiḥuk  
 ʔaana ʕayuxʔaqḥta. ʔaayip ʔuuqʔaa  
 tuškuuḥ.
- 232 haaʔaʕ ʔuuqʔaa haaʔaʕʔi. cumaa  
 ʔuuqʔaa kʔikma. ʔinksyiḥinqa  
 ʕičmʔap ʔuunaqa. ʔaaʕyaasʕaḥiics  
 čiiics mʔayuqʕnim ʔaasʕaḥiḥ
- the kelp line. One's trap now settles to the rocky bottom. One feels when his line has been approached. He feels the suuma being jerked. It becomes heavy when the bait is seized.
- He pulls it up, keeping his lips closed as he does so. This is called biting each other. It comes out of the water and he takes his spear. He spears it. The little suuma fish jumps out of the mouth. It tumbles out.
- Some catch six, some ten, before they die; that is why, with six bait fish, one can fill the canoe to the gunwales. One stays out till he has used up his bait. At low tide, he returns home.
- Then he gives feasts with the heads. He makes dried fish of the body. All the men do this live-bait fishing for cod, and all get a lot of dried food.
- There were those who moved opposite on the rocks, who went along parallel to the rocky edge close ashore. That was the method by which they brought home full canoes. The gifted ones gave feasts of fish heads.
- Also there were people who fished with decoys, using a two-pronged spear. It was three fathoms long. They also got many cod.
- There were the trollers. They filled up with black bass. They used a stick of devil's club as bait. They trolled with two lines, one line held in the mouth

- małahs?ał ʔuh k<sup>w</sup>isaqs?i. q<sup>w</sup>aanuułh ʔah?aa ʔiih yuušink ʔaayaqsił wasq<sup>w</sup>ii?is tuumapuł k<sup>w</sup>ikma ʔiihs?ii čapac. łii?ił?ał ʔah?aa ɥaačati?ał quu?as. ɥuč?uupał.
- and tied in at the other side of the canoe. For that reason they very rapidly caught many, loading the big canoe with black bass over the gunwales. They gave feasts, inviting all the people. They steam-cooked it.
- . [§Summer, halibut fishing] .
- 233 SS¶47. ʔah?aa?ał qiiłaqši?ał ʔaanaqɥ?ałquu łupiičɥšił. ʔuunaqał tiihuup ɥuu?i ʔu?u?iih?ał. mumuuyistał quu?as. wikiitał čapaciiq ɥinwahił.
- They started to fish for halibut when it was really summer. They used devilfish as bait. There were four men in each crew. They went in whaling vessels rather than canoes.
- 234 ʔe?im?apał tutupsał hinaači?ał łiiɥak ʔathii ʔaane?itq ʔani ʔaane?ičałqa ʔathii łupiičɥ?ałquu ʔuyi hinash ɥaasšił ku?iiči?ał?itq ɥinaaɥi?i ɥuxnit. čuučkał q<sup>w</sup>aɥee?itq quu?as wikuus?ał.
- As soon as it got dark on the beaches, they put out to sea and paddled all night, for the nights are short in summer; and they reached the halibut bank by dawn. All the people did it, no one remaining at home.
- 235 susučaqimłatuk čimun čawaak quu?as. q<sup>w</sup>aačił ʔah?aa takčičuqa ɥuu?i sučaqimł?i čimun. ʔałɥith ɥačił ɥayuqumyahsił ɥuu?i čawaakɥ quu?as ʔuyi ʔiih?ałquu ʔuuqumɥi wikiitałquu ʔučqmis ɥiwaɥmis yaq<sup>w</sup>inł?itq kačšił?is cucuumanu?ał ɥinwamɥinɥ?i ɥuu?i.
- Each person's line has five hooks on it. Nevertheless the halibut bite on all five hooks. Throwing the line out twice, a person would get ten halibut, if it was very good weather and there was no fog or clouds; therefore the whaling canoe would fill up with halibut in a short time.
- 236 wikýuu?ap hupčpił hupał?i siikši?ał ʔuunuuł ʔuuq<sup>w</sup>iya ʔani ʔuuktisqa nuučyuu?i wiɥii?a sayaa ɥinałšił. hitaquu?ał ʔah?aa huumuuwa łiłiɥspuuɥ ʔe?e?inɥač?is. ʔuu?inłši?ałłaa ʔah?aa tuɥčiti ʔuu?inł. čaɥiiči?ałat maamaɥti?i q<sup>w</sup>iiłapu?ał ɥux<sup>w</sup>aašt hiihinačas?i.
- They set sail before the sun reached half way in the sky, because in good weather they took bearings on the distant mountains. They would round the rocky point at Village Island, their canoes full to the top and low in the water. Then they began again to feast with the heads. One could not see the houses for the halibut hanging in front to dry.
- . [§Drying shellfish] .

- 237 SS¶48. [p22] čaapaciiḥaqaλquu ʔuuš  
 ʔačikm̄inhʔi. ʔahʔaa  
 qʷaaqʷaamašahmitaʔaala hiʔiish  
 huum̄uuwa qʷiyiis meʔiλqac. cuwit  
 ʔukʷiiʔaλquuλaa λuušaaʔap.  
 čiiicsʔaλquu cuucuuminł čaʔaapacʔi.  
 Some of the carpenters would make  
 canoes. They used to do all these  
 things at Village Island when I was a  
 boy. They would also dry coho  
 salmon. They would troll and fill their  
 canoes each time.
- 238 wee čiiitaaʔaλquuλaa ʔuukʷačtiilʔaλ  
 ʔamiiq yeʔisi. ʔayiiʔapaλquu  
 ʔamiqašt saḥwaašt našukʔi  
 ʔuʔuušcimʔi huucsma.  
 And they would also dig and dry  
 horse clams and small clams. A strong  
 energetic woman made many dried  
 clams.
- 239 ʔaaʔaλtaqš siqayap ḥičaašt ʔaayuwa.  
 kaḥaa ʔukłaaʔak kʷicšiʔaλquu  
 waahšiλčipaλ yaqʔukʔitq.  
 qaaʔucčinuʔaλ ʔaanačil haʔumʔi  
 yaʔaqlʔitq. ʔahʔaaʔaλ kačiqstuʔaλ  
 ʔaʔaakʷaḥuuḥʔičaλuk ḥumiis.  
 niitapiʔičaλuk λaasmaptʔisʔi  
 hiłʔaλuk ʔinkʔii. kaasʔaλ ʔukʷiisʔaλ  
 huʔaʔisʔi cikaasʔaλ yaa niitapiʔisʔi.  
 hiiḥapi ʔukłaaʔaλuk. λuyačiʔaλ  
 siqačil λixšiʔaλ qʷaa  
 m̄uḥm̄uʔukšilʔisquu.  
 Two different times they cooked dried  
 hichin clams, many working together.  
 They call it splitting when they take  
 off the shells. They put the inner flesh  
 into pack baskets. They would then  
 fix them on whittled sticks. These  
 were set across little poles by the fire.  
 The ends of the little cross sticks  
 rested on a little board set at a slant.  
 It is called blowing in the air. It  
 became well-cooked and brown as if  
 slightly burned.
- 240 ʔuʔuḥsḥakaλuk ʔicmakt čašxaqmapt.  
 ḥasiik siqaaʔap qʷamaaʔakʔitq.  
 ʔahʔaaʔaλ ḥiciičpiʔaλukλaa  
 ḥupčiiyiłʔaλuk ḥiciičʔił ʔathii.  
 čamiičiʔaλ ʔuusaahaλ yaa ʔicmaktʔi  
 čašxaqmaptʔi. ʔahʔaaʔaλ λušsaapaλ  
 ʔamiičiʔaλquu ʔinqsaapaλ ḥasiik  
 λuššiλuk qʷamaaʔakʔitq.  
 ʔaλḥiiwisiyaλqa ḥaaȳiis čiiitciita.  
 ʔuum̄aanuʔaλ ʔahʔaa hawiiʔaλ.  
 Then they put it between layers of  
 fern root and thimble-berry. They  
 cooked it all. Then they spread it out  
 on the floor for one night. It became  
 sweet, because of the fern root and  
 thimbleberry. Next day they put it all  
 in the sun till completely dry. They  
 dug clams in the time of low tides.  
 They go that far and finish.
- 241 SS¶49. λuučaštiilšiiʔaλλaa  
 λaʔuḥiwiisaʔaλquu ḥaaȳiis.  
 λuyačiʔaλquu λučim  
 ḥahaʔuuqstuʔaλquu. ʔuyaaλitaʔaala  
 ḥiḥinwahiifaaλ qaʔuła.  
 When there is another low tide, they  
 start drying mussels. It was good  
 when the mussels' meat changed.  
 Then they would travel about in  
 whaling canoes to pry off shellfish.
- 242 hiyacsnuʔaλ ʔaʔaλawinʔaλ  
 There were a man and wife together

