

004. KWATYAT AND WOLF

Dictated and interpreted by Frank Williams, Fall of 1910; ntbk I: 235-249;

Kwatyat takes the land of the chief of the Wolves, a disagreement ensues, and Kwatyat kills the Wolf chief.

4.1 k^watyaat ?iš q^wayačiik .
 k^watya:t ?iš q^wayačiik^w
 Kwatyat and Wolf
 Kwatyat and Wolf
 Kwatyat and Wolf.

4.2 ?unaakwe?in nis̄ma haʷiʷuk q^wayačiik ?uʷakuk taasaʷquu
 ?unaak^w -we?in nis̄ma haʷiʷ -uk q^wayačiik^w ?uʷak^w -uk taasaʷ₂ -quu₁
 have 3.QT land chief POSS Wolf (used) for POSS drift ashore 3.CND
 he had land chief of Wolf (used) for that it drifted onto the beach

ʷh̄çitak tuškuuh ?ani ?uʷiisʷaaqʷ haʷuk .
 ʷh̄çiti -ʷak tuškuuh ?ani ?uʷiis -ʷaaqʷ haʷuk
 head POSS cod that eat INTENT eat
 heads of cod that he might have to eat eat

The chief of the Wolves possessed land which he used for having codfish heads drift on to the beach, so that he might have something to eat.

Hair seals, sea lions, and land otters, when they catch a cod, eat only the body and reject the head. These codfish heads (foh̄ni: 'head moving on the water') often drift to shore and, when found by the Indians and still fresh, are cooked or roasted. In the story the Wolf Chief had the 'flotsam and jetsam' right to such codfish heads.

4.3 suk^wiʷwe?in k^watyaat nis̄me?i .
 suk^wiʷ -we?in k^watya:t nis̄ma =?i:
 take 3.QT Kwatyat land DEF
 he took away Kwatyat the land

Kwatyat took away the land,

Kwatyat is the culture-hero of the Nootka Indians. He was supposed, according to Frank Williams, to have been the creator of all things and to have had the power of transforming himself into anything. Prayers, however, are not addressed to him. He is said to be still alive, but his dwelling-place is not known. The rock carvings or petroglyphs of animals and supernatural beings at Great Central Lake and Sproat Lake are supposed to have been made by him. The last thing known of him is that he took a river with him to the south.

4.4 ?aniiçiʷaʷwe?in ?aayip haʷum taasaʷ?i k^watyaat .
 ?ani -iiçiʷ -ʷaʷ -we?in ?aayip haʷum taasaʷ₂ =?i:
 that INC NOW 3.QT get many food drift ashore REL Kwatyat
 so that now he got much food that which drifted on the beach Kwatyat

so that now Kwatyat obtained much food that was drifting on to the beach.

4.5 wiiʷaqstuʷaʷwe?in q^wayačiik ?uunuʷ ?ani hinaaħinʷat nis̄maak?i
 wiiʷaqstuʷ -ʷaʷ -we?in q^wayačiik^w ?unwiiʷ ?ani hinaaħin -ʷat nis̄ma -ʷak =?i:
 get angry NOW 3.QT Wolf because that deprive of PASS land POSS DEF
 he got angry Wolf because that deprive of his land

hiħ?iitq ?uʷuʷiħ ʷh̄çitak tuškuuh .
 hiħ -(q)ħ₃ -?i:tq ?uʷuʷiħ ʷh̄çiti -ʷak tuškuuh
 LOC BEING 3s.REL hunt head POSS cod
 where he was doing hunt heads of cod

Wolf got angry because he was deprived of the land that belonged to him, where he used to get codfish heads as food.

Something missing here - Wolf gets land back??

| | | | | | | |
|-----|-----------|------------------------------|--------------------------------------|------|---------------------------------|-----------|
| 4.6 | ʔahʔaaʔaλ | ʔuuʔaqstuʔaλ | q ^w ayačiiik | ʔani | haaʔumcaqšiiʔaλλaa | . |
| | ʔahʔaaʔaλ | ʔuuʔaqstuλ - ² aλ | q ^w ayačiiik ^w | ʔani | haaʔumcaqšiiλ - ² aλ | =λaa |
| | and then | get happy | NOW | Wolf | that obtain food | NOW again |
| | and then | he became happy | Wolf | that | he obtained food | again |

And then Wolf became happy because he again obtained something to eat.
 Something has evidently been omitted here. Wolf is supposed to have regained his land from Kwatyat by force.

