

# **Selected Sapir-Thomas texts**

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Edward Sapir and Alex Thomas, editors.

Also edited by Morris Swadesh.

Texts 1-79 later digitized and edited by Matthew Davidson.

Some texts later edited by Adam Werle.

This volume presents some of the one hundred forty Sapir-Thomas texts (ST), which transmit folktales, histories, and cultural practices of Nuuchahnulth people. The original storytellers of the texts were Saayaachapis (SY), Captain Bill (CB), Tyee Bob (TB), Dick Clamhouse (LD), Clutesi (LZ), Clutisim (LX), Big Fred (BF), Hamilton George (HG), Chief Harry (CH), Peter Kishkish (PQ), Qwishanishim (QW), Alex Thomas (XT), Douglas Thomas (DT), William (WX), and Frank Williams (FW).

The texts were collected and edited by Edward Sapir (S1) and Alex Thomas during 1910-1933. The 1939 and 1955 volumes were edited for publication by Morris Swadesh (S2). The later volumes (2000, 2004, 2007, 2009) were edited by Eugene Arima (EA), Henry Kammler (HK), Terry Klokeid (TK), Katherine Robinson (KR), and John Thomas (JT).

Around 2000, Matthew Davidson (MD) entered the published versions of texts 1–79 into a Microsoft Access database. In 2012, Adam Werle (AW) converted that database into a Unicode-encoded spreadsheet, and then in 2017 began editing Davidson's transcript into a new database that lays out the texts in three parallel versions. These are, first, the original text, then an adapted version with additional breaks, modernized spelling, and some other markup, and last a presentation version that omits most of the markup of the other versions. This document consists of the presentation versions of those texts that have so far been processed.

**ST1. q<sup>w</sup>iŷihtaqakiič tanakmis • What mosquitoes are made of<sup>1</sup>**

told by Hamilton George

1. ḥawilitwe?in tañanak ḥaak<sup>w</sup>aaλuk. ?uucaḥtaksa ḥicwisa naŷaqnakši?aλ. me?iλqac?isuk. muučiiḥnakḥ?aλwe?in qahnaakaλ k<sup>w</sup>iik<sup>w</sup>iisithin?as?i, ?usuuλ maamiiqsu?i kuukuḥinqiḥ. hayaa?akat q<sup>w</sup>iŷiiḥawuusi.

There was a chief who had as child a daughter. Now then she became pregnant and gave birth to a baby, a little boy. Four days after she had come to have him someone died at the other end of the village—it was the oldest child of that family that died, with a hole in his side. It was not known what made him die.

2. ?aathšiλλaa qahnaakaλλaa λa?uktaqimŷas?i ?usawi?aλλaa maamiiqsuse?i. λah?aλ. ma?as?i hayaa?akši?aλ. q<sup>w</sup>isaahiwuusi qaahk<sup>w</sup>ačiλ.

Another night passed, and again someone died in the next house—it was again the very oldest child of that family that died. And the village did not know what was causing people to die off.

3. ?uyu?aλ?aλ ḥuucsme?i λaahmaλ?i naŷaqak ?ani ḥiḥiŷaqλwat čačča naŷaqakšiλuk?i. ?uucaḥtaksa čuušuk<sup>w</sup>iλ. ?uyi ?uḥquu qaahk<sup>w</sup>a?ap.

Now the woman noticed that the newborn baby that she had given birth to was bloody under his fingernails, so then she began to suspect that it might be he who was causing people to die off.

4. ?uucaḥtaksa ḥaḥaačiḥšiλ. ?aathši?aλ?itq wee?ičtīi?iḥši?aλ. ?uucaḥtaksa ḥaču?aλ yaλwee?in čiiwahsuλ?ap čimcaas?at?i k<sup>w</sup>ik<sup>w</sup>inksu, čaq?atap ?aačsaatim?ak?i, hitak<sup>w</sup>isčaλ naŷaqpatak?i, hīnii?as?aλ.

So she watched for when night fell, pretending to be asleep. Yonder she caught sight of him as he pulled out his right hand, pushed off his head-flattener, got out of his cradle-basket, and went out of the house.

5. ḥaacsaaλ ḥuucsme?i q<sup>w</sup>aa?ak?itq me?iλqac. ḥamatsapaλ ?ani ?uḥqaa qaahqaaha yaqči?ath?itq. ?atwee?inčaŷaš q<sup>w</sup>aa ḥiiŷiiḥ kuuhšinqinλ?ap ḥiiŷiiḥ.

Now the woman saw what her boy was doing, she found out that it was he who was always killing his neighbours. Indeed, as it turned out, he was thus after blood, in search of which he would make a hole in people's sides.

<sup>1</sup> ST1. *What mosquitoes are made of*: HG→S1, SS39 notes 90-93.

6. ḥaawīlałšī?aał. ?uucaḥtaksa ?usawuḥpał ne?iiqsak?i. ?aḥ?aa?aał ḥuucsme?i yaq<sup>w</sup>ac?itq taḥa wiḥmaaqtu?aał huḥtim?akquu. hayaa?akał ?uḥ yaqči?ath?itq q<sup>w</sup>iqḥ?atuusi qaahk<sup>w</sup>a?ap̄at. ?uucaḥtaksa ḥaak<sup>w</sup>aał?i ?iiqḥuk ḥuḥwiiqsak.

7. ?uucaḥtaksa ḥišimýuup ḥawīł?i yaqči?ath?itq, ?iiqḥuk wawaa?at?itq taḥaak?i. —čuu ḥišimýawi?aałi witweek, qaḥsaap?aaqłe?icuu kaa?uucšīłuk<sup>w</sup>itqas, ?uḥ?atčĩnš qaahk<sup>w</sup>a?ap̄at. k<sup>w</sup>istuupčaş ?aani ḥaawīlałšī.

