

## 065. HIGH-ABOVE'S POTLATCH GAMES

Tom Sayachapis, Nov. 9, 1913; ms. XII: 4-7, 38-39, 43-47

This text consist of three separate stories: 1. How Sayachapis had people scramble for prizes at his potlatches (Nov. 9, 1913); 2. Sayachapis uses the hoop game in potlatches (Nov. 11, 1913); 3. Some of Sayachapis' privileges in potlatches and winter feasts (Nov. 11, 1913).

65.1 ḥawiičiʔaλ                    saayaáčapis  
ḥawiičiλ    -ʔaλ            saayaáčapis  
become rich NOW    Tom Saayaachapis  
he became rich       Tom Saayaachapis

Tom Sayachapis became rich.

pg. 4 begins here

65.2 ʔuupuʔaλ                    ḥawiiλ    ʔuukʷiiλ    maatmaasʔi  
ʔuupuλ    -ʔaλ            ḥawiiλ    ʔuukʷiiλ    maʔas    =ʔi  
surpass NOW            chief    refer to    tribe.PL    DEF  
he became the outstanding one    chief    refer to    the tribes

He became the outstanding chief among the tribes.

65.3 čuučknaakšiʔaλ                    ʔunaakšiʔaλ                    p̄acsaaikum  
čuučknaakšiλ    -ʔaλ            ʔunaakšiλ    -ʔaλ            p̄acsaaikum  
acquire everything NOW    have       NOW            potlatch handle  
he acquired everything       he got to have            potlatch handles

He acquired everything, he acquired potlatch handles.

The p̄acsaaikum is intended to represent substitute for thing that they get, like stick for canoe.

65.4 ḥayuštaqisuk                    p̄aacsaaim  
ḥayu -taqak                    -ʔis                    -uk            p̄aacsaaim  
ten    ... many units    on the beach    POSS            potlatch platform  
he had ten on the beach                    potlatch platforms

He had ten potlatch platforms.

65.5 ḥayuštaqim̄misʔap̄aλquuweʔin                    p̄ačaksmaʔaqa  
ḥayu -taqim̄    -mi:s                    -ʔap̄₂    -ʔaλ    -quu₁    -weʔin    p̄ačaksmaʔaqa  
ten    ... group(s)    move about on beach    CAUS    NOW    3.CND    3.QT            p̄ačaksmaʔaqa  
he would have ten groups moving about on the beach                    scramble for potlatch gift  
scramble for gifts

sučištaqim̄misʔaλquuweʔin                    čaakupiih  
suča -taqim̄    -mi:s                    -ʔaλ    -quu₁    -weʔin    čakup  
five    bundle    move about on beach    NOW    3.CND    3.QT            man.PL  
it would be five groups                    men

sučištaqim̄misʔaλquuweʔin                    ʔuucsaaamiih    p̄ačaksmaʔaqa  
suča -taqim̄    -mi:s                    -ʔaλ    -quu₁    -weʔin    ʔuucsma    p̄ačaksmaʔaqa  
five    bundle    move about on beach    NOW    3.CND    3.QT            woman.PL    scramble for potlatch gift  
it would be five groups                    women            scrambling for gifts

He would have ten groups scrambling for gifts, five groups of men and five groups of women.

Often they have pair of p̄acsaaikum, male and female, called hicsnup (Frank Williams).

65.6 ʔuukʷaʔyiihʔaλquuweʔin                    k̄ʷaλaq                    ʔuḥ    ʔuucsaaamiihʔi  
ʔuukʷaʔyiih    -ʔaλ    -quu₁    -weʔin    k̄ʷaλaq                    ʔuḥ    ʔuucsma    =ʔi  
try to get    NOW    3.CND    3.QT            sea-otter skin            is    woman.PL    DEF  
they would try to get                    sea-otter skin            is    the women

The women would try to get a sea-otter skin.

65.7 ʔuuk<sup>w</sup>ayiihʔaλquuweʔin      quuʔ      čaakupiihʔi  
 ʔuuk<sup>w</sup>ayiih -<sup>2</sup>aλ -quu<sub>1</sub> -weʔin      quuʔ      čakup =ʔi  
 try to get NOW 3.CND 3.QT      slave man.PL DEF  
 they would try to get      slave the men

The men would try to get a slave.

65.8 yaqʔaaqλʔitq      hiniiswahsuʔ      ʔacsaakum  
 yaq<sup>w</sup> -ʔaaqλ -ʔiʔq      hiniis -wahsuʔ      ʔacsaakum  
 REL INTENT 3s.REL      go along exit ...      potlatch handle  
 the one who was going to take it out of (the crowd)      potlatch handle

(The winner) was the one who came out with the potlatch handle.

pg. 5 begins here

65.9 našukʔi      ʔuhʔaλ      hiniiswahsuʔ  
 našuk =ʔi      ʔuh -<sup>2</sup>aλ      hiniis -wahsuʔ  
 strong DEF      is NOW      go along exit ...  
 the strong one      it was      take it out of (the crowd)

A strong person would take it out.

65.10 ʔaλa      quuʔk<sup>w</sup>ayiih      yaqʔaaqλʔitqλaa      hiniiswahsuʔ  
 ʔaλa      quuʔ -k<sup>w</sup>ayiih      yaq<sup>w</sup> -ʔaaqλ -ʔiʔq =λaa      hiniis -wahsuʔ  
 two slave pursue ... [L]      REL INTENT 3s.REL again      go along exit ...  
 two they went after      again it was the one who would do      take it out of (the crowd)

λaʔuktaqimʔi  
 λaʔu -taqimʔ =ʔi  
 other ... group(s) DEF  
 the other group

The ones in the other group also went after two slaves, taking it out of (the crowd).

65.11 ʔahʔaaʔaλ      čučmaqaʔ      ʔuuʔiihʔaλ      λaʔuktaqimʔi  
 ʔahʔaaʔaλ      čučmaqaʔ      ʔuuʔiih -<sup>2</sup>aλ      λaʔu -taqimʔ =ʔi  
 and then mountain-goat blanket      try to do NOW      other ... group(s) DEF  
 and then mountain-goat blanket      they tried to get      the other group

And then another group tried for a mountain goat blanket.