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| | | | | | | |
|-----|-----------|-----------------------|--|-------------------------------|------|----------------------------------|
| 4.7 | ʔahʔaaʔaλ | k ^w atyaat | ýuuq ^w aaʔaλ | ʔuusimčšiiʔaλ | ʔani | qaḥsaapʔaaqλquu |
| | ʔahʔaaʔaλ | k ^w atya:t | ýuuq ^w aa - ² aλ | ʔuusimčšiiλ - ² aλ | ʔani | qaḥsaap -ʔaaqλ -quu ₁ |
| | and then | Kwatyat | also NOW | train for power | NOW | that kill INTENT 3.CND |
| | and then | Kwatyat | also now | he trained for power | that | that he might kill |

ʔuuk^wiʔ q^wayačiiik .
 ʔuuk^wiʔ₂ q^wayačiiik^w
 refer to Wolf
 refer to Wolf

Then Kwatyat likewise began to pray for power in order that he might kill Wolf.

The reference is to the custom of ʔo·simč, bathing, washing with hemlock branches, and praying in the woods or some other secluded spot, in order to procure power for any purpose desired (success in hunting or fishing, long life, wealth, power to withstand evil wishes of others, or other desired end).

| | | | | | | |
|-----|---|----------------------------|-----------------------|--|-----------|---|
| 4.8 | haṭiisʔaλquuweʔin | tiiλtiiya | k ^w atyaat | ýuuq ^w aaʔaλ | ʔaṇeʔi | . |
| | haṭiis - ² aλ -quu ₁ -weʔin | tiiλtiiya | k ^w atya:t | ýuuq ^w aa - ² aλ | ʔaṇa =ʔi | |
| | bathe NOW 3.CND 3.QT | rub o.s. ritually | Kwatyat | also NOW | child DEF | |
| | as he bathed | he rubbed himself ritually | Kwatyat | also now | his son | |

As he bathed, he rubbed himself all over his body (with hemlock branches), also the son (of Kwatyat bathed himself).

| | | | | | | | | |
|-----|--|----------|---------|-----|--------|-----|---------|---|
| 4.9 | ʔuk ^w iiʔʔaλ | muustati | čiihati | ʔiš | λaqmis | ʔiš | sáčkaḥs | . |
| | ʔuk ^w iiʔ - ² aλ | muustati | čiihati | ʔiš | λaqmis | ʔiš | sáčkaḥs | |
| | make NOW | bow | arrow | and | oil | and | comb | |
| | he made | bow | arrow | and | oil | and | comb | |

He made a bow and arrow, and grease and comb.

| | | | | | | |
|------|------------------|---------------------------|-----------------------|-----------------------------------|--------------------------------------|---|
| 4.10 | ʔahʔaaʔaλweʔin | qaḥsaap̄aλ | k ^w atyaat | ʔuuk ^w iʔ | q ^w ayačiiik | . |
| | ʔahʔaaʔaλ -weʔin | qaḥsaap - ² aλ | k ^w atya:t | ʔuuk ^w iʔ ₂ | q ^w ayačiiik ^w | |
| | and then 3.QT | kill NOW | Kwatyat | refer to | Wolf | |
| | and then | he killed | Kwatyat | refer to | Wolf | |

And then Kwatyat killed Wolf.

| | | | | | |
|------|-------------|---------------------------|-----------------------|---------------------|---|
| 4.11 | ʔuucaḥtaksa | čusšiiʔaλ | k ^w atyaat | hiyathʔitq | . |
| | ʔuucaḥtaksa | čusšiiλ - ² aλ | k ^w atya:t | hiyath -ʔi:tq | |
| | and then | dig NOW | Kwatyat | live at 3s.REL | |
| | and then | dig | Kwatyat | where he was living | |

Then Kwatyat dug a hole where he was living,

| | | | | |
|------|---------------------------|---|--|---|
| 4.12 | ʔucaʔap̄aλ | qaḥakaλʔitq | tuuk ^w iičpitap̄aλ | . |
| | ʔucaʔap - ² aλ | qaḥak ^w - ² aλ -ʔi:tq | tuuk ^w iič -'ipitap - ² aλ | |
| | put s.t. in NOW | dead NOW 3s.REL | cover up in house [MC] NOW | |
| | put s.t. in | the one who was now dead | he covered him up in the house | |

he put him who was now dead in it, and covered him up in the house.