8. ?uucaḥtaksa witwaak ?iinaxiičił ?uu?uucsułwe?in miłsýi. ?uucaḥtaksa ḥaak<sup>w</sup>aał?i siihšīł hitinqiḥ. λawiiči?aał ḥaawīlałšī?i ?um?iiqsak. —?a?aaqiyukḥak ?oom̄i.

9. —?uyaaqłe?ic ḥamatsap q<sup>w</sup>iq<sup>w</sup>iuyuk<sup>w</sup>iis.

10. ?aḥ?aaḥiyałwe?in witwaak?i puḥiiqsa?aał čacaxpałšī?at, wik qaḥšīł ḥaawīlałšī?i. λiiłiqswiwe?in miłsýim̄inḥ?i lačaa?at kamitḥaqłił.

11. —čuu lači?in hu?acačił?aaqłma.

12. wikwee?in qiik<sup>w</sup>aał hu?in?aał. ?uucaḥtaksa wiinaałλaa witwaak?i. mačiilatał čacaxpałšīł wikałλaa qaḥšīł.

13. λaḥ?aał ciqšī?aał ḥaawīlałšī?i—wiḥmaaḥe?icuu

He grew up to be a young man. Now he killed his own uncle. And then the woman whose child he was could no longer hide the truth. Her neighbours did not know what it was that brought it about that people were being killed off, but then the young woman told her father.

Then the chief called his neighbours together in council and told them what his daughter had said to him. ‘Now! Gather together, you warriors! You shall kill my grandson, who is no longer mine. He it is, in truth, by whom we have been killed off. The young man is really no ordinary human being, it seems.’

Then the warriors got ready, each taking along his spear. And then the young woman his mother burst into tears down at the beach. The little fellow approached his mother and said, ‘Why are you crying, mother?’

‘After a while you will find out why I am crying.’

Now just at that time the warriors ran down to the beach and speared at him, all at once, but the little fellow did not die. The spears all went right through him and remained stuck. He escaped from them, running off into the bush.

‘Now! Let us let him go; he will come back.’

He did not stay away long, but soon came back. Then the warriors again got together to fight him. They shot at him, all at once, inside of the house, but again he did not die.

Now the little fellow spoke up. ‘You cannot kill me. I am

qaḥsaap siya. k<sup>w</sup>istuumah.

14. ʔahʔaʔaʔaʔweʔin čamaasʔaʔ hitaaqʔiʔaʔ, yaačiiḥšiʔaʔ  
witwaak qiiyuʔukweʔin hitacpaʔquuweʔin nuučyuuʔi.  
sayaaqḥweʔin neʔiičiʔaʔ ʔaamaminḥ čiiqciqa.  
ʔatweeʔinčafaš q<sup>w</sup>aa ḥiiyiisʔatuk. ʔuucaḥtaks  
ḥaḥačmapšiʔaʔ.

15. ʔahʔaaʔaʔaʔweʔin ciqšiʔaʔ ḥaawīʔaʔʔisʔi—  
suk<sup>wi</sup>ʔaʔičasak wikḥaasuu ʔaanaqḥ qaḥsaapmiḥsa.  
ʔiiqḥuk<sup>w</sup>aḥ siiḥiʔ q<sup>w</sup>iḥcuuyiisuu qaḥsaap siya.

16. ʔuucaḥtaksaweʔin ʔaʔa ḥaawīḥaʔ ʔawiičiʔaʔ suk<sup>wi</sup>ʔaʔ  
wiḥiisaḥap. ʔahʔaaʔaʔaʔweʔin ciqšiʔaʔʔaʔa ḥaawīʔaʔʔi—  
ḥiḥimʔuupaʔič ʔinksʔiquu—. ʔuucaḥtaks ḥiḥimʔuup  
ʔink<sup>w</sup>aʔap.

17. —čuu tiʔuupaʔičas ʔahʔaaʔaaqʔaʔaḥ  
wikitmiičiʔaʔ—. ʔuucaḥtaksaweʔin suk<sup>wi</sup>ʔat ḥaawīʔaʔʔi  
tiʔuupaʔat wikitmiičiʔaʔweʔin. ʔuucaḥtaks yuuxʔapuʔ  
ʔintmisʔi tanakmiičiʔaʔ.

18. ʔuunuuʔaʔḥweʔin ḥisnaʔaʔ tanakmis ʔaniič  
ḥisnaqʔiḥtaqak. q<sup>w</sup>isitweʔin ʔah ḥisnaqʔiča.

different from ordinary human beings.’

And then once for all he went off into the woods. The warriors followed, trying to get him, and were long on their way as they went over the mountains. They were far off when they heard loons talking; it turned out, indeed, that they were drinking his blood. And then they watched secretly for him.

Then the little fellow spoke up, ‘Come and get me! Do you not really want to kill me? I’ll tell you how you may succeed in bringing about my death.’

So then two young men came near, took hold of him, and brought him out of the water to the shore. And then the young man spoke again, saying, ‘Do you now get wood together!’ They brought wood together and set a fire going.

‘Now! Throw me into the fire, and then I shall turn to nothing.’ So they took the young man and threw him into the fire, and he turned to nothing. And the ashes blew up and turned into mosquitoes.

Now it is for this reason that mosquitoes are fond of blood, since they come from one who was fond of blood. This is what happened to him who was fond of blood.

**ST2. ʕaatušmit ʔuhʔiš q<sup>w</sup>ayaćiiktaqimł • Deer and the wolves<sup>2</sup>**

told by Frank Williams

1. ʕiikašapiweʔin ʕaatušmit ćawaayiya ʔuuqumhiʔi ńaas. hiłh ʕaatušap šiiluk<sup>w</sup>ałweʔin q<sup>w</sup>ayaćiiktaqimł. hitapıŕat ʕaatušmit ciqšiʔałweʔin—ʔuuq<sup>w</sup>iyaŕaqameʔicuu šiʔaałaaqa ququutihte hahamutneeŕ—. waaʔałweʔin ʕaatušmit.