65.12 ʔahʔaaʔaλ      ʔuuʔiihʔaλ      hišcuq<sup>w</sup>ati      λaʔuktaqimʔi  
 ʔahʔaaʔaλ      ʔuuʔiih -<sup>2</sup>aλ      hišcuq<sup>w</sup>ati      λaʔu -taqimʔ =ʔi  
 and then try to do NOW      abalone      other ... group(s) DEF  
 and then they tried to get      abalone shell      the other group

Another went for an abalone shell.

65.13 λaʔuuʔiλaa      ʔuuk<sup>w</sup>ayiih      ʔuuq<sup>w</sup>aa      hišcuq<sup>w</sup>ati  
 λaʔu =ʔi =λaa      ʔuuk<sup>w</sup>ayiih      ʔuuq<sup>w</sup>aa      hišcuq<sup>w</sup>ati  
 another DEF again      try to get      also      abalone  
 also there was another      they were trying to get      also      abalone shell

And the remaining one also went for an abalone shell.

65.14 ʔuuq<sup>w</sup>aa      ʔaλtaqimʔ      ʔuucsaamiihʔi      ʔuuʔiih      k<sup>w</sup>aλaq  
 ʔuuq<sup>w</sup>aa      ʔaλa -taqimʔ      ʔuucsma =ʔi      ʔuuʔiih      k<sup>w</sup>aλaq  
 also two ... group(s)      woman.PL DEF      try to do      sea-otter skin  
 also two groups of      the women      tried to get      sea-otter skin

Likewise two groups of women tried for an otter skin.

65.15 ʔahʔaaʔaλ ʔuuʔiihʔaλ hiix<sup>w</sup>aa n̄uuphtaayuk .  
 ʔahʔaaʔaλ ʔuuʔiih -ʔaλ hiix<sup>w</sup>a· n̄uuphtaayuk  
 and then try to do NOW dentalium measure of dentalium  
 and then one tried to get dentalium dentalium string

One tried for a measure of dentalia.

65.16 ʔuuq<sup>w</sup>aa λaʔuuʔi ʔuuʔiih n̄uuphtaayuk hiix<sup>w</sup>aa ʔuucsamiih .  
 ʔuuq<sup>w</sup>aa λaʔu· =ʔi· ʔuuʔiih n̄uuphtaayuk hiix<sup>w</sup>a· ʔuucsma  
 also another DEF try to do measure of dentalium dentalium woman.PL  
 also the other one tried to do dentalium string dentalium women

And the other women went for a measure of dentalia.

65.17 || wilapis wilapis hex<sup>w</sup>ayi 'hiλa wiiwiikinłuk matmayis  
 wiiwiikinł -uk ʔak<sup>w</sup>aλ  
 nothing around the neck POSS young woman  
 nothing around the neck of young woman

hiya matmas ya matmas hiya matmas ya matmas yaha yi haʔe hi hi ho  
 hiya yaa<sub>1</sub> hiya yaa<sub>1</sub> hiy hiy  
 that that well! well!  
 that that well! well!

ho ho ||.

Dentalia remaining on the beach, just wait, the girls of different tribes have nothing about their necks.  
 (Boasting about his tribe.)

vii.F.68b - 23 (vii F 68b). Haatshuuthla song, sung by Tom, Tsishaa. A tupaati of the Hisaawistat sept, going back to the first bearer of the name Saayaachapis, who obtained many such tupaatis by dreaming. This song is used in holding a gift scramble (pačaksmaʔaqa), in which a "potlatch handle" (pačsaakum) is thrown among the people at the end of the song. The one who succeeds in getting the potlatch handle and bringing it out of the crowd receives a prize. Although the meaning of the separate words is known, the total meaning is not clear; the general idea is of boasting of the singer's tribe which stands in contrast with other tribes in which the girls have no dentalia for their necks. The words indicate that dentalia are to be given away, since Sayaachapis used to give ten fathoms of dentalia to the winner of the scramble. However, dentalia need not actually be distributed with this tupaati; it is always possible to distribute another form of wealth, which for the purpose of the tupaati is considered to be what the tupaati calls for.

65.18 wiinapis hiix<sup>w</sup>aa hiiλi wiiwiikinłuk  
 wiinapi -'is hiix<sup>w</sup>a· hiiλi wiiwiikinł -uk  
 remain on the beach dentalium wait and see! nothing around the neck POSS  
 it remains on the beach dentalium wait! nothing around the neck of

haatʔaak<sup>w</sup>aλ maatmaas .  
 ʔaak<sup>w</sup>aaλ maʔas  
 young woman.PL tribe.PL  
 young women tribes

Dentalia remaining on the beach, just wait, the young women of different tribes have nothing about their necks. pg. 6 begins here

65.19 ʔičiʔaλ pačsaakum hawiiʔaλquu nunuuk .  
 ʔičiλ -ʔaλ pačsaakum hawiiλ -ʔaλ -quu<sub>1</sub> nunuuk  
 throw NOW potlatch handle finish NOW 3.CND singing  
 they threw in potlatch handle when they finished singing

The potlatch handle was thrown when they finished singing.

65.20 muuʔpit nuuʔiλ muuʔitλaa ʔičiλ pačsaakumʔakʔi .  
 muuʔpit nuuʔiλ muuʔit =λaa ʔičiλ pačsaakum -ʔak =ʔi·  
 four times start singing four times also throw potlatch handle POSS DEF  
 four times they started singing four times also they threw his potlatch handle

Four times they sang and four times, too, they threw his potlatch handle.

65.21 ʔanaaλ natnaaʂukʔi ʔuuʂiiʔip  
 ʔana -ʔaλ naʂuk =ʔi ʔuuʂ -iiʔip  
 only NOW strong.PL DEF some obtain  
 it was only the strong ones they got something

Only the strong ones won something.

