

064. A TOQUAHT CHIEF VISITS MAKES-OILY OF TSISHAATH

Tom Sayachapis, ms. XIV: 20-23; Nov. 15, 1913

Account of a Toquaht chief who visits Make-Oily of Tshishaa

64.1 ńušmiiswe?in ńušmiis -we?in 3.QT
 go along coast distributing gifts he went about distributing gifts
 Toquaht tribe Toquaht tribe
 chief the chief

A Toquaht chief went about the coast distributing wealth.

64.2 ʔuħuk ʔimtii λihwitu?a
 ʔuħ -uk ʔimtii λihwitu?a
 is POSS name Pokes-past-Head
 his was name Pokes-past-Head

His name was Pokes-past-Head.

pg. 21 begins here

64.3 ńańaańičš ńańaańičš ńańaańičš ńańaańičš
 look s.t. over go along coast seeking chiefs REL SUPER [L] 3.RelDub chief
 he was looking about going along the coast seeking chiefs who was a great one chief

maatmaas?i
 CVt- ma?as =?i
 PL tribe DEF
 the tribes

He was looking about to find who was a great chief among the tribes.

People would go to get potlatched in return for feast (others would ńi?aqstuul). Text word is 'leg-pulling'.

64.4 hisiik ʔuuq^waatis?ath hisiik hačaa?ath hisiik hikuuʔ?ath
 hisiik^w ʔuuq^waatis?ath hisiik^w hačaa?ath hisiik^w hikuuʔ?ath
 go along Dutch Harbour band go along Hachaa people go along Ecoole band
 he went past Dutch Harbour band going past Hachaa people going past Hikohl band

hisiik ńuučuqλis?ath hisiik kiix?in?ath
 hisiik^w ńuučuqλis?ath hisiik^w kiix?in?ath
 go along Uchucklesaht people go along Kiihin tribe
 going past Uchucklesaht people going past Kiihin tribe

He went past the Dutch Harbour band, the Haachaa, the Hikohl, the Uchucklesaht, the Kiihin.

64.5 hu?acači?al λihwitu?a
 hu?acačiλ -?al λihwitu?a
 return NOW Pokes-past-Head
 he came back Pokes-past-Head

Then Pokes-past-Head went back.

64.6 hinasiλ maakλʔii?ath
 hinasiλ maakλʔii?ath
 arrive Wouwer Island band
 he arrived Wouwer Island band

He landed at the Wouwer Island band.

64.7	hašiičiʔaλ hašiičiλ -ʔaλ find out NOW he found out about it	λaλaaqukʷap λaλaaqukʷap Makes-Oily Makes-Oily	ʔani ʔani that that	hiʔʔaλ hiʔ -ʔaλ LOC NOW he was there now	maakλʔii maakλʔii Wouwer Island Wouwer Island
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ʔnušmiisʔi
 ʔnušmiis =ʔi
 go along coast distributing gifts REL
 the one going along the coast distributing gifts

Makes-oily learned that the one going along the coast distributing gifts was there at Wouwer Island.

64.8	hiišimʔuuʔaλ hiišimʔuuʔ -ʔaλ gather NOW he gathered	yaqčiʔathʔitq yaqčiʔath -ʔiʔq neighbour 3s.REL the ones who were his neighbours
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He assembled his neighbours.

64.9	ʔiiqʔukʷaλ ʔiiqʔuk -ʔaλ tell NOW he told them now	ʔani ʔani that that	čiisaʔapʔaaqλ čiisaʔap -ʔaaqλ pull up on beach INTENT he would pull him up onto the beach
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ʔnušmiisʔi
 ʔnušmiis =ʔi
 go along coast distributing gifts REL
 the one going along the coast distributing gifts

ʔani ʔaλaaqλukqa
 ʔani ʔaλa -ʔaaqλ -uk -qa
 that two INTENT POSS 3.SUB
 that that he had two

quuʔ
 quuʔ
 slave
 slaves

čiisaʔaqʔak
 čiisaʔaqʔakʷ
 welcoming present
 welcoming present

He told them he would pull the one going along the coast distributing gifts up on the beach and that he had two slaves as a welcoming present.