2. ʕaʔuuʔałquuweʔin hitapıq hiłhʔiitq qiiłaaakapi ʕaʔuuʔałquuweʔinłaa šiiluk. —ʔuhʔišhak ʕaatušmit—waaʔałweʔin šiʔaałaaqeʔi. —ʔaaqinʔapʔišhak kamuu.

3. —ʕiikašapimeeh—waaʔałweʔin ʕaatušmit.

4. ʕaʔuuʔałweʔinłaa šiiluk. —ʔuuq<sup>w</sup>iyaŕaqameʔicuwee—waaʔałweʔinłaa ʕaatušmit.

5. —ʔaʔaquuʔišhak kamuu—waaʔałweʔinłaa.

6. —ʔuuq<sup>w</sup>iyaŕaqameʔicuwee šiʔaałaaqe waamaahsoo.

7. —hee wikeeʔic waa.

8. —waamaah—waaʔałłaa ʕaatušmit. —he hahamutnaqʔi ququutihteʔi piipiicksʔiqnaqʔi.

Deer was out fishing with hook and line one day when the weather was fine. While he was there at Deer-standing-on-the-point, the wolf people were moving. They passed by Deer and he said, ‘It’s a fine day that you’re all moving in your canoe, you big-nosed bone-eaters.’ This is what Deer said.

And another canoe party would pass by where he stood fishing, and still another would move by, and ‘Is that you, young Deer?’ said they who were moving in their canoe. ‘What are you doing, young fellow?’

‘I am standing fishing with my hooks,’ said Deer.

And then another canoe party moved by. ‘You people in the canoe are having fine weather,’ said Deer again.

‘What is it that you are saying, young fellow?’ again said they.

“‘You people are having fine weather as you move in your canoe,” is what I was saying.’

‘Oh, that is not what you were saying.’

‘It’s what I said’, said Deer once more, and ‘Oh, the bone-eaters, big-nosed ones, the eaters of dead bodies!’ he added in a lower voice.

<sup>2</sup> ST2. *Deer and the wolves*: FW→S1, SS39 notes 1-5, 94-99.

9. —ʔaʔaquuḥak ʔaatušmeet.

‘What did you say, Deer?’

10. —ʔuuq<sup>w</sup>iyaʔaqa<sup>w</sup>meʔicuwee šiyaa<sup>ʔ</sup>aqee—waamaaḥsoo.

‘I said, “You people are having fine weather as you move in your canoe”.’

11. —wikeeʔic waa. ququutiḥta waameeʔic.

‘That is not what you said. “Big-nosed ones” is what you were saying.’

12. ʔuḥʔa<sup>w</sup>weʔinčaʔaš q<sup>w</sup>aa ḥawīlukʔi q<sup>w</sup>ayačiiktaqiml  
ʔuucuʔuk šiyaa<sup>ʔ</sup>aqqa maʔaquuʔa. ʔuucaḥtaksa<sup>ʔ</sup>  
naʔuuqsipat ʔaatušmit, ʔuʔuqšīʔa<sup>w</sup> ḥawīluk q<sup>w</sup>ayačiik.

Now truly it was the chief of the wolves who was moving with his people in a canoe, bound for Macoah. And then they took Deer along with them and he journeyed in the same canoe as the chief of the wolves.

13. hinasiʔa<sup>w</sup>weʔin maʔaquuʔa, wikpīiča<sup>ʔ</sup> ʔaatušmit  
ʔuuča<sup>ʔ</sup> ḥawīʔi. suuweeʔin hupinwašukʔi ʔaatušmit.

They arrived at Macoah. Deer had not his wife with him, and the chief owned him, but Deer retained the little canoe which belonged to him.

14. maʔathšiʔa<sup>w</sup>weʔin tuupšiʔa<sup>w</sup>itq. wikapweʔin  
ʔanicćakšī<sup>ʔ</sup> puʔaʔatuučiʔa<sup>w</sup>weʔin ḥawīʔi. ʔuucaḥtaksa  
waaʔa<sup>ʔ</sup>at ʔaatušmit—weʔiçu<sup>ʔ</sup>pa<sup>ʔ</sup>isak čaani,  
hiḥaʔaqiḥʔa<sup>ʔ</sup>isak k<sup>w</sup>iī<sup>ʔ</sup>ak<sup>w</sup>iīya weʔiçu<sup>ʔ</sup>.

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

15. suk<sup>w</sup>iʔa<sup>w</sup> ʔaatušmit k<sup>w</sup>ičakukʔi, k<sup>w</sup>ičiʔa<sup>w</sup>weʔin  
nunuukḥʔa<sup>w</sup> ʔaatušmit—weeʔiīč weeʔiīč yuuy yuuy.

And Deer took his file and started in filing, and as he did so, he sang, ‘Sleep, sleep, yoy, yoy!’

16. —ḥaasuḥapickinʔi qahšseek—waaʔa<sup>w</sup>weʔin ḥawīʔi.  
—weeʔiçu<sup>ʔ</sup>ḥaḥ qahšseek.

‘Sing a little louder, my friend,’ said the chief. ‘I am falling asleep, my friend.’

17. —čačimḥiʔi—waaʔa<sup>w</sup>weʔin ʔaatušmit. —ʔaanaqḥʔi  
kašḥtaak<sup>ʔ</sup>īckin. nuuʔiʔa<sup>w</sup>weʔin<sup>ʔ</sup>aa ʔaatušmit—weeʔiīč  
weeʔiīč yuuy yuuy—k<sup>w</sup>iī<sup>ʔ</sup>ak<sup>w</sup>iīyaqḥʔa<sup>w</sup> čīimaakʔi.

‘Lie comfortable’, said Deer, ‘just let your head tilt back a little more.’ And Deer started in to sing again, ‘Sleep, sleep, yoy, yoy!’ and, as he sang, he kept on filing his mussel-shell knife.

18. weʔičuʔ hawihuk q<sup>w</sup>ayačiik, kašhtaak<sup>w</sup>iłweʔin weʔič hawihʔi. suk<sup>w</sup>iʔaʔ ʔaatušmit čimaakʔi. ʔuucahtaksaʔ qatqsaap hawihuk q<sup>w</sup>ayačiik.