- huucsaamiih. hiḥ?aḥ hupkaačišṭ  
 ?ukḷaa ča?ak ?iiḥ ḥuḥnit ḥučim.  
 ?e?e?inḥač?is waaf?aqa ḥinwafminḥ?i  
 cucum ḥučim.
- 243 ḥupaqš?i?aḥḥaa ḥuč?uupaḥḥaa.  
 ?iqsiḥaḥḥaa waḥšiḥčipāḥḥaa  
 yaqyuk?itq ?aaniiḥčipāḥḥaa  
 ha?umqstim?ak?i.  
 ḥumisčiqstuaḥḥukḥaa kačasi?aḥḥaa  
 hiiḥapaḥḥaa ḥuyač?i?aḥ siqyuu  
 ḥixš?i?aḥ ḥuḥḥu?ukš?i?aḥ.  
 ?iiqhiiḥ?aḥḥukḥaa ḥuuḥiwink<sup>wi</sup>ḥ  
 ḥupčiiyḥ? atḥii.
- 244 muupit qa?uḥa mučilš?iḥ. ?ah?aa?aḥ  
 ḥušiiḥapāḥḥaa.  
 . [§Torch fishing, king salmon]
- 245 SS¶50. ?ah?aa?aḥ šiiḥš?i?aḥ.  
 qatwaaḥaḥḥuk taḥuk. ?ink<sup>w</sup>aa?aḥḥuk  
 hiḥšp?i?aḥḥuk. q<sup>w</sup>aa?aḥ ḥixapiiḥquu  
 ḥušinqakminḥ?i. ḥuḥ?aḥ ha?um  
 yuuq<sup>w</sup>aa ḥučaašt?i čamas?aḥ.
- 246 ?u?ii?is?aḥ ḥuuqtuu?is ḥumaqḥsaḥ.  
 hiḥš?aḥ ?ah?aa ḥiiyaa?aḥḥaa  
 ḥaa?uuqhšiiḥ kuuḥčafis?aḥ  
 ?uuk<sup>w</sup>aḥis?aḥ yaqitii ḥaačkuqsit ?ukḷaa  
 ḥaaqmis. ḥičaašt ?uu?inḥayaḥ wee  
 ?uu?inḥš?iḥḥaa ḥučaašt?i.
- 247 čučuusa?aḥ naḥmint sačup. histataḥ  
 ?ah?aa hičš?i?aḥ ḥaḥayuqs?aḥ  
 ?uušmaḥapiḥaḥs. ?uuš saacḥinḥš?i?aḥḥaa  
 ?ah?aa ḥac?ii ḥiḥsit?i sačup. q<sup>w</sup>aa  
 suuḥaaquu.
- 248 ?ukḷaa?ak hičḥtaa yaaqḥwink?itq
- or two women in the middle of each  
 canoe. They did it on the island called  
 Ball-on-Water, which is stocked with  
 very fine mussels. The whaling vessels  
 would be low in the water as they  
 returned home full of mussels.
- They again heated stones and cooked  
 them by steam. Again they threw  
 away the shells and only took the  
 meat. They put them on spits to roast,  
 blowing in the air; they became well  
 cooked, brown and slightly burned.  
 And they kept it on the floor and the  
 same way between herbs for one  
 night.
- (untranslated). (untranslated).
- Then they moved. Their food was half  
 dried. Their canoes looked as though  
 afire on top. The barges appeared red  
 all over. Dried mussels are also good  
 sweet food.
- Then the whole tribe camped on  
 Burned-across Beach. While there,  
 they gave feasts in turn, eating food  
 dipped in what they called sardine oil.  
 They feasted with hichin clams and  
 dried mussels.
- Then the tye salmon came into the  
 bay at Namint. There they fished with  
 torches and each canoe would bring  
 in ten or more. Some would start  
 feasting with the fat, white-bodied  
 tye salmon. They were like silver-  
 spring salmon.
- They fished with what was called a

- ćaxćaax<sup>w</sup>a hićaak. ćaawistapałqa  
 λićeē?i λiihak kuuqaa λiihak ?umaak  
 šawaa?atquu. ŋaaćuk<sup>w</sup>aλ. ?uḥ hiłyin?i  
 suu?aλ hićḥtaa?ak?i.
- 249    ĩicsuḥta saćup?i ne?iłćinλ ququuḥi  
 q<sup>w</sup>aa qaḥakquu. q<sup>w</sup>aḥtaa ?aḥ?aa  
 ćaxšiλ taataa ?uk<sup>w</sup>i?alqa maŋakλim?i  
 řuqmuutuk tukuuk. wik suu  
 kamitqši?aλquu ?uyi. ?u?uuk<sup>w</sup>iiqaλ  
 ?aḥ?aa taʋanim?i wikaλ. saye?ii  
 taak?atu saćup?i.
- 250    hitaqsiḥaλ hišši?aλ qaḥsaapaλ.  
 q<sup>w</sup>a?uuktuk ?aḥ?aa ?ayaqsiλ ḥayu  
 ?uuḥip ?uušmałapiqiiyip. ?uuyisaλ  
 hawiiλ ?aaniićiλ?ićaλuk?itq  
 hićmaak?i.
- 251    SS¶51. hisak<sup>w</sup>isa?aλλaa ?aḥ?aa  
 šiilši?aλ ?u?ii?is?aλ λuušλuušuk.  
 hiḥši?aλitaλaa?aala ?aḥ?aa hićaak  
 řałaat waŋitnit. hiish?aλita?aala  
 ?aḥ?aa hićaak řałaat waŋitnit.
- 252    hiish?aλita?aala ?aḥ?aa ýama  
 ?uucaaqši?aλ. histaawaλ waŋitnit  
 huucsaamiiḥ. λiiyaa?aλλaa ýama  
 ?uu?inłayaλ.
- .        [§Fear of Salish people]
- 253    SS¶52. ?aḥ?aa?aλita?aala  
 řušnaakši?aλ hiish ?aḥ?aa hił?aλuk  
 λiccaaqs řuušpiiysis?aλ ḥaapiiyis  
 řuš. hiλhistaqš?aλ ?aḥ?aa  
 řuščḥa?ał?aλ λuušλuušuk.
- 254    hinaanaķaλ puu ćaxýak muustati ?uyi  
 řuščḥaaλquu. ?uu?utýakaλ  
 řuusap?ath ?aλpitqa  
 řušč?uu?isk<sup>w</sup>a?apat hitaqalsi?at
- torchfishing spear. The steersman  
 alone would paddle noiselessly, so  
 they should not run from him. The  
 man at the bow would watch, holding  
 his torch-fishing spear.
- The tyee, stiff as though dead, was  
 thrown into view as he came into  
 range of light. Thus they would spear  
 him and throw out the float, for the  
 end line was attached to a sea-lion's  
 bladder. They did not hold it when he  
 began to run. (untranslated).
- Then they got him into the canoe and  
 clubbed him dead. In that way they  
 caught as many as ten or more. They  
 only stopped when they ran out of  
 torches.
- Then they would leave that beach and  
 move to Tluushtluushuk. There they  
 again would fish with torches on  
 Athlast (China Creek) and Frog-  
 stocked. (There at Athlast and Frog-  
 stocked they torch-fished).
- There they would eat salal berries.  
 The women got them from Frog-  
 stocked. They also gave feasts of salal  
 berries.
- Then they would have a trap all the  
 way across at Whiteside. They went  
 from Tluushtluushuk from time to  
 time to see the trap.
- They would take along in the canoe a  
 gun, a spear and a bow. They were  
 afraid of the Salish, because they had  
 twice been attacked while camped by