65.22 hawiiʔaλ ʔačaksmaʔaqa ʔahʔaaʔaλ nuuʔiʔaλλaa  
 hawiiλ -ʔaλ ʔačaksmaʔaqa ʔahʔaaʔaλ nuuʔiλ -ʔaλ =λaa  
 finish NOW scramble for potlatch gift and then start singing NOW again  
 they finished scrambling for gifts and then he again started singing

saayaačapis  
 saayaačapis  
 Tom Saayaachapis  
 Tom Sayachapis

They finished scrambling over the gift device and then Tom Sayachapis would sing again:

65.23 || waŋaŋaa yiiyaŋee hooŋooŋoo hooŋoo hoo yiiyaŋee hiiniŋii hayooŋoo  
 ʂtaqeesooks ʔaŋaŋaa sačaaŋiim aniiŋiis hawiiŋaał kiikihiiqamaaʔyee hiikihiqama yaŋaŋee  
 wiŋiŋiikiiŋiithaʔac miŋii hiił hayiiʔat ʔaniiŋiis hawaŋiit kiikihiiqamayaaŋaŋee ||.  
 hiił  
 hił  
 LOC  
 there

I am equaled by no one, for I am wealthy. I have ten potlatch platforms on the beach, for I am wealthy.

song no. 81, vii.F.70a - 31 (vii F 70a). Haatshuuthla song, sung by Tom, Tsishaa. Hisaawista tupaati, going back to the first Saayaachapis, who used it in performing the potlatch handle tupaati. The words as given by the informant (they are considerably garbled in the recorded singing). kiikiiqama is a Kwakiutl word, equivalent to Nootka hawii "chief, wealthy." Saayaachapis is said to have used ten potlatch handles, five for the men and five for the women, and to have given ten prizes. pg. 7 begins here

65.24 wikiithʔatah miithiiʔat ʔanis hawił kiikiiqama  
 wikiit -(q)h<sub>3</sub> -ʔat -(m)aʔh miithii -ʔat ʔanis hawił  
 non-existent BEING PASS 1s.IND equal PASS 1s.SUB wealth  
 I am by no one be equalled that I wealthy

hayuʂtaqisuk<sup>w</sup>aʔh ʔacsaačim ʔanis hawił kiikiiqama  
 hayu -taqak -ʔis -uk -(m)aʔh ʔacsaačim ʔanis hawił  
 ten ... many units on the beach IMPF 1s.IND potlatch platform 1s.SUB wealth  
 I have ten on the beach potlatch platforms that I wealthy

I am equaled by no one, for I am wealthy. I have ten potlatch platforms on the beach, for I am wealthy.

65.25 || hoowaaʔee yiyaaʔee yiyaaʔee hoyiyi hoowaaʔee yiyaaʔaa hoowaaʔee yiyaaʔaa  
 yiyaaʔee hoowaayee yiyaaʔee hohooohooohooohoo ||.

"When mine is being packed on the shoulder my potlatch handle what is mine is flying in the air my wealth mine is surely looking for who would also be like me be like chief."

cf text no. 39, line 486 ??

65.26 ʔapiisʔaλatukquus ʔacsaaakumʔakqas  
 ʔapiics -ʔaλ -ʔat -uk -quus ʔacsaaakum -ʔak -qaʂ  
 carry on shoulder NOW PASS IMPF 1s.CND potlatch handle POSS 1s.SUB  
 when mine is being packed on the shoulder my potlatch handle

mamaatmałapaks hawiłmisukqas ʔuŋaaʔaλuksaaʔimʂ  
 DUP- mat -mał -ʔap<sub>2</sub> -ʔak -s hawiłmis -uk -qaʂ ʔuŋaaʔ -ʔaλ -uk -saʔaʂ  
 SUF fly move about CAUS POSS 1s.Ind wealth POSS 1s.SUB look for NOW IMPF 1s.INF  
 what is mine is flying in the air my wealth mine is surely looking for

yaqčiq̄huusi		q <sup>w</sup> aa	ħaw̄iṭ	.
yaq <sup>w</sup> -č̄i <sub>2</sub> -(q)h <sub>2</sub>	-(w)uusi	q <sup>w</sup> aa	ħaw̄iṭ	
REL at CONTEMP	3.Rel.Dub	thus	chief	
who would also be like me		be like	chief	

When mine is being packed on the shoulder my potlatch handle what is mine is flying in the air my wealth mine is surely looking for who would also be like me be like chief.

R&S 26 (vii F 7). Haatshuuthla song, sung by Tom, Tishaa. Cf. no. 27. Used with the potlatch handle tupaati (see notes to song 23). Hisaam.stat tupaati, going back to the first Saayaachapis. ?apiis?aXatukquus +acsaakum?akqas. mamaatmatapaks HawiEmisukqas ? uhaaH?aXuksaaimS yaqtiq̄Huusi qwaaw Hawit. My potlatch handle is carried around on the shoulder. My wealth is flying about, it seems to be seeking its equal in being wealthy. Shouts in the course of the singing: tu, "well, now!" (signal to sing the verse) kwisuwatii?"go across!" (signal to sing the second verse) The reference to carrying the potlatch handle on the shoulder is in keeping with the custom of this tupaati; the potlatch handle, a two foot block of wood, is carried on the shoulder by someone hired to do so, until the end of the song when it is thrown up in the air.

65.27	ṛaaḷṛiic̄i?aaḷ		č̄uučkataḷ		quq <sup>w</sup> aas?i	ḷuucsaa <sup>mii</sup> h?iḷaa	.
	ṛaaḷṛiic̄iḷ	- <sup>2</sup> aḷ	č̄uučk -a'ta	- <sup>2</sup> aḷ	quq <sup>w</sup> aas =?i'	ḷuucsma =?i' =ḷaa	
	give potlatch gifts	NOW	all direct action at	NOW	man DEF	woman.PL DEF also	
	he started giving gifts		did so to all		the men	also the women	

Then he handed out gifts to all the men and women.

65.28	ṛasṛuuṛaaḷ	?ani	č̄iiṛaqamitqa		saayaač̄apis	.
	ṛasṛawup	- <sup>2</sup> aḷ	?ani č̄iiṛaqa -(m)it -qa'		saayaač̄apis	
	pay NOW	that	fight PAST 3.SUB		Tom Saayaachapis	
	pay off	that	that they fought		Tom Sayachapis	

Tom Sayachapis paid them for having fought.