| | | |
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| 4.13 | pawałšiiʔaλatweʔin | . |
| | pawałšiiλ - ² aλ - ² at -weʔin | |
| | miss s.o. NOW PASS 3.QT | |
| | they missed him now | |

Now they missed (Wolf).

| | | | | |
|------|--|---|--|--|
| 4.14 | ńaačukši?aλat ńaačukšiλ -ʹaλ -ʹat look for NOW PASS he looked for him | hisiikatwe?in hisiik ^w -ʹat -we?in go along PASS 3.QT he went along | hiyath?itq hiyath -ʹi·tq live at 3s.REL where he was living | k ^w atyaat k ^w atya:t Kwatyat Kwatyat |
|------|--|---|--|--|

(One of the Wolf people) went out to look for him, and passed by where Kwatyat was living. pg. 239 begins above

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| 4.15 | ?a?aatuu?atwe?in ?a?aatuu -ʹat -we?in ask PASS 3.QT he was asked | q ^w aawuusi q ^w aa -(w)uusi thus 3.RelDub whether | wikýuu wikýuu not yet not yet | ńaču?ał ńaču?ał see he had seen him |
|------|---|--|--|--|

He was asked whether he had not yet seen him,

| | | | | | | | |
|------|---|--|---|----------------------------------|---|--|----------------------------------|
| 4.16 | waa?aλwe?in waa -ʹaλ -we?in say NOW 3.QT they said | k ^w atyaat k ^w atya:t Kwatyat Kwatyat | ?aqisquus ?aqis ₂ -quus how? 1 CND how could I? | ńaču?ał ńaču?ał see see | ?anis ?anis 1s.SUB that I would be | q ^w aa q ^w aa thus thus | ?ahkuu ?ahkuu this this |
|------|---|--|---|----------------------------------|---|--|----------------------------------|

| | | |
|---|---|----------------------------------|
| six ^w it six ^w it pox pox on my body | ýimałćak ýimałća -ak ^w unable DUR unable to | małšiλ małšiλ move move |
|---|---|----------------------------------|

and Kwatyat said, 'How could I have seen him, when I am always like this, with pox all over my body and hardly able to move?'

| | | | |
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| 4.17 | ńaaqukw?i?atwe?in ńaaqukw?iλ -ʹat -we?in believe PASS 3.QT he was believed | hinii?as?aλ hinii?as -ʹaλ go out NOW he went out | ńaačuk?i ńaačuk =?i· look for REL the one who was looking for him |
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He was believed, and the one who was looking for (Wolf) went out of the house.

| | | | | |
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| 4.18 | wikwee?in wik -we?in not 3.QT he didn't | qii qii long time long time | hinin?aλλaa hinin -ʹaλ =λaa come NOW again he came again | ńaačuk?i ńaačuk =?i· look for REL the one who was looking for |
|------|--|--------------------------------------|---|--|

Not long after this the one who was looking for (Wolf) came again.

| | | | |
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| 4.19 | takaa?atwe?in takaa -ʹat -we?in nevertheless PASS 3.QT nevertheless he was | ćuśaa?at ćuśa· suspecting; be suspecting suspected | k ^w atyaat k ^w atya:t PASS Kwatyat Kwatyat |
|------|---|---|--|

| | |
|--|--|
| ćuřuuqsýihatwe?in ćuřuuqsýiha -ʹat -we?in have an odour PASS 3.QT it had an odour | mahtii?ak?i mahtii -ʹak =?i· house POSS DEF his house |
|--|--|

In spite of (what he had said), Kwatyat was suspected, for his house had a smell.

| | | | | | | | |
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| 4.20 | ?iqh ?iqh still still | waa?aλwe?inλaa waa -ʹaλ -we?in =λaa say NOW 3.QT again he said again | ?ani ?ani that that | te?iłqa te?ił -qa· sick 3.SUB that he was sick | six ^w it six ^w it pox pox | ýimałćak ýimałćak ^w be unable to being unable to | małšiλ małšiλ move move |
|------|--------------------------------|---|------------------------------|---|--|--|----------------------------------|

As before, this time too he said that he was sick, with pox all over his body and hardly able to move. pg. 241 begins above

| | | | |
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| 4.21 | mimis?aqlıı mimis?aqlıı smell all over the house he was smelling all over the house | hiyath?itq hiyath -ʹi·tq live at 3s.REL where he was living | ćuřuuqsýihat ćuřuuqsýiha -ʹat have an odour PASS it had an odour |
|------|--|--|---|

(The Wolf messenger) smelt all over inside of the house wherein he (Kwatyat) lived; it (still) had an odour.

