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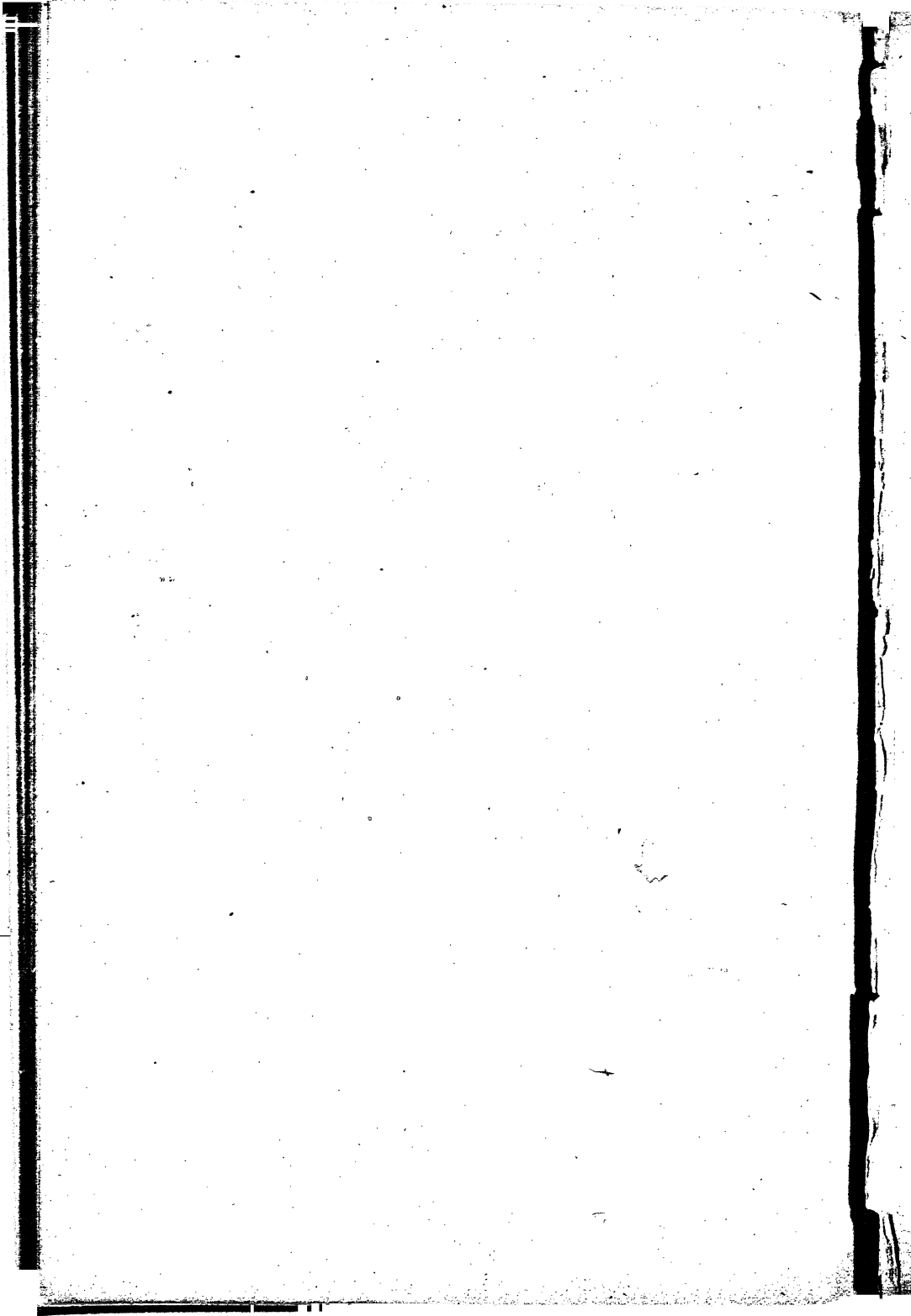
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SIXTH REPORT

ON THE

NORTH-WESTERN TRIBES OF CANADA

WITH A MAP
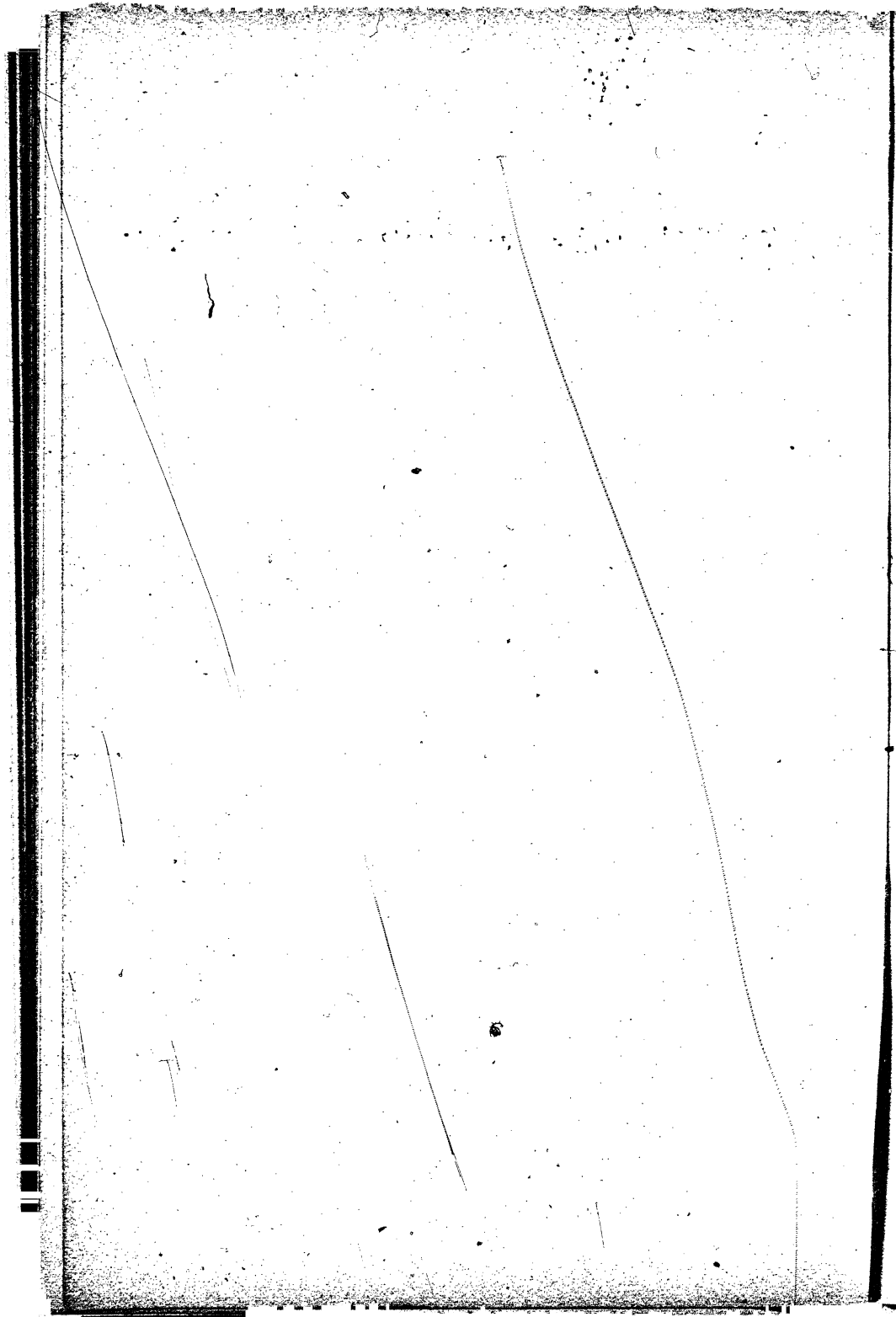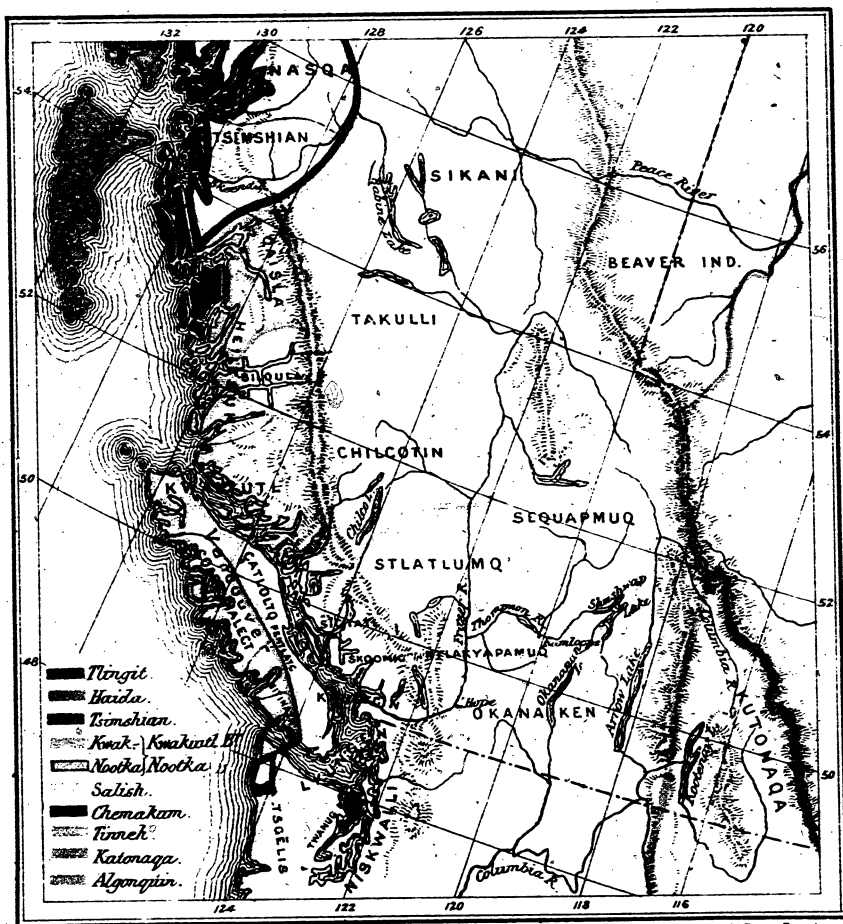
LINGUISTIC MAP OF BRITISH COLUMBIA.

NOTE.— *The Tinneh are according to Dr. G. M. Dawson. Broad coloured lines denote limits of branches of one linguistic stock, thin coloured lines limits of more closely related dialects.*

Illustrating the Sixth Report on the North-Western Tribes of the Dominion of Canada.

British Association for the Advancement of Science

of Science

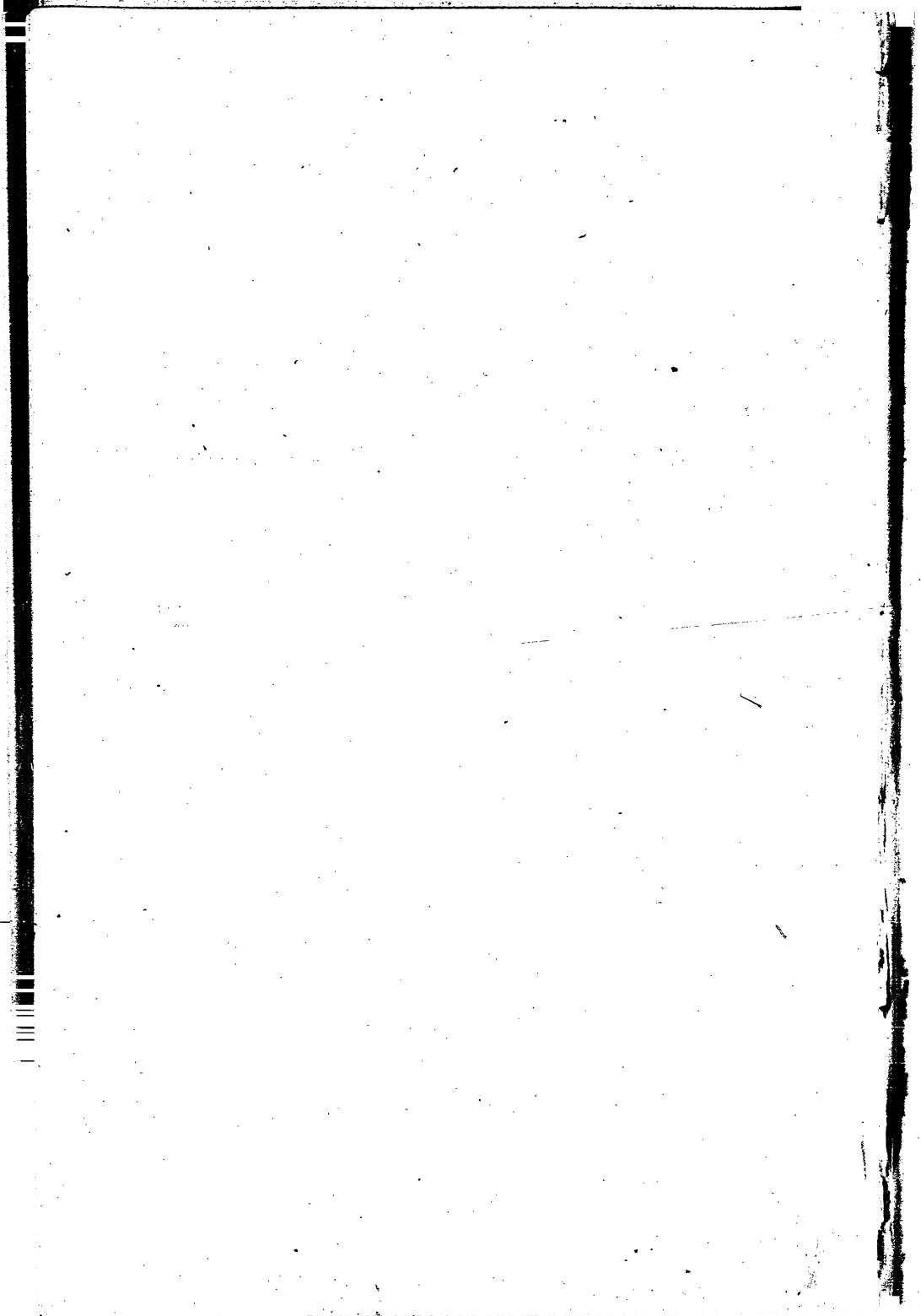# SIXTH REPORT

ON THE

NORTH-WESTERN TRIBES OF CANADA

WITH A MAP

Sixth Report of the Committee, consisting of Dr. E. B. TYLOR,
Mr. W. BLOXAM, Sir DANIEL WILSON, Dr. G. M. DAWSON, General
Sir H. LEFROY, *and* Mr. R. G. HALIBURTON, *appointed to in-*
vestigate the physical characters, languages, and industrial
and social condition of the North-Western Tribes of the
Dominion of Canada.

[MAP.]

THE Committee have been able once more to secure the services of Dr.
Boas, who has drawn up the bulk of the report on the tribes of British
Columbia. This is accompanied by a linguistic map, and preceded by
remarks on British Columbian ethnology by Mr. Horatio Hale. The
grant made to the Committee was supplemented by 500 dollars from the
Canadian Government, and the Committee suggest that each member of
the Dominion Parliament should be supplied with one copy of the report.
The Committee ask for reappointment, and for a grant of 200*l*.