čiisaʔapʔaaqλ - i.e., give a potlatch to a visitor before he has a chance to feast them.

čiisaʔaqʔak - i.e., would give him two slaves as gift.

64.10	nunuukʷiλin nunuuk -(y)ik -ni singing IRR.FUT 1p.ABS we will sing	nuuk nuuk song songs	waaʔaλ waa -ʔaλ say NOW he said
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"We will sing songs", he said.

Of kind called hiitaquuʔaʔak.

64.11	hitaquuʔaλ hitaquuʔa -ʔaλ round the point NOW he rounded the point	λihwituʔa λihwituʔa Pokes-past-Head Pokes-past-Head
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Pokes-past-Head came round the point.

64.12	čiiqaaʔaλ čiiqaa -ʔaλ sing secret chant NOW they were chanting	hiitasaλ hitasaλ land on beach landing on the beach
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They were chanting as they came to land.

64.13	hitinqsaλ hitinqsaλ go down to beach they went down to the beach	čišaaʔaθ čišaaʔaθ Tsishaath people Tsishaa people	čiisañap čiisañap pull up on beach pull up on the beach	čapacʔi čapac =ʔi canoe DEF the canoe
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The Tsishaa came down the beach to haul the canoe ashore.

64.14	łasaλuk łasaλ set up on the beach they set up	taatačisim -uk taatačisim POSS mooring pole mooring pole
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They (the Tsishaath) set up a mooring pole.

This is a Tsishaath tupaati belonging to chief. Nowadays they do not really do this, but, when visitors have entered house, house people potlatch to them (paalpaaya) calling money taatačisim (< ʔuuʔukʷis 'to be tied on to so and so on beach') ('somewhat to which (canoe) is moored to keep it from drifting). Some chiefs have this tupaati (potlatch), others have čiisañaqyak (also money now given out), which comes first. Money called taatačisim or čiisañaqyak according to right of potlatches. šuʔaλuckʷee+ is used after dance. puuqlkaacim dance. ʔapwanim is used for payment, before thing is done, as a rule, for service (such as getting novices from wolves, or having women or men dance for one who is unable or does not care to do so himself, or any other service at all). ʔuuʔiihyak 'prize money' for winning or coming nearest to winning game.' For λuukʷaana λicaʔukʷiñak dance, they would give (for novice) ʔaktckʷi 'gnawed' (idea was that wealth was gnawed away by rats and was no use to possessor any more). ʔihsapiim 'something like mat put up in house to protect (from m̄ayaati); such money is paid for allowing uninitiated to be present at λuukʷaana or čaayiq (Mrs. Tootoosh in čaayiq of 1911 gave shawl to Old Joe for allowing her son, Jack Cook wiiktaqu, to be present. If one has lost child, people may give to him at feast or potlatch that happens to be on money or other property for consoling; m̄učičułyak 'dressing' as amends for what was thrown away by parents of clothing after death of child (clothes would be burnt); in olden days they would really give clothes and money. ʔatiqšilyak 'thanking money' given to one who has helped one (as in helping in quenching fire); potlatch may be given for it, or, more commonly, it may be brought in incidentally in another potlatch (thus, Galick will next year in his ʔic̄tuuła to hučuqlisʔaθ, čiśaaʔaθ and huupačasʔaθ thus thank Fred Louis of Ucluelet for pulling him out of water when he felt intoxicated out of launch). susinkʷaλyak 'choking hands money' (old term) for welcoming stranger you wish to honor, as, e.g. when he accidentally drops into potlatch (thus, Tom, when in Victoria once, met East Coast chief and shook hands with him, giving him \$20.00 with remark that was his way of shaking hands; this was to keep up his reputation for liberality). čaaʔatu yak 'washing off,' used for money given at ʔic̄tuuła (original idea was payment of women who helped girl swim on fifth day; now used also for money given to men, who are supposed to "swim" for girl); such money, when obtained, is hatinqpuuλukt. λiixckʷi, money given at λiixʷiñak, which is danced after death of person to show you rejoice with others despite death (see λuukʷaana of 1910).

