

## 138. HOW A POTLATCH MASK WAS OBTAINED

Dictated by tayiiŋa ("Thief Harry" Klootasee (Tsish.)), interpreted by Frank Williams; Sept. 1913 to explain specimen #10 (new series)=#97. See ntbk VI: 35-36; 108/ f4 ((2))

This short text was dictated to explain specimen no. 10 (new series) = no. 97: hinkiicim, used for ŋuššīl ("giving away") in ŋictuūla potlatch when another tribe is invited. Obtained by tayiiŋa from his mother's side at Ucluelet. ŋan in back with loose swinging arms is taakupšiił "whales always come to shore when he spears them"; he was chief at k<sup>w</sup>ayimta, about ¼ mile west of Ucluelet. Man in front is his son, named niixŋin (this was tayiiŋa's first name) "best hunter for sea-lions" (hardly accurately translated). He went to sleep and dreamt that sea-lion told him to get name niixŋin. He was still wiktaqyu (not yet λuuk<sup>w</sup>aana) when he met experience narrated in text and represented in mask. Middle part of mask represents cave of wolves into which niixŋin went in. At bottom is wolf on which he rode. Two holes represent two doorways leading into cave. Red piece of wood with cross-hatching and blue and gold circles represent what is on rock of wolf-cave in front. Above are other carvings on this rock. Slit between two pieces of wood represents trail leading to doors. When he had finished with wolves, he was saañak, as represented by saañakuxsim on top of mask in front. Arms of man in rear are pulled out (see p. 35a) [vi:36]any time during song. In back is kayiicuk "cedar-bark dyed in black clay" and down. These features are merely conventional. Mask made by qiiwaaš (= ? qeewaas "goes out sideways from his ŋuusimč cave;" whale hunter's name). Specimen no. 9 (new series) = no. 96: \_\_ Headmask for paałpaaya, used in dance with haachuuła song. Dance performed just before lots of money is to be given away. Duck on top is miixtač bird, who is "great medicine" for hunters. Man in center is one who got miixtač. Two hands outspread show that he got what was very hard to catch. tayiiŋa got tupaati for mask from his mother, who was Ucluelet. Bottom part is merely conventional figure to put other features on. Dancer comes in with strings of mask loose. When, in song, they come to ŋimtšīl (song goes with mask), strings are pulled tight and bird figure jumps together. At end of ŋimtšīl, strings are let down again. Made by Ucluelet man (qeewaas), related to tayiiŋa on his mother's side. Words of chorus (in Nootka) are: \_\_ ŋaacseeŋisim hawīłah wahšīlŋaaqlah ŋaye hix<sup>w</sup>atup you will watch me I am 'chief', I shall throw away much wealth, money. have much property First two words are sung in Kwakiutl: \_\_ ŋaaŋwacuwa kiikiiqama (= ŋaacseeŋisim) (= hawīłah) ŋuŋuyiqhŋalitweŋin čiiqa maačīnł he sang song Tsika (as) he went into house. Specimen no. 11 (new series) = no. 98: \_\_ huquuma used to put up in corner of (potlatch) house to take care of his people. He watches over all, and is called ŋiicim "old man." Name: łaphiitap (now name of tayiiŋa) "holding tribes down by flapping with wings." He used to be given food to eat in his mouth (dry fish and whale meat, which would be changed every two weeks about). If he was not given food, he got angry. They addressed prayers to him. tupaati is Nitinat in origin. łutisim got it from his father. Made by łutisim. Marks on chin and cheeks represent stars which everybody sees, i.e., he is seen by everybody, just like stars. Red triangles on top represent sea-gull feathers.

- 138.1 ŋukłama            ŋah    taakupšiił  
 ŋukłaa -ma'        ŋah    taakupšiił  
 name 3.IND        this    Causes-whales-to-run-to-shore-when-speared  
 it is called        this    Causes-whales-to-run-to-shore-when-speared  
 This one is named Causes-whales-to-run-to-shore-when-speared.

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- 138.2 ŋukłama            ŋah    niix<sup>w</sup>ŋin  
 ŋukłaa -ma'        ŋah    niix<sup>w</sup>ŋin  
 name 3.IND        this    Coiling-Sound (mask)  
 it is called        this    Coiling-Sound  
 This one is named Coiling-Sound.

- 138.3 wiiktaqyu            k<sup>w</sup>iisahi  
 wiktaqyu            k<sup>w</sup>iisahi  
 uninitiated            sea-mammal hunter  
 he was uninitiated    hunter  
 The hunter was not initiated (in the Tluukwana).