Remarks on the Ethnology of British Columbia : Introductory to the Second
General Report of Dr. Franz Boas on the Indians of that Province. By
HORATIO HALE.

A reference to the map annexed to this report will show at a glance
those striking characteristics of British Columbian ethnography which
were described in my remarks prefixed to the report of 1889.[1] These
peculiarities are the great number of linguistic stocks, or families of
languages, which are found in this comparatively small territory, and
the singular manner in which they are distributed, especially the sur-
prising variety of stocks clustered along the coast, as contrasted with
the 'wide sweep' (to use the apt words of Dr. G. M. Dawson) 'of the
languages of the interior.' To this may be added the great number of
dialects into which some of these stocks are divided. The whole of the
interior east of the coast ranges, with a portion of the coast itself, is
occupied by tribes belonging to three families—the Tinneh, the Salish
(or Selish), and the Kootenay (or Kutonaqa). What is especially
notable, moreover, is the fact that, according to the best evidence we
possess, all the tribes of these three stocks are intruders, having penetrated
into this region from the country east of the Rocky Mountains. In the
third report of this Committee (1887) are given the grounds for conclud-
ing that the Kootenays formerly resided east of these mountains, and
were driven across them by the Blackfoot tribes. In the fourth report

[1] It should be mentioned that this map has, on my suggestion, been framed on
the plan of my ' Ethnographic Map of Oregon,' though necessarily on a smaller scale
(see vol. vii. of the *United States Exploring Expedition under Wilkes* : ' Ethnography
and Philology,' p. 197). The two maps are, in fact, complements of each other.
Those who desire to study this subject thoroughly, however, should refer to the valu-
able maps of Mr. W. H. Dall and of Drs. Tolmie and Dawson, the former appended
to the Report of Dr. George Gibbs to the Smithsonian Institution on the ' Tribes of
Western Washington and North-Western Oregon,' in vol. i. of *Powell's Contributions*
to North American Ethnology (1877), and the latter attached to their *Comparative*
Vocabularies of the Indian Tribes of British Columbia, published by the Canadian
Government (1884). These maps are on a much larger scale and supply many
important details.

(1888) the connection between the Tinneh tribes east and west of the mountains is explained; and in the Smithsonian report of Dr. Gibbs on the West Washington tribes, that accomplished ethnologist has given his reasons for holding that the Salish formerly resided east of the mountains, and have made their way thence to the Pacific, driving before them or absorbing the original inhabitants.[1] To this intrusion and conquest are doubtless due the many Salish dialects, or rather 'dialect-languages,' differing widely in vocabulary and grammar, which have been evolved (like the Romanic languages of Southern Europe or the modern Aryan languages of Hindustan) in the process of this conquest and absorption.

A remarkable evidence is found in the case of the Bilhoola (Bilqula) tribe and language. This tribe, belonging to the Salish family, is wholly isolated from the other septs of that family, being completely surrounded by Kwakiutl tribes and Tinneh, into whose territory it has apparently pushed its way. As a result its speech has undergone so great a change that by some inquirers it was at first supposed to be a totally distinct language. A still more striking instance of a mixed language, though not belonging to the Salish family, is furnished by what is now termed the Kwakiutl-Nootka stock. Until Dr. Boas last year visited the Nootka people and carefully analysed their language, it had been supposed by all investigators, himself included, to be a separate stock, radically distinct from all others. The analysis now furnishes clear evidence of a connection between this idiom and the more widespread Kwakiutl. The connection, however, is so distant, and the differences in vocabulary and grammar are so important, that we are naturally led to suspect here also a conquest and an intermixture. The Nootka tribes who inhabit a portion of the west coast of Vancouver Island, and who were so named from a harbour on that coast, have been more lately styled by 'good authorities the 'Aht nation' from the syllable *aht* or *ath*, meaning 'people' or 'tribe,' with which all their tribal names terminate— Nitinaht, Toquaht, Hoyaht, Seshaht, Kayoquaht, &c. Their speech, though in certain points resembling the Kwakintl, has yet, to a large extent, its own grammar and vocabulary. It seems probable that we see in it the case of an originally distinct stock, which at some early period has been overpowered and partially absorbed by another stock (the Kwakiutl), and yet has subsequently pursued its own special course of development. The comparison of the two languages, as now presented by Dr Boas, offers, therefore, a particularly interesting subject of study.

All the languages of British Columbia of every stock have a peculiar phonology. Their pronunciation is singularly harsh and indistinct. The contrast in this respect between these languages and those immediately south of them is very remarkable and indeed surprising. As the point is one of much interest, I may venture to quote the remarks on this subject with which (in my work before cited) the account of the 'Languages of North-Western America' is prefaced :—

'The languages of the tribes west of the Rocky Mountains may be divided into two classes, which differ very strikingly in their vocal elements and pronunciation. These classes may be denominated the northern and southern, the latter being found chiefly south of the Columbia, and the former, with one or two exceptions, on the north of that river. To the northern belong the Tahkali-Umqua (or Tinneh),

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[1] See page 224 of the report referred to in the preceding note.

the Salish, the Chinook, and the Iakon languages, with all on the north-west coast of which we have any knowledge. The southern division comprehends the Sahaptin, the Shoshoni, the Kalapuya, Shaste, Lutuami, and all the Californian idioms so far as we are acquainted with them. Those of the northern class are remarkable for their extraordinary harshness, which in some is so great as almost to surpass belief. The Chinooks, Chikailish, and Killamuks appear actually to labour in speaking; an illusion which proceeds no doubt from the effect produced on the ear of the listener by the harsh elements with which their languages abound, as well as the generally rough and dissonant style of pronunciation. The χ is in these tongues a somewhat deeper guttural than the Spanish *jota*. The q is an extraordinary sound, resembling the hawking noise produced by an effort to expel phlegm from the throat. $T\chi l$ is a combination uttered by forcing out the breath at the side of the mouth between the tongue and the palate. These languages are all indistinct as well as harsh. The same element in the Chinook and other tongues is heard at one time as a v, at another as a b, and again as an m, the latter being probably the most accurate representation. Similarly the n and d are in several dialects undistinguishable, and we were constantly in doubt whether certain short vowels should be written or omitted.

'The southern languages are, on the other hand, no less distinguished for softness and harmony. The gutturals are found in two or three, into which they seem to have been introduced by communication with the northern tribes. The rest want this class of letters, and have in their place the labial f, the liquid r, and the nasal $\tilde{n}$ (ng), all of which are unknown to the former. Difficult combinations of consonants rarely occur, and the many vowels make the pronunciation clear and sonorous. There is, however, a good deal of variety in this respect, some of the languages, as the Lutuami, Shaste, and Palaihnik, being smooth and agreeable to the ear, while the Shoshoni and Kalapuya, though soft, are nasal and indistinct.' [1]

At the time when this description was written, I had formed no opinion as to the origin of these contrasted phonologies. I am now inclined to believe that the difference is due mainly to climatic influences. The harsh utterance extends from Alaska southward to the Columbia River, where it suddenly ceases, and gives place to softer sounds. This is exactly the point at which the coast ceases to be lined by that network of islands, straits, and friths, whose waters, abounding in fish, afford the main source of subsistence to the tribes of the northern region. The climate, except for a brief summer, is that of an almost perpetual April or October. This part of the coast is one of the rainiest regions of the earth, and the fishermen in their canoes are almost constantly exposed to the chilling moisture. Their pronunciation is that of a people whose vocal organs have for many generations been affected by continual coughs and catarrhs, thickening the mucous membrane and obstructing the air-passages. A strong confirmation of this view is found in Tierra del

[1] *Ethnography and Philology*, p. 533. The orthography here employed is somewhat different from that of Dr. Boas, who, by my advice, has avoided the use of Greek or other foreign characters, employing only English letters with various diacritical marks. This alphabet somewhat disguises to the eye the extreme difficulties of the pronunciation. The $t\chi l$, for example, is written by him simply ti, but the l is defined as an 'explosive l.' It is the combination so frequen in the Mexican (or Nahuatl) tongue.

Fuego, where apparently a climate and mode of life almost exactly similar have produced the same effect on the people and their language. Anyone who will compare my above-quoted description with the well-known and amusing account given by Darwin of the speech of the Fuegians will be struck by the resemblance. He writes, in his ' Voyage of the " Beagle " ' : ' The language of these people, according to our notions, scarcely deserves to be called articulate. Captain Cook has compared it to a man clearing his throat; but certainly no European ever cleared his throat with so many hoarse, guttural, and clicking sounds.' Yet the Fuegian language has been found to be, in its grammar and vocabulary (like the languages of our north-west coast), highly organised, and abounding in minutely expressive words and forms.[1]

South of the Columbia River the coast becomes nearly bare of islands. Harbours are few. The purely fishing tribes are no longer found. The milder climate of California, resembling that of Southern Italy, begins to prevail, and the soft Italian pronunciation pervades all the languages, except those of a few Tinneh septs which have wandered into this region from the far north, and still retain something of the harshness of their original utterance.

Not merely in their modes of speech, but also in more important points, do the northern coast tribes show a certain general resemblance, which, in spite of radical differences of language, and doubtless of origin, seems to weld them together into one community, possessing what may fairly be styled a civilisation of their own, comparable on a small scale to that of the nations of Eastern Asia. Dr. Boas is the first investigator whose researches have extended over this whole region. Other writers have given us excellent monographs on separate tribes. The work of Mr. Sproat on the Nootka, and those of Dr. Dawson on the Haida and Kwakiutl may be particularly mentioned. But a general description was needed to bring out at once the differences and the resemblances of the various stocks, and to show the extent to which similar surroundings and long-continued intercommunication had availed to create a common polity among them.

Two institutions which are, to a greater or less extent, common to all the coast tribes, and which seem particularly to characterise them and to distinguish them from other communities, may here be specially noted. Both appear to have originated in the Kwakiutl nation, and to have spread thence northward and southward. These institutions are the political secret societies and the custom of ' potlatch.' Secret societies exist among other Indian tribes, and probably among all races of the globe, civilised or barbarous. But there are perhaps no other communities in which the whole political system has come to be bound up with such societies. As Dr. Boas informs us, there are in all the tribes three distinct ranks—the chiefs, the middle class, and the common people—or, as they might perhaps be more aptly styled, nobles, burgesses, and rabble. The nobles form a caste. Their rank is hereditary; and no one who was not born in it can in any way attain it. The nobles have distinction and respect, but little power. The government belongs mainly to the 'burgesses,' who constitute the bulk of the nation. They owe their position entirely to the secret societies. Any person who is not a member of a secret society belongs to the rabble, takes no part in the public

[1] See Fr. Müller, *Grundriss von Sprachwissenschaft*, vol. iv. p. 207; and Max Müller's *Science of Thought*, p. 437.

councils, and is without consideration or influence. The greater the number of secret societies to which any man belongs, the higher is his standing in the community. As there are several of these societies in every trib, it is evident that no person whose character would make him a desirable member of one of them is likely to remain outside of the burgess class. The lowest class, or rabble, is therefore a veritable residuum, composed of feeble-minded or worthless individuals, with, of course—in those tribes which practise slave-holding—slaves and their descendants. Grotesque as this system seems at first thought, further consideration shows it to be by no means ill-contrived for keeping the government of the tribe permanently in the worthiest hands, and bringing men of the first merit into the most influential positions.

Connected with this system is that of the 'potlatch,' or gift-festival, a custom which has been greatly misunderstood by strangers, who have regarded it as a mere parade of wasteful and ostentatious profusion. It is in reality something totally different. The potlatch is a method most ingeniously devised for displaying merit, acquiring influence, and at the same time laying up a provision for the future. Among these Indians, as among all communities in which genuine civilisation has made some progress, the qualities most highly esteemed in a citizen are thrift, forethought, and liberality. The thrift is evinced by the collection of the property which is distributed at the gift-feast; the liberality is, of course, shown in its distribution; and the forethought is displayed in selecting as the special objects of this liberality those who are most likely to be able to return it. By a well-understood rule, which among these punctilious natives had all the force of a law of honour, every recipient of a gift at a potlatch was bound to return its value, at some future day, twofold. And in this repayment his relatives were expected to aid him; they were deemed, in fact, his sureties. Thus a thrifty and aspiring burgess who, at one of these gift-feasts, had emptied all his chests of their accumulated stores, and had left himself and his family apparently destitute, could comfortably reflect, as he saw his visitors depart in their well-laden canoes, that he had not only greatly increased his reputation, but had at the same time invested all his means at high interest, on excellent security, and was now in fact one of the wealthiest, as well as most esteemed, members of the community.

We now perceive why the well-meant act of the local legislature, abolishing the custom of potlatch, aroused such strenuous opposition among the tribes in which this custom specially prevailed. We may imagine the consternation which would be caused in England if the decree of a superior power should require that all benefit societies and loan companies should be suppressed, and that all deposits should remain the property of those who held them in trust. The potlatch and its accompaniments doubtless had their ill effects, but the system clearly possessed its useful side, and it might perhaps have been better left to gradually decline and disappear with the rise and diffusion of a different system of economy.

The nature of the civilisation and industry which accompanied it may be shown by a brief extract from the report of Dr. George Gibbs, already referred to. In 1858 he visited a village of the Makahs, a Nootka tribe, near Cape Flattery. It consisted of two blocks of four or five houses each. These houses were constructed of hewn planks, secured to a strong framework of posts and rafters. The largest was no less than 75 feet long by 40 in width, and probably 15 feet high in front. In chests of

arge size and very neatly made, and on shelves overhead, were stowed
the family chattels and stores, a vast and miscellaneous assortment.
'Mr. Goldsborough,' he adds, ' who visited the village in 1850, informed
me that the houses generally were on an even larger scale at that time ;
that the chief's house was no less than 100 feet in length, and that
about twenty women were busily engaged in it, making bark mats and
dog-hair blankets.'

It is evident that these people differ in character and habits as widely
from the Indians of the interior as the Chinese and Japanese differ from
the Tartar nomads.   The coast tribes of British Columbia are communi-
ties of fishermen, mechanics, and traders, with a well-defined political
and commercial system.   They were to all appearance especially suited
for accepting the industrial methods of modern Europe ; and it becomes a
subject of interest to inquire into the probabilities of the future in this
respect.

In this inquiry the element of the radical difference of stocks comes
very distinctly into view.   We find that, despite the superficial resem-
blance in polity and usages which has been noted among these tribes,
their moral and intellectual traits, like their languages, remain widely
dissimilar.   These differences become strikingly apparent in reviewing
the recent information given respecting the condition and progress of
the British Columbian tribes in the valuable annual reports of the Cana-
dian Department of Indian Affairs.

Thus the Kwakiutl people—known in these documents by the griev-
ously disordered name of ' Kwaw-kewlth '—are described in a late report
(1887) as 'the least advanced and most averse to civilisation of any in
the province.'   'The missionaries of several Churches,' we are further
told, ' have endeavoured to carry on mission work among them, but each
was obliged to abandon them as hopeless, until, several years ago, the
Rev. Mr. Hall, of the Church of England, was stationed there, and, in
spite of all the obstacles and discouragements encountered by him, re-
mained, and has apparently won the confidence of some of these poor,
ignorant creatures.'   In the following year the local agent reports some
improvement, but adds that ' the school is not so well attended as could
be desired.   The children are not averse to learning, but their parents
see in education the downfall of all their most cherished customs.'   In
1889 he finds among them some signs of progress in the mechanic arts,
and a willingness to give up some of their superstitions.   ' Only to the
potlatch,' he adds significantly, ' do they cling with great pertinacity.'