The chief of the wolves fell asleep. The chief was asleep with his head tilted back. Then Deer took his knife and cut off the head of the wolf chief.

19. tuxwaasʔaʔweʔin hiniicsʔaʔ tuhčitakʔi. ʔuucahtaksa suk<sup>w</sup>iʔ hupinwašukʔi hiʔaasčack<sup>w</sup>iʔi mahtiiʔi. hinaačiʔaʔweʔin hiłstuuqsʔaʔ tuhčitakʔi ʔihšišiʔaʔweʔin. nuuʔiʔaʔweʔin ʔaatušmit—huupaaʔyaanee huupaaʔyaanee tuhʔiitaakmuut q<sup>w</sup>ayaaʔiikmuut ʔiikmuut—wawaaweʔin nuuk<sup>w</sup>iis.

He jumped out of the house, carrying the head with him. And then he seized his little canoe which had been left on the roof of the house. He started off in the canoe with the head placed at the very end of the bow, and away he went. Deer sang, ‘Round thing in the bow, round thing in the bow, the former head of the former wolf!’

20. ʔupkšišiʔaʔweʔin yaqčimtʔitq hawihuk<sup>w</sup>itʔi q<sup>w</sup>ayačiik, ʔuuyuʔaʔšišiʔ ʔani huhtqapiʔatqa, ʔuqʔaapaʔ ʔuq<sup>w</sup>iłukqa čakup.

And then she who had been the wife of the dead chief of the wolves awoke, having become aware of something wet under her. She thought that her husband was wetting himself.

21. —ʔupkšišiʔi ʔahniimeʔic ʔuq<sup>w</sup>ił—. wik ciqšiši. ʔuʔuuʔasʔaʔ ʔanayuʔaʔ ʔani ʔuʔskaapuuʔqa. —ʔupkšišiʔi hileeʔicuu qatqyuuʔak hawih.

‘Wake up! Here you are wetting yourself!’ He did not speak. She felt for his face but she discovered that to her fingers there was merely the feel of a hole on top. ‘Wake up, all of you! Here you are with a chief whose head is cut off.’

22. hamatapat ʔuhqaa qahsaap ʔaatušmit. niʔk<sup>w</sup>aqšišiʔaʔweʔin q<sup>w</sup>ayačiiktaqimʔ tapatšišiʔaʔweʔin. —ču ʔuučqpanačsapin. ʔaakuuʔcsuu ʔučqčuuʔakʔi ʔaanusʔi.

They knew that it was Deer who had killed him. And the wolf people were in an uproar and they had a council to decide on what they should do. ‘Well, let us cause him to be lost in a fog. You people go and borrow the fog-bag of Crane.’

23. ʔaanusmit ʔaakuuʔatweʔin. ʔuucahtaksaʔweʔin ʔučqsaapaʔ. ʔučqyaanuʔaʔ ʔaatušmit mitxšišiʔaʔweʔin. huʔacačiʔaʔweʔin. nunuukhčikaʔweʔin—huupaaʔyaanee huupaaʔyaanee tuhʔiitaakmuut

So they borrowed it from Crane and made a fog. Deer was lost in the fog and turned around. He started back, and, as he pursued his course, he sang, ‘Round thing in the bow, round thing in the bow, the former head of the former

q<sup>w</sup>ayaałiikmuut—wawaaqḥčikałwe?in nuuk<sup>w</sup>iis.

24. ne?iici?ałatwe?in ?uḥqaa ʒaatušmit. čimsa?ałwe?in q<sup>w</sup>ayačiiiktaqimł. čamiḥtawe?in hu?acačił ʒaatušmit. hitasa?ałwe?in ʒaatušmit ?aḥ?aa?ał hinułta. ?uucaḥtaksa suk<sup>w</sup>ił ʒupximc?i.

25. —hiikaa?aqḥak supicmisuk ma?aquu?a. ?imaaqḥee hiyaḥłuk<sup>w</sup>amah k<sup>w</sup>ałuuq<sup>w</sup>ał—. waawałtipsatwe?in tux<sup>w</sup>iičsa?ałatwe?in ma?ak<sup>w</sup>a?apałat.

26. —?ahaa ?anaaḥuk<sup>w</sup>apilałim qinaqał—waałtaqšiłwe?in čixk<sup>w</sup>ači?ał ʒaatušmit, yaq<sup>w</sup>aanuu?ałiič?aała ?anaasuk<sup>w</sup>apałat qinaqac ?uḥ?at q<sup>w</sup>ayačiiiktaqimł.

wolf!’ These were his words as he sang on his way.

They heard that it was Deer. The wolf people got ready on the beach. Truly Deer returned to his starting point. He arrived on the beach and got out of his canoe. And then he took up some of the sand.

‘Goodness, but you look like the sand of Macoah! Iimaa-aqs! I have a chamber for you here in the canoe,’ but just as he said this, they jumped on him and chewed him up.

‘Aha! Go ahead, all of you, and leave but my intestines,’ said Deer before he was torn to pieces. And this is why the wolf people are in the habit of leaving only the intestines when they devour their kill.

**ST3. quʔišinm̄it ʔuhʔiš paak<sup>w</sup>inm̄it • Raven and Skate<sup>3</sup>**  
told by Frank Williams

**ST4. k<sup>w</sup>atyaat ʔiš q<sup>w</sup>ayač̄iik • Kwatyaat and Wolf<sup>4</sup>**  
told by Frank Williams

**ST5. šiiλukweʔin k<sup>w</sup>atyaat ʔumʔiiqsakʔi • Kwatyaat's mother moved, it is said<sup>5</sup>**  
told by Frank Williams

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<sup>3</sup> ST3. *Raven and Skate*: FW→S1, SS39 notes 6, 100-104.

<sup>4</sup> ST4. *Kwatyat and Wolf*: FW→S1, SS39 notes 7-10, 105-112.