- 138.4 λuuk<sup>w</sup>aaniiči?aλwe?in      tuuksimčk<sup>w</sup>ačiλ  
 λuuk<sup>w</sup>aaniičiλ      -<sup>2</sup>aλ      -we?in      tuuksimčk<sup>w</sup>ačiλ  
 Wolf Ritual initiate NOW 3.QT      train for getting sea lions  
 he got initiated in the Wolf Ritual      train for getting sea lions  
 He got to be initiated when he was training for sea-lions.
- 138.5 hiniipšiλ      λuuk<sup>w</sup>aana      ?iš      hinkiicim  
 hiniipšiλ      λuuk<sup>w</sup>aana      ?iš      hinkiicim  
 get      Wolf Ritual      and      head-mask  
 he got it      the Wolf Ritual      and      head-mask  
 He got both a Tlukwana and a headmask.
- 138.6 ?ukuxsiλ      hinkiicim  
 ?ukuxsiλ      hinkiicim  
 wear on the head      head-mask  
 he put on his head      head-mask  
 He put the headmask on his head.
- 138.7 kamitqši?aλwe?in      hitaaqλi?aλ      hiniis?aλ      hinkiicim  
 kamitqšiλ      -<sup>2</sup>aλ      -we?in      hitaaqλiλ      -<sup>2</sup>aλ      hiniis      -<sup>2</sup>aλ      hinkiicim  
 run      NOW 3.QT      go into woods NOW      take along NOW      head-mask  
 he ran      going into the woods      taking along      head-mask  
 He ran into the bush, taking along the headmask.  
 S recorded -'at on the verb and then removes it, obviously not appropriate here.
- 138.8 suk<sup>w</sup>i?aλat      ?uh?at      qaanaaλa  
 suk<sup>w</sup>iλ      -<sup>2</sup>aλ      -'at      ?uh?at      qaanaaλa  
 take      NOW PASS      by      wolf  
 he was taken      by      wolves  
 He was taken by the wolves.
- 138.9 ?uca?apaλat      nučii?i  
 ?uca?ap      -<sup>2</sup>aλ      -'at      nuči'      =?i'  
 make s.o. go NOW PASS      mountain DEF  
 he was taken to      the mountain  
 He was taken to the mountains.
- 138.10 hinee?i?aλ      histii?i?aλ      mahtii?ak      qaanaaλa  
 hinee?iλ      -<sup>2</sup>aλ      histii?iλ      -<sup>2</sup>aλ      mahtii      -'ak      qaanaaλa  
 enter house NOW      enter house NOW      house POSS      wolf  
 he entered the house      going into the house      the house of      wolves  
 He went into the house of the wolves.
- 138.11 ?uyu?af?aλ      qaanaaλa      λuuk<sup>w</sup>aana  
 ?uyu?af      -<sup>2</sup>aλ      qaanaaλa      λuuk<sup>w</sup>aana  
 see      NOW      wolf      Wolf Ritual  
 he saw      wolves      the Wolf Ritual  
 He saw the wolf Wolf Ritual.
- 138.12 yaałwee?in      ?aanahi      λuuk<sup>w</sup>aana  
 yaał      -we?in      ?aanahi      λuuk<sup>w</sup>aana  
 there 3.QT      just      be performing  
 they were there      just      be performing  
 There they were just doing the Wolf Ritual.

138.13	wałsaap̄aλat wałsaap -ʹaλ -ʹat take s.o. home NOW PASS they took him home	m̄awaaʹaλat m̄awaa -ʹaλ -ʹat take home NOW PASS they took him home	hitinḡsañap̄aλat hitinḡsañap -ʹaλ -ʹat take down to the beach NOW PASS they took them down to the beach
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taqs̄iła taq <sub>i</sub> -siła unchanged do doing so unchanged	hiñhʹat hiñ -(q)h̄ <sub>3</sub> -ʹat LOC BEING PASS he was there	łakmaqis łakmaqis Tlakmaqis White-pine-Beach
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They took him home; he was brought down to the beach, nothing more; he was there at White-pine-Beach (in the Ucluelet territory).

138.14	suk <sup>wi</sup> ʹaλat suk <sup>wi</sup> λ -ʹaλ -ʹat take NOW PASS he took	ñuw̄iiqsakʹi ñuw̄iʹqsu -ʹak =ʹi father POSS DEF his father
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He took his father.

138.15	wik̄iic̄im wik -ʹi c̄im not 2>3p.FUT.IMP don't be	łi c̄iλ łi c̄iλ shoot shooting	q̄aanaaλ̄am̄inhʹi q̄aanaaλ̄a -m̄inh =ʹi wolf PL DEF the wolves	qañsiλuusah qañsiλ -(w)uus <sub>2</sub> -(m)aʹh die 3.Rel.Dub 1s.IND I might die
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"Do not shoot the wolves, for I would die."

138.16	wałsiʹaλ wałsiλ -ʹaλ go home NOW he went home	ʹuca c̄iλ ʹuca c̄iλ go to going to	mañtiiʹakʹi mañtii -ʹak =ʹi house POSS DEF his house
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He went home to his house.

138.17	takuk <sup>w</sup> aλ takuk -ʹaλ at once NOW right away it began	λuuk <sup>w</sup> aaniic̄iʹaλ λuuk <sup>w</sup> aaniic̄iλ -ʹaλ perform Wolf Ritual NOW performing Wolf Ritual	hiñhʹat hiñ -(q)h̄ <sub>3</sub> -ʹat LOC BEING PASS there	mañtiiʹakʹi mañtii -ʹak =ʹi house POSS DEF his house
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Right away the Wolf Ritual began there in his house.

138.18	ʹuʹuyaqhʹaλitweʹin ʹuʹuyaqh -ʹaλ -(m)it -weʹin sing NOW PAST 3.QT he sang	čiiqaa čiiqaa sing secret chant singing secret chants	maač̄inλ mač̄inawiλ enter house entering the house
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He sang a secret chant as he entered the house.

[is there a song here?? VI:36](#)