- Ʒuusapʔatqʰʔat yaq<sup>w</sup>inʔitiiʔaala  
 hiiyathsa čaani ʔuušʔuušuk wik  
 naʔiiʔak hiinaaʔuuk.
- 255 SS¶53. [p23] ʔahʔaaʔaʔquu  
 šiiʔaaʔawiiʔaʔ ʔuʔiičitʔisʔaʔquu  
 ʔuupčikapis. hišimʔuuʔ  
 ʔušinqakminʔi. hiʔʔaʔquu ʔahʔaa  
 ʔičiʔaʔ q<sup>w</sup>aʔmeeʔitq quuʔas.
- 256 hupwaakʔasʔaʔpi waaʔaʔ ʔuuk<sup>w</sup>iʔaʔ  
 ʔuyi witaasʔatquu ʔuyi Ʒuusapʔath  
 tuuhsaphʔaaqʔaʔ. q<sup>w</sup>is ʔahʔaa  
 ʔaʔpithweʔin ʔuunuʔ witaasʔiʔ  
 šiiʔaaʔuuʔ čišaaʔath  
 yaq<sup>w</sup>aanuuʔaʔitiiʔaala ʔičiʔaʔqšiiʔaʔ  
 ʔahʔaaʔaʔ hiinaaʔawiiʔaʔ.  
 ʔahʔaaʔaʔitaʔaala ʔačšiiʔaʔ mušukʔi  
 ʔuyi miʔšiiʔaʔquu.
- 257 ʔahʔaaʔaʔitaʔaala  
 čaaxk<sup>w</sup>aaʔapšiiʔiʔaʔ čišaaʔath  
 huupačasʔath. ʔukʔaaʔaʔuk čaxk<sup>w</sup>aʔap  
 wiʔukʔi hiʔ. čaxk<sup>w</sup>aʔap hiʔ ʔahʔaa  
 čawaqʔuk k<sup>w</sup>iʔyaačitʔi.
- 258 ʔaʔačaaʔ ʔahʔaa wiʔisʔi hiisiksiisʔaʔ  
 sačupʔi. hiishʔaʔ ʔahʔaa ʔuuq<sup>w</sup>aa  
 ʔaʔuuʔisʔi. ʔukʔaa ʔaʔuuʔis witiis  
 ʔuʔuuʔis čuhtisʔaʔquu. q<sup>w</sup>aʔuuktuk  
 ʔuuq<sup>w</sup>aa ʔahʔaa ʔayiipšiiʔ hiitahtis  
 ʔuumiics q<sup>w</sup>aʔmeeʔitq wiʔukminʔ.
- 259 čawiihtak mišʔi muuʔaʔuk ʔanaʔs.  
 q<sup>w</sup>aačiiʔ ʔahʔaa suwinʔihtačšiiʔ ʔihšiiʔ  
 mišʔaakʔi suusuuhinqʰ čaxšiiʔ. hiy  
 yaaʔ čawaqʔuk. caqiičahšiiʔ  
 k<sup>w</sup>iʔyaačitʔi ʔayuqs ʔiš suča  
 yaqʰsnuʔʔitq k<sup>w</sup>ičit.
- the trap; so they lived right there at  
 Tluushtluushuk for a while and did  
 not go up the river right away.
- Then they would move up river to  
 Lonetree Beach. The barges came  
 together. There everybody would  
 shoot.
- ‘Make it drop out of the anus,’ they  
 said, meaning they were trying to  
 scare away any Salish lying in  
 ambush. They did it because, as they  
 said, the Tsishaa moving up river had  
 twice found them in ambush; so they  
 would shoot before they went ahead.  
 They would roll up their fishtraps if it  
 rained.
- The Tsishaa and the Huupachas  
 would spear-to-pieces from time to  
 time. It is called spear-to-pieces and is  
 done at a deep pool in the river.  
 There they speared and the marksmen  
 hit.
- The tye salmon went along in  
 schools close to shore. They would lie  
 in wait. It is called lying in wait for  
 the schools, hiding on the beach and  
 watching for the fish moving  
 downstream. This way they got many,  
 going downstream to all the deep  
 pools.
- The spear had a single point and was  
 four fathoms long. Holding it in the  
 middle and moving it along  
 pointwise, they speared keeping hold  
 onto the end of the spear. My, they  
 had hit the mark. A good marksman  
 brought in twenty, an average

- 260 pipiisathaał čaapuk q<sup>w</sup>aa nı̄laakquu  
 ʔaaničk nı̄laak. hawiiʔał  
 ɥasiikałquu wiitwinkʔi.  
 . [§Autumn, plant foods]  
 .
- 261 SS¶54. ʔahʔaaʔałitałaaʔaala  
 ʔuucaaqšiʔał sinmuxsýac  
 ɣayiičhšiʔałquu ʔiiyiiciʔałłaa  
 sinmuxýac ʔuuʔinł.  
 ʔiiʔiškıhtanuʔałquu quuʔas ničaatʔi  
 tuučuqšk<sup>w</sup>ačił sinmuxsýac  
 waaʔaaqʔuq<sup>w</sup>ałquu.
- 262 ʔahʔaaʔałquu ʔuuk<sup>w</sup>iłšiʔał  
 nı̄upisaʔałquu sačup ʔaanačañuʔitq  
 čaʔakʔi. ʔathiisʔał naapałquu.  
 ʔimqaaʔałquu ʔaanačañuʔitq  
 qaahqaaha ʔuunuuł ʔaayuu  
 čaaxčaa<sup>w</sup>a. nı̄upqimhiyałquu hupał  
 ʔuuk<sup>w</sup>ił. ʔukłaaʔak maamıiqsu  
 yaq<sup>w</sup>iyeʔitq ʔuuk<sup>w</sup>ił sačup.
- 263 SS¶55. ʔahʔaaʔałquu šiłaaatisʔał  
 ɥačatšiʔałquu maamıiqsu  
 ʔuʔiiʔathʔał ʔuk<sup>w</sup>atquwis tiis.  
 ʔuʔuʔiihšiʔałquu ʔahʔaa k<sup>w</sup>ańis  
 ɣafiiču ʔičsýup. hawii tiik<sup>w</sup>aa.
- 264 ʔahʔaaʔał šiłapšiʔał ʔuʔuʔiihšiʔał  
 šiłaa. ɥakumnakuk šiłaa  
 ɥuucsaamiih. ʔuyaałquu  
 ʔitʔatuqasʔałquu ɥakumʔi šiłaa  
 ʔiyačiʔał ʔahʔaa šiłaa. hawiiʔał  
 šiłaaap.
- 265 suučacsinyuk q<sup>w</sup>aa q<sup>w</sup>eeʔiitq  
 k<sup>w</sup>ik<sup>w</sup>inksu ɥakumʔi. ʔuyaałquuweʔin
- marksman fifteen.  
 The canoes were on the move just as  
 though they were battling. They  
 stopped when they had finished all  
 the deep pools in the river.  
 .  
 And they would start eating and  
 feasting with huckleberries in the fall.  
 People’s noses would look dirty from  
 throwing huckleberries into the  
 mouth.  
 They began drying fish when the tyeed  
 salmon filled the whole river. They  
 went along at night when the moon  
 was up. They would make a clattering  
 sound along the river as they killed  
 them, because there were so many  
 spearing. They dried salmon in one  
 month. This month was called Older-  
 Sister.  
 At the end of Older-Sister, they would  
 move down stream and settle at Wolf-  
 Ritual Beach (Port Alberni) and at  
 Thrown-up Beach (Polly’s Point).  
 They would gather wild onion, a’iitsu  
 clover root and tlichsyop clover root.  
 They finished digging roots.  
 Then they dug and gathered shitlaa  
 fern root. The women of the shitlaa  
 had a queen. If the queen shitlaa is  
 broken off, the shitlaa goes bad. They  
 finished digging shitlaa roots.  
 The queen has five heads like hands.  
 It is said that, if one is broken, then



