

dialect, the meaningless syllable *-'aq'* is always added to the word, as this syllable is supposed to be a very common one in Nitinat. This device is strikingly similar to the use of suffixed *-aq'* for large persons.

The real old *Hōpátc!as'atH^a* Indians, whose earliest homes were in the interior of the island along Somass river and about Sproat and Great Central lakes, were said to talk *tsiska'*, that is, to confound *s* and *c* sounds. As we have seen, this is also a well-recognized individual speech defect among the Nootka. In the case of the *Hōpátc!as'atH^a*, the *tsiska'* habit was simply due to the fact that they carried over into Nootka speech a linguistic peculiarity found in the Salish dialect which they originally spoke (a dialect apparently identical with or closely related to Boas' *PínLátc*; recognized as *PínL!á'atc* by Tyee Bob, the leading man among the *Hōpátc!as'atH^a* to-day and whose father is still remembered to have spoken *tsiska'*).

As for the *Ts!icá'atH^a* themselves, they are said by the other tribes to talk very fast. If one anywhere among the Nootka Indians talks too fast, the proverbial saying is that he is a *Ts!icá'atH^a*.

It will, as we have seen, have to be admitted, that mocking forms for various classes of people are connected not only with speech defects and mythological devices, but, to a large extent, also with tribal speech peculiarities.

Finally, the possibility of a direct psychological relation between the consonant change and the type of individual or attitude it symbolizes should not be summarily ruled out of court. That such an association once established by historical causes will be felt as a direct and simple psychological association is quite obvious, also that it may become productive, by analogy, of further associations of a related sort. I would, however, even be inclined to suppose, though proof may be difficult or impossible, that certain associations of sound and character or form arose more or less spontaneously, or, to put it more correctly, by virtue of the inherent associative value of the otherwise unconnected phenomena in the mind of a particular individual or group of individuals. Such an individual association, if given outward expression, can become socialized in the same way in which any individual idea becomes socialized.