<sup>5</sup> ST5. *Kwatyat's mother moved, it is said*: FW→S1, SS39 notes 11-16, 113-119.

**ST6. k<sup>w</sup>atyaat ?uḥ?iṣ ḥaath̄aak<sup>w</sup>aḷuk ḷuuṑin • Kwatyaat and the sunbeam girls<sup>6</sup>**

told by Big Fred

1. ?uyu?atwe?in k<sup>w</sup>atyaat ?aḷa ḥaath̄aak<sup>w</sup>aḷ.  
—?ačiichasuu íaṅa—waa?aḷwe?in k<sup>w</sup>atyaat ?uuk<sup>w</sup>iḥ?aḷ.  
?aḷe?i ḥaath̄aak<sup>w</sup>aḷ. wikaḷwe?in ?iiqḥuk ḥaath̄aak<sup>w</sup>aḷ?i  
yaquk?itq ṅuṵiiqsu.
2. ?ayuṑitṣiḷwe?in k<sup>w</sup>atyaat ?a?aatuu yaqukuusi  
ṅuṵiiqsu. wikaḷquuwe?in ?iiqḥuk ḥaath̄aak<sup>w</sup>aḷ?i.  
wi?akṣi?aḷwe?in ḥaath̄aak<sup>w</sup>aḷ?i.
3. —?uucin íaṅa—waa?aḷ ḥaath̄aak<sup>w</sup>aḷ?i—ḷuuṑin—  
qiiči?aḷ wawaa ḥaath̄aak<sup>w</sup>aḷ?i.
4. ḷup̄ȳiiḥači?aḷwe?in k<sup>w</sup>atyaat ?uusaḥaḷ ?uḥukqa  
ṅuṵiiqsu. ḷup̄ȳiiḥači?aḷ k<sup>w</sup>atyaat qaḥṣi?aḷ. ḷup̄ȳiiḥaḷ  
ḷiḷkṣi?aḷ k<sup>w</sup>atyaat ?uusaḥaḷ ḥaath̄aak<sup>w</sup>aḷ?i.  
ḷupaalači?aḷ qaḥṣi?aḷ k<sup>w</sup>atyaat.
5. qiičkin?aḷ qaḥak k<sup>w</sup>atyaat. ?ah?aa?aḷwe?in kaḥṣi?aḷ  
k<sup>w</sup>atyaat. ḥasṯaḷaḷ kaḥṣiḷ k<sup>w</sup>atyaat. na?aa?aḷwe?in ?ani  
ḥasṯaḷqa kaḥṣiḷ. qaḥakḥ?aḷ na?aa ?ani ḥasṯaḷqa kaḥṣiḷ.

Kwatyaat caught sight of two girls. ‘Whose daughters are you?’ said Kwatyaat to the two girls. The girls did not tell him who their father was.

Many times did Kwatyaat ask them who their father was, but they would not tell. At last the girls got angry.

‘The one whose children we are,’ said they, ‘is Sunbeam.’ For a long time the girls said this.

And then Kwatyaat began to perspire because of the fact that their father was Sunbeam. Kwatyaat began to perspire and he died. Now Kwatyaat was perspiring and he swelled up like an inflated bladder, and it was because of the girls. Now Kwatyaat warmed up and died.

He was dead for quite a little while, and then he burst, making a loud noise as he burst. He heard that he made a loud noise as he burst. It was while he was dead that he heard how he burst with a noise.

<sup>6</sup> ST6. *Kwatyat and the sunbeam girls*: BF→S1, SS39 notes 120-121.

**ST7. The story of how Kwatyaat went out for a walk<sup>7</sup>**

told by Frank Williams

**ST8. qu?išinmit ?uh?iš luucsmaak?i • Raven and his wife<sup>8</sup>**

told by Frank Williams

**ST9. Raven and Snipe<sup>9</sup>**

told by Frank Williams

**ST10. The Transformer<sup>10</sup>**

told by Big Fred

**ST11. Red-Headed Woodpecker and the thunderbirds<sup>11</sup>**

told by Frank Williams

**ST12. The dog children<sup>12</sup>**

told by Big Fred

**ST13. The man who brought back his wife from the dead<sup>13</sup>**

told by Big Fred

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<sup>7</sup> ST7. *The story of how Kwatyaat went out for a walk*: FW→S1, SS39 note 122.

<sup>8</sup> ST8. *Raven and his wife*: FW→S1, SS39 notes 17, 123-124.

<sup>9</sup> ST9. *Raven and Snipe*: FW→S1, SS39 notes 125-126.

<sup>10</sup> ST10. *The Transformer*: BF→S1, SS39 notes 18-19, 127-132.

<sup>11</sup> ST11. *Red-Headed Woodpecker and the thunderbirds*: FW→S1, SS39 notes 20-22, 133-137.

<sup>12</sup> ST12. *The dog children*: BF→S1, SS39 notes 23, 138-143.

<sup>13</sup> ST13. *The man who brought back his wife from the dead*: BF→S1, SS39 notes 144-146.

**ST14. The jealous woman<sup>14</sup>**

told by Big Fred

**ST15. The crow girl<sup>15</sup>**

told by William

**ST16. The girl who married the ya-ii and the sky man<sup>16</sup>**

told by Big Fred

**ST17. The youths who followed a bird<sup>17</sup>**

told by Big Fred

**ST18. The brothers who revenged their sister<sup>18</sup>**

told by Big Fred

**ST19. The marriage of Mink<sup>19</sup>**

told by Saayaachapis

**ST20. A fight about hunting grounds between the chiefs of the lice and the wolves<sup>20</sup>**

told by Saayaachapis

**ST21. The stealing of children by Pitch Woman and their rescue<sup>21</sup>**

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<sup>14</sup> ST14. *The jealous woman*: BF→S1, SS39 notes 147-148.

<sup>15</sup> ST15. *The crow girl*: WX→S1, SS39 notes 24, 149.