- ʔitʔataʔquu čawaak  
 q<sup>w</sup>aamacsinyukʔitq ʔiyačiʔaʔuk.  
 ʔahʔaa q<sup>w</sup>aamuweʔitq huucsaamiih  
 ʔuʔuuyukšiʔaʔuk ʔani  
 ʔiitʔatuq<sup>w</sup>iikqa. ʔaniyaʔ wik q<sup>w</sup>is ʔuyi  
 čimk<sup>w</sup>isʔasʔaʔquu. wikaʔquu  
 ʔinasiʔnak q<sup>w</sup>aamaapʔisinyukʔitq  
 wikaʔ ʔiyačiʔ šil.eeʔi.
- [§Hunting ducks]
- 266 SS¶56. qaaqaamišʔaʔquu ʔuʔuʔiih  
 caapin hawiiʔaʔquu ʔuuk<sup>w</sup>ił.  
 ʔuhtinʔaʔuk čičičak ʔiihtuup  
 ʔanuqmaqsim yaaq<sup>w</sup>iłin waa.  
 ʔinkyuuʔak nuutimʔuk siwiiptʔi ʔaaq.  
 ʔahʔaaʔaʔ kicpitiʔaʔ ʔapiʔiʔi  
 ʔaaqyaakaʔ ʔuh hiʔaasiʔaʔ ʔahʔaa  
 maʔaasiʔaʔ qaamiłʔak. ʔayuqumʔas  
 qaamiłʔak. ʔuk<sup>w</sup>iʔaʔʔaʔ mamaaʔihta  
 mʔuksʔiminh yaa kicpiʔiimʔi.
- 267 hiisʔaʔuk ʔuʔuʔupsʔiʔsaqʔisʔi  
 tusaʔapaʔ ʔixtinʔi. tiłyaqsaʔuk  
 tuusuusaʔap ʔixtin. ʔamaaʔihta yaa  
 ʔumiis ʔaptšiʔaʔ. ʔuuk<sup>w</sup>ił mʔuk<sup>w</sup>ałimʔi  
 ʔiihʔatap. ʔahʔaa ʔustsaʔ hitaapuʔisʔi  
 wacksaap kapsšiʔ ʔamaaʔihteʔi  
 hitkšiʔ yaaʔ ʔaniisinʔuu qaamiłʔakʔi.
- 268 ʔaacsiičiʔaʔ ʔahʔaa caapin yaayis  
 tuʔisʔi ʔixtin. miiʔʔaʔaʔ čuuʔatu  
 ʔayačinkʔi caapin. yaaʔ qapšiʔ.  
 muuqumʔasiʔ qapšiʔ. maʔis  
 ʔuuʔuk<sup>w</sup>is ʔiłčmaptʔi yaq<sup>w</sup>inʔitq  
 wikaʔ hiiniicsiʔat qaamiłʔakʔi.
- 269 hiłʔaʔ k<sup>w</sup>iisuwatʔi yaq<sup>w</sup>acʔitq  
 huptaaʔaʔ. histaqšiʔaʔ ʔahʔaa
- all of the heads go bad. All the  
 women working together would be  
 angry. It happened only if it was  
 taken up right. If none of the heads  
 were broken off, the shitlaa roots did  
 not get bad.
- They would set traps to get sawbills  
 when they finished drying fish. The  
 traps were made of whales' teeth,  
 what we call tlanukmaksim. There  
 was a long ironwood bent around in a  
 hoop. The traps were then placed  
 straight across the middle. Ten traps  
 were put on it. Stones are tied to the  
 ends of the cross-pieces.
- Along a place where the current is  
 slack along the banks, they would  
 spread salmon eggs. The roe was  
 strewn under water as bait. A stick,  
 split at the end and holding tong-  
 fashion on the stone weights, was  
 pushed under water. It was placed on  
 the bottom and the holder was  
 twisted sharply and jerked away; only  
 the trap remained on the bottom.
- The sawbills would catch sight of the  
 salmon eggs scattered on the sandy  
 bottom. They would dive under, many  
 of them together. Four would get  
 trapped on it. It was tied on the beach  
 to a willow tree, so they would not  
 carry away the trap.
- The owner was hiding there on the  
 opposite side. He came out and

- qaapçaał hitapʔisʔał.  
caqicqimʔahsił caapin múuhinł  
caqicqimʔahs ʔiś hayuqumł  
ʔaayimkʔi. qʷeeʔinłʔał ʔahʔ aa  
łiiyaaʔał maatiʔinłʔał  
ʔaathšiʔałquu.
- 270 kʷaayisʔałukquułaa hiis  
łupsyicsaqłisʔi hiishʔałquu ʔahʔaa  
łiicłiiyaa maamaati. mamał.ačišt  
čičuuʔi saamin hinačištʔi  
yaʔiisʔałʔitq qʷiniiʔi. čiʔaaqičiłʔał  
qʷaachaał ʔahʔaa ławiičiʔał  
caapinʔi múuhinłʔi. qʷahtaʔał  
ʔahʔaa łičił ʔaneʔiiʔičał łičił.  
maʔakłiqhʔałuk čiihatiʔi.  
hayuqumłhiipšił ʔaaneʔitq ʔaas ʔupit  
suučaqimłmałapiqiiʔip hayu ʔaaneʔitq  
ʔaas.
- 271 SS¶57. [p24] ʔanaałitweʔinʔaala  
kʷaałimł naniiqsakitqas ʔasčihista.  
niitiinaʔathukʷithweʔin ʔuwiiqsu.  
ʔuunuuł ʔaniicithweʔin niitiinaʔath  
qʷayak kʷaałimł čapac mamatiʔiih.  
ýuuqʷaa ʔuwiiʔis kʷihninʔi čičuuʔak  
małwiiʔis. hiištuupataʔaałʔał ʔuh  
łiicłiiya kʷaałimłʔi. maʔakłaałukłaa  
ýuuqʷaa čiihati.
- 272 hasiis ʔuuhtaʔaałʔał naahțač huqsim  
caapin múuhinł huyaa łaaqʷaaš.  
ʔayaqsił tuumapułuk ʔapwinqs.
- 273 SS¶58. sukʷiʔałweʔin ʔuuʔimʔił  
tuupšiłʔi łaaqʷaaš łiksinqinł.  
haaniñoowi hiičaaš łiħaqšił waaʔał.  
łiłiħsaqł.ačištułšiʔał
- crossed the river to attend to the  
trapped birds. He would catch twenty  
sawbills and burned-neck ducks, a  
lucky trapper would get thirty. He  
would use them all to give a feast that  
night.
- Then they would have branches on  
the beach in a place where the current  
was slack in a hole; there they would  
shoot birds. They tied near the surface  
of the water pieces of salmon, which  
the gulls ate. The sawbills and  
burned-neck ducks would come and  
start fighting for it. Then the hunters  
closed in and shot them. Strings were  
attached to the arrows. They would  
get ten, fifteen or more birds in the  
course of a day.
- They say my grandfather was the only  
one who used branches all over his  
vessel; the crew was made up of  
father and son. His father was a  
Nitinat. The reason that it belonged to  
him alone was that it was a Nitinat  
method to hunt birds with branches  
over the canoe. There were also old  
salmon heads cut up and tied to the  
bow. In this way they hunted all sorts  
of things. They also had strings tied at  
the end of the arrows.
- They (hunted) widgeon, mallard,  
geese, sawbill, burned-neck and  
huyaa duck, and tlaakwaash duck.  
They brought in many, the middle of  
their canoe full over the gunwales.
- They say that one evening he took up  
a tlaakwaash duck and felt its belly.  
'Say, father, it seems there is a lean  
one.' They had begun to stick their