To understand these facts it should be known that the Kwakiutl, by
virtue of their force of character, their stubborn conservatism, and what
may be called, in reference to their peculiar creed and rites, a strong
religious sentiment, held a high position, and exercised a prevailing
influence among the neighbouring tribes.   The changes introduced by
civilisation have naturally been repugnant to them.   They cling to their
ancient customs and laws ; and when these are set aside, the sense of
moral restraint is lost, and the Spartan-like persistency which made
them respected degenerates into a sullen recklessness, combined with an
obstinate hostility to all foreign influences.

A remarkable contrast appears in the character and conduct of their
northern neighbours, the Tsimshians.   These are the people among whom
Mr. Duncan had such distinguished success in founding his mission of
Metlakahtla.   According to the brief description given in H. H. Ban-

croft's 'History of British Columbia,' this mission, which was commenced in 1858, had in 1886 'developed into a town containing some 1,500 so-called civilised natives, with neat two-story houses and regular streets. The principal industry was the weaving of shawls. There were also a salmon cannery, with a capacity of 10,000 cases a year; a sash and door factory; and a sawmill and a brickyard. The church, built entirely by the natives, and the materials for which, with the exception of the windows, were of home production, had a seating capacity of nearly a thousand, and was one of the largest in British Columbia.'

The unfortunate events which resulted in the withdrawal of Mr. Duncan and five hundred of his people from the province need not be referred to here, further than by stating that they led to the appointment of a commission, composed of two members, representing respectively the Dominion and the Provincial Governments, to inquire into the condition of affairs in this quarter. The commissioners visited the various stations on the Tsimshian coast in the autumn of 1887, and presented a very able and interesting report, which is published in the volume of that year. Their descriptions fully confirm all that has been said concerning the great and indeed astonishing advances which have been made by these natives in all the ways of civilisation. Of the village of Kincolith, comprising a population of about two hundred, they say :—

'The houses are mostly on the plan of those at Metlakahtla, one and a half stories high, with a room for reception and ordinary use, built in on the space between each two houses. Some of the houses are single-story, and several "bay windows" could be seen. There are street-lamps and sidewalks, and the little village bears every indication of prosperity. The place was tidy and orderly, and the Indians evidently thriving and well-to-do.'

The larger town of Port Simpson, with a population estimated at about a thousand, is thus described : 'The Indian village, spread over a considerable area, with several streets and numerous houses, presented quite an imposing appearance. The houses are substantially built, and are varied in fashion by the taste of the natives. A long line of houses fronts upon an esplanate, commanding a fine sea-view, and another on Village Island faces the harbour. The cemetery on the extremity of this island is largely in modern style, and contains many costly monuments. The island is connected with the rest of the town by a ' long bridge.' There are a handsome church—said to rank next in size to the one at Metlakahtla, which is the largest in the province—a commodious school-house, and a well-conducted orphanage, all bearing testimony to the energy of those in charge of the mission. There are a fire-brigade house and a temperance hall; street-lamps are used ; and a brass band was heard at practice in the evening. On the commissioners' arrival a salute was fired and a considerable display of bunting was made.'

The report of these impartial and liberal-minded commissioners shows that these Indians held themselves to be completely on a level with the white settlers, and that they felt a natural unwillingness to be confined to a ' reserve,' and to be placed under an ' Indian agent.' Their sentiments, manly and self-respecting, were precisely such as might have been expressed by a colony of Norwegians or Japanese, but with the added claim to consideration that the claimants regarded themselves as the rightful owners of the land, on which their people had resided from time immemorial.

The widespread bands of the great Salish people show many varieties
of character, as might be expected in the septs of what is evidently a
mixed race.   The majority, however, are industrious, and readily adapt
themselves to the new conditions of their present life.   As fairly typical,
the account which is given in the latest report (for 1889) of the
Tl-kamcheen or Lytton band may be selected.   This is the principal
band of the 'Ntlakyapamuq tribe,' whose location will be found on the
map near the junction of the Fraser and Thompson Rivers.   The
resourcefulness and versatile industry by which the members of this
band manage to thrive under very adverse circumstances are well
described by the local agent, Mr. J. W. Mackay : 'Although these
Indians,' he observes, 'have had a large acreage allotted to them, but a
very small portion of it can be cultivated, owing to the entire lack of
water.   These Indians are great traders and carriers.   They draw the
agricultural products which they require from the neighbouring reserves
at Spapiam, N.humeen, Strynne, and N.kuaikin.   They help the Indians
of these reserves to sow and harvest their crops, and take payment for
their services in kind.   They mine for gold, carry goods for traders from
Lytton to Lillooet, and work for the Canadian Pacific Railway Company.
They own a large number of horses, which they pasture on the lands
allotted to them.   They have a few head of horned cattle, and they
cultivate the few available plots of land belonging to their reserves.
They are in good circumstances.   They pay considerable attention to the
offices of religion.'

The Cowichin tribe (on the map 'Kauitcin '), on the south-east corner
of Vancouver Island—another sept of this stock—are described as
making fair progress, but as more unsettled in their habits.   The recent
statutory interference with some of their customs had produced a re-
markable effect.   Under the peculiar stimulus of their own system they
had accumulated in 1888 'personal property ' to the large amount of
407,000 dollars.   In the following year that value had suddenly sunk to
80,000 dollars.   This startling change is briefly explained by the Indian
Superintendent for the Province : 'The decrease in the value of personal
property as compared with last year,' he states, 'is ascrib d by Mr. Agent
Lomas to the fact that most of the natives have not collected property
for potlatching purposes.'   Thus it appears that a law of compulsory
repudiation, enacted with the most benevolent motives, had in a single
year reduced the personal wealth of one small tribe from over 400,000
dollars to a fifth of that amount.   This must be deemed a lesson in politi-
cal economy as striking as (coming from such a quarter) it is unexpected.

One of the smallest and, at the same time, most interesting of the
tribes of this province are the Kootenays (Kutonaqa on the map).
They number only about five hundred souls, and inhabit a spacious valley
in the extreme east of the province, enclosed between, the Rocky Moun-
tains and the Selkirk Range.   Their language is distinct from all other
known idioms.   In their customs they do not differ widely from the other
interior tribes.   Their chief distinction is in their moral character.   In
regard to this distinction all authorities agree.   The Catholic missionaries,
when they first came among them, were charmed with them.   The Rev.
P. J. De Smet, in his little volume of ' Indian Sketches,' writes thus
enthusiastically concerning them : 'The beau-ideal of the Indian cha-
racter, uncontaminated by contact with the whites, is found among them.
What is most pleasing to the stranger is to see their simplicity, united

with sweetness and innocence, keep step with the most perfect dignity and modesty of deportment. The gross vices which dishonour the red man on the frontiers are utterly unknown among them. They are honest to scrupulosity. The Hudson Bay Company, during the forty years that it has been trading in furs with them, has never been able to perceive that the smallest object had been stolen from them. The agent of the company takes his furs down to Colville every spring and does not return before autumn. During his absence the store is confided to the care of an Indian, who trades in the name of the company, and on the return of the agent renders him a most exact account of his trust. The store often remains without anyone to watch it, the door unlocked and unbolted, and the goods are never stolen. The Indians go in and out, help themselves to what they want, and always scrupulously leave in place of whatever article they take its exact value.'

This was written in 1861, but describes the Kootenays as the author found them on his first visit to them in 1845, when they were still heathen. In 1888 the report of the local agent, Mr. Michael Phillips, brief and business-like in its terms, entirely confirms this description : 'The general conduct of the Upper Kootenay Indians,' he writes, 'has been good. Not a single charge has been laid against any one of them for any offence during the last twelve months, nor has any case of suspected dishonesty or misconduct been brought to my notice. From conversations I have had with Major Steele, I should judge that they are in point of moral conduct far superior to the Indians of the North-West.' By the latter expression the writer evidently refers to the Indians of what are known as the 'North-West Territories' of Canada, east of the Rocky Mountains.

Finally, in the same year (1888) the Chief Superintendent of Indian Affairs for the Dominion adds his emphatic and decisive testimony to the good qualities of the Kootenays in a single line : 'They are a strictly moral, honest, and religious people.' [1]

Much more might be added, if the space at our command would allow, to show the great and very interesting differences which prevail among the tribes of British Columbia. The farther our investigations are carried, the more numerous and important the subjects of inquiry become. The experience of another year confirms the opinion expressed by me in the last report of the committee, that no other field of ethnological research is to be found in North America which equals this province in interest and value. Indeed it may be questioned whether anywhere on the globe there can be found within so limited a compass so great a variety of languages, of physical types, of psychical characteristics, of social systems, of mythologies, and indeed of all the subjects of study embraced under the general head of anthropology. And, finally, the facts given in the present and former reports show how rapidly the opportunities for preserving a record of these primitive conditions are passing away.

These rapid changes, in themselves for the most part highly beneficial, are due, in a large measure, to the action of the Canadian and Provincial Governments. As something has been said on this point, it is but just to add that a careful examination of the official reports, as

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[1] It should be mentioned that these statements refer specially to the 'Upper Kootenays.' Of the 'Lower Kootenays,' who are partly within the United States' territory, and who appear to be of mixed origin, the accounts are less favourable.

well as of all the other evidence at hand, leaves a highly favourable
impression as regard to the policy and methods which have been pursued
by the Canadian legislatures and executive authorities in dealing with
these tribes. If any mistakes have been committed, they have been due
chiefly to defective information. The evidence presented by these reports
is that of a careful and kindly guardianship, more considerate and liberal,
perhaps, than any barbarous tribes, in the like situation, have ever before
experienced.

Second General Report on the Indians of British Columbia.
By Dr. FRANZ BOAS.

INTRODUCTORY NOTE.

In the report of the results of my reconnaissance in 1888 I have given
a summary of the most important facts relating to the ethnology of
British Columbia so far as known. According to instructions of the
editor of these reports, Mr. Horatio Hale, on my last journey, in the
summer of 1889, I paid special attention to the study of the Nootka and
the Salish tribes. Certain results of my investigations among the Nootka
made it necessary to collect some additional facts on the Kwakiutl.
Therefore the following report will be devoted to a description of the
Nootka, Salish, and Kwakiutl. The Salish stock inhabits a considerable
part of the interior of British Columbia and the southern part of the
coast. In describing the ethnology of this people the former group must
be separated from the latter which participates in the peculiar culture
of the coast tribes of British Columbia. As the Salish are subdivided
into a very great number of tribes speaking different dialects, I have
thought it advisable to study one tribe of each group. Among the coast
tribes I selected the Lku'ñgEn, among those of the interior the Shushwap.
The first part of the report contains a description of the tribes or groups
of tribes mentioned: the Lku'ñgEn, Nootka, Kwakiutl, and Shushwap.
In my first report a sketch was given of four linguistic stocks of this
region: the Tlingit, Haida, Tsimshian, and Kutonaqa. In the second
part of the present report the review is completed, a sketch of the
Kwakiutl, Nootka, and Salish languages being given. As the last is
subdivided into a great number of dialects, it was necessary to select
only the most salient points of the various dialects. This seemed the
more advisable, as the Kalispelm dialect is well known through
Mengarini's grammar and Giorda's dictionary. The measurements of
crania were made in the anthropological laboratory of Clark University,
Worcester, Mass., which is well fitted with the necessary instruments.
The described specimens were collected in part by Mr. W. J. Sutton, of
Cowitchin, B.C., in part by myself during the years 1886 to 1888. I
have to express my thanks to Dr. N. L. Britton, of Columbia College,
New York, for determining a number of plants for me. I am indebted
to the kindness of Dr. George M. Dawson for photographs of specimens
in the museum of the Geological Survey of Canada in Ottawa, from
which a number of sketches were made.

The following alphabet has been used in the report:—

The vowels have their continental sounds, namely: a, as in *father*;
e, like a in *mate*; i, as in *machine*; o, as in *note*; u, as in *rule*.

In addition the following are used: $\ddot{a}$, $\ddot{o}$, as in German; $\hat{a}=aw$ in
law; $E=e$ in *flower* (Lepsius's $\underset{.}{e}$).

Among the consonants the following additional letters have been used : g·, a very guttural g, similar to gr ; k·, a very guttural k, similar to kr ; q, the German ch in bach ; н, the German ch in ich ; ɑ, between q and н ; c=sh in shore ; ç, as th in thin ; tl, an explosive l ; dl, a palatal l, pronounced with the back of the tongue (dorso-apical).

I. THE LKU'ÑGEN.

The Lku'ñgEn are generally known by the name of Songish. They inhabit the south-eastern part of Vancouver Island. They belong to the Coast Salish, a group of tribes of the Salish stock (see Fourth Report of Committee, p. 9). They are called Lkū'men by the Snanai'muɊ. Their language is called the Lkuñgē'nEn. The same language, with very slight dialectic peculiarities, is spoken by the Qsā'nitc (Sanitch) of Sanitch Peninsula and on the mainland, south of Fraser River ; the Sâ'ok of Sooke Inlet and the Tla'lam on the south side of Juan de Fuca Straits. The name of 'Songish' is derived from that of one of their septs, the Stsâ'ñgEs, who live south-west of Victoria.

HOUSES AND BOATS.