4.22 hiniiʔasʔaλweʔinλaa ṅaačukʔi
 hiniiʔas -ʔaλ -weʔin =λaa ṅaačuk =ʔi
 go out NOW 3.QT again look for REL
 again he went out the one who was looking for him
 Again the one who was looking for (Wolf) went out of the house.

4.23 ʔapatsiʔaλ q^wayačiiktaqimʔ
 ʔapatsiλ -ʔaλ q^wayačiiktaqimʔ
 decide NOW Wolf tribe
 they thought it over Wolf tribe
 The Wolf family thought it over.

4.24 čuu hišimʔuuʔin maatmaas waaʔaλweʔin q^wayačiiktaqimʔ
 čuu₁ hišimʔuup -ni maʔas waa -ʔaλ -weʔin q^wayačiiktaqimʔ
 ok gather 1p.ABS tribe.PL say NOW 3.QT Wolf tribe
 ok let us get together tribes they said Wolf tribe
 'Now! let us call the tribes together in counsel', said the Wolf family.

4.25 čuu yaacsaap̄i ʔiiqatapas
 čuu₁ yaacsaap -ʔi
 ok send 2s>3.IMPER Water-drips-down
 ok send him! Water-drips-down
 'Now! let Water-drips-down-from-a-standing-bush go.'

The chief of the Wolves is believed by the Nootka to have four messengers whose names refer to the rapidity of their movements. These names are: 'Sound-of-a-stick-breaking-on-the-ground' (i.e. he takes no more time to get to his goal than for a stick to break as one steps on it), 'Water-drips-down-from-a-standing-bush' (i.e. he gets there as quickly as it takes a drop of water to fall to the ground from a bush), 'Adze-chips-falling-down-on-the-ground' (i.e. he gets there as quickly as it takes a chip that flies off a piece of wood that one is adzing to fall on the ground), and 'Muddy-water-that-has-been-stirred-up-settles-down' (i.e. he gets there no more quickly than it takes the water of a muddy pool that has been stirred to clear again). The messengers are given in the order of their rapidity and rank. It is interesting to note that these Wolf messengers are impersonated by four of the 'wolves' of the λo:k^wa:na or Wolf Ritual and that, when they appear, they come out in the order named. Frank Nootka names are comparable to those of certain Wolf messengers among the Koskimo – Quick-spark, Quick-Raindrop, Quick Stone-throw (see F. Boas, Kwakiutl Tales 183).

4.26 hininweʔin ʔačk^waaʔʔis čučuuk^waʔinmasitʔi
 hinin -weʔin ʔačk^waaʔ -ʔis čučuuk^waʔinmas -(m)it =ʔi
 come 3.QT be absent briefly DIM go about inviting former REL
 they came back after being absent a short time those who were inviting
 After a short time, those who had been sent out to invite (various tribes) came back.

4.27 haheeʔihtisʔaλitah ʔitaakatweʔin
 haheeʔihtis -ʔaλ -(m)it -(m)aʔ ʔitaak^w -ʔat -weʔin
 go around the beach NOW former 1s.IND disbelieve PASS 3.QT
 I have been around the beaches he was not believed
 'I have been around on every beach,' (said Water-drips-down-from-a-standing-bush), but he was not believed.

4.28 yaacsaapat ʔ^waʔaλas ʔaʔaxʔi
 yaacsaap -ʔat ʔ^waʔaλas ʔaʔax^w =ʔi
 send PASS Sound-of-Stick-Breaking swift DEF
 they sent out Sound-of-Stick-Breaking the fast one
 They sent out Sound-of-a-stick-breaking-on-the-ground, the fast runner;

4.29 hininʔaλλaa ʔiqh waaʔaλλaa
 hinin -ʔaλ =λaa ʔiqh waa -ʔaλ =λaa
 come NOW also still say NOW again
 he also came back still he said again
 he also came back and he too said the same thing.