- ʔupkʏakm̥inhʔiçatʔi q<sup>w</sup>aahtaʔaafʔaʔ  
 ʔahʔaa ʔiicʔiia. ʔuuhtaasaʔ  
 waʔsiʔaʔ. ʔuutʔiʔaʔ ʔani ʔiħaqʔiʔa  
 yayaʔiħʔitq.
- 274 ʔatweeʔinçafasqoo ʔacmisuk  
 ʔacaqaqweʔinçafasqoo ʔaaq<sup>w</sup>aaʔi.  
 ʔuyaaʔweʔin ħaħiqʔiʔaʔ  
 ʔamiicʔiʔaʔitq. ħamacapʔaʔ ʔani ʔac.
- 275 SS¶59. ʔiçiʔaʔquuweʔin kuukuħwisa  
 ʔiçinapçip qasii hiniipʔiʔ ʔuuʔpit  
 taaʔaʔquu ʔuyi. q<sup>w</sup>aaʔaʔquuweʔin  
 ʔahʔaa ʔuuʔpit kuħwisaħs  
 ʔayimtqaʔaʔa kuukuħwisa  
 ʔanaçisʔitq ʔaaʔaminqisʔi çʔakʔi.
- . [§Various moves]
- 276 SS¶60. ʔiiʔsiʔaʔʔaa ʔahʔaa  
 ʔuʔiiʔisʔaʔquu çisnuqnit çani.  
 ħumaqʔsaʔ ʔiiʔwiiʔis. ħiħʔaʔʔaa  
 ʔahʔaa çani maatiqcaqʔiʔaʔʔaa.  
 qaaqaamiʔsiʔaʔʔaa ħiħ çʔakʔi  
 nam̥int. ħisak<sup>w</sup>isaʔaʔʔaa ʔahʔaa  
 ʔiiʔsiʔaʔ ʔuuʔiiʔathʔaʔ ħikuuʔ  
 kiʔtuqnit muunit ʔamiçʔa çʔuwa.  
 ʔahʔaa q<sup>w</sup>amaaʔtaqçinʔ.
- . [§Return to Hiikwis, potlatching]
- 277 SS¶61. ħisak<sup>w</sup>istaʔaʔʔaa ʔahʔaa  
 ʔuʔumaʔ ħiik<sup>w</sup>is. ʔaʔeʔinħaçʔiçʔaʔ  
 ʔeʔiħʔi ʔinwaʔ ʔuunuuʔ ʔaʔayak  
 ʔatquk ħaʔum ʔiʔaa ʔiħqaa k<sup>w</sup>atyik  
 ʔiʔaa.
- 278 ħiyatqħʔaʔ ʔahʔaa ʔuušcaaqanaʔaʔ  
 ʔuyi ħišimʔawiʔaʔquu. ħuuʔaayaçʔaʔ  
 ʔahʔaa ʔaʔuuuktaʔasʔi ʔimtnaak<sup>w</sup>as.  
 naʔʔasʔathʔ ʔuħʔaʔquu ʔuušcaaqanak
- bills into their bodies and that is the way they had been shooting them. At once they set off for home. They were frightened that the birds were lean.
- However, it turned out that it was a kind of fatness, it turned out that the tlaakwaash duck was very fat. The next morning, they got many. Then they knew it was fat.
- They say they would sometimes shoot hairseal in the eye to get them, and then they died instantly. That way they would bring in hairseal, for there used to be many of them all along the beaches in the river mouths.
- .
- Then they moved again and went to Tsisnuknit for a while. The whole tribe went there moving down to the coast. They were there for a while and they again started eating fowl. They trapped again while there on Namint River. Again they moved, to Overhanging-Face, Owl-stocked, Four-stocked, Maple-Rocks, and Tsi'uwa (Rainy Bay). They went to that many places.
- .
- They again set out for Hiikwis. The big whaling canoes were low in the water, for they all had much goods and food, including shitlaa fern roots; shitlaa roots are heavy.
- While living there, when all had come together, someone gave a potlatch. They went to dance with the other divisions possessing names in the

- huhii?i?aał ?ah?aa čišaa?athtaqimł  
čuučkink q<sup>w</sup>amaaštaqimł?itq.  
?ah?aa?aałquus ýuuq<sup>w</sup>aa huhii?i?aał.  
wanin?ath?aał huhii?ił. pači?aałquus  
?uhta q<sup>w</sup>amaaštaqimł?itq naš?as?ath.
- 279 ?ah?aa?aałquu ýuuq<sup>w</sup>aa huhii?i?aał  
maakłšii?ath čuučkinkał yuuq<sup>w</sup>aa  
?anahtaqimłita. ýuuq<sup>w</sup>aa?aał pačił  
?uhta naš?as?ath. ?ah?aa?aałquu  
yuuq<sup>w</sup>aa huhii?i?aał načimwas?ath.
- 280 ?ah?aa?aałquu ýuuq<sup>w</sup>aa huhii?aał  
muk<sup>w</sup>ath. ?ah?aa?aałquu ýuuq<sup>w</sup>aa  
huhii?i?aał šasimyis?ath.
- 281 ?ah?aa?aałquu ýuuq<sup>w</sup>aa huhii?i?aał  
hikuuł?ath. ?ah?aa?aałquu ýuuq<sup>w</sup>aa  
huhii?i?aał hačaa?ath. ?ah?aa  
q<sup>w</sup>amaaštaqimyasita?aała hiik<sup>w</sup>is  
hišimł.
- 282 SS¶62. muučiiłapił?aałukquu hiinapił  
łisał ?uušcaaqe?i. ?anicši?aałquu  
?ah?aa yaatyaata ?uušcaaqe?i  
muučiiłšił hišcaqču?ap ku?al ?iš  
tuupšił čiščisak huucaamiih yaa  
?uušcaaqe?i.
- 283 ?athii?aałquu muučiiłši?aałquu  
q<sup>w</sup>aq<sup>w</sup>aa. ?ah?aa?aałquu  
čučuuk<sup>w</sup>ašinme?i?aał ?uyi  
muučiiłši?aałquu. ?ah?aa?aał  
yacawiiči?aał hałwiihiic?i taatna.  
?aałačinkał yaačił hałwiihiic?i taana.  
?uh?aał yaqtaqapiih?itq yaa  
?uušcaaqe?i.
- 284 pači?aał yaa hałwiihiic?i taana ?uyii?aał  
ýakaal łitink. hiniics?aał ?ucačił  
hiłh?iitq ?uušcaaqe?i. tiipitapał  
?uu?i?ił?apał. tiquwiłuk?i nułwiiqsu?i.
- village. When a Nashas person gave a  
potlatch, the whole Tsishaa Band  
danced into the house. I would also  
dance in. Then the Wanin Band  
danced in. I would give gifts to  
everyone in the Nashas.
- Then the large Maktlii Band would all  
dance in. And they gave gifts to the  
Nashas. The Nachimwas Band also  
danced in.
- (untranslated). (untranslated).
- The Hikuuthl people also danced in.  
The Hachaa people also danced in.  
That was the complete number of  
bands in the village at Hiikwis.
- The potlatch giver had a white  
blanket hanging up in the house for  
four days. For that length of time,  
both morning and evening, the pot-  
latch givers would dance the  
yaatyaata, and the women did the  
sway dance.
- They did so on the fourth night. They  
would sound the invitation about the  
village on the fourth day. Then they  
took the children of chiefs. Two  
would come for a chief's child. They  
were the relatives of the potlatch  
giver.
- They gave the chief's child a gift of a  
cedar bark canoe mat or a cape. They  
took him along to the potlatch giver.  
They seated him in his father's place.