The Lku'ñgEn use the long houses of the Coast Salish. In British Columbia this type of house is used on the west coast of Vancouver Island, on the east coast, south of Comox, and on the coast of the mainland. In the upper part of the Fraser River delta subterranean houses of the same type as those used in the interior of the province are used. The framework of the house consists of heavy carved uprights which carry heavy cross-beams. The uprights are generally rectangular (ᴜ, figs. 1, 2). The cross-beams, ᴄ, are notched, so as to fit on the top of

FIG. 1.—Plan of Lku'ñgEn House.
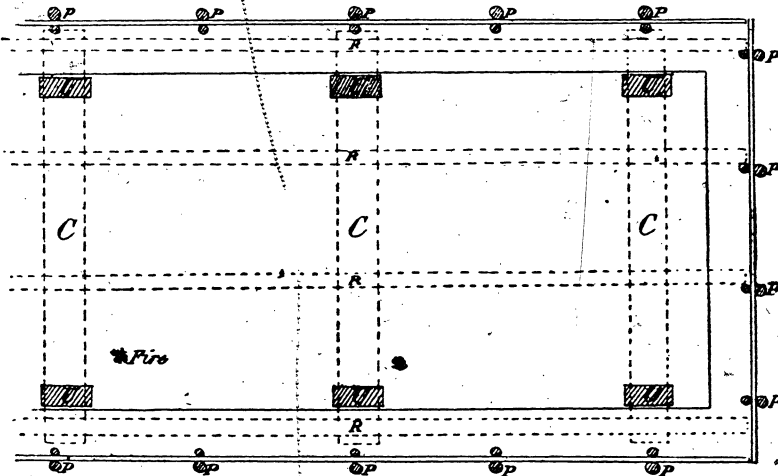
the uprights. The uprights which are nearest the sea are a little higher than those on the opposite side. The higher one of the long sides of the

house faces the sea. A series of rafters, R, are laid over the cross-beams, C.
Close to the uprights a number of poles are erected which are to hold the
wall.   They stand in pairs, the distance between the two poles of each
pair corresponding to the thickness of the wall.   The top of the outer
poles is ornamented as shown in fig. 2, P.   Heavy planks are placed

FIG. 2.--Section of Lku'ñgEn House.

between these poles, the higher always overlapping the lower so as to
keep out the rain.   They are held in place by ropes of cedar-branches
which pass through holes in these boards and are tied around the poles, L.
The uppermost board on the house-front serves as a moulding, hiding
from view and closing the space between the rafters and the front of the
house.   The door is either at the side or, in very large houses, there are
several on the side of the house facing the sea.   The roof consists of
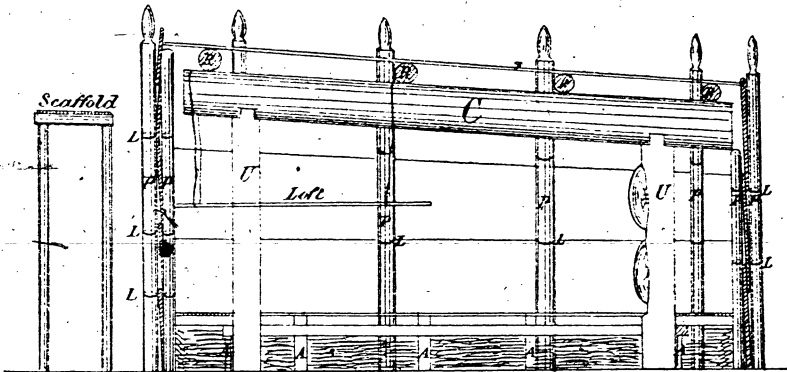planks as described in the Fourth Report of the Committee, p. 22.   The
uprights of the Lku'ñgEn house are carved and painted as shown in fig. 3.
In some instances their surface is plain, but animals are carved on it, the
whole being cut out of one piece.   Such posts do not belong to the
Lku'ñgEn proper, but were introduced into one family after intermarriage
with the Cowitchin.   The posts shown in fig. 4 belong to a house in
Victoria, and the same figures are found in a house at Kua'mitcan
(Quamichin), where the mother of the house owner belongs.   They
represent minks.   The human figures represent the spirits whom the
owner saw when cleaning himself in the woods before becoming a member
of the secret society Tcyiyī'wan (see p. 26).   It is worth remarking that
the faces of these figures are always kept covered, as the owner does not
like to be constantly reminded of these his superhuman friends and
helpers.   Only during festivals he uncovers them.   All along the walls
inside the house runs a platform of simple construction.   Posts about
one foot high, A, are driven into the ground at convenient intervals.
They are covered with cross-bars which carry the boards forming the
platform.   In some parts of the house shelves hang down from the rafters
about seven or eight feet above the floor.   Each compartment of the
house, i.e., the space between two pairs of uprights, is occupied by one
family.   In winter the walls and the dividing lines between two compart-
ments are hung with mats made of bullrushes.   The fire is near one of
the front corners of the compartment, where the house is highest.   The

boards of the roof are pushed aside to let the smoke escape.   Household
goods are kept on the platform; here are also the beds.   The bed consists

FIG. 3.—Upright of Lku'ñgEn House.   FIG. 4.—Upright of Lku'ñgEn
                                                             House.
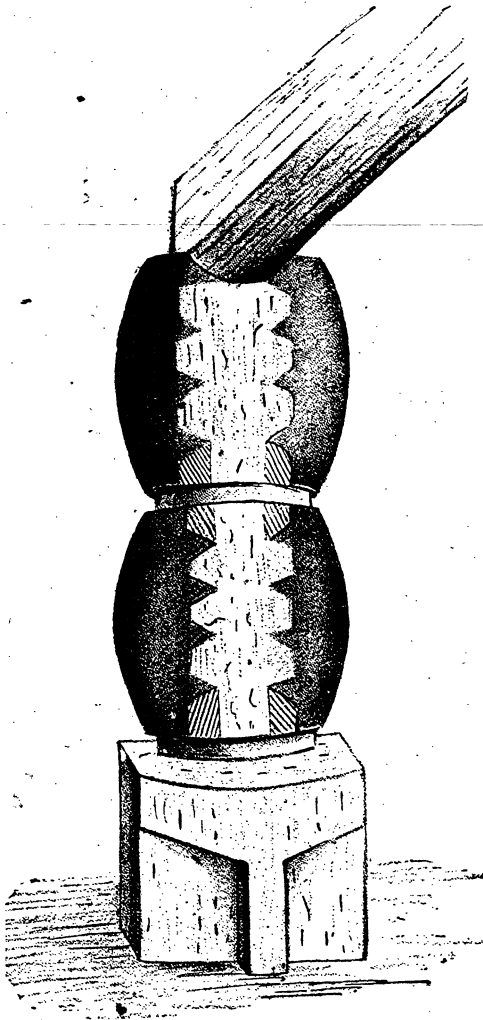
of a number of mats made of bullrushes, the upper ends of which are
rolled up and serve as a pillow.

    At the present time the Lku'ñgEn use only two kinds of boats: the

small fishing-boat *snE'quatl* and the Chinook boat *ā'tqEs*. The latter, however, is not an old style Lku'ñgEn boat, but belongs to the Nootka. The *snE'quatl* is a long, narrow boat with slanting stern, similar in shape to a small Kwakiutl boat; its peculiarity is the bow as shown in fig. 5.

FIG. 5.   FIG. 6.

The Cowitchin boat has a stern similar to that of the Kwakiutl boat, fig. 6. It is called by the Lku'ñgEn *stī'uwaitatl*, i.e., boat with a square bow. The Kwakiutl boat is called *pē'k·tlEntl* or *tc'ā'ätltq*. Besides the small

FIG. 7.—Lku ñgEn Fishing Canoe.

boat, the Lku'ñgEn used the large fishing-boat called *stE'tlEm* or *tl'lā'i*, and the war-boat *kuinē'itl*. I have had models made of these boats; the former is shown in fig. 7, a lateral view of the latter in fig. 8. The

FIG. 8.—Lku'ñgEn War Canoe
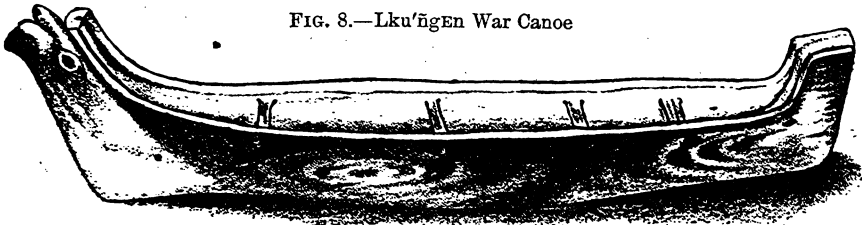
square stern is peculiar to the Lku'ñgEn fishing-boat. It seems that it was not made of one piece with the boat, but consisted of a board inserted into a groove, the joints being made water-tight by means of pitch.

MANUFACTURES AND FOOD.

I do not intend to give a detailed report on these subjects, but confine myself to describing such manufactures and such methods of preparing food as I had occasion to observe. Blankets are woven of mountain-goat wool, dog-hair, and duck-down mixed with dog-hair. The downs are peeled, the quill being removed, after which the downs are mixed with dog-hair. A variety of dogs with long white hair was raised for this purpose; it has been extinct for some time. The hair which is to be spun is first prepared with pipe-clay (*st'ā'uok·*).[1] A ball, about the size of a

[1] Dr. George M. Dawson obtained a specimen of this material from Indians in Burrard Inlet in 1875. It proved to be diatomaceous earth, not true pipe-clay. The material used by the Lku'ñgEn is found somewhere north-east of Victoria, the exact spot being unknown to me.

fist, of this clay is burnt in a fire made of willow wood; thus it becomes a fine, white powder, which is mixed with the wool or hair. The mixture is spread over a mat, sprinkled with water, and for several hours thoroughly beaten with a sabre-like instrument until it is white and dry; thus the grease is removed from the hair. Then it is spun with the hand on the bare thigh. The thread is worked into a basket; thus two baskets full of thread are made. Then the two threads are rolled up together on a stick and a large ball is made, which can be unrolled from the inner end. The latter is next fastened to the shaft of the spindle. The spindle has a shaft about three feet long, a heavy disc of whale's bone about a foot in diameter being fastened to its centre. When in use, the upper end of the shaft rests between the thumb and first finger of the left, while its lower end stands on the ground. It is turned with the right hand by striking the lower surface of the disc. Thus the two threads are twisted one around the other, and the double thread is rolled on the shaft of the spindle until the whole ball has been spun. These threads are used for a variety of purposes; for making blankets, for fringes, for making straps. The blanket is woven on a very simple loom. The cloth- and yarn-bars rest in two vertical posts, which have each slits for these bars. The ends of the bars turn in these slits. The bars are adjustable, wedges being inserted into the slits so as to regulate their distance. The warp is hung over the bars, passing over a thin stick which hangs in the middle between the bars. The weft is plaited in between the warp, beginning under the stick. Unfortunately, I am unable to describe the exact method of weaving. The weft is pressed tight with the fingers. The blankets have a selvage, which consists of a long thread with loops, that form a fringe when the blanket is finished. Some blankets of this style are made with black zigzag stripes.

Nettles serve for making ropes and nets. They are cleaned between a pair of shells, then split with a bone needle, dried, and finally peeled. The fibres are then spun on the thigh. Another fibrous plant called *ctcā'muk'*, which is found on Fraser River, is traded for and used for making nets. Red paint is not made by the Lku'ñgEn, but traded from the tribes on the mainland. Neither do they make cedar-bark mats, the manufacture of which is confined to the Kwakiutl and Nootka.

Burnt pipe-clay is used for cleaning blankets. The clay is spread over the blanket, sprinkled with water, and then thoroughly beaten.

Clams are prepared in the following way. They are opened by being spread over red-hot stones and covered with a mat; then they are taken out of the shell, strung on poles, and roasted. After being roasted they are covered with a mat and softened by being trampled upon. Next they are taken from the sticks on which they were roasted and strung on cedar-bark strips. In this shape they are dried and stored for winter use in boxes. They are eaten raw or with olachen oil.

Salal berries are boiled and then dried on leaves; the boiled berries are given the shape of square cakes. When eaten they are mashed in water.

The root of *Pteris aquilina* is roasted, pounded, and the outer part is eaten.

Haws are eaten with salmon roe.

On boat journeys the roots of *Pteris aquilina* and a species of onions called k·tlâ'ol, serve for food.

SALMON FISHING.

Every gens has its own fishing-ground. The chief of the gens will invite a number of families to help him catch salmon, and in return he feeds them during the fishing season. Shortly before the fishing season opens they collect bark, dry it, and make nets out of it. At the same time strong ropes of cedar-twigs are made with a noose at one end. They are fastened to heavy stones, which are to serve as anchors for the fishing-boats. Two such anchors are prepared and finally thrown into the water at the fishing-ground. The upper end of the rope is fastened to a buoy. When the men go out fishing a fishing-boat (*tl'lā'i*, see fig. 7) is fastened to each anchor and a net stretched between the two boats. When the net is full, one boat slackens the rope by which it is tied to the buoy and approaches the other, the net being hauled in at the same time. The fishing village is arranged in the following way (fig. 9). The centre is

FIG. 9.—Fishing Village.
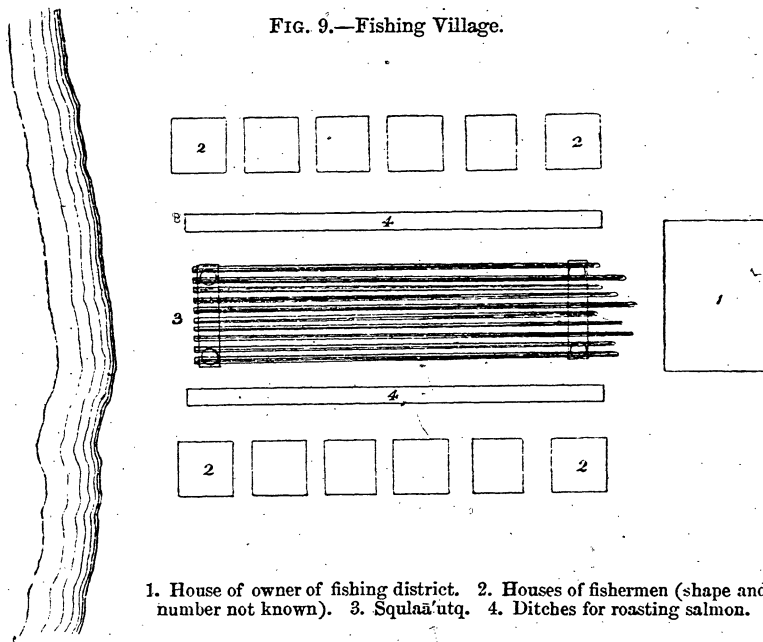
1. House of owner of fishing district. 2. Houses of fishermen (shape and number not known). 3. Squlaā'utq. 4. Ditches for roasting salmon.

formed by the scaffold for drying salmon (*squlaā'utq*). It consists of two pairs of uprights carrying a cross-beam each, which support the long heavy beams on which the salmon are dried. These are cut off close to the supports nearest the sea, while at the other end their length is different, according to the size of the trees which were used in the construction. The house of the owner of the fishing-ground stands behind the scaffold. On both sides of the latter there are a number of huts. The crew of one boat lives on one side, that of the other on the other side. The owner appoints a chief fisherman (*kun'ā'liin*), who receives in payment the catch of two days and a few blankets. His hat is trimmed with fringes of mountain-goat wool. He divides the fishermen into two crews. On

the day when the first salmon have been caught, the children must stand on the beach waiting for the boats to return. They must stretch their arms forward on which the fish are heaped, the head always being kept in the direction in which the fish are swimming, as else they would cease running. The children carry them up to the grassy place at the sides of the *squlaā'utq* and deposit them there, the heads always being kept in the same direction. Four flat stones are placed around the salmon, and the owner burns on each *Peucedanum leiocarpum*, Nutt., red paint and bullrushes as an offering to the salmon. Then the men and women who have painted their faces red, clean and open the salmon. Each boat's crew dig a ditch, about three feet wide and as long as the *squlaā'utq*, in front of their houses. Long poles are laid along the sides of the ditch and short sticks are laid across in a zigzag line. On these the salmon are roasted. The *kun'ā'liin* divides the salmon among the boats' crews. When they are done the children go to the ditch and each receives a salmon, which he or she *must* finish. For four days the salmon are roasted over this ditch. Everyone is given his share by the *kun'ā'liin*, but he must not touch it. The bones of the salmon that the children have eaten must not touch the ground and are kept on dishes. On the fourth day an old woman collects them in a huge basket, which she carries on her back, and they are thrown into the sea. She acts as though she were lame. On the fifth day all the men turn over the roasted salmon that had fallen to their share on the previous days to the *kun'ā'liin*. When they come back from fishing the women expect them on the beach carrying baskets. The salmon are thrown into these, and from this moment no notice is taken of the direction in which they lie. They are thrown down under the scaffold and the *kun'ā'liin* divides them into two parts, one for each crew. Then the women clean and split the fish and tie them together by twos with strings of carex. The men paint their faces and dress in their best blankets. They take long poles and stand in one row at the lower end of the scaffold, one at each beam on which the salmon are to be hung. A pair of salmon is hung on the point of each pole, and now the men push four times upward, every time a little higher, blowing at the same time upward before they hang up the salmon.