*i.e. gave money to all besides special prizes.*

65.29	ṛuuw̄ic?ukṫaaḷuk		tupaatiič̄iḷuk	.
	ṛuuw̄ic?ukt	- <sup>2</sup> aḷ -uk	tupaatiič̄iḷ	-uk
	obtain in dream NOW POSS		become a ceremonial privilege POSS	
	he obtained it by dream his		it become his ceremonial privilege	

He obtained his ceremonial privilege in a dream.

65.30	ṛuyi?ukṫaaḷuk		q <sup>w</sup> iyiic̄		ħaw̄iic̄iḷaaḷaaḷ	.
	ṛuyi -ṛu'kt - <sup>2</sup> aḷ -uk		q <sup>w</sup> i(q) -yiič̄		ħaw̄iic̄iḷ -aq - <sup>2</sup> aḷ	
	when obtain NOW POSS	REL 3.INDF.REL			become rich very NOW	
	he obtained it at the time	when			become very wealthy	

He obtained it at the time he became very wealthy. *pg. 38 begins here: entitled "Sayachapis uses the hoop game in potlatches (Nov. 11, 1913)"*

65.31	ṛuḷ?ucačitwe?in		šiiḷuk		ḷihmaṛit		hisaawista	.
	ṛuḷ?ucač	-(m)it -we?in	šiiḷuk		ḷihmaṛit		hisaawista	
	go every now and then	PAST 3.QT	move house		Woodpecker-Son		Esowista	
	he used to go every now and then to		moving house		Woodpecker		Hisaawista	

Woodpecker moved at intervals to Hisaawista.

65.32	hiḷhistaqš		ṛaaḷa <sup>2</sup> quu?aa	.
	hiḷhistaqš		ṛaaḷa <sup>2</sup> quu?aa	
	go there from time to time		Macoah	
	he went there from time to time		Macoah	

He went there once in a while from Macoah.

*Point in Toquaht county other side of Equis (Alex Thomas)*

65.33 hiniisʔaλquuweʔin      čaʔakukʔi      ʔunitukʔi  
 hiniis    -ʔaλ    -quu<sub>1</sub>    -weʔin    čaʔak<sup>w</sup>    -uk    =ʔi·    ʔunit      -uk    =ʔi·  
 take along NOW 3.CND 3.QT    river    POSS DEF    be stocked with IMPF DEF  
 he would take along      his river      the one stocked with

miʔaat  
 miʔaʔ  
 sockeye salmon  
 sockeye salmon

He used to take along his river stocked with sockeye salmon.

65.34 hawiiʔaλ      ʔuλʔucač  
 hawiiλ    -ʔaλ    Fulldup-    ʔu    -ca    -š<sub>1</sub>  
 finish    NOW    SUF      REF    go to ITER [F]  
 he stopped      going there every now and then  
 Then he stopped going there.

65.35 ʔuuciičiʔaλ      maʔuʔ      saayaačapis  
 ʔuuciičiλ    -ʔaλ      maʔuʔ<sup>w</sup>    saayaačapis  
 become    NOW    village site    High-on-the-Beach  
 it became      village site    High-on-the-Beach  
 It became the village site of High-on-the-Beach.

65.36 ʔuhiičiʔaλuk      tupaati      nuutʔak      yaq<sup>w</sup>inλiis  
 ʔuhiičiλ<sub>1</sub>    -ʔaλ    -uk      tupaati      nuutʔak<sup>w</sup>    yaq<sup>w</sup>aanaʔiλ      -(y)iis  
 become    NOW    POSS    ceremonial privilege    hoop      it is for that reason    1s.INDF.REL  
 it became his      ceremonial privilege    hoops      for which reason it is mine

ʔuhʔaλuk      tupaati      nuutʔak  
 ʔuh    -ʔaλ    -uk      tupaati      nuutʔak<sup>w</sup>  
 is    NOW    POSS    ceremonial privilege    hoop  
 it is now mine      ceremonial privilege    hoops

The hoop game became his ceremonial privilege, and the hoop game is therefore my ceremonial privilege now.

65.37 ʔunaakʔaλuk      nuuk    nuutʔak      ʔuuciičiʔaλ      tupaati  
 ʔunaak<sup>w</sup>    -ʔaλ    -uk      nuuk    nuutʔak<sup>w</sup>    ʔuuciičiλ    -ʔaλ      tupaati  
 have    NOW    POSS    song    hoop      become    NOW    ceremonial privilege  
 it has its      song    hoop game    it became      ceremonial privilege

tupaataλuk      saayaačapis  
 tupaati      -ʔaλ    -uk      saayaačapis  
 ceremonial privilege NOW POSS    High-on-the-Beach  
 it is his ceremonial privilege      High-on-the-Beach

There is a song to the hoop game and it became High-on-the-Beach's:

65.38 || waayiiʔiii    hiiyiiʔi    heeʔaa    heeʔaaʔa    nootwayaa    nootwayaa    nootwayaa    nootwayaa  
 wayiʔi    ...    nuutʔiʔaλquuč      ʔihmañit      nootwaayaa    nuutʔiʔaλquuč  
 nuutʔiλ    -ʔaλ    -quuč      ʔihmañit      nuutʔiλ    -ʔaλ    -quuč  
 play hoops NOW 3.CND    Woodpecker-Son    play hoops NOW 3.CND  
 he used to play hoops      Woodpecker      he used to play hoops

ʔihmañit      waaaa    yiihii    ||.  
 ʔihmañit      waa+  
 Woodpecker-Son  
 Woodpecker

Red-headed Woodpecker, it is said, used to throw the hoop.

Song no. 83; vii.F.71a - ref R & S no. 46. Song for hoop game, used in girl's puberty potlatch; sung by Tom Sayachapis, Tsishaath. Hisaawista tupaati, going back to Saayaachapis, who made the hoop-game his tupaati on the basis of the fact that long before he came to live at Hisaaw'sta, Red-headed Woodpecker used to come there from Ma'aquu'a (in the Toquaht country) to play this game.