<sup>16</sup> ST16. *The girl who married the yai and the sky man*: BF→S1, SS39 notes 25, 150-152.

<sup>17</sup> ST17. *The youths who followed a bird*: BF→S1, SS39 notes 26-28, 153-156.

<sup>18</sup> ST18. *The brothers who revenged their sister*: BF→S1, SS39 notes 29-30, 157-158.

<sup>19</sup> ST19. *The marriage of Mink*: SY→XT, SS39 notes 31-38, 159-164.

<sup>20</sup> ST20. *A fight about hunting grounds between the chiefs of the lice and the wolves*: SY→XT, SS39 notes 165-169.

told by Douglas Thomas

**ST22. Origin of the wolf ritual dance of the yellow cedar bark ogre<sup>22</sup>**

told by Peter Kishkish

**ST23. The tsayik, a doctoring ritual<sup>23</sup>**

told by Hamilton George

**ST24. A secret ritual for trolling<sup>24</sup>**

told by Frank Williams

**ST25. A secret ritual for spearing fish<sup>25</sup>**

told by Frank Williams

**ST26. A secret ritual for sea-lion hunting<sup>26</sup>**

told by Frank Williams

**ST27. numaakcamis • Taboos for sea-mammal hunting<sup>27</sup>**

told by Frank Williams

**ST28. Trolling for spring salmon<sup>28</sup>**

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<sup>21</sup> ST21. *The stealing of children by Pitch Woman and their rescue*: DT→XT, SS39 notes 39-52, 170-172.

<sup>22</sup> ST22. *Origin of the wolf ritual dance of the yellow cedar bark ogre*: PQ→XT, SS39 notes 53, 173-176.

<sup>23</sup> ST23. *The tsayik, a doctoring ritual*: HG→S1, SS39 notes 177-180.

<sup>24</sup> ST24. *A secret ritual for trolling*: FW→S1, SS39 notes 181-188.

<sup>25</sup> ST25. *A secret ritual for spearing fish*: FW→S1, SS39 notes 54-55, 189-190.

<sup>26</sup> ST26. *A secret ritual for sea-lion hunting*: FW→S1, SS39 notes 191-196.

<sup>27</sup> ST27. *Taboos for sea-mammal hunting*: FW→S1, SS39 notes 197-200.

<sup>28</sup> ST28. *Trolling for spring salmon*: CB→XT, SS39 notes 201-202.

told by Captain Bill

**ST29. Fishing for cod with baited kelp-line and sinker<sup>29</sup>**

told by Captain Bill

**ST30. A secret ritual for soma bait<sup>30</sup>**

told by Captain Bill

**ST31. How a father of twins caused a big salmon run<sup>31</sup>**

told by William

**ST32. A girl obtains power from the fish<sup>32</sup>**

told by William

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<sup>29</sup> ST29. *Fishing for cod with baited kelp-line and sinker*: CB→XT, SS39 notes 203-205.

<sup>30</sup> ST30. *A secret ritual for soma bait*: CB→XT, SS39 notes 206.

<sup>31</sup> ST31. *How a father of twins caused a big salmon run*: WX→XT, SS39 notes 56, 207-216.

<sup>32</sup> ST32. *A girl obtains power from the fish*: WX→XT, SS39 notes 57-64, 217-226.

**ST33. q<sup>w</sup>a?uuktuk?itq saayaáčapis histáth hisaawistáth ?iš hitaču?ath • Esowistaht and Hitacu-aht wolf ritual rights are handed over to Tom's father<sup>33</sup>**

told by Saayaachapis

1. ?uuk<sup>w</sup>iinú?a ?uchinλ čuupuu?uλ hitaču?aqsup?i hisaawistáqsupλaa. tańanakši?aλ yařii?aqš me?iλqacuk. λuuk<sup>w</sup>aanaλ q<sup>w</sup>iiqu?uuł ?uu?uwa ?appiłačišť ?ukčiqλas. hařiiči?aλ hitaču?ath, hiřimýuup ?uwaatin?ak?i hitaču?ath.

2. ciqři?aλ hawıř?i. —?uu?atumah siiiř λuuk<sup>w</sup>aanača kaa?uucukqin hiisaýuučiλ?i čiřaa?ath. ču mańwaa?aλin q<sup>w</sup>ayačiik ?ani ?uucqaa ?uhukqin taayii.

3. —?uutýaapaλin ?aniλii kaahyaafiřuk mařtii, ?aniλii puusciif?at q<sup>w</sup>ayačiik λuuk<sup>w</sup>aanaquu, ?ani q<sup>w</sup>aa?ak ?ahkuu hi?iis?aλquu λuuk<sup>w</sup>aana yaqck<sup>w</sup>ii?itq, ?ani wawaa?akλaa hisaawistáth histáth ?ani puusciif?atuk mařtii, ?ani ?uunuuλ ?uhuk řimtii hinaasci?at ?ani hiinasciif?at q<sup>w</sup>ayačiik.

4. čuu waa?aλ čuučkaλ ?uwaatin?i.

5. ?aanuwa taataapata hisaawistáth ?iš hitaču?ath. čučuuk<sup>w</sup>ařinme?iř hawıř haaýuuλ yuułu?iř?athic?i hawıř, haaλ ýuuq<sup>w</sup>aa hitaču?ath hawıř. čuu waa?aλ.

Along-it-on-the-rocks married Carried-face-down-on-the-back, who was a woman of the Hitacu-aht and Esowistaht septs. Ya-ii-woman gave birth to a child, a boy. Qwiiqu-uulh, acting together with Midwater, with whom he lived, gave a wolf ritual. The Hitacu-aht tribe found out about it and assembled their relatives.

The chief spoke. 'I have assembled you for the sake of our grandson, the one just born amongst the Tseshahts, who is said to be giving a wolf ritual. So let us take the wolves there, since they belong to him as our senior.