Social Organisation and Government.

The Lku'ñgEn are divided into the following gentes, each of which owns a certain coast-strip and certain river-courses on which they have the exclusive right of fishing, hunting, and picking berries. The following is a list of the gentes and the territory each occupies:—

1. Ququ'lEk· ⎫ Codboro' Bay.
2. LElE'k· ⎭
3. Sk·iñgē'nes, Discovery Island.
4. Sītca'nētl, Oak Bay.
5. Tck·uñgē'n ⎫ McNeill Bay.
6. Tcik·au'atc ⎭

7. Qltlā'sEn ⎫ McNeill Bay.
8. Ququoā'q ⎭
9. Squi'ñquñ, Victoria.
10. Qsā'psEm, Esquimalt (=SqsEmā'letl.
11. Stsâ'ñges ⎫ From Esquimalt
12. K·ēk·ā'yēk·En ⎭ to Beecher Bay.

Each gens has names of its own. There are three classes of people, the nobility, called *stlEtē'tlk·atl* (collective of *stlē'tlk·atl*, nobleman); the middle class, called *tlā'm'al*; and the common people, called *tl'aī'tcitl*. Each of these classes has also names of its own, so that a common man

cannot use a middle-class name, a middle-class man cannot use a noble-man's name.   Here are a few examples :—

Stsâ'ñges nobility names :

Males : ǫtcī'tlem, ᴇnqä'im, Tilsk·ä'inᴇm.
Females : ǫupǫoä'p, Ts'ᴇlē'qōya.
Tcik·au'atc common men : Ctcâ'satl, Ham.

I was unable to ascertain the derivation of any of these names.

Common people may rise to the rank of the middle class by giving feasts, but middle-class people can never become noblemen.   Wealth gives per-sonal distinction only, not inheritable rank.   The children of middle-class people are born common people.   In order to raise their rank their parents or uncles give a feast, and distribute a certain amount of property in their behalf.   By this means they become middle-class people, and are given a middle-class name.   There is a complete scale of names, each being higher in rank than the other.   By giving a number of festivals the child's rank can be raised higher and higher, until it obtains a high position among the middle class.   In the same way the children of noblemen are given names of chiefs of higher and higher rank.   The nobility have the privilege of dancing with masks.

The Lku'ñgᴇn gentes have no crests, particularly not the Sqoä'ēqoē, which belongs to a number of tribes of the Coast Salish; the Çatlō'ltq, Snanai'muǫ, K·oä'ntlem, and probably several others.   In one house in Victoria the mink (fig. 4) is found carved on the upright.   It does not belong, however, to the Lku'ñgᴇn, but the owner's wife, who belongs to a Cowitchin family, gave it to her husband when they were married.   The couple have an only daughter, who will inherit this crest.

The chief of the tribe (siä'm) belongs, of course, to the nobility. When giving a great ' potlatch ' to his own and neighbouring tribes, which is his privilege, he stands on a scaffold which is erected in front of his house and lets his daughter or son dance by his side before distributing the property.   The elevation of the scaffold may be seen in fig. 2.   In case of war, chiefs are forbidden to fight in the front ranks, but are care-fully protected, as their death would be considered a severe loss to the tribe.

After the death of the chief the chieftaincy devolves upon his eldest son.   If he has none his younger brother and his descendants succeed him.   A daughter or a son-in-law cannot succeed him.   The new chief takes the name of the deceased, and when doing so has to give a great festival.

In war a war-chief is elected from among the warriors.   War expeditions are confined to nightly assaults upon villages.   Open battles are avoided. An expedition on which many men are lost, even if successful in its object, is considered a great misfortune to the tribe.   Fires are burnt on mountains to notify distant villages or individuals that some important event has taken place.

Slaves were held by all classes.   They were either captives or pur-chased from neighbouring tribes.

If a man has offended a foreign tribe, all members of his own tribe are liable to be seized upon, being held responsible for all actions of any one member.   Therefore it is considered condemnable to offend a member of a foreign tribe, and when, for instance, a man has stolen something from a foreign tribe, and is found out by his own people, the chief will compel him

to return the stolen property. A man who is offended has the right to take revenge at once. If he does not do so the perpetrator has the right to pay off his offence.

It may be mentioned here that sometimes men assume women's dress and occupations, and *vice versâ*. Such individuals are called *st'o'mEtcE*. This custom is found all along the North Pacific coast.

GAMBLING AND PASTIMES.

1. *Smētalē'.*—A game at dice is played with four beaver-teeth, two being marked on one of their flat sides with two rows of small circles. They are called 'women' (*slā'naē smētalē'*). The two others are marked on one of the flat sides with cross-lines. They are called 'men' (*suwē'k·a smētalē'*). One of them is tied with a small string in the middle. It is called *iнk·ak·'ē'sen*. The game is played by two persons. According to the value of the stakes, thirty or forty sticks are placed between the players. One begins to throw. When all the marked faces are either up or down he wins two sticks. If the faces of the two 'men' are up, of the two 'women' down, or *vice versâ*, he wins one stick. When the face of the *iнk·ak·'ē'sen* is up, all others down, or *vice versâ*, he wins four sticks. Whoever wins a stick goes on playing. When one of the players has obtained all the sticks he has won the stake.

2. *SlEhä'lEm,* or *wuqk·'ats,* is played with one white and nine black discs. The former is called the 'man.' Two players take part in the game. They sit opposite each other, and each has a mat before him, the end nearest the partner being raised a little. The player covers the discs with cedar-bark and shakes them in the hollow of his hands, which are laid one on the other. Then he takes five into each hand and keeps them wrapped in cedar-bark, moving them backward and forward from right to left. Now the opponent guesses in which hand the white disc is. Each player has five sticks lying in one row by his side. If the guesser guesses right he rolls a stick over to his opponent, who is the next to guess. If the guesser guesses wrong, he gets a stick from the player who shook the discs, and who continues to shake. The game is at an end when one man has got all the sticks. He has lost. Sometimes one tribe will challenge another to a game of *slEhä'lEm*. In this case it is called *lEhälEmē'latl,* or *wuqk·atsē'latl.*

3. *K·k·oiä'ls.*—A game at ball; the ball, which is made of maple knots, is called *smuk*. It is pitched with crooked sticks and driven from one party to the other.

4. *нewauā'latcis.*—The game of cat's cradle. A great variety of figures are made. Only one person is required to make these figures. Sometimes the teeth must help in making them.

This is only a partial list, containing only those games of which I obtained descriptions. Besides these, throwing and catching of hoops is a favourite game. In gambling, the well-known sticks of the northern tribes are often used, or a piece of bone is hidden in the hands of a member of one party, while the other must guess where it is.

It is considered indecent for women to look on when the men gamble. Only when two tribes play against each other are they allowed to be present. They sing during the game, waving their arms up and down rhythmically. Men and women of the winning party paint their faces red.

Customs referring to Birth, Marriage, and Death.

During the period of pregnancy, women take off bracelets, anklets, and necklace. This custom, which is also found among the Nootka, probably means that there must be no stricture around the body which might hinder birth. They must also bathe regularly in the sea. When the time of delivery approaches, the parents engage an old man to cut the cedar-branch from which the cradle is to be suspended, and five old women to soften the cedar-bark to be used for bedding the babe in the cradle. They are paid for their services. There are no professional midwives, but sometimes the si'ōua (see p. 28) is called to accelerate birth. The navel-string is cut with a broken shell by an old woman. The child, as soon as it is born, is smeared with bear grease and dogfish oil, particularly the navel and any sore parts of the skin. On the first day the child does not get any food. As soon as it is born the mother rubs it from the mouth towards the ears, so as to press the cheekbones somewhat upward. The outer corners of the eyes are pulled outward that they may not become round, which is considered ill-looking. The calves of the leg are pressed backward and upward, the knees are tied together to prevent the feet from turning inward. The forehead is pressed down. They have a saying referring to children who have not been subjected to this treatment, and, therefore, according to Indian taste, ill-looking: *tōu ō'wuna täns ksɛtctcā'ai*, that means, 'as if no mother had made you look nice.' It is doubtful whether this treatment, except the flattening of the head, which is continued through a long period, has any effect upon the shape of the face. I do not believe that it has, at least not upon bones, as the effect would be that of producing chamæconchic orbits, while, in fact, they are very high. If there is any change of form of the face, a question to which I shall refer later on, it is more probably due to the deformation of the cranium. The child is first strapped on to a cradle made of bullrushes. The latter comprise five bundles of rushes, each about an inch or an inch and a half in diameter. The outer one, fig. 10 (1), is given the shape of a horse-shoe; the others, which have only about half the length of the former, are placed inside the horse-shoe, parallel to its sides, so that they fill the intervening space and form a flat surface (2). These bundles are kept in place by two sticks (3), one being pushed through them near the curve, the other near the end. The curved part is to be the head end of the cradle. Both sides of the outer bundle are set with loops made of a thin rope, which serve for fastening the baby to the cradle. A larger loop (4)

Fig. 10.—Lku'ñgEn Cradle.

is attached to the curve. This frame is covered with a layer of fine cedar-bark. This layer is made of fibres of double the length of the cradle-board or frame. They are combed and carefully stretched out. Then a roll of bark about two inches wide by one inch high is laid on the middle part of the layer, and the fibres are doubled up so as to cover the roll. The fibres are plaited together with a thread of mountain-goat wool close to the roll, and thus keep it in place. A fringe of wool is fastened to the roll which forms the pillow of the infant (5). On top of the infant's head a cushion for pressing down the forehead is fastened (6). It consists of a series of flat rolls of cedar-bark, covered with a layer of fibres of cedar-bark in the same way as the pillow. Each roll is held in place by a plaiting of mountain-goat wool thread. The upper end of the cushion is also set with a fringe of this material. Between the cushion and the head a thick veil of cedar-bark is placed. This is made by drawing bundles of long fibres of cedar-bark through a cord of mountain-goat wool thread. The fringes lie over the head and occiput of the infant joining the pillow. The cord from which the veil hangs down lies across the forehead. The cushion is placed on top of this veil, so that its fringes hang down at the occiput of the child, while the plain edge lies near the forehead. A string is attached to the centre of the cord of the veil, and pulled backward over the cushion to the loop fastened to the curve of the cradle-board, to which it is fastened. Under the compressing cushion at both sides of the face rolls of cedar-bark are placed and pressed against the head, their upper end being also ornamented with fringe of mountain-goat wool thread. Then a cord is tied over the cushion and pulled downward to the third or fourth loop on the sides of the cradle. Thus a strong pressure is brought to act upon the region of the coronal suture. A cord of mountain-goat wool passes from side to side over the cradle and holds the infant. The face is covered with a hood-like mat to keep off the flies. When the child is about a month old it is placed in a wooden cradle. This is shaped like a trough. An inch or two above the bottom a kind of mattress is fastened, which consists of longitudinal strips of cedar-wood tied to two cross-pieces. The latter are tied to the sides of the cradle. In the bottom of the trough there is a hole for the refuse to run off. At the foot end there is a small board, ascending at an angle of about 30°, on which the child's feet rest, so that they are higher up than the head. The child is fastened in this cradle in the same way as on the first. The cradle is suspended from a cedar-branch, which is fastened to the wall or set up still attached to its trunk. It is worked by means of a rope attached to the point of the branch. For some time after birth the husband must keep at some distance (or out of sight ?) from his wife, and must bathe and clean himself in the woods, that the child may become strong. Both parents are forbidden to eat fresh salmon. When the woman first rises from her bed after the child has been born, she and her husband must go into the woods and live there for some time. They make a camp in which they remain. Early in the morning one (doubtful which) goes eastward, the other westward, and bathe and clean themselves with cedar-branches. They stay in the woods about a month. As soon as the child is able to walk, the cradle and the branch from which it was suspended are deposited at certain places above high water. One of these points used to be where the Hospital of Victoria now stands. Its name is P'â'latsɛs (=the cradles); another, the point Qɛqē'leq, the third point east of Beacon Hill.

Twins, immediately after birth, possess supernatural powers. They are at once taken to the woods and washed in a pond in order to become ordinary men. If the twins are girls, it is an indication that a plentiful supply of fish will come. If they are boys, they will be good warriors.

It seems that the women are held responsible for the behaviour of their children, for if a child cries the husband may beat his wife.

While children, and when reaching maturity, they must go frequently into the woods and bathe and clean themselves, in order to become strong and healthy. Girls, even before reaching maturity, must not eat parts of fish near the head, but only tails and adjoining parts, in order to secure good luck in their married life. On reaching maturity they have to observe numerous regulations. They must eat only dried fish; they may eat fresh clams. Gooseberries and crab-apples are forbidden, as it is believed that they would injure their teeth. When a girl has left the house she must return in such a direction that the sun is at her back when she starts to return, and then walk in the direction the sun is moving. At Victoria the girl, when reaching the age of puberty, must take some salmon to a number of large stones not far from the Finlayson Point Battery (see p. 26). This is supposed to make her liberal. She will also visit the hill Pɛtlē'wan, not very far from Cloverdale, on the summit of which is a small pond. She will dip her hand into the water and slowly raise the hollow hand. If she finds some grass, &c., in it she will expect to become rich and a chief's wife, else she will become a poor man's wife. (The name Pɛtlē'wan refers to this custom, being derived from tlä'pɛt, to feel around.) Young men and women must not live luxuriously; then they will become rich in later life. They must not eat while the sun is low, as they believe it to be detrimental to health. Old people may eat at any time.

Menstruating women must not come near sick persons, as they would make them weak (t'k·ēl).

The lobes of the ear and the helix are perforated while the child is young. After the operation they have to abstain from fresh fish. Arms

FIG. 11.—Tattooing.
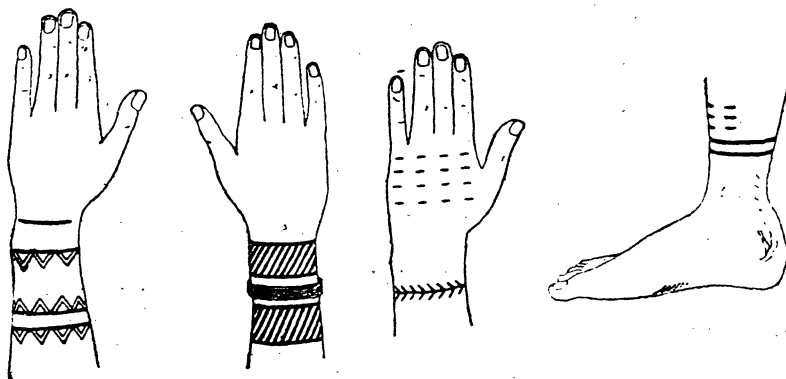
and chins of women are tattooed when they reach maturity. I have seen three diverging lines running from the lip downward on the chins of a few old women. Fig. 11 shows designs on the arms and hands of two

women of about fifty-five and seventy years of age. The tattooing is done by women, charcoal of bullrushes being introduced under the skin by means of a needle that is held horizontally.

