

The culture-hero *Kwátiyāt'* of Nootka mythology is in the habit of inserting a meaningless *x* after the first vowel of a word; thus, the normal form *h̄nuse'i* "come up out of the water!" (*h̄n-* empty stem "to do, be," *-use-*, umlauted from *-usa-* because of following *i*, "to move up out of the water;" *-i* imperative singular) becomes, at the same time, inasmuch as it occurs in a song, with song-vocalism, *h̄xnusa'ê*. In the speech of the Deer and Mink all sibilants, whether of the *s* or *c* series, are transformed into the corresponding laterals (*s* and *c* to *l*, *ts* and *tc* to *L*, *ts'* and *tc'* to *L'*). Thus, the Deer says *l̄imil* for *tc̄imis* "black bear;" *L'ápal* for *tc̄!ápat̄s* "canoe." The Nootka Deer and Mink style of talking is of particular interest for two reasons. In the first place, it will have been noticed that the consonantal changes are identical with those employed in speech about or addressed to those that have some defect of the eye, the latter type of forms, of course, being further characterized by the use of the diminutive suffix *-īl* (from *-is*). Here we see at once the intimate connexion between the two types of consonant play. In the second place, the speech of the Nootka Deer and Mink offers an interesting parallel, or rather contrast, to that of the Kwakiutl Mink. This latter character regularly transforms all laterals to corresponding *s*-sounds (*l*, *L*, *l*, and *L'* become respectively *s*, *ts*, *dz*, and *ts'*), the exact reverse of the Nootka process. From the point of view of the psychology of phonetics, it is significant to observe that both Nootka and Kwakiutl have a feeling for the interchangeability of the sibilant and lateral series of consonants. But the Mink of the Kwakiutl is not content with this. He also regularly transforms all anterior palatals to corresponding sibilants (*x*, *k*, *g*, and *k'* become respectively *s*, *ts*, *dz*, and *ts'*). There are still other phonetic changes to be found in Boas' Mink texts, but they seem less regular in character than these two; the changes at times of *l* and *l'* to *y* and *y'* may be instanced as one of these (thus *se'yê* for *le'lê* "dead").¹ Now it is perhaps significant that the change in Kwakiutl of anterior palatals to sibilants is curiously like the change of original Wakashan (Kwakiutl-Nootka) anterior palatals, as preserved in Kwakiutl,

¹ For data on Mink's peculiarities of speech, see F. Boas and G. Hunt, *Kwakiutl Texts — Second Series*, Publications of the Jesup North Pacific Expedition, vol. X, 1906, footnotes on pages 82 to 154; and Boas, *Kwakiutl Tales*, Columbia University Contributions to Anthropology, volume II, 1910, footnotes on pp. 126-154.