'Let us present it so that his house will always be broken open, so that his roof will always be overrun by wolves when he is giving a wolf ritual; for that was the manner of his ancestors here when giving a wolf ritual, and it is also the tradition of the Esowistaht to have the roof of their house overrun. It is indeed because their roof is always overrun by the wolves that their house has the name of Roof-overrun.'

'Very well', said all the relatives.

It was just the Hitacu-aht and the Esowistaht bands who took part in this council. They went around inviting chiefs and called ten Ucluelet chiefs; there were also ten Hitacu-

<sup>33</sup> ST33. *Hisawistath and Hitatsoath Wolf Ritual rights are handed over to Tom's father*. SY→XT, SS39 notes 227-241.

ḥawiiḥ?i yuuḥu?iḥ?ath ḡapaakin waa?aḥ.

6. ḡaak<sup>w</sup>ašči?at ḡinwāḥ ḥaayuuq<sup>w</sup>ap ḡuḥuk ḡimtii ḥawii?i. ḡiiḥuk ḡinwāḥ ḡukḡaa?ak ḡimtnaak wiḥwii?is. hitaqsiḥ ḡinwāḥ ḥawiiḥ?i ku?at ḡuk<sup>w</sup>iqs?aḥ wiḥwii?is. ḡiiḥši?aḥ ḡucači?aḥ hiik<sup>w</sup>is. hitasa?aḥ hiik<sup>w</sup>is. hawii?aḥ ḡapwīn ḡaas ḡuučanu?aḥ.

7. hinusčis yuuḥu?iḥ?ath mačīnḥ. ḡiiḥši?aḥ at q<sup>w</sup>iiqu?uuḥ yaḡii?aqs—ḡawāa?aḥ in suutiḥ q<sup>w</sup>ayačiikuk?itqak, ḡanik suwāas ḡanik suwāaq taayii. hišimýuupi yaqči?athīik—waa?aḥ at ḡuḥ?at yuuḥu?iḥ?ath?i.

8. hišimýuup yaqči?ath?itq q<sup>w</sup>iiqu?uuḥ. yaacši?aḥ čišaa?ath ḡeeḡeeḡišaḥ. yaacšiḥ ḥuucsaamiiḥ quu?as. hitaaqḡi?aḥ yuuḥu?iḥ?ath ḡiš hitaču?ath. ḥayu hitaaqḡiḥ ḥawiiḥ?i ḥayuḥaa wiinapiḥ maḥtii?i.

9. maḥši?aḥ ḥayu?i q<sup>w</sup>ayačiikši?aḥ. ḡiiḥuk<sup>w</sup>aḥ ḥawii?i yuuḥu?iḥ?ath ḡuuk<sup>w</sup>iḥ čišaa?ath, ḥaayuuq<sup>w</sup>ap ḡukḡee?i ḥawii?i ḡuḥ?aḥ ḡiiḥuk—ḡawāamin q<sup>w</sup>ayačiik yaḡii?aqs q<sup>w</sup>ayačiikuk ḡani ḡuuc—wawaa?aḥ.

10. puḥtas?aḥ q<sup>w</sup>ayačiik kiiik ḥayuqumḥ?aḥ q<sup>w</sup>ayačiik. ḡukḡaa nisḡe?i piḥpičaqmaḡas hiḥuk?itq ma?as q<sup>w</sup>iiqu?uuḥ. puusči?aḥ q<sup>w</sup>ayačiik maḥtii?i. ḡiḥsaapaḥ čitme?i puuyii?i?aḥ q<sup>w</sup>ayačiik, pukstiiḥ?aḥ q<sup>w</sup>ayačiik kaḥyaḡas?aḥ maḥtii?i.

aht chiefs. ‘Very well’, said the Ucluelets, ‘we are willing.’

Ten-score-in-the-air—that was the name of the chief—was asked for the loan of a war canoe. His war canoe was a large one and was called Dry-bow. The chiefs got into the canoe Dry-bow in the morning. They paddled off and went to Hiikwis. They landed on the beach. The middle of the day was past and it was late afternoon.

The Ucluelets went up the bank and entered the house. They informed Qwiiqu-uulh and Ya-ii-woman, ‘We have brought you your wolves, for they are yours as our senior.’ The Ucluelets further said, ‘Assemble your neighbours!’

Qwiiqu-uulh assembled his neighbours. The Tseshahts started out at once, men and women. The Ucluelets and Hitacu-ahts went into the woods. Ten of the chiefs went into the woods, but ten remained in the house.

The ten tied on their wolf blankets and became wolves. The Ucluelet chief, the one called Ten-score-in-the-air, told the Tseshahts, ‘We are bringing Ya-ii-woman her wolves, for they are hers.’

Ten wolves now rushed out of the woods calling, ‘kiiik.’ The country where Qwiiqu-uulh’s house was located was called Pilhpitsaqmapt-bushes-on-the-ground. The wolves ran onto the roof of the house. Some wolves laid flat the wall-boards and rushed into the house while other wolves came through the roof of the house that was now broken open.

11. níłk<sup>w</sup>aqší?aał. ćisaa?ath. puńiiqsał. puućištuł  
ćišaa?ath šawaa?aał q<sup>w</sup>ayaćiik ?uuk<sup>w</sup>ił.

12. mée?i?aałat núwiiqsakitqas ?anah?is tańe?is. ?ah  
q<sup>w</sup>a?uuktuk<sup>w</sup>ah ?unaak puuyi?iif?at ?aanasa siya. wikiit  
ćišaa?ath q<sup>w</sup>aa?ap ?aanasa siyaas?i núwiiqsu q<sup>w</sup>aa?ap.

13. ?uutyaapał. ćiiqyak, ?uutyaapał q<sup>w</sup>iqq<sup>w</sup>iqcamis  
łuk<sup>w</sup>atqmis, q<sup>w</sup>iiq<sup>w</sup>iińak?aaqł?itq łuuk<sup>w</sup>aaniikquu  
fiifiłyak. ?ah q<sup>w</sup>a?uuktuk<sup>w</sup>ah ?unaak histath?aałuk  
hisaawistath.