When a man, particularly a chief's son, wants to marry, two old people are sent to the girl's parents to ask for the girl. They are called *k·ulnā'kuñ*. At first the girl's parents refuse. Then the *k·ulnā'kuñ* are sent back with a large supply of food which they present to the girl's parents. They accept it, but do not eat it. They give it to the dogs. The messengers however, persevere, until the parents give their consent. Then the young man goes to the girl's house in the evening and sits down near a post, where he remains for four days. When he becomes tired he leaves the house for a short time, but returns to his former place after a few minutes. During these days he does not eat, but drinks a little water only. He remains at the post and does not come near the fire. Finally the girl's parents send two old people to lead him to the fire, where a mat is spread for him; but he must not yet sit near the girl. Her parents prepare a good meal, but he eats very little only, carrying the full dishes to his mother. On the next day he returns home, and his family give many and valuable presents to the girl's father, which are carried there by young men. They do not go near the fire, but sit down on a place that is offered to common people only, in the middle of the house, or at the foot of a post. The girl's father has the presents piled up in one corner of the house and pays the messengers. Then the bride is led to the young man. Her father delivers a speech, and gives her presents of the same value as those received from the young man's father. The messengers take the bride to the young man's house. The parents of both husband and wife continue to send presents to each other, and to the couple for a long time. The latter are particularly supplied with food by both parents.

After death the face and the head of the body are painted red, and the female relations of the deceased wail for him. The body is at once taken out of the house through an opening in the wall from which the boards have been removed. It is believed that his ghost would kill everyone if the body were to stay in the house. A man who does not belong to the gens of the deceased (?) is engaged and paid for arranging the burial. He is called *mɛk·'âiĕ'ngatl*. Rich people and chiefs are buried in canoes which are placed under trees; poor people are wrapped in mats or mountain-goat wool blankets (the knees being drawn up to the chin) and placed on branches of trees. The body, after being wrapped up, is frequently put into a box. It seems that in olden times the body was doubled up and then covered with heavy stones. Such cairns are found all over the south-eastern part of Vancouver Island. The implements of the deceased are deposited close to the body, else his ghost would come and get them. Sometimes even his house is broken down. Two or three days after burial food is burnt near the grave. At times food is set aside for the deceased by his friends. After burial the whole tribe go down to the sea, wash their heads, bathe, and cut their hair. The nearer related a person is to the deceased the shorter he cuts his hair. Those who do not belong to the deceased's family merely clip the ends of their hair. The hair that has been cut off is burnt or buried. At a chief's death one or two of his slaves used to be killed and buried with him. Widow and widower, after the death of wife or husband, are forbidden to cut their hair, as they would gain too great power over the souls and the welfare of others. They

must remain alone at their fire for a long time, and are forbidden to
mingle with other people. When they eat nobody must see them. They
must keep their faces covered for ten days. They fast for two days after
burial and are not allowed to speak. After two days they may speak a
little, but before addressing anyone they must go into the woods and
clean themselves in ponds and with cedar-branches. If they wish to harm
an enemy they call his name when taking their first meal after the fast
and bite very hard in eating. It is believed that this will kill him. They
must not go near the water, or eat fresh salmon, as the latter might be
driven away. They must not eat warm food, else their teeth would fall
out. The names of deceased persons must not be mentioned. Levirate is
practised. The brother or cousin of a man marries his widow, and a
widower marries either his wife's sister or cousin after her death.

MEDICINE, OMENS, AND BELIEFS.

Most of the medicines used by the Lku'ñgEn have no real relation to
the disease for which they are used, but an imaginary one only. In many
cases this connection is founded on a certain analogy between a property
of the medicine and the desired result. This will become clear after
reading the following list. I am indebted to Dr. N. L. Britton for the
determination of the various plants.

Sedum spathulifolium, Hook.—The plant is chewed by women in the
ninth month of pregnancy every morning to facilitate birth.

Pteris aquilina.—Leaves (*sEkä'n*) are chewed by children. They pro-
duce a considerable flow of saliva, which children use for washing their
hands before eating fresh salmon. They must not use water for this
purpose. The root (*sk·u'yuq*) is eaten (see p. 15).

Berberis aquifolium (*sk·oä'tcasītltc*).—The stem is pounded and boiled.
The decoction is drunk as a remedy against skin diseases, particularly
against syphilis, and to strengthen the body. The fruits (*sk·oä'tcas*) are
eaten raw or boiled.

Abies grandis, Lindl. (*skumē'ik·s*).—The branches are warmed and
applied to the stomach and sides as a remedy against pains of the stomach
or sides.

Aspidium munitum, Kaulfuss (*sqä'lEm*).—Spores removed and dried.
They form a fine powder, which is put on sores and boils to dry up the
flowing pus.

Symphoricarpus racemosus, Michx.—Fruits rubbed on sores, and applied
to the neck (under the chin) as a remedy against sore throat.

Achillea Millefolium (*tl'k·oē'tltc*).—Soaked in water, pounded and used
as a poultice on head against headaches.

Rumex salicifolius, Weinmann.—Roots boiled and applied to swellings
in form of a poultice.

Claytonia Sibirica (*sqoä'ñgitEn*).—Applied to head as a remedy against
headaches.

Alnus rubra, Bongard (*skoä'ñgatltc*).—Fruits burnt to powder, which
is spread over burns. The cambium (*qa'mqam*) is scratched from the tree
and eaten.

Rubus Nutkanus, Moc. (*sk·ulñuquī'tltc*).—The green berries (*sk·ulä'lEñuq*)
are chewed and spread over swellings.

Thuja gigantea, Nutt.—The inner layer of the bark is pulverised, laid
on swellings, and then ignited. It burns slowly and serves the purpose

of cauterisation. The bark of a tree named k·'tlemē'ltc is used for the same purpose.

Rheumatism.—The skin is scratched with sharp shells and then rubbed with either *ts'Etqcätltc* or *k·u'nitlp*. I do not know what plants these are.

Carex sp.—Eaten to bring about abortion, or when the menses are irregular. As the edges of the leaves are sharp it is supposed that they will cut and thus kill the embryo, and that they will cut the inside of the woman, thus producing the menses.

Populus trichocarpa, S. and Gr. (pk·'ē'letltc).—Fruits pulverised and mixed with fish oil, used as hair oil to make the hair grow. The fruits are found high up on the tree—a long way up, therefore they will make the hair long.

Wasps' nest.—Decoction of wasps' nest or of flies drunk by barren women to make them bear children, as both bring forth many young.

Wasps are burnt and the faces of warriors are rubbed with the ashes, before they go on a war expedition, to make them brave. Wasps are warlike insects, and therefore will make the warrior brave like themselves.

Osmorrhiza nuda, Torr.—Roots chewed by girls in spring as a love-charm. The girl first bathes, then chews the root and rubs the saliva on her left arms upwards towards the heart, at the same time naming the man whose love she wishes to win. Then she rubs the saliva with the left hand up the right arm towards the heart, speaking her own name. She ends the latter motion in such a way that the hand remains above the place where she put the young man's name. Thus her own name is placed above his and she has conquered him.

Peucedanum leiocarpum, Nutt. (k·Eqmē'n).—This plant is one of the most powerful 'medicines.' It is burnt to drive away ghosts. The first salmon of the season are roasted on it, and it is used in carrying them to the house. It is chewed and the juice swallowed as a remedy against cough. A poultice of *k·Eqmē'n* is spread on the head to cure headache.

To spit water on a sick person alleviates his pain.

Fractured bones are bandaged by means of the outer layer of cedar-bark. In complicated fractures the splinters of bone are first removed, then the limb is bandaged.

Rattlesnake poison is obtained by trade from the tribes on the upper Fraser River and on Thompson River. A powder of human bones is drunk as an antidote.

Omens.—Sneezing, ringing of the ear, twitching of muscles on right side are good omens, on left side bad omens. These also mean that people are speaking good or ill of the person according as the sensation is felt on the right or the left side. When one feels a weight on the breast or a fluttering of the heart, or when one must sigh, it indicates that something ill will happen to a relative or friend. When the lower eyelid twitches it indicates that one will weep. When an owl alights near a house and moves but little, husband or wife will die. When a large owl cries near the village, someone will die. To dream something ill of someone means that he will have bad luck.

An arrow or any other weapon which has wounded a man must be hidden, and care must be taken that it is not brought near the fire until the wound is healed. If a knife or an arrow which is still covered with blood of a man is thrown into the fire the wounded man will become very ill.

Menstruating women must keep away from sick persons, or else the latter will become weak.

There are a number of large stones not far from 'the Battery' in Victoria; when they are moved it becomes windy. If a man desires a certain wind he moves one stone a very little from its place, each stone representing one wind. If he should move it too much the wind would be very strong.

Certain herbs which secure good luck are fastened to the door of the house.

Gamblers use the same method to secure good luck. All these charms must be kept secret, and nobody must know what the charm of a man is, else it would lose its power.

Dreams come true. If one dreams of some future events that seem highly desirable, they will not come to pass if one speaks about the dream.

SECRET SOCIETIES.

The Lku'ñgEn have two secret societies: the Tcyiyī'wan and the QEnqanī'tEl (= dog-howlers). Any member of the tribe may join the Tcyiyī'wan. For this purpose he goes into the woods and stays there for some time, continually bathing in lakes and washing his body with cedar-branches. The novice is called Qausā'lokutl. Finally he dreams of the dance which he is to perform and the song he is to sing. In his dream his soul is led all over the world by the spirit who gives him his dance and his song. Then he returns to the village. According to what he has dreamt he belongs to one of five societies which constitute the Tcyiyī'wan: (1) the Sk·ē'iep, who dance with their elbows pressed to the body, the arms extended forward and continually moving up and down; (2) the Nuqsoā'wēk·a, who jump around in wild movements; (3) the Sk·ä'k·oatl, who dance in a slow movement; (4) the Sk·oiē'lec, whose dance is similar to that of the Sk·ē'iep; and (5) the Tcilk·tE'ñEñ (derived from *tcā'lok·*, woods). The general name of the dances of the Tcyiyī'wan is Mē'itla, which word is borrowed from the Kwakiutl. When the novice returns from the woods he teaches his song to the members of the society to which he is to belong for two days. Then the dance is performed, and henceforth he is a regular member of the secret society.

The QEnqanī'tEl, the second secret society, are also called Tlōkoa'la and Nō'ntlEm, although the first name is the proper Lku'ñgEn term. The Lku'ñgEn say that they obtained the secrets of this society from the Nootka, and this is undoubtedly true. I pointed out in my last report that the secret societies which we find on the North Pacific coast evidently spread from the Kwakiutl people. The facts collected on the southern end of Vancouver Island corroborate this opinion. The names Tlōkoa'la and Nō'ntlEm both belong to the Kwakiutl language, and are also used by the Nootka to designate their winter dances (see p. 47). The secrets of these societies spread from the Nootka to the Lku'ñgEn, Tla'lam, and the tribes of Puget Sound. The Tc'ā'tEtlp, a sept of the Sanitch tribe, also have the Nō'ntlEm; while the Snanai'muQ, the Cowitchin, and the tribes of Fraser River have not got it. The Comox and Pentlatch obtained it through intermarriage with both the Kwakiutl and the Nootka. The right to perform the Nō'ntlEm is jealously guarded by all tribes who possess it, and many a war has been waged against tribes who illegitimately performed the ceremonies of the society. Its mysteries were kept

a profound secret, and, if a man dared to speak about it he was torn to pieces by the K·uk·k·'ē'lɛñ, about whom I have to speak presently. Only rich people can become members of the Qɛnqanī'tɛl, as heavy payments are exacted at the initiation. If the father of the novice is not able to pay them, his relatives must contribute to the amount required. The initiation and the festivals of this society take place in winter only. When a young man is to be initiated his father first invites the Qɛnqanī'tɛl to a feast which lasts five days. During these days mask dances are performed, which those who are not members of the society are also permitted to witness. They occupy one side of the house in which the festivities take place, while the Qɛnqanī'tɛl occupy the other. The latter wear head-ornaments of cedar-bark and have their hair strewn with down. The faces of all those who take part in the festival are blackened. At the end of these days the father of the novice invites four men to bathe his son in the sea. One of them must wash his body, one must wash his head, and the two others hold him. In return they receive one or two blankets each. During this ceremony the K·uk·k·'ē'lɛñ, who are described as 'wild men,' dance around the novice. They have ropes tied around their waists, and are held by other members of the society by these ropes. Then the Qɛnqanī'tɛl lead the novice into the woods, where he remains for a long time, until he meets the spirit who initiates him. It seems that during this time he is secretly led to the house in which the Qɛnqanī'tɛl continue to celebrate festivals at the expense of the novice's father, and there he is taught the secrets of the society. During this time, until the return of the novice from the woods, the house is tabooed. A watchman is stationed at the entrance, who keeps out uninitiated persons. During the absence of the novice his mother prepares cedar-bark ornaments and weaves mountain-goat blankets for his use. One afternoon he returns, and then his father gives a feast to let the people know that his child has returned. The latter performs his first dance, in which he uses masks and cedar-bark ornaments. This dance is called Nuqnɛä'mɛñ. On this day the father must distribute a great number of blankets among the Qɛnqanī'tɛl. The uninitiated are permitted to take part in the feast, and sit on one side of the house. The new member spends all his nights in the woods, where he bathes. In spring the new member, if a man, is thrown into the sea, and after that is free from all regulations attending the initiation. One of the principal regulations regarding novices of the Qɛnqanī'tɛl is that they must return from the woods in the direction in which the sun is moving, starting so that the sun is at their backs. Therefore they must sometimes go in roundabout ways. They must go backward through doors which are *stlā'lɛk·am* against them (see below). Frequently the sī'ōua is called to bespeak the door in their behalf before they pass through it. Before their dance the sī'ōua must also address the earth, as it is supposed that else it might open and swallow up the dancer. It is also *stlā'lɛk·am* against the novice. The expression used is that the earth would 'open its eyes' (*k·u'nalasɛn*), that means, swallow the novice. In order to avert this danger the sī'ōua must 'give name to the earth' and strew red paint and feathers over the place where the novice is to dance.

RELIGION AND SHAMANISM.

All the tribes of the Coast Salish, from Comox to Puget Sound, believe in the Great Transformer, who is called *Kumsnō'otl* (=our elder

brother) by the Çatlō′ltq of Comox, *Qā′is* by the Sk·qō′mic and *Qäls* by all other tribes. The Lku′ñgEn pray to him, and expect that he will again descend from heaven at some future time and again wander all over the earth, punishing the bad. Their dances are said to be performed to please him. Although it seems probable that there exists some connection between Qäls and the sun, I have found no clear evidence showing this to be the case. It is said that Qäls made the sun and the moon. The Snanai′muQ, who are closely related to the Lku′ñgEn, and whose customs are very much the same as those of the Lku′ñgEn, worship the sun and pray to him. Traces of sun-worship may be found among the Lku′ñgEn in the custom of young girls and boys avoiding to eat until the sun is high up in the sky, in the sī′ōua offering her prayers towards sunrise, and in the regulation that novices and menstruating girls must go homeward in a direction following the course of the sun.