- huʔiiʔasʌaa ʌaaʔuuʌasʌaa ʰawiliic  
 taʰa. ʔaʕiʔaʌʌaa ʰaʌaaʕiʌ ʔani  
 suk<sup>wi</sup>ʔatqa ʔasmeʔi taʰa.
- 285 ʔuuq<sup>w</sup>aaʔaʌatquus ʔaʰʔaa suk<sup>wi</sup>ʌasʔat  
 yaaʕiʔat ʔuʔiiʔiʔaʔat ʔaʰ hiiʔcaqiiʔi  
 ʔani hiiʔukqa tiquwiʔ naniiqsakqas.  
 ʔuʰ ʔayiiʔ yaa muuʔiʌʔi yaaʕiʌ  
 kixʔmaasʔi ʔeʔinʰtupʔisʔi ʔuuʌʔuyat  
 ʔaaʌʔaayat hiyiqʔupʔi yacaaweʔi.
- 286 ʔaʰʔaaʔaʌ haaʕinʕiʔaʌ ʰapiʔaʌquu  
 tiqpiʌ ʔatʔasmeʔi taatʰa. ʕu waa-  
 yaacʕiʔaʌaa ʰapiʔaʌmaa ʔatʔasma  
 waaʔaʌ haaʕinʕiʌ. yaacʕiʔaʌ ʔaʰʔaa  
 ʰaʕatakaʌ quuʔas q<sup>w</sup>aʰneeʔitq  
 ʰuucsaaʰiiʰ. ʔaʌaaʌ quq<sup>w</sup>aaʕaʰukʔi  
 ʔeʔiiʕim. ʔaʰkuu waaʔaʌ ʌuuʰpiiʔaʌ  
 hiiʔukʔitq taʰa.
- 287 ʰaayiiʔiʌ quuʔas ʰapiʌ. ʔaʰʔaaʔaʌ  
 hiʕimʔawiʔaʌ ʔuuʕcaaʔeʔi  
 q<sup>w</sup>aʰmaaʕtaqimʔitq. ʔaʰʔaaʔaʌ  
 kiiʔnaqʕiʔaʌ ʔuuʕcaaʔeʔi ʰapiʔaʌ  
 muuʔitʕaʌ kiiʔnaqʕiʌ. ʔaʰʔaaʔaʌ  
 nuuʔiʔaʌ yaatyaatʕiʔaʌ.  
 muuʔitiʔaʌʌaa yaatyaata. ʔaʰʔaaʔaʌ  
 hawiiʔaʌ.
- 288 ʔaʰʔaaʔaʌ hitaʕcupitapaʌ  
 yaqʔaqapiiʰʔitq taatʰaakʔi. ʰupiʔaʌ  
 ʰuʔukʔi ʔaʔaʕtqiiʔ kuuʕiiʔʔis.  
 tiq<sup>w</sup>aasiʔaʌ ʔaʰʔaa taatʰeʔisʔi.
- 289 ʕuu ʰaʕiʔaʌi ʔaʰkuuma yaaqʔuuʔayiiʕ  
 waaʔaʌ ʔuuʕcaaʔeʔi. ʔuuʕmaʔapi ʰayu  
 yaaʔ ʔiiʰtaqimʔi. ʌuʔʔaʌ ʔiinaxi  
 qicuʔʔaʌ ʔuuqʌyuuʔaʌ taatʰeʔisʔi.
- Then they went back out to get  
 another chief's child. Again they gave  
 a gift, paying the highborn child for  
 being taken.
- I was taken to the rear of the house,  
 for that was my grandfather's place.  
 Those who went quickly about in the  
 village, got many things; they were  
 presented with many different small  
 things.
- They would begin inviting when they  
 had brought in and seated all the  
 highborn children. 'All right, say, now  
 start out, they are all in the house, the  
 highborn,' they said in inviting. All  
 the men and women would start out.  
 Two old people looked after the  
 guests. 'This,' they would say and slap  
 the floor where his child was.
- All the people came into the house.  
 The potlatch-giver's entire band came  
 together. They shouted a full four  
 times. They took up a song and  
 started dancing the yaatyaata. They  
 did it four times. They finished.
- Then he would take his relatives and  
 their children out to the middle of the  
 floor. They placed boards as a prop  
 for each a little ways off the floor. The  
 little children sat down.
- 'Now look, these are for whom I am  
 potlatching,' said the potlatch giver.  
 There were over ten in a big band.  
 The children were nicely fixed up,  
 their faces painted and covered with  
 down.

- 290 ʔuunuuʔitaḥ ʔaḥkuu ḥawīḥmiḥsa  
waaʔaʔ ciqʕiʔ ʔuuʕcaaʔeʔi  
yīmḥaaʔaahitqas wiktaqʕiʔitquus ʔaḥ  
qʷapitap qʷapitapčip ʔaatḥa  
yaqtaqapiihqas. 'It was because of this that I wanted  
to be wealthy,' said the potlatch-giver,  
'for I would have been ashamed if I  
never had so placed the children of  
my band.'
- 291 ʔaḥʔaa ʔuuminʔ ʔaḥʔaaʔaʔ  
hiłstiinuʔaʔ ʔaatḥeʔisʔi. ʔaḥʔaaʔaʔ  
ḥuʕʕiʔaʔ ʔisqʷaaʔisqčikaʔ ʔisaʔ  
ḥawīiḥiicʔi ʔaatḥa. After this, the small children went to  
the rear wall. Then they distributed  
gifts, with the children of chiefs each  
receiving one half of a blanket. I  
would also get half a blanket.
- 292 ʔiʔiʔiswīnʔaʔ ʔuuchʔa masčimʔi quuʔas.  
ḥupʔaʔʔaʔ ʔiʔiʔiswīnʔisʔi  
ʔatwīiqʕiʔiʔak. ʔaḥʔaa  
ʔuuminʔitaʔaaʔa hawiiʔaʔ. There were white-centered beads for  
the common people. One fathom of  
white-centered beads were the  
payment for helping-to-paddle  
(accompanying a principal guest).  
They would go that far and finish.
- 293 SS¶63. [p25] ʔaḥʔaaʔaʔitaʔaaʔaaʔa  
ʔaaʔeʔinʔʔaʔ ʔuʕmaʔaʔ ʔuuʕcaaʔa.  
ʔiʔsaapaʔakuu ʔiʔkʷaʔap ʔuʕmaʔaʔi.  
ʔaʔiʔiʔaʔukquuʔaa ḥuʕʔak yaa  
ʔaaʔeʔinʔʔi ḥaawīiḥčayʔak.  
ḥayuqḥʔaʔquuʔaa ʔaʔiʔiʔis ʔatʔaasma.  
yuuqʷaaʔaʔuusʔaa ʔaʔiʔiʔis.  
hiistaqʕiʔitaʔaaʔa ʔuusapʔaḥ yaqitii  
ʔuʕmaʔaʔ ʔukʔaa. They also used to feast with two  
mountain goat blankets. They would  
unravel the mountain goat blanket.  
One who feasted with two gifts for  
chiefs would also have forty gifts for  
general distribution. And ten  
highborn children would receive  
forty. I also would receive forty. They  
used to get the things known as  
mountain goat blankets from the  
Salish.
- 294 ʔaḥʔaaʔaʔitaʔaaʔaaʔa ḥiixʷaaʔinʔʔaʔ  
čawaakqḥ ḥawīʔ ḥaayuḥtayukʷinʔʔaʔ  
yaa ʔaayeʔinʔʔi. ḥaḥaayuḥinkita  
mamaaʔink ʔaakʔču. They also used to feast with dentalia,  
and an outstanding chief would use  
up ten heads of dentalia. These were  
strings ten fathoms long. One head  
would be given to two people. Each  
child of a chief received five fathoms.  
(untranslated).
- 295 ḥayuucʕiʔaʔ suuʔaḥtayukḥ  
susuʔiʔisʔaʔ čawaakqḥ. (untranslated).
- 296 ʔaḥʔaaʔaʔ ḥupʔaʔqčikʕiʔaʔ ʔayeʔi  
quuʔas masčim. ʔaḥʔaa  
qʷaaḥakuḥitaḥ qʷaaʔakita qʷaʔak The many common people received  
one fathom apiece. I used to look on  
at the customs of the old chiefs,