4.30 hininʔaλ maʔas q^wi iq^waath w̄aqʔuuʔaλ
 hinin -ʔaλ maʔas q^wi iq^waath w̄aqʔu· -ʔaλ
 come NOW tribe.PL different tribes go to feast NOW
 they came tribes different tribes they went to the feast

Now came the tribes dwelling in different places, and they all went in to the feast.

4.31 hiišimýuuλ ʔaapatćinaqšiiʔaλweʔin yaqʔaaqλii ńañaačš
 hišimýawiλ ʔaapatćinaqšiiλ -ʔaλ -weʔin yaq^w -ʔaaqλ -(y)ii ńañaačš
 assemble deliberate NOW 3.QT REL INTENT 3.INDF-REL divining
 they assembled deliberated who it should be divining

They assembled in council and deliberated as to who it was that was to find out (Wolf's slayer) by divination.

They wanted to ascertain the slayer by the singing of medicine men's divining songs (ńañačšýak). The medicine-man or diviner generally sits down and sings with his eyes closed, shouting 'hay hay hay' every now and then and waving his arms about. He is supposed to see, as though in a trance, what has taken place or is taking place at a distance, or where the object sought is to be found. If one steals, he whose property is stolen can sometimes detect thief by putting some medicine in place where his thing was stolen, at same time throwing away rest of property in same box. Called muxsaap.

4.32 siýaaʔaʔis waaʔaλ k^watyaat
 siýaaq -ʔap -s waa -ʔaλ k^watyaʔ
 I CAUS 1s.Ind say NOW Kwatyat
 let me do it! he said Kwatyat

'Let me do it!' said Kwatyat,

4.33 tičuuʔaλweʔin
 tičuu -ʔaλ -weʔin
 having rubbed down NOW 3.QT
 he rubbed himself down

and he rubbed himself down well.

4.34 čuu waaʔaλ ʔuhʔaʔi
 čuu₁ waa -ʔaλ ʔuh -ʔap -ʔi
 ok say NOW is CAUS 2s>3.IMPER
 ok they said let him do it!

'Now! let him do it', they said,

4.35 ʔuk^wiiħšiiʔatukweʔin hiħʔaaqλʔitq huuyaaʔ ńañaačš
 ʔuk^wiiħšiiλ -ʔat -uk -weʔin hiħ -(q)ħ₃ -ʔaaqλ -ʔiʔq huuyaaʔ ńañaačš
 make PASS DUR 3.QT LOC BEING INTENT 3s.REL dance divining
 they made a place where he might dance divining

and a place was arranged for him where he might dance and sing his divining song.

4.36 hinaasiʔaλweʔin k^watyaat nuuʔiʔaλweʔin
 hinaasiλ -ʔaλ -weʔin k^watyaʔ nuuʔiλ -ʔaλ -weʔin
 get on a surface NOW 3.QT Kwatyat start singing NOW 3.QT
 he got up on a platform Kwatyat he began to sing

Now Kwatyat got up on the platform and started to sing,

4.37 || ʔaxidisaa yaa ʔaaʔaa ʔaxidisaa yaa ʔaaʔaa ||.

'Ahidisayaaa ahidisayaaa'.

These words are supposed to be in Neah Bay (i.e., Makah) dialect. ʔaxidisaa ya· is said to be equivalent to normal ʔa·nimtaħ 'it was really I (who killed Wolf)'. /d/ is used for /n/ in Nitinat and Makah.

4.38 huuyaaħʔaλ k^watyaat
 huuyaaʔ -(q)ħ₃ -ʔaλ k^watyaʔ
 dance BEING NOW Kwatyat
 he danced Kwatyat

Kwatyat was dancing while (singing).

4.39 tuuxtuux^waλweʔin n̄aṅaačšʔaλ
 tuuxtuux^wa -ʔaλ -weʔin n̄aṅaačš -ʔaλ
 jumping about NOW 3.QT divining NOW
 he jumped up and down while divining
 He jumped up and down while divining.