Animism underlies the religious ideas of the Lku′ñgEn, as well as those of all other North American Indians. Animals are endowed with superhuman powers, and inanimate objects are considered animate. Trees are considered transformed men. The creaking of the limbs is their voice. Animals, as well as the spirits of inanimate objects, but principally the former, can become the genii of men, who thus acquire supernatural powers. A peculiar conception is what is called *stlā′lEk·am*. This is as well the protective genius of a man, as a supernatural being whose power is directed against a man. Therefore it seems to express the relation of man to supernatural powers. Certain occupations or actions are forbidden to mourners, parents of new-born children, menstruating women, shamans, novices of secret societies, and dancers because certain objects are *stlā′lEk·am* against them. The door and the earth, as being *stlā′lEk·ami*, were mentioned in a foregoing paragraph. In dreams the soul leaves the body and wanders all over the world. The soul after death retains human shape and becomes a ghost. Shamans are able to see ghosts. Their touch causes sickness. They make those who have not regarded the regulations regarding food and work mad. Their touch paralyses man. When one feels afraid, being alone in the woods or in the dark, it is a sign that a ghost is near. They know who is going to die, and approach the villages early in the evening to take the soul of the dying person away. In order to drive the ghosts away the people cry *q, q!* beat the walls of the houses with sticks, and burn *Peucedanum leiocarpum*, Nutt., to drive them off. Some people believe individually that the soul of a man may be born again in his grandchild.

There are two classes of conjurers or shamans, the higher order being that of the *sQunä′am*, the lower that of the *sī′ōua*. The sī′ōua is generally a woman. It seems that her art is not acquired by intercourse with spirits, but it is taught. The principal function of the sī′ōua is that of appeasing hostile powers. It is believed that certain objects are hostile to man, or to man in certain conditions; for instance, to mourners, to menstruating women, to shamans, dancers, and novices of secret societies. These hostile powers may be appeased by the sī′ōua bespeaking them in a sacred language. The words of this language are handed down from one sī′ōua to the other, and heavy payments are exacted for instruction. There is not one sī′ōua left among the Lku′ñgEn, and my endeavours to learn any of the words of this language were consequently vain. The same means are used for endowing men or parts of the body, weapons, &c. with special power. This is called ' to give a name to an object ' (for

instance, k‘cǐ'tɐs, to give a name to the door, see p. 27), nãsɛ'nɐtɐs, or k‘cɛ'nɐtɐs, to give a name to a man). The sī'ōua gives a name to the body (nanahë'kustes) to enable man to go easy, that means, to be able-bodied and strong. She invokes good fortune by going down to the beach at the time of sunrise and at the time of sunset, and, looking eastward, she dips her hands into the water, sprinkles a few drops upward, and blows a few puffs of air eastward. She is able to cure such diseases as are not due to the absence of the soul from the body. She rubs the sick person with cedar-bark, paints his face red, and blows some puffs of air upward. The sick one must fast all day, and at sunset she goes to the beach and talks towards sunrise in the sacred language. She is applied to by women who desire to bear children. They are given decoctions of wasps' nests and flies, as both lay many eggs. She also helps women to bring about abortion. For this purpose she kneads the belly of the woman in the second month of pregnancy. Her hands and the skin of the belly are made more pliable by means of tallow and grease. She also lets the woman lift heavy loads and eat leaves of a species of Carex, which have very sharp edges, that they may cut the embryo (see p. 25). For a love-charm she rubs girls with cedar-bark, and in the same way she restores the lost affection of a husband. When a man has been absent for a long time on a hunting expedition, and his friends fear that some accident may have befallen him, they call the sī'ōua, who stretches out her hands to where he has gone. If, on doing so, she feels a pressure on her breast, something has happened to the absent man ; if she does not feel anything he is safe. All these practices of the sī'ōua are accompanied by incantations in her peculiar language and by dances and dancing songs. In dancing she holds her arms on both sides of the body, the elbows not far from the waist, the hands upright, the palms forward, approximately on a level with the head. Her hands are trembling while she dances. I collected one of these songs, sung by the Lku'ñgɛn sīōua, but the words being in the Cowitchin language :—
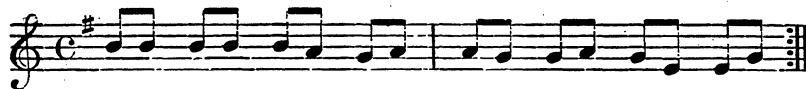
La - ma - tla - ta ǫwē - ma - ʜa-qan   hō - yē - yē - ē   hō - yē - yē - ē.

The Lku'ñgɛn equivalent of these words is : K'u'nɛttsɛǫ qtɛñgë'k·ɛn, i.e., see her (the sī'ōua) now going along.

The sǫunä'am, the shaman, is more powerful than the sī'ōua. He is able to see the soul and to catch it when it has left the body and its owner is sick. A man becomes a sǫunä'am by intercourse with supernatural powers. Only a youth who has never touched a woman, or a virgin, both being called tc'ë'its, can become shamans. After having had sexual intercourse, men as well as women become t'k·ē'el, i.e., weak, incapable of gaining supernatural powers. The faculty cannot be regained by subsequent fasting and abstinence. The novice goes into the woods, where he bathes and cleans himself with cedar-branches (k'oatcā'set). He sleeps in the woods until he dreams of his guardian spirit, who bestows supernatural power upon him. This spirit is called the tl'k·'ā'yin, and corresponds to what is known as the tamanowus in the Chinook jargon, and 'medicine' east of the Rocky Mountains. Generally the il'k·'ā'yin is an animal, for instance a bear, a wolf, or a mink. This

animal is henceforth, as it were, a relation of the shaman, and helps him
whenever he is in need of help. He is not allowed to speak about his
tl'k·'ā'yin, not even to say what shape it has. When he returns from the
woods the shaman is able to cure diseases, to see and to catch souls, &c.
The best time of the day for curing disease is at nightfall. A number of
people are invited to attend the ceremonies. The patient is deposited
near the fire, the guests sit around him. Then they begin to sing and
beat time with sticks. The shaman (who uses no rattle) has a cup of
water standing next to him. He takes a mouthful, blows it into his
hands, and sprinkles it over the sick person. Then he applies his mouth
to the place where the disease is supposed to be and sucks at it. As
soon as he has finished sucking, he produces a piece of deer-skin or the like,
as though he had extracted it from the body, and which is supposed to
have produced the sickness. If the soul of the sick person is supposed
to be absent from the body the shaman sends his *tl'k·'ā'yin* (not his
soul) in search. The *tl'k·'ā'yin* brings it, and then the shaman takes it
and puts it on the vertex of the patient, whence it returns into his
body. These performances are accompanied by a dance of the shaman.
Before the dance the sī'ōua must 'give name to the earth,' which else
would swallow the shaman. When acting as a conjurer for sick persons
he must keep away from his wife, as else his powers might be interfered
with. He never treats members of his own family, but engages another
shaman for this purpose. It is believed that he cannot cure his own
relatives. Rich persons sometimes engage a shaman to look after their
welfare.

The shaman is able to harm a person as well as to cure him. He
causes sickness by throwing a piece of deer-skin, or a loop made of a
thong, on to his enemy. If someone has an enemy whom he wants
to harm he endeavours to obtain some of his saliva, perspiration, or
hair, the latter being the most powerful means, particularly when taken
from the nape or from the crown of the head. This he gives to the
shaman without saying to whom it belongs, and pays him for bewitching
it. I did not learn the method of treating these excretions of the enemy's
body, except that the performance takes place at nighttime. Then
the man to whom the saliva, perspiration, or hair belongs undergoes
cramps and fits. The sQunä'am, as well as the sī'ōua, may take the
soul of an enemy and shoot it with arrows or with a gun, and thus
kill their enemy. If a man is 'too proud and insolent' the doctor
will harm him by simply looking at him. It is told of one shaman that
he made people sick by giving them charred human bones to eat.

The third function of the shaman is to detect evil-doers, particularly
thieves, and enemies who made a person sick by employing a shaman.
They solve this task by the help of their tl'k·ā'yin. When it is assumed
or proved that a man has caused the sickness of another the latter
or his relatives may kill the evil-doer.

II. THE NOOTKA.

Our knowledge of the Nootka is not so deficient as that of most other
tribes of British Columbia, as their customs have been described very
fully by G. M. Sproat in his book 'Scenes and Studies of Savage Life'
(London, 1868). The descriptions given in the book are lively and

trustworthy, so far as they are founded upon the author's own observations; but unfortunately he has not always referred to his informants, so that it is impossible to distinguish what he has observed himself from what he has learnt from hearsay. The linguistic part of his book is taken almost bodily from an anonymous work by a Catholic missionary, named Knipping, 'Some Account of the Tahkaht Language as spoken by several tribes on the Western Coast of Vancouver Island' (London, 1868), which latter book has remained almost unknown. The power of observation exhibited in the descriptions of the author, however, is not to be depreciated. I confine myself in my description to recording the new facts that I have observed or learnt by inquiries among the older Indians.

The Nootka consist of twenty-two tribes, the names of which are derived from the names of the districts they inhabit. The tribes speak closely allied dialects of the same language. North of Barclay Sound the changes of dialect are so gradual that it is impossible to draw any distinct lines between them. It seems that the dialects of Cape Flattery and of Nitinat Sound are also very closely affiliated. Thus it appears that the tribes of the Nootka stock may be divided into three groups speaking distinct dialects, but all intelligible to each other. The following is a list of these twenty-two tribes :—

I. 1. Tlā'asath=outside people . . Cape Flattery.
    2. Patcinā'ath . . . . San Juan Harbour
    3. Ni'tinath . . . . . Nitinat Sound.

II. 4. Hō'aiath . . . . ⎫
     5. Hāutcu'k·tlēs'ath . . . ⎪
     6. Ekū'lath=bushes on hill people ⎪
     7. Hatcā'ath . . . . ⎬ Barclay Sound.
     8. Ts'ēcā'ath . . . ⎪
     9. Tōk'oā'ath . . . ⎪
    10. Hōpetcisā'th . . . ⎭

III. 11. Yutlū'lath . . . . Northern entrance Barclay Sound.

    12. Tlaō'kwiath . . : ⎫
    13. K·eltsmā'ath=rhubarb people ⎪
    14. A'hausath . . . ⎬ Clayoquaht Sound.
    15. Mā'nōosath = houses on spit ⎪
        people. ⎭
    16. He'ckwīath . . . ⎫
    17. Mō'atcath . . . . ⎪
    18. Mō'tclath . . . . ⎬ Nootka Sound.
    19. Nutcā'tlath . . . ⎪
    20. E'hatisath : . . ⎭
    21. Kayō'kath . . . ⎫
    22. To'ē'k·tlisath=large cut in bay ⎬ North of Nootka Sound.
        people. ⎭
        (Tlahosath).

I have given the last name in parentheses, as even on special inquiry I did not hear anything about this tribe, which is the last in Sproat's

list, but is not contained in that of Knipping. The Ĕkū'lath and
Hatcā'ath are not contained in the former lists. The Ĕkū'lath have
greatly decreased in numbers and therefore joined the Ts'ēcā'ath; the
Hacā'ath have become extinct. The tribes of Barclay Sound claim that
the Hōpetcisā'th did not belong originally to the Nootka people, but that
they were assimilated when the Ts'ēcā'ath migrated up Alberni Channel
and settled in the upper part of this region, which event is said to have
taken place less than a century ago. The Hōpetcisā'th, who at that time
inhabited the head of Alberni Channel and Sproat Lake, are said to have
spoken the Nanaimo language. I have tried to find any traces of that
language in local names, but have been unsuccessful. It is true that the
natives do not understand the meaning of most of the names of places;
but, on the other hand, I have not found any that can be referred to the
Nanaimo language. A number of men of the age of about fifty years
affirm that their grandfathers did not know the Nootka language, but
spoke Nanaimo, and that their fathers still knew a number of words of
the old language. It may be mentioned in this connection that the
vocabulary contains a few words borrowed from the Nanaimo. The
traditions and totems of the Hōpetcisā'th bear out their claim that they
originally lived in the interior of the island, and did not visit the mouth
of Barclay Sound (see below). I have not succeeded in finding any
evidence of this change of language except the unanimous assertions of
the natives.

The single tribes are subdivided into septs, which seem to correspond
very closely to the gentes of the Coast Salish, as described in the first
section of this report. I obtained lists of the septs of three tribes, the
Ts'ēcā'ath, the Hōpetcisā'th, and the Tōk'oā'ath.

I. Septs of the Ts'ēcā'ath.

1.	Ts'ēcā'ath	.	.	.	.	Crest: Wolf.
2.	NE'c'asath	.	.	.	.	„ Whale.
3.	NEtcimū'asath	.	.	.	.	„ Thunder-bird.
4.	WaninEa'th	.	.	.	.	„ Snake.
5.	Mā'ktl'aiath	.	.	.	.	„ Crab.
6.	Tla'sEnüesath	.	.	.	.	„ Aia'tlk·ē.
7.	Ha'mēyisath	.	.	.	.	„ Sea-otter.
8.	Ku'tssEmhaath	.	.	.	.	„ Tc'ēnē'ath.
9.	Kuai'ath	.	.	.	.	„ Whale and man.

II. Septs of the Hōpetcisā'th.   Crest: Bear, wolf.

1. Mō'hotl'ath.		3. Tsō'mōs'ath.
2. Tl'i'kutath.		

III. Septs of the Tok'oā'ath.

1. Tok'oā'ath.		7. Tuckis'a'th.
2. Maa'kōath.		8. Kōhatsōath.
3. Wā'stsanEk.		9. Tc'ē'natc'aath.
4. Tō'tak·amayaath.		10. MEtstō'asath.
5. Tsa'k·tsak·oath.		11. Tcō'māath.
6. Mu'ktciath.		

The septs as given here are arranged according to rank, the highest

in rank being given first. The whole tribe possesses its territory in common. There seem to be no subdivisions of territory belonging to the various septs. In some instances the tribal boundaries are marked on the coast by some rock of singular shape. Thus a large rock resting on two boulders at Vob Point, Barclay Sound, marks a tribal boundary. It does not seem that artificial monuments were made for this purpose. Each sept has a chief whose authority is restricted to his sept. Only the chief of the sept that is highest in rank exercises some limited authority over the whole tribe. Whatever is found adrift on the sea, as canoes, paddles, &c., in his territory must be delivered to him, and he has to give a present for the same to the finder. Animals found adrift are excluded from this rule. When a sept goes on a hunting expedition the chief, if he has not a sufficient number of canoes, rents them from other septs and pays the crews. The affairs of the tribe are discussed and decided in a council, in which only the chiefs of the septs take part. It is called *ici'mitl.* They decide all important affairs of the tribe, peace and war, marriages of chiefs' daughters and sons, &c. The council also appoint the herald or orator of the tribe (*tsi'k·sak·tl*), whose services are required in all festivals given by the tribal chief and in negotiations with other tribes. The decisions of the council are kept secret. Chiefs alone are allowed to hunt whales and to act as harpooners. This accounts for the observation of Sproat that the right of whaling and the office of harpooner are hereditary (p. 116). Chiefs alone are allowed to give 'potlatches.' Each sept has names that belong exclusively to its members. The chief and the chief's wife of each sept

FIG. 12.—Upright in house of the Ts'ĕcā'ath gens.

have always a certain name. I give here the chief's names of the Ts'ĕcā'ath tribe :—

Sept	Chief	Chief's Wife
1. Ts'ĕcā'ath	Wĭhsusᴇ'nᴇp	Ts'ĕciā'aks.
2. Nᴇ'c'asath	Nᴇ'c'asath	Nᴇc'a'saksup.
3. Nᴇtcimū'asath	Hĭtatlu'ksois	Hō'pkustaak·s.
4. Waninᴇa'th	Haihaiyu'p	Hai'nak·autl.
5. Mā'ktl'aiath	Haā'yuĭh	Hayū'poutl.
6. Tla'sᴇnūesath	T'a'psĭt	Tc'ĕitlᴇ'mᴇk·.
7. Ha'mĕyisath	T'ĕā'tsōis	Hai'kwis.
8. Ku'tssᴇmhaath	Mā'mak·ha'nᴇk	Haiā'utl.
9. Kuai'ath	Kuai'ath	Kuai'aksup.