- yaqitii ḥawiiḥ ?e?iičim hi?iish?aλquu ḥaachuuḥa hiik<sup>w</sup>is q<sup>w</sup>iyiis me?iλqac. showing off their wealth at Hiikwis, when I was a boy.
- . [§Tom becomes a young man] .
- 297 SS¶64. čuu ḥaawifaλši?aλsi qu?iici?aλ. wikiici?aλ maaptal. šiλk<sup>w</sup>ači?aλquu ?ah?aa čišaa?ath. ?ucači?aλquu maakλsii maakλsii?ath. ?uk<sup>w</sup>ičinkāλ načimwas?ath. čišaa?athtaqiml čišaa. ?ucači?aλ ḥimayis ḥimayis?ath. Well, I grew up to be a young man. War was not in season. So the Tsishaa moved apart. The Maktlii Tribe went to Maktlii (Storm Island). The Tsishaa Band was with the Nachimwas at Tsishaa. The Himayis people went to Himayis.
- 298 ?ucači?aλ m<sup>w</sup>afā m<sup>w</sup>afath. (untranslated).
- 299 ?ucači?aλ wanin wanin?ath. ?ucači?aλ ?uuq<sup>w</sup>aatis naš?as?ath. ?ucači?aλ λasimiyis λasimiyis?ath. hiyath?aλ ?uḥ ḥačaa?ath huumuuwa ?ani ḥačaa?athiiicqa nisma huumuuwa. ?ucači?aλ šaahuwis hikuuḥ?ath. The Wanin people went to Wanin. The Nashas people went to Dutch Harbor. The Tlasimiyis people went to Tlasimiyis. The Hachaa people lived on Village Island, for that was their land. The Hikuuthl people went to Shaahuwis.
- 300 ?ah?aa q<sup>w</sup>amaačīnλita?aała šiλk<sup>w</sup>ači?aλquu. (untranslated).
- 301 hiyath?aλquus m<sup>w</sup>afā. čiiics?aλqun ŋiičḥšiλši?aλquu čučuukswisa?aλquu cuwit ?uyi. I used to live at Mokwa'a. We would troll when autumn was coming and when the cohoe started going thru the passage in schools.
- . [§Hunting fur seals] .
- 302 SS¶65. čiiqakaanitwe?in kīlanuus ?uuktaqat ?anič ?ayasuumithwe?in qahsaap quu?as yašmaqyiḥa yaqwiiimitiic yašmaqyiḥa. q<sup>w</sup>is ?ah?aa ?uuš?iifa wikiitsap kīlanuus. hin?ayaqλaλ ?iiḥ?aλ me?iλqacaλ yaqukw<sup>w</sup>itiis naniiqsu. They say that they did harm to the furseals because they killed many people in sealing; the people of old died in sealing. So they made an end of the furseals by poisoning. My late grandfather, then a big boy, had good sense.
- 303 k<sup>w</sup>uciiḥ?apaλquuwe?in λiḥa quk?i simtaa?ap layipqmapt ?uuḥwał. ?ah?aa ?uk<sup>w</sup>i?ayis?aλquuwe?in ha?uk<sup>w</sup>aλ λaaquk?i muqimyiis?aλ. wikiituk<sup>w</sup>ap λičaa?ukt λičaa?ak?i They used to have the skins hanging up, roasting them with salalberry bushes. They would eat the fat on them after the fur was burned off. The forward man did not let the steersman

- hiŷyinʔi. wik ʔayims ʎičaaʔuktnak  
ʎičeeʔi. have it as payment for steering. The  
steersman did not often get anything  
for steering.
- 304 ńuuḥšiiʔat quuʔasʔi qahšiiʎ ʔuyúk<sup>w</sup>aʔat  
hiḥyuk waastkʔii kiiʎatqaʔaq.  
q<sup>w</sup>aasaahaaʎ ʔahʔaa wikiitšiiʎ kiiʎanuus.  
wikʎaa ʔuʔumʎapinyu. A corpse was buried covered over  
with the undried sealskin. For that  
reason the furseals ceased to be. Also  
there were none left over.
- 305 ʎahʔaʎma huʔapiičiiʔaʎ hučnaakaʎiis  
huʔinʔaʎ ʔahʔaa kiiʎanuus.  
yašmaqpiičiiʔaʎukni ʔahʔaa.  
hisaačiiʎin huuḥuuwa ʔeʔin yaašmaʎ. Recently they again became plentiful;  
at the time when I got married the  
seals had come back. We again had  
people engaged in sealing. We went  
out from Village Island to get seal for  
the first time.
- 306 wikaah takuk yaašmaʎ ʔamaapiičiiʎii.  
mama<sup>k</sup>wiiʎamaḥ čaani ʔucačiiʎ  
mituuni. hištathuksi yuuḥuʔiiʔath.  
hiḥšii maakuk yuuḥuʔiiʔath čaastime  
ʔuupaayap. ʔuwiima yuuḥuʔiiʔath  
kiiʎanuus ʔuumutšiiʎšiiʎ  
ʔasukuk<sup>w</sup>itqaʔaala ʎusmit čuʔičḥiya. I did not go sealing right away when  
it first came into season. I went to  
Victoria to peddle them. I had them  
from the Ucluelet. I bought mink of  
the Ucluelets and took them along.  
The Ucluelets were first to start  
getting seals when herring were  
finning in the winter time.
- 307 ʔuʔuuk<sup>w</sup>iyaaʔaʎuk ʎusmitʔi  
ʔanaačatuʔis kiiʎanuus. ʔahʔaaʔaʎma  
makšiiʎšiiʔaʎ mamaḥni  
ńačuʔaʎk<sup>w</sup>ačiiʔaʎ ʔani ʎuḥukqa  
hapimýawum yayaḥiʎaqas.  
hiisačiiʎaʎni huuḥuuwa yaašmaʎ. The seals were after the herring close  
to shore. After the white people saw  
how good the fur was that I brought,  
they started buying them. We then set  
out from time to time to go sealing  
from Village Island.
- 308 ʔuʔiiʔas mamaḥni hikuuʎ kiiʎanuus  
makšiiʎšiiʎ. ʔaʎqimýaqʎap ʔiš  
kaḥwaat ńupqimʎ kiiʎanuus. hiiyath  
xaswaat maakʎii yaašmaʎ.  
ʔayaaʎquu čaapuk hiitaḥtačiiʎ ʔiiḥʔii  
maʔas huuḥiiʔath. q<sup>w</sup>aačiiʎaʎquu  
ʔahʔaa hitaqsaaqa ʔaʎqimýaḥs ʔuuš  
muuqumýaḥs. ʎiiyaaʔaʎ  
muuqumýaḥsʔi ʔiiḥʔiiḥšʔaʎ  
ʔaʔaayimču quuʔas ńupuqumýaḥsʔi. White people went to Overhanging-  
Face to buy furseals. They valued  
them at two dollars and a half each.  
Some people living at Maktlii went  
sealing. Many vessels went out of the  
big Huuʔiiʔa Tribe. Nevertheless they  
all brought in two or four animals.  
Those who brought in four gave feasts  
on a big scale with many guests.
- 309 mašpaʎaʎquu ʔuyi yašmaqpaʎuk. The sealing season was in the time of



takuk<sup>w</sup>aλ λičaaʔuktnakap  
 λaaḥaqsakʔi yaašmałšiš.  
 qaččaqimʔahsʔi miłhtaakaλ  
 muuqumʔahsʔaλquu.