65.39 ʔuʔaʔkaʔluk<sup>w</sup>aʔh ʔiicʔuuʔa ʔiʂ ʔuʔʔaaʔaʔʔatquus  
 ʔuʔak<sup>w</sup> -ʔaʔ -uk -(m)aʔh ʔiicʔuuʔa ʔiʂ ʔuʔʔaa -ʔaʔ -ʔat -quus  
 used for NOW POSS 1s.IND puberty potlatch and pay bride price NOW PASS 1s.CND  
 I use it for puberty potlatch and when they come for courting

I use it for girls' puberty potlatches and when people come to me for marriage.

[pg. 43 begins here](#) - "Some of Sayachapis' privileges in potlatches and winter feasts", Nov. 11 1913.

65.40 ʔuʂmiisitweʔinʔaaʔa saayaaʔapis hiʂsaacu  
 ʔuʂmiis -(m)it -weʔin =ʔaaʔa saayaaʔapis hiʂ -saʔcu  
 go along coast distributing gifts PAST 3.QT always High-on-the-Beach all in ... place  
 he always went along the coast distributing gifts High-on-the-Beach everywhere

maatmaasʔi  
 CVt- maʔas =ʔi  
 PL tribe DEF  
 the tribes

High-on-the-Beach used to go along the coast distributing gifts everywhere among the tribes.

65.41 ʔuʔtinʔak ʔaʔak k<sup>w</sup>aʔaq ʔayuqumʔʔaʔlukquuweʔin  
 ʔuʔtin -ʔak ʔaʔak<sup>w</sup> k<sup>w</sup>aʔaq ʔayu -qimʔ -ʔaʔ -uk -quu<sub>1</sub> -weʔin  
 consist of POSS potlatch gift sea-otter skin ten ... unit NOW POSS 3.CND 3.QT  
 his consisted of potlatch gift sea-otter skin ten of them

ʔaʔak k<sup>w</sup>aʔaq ʔuʔmaqaʔ hiʂcuq<sup>w</sup>ati ʔitiʔasim hiix<sup>w</sup>aa ʔiʔuuqs  
 ʔaʔak<sup>w</sup> k<sup>w</sup>aʔaq ʔuʔmaqaʔ hiʂcuq<sup>w</sup>ati ʔitiʔasim hiix<sup>w</sup>aʔ ʔiʔuʔqs  
 potlatch gift sea-otter skin mountain-goat blanket abalone copper dentalium brass  
 potlatch gift sea-otter skin mountain-goat blanket abalone shell copper dentalium brass

His potlatch gifts consisted of ten sea-otter skins, mountain-goat blankets, abalone, copper, [pg. 44 begins here](#) dentalia, brass.

65.42 ʔuupaʔquuweʔin saayaaʔapis ʔuʔʔaʔquu  
 ʔuupi<sub>1</sub> -ʔaʔ -quu<sub>1</sub> -weʔin saayaaʔapis ʔuʔ -ʔaʔ -quu<sub>1</sub>  
 exceedingly NOW 3.CND 3.QT High-on-the-Beach is NOW 3.CND  
 he used to be way ahead High-on-the-Beach when they did

ʔuʂmiis ʔayaak ʔaʔak  
 ʔuʂmiis ʔaya -ʔak ʔaʔak<sup>w</sup>  
 go along coast distributing gifts many POSS potlatch gift  
 go along coast distributing gifts have many potlatch gift

High-on-the-Beach used to be outstanding with his many gifts when he went about the coast distributing gifts.

65.43 ʔaʔʔaaʔaʔquuweʔin waʔʂiʔaʔ  
 ʔaʔʔaaʔaʔ -quu<sub>1</sub> -weʔin waʔʂiʔ -ʔaʔ  
 and then 3.CND 3.QT go home NOW  
 and then he would do go home

Then he would return home.

65.44 ʔaʔʔaaʔaʔquuweʔinʔaa hinataʔasʔaʔ maatmaas  
 ʔaʔʔaaʔaʔ -quu<sub>1</sub> -weʔin =ʔaa hinataʔas -ʔaʔ maʔas  
 and then 3.CND 3.QT again go to call out invitations NOW tribe.PL  
 and then again he would do went to call out invitations tribes

And again he would invite the tribes.

65.45 ʔahʔaaʔaλquuweʔinλaa λuuk<sup>w</sup>aanaλλaa  
 ʔahʔaaʔaλ -quu<sub>1</sub> -weʔin =λaa λuuk<sup>w</sup>aana -ʔaλ =λaa  
 and then 3.CND 3.QT again Wolf Ritual NOW also  
 and then again he would do give a Wolf Ritual also  
 He would also give the Wolf Ritual.

65.46 kiʔaawaλquuweʔin w̄aqʔuʔasʔaλatquu ʔuhʔat maatmaas  
 kiʔaawa -ʔaλ -quu<sub>1</sub> -weʔin w̄aqʔuʔas -ʔaλ -ʔat -quu<sub>1</sub> ʔuhʔat maʔas  
 lift up several canoes NOW 3.CND 3.QT go to a feast NOW PASS 3.CND by tribe.PL  
 he would go lift up their canoes when they would go to a feast by tribes

When tribes came to his feasts, he would lift them up in their canoes.

65.47 kiiʔʔiʔaλquuweʔin ʔiʔaʔap haačatiʔ ʔuunuuλ ʔaya  
 kiiʔʔiʔ -ʔaλ -quu<sub>1</sub> -weʔin ʔiʔaʔap hačat -iʔ<sub>1</sub> ʔunw̄iiλ ʔaya  
 lift up canoe NOW 3.CND 3.QT lift up all refer to because many  
 they would go and lift up canoes they raised it to all because they were many

quuʔas hisaawisʔath  
 quuʔas hisaawisʔath  
 person Esowista people  
 people Hisaawista people

The Hisaawista could lift them all, because they were numerous.

65.48 ʔawaqλwiiʔisʔaλquuweʔin ʔacpaaʔath ʔuhuk ʔimtii  
 ʔawa -ʔaqλ<sub>1</sub> -wiiʔis<sub>1</sub> -ʔaλ -quu<sub>1</sub> -weʔin ʔacpaaʔath ʔuh -uk ʔimtii  
 one inside at the bow NOW 3.CND 3.QT Flow-past-Person is POSS name  
 the one in the bow would Flow-past-Person his was name

našukʔi  
 našuk =ʔi  
 strong DEF  
 the strong one

The strong fellow who stood at the bow had the name of Flow-past-Person.