4.40 nuuʔiʔaλquuweʔinλaa
 nuuʔiλ -ʔaλ -quu₁ -weʔin =λaa
 start singing NOW 3.CND 3.QT again
 again he would sing
 Again he would sing:

4.41 || ʔa xidi saayaaʔaa ʔaa ʔaxid saayaaʔaa ʔaa ||.
 "ʔa xidi saayaaʔaa ʔaa ʔaxidi saayaaʔaa ʔaa"

4.42 λurȳiīhiīciīlah
 λurȳiīhiīciīλ -(m)aʰ
 start to sweat 1s.IND
 I am starting to sweat now
 "I am starting to sweat."

pg. 245 begins here

4.43 kuwāshʔaʔi ʔani yawuusah n̄aṅaačsuukšīλ yaʔatuusi
 kuwāshʔap -ʔi ʔani yawuus -(m)aʰ n̄aṅaačsuukšīλ yaq^w -ʔat -(w)uusi
 keep s.t. open 2s>3.IMPER that be able 1s.IND look around REL PASS 3.RelDub
 keep it open! that I may be able look around who it might be

qaḥsaap̄at haʷiʔi waaʔaλweʔin k^watyaaʔ huuʔsiʔaλquuweʔinλaa
 qaḥsaap -ʔat haʷiʔ =ʔi waa -ʔaλ -weʔin k^watyat huʔsiλ -[L] -ʔaλ -quu₁ -weʔin =λaa
 kill PASS chief DEF say NOW 3.QT Kwatyat dance GRAD NOW 3.CND 3.QT again
 killed him the chief he said Kwatyat as he danced again

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

4.44 huuyaaʔsaqḥweʔin ʔaaxnimaḥ siȳaaq qaḥsaap haʷiʔuk q^wayačiik
 huuyaaʔ -sasa -h₂ -weʔin ʔaani -(m)aʰ siȳaaq qaḥsaap haʷiʔ -uk q^wayačiik^w
 dance just [L] CONTEMP 3.QT really 1s.IND I kill chief POSS wolf
 just as he was dancing it was really I I killed chief of wolves

waaʔtaqšīʔaλweʔin tuxwaasʔaλweʔin
 waaʔ -taqšīλ -ʔaλ -weʔin tuxwaas -ʔaλ -weʔin
 say before ...ing NOW 3.QT jump outside NOW 3.QT
 he said before doing he jumped outdoors

Just as he was dancing, 'It was really I that killed the chief of the wolves', said he, and jumped out of the house.

4.45 hūuuu n̄iλk^waqšīʔaλ maatmaas
 Ho! n̄iλk^waqšīλ -ʔaλ maʔas
 be in uproar NOW tribe.PL
 they were in an uproar the tribes

Ho! The tribes were in an uproar.

4.46 puuyaasʔaλ kaamitʔiihʂiʔaλat kʷatyaat
 puuyaas -ʔaλ kaamitʔiihʂiλ -ʔaλ -ʔat kʷatyaʔt
 run outside as group NOW run in pursuit NOW PASS Kwatyat
 they all ran out run in pursuit of Kwatyat

They all rushed out of the house in pursuit of Kwatyat.

4.47 ʔaanasaqḥ λihʂas saasinmit ʔiʂ sisitinaakλi
 ʔana -sasa -ḥ₂ λihʂas saasinmit ʔiʂ sisitinaakλi
 only only [L] CONTEMP nearly reach Hummingbird-Son and Long-tailed
 it was only nearly reach Hummingbird and Long-tailed

Only Hummingbird and Long-tailed nearly caught up with him.

pg. 247 begins below

This is a myth name of an animal; the interpreter did not know which. Perhaps Panther is meant. The interpretation long-tailed was supplied by the informant; the actual form cannot be completely analyzed but may contain the stem sit- 'tail' (or the homonymous sit- 'to split') and a suffix related to -akλi 'at the rear'.

4.48 sukʷiλ kʷatyaat sačkaḥsukʔi caʕitap
 sukʷiλ kʷatyaʔt sačkaḥs -uk =ʔi caʕitap
 grab Kwatyat comb DUR DEF stand upright on ground
 grab Kwatyat his comb stood it upright

Kwatyat took his comb and stood it upright on the ground.

4.49 nuuxciiciʔi waaʔaλ
 nuuciiciλ -ʔi waa -ʔaλ
 turn into mountain 2s>3.IMPER say NOW
 turn into mountain! he said

"Turn into a mountain!" he said.

-x- is often inserted in words spoken by Kwatyat. See Sapir, Abnormal Types of Speech in Nootka, Geological Survey of Canada, Memoir 63, Anthropological Series 6.