[§The bone game]

310 SS¶66. [p26] haanaʔaλquu ḥaawiiḥaλ  
 hiish huumuuwa λupiičḥʔaλquu.  
 ʔuušʔaλquu ʔucaas haanaʔa čučyuuʔi  
 kiłanuus ʔukstał ʔuuš λiλihʔaqλ  
 λišλiqyāk ḥaawiiḥaλ haanaʔa.  
 hitinqishʔaλquu haanaʔa λupeʔi  
 q<sup>w</sup>ačiish λułʔii supxaqis.  
 haanaʔaʔasʔaλatqun maakλʔiiʔath  
 humaqλaλquu ʔuuḥtaqimłitqa  
 maakλʔiiʔath.

311 ḥayuqumłnakšiʔaλquu  
 ʔaλpitiḥaλquu ʔuyi hiteʔitap.  
 muuḥitiḥaλquu caqicqimłiip taanaa  
 ʔuyi suučaaqimłceʔiiʔaλquu ʔuyi  
 ḥupitinkšiλ.

[§Rum]

312 SS¶67. ʔahʔaaʔaλquu hawiiʔaλ  
 yaašmał ʔuyi ḥapiḥaλquu čupiq  
 kiłanuus. ʔahʔaaʔaλquu λiiḥsiʔaλ  
 mituuniqčinuʔaλ. hitḥʔaλ mituuni  
 mak<sup>w</sup>ʔataλ kiłanuusukʔi. hiḥʔaλ  
 ʔahʔaa mak<sup>w</sup>ʔataλ taaneeʔi  
 λisałčiʔaλ qaččiiqḥa ʔaλiiqḥa ʔuuš  
 λisał.

313 ʔahʔaaʔaλ yaaq<sup>w</sup>apuλukʔitq  
 naamiičiʔaλ ʔaλciqḥa k<sup>w</sup>ičitaqimł  
 ʔuuš. čuučkaλ naamaḥa  
 q<sup>w</sup>aḥaamitʔitq λiiḥak.  
 čawaacuuḥsułʔaλqu maatk<sup>w</sup>aayaqšiiḥit  
 suučačiqimsa k<sup>w</sup>ičitaqimł naama.  
 ʔahʔaaʔaλquu hitasaʔaλ huumuuwa  
 hix<sup>w</sup>aławiʔaλ huumuuwaʔath  
 naqčaqšiʔaλ ḥuucsaamiiḥ.

salmonberry shoots. The recent  
 generation, right from the start, paid  
 their steersmen. If they brought in  
 three or four, it was half and half.

The young men used to play slahal at  
 Village Island in the summer. Some  
 would bet dried sealskins, some shirts  
 or pants. They played slahal down on  
 the beach in the shiny sun on the fine  
 sand. The Maktlii came to play slahal,  
 when they were a big tribe.

They got ten dollars if they won  
 twice. Those who won four times  
 received twenty dollars, if they were  
 betting five dollars in each game.

They finished sealing when all the  
 schools of seal had gone past. Then  
 they paddled off and went to Victoria.  
 There they sold their seals. With the  
 money, they got white blankets; some  
 bought forty or sixty blankets.

What they had left over they turned  
 into rum, some buying two large cans.  
 All those who had been paddling  
 bought rum. The late  
 Maatkwaayakshiithl person would  
 come out alone (ahead of the rest),  
 bringing home rum. He landed at  
 Village Island and the people, men  
 and women, got drunk.

- 314 hiyaacsnuḗaḗ. ḗiḗk<sup>w</sup>aqṣiḗ.  
 huumuḗuḗaḗathḗ čiiḗaqiiciḗaḗ.  
 ḗaḗaanataḗaḗquus hiitaḗtaḗap  
 čiiḗaqeḗi. ḗaḗḗuuqhḗatḗaa suk<sup>wi</sup>ḗat.  
 qaḗakaḗuk<sup>w</sup>aḗ čakup ḗaakṣiḗisak  
 čaaničip waaḗat.  
 Husbands and wives started fighting. I  
 was busy getting them apart. Another  
 would come for me. ‘My husband is  
 unconscious, have pity a little on  
 him,’ she said.
- 315 ḗaqsimḗitqa yaqwiimit wikitqa čaani  
 mutkyuu. čiiḗaqaḗquu tataakink.  
 q<sup>w</sup>aacsnaaḗaḗaḗquus ḗaḗḗaa  
 hiitak<sup>w</sup>aḗap. ḗatiisḗaḗquu hapck<sup>wii</sup>  
 ḗanaaqciyisḗitq hitinqisḗi huumuḗuḗa.  
 Now, the people of old had long hair,  
 they did not have their hair cut at  
 first. They fought each other. I used to  
 handle them in that condition, taking  
 them apart. The whole beach would  
 be thick with bits of hair.
- 316 ḗaḗčiiḗṣiḗaḗquu q<sup>w</sup>aq<sup>w</sup>aa wik weḗičuḗ.  
 ḗathḗii ḗaaneḗitq. ḗaḗḗaaḗaḗquu  
 ḗeḗiisčiḗaḗ naamaakḗi. ḗaḗḗaaḗaḗ  
 hawiiḗaḗ. ḗaḗḗaa ḗuumaaḗpatusaḗquu  
 wikaḗ ḗaḗḗuuk<sup>w</sup>inḗu.  
 It would last two days and they did  
 not go to sleep at night. They would  
 use up all their rum. And then they  
 finished. They only went that far and  
 were not left behind again.
- . [ṢWinter feasting]  
 .
- 317 SS¶68. hiḗḗaḗquuḗaa ḗaḗḗaa  
 hinataḗas maatmaas huumuḗuḗa. ḗuḗ  
 ḗaqḗuḗas yuuḗuḗiḗḗathḗ. muuḗpit  
 yuuḗuḗiḗḗathḗ ḗaqḗuu ḗucačiḗ.  
 huumuḗuḗa. ḗuḗpit ḗaḗḗuuk<sup>wi</sup>ḗathḗ  
 ḗaqḗuḗas ḗucačiḗ huumuḗuḗa.  
 niitiinaḗathḗ ḗuḗpit ḗucačiḗ ḗaqḗuu  
 huumuḗuḗa. huuḗiiḗathḗ ḗuḗpit ḗucačiḗ  
 ḗaqḗuu huumuḗuḗa.  
 While at Village Island, they also  
 would invite the tribes to feast. The  
 Ucluelets came. Four times the  
 Ucluelets came to feast. Once the  
 Clayoquots came to Village Island to  
 feast. The Nitinats came once. The  
 Huu’ii’a Tribe came once.
- 318 ḗaḗḗaa q<sup>w</sup>aaḗakuḗitaḗaḗaḗ  
 huumuḗuḗa ḗaya pisatmis q<sup>w</sup>iyiis  
 ḗaaḗiḗaḗ. ḗiiḗ maḗas yaaqčiiqstimtiis  
 quuḗas čiṣaaḗathḗ. q<sup>w</sup>aḗaa ḗaas  
 ḗiiccuunak ḗamiiḗaḗquu.  
 All that activity I witnessed when I  
 was a young man. The Tsishaa,  
 among whom I was, were a great  
 tribe. Every day someone was giving a  
 feast.