Name: "Stream-overflowing person"

65.49 ʔahʔaaʔaλquuweʔinλaa λuuk<sup>w</sup>aanaλ  
 ʔahʔaaʔaλ -quu<sub>1</sub> -weʔin =λaa λuuk<sup>w</sup>aana -ʔaλ  
 and then 3.CND 3.QT again Wolf Ritual NOW  
 and then again he would do he gave a Wolf ritual  
 He would also give a Wolf Ritual.

65.50 susaaʔaλuk q<sup>w</sup>ayačiiik ʔiihʔaλuk q<sup>w</sup>ayačiiik susaa  
 susaa -ʔaλ -uk q<sup>w</sup>ayačiiik<sup>w</sup> ʔiih<sup>w</sup> -ʔaλ -uk q<sup>w</sup>ayačiiik<sup>w</sup> susaa  
 be swimming NOW IMPF wolf big NOW POSS wolf be swimming  
 his was swimming wolf his big one wolf swimming

His wolf was swimming, his big wolf was swimming.

65.51 yacsaʔaλquuweʔin nis̄meʔi hisaawisʔa  
 yacsaʔa -ʔaλ -quu<sub>1</sub> -weʔin nis̄na =ʔi hisaawisʔa  
 reach land NOW 3.CND 3.QT land DEF Esowista  
 it would go to shore the land Hisaawista

It would come to shore at the land of Hisaawista.

65.52 λaḥqḥʔaλquuweʔin      yacsaλ      q<sup>w</sup>ayačciikʔi      ʔiiḥ  
 λaḥ<sup>w</sup>    -(q)ḥ<sub>2</sub>    -ʔaλ    -quu<sub>1</sub>    -weʔin    yac    -'isaλ      q<sup>w</sup>ayačciik<sup>w</sup> =ʔi·    ʔiiḥ<sup>w</sup>  
 at present CONTEMP NOW 3.CND 3.QT    step on the beach    wolf    DEF    big  
 as soon as he would do      step onto the beach    wolf      big

ʔaḥʔaaʔaλquuweʔin      q<sup>w</sup>aaʔapšiʔaλ      ʔiiḥʔii      q<sup>w</sup>ayačciik      ʔaḥsiʔaλquuweʔin  
 ʔaḥʔaaʔaλ -quu<sub>1</sub> -weʔin    q<sup>w</sup>aaʔapšiλ -ʔaλ    ʔiiḥ<sup>w</sup> =ʔi·    q<sup>w</sup>ayačciik<sup>w</sup>    ʔaḥsiλ -ʔaλ -quu<sub>1</sub> -weʔin  
 and then 3.CND 3.QT    do thus    NOW    big DEF    wolf    vomit NOW 3.CND 3.QT  
 and then he did      do thus      the big      wolf      he would vomit

ʔuwaḥsuʔaλ      ʔanaḥʔis      q<sup>w</sup>ayačciik  
 ʔuwaḥsuʔ -ʔaλ    ʔanaḥ<sup>w</sup> -ʔis    q<sup>w</sup>ayačciik<sup>w</sup>  
 come out NOW    small DIM    wolf  
 it came out      little      wolves

As soon as the big wolf stepped ashore, then it would vomit out small wolves.

pg. 45 begins above

65.53 muuqumʔwaḥsuʔaλquuweʔin      ʔeʔinḥʔisʔi      q<sup>w</sup>ayačciik      yaacsiʔaλ  
 muu -qimʔ -waḥsuʔ -ʔaλ -quu<sub>1</sub> -weʔin    small -ʔis =ʔi·    q<sup>w</sup>ayačciik<sup>w</sup>    yaacsiλ -ʔaλ  
 four ... unit exit ...    NOW 3.CND 3.QT      DIM DEF    wolf    go    NOW  
 four would come out      the little ones      wolves      they went off

hitaaqʔiʔaλ      ʔucačiʔaλ      ʔaqaʔasʔi  
 hitaaqʔiλ    -ʔaλ    ʔucačiλ -ʔaλ    ʔaqaʔas =ʔi·  
 go into woods NOW    go to    NOW    woods DEF  
 going into the woods    they went to      the woods

Four little wolves would come out of him and then go off into the woods.

65.54 hinaasʔaλ      ḥaaʔiʔaλʔi      ʔuk<sup>w</sup>iisʔaλ      ʔiiḥʔii      q<sup>w</sup>ayačciik  
 hinaas    -ʔaλ    ḥaaʔiʔaλ =ʔi·    ʔuk<sup>w</sup>iis    -ʔaλ    ʔiiḥ<sup>w</sup> =ʔi·    q<sup>w</sup>ayačciik<sup>w</sup>  
 be on a surface NOW    young man DEF    on a surface NOW    big DEF    wolf  
 he was on it      the young man      on a surface      the big      wolf

hiʔaashʔaλ      nunuuk      čiiqaa  
 hiʔ    -ʔas<sub>3</sub>    -(q)ḥ<sub>3</sub>    -ʔaλ    DUP- nuuk    čiiqaa  
 LOC on ground BEING NOW    REP sing    sing secret chant  
 he was standing      singing      sing secret chant

The young man was on the big wolf, standing and singing a chant.

65.55 ʔaḥʔaaʔaλquuweʔin      ḥaaʔiʔaλʔi      ʔuk<sup>w</sup>iisʔaλ      hiniipʔaλ  
 ʔaḥʔaaʔaλ -quu<sub>1</sub> -weʔin    ḥaaʔiʔaλʔi    -ʔaλ    hiniip -ʔaλ  
 and then 3.CND 3.QT    go to rescue wolf-captive(s) NOW    get NOW  
 and then they did      went to rescue wolf-captive      to get them now

Then they would go to rescue the wolf captives.

65.56 ʔuušiiḥakšiʔaλ      ʔuuḥakʔaλ      ʔiicaʔuk  
 ʔuušiiḥakšiλ    -ʔaλ    ʔuuḥak<sup>w</sup> -ʔaλ    ʔiicaʔuk  
 perform imitative dance NOW    dance NOW    mouse  
 they performed imitative dances    doing a dance    mice

They started to perform a dance imitating mice.