14. ?uhuk susaa q<sup>w</sup>ayaćiik ?iih. ?uh?aałuk saañakyak.  
?uhukqas řasicińak. ?uh?aałuk capitqinakyak. ?uh?aałuk  
hułmisińakyak. ?uh?aałuk qiřapqinakyak nuuim  
ćak<sup>w</sup>q<sup>w</sup>iińak. ?uh?aałuk řapisaqinakyak. ?uh?aałuk  
caciiskuk<sup>w</sup>inakyak. ?uh?aałuk tiifińakyak.

15. ?uh?aałuk řawil q<sup>w</sup>ayaćiik ?uuc řisimł. ?uh?aałuk  
řiyiqinak. ?uh?aałuk řamiqinak. ?uh?aałuk ćix<sup>w</sup>atinqinak.  
?uh?aałuk quřiřitqinak. ?uh?aałuk řihmaqinakyak.  
?uh?aałuk řałmaquuh. q<sup>w</sup>amaa?akqacsa histath hitacu?ath.

16. hisaawistath?aałuk<sup>w</sup>ah ?ahkuumih?i caacaawihinak  
huuřapiqinak ćaanak, nuuknaak ?ah ćaanakyak?i,  
ća?uuyisińak naasiinak suq<sup>w</sup>iińak kawatqinak hax<sup>w</sup>itqinak,  
k<sup>w</sup>iick<sup>w</sup>aařapřiił mařtii hax<sup>w</sup>inmac?i. tak<sup>w</sup>aa nuuknaak.

The Tseshahts were in an uproar. Frightened at the  
wolves, they ran down the bank and into the water.

My father, then a little child, was bitten away. In this way  
the right, exclusively mine, of having wolves rush into my  
house was obtained. No Tseshaht other than my father  
was bitten away.

They then presented tsiiqaa songs and all sorts of wolf  
ritual practices, including different things to imitate in  
imitative dances during the wolf ritual and a ritual for  
tracing the novices who have been bitten away. In that  
way were my Esowistaht privileges obtained.

I have from this source the swimming of a big wolf. I have  
a crawling imitative dance. I have a bee imitative dance. I  
have a sawbill dance. I have a dance-spirit dance. I have a  
wolf ritual crazy dance, a nuulhim dance, a lover-  
signalling dance. I have a raccoon dance. I have a  
tsatsiiskomts bird dance. I have a devilfish dance.

I have a wolf chief's gray blanket. I have all sorts of  
imitative dances. I have a horse clam dance. I have an  
eagle dance. I have a raven dance. I have a red  
woodpecker dance. I have a Yellow Cedar Bark Ogre. I  
believe that is all I have from the Hitacu-aht sept.

From the Esowistaht I have these: a tsaatsaawilh dance, a  
quivering-in-the-air dance, a river dance—this one, the  
river dance, has a song—a breakers dance, a day dance, a  
spring salmon dance, a killer whale dance, a wren dance  
in which the wrens always dig about in the house. All

17. suq<sup>w</sup>iinákʔi ʔicaʃuk<sup>w</sup>iinák častuq<sup>w</sup>iinák k<sup>w</sup>ak<sup>w</sup>ipinák.  
muuʔiiʔiʔuk tupaʔ saayaačapis. ʔickatqinák ʔicstiʔ  
ʔiʔiʔiik.

18. ʔaʔ q<sup>w</sup>aamačifah kamaʔap.

these dances have songs.

There is also the spring salmon dance, a rat dance, a mink dance, a black oystercatcher dance. I have the tupaati of representing the sea high up on the beach flooding into the house. There is also a thunder dance with the lightning serpent crawling in through the roof.

That is as many as I can remember.

**ST34. Tom gets wealth from three supernatural beings<sup>34</sup>**

told by Saayaachapis

**ST35. Tom has two uncanny experiences<sup>35</sup>**

told by Saayaachapis

**ST36. Tom washes away his nephew's low birth<sup>36</sup>**

told by Saayaachapis

**ST37. Tom gives his first wolf ritual<sup>37</sup>**

told by Saayaachapis

**ST38. Tom marries<sup>38</sup>**

told by Saayaachapis

**ST39. Tom gives various potlatches<sup>39</sup>**

told by Saayaachapis

**ST40. Captain Bill's marriage<sup>40</sup>**

told by Captain Bill

**ST41. Frank Williams' wolf ritual experience<sup>41</sup>**

told by Frank Williams

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<sup>34</sup> ST34. *Tom gets wealth from three supernatural beings*: SY→S1, SS39 notes 242-244.

<sup>35</sup> ST35. *Tom has two uncanny experiences*: SY→S1, SS39 notes 245-248.

<sup>36</sup> ST36. *Tom washes away his nephew's low birth*: SY→S1, SS39 notes 65, 249-252.

<sup>37</sup> ST37. *Tom gives his first wolf ritual*: SY→S1, SS39 notes 66-68, 253-256.

<sup>38</sup> ST38. *Tom marries*: SY→S1, SS39 notes 69-72, 257-264.

<sup>39</sup> ST39. *Tom gives various potlatches*: SY→XT, SS39 notes 73-89, 265-319.

<sup>40</sup> ST40. *Captain Bill's marriage*: CB→S1, SS39 notes 320-326.

<sup>41</sup> ST41. *Frank Williams' wolf ritual experience*: FW→S1, SS39 notes 327-331.

**ST42. A fight for a drift whale<sup>42</sup>**

told by Captain Bill

**ST43. Revenge on the sea lions and sea otters<sup>43</sup>**

told by William

**ST44. Tom gives advice to his grandson<sup>44</sup>**

told by Saayaachapis

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<sup>42</sup> ST42. *A fight for a drift whale*: CB→S1, SS39 notes 332-334.

<sup>43</sup> ST43. *Revenge on the sea lions and sea otters*: WX→S1, SS39 notes 129, 335-336.

<sup>44</sup> ST44. *Tom gives advice to his grandson*: SY→XT, SS39 notes 337-358.