4.50 nuuciiciλweʔin ʔeewačiλ sayačasiʔaλatquuweʔin
 nuuciiciλ -weʔin ʔiwačiλ -ee sayačasiλ -ʔaλ -ʔat -quu₁ -weʔin
 turn into mountain 3.QT get big VOC leave far behind NOW PASS 3.CND 3.QT
 it turned into a mountain became large they were left far behind

yaʕatʔitq hinkʷaʔiihʔat
 yaqʷ -ʔat -ʔiʔq hinkʷaʔiih -ʔat
 REL PASS 3s.REL pursue PASS
 those who were pursuing him

It turned into a mountain and became very large, while those who were in pursuit of him were left far behind.

4.51 λawasiʔaλatquuweʔinλaa ʔaanasaqḥʔatweʔin
 λawasiλ -ʔaλ -ʔat -quu₁ -weʔin =λaa ʔana -sasa -ḥ₂ -ʔat -weʔin
 approach NOW PASS 3.CND 3.QT again only only [L] CONTEMP PASS 3.QT
 when they again got close to him it was only

λihʂasʔat saasinmit
 λihʂas -ʔat saasinmit
 nearly reach PASS Hummingbird-Son
 he nearly caught up Hummingbird

When they once again got to be not far behind him, it was only Hummingbird that nearly caught up with him.

4.52 sukʷiʔaλweʔin λaqmisukʔi caksaaʔaλ
 sukʷiλ -ʔaλ -weʔin λaqmis -uk =ʔi caksaaʔ -ʔaλ
 grab NOW 3.QT grease DUR DEF pour out NOW
 he took it his grease he poured it out

(Kwatyat) took his grease and poured it out.

4.53 ʔaxʔukšʔi ʔi waaʔaλweʔin kʷatyaat .
 ʔaʔukšʔiλ -ʔi· waa -ʔaλ -weʔin kʷatya·t
 become a lake 2s>3.IMPER say NOW 3.QT Kwatyat
 become a lake! he said Kwatyat
 "Turn into a lake!" said Kwatyat,

4.54 ʔiiwačʔiʔaλweʔin ʔaʔukšʔiʔaλ .
 ʔiiwačʔiλ -ʔaλ -weʔin ʔaʔukšʔiλ -ʔaλ
 get big NOW 3.QT become a lake NOW
 became a big one become a lake
 and it turned into a big lake.

4.55 sayačasiʔaλatquuweʔinλaa qʷaʔuuktweʔin wikiipat .
 sayačasiλ -ʔaλ -ʔat -quu₁ -weʔin =λaa qʷaa -ʔu·kt -weʔin wikiip -ʔat
 leave far behind NOW PASS 3.CND 3.QT again thus obtain 3.QT fail to obtain PASS
 again they were left far behind to catch him fail to catch
 Again they were left too far behind to catch him and they didn't get him. pg. 249 begins below

4.56 haaʔinčʔiλweʔin hupinwašukʔi hitacsuhtisʔeee hupinweeš
 haaʔinčʔiλ -weʔin hupinwaš -uk =ʔi· hitacsuhtis -ʔi· -ee hupinwaš -ee
 call to 3.QT small canoe POSS DEF come to beach 2s>3.IMPER VOC small canoe VOC
 he called to his small canoe come to the beach! oh little canoe

ʔuuʔnacsmuʔisʔeee kʷaakʷawačʔisʔeee .
 ʔu₁ -ʔna· -(c,k)smuʔ -ʔis -ʔi· -ee kʷaakʷawačʔis -ʔi· -ee
 REF as far as along a bank [L] DIM 2s>3.IMPER VOC back up onto beach 2s>3.IMPER VOC
 as far as the edge of the water back up onto the beach

He called to his little canoe, 'come to the beach, little canoe, come up as far as the edge of the water, back up onto the beach!'

Rhetorical form of -ʔi. -e· is held out very long and gradually falls in pitch. -eš for -aš. Vocative form.

4.57 hininʔaλweʔin kʷatyaat .
 hinin -ʔaλ -weʔin kʷatya·t
 come NOW 3.QT Kwatyat
 he came Kwatyat
 Kwatyat came (to the canoe).

Was no canoe; he made one with his words.

4.58 ʔuucahtaksa tuwəhšʔiλ λihšʔiʔaλweʔin .
 ʔuucahtaksa tuwəhšʔiλ λihšʔiλ -ʔaλ -weʔin
 and then jump into vessel set off NOW 3.QT
 and then he jumped into the canoe he set off
 Then he jumped into the canoe, and paddled off.