It takes a lot of money to use this tupaati, because rats eat up lots of flour. When Tom gave his big Wolf Ritual, he (i.e. his dancers) burst lots of bags of flour (over 100), which are thrown away (must not be eaten); these bags were said to be ʔakti<sup>w</sup>ačiλ "gnawed".

65.57	ʔuyaaλquuweʔin ʔuyi -ʔaλ -quu <sub>1</sub> -weʔin when NOW 3.CND 3.QT at that time they would do	ʔuuñak ʔuuñak <sup>w</sup> dance dancing	ʔayaaλukquu ʔaya -ʔaλ -uk -quu <sub>1</sub> many NOW POSS 3.CND when his would become much	hāwīłmis hāwīłmis wealth wealth
-------	---	---	---	--

hayuʔuṙaλquu hayu -ʔuṙ -ʔaλ -quu <sub>1</sub> ten put on the rocks NOW 3.CND when he made ten come onto the rocks	taʔuup taʔuup make s.t. drift onto the rocks drifting onto the rocks	huuñii huuñii drift whale drift whales
--	---	---

They would dance (this dance) when he had a lot of wealth, when he had brought in ten drift whales.

Harder to ritually train for drift whales than ordinary spearing, because one must cause whale spirit to go out of whale of its own accord (commit suicide) and drift where you want it to.

65.58	ʔaaktcupitap ʔaaktcupitap gnaw in middle of floor they bit and dragged into the middle of floor	λaaq λaaq blubber blubber	λiicaʔukʔi λicaʔuk =ʔi mouse DEF the mice
-------	--	------------------------------------	--

The mice would bite the blubber and drag it out onto the floor.

65.59	ʔunaakmaλaa ʔunaak <sup>w</sup> -ma =λaa have 3.IND also it also has	nuuk nuuk song song	taʔuupʔaaqλaλquu taʔuup make s.t. drift onto the rocks when one will make it drift onto the rocks	-ʔaaqλ -ʔaλ -quu <sub>1</sub> INTENT NOW 3.CND drift whale drift whale	huuñii huuñii drift whale drift whale
-------	---	------------------------------	--	---	--

ʔuyi ʔuyi when when	λuuk <sup>w</sup> aanaaqλaλquu λuuk <sup>w</sup> aana -ʔaaqλ -ʔaλ -quu <sub>1</sub> Wolf Ritual INTENT NOW 3.CND when there is a Wolf Ritual	cuʔiçhʔiikquu cuʔiçh -ʔiik <sup>w</sup> -quu <sub>1</sub> winter HYP.FUT 3.CND when it will be winter
------------------------------	---	--

There is a song used when one is going to make a drift whale come ashore during a Wolf Ritual in the winter.

65.60	nuuʔiʔaλquuweʔin nuuʔiλ -ʔaλ -quu <sub>1</sub> -weʔin start singing NOW 3.CND 3.QT he would start singing	ʔathiiʔaλquu ʔathii -ʔaλ -quu <sub>1</sub> night NOW 3.CND when it would be night
-------	--	--

He would begin to sing at night.

65.61	ñašiʔiçak ñaššiλ -ʔiçak go to see come! [2p] go and see!	waaʔaλatquuweʔin waa -ʔaλ -ʔat -quu <sub>1</sub> -weʔin say NOW PASS 3.CND 3.QT they would be told
-------	---	---

q <sup>w</sup> aq <sup>w</sup> añaçihʔaaqλii DUP- q <sup>w</sup> aña -çih -ʔaaqλ -(y)ii SUF thus many name [R] INTENT 3.INDF-REL how many he will name
---

They would be told, "go and see how many he will mention."

pg. 46 begins below

65.62	ʔuuʔiʔaλeʔitim ʔuuʔiλ <sub>1</sub> -ʔaλ -eʔitim go for NOW for one's part... he, for his part, has started to do	saayaaçapis saayaaçapis High-on-the-Beach High-on-the-Beach	ʔiihukʔi ʔiih <sup>w</sup> -uk =ʔi big POSS DEF his big one	nuuk nuuk song song
-------	---	--	--	------------------------------

High-on-the-Beach has started to sing his big song".

65.63	puk <sup>w</sup> iʔaλquuweʔin puk <sup>w</sup> iλ - <sup>ʔ</sup> aλ -quu <sub>1</sub> -weʔin run in group NOW 3.CND 3.QT they would run in a group	haawiihaλʔi haawiiλaλ =ʔi young man.PL DEF the young men	čuučkaλ čuučk - <sup>ʔ</sup> aλ all NOW all of them now	naʔaatahwiʔas naʔaatah -wiʔas <sub>1</sub> listen in order to in order to listen
-------	---	---	--	---

All the young men would run to listen.

65.64	hinasip <sup>ʔ</sup> aλquuweʔin hinasip - <sup>ʔ</sup> aλ -quu <sub>1</sub> -weʔin reach NOW 3.CND 3.QT he would reach	huksaaʔak huksaa - <sup>ʔ</sup> ak be counting POSS counting his	nuuk saayaačapis nuuk saayaačapis song High-on-the-Beach songs High-on-the-Beach
-------	---	---	---

hinasip <sup>ʔ</sup> aλquuweʔin hinasip - <sup>ʔ</sup> aλ -quu <sub>1</sub> -weʔin reach NOW 3.CND 3.QT he would reach	hayu hayu ten ten	ʔimtʔimta ʔimtʔimta singing words singing the words	nuukʔii nuuk =ʔi song DEF the song
---	----------------------------	--	---

High-on-the-Beach would make his count go to ten in singing the words of the song.

65.65	huʔacačiʔaλquuweʔin huʔacačiλ - <sup>ʔ</sup> aλ -quu <sub>1</sub> -weʔin return NOW 3.CND 3.QT they would return	mahtiiʔakʔi mahtii - <sup>ʔ</sup> ak =ʔi house POSS DEF their houses	haawiihaλʔi haawiiλaλ =ʔi young man.PL DEF the young men
-------	---	---	---

Then the young men would go back to their homes.