64.15	łasaλukłaa łasaλ set up on the beach they set up again	-uk =łaa POSS again	łaaʔuu łaaʔu another another	taatačisim taatačisim mooring pole mooring pole	ʔaλpiituk ʔaλa -pi-ʔ ₁ two ... long objects two of them	-uk POSS
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They set up another mooring pole, making two.

pg. 22 begins below

64.16	nuuʔiʔaλ nuuʔiλ start singing NOW they started singing	čišaaʔaθ: čišaaʔaθ Tsishaath people Tsishaath people	yee ... yee yonder yonder	ʔaʔee ... heʔee ... hilee ...
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hiyee ... ʔeʔee ... hiyiis ₁ there on beach there on beach	hiyee ... hiyiis ₁ there on beach there on beach	ʔaʔee ... yooʔee ... waa ... waa say say
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wiiwiiksuhtaks	ʔuuʔuusuh̄ta	mahtiiʔakqas mahtii -ʔak -qa's house POSS 1s.SUB my house	ʔaʔee ... yooʔee ... heeyaa yooʔee ...
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ñaacsuhʔeees	ñaacsuhʔees	kakimʔiħuks DUP- kama -ʔiħ PL full in the house mine is full of	-uk -s POSS 1s.Ind	čihyooʔaniis ħaweeħ ħawiħ chief Oh, chief	.
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The Tsishaa people sang: "I do not have something come out of my house, look at me, I have a house full of regalia".

64.17 wiwiksuhtakah ʔuʔuušsuhta
 DUP- wik -(c,k)suhta₂ -ʔak -(m)aʔh DUP- ʔuuš -(c,k)suhta₂
 PL not come out in the open POSS 1s.IND PL some come out in the open
 I do not have something come out of my house something coming out

mahtiiʔakqas ʔaacseʔis kʔakimʔiʔuk^waʔh ʕiihyuu
 mahtii -ʔak -qaʔs ʔaacsa -ʔiʔs₂ DUP- kama -ʔiʔ -uk -(m)aʔh ʕiihyuu
 house POSS 1s.SUB see 2s>1.IMP PL full in the house POSS 1s.IND regalia
 my house watch over me my house is full of regalia

"I do not have something come out of my house, something coming out of my house, watch over me, my house is full of regalia."

64.18 hiniiʔas ʔaʔaaquk^wap mahtiiʔakʔi yaaʔ suu quuʔ ʔaʔa
 hiniiʔas ʔaʔaaquk^wap mahtii -ʔak =ʔi yaaʔ suu quuʔ ʔaʔa
 go out Makes-Oily house POSS DEF there hold slave two
 go outside Makes-Oily his house there holding slave two

Makes-Oily went out of his house there holding two slaves.

64.19 hitinqsaʔ ʔawiiʕiʔaʔ ʕapacukʔi ʔihwituʔa haʔwiʔi
 hitinqsaʔ ʔawiiʕiʔaʔ -ʔaʔ ʕapac -uk =ʔi ʔihwituʔa haʔwiʔ =ʔi
 go down to beach approach NOW canoe POSS DEF Pokes-past-Head chief DEF
 he went down to the beach he approached his canoe Pokes-past-Head the chief

ʔuk^waaʔaʔhʔi
 ʔuk^waaʔaʔh =ʔi
 Toquaht tribe DEF
 the Toquaht

He came down the beach and neared the Toquaht chief, Pokes-past-Head's canoe.

64.20 ʔuʔiʕsaʔapʕip quuʔ taataʕisimʔakʔi
 ʔuʔiʕsaʔap -ʕip quuʔ taataʕisim -ʔak =ʔi
 attach to pole on beach INDIR slave mooring pole POSS DEF
 he attached them to poles on the beach slaves his mooring poles

He had the slaves attached to the mooring poles for him.

64.21 ʔukʔaa ʔiʔitap quuʔʔii ʕimcitwiiʔis ʔiʔitap
 ʔukʔaa ʔiʔitap quuʔ =ʔi ʕimcit -wiiʔis₁ ʔiʔitap
 name Shoots-into-Ground slave DEF right side at the bow Shoots-into-Ground
 he was named Shoots-into-Ground the slave right side Shoots-into-Ground

The name of the slave on the right side of the canoe's bow was Shoots-into-Ground.

64.22 ʔucaʔap qaccitwiiʔisʔi yuuʔʔinkstas ʔukʔaa quuʔʔii
 ʔucaʔap qaccit -wiiʔis₁ =ʔi yuuʔʔinkstas ʔukʔaa quuʔ =ʔi
 put s.t. in left side at the bow DEF Wind-blows-on-back-of-Head name slave DEF
 he had him put left side of the bow of canoe Wind-behind name the slave

He placed at the left of the bow the slave named Wind-behind.

64.23 naʔuumiʕʔaʔh yuuʔʔinkstas maamanaqinʔaʔh
 naʔuumiʕʔaʔh yuuʔʔinkstas maamanaqinʔaʔh
 Snohomish tribe Wind-blows-on-back-of-Head Mamalekala people
 he was of the Snohomish tribe Wind-behind Mamalekala people

ʔiʔitap
 ʔiʔitap
 Shoots-into-Ground
 Shoots-into-Ground

Wind-behind was a Snohomish and Shoots-into-Ground was a Mamalequale.

64.24 λaḥʷaλ ḥawīḥuʷaʔaλ λihwituʷa
 λaḥʷ -ʷaλ ḥawīḥ -(y)uʷaʔ -ʷaλ λihwituʷa
 at present NOW chief perceive NOW Pokes-past-Head
 now he saw a chief Pokes-past-Head
 Pokes-past-Head now saw a chief.

pg. 23 begins below

64.25 p̄aaλp̄iiciʷaλ λaλaaqukʷap ʷuuλʷuuyaλ λaqmis
 p̄aaλp̄iiciλ -ʷaλ λaλaaqukʷap ʷuuλʷuuya -ʷaλ λaqmis
 give potlatch gifts NOW Makes-Oily be giving to each NOW oil
 he started giving Makes-Oily giving to each now oil

qʷamisteʷitq
 qʷam̄a · -ista -ʷitq
 all ... person(s) in canoe 3s.REL
 all of the crew

Makes-oily gave gifts of oil to all of the crew.

64.26 wawaaʷak nuuk k̄akimʷiʷuks čiihyuu ʷuʷuwak ʷani
 wawaa -ʷak nuuk DUP- k̄ama -ʷiḥ -uk -s čiihyuu ʷuʷuwa -ʷak ʷani
 say POSS song PL full in the house POSS 1s.Ind regalia speak POSS that
 his said song mine is full of regalia referring to his that

ʷayaak tupaati
 ʷaya -ʷak tupaati
 many POSS ceremonial privilege
 have many ceremonial privileges

His song says, "Mine is full of regalia", refers to his many ceremonial objects.

64.27 čuučkaλuk ḥuqʷink cumaa p̄atquk
 čuučk -ʷaλ -uk ḥuqʷinkʷ cumaa p̄atquk
 all NOW POSS box full goods
 all of his were boxes full goods

He had boxes all full of things.

64.28 kamatsap λihwituʷa čawaakhʷatqa ʷaλayat
 kamatsap λihwituʷa čawaakʷ -(q)ḥ₃ -ʷat -qaʷ ʷaλa -ayiʷ -ʷat
 realize Pokes-past-Head one BEING PASS 3.SUB two give PASS
 he realised Pokes-past-Head that one had done he had given two

p̄aciʷat quuḥ
 p̄aciλ -ʷat quuḥ
 give gift at potlatch PASS slave
 be given a potlatch gift slaves

Pole-past-Head realized that one person had given him two slaves.

64.29 ʷayaakah nuuk ḥučhaačak ḥakʷaλsmačak
 ʷaya -ʷak -(m)aḥ nuuk ḥučhaačakʷ ḥakʷaλsmačakʷ
 many POSS 1s.IND song marriage song privileges for defending a girl
 I have many songs marriage songs privileges for defending a girl

čišaaʷathiic
 čišaaʷaḥ -iic
 Tsishaath people belong to
 belonging to the Tsishaa tribe

I have many marriage songs and tupaatis for defending the girl inherited from the Tsishaa Tribe.