[Alex Thomas says better: maamahiakʔi](#)

65.66	ʔiiqhšiʔaλquuweʔin ʔiiqhšiλ - <sup>ʔ</sup> aλ -quu <sub>1</sub> -weʔin tell NOW 3.CND 3.QT then they would tell about it	haawiihaλʔi haawiiλaλ =ʔi young man.PL DEF the young men	hihʔaλ hiʔ -(q)h <sub>3</sub> - <sup>ʔ</sup> aλ LOC BEING NOW they were there	hiyathʔitq hiʔ - <sup>ʔ</sup> ath <sub>1</sub> -ʔiʔq LOC live at 3s.REL where they were living
-------	---	---	--	---

The young men would tell about it at home.

[Ales Thomas says better: hiyiyathʔitq](#)

65.67	čaa waayii ča <sub>1</sub> waa -(y)ii let's see! say 3.INDF-REL let's see! what he was saying "Let's see what he said."
-------	---

65.68	hinasima hayu ʔimtʔimta hinasil -maʔ hayu ʔimtʔimta reach 3.IND ten singing words he reached ten singing the words
-------	---

He reached ten in the songs."

[there is a hiatus here](#)

65.69	muuʔsiλukweʔinʔaafa muuʔsiλ -uk -weʔin =ʔaafa tide rises POSS 3.QT always his was always flooded	mahtii saayaačapis mahtii saayaačapis house High-on-the-Beach house High-on-the-Beach
-------	---	--

High-on-the-Beach's house would always get flooded.

65.70	hineeʔiɬukweʔinʔaaʔa hineeʔiɬ -uk -weʔin =ʔaaʔa enter house POSS 3.QT always it always entered the house	tupáʔ mahtiiʔakʔi tupáʔ mahtii -ʔak =ʔi sea house POSS DEF when sea his house when	ʔuyi ʔuyi
-------	---	---	--------------

λuuk<sup>w</sup>aanaλquu  
λuuk<sup>w</sup>aana -ʔaλ -quu<sub>1</sub>  
Wolf Ritual NOW 3.CND  
when there was a Wolf Ritual

The sea would always come into his house when there was a Wolf Ritual.

65.71	caaʔakitweʔinλaaʔaaʔa caaʔak <sup>w</sup> -(m)it -weʔin =λaa =ʔaaʔa River dance PAST 3.QT again always he always used to have a River dance	λuuk <sup>w</sup> aanaλquu λuuk <sup>w</sup> aana -ʔaλ -quu <sub>1</sub> Wolf Ritual NOW 3.CND when it was a Wolf Ritual	ʔuhtinʔaλuk ʔuhtin -ʔaλ -uk made of NOW POSS his consisted of
-------	--	---	--

quuʔas caaλcaacʔyakaλuk  
quuʔas caaλcaac -ʔak<sup>w</sup> -ʔaλ -uk  
person waves flow at intervals for the purpose of... NOW IMPF  
people he used them for each wave flowing in

He always used to have a River dance when it was a Wolf Ritual, using people for each wave flowing in and out.

65.72	nuuknaakma nuuknaak <sup>w</sup> -ma have a song 3.IND they have a song	caaʔakaλquu caaʔak <sup>w</sup> -ʔaλ -quu <sub>1</sub> River dance NOW 3.CND River dance
-------	--	---

They have a song when they do a River dance.

pg. 47 begins here

65.73	caʔuuyisitweʔinʔaaʔa caʔuyis "waves rolling on the beach" dance PAST 3.QT always they used to do "waves rolling on beach"	ʔuyi ʔuyi
-------	--	--------------

waqʔuʔasʔaλatquu  
waqʔuʔas -ʔaλ -ʔat -quu<sub>1</sub>  
go to a feast NOW PASS 3.CND  
when they would go to a feast

ʔuhʔat maatmaas  
ʔuhʔat maʔas  
by tribe.PL  
by tribes

They used to do "waves rolling on the beach" when the tribes came to their feasts.

caʔuuyis "waves rolling on the beach"; kind of dance. This is tupaati of Tom's for potlatches (not same as caaʔak). It is tabooed to use tupaati that does not belong to one. In former days they would kill one who used tupaati not belonging to him. Recently, William told Alex that Capt. Bill once gave potlatch at Effingham at which he used caʔuuyis tupaati, that did not by rights belong to him. In course of same year one of Capt. Bill's brothers died.

65.74	ʔuuksnaaʔaʔitweʔinʔaaʔa ʔuuksnaaʔaʔ -(m)it -weʔin =ʔaaʔa play with former 3.QT =always he would play	šanaaʔi šanaaʔi weight-throwing game weight-throwing game	ʔuhuk ʔuh -uk is POSS it is	ʔimtii ʔimtii name name
-------	---	--	--------------------------------------	----------------------------------

tupaatiʔi  
tupaati =ʔi  
ceremonial privilege DEF  
the ceremonial privilege

He would play the weight-throwing game, which is the name of a test/ceremonial privilege.

šanaaʔi is stone which has to be shoved up like dumbbell.

65.75	nuuknaak nuuknaak <sup>w</sup> have a song it has a song	ʔuuq <sup>w</sup> aa ʔuuq <sup>w</sup> aa also also
-------	---	--

It too has a song

65.76 || tuuwaahit yaaʔaaʔeeʔa qatuuksma nanuuhiik<sup>w</sup>aa šaayeeha cucuuuuqš huwaheeʔa

yyahaawa cucuuuuqš ʔaaʔatayee ||.

Get hold of this if you are strong, lift it up!

R&S 81 (vii F 76). Marriage song, sung by Tom, Tsishaa. Esowista tupaati, going back to Saayaachapis and used with Shanaayi game (lifting up weight with one arm) in marriage and puberty feasts. The words are not Nootka, and are said to mean "Get hold of this if you are strong, lift it up!" cucuuuuqš ʔaaʔatayee is said to be the verse but is not on the phonograph record.

65.77 hawiiʔaʔah .  
 hawiiʔ -ʔaʔ -(m)aʔh  
 finish NOW 1s.IND  
 I am finished  
 I am finished.