The chief of the sept, on assuming his position, must take the appropriate name according to the sept to which he may belong; but in course of time, when he gives a great 'potlatch,' he is allowed to assume another name.   As soon as the chief's name has thus become

FIG. 13.—Upright in house of the Ts'ĕcā'ath gens.
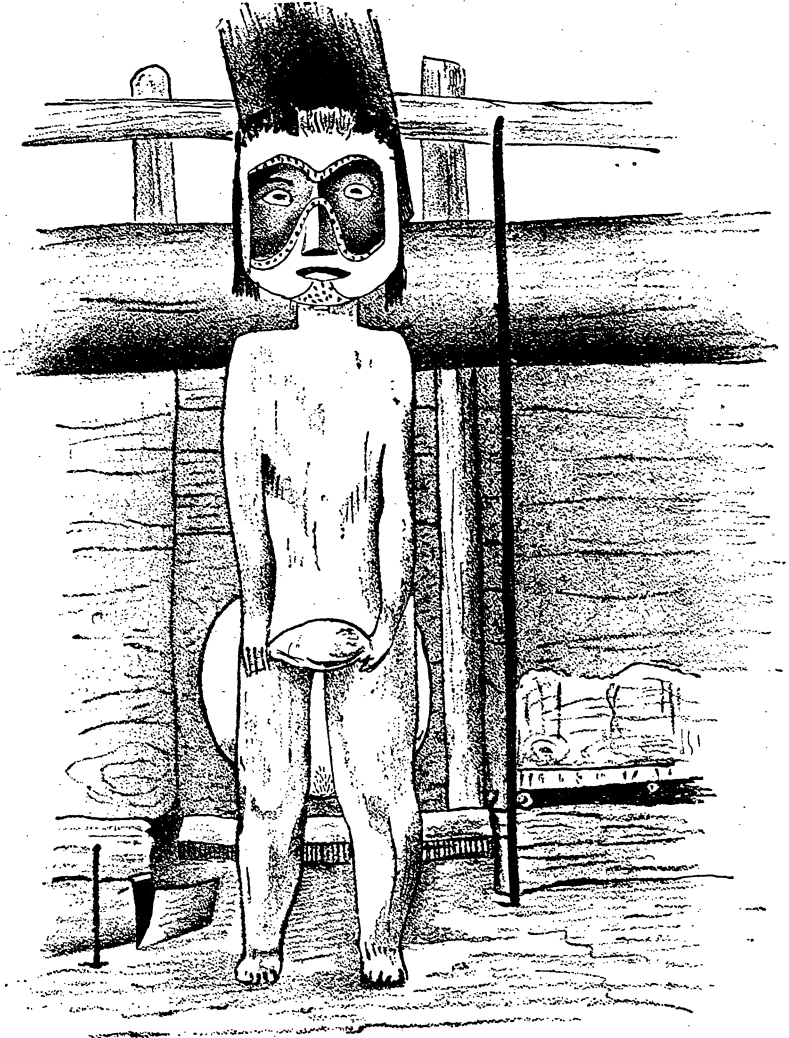
free, another man of the same sept will take it up.   However, no one who does not belong to the chief's family is allowed to assume a chief's name.   Thus it happens that any member of the chief's family may, at the time of the chief's demise, have the name of the chief of the sept.

He is then compelled to give it up and take a new name on the accession of the new chief. I give here a few other names that a chief or a member of a chief's family may assume :—

Ts'ēcā'ath	names :	Nenetli'qsenEp.
NE'c'āsath	,,	Nawē'ek.
NEtcimū'asath	,,	T'lusē'scm.
WaninEa'th	,,	Tlcmis'oa.
Mā'ktl'aiath	,,	Haynane, Yahkoyap, Tcilimatlne, T'ē'yukuit.
		Mamah'is (female).
Kuai'ath	.,	Tlapē'i.

FIG. 14.—Painting on house of the NE'c'āsath chief.
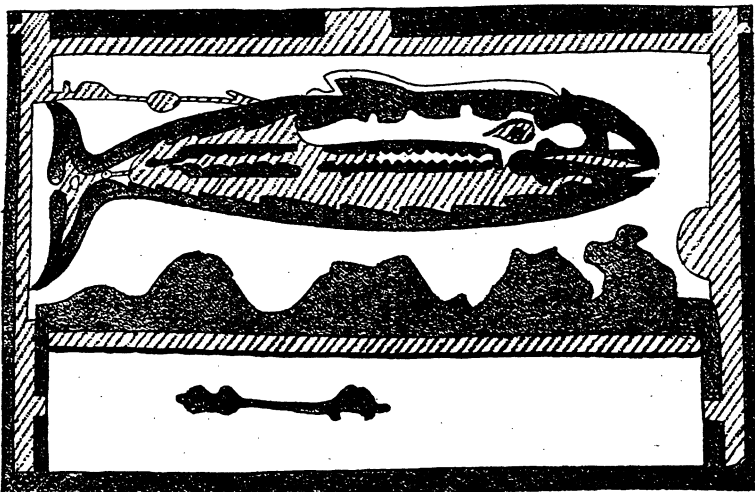
It is stated that the Ts'ēcā'ath had the privilege to hunt fur-seals. Each sept has an animal for its crest, as shown in the list of septs of the Ts'ēcā'ath, to the names of which that of their crest has been added. The crests do not play by far so important a part as in the social institutions of the Kwakiutl and of the other tribes living farther north. The crest is only used in the 'potlatches' and in the secret society Tsā'yēk·, as will be described later on. We find, however, paintings and carvings on many houses which are in the same way connected with the legends of the sept, as was described in my former report when treating of the Kwakiutl. Fig. 12 shows one of the uprights in the house belonging to the chief of the Ts'ēcā'ath. It represents the fabulous ancestor of this sept, who is said to have descended from heaven. Fig. 13 shows another support of the main beam of the same house. It represents a man who is about to hurl a stone, a game which is always played at the beginning of a 'potlatch.' The whale shown in fig. 14 is painted on a few boards on the outside of a house belonging to a chief of the NE'c'āsath sept.

The Potlatch.

The custom of giving great feasts, at which a large amount of pro-
perty is distributed, is common to the Nootka and all their neighbours.
The principle underlying the potlatch is that each man who has received
a present becomes, to double the amount he received, the debtor of
the giver. Potlatches are celebrated at all important events. The
purchase-money of a wife belongs to this class also, as it is returned to the
purchaser after a certain lapse of time (see below). After the death
of a chief, his heir is not installed in his dignity until he has given a
great potlatch. If he is to be the chief of the whole tribe the neighbour-
ing tribes are invited to take part in the potlatch. The taking of a name
and that of a dance (see p. 48) are also celebrated by a potlatch. This
custom is practically the same among all the tribes of the north-west
coast. When a chief has to give a great potlatch to a neighbouring
tribe, he announces his intention, and the tribe resolve in council when
the festival is to be given. A messenger is sent out to give notice of the
intention of the chief to hold a potlatch at the agreed time. When all
preparations have been finished, and the time has come, another
messenger, called *ia'tsetl*, is sent out to invite the guests to come to the
festival. The guests come in their canoes, and when not far from the
village they halt and dress up at their nicest, smearing their faces with
tallow and then painting with red colour. Then the canoes proceed to
the village in grand procession, their bows being abreast. At this time
certain songs are sung, each tribe having its own song. When they are
seen to approach, the tribe who have invited them go down to the beach.
The chief's son or daughter is attired in the dress and mask of the crest
animal of the sept, and performs a dance in honour of the guests. The
ia'tsetl next calls the name of the head chief of the visitors, and he comes
ashore. Then the others are called according to rank. They are led
into the chief's house, after having received one or two blankets when
landing. On entering the house they are also given a few blankets.
The guests are feasted first by the chief and then by all other members
of the tribe who can afford it. Finally, after a number of feasts have
been given, the chief prepares for the potlatch, and under great cere-
monies and dances the blankets are distributed among the guests, each
receiving according to his rank. At the potlatch certain songs are sung.
Each chief has a song of his own that is only sung at his feasts. Here is
the song of the Ts'ēcā'ath sept, sung when its chief gives a potlatch :—

----

[1] The batons used in beating time are raised at the heavy parts of the bar: this
accounts for the peculiar rhythm given above.

na - na - tciktc   wäi - p'a - tcïtl   häutl   k·ē - wi - na

p'a - tcēktc   wäi   p'a - tcēktc   wäi   hē   hō

I.e., Ha! Boats are coming. He will give again blankets to the chiefs among the coming boats. He will give blankets.

After the death of a chief this song is sung; but after that the people are forbidden to use it for one year, when the potlatch is given in which the succeeding chief assumes his dignity. Among the gifts bestowed at a potlatch is the right to perform certain non-religious dances that are only danced at such feasts. In such cases the original owner retains the right to the dance, although he has given the same right to a friend. In this respect the customs of the Nootka differ from those of the Kwakiutl, among whom a man who gives away the right to perform a dance loses the right to perform the same. I will give an instance showing the way in which a certain dance may be passed from tribe to tribe. The Kayō'kath have a tradition that at one time their chief when hunting met a man who had descended from heaven beside a small lake on one of the islands near Kayō'kath. The man had ten mouths, each of different shape, which he showed in succession. He asked the chief whether he desired to have always a plentiful supply of salmon. The latter replied that he did not need any salmon, as his people used to gather an abundant supply of mussels, which had red flesh as well as the salmon, and that consequently he had no use for the latter. Then the stranger made the pond dry up, and ever since that time there have been no salmon at Kayō'kath. The chief, in memory of this encounter, danced in potlatches with the mask representing the many-mouthed being. He dances behind a curtain, only the upper part of his body being visible; now and then he will stoop down, so as to become quite invisible, and then reappear with another mouth. Here is his song :—[1]

Wā - a ha - yē - ē hē - yē   a - nā - yē - ya   a - nā -

—   hē - hē   hē   yā ā   a   nā   wai   hēi

wäi   tc'e   tci - mi - si - ma   t'ce   tci - mi - si - ma   a-
wäi   a - ā - ta - hō - ic   a - ā ta - hō - ic   hē

[1] I heard the song sung by a very poor singer. The rhythms are probably correct, the intervals very doubtful.

nē - su-mat mā - yē - is ya   ā   a   nā - hē - hē   hē-
yē - sitc ha - witl-mē - is ya   ā   a   nā - hē - hē   hē-

yā   ā   a   nā   wāi   hēi   hō.
yā   ā   a   nā   wāi   hēi   hō.

I.e., Get ready, all you tribes. He says my property will be rushed down the river.

The chief of the Kayō'kath gave this song to the Ahau'sath at a potlatch, who, in their turn, gave it as a present to the Ts'ēcā'ath chief. It seems that the Nootka do not use dancing-aprons as the Kwakiutl do. In the potlatch dances men, women, and children dance the same dances.

FIG. 15.—Nootka Tattooing.

It is stated that the Ahau'sath at one time made different dances for men, women, and children, but this was an exceptional experiment. In former times the privilege of performing a certain dance was rigidly guarded, and many wars were raged against tribes who performed a dance to which they had no right.

Some persons tattoo their crest on their bodies. An old man of the Hōpetcisā'th tribe, for instance, has a wolf tattooed on his belly and breast. The hands of women and men are frequently tattooed. I observed one man who had a line tattooed connecting both eyebrows. The same person had the upper half of his moustache pulled out. It is stated, however, that these practices have been recently introduced (fig. 15).

I may remark in this place that the copper plates which play so important a part in the customs of the northern tribes are not used by the Nootka.

GAMES.

The games of the Nootka are identical with those of the neighbouring tribes. A favourite game is played with hoops, which are rolled over the ground. Then a spear is thrown at them, which must pass through the hoop (*nūtnū'tc*). A guessing game is frequently played between two parties, who sit in two rows opposite each other. One party hides a stone, the men passing it from hand to hand. The other party has to guess where it is (*t'ēt'ētsₑk'tlis*). The following song, although belonging originally to Cape Flattery, is used all along the west coast of Vancouver Island in playing the game *lehal* :—

A - lā wiā - ō,   a - la - wiā - ō   a - lā - wiā - ō
A - lā wiā - ō,   tlē - as - qo - dāk a - lā - wiā - ō

a - la - wiā - ō   a - a - la - wiā - ō   a - la - wiā - ō   a - la - wiā - ō.
Nac - wi - tō - ah   a - a - la - wiā - ō   a - la - wiā - ō   a - la - wiā - ō.

I.e., I, Nacwitōah, have missed it.

Lullaby.

Tcatci - nâ - hâ   tca - tci - nâ - hâ   tca - tcik-stcik-

mâ - hâ tcū - a - tâ - hâ tcartō m·äts tca - tci - la.

I.e., See the mink there diving between the islands.

Customs referring to Birth, Puberty, Marriage, and Death.

The customs referring to birth seem to be almost the same as those of the Lku'ñgEn. During the period of pregnancy the woman must not wear bracelets and anklets. After the child is born the father must clean himself by bathing in a pond. For four days he is forbidden to go in a canoe. He and also the young mother are forbidden to partake of fresh food. The former must speak in whispers only. The infant's head is flattened in a cradle, which is very much like that of the Lku'ñgEn in construction. The cradle is either made of wood or plaited of strips of cedar-bark. Immediately after birth the eyebrows of the babe are pushed upward, its belly is pressed forward, and the calves of the leg are squeezed from the ankles upward. All these manipulations are believed to improve the appearance of the child. It is believed that the pressing of the eyebrows will give them the peculiar shape that may be seen in all carvings of the Indians of the North Pacific coast. The squeezing of the legs is intended to produce slim ankles. It is, however, probable that these manipulations have no lasting effect.

Numerous regulations refer to the birth of twins. The parents of twins must build a small hut in the woods, far from the village. There they have to stay two years. The father must continue to clean himself by bathing in ponds for a whole year, and must keep his face painted red. While bathing he sings certain songs that are only used on this occasion. Both parents must keep away from the people. They must not eat, or even touch, fresh food, particularly salmon. Wooden images and masks, representing birds and fish, are placed around the hut, and others, representing fish near the river, on the bank of which the hut stands. The object of these masks is to invite all birds and fish to come and see the twins, and to be friendly to them. They are in constant danger of being carried away by spirits, and the masks and images—or rather the animals which they represent—will avert this danger. The twins are believed to be in some way related to salmon, although they

are not considered identical with them, as is the case among the
Kwakiutl.   The father's song which he sings when cleaning himself is
an invitation for the salmon to come, and is sung in their praise. On hear-
ing this song, and seeing the images and masks, the salmon are believed
to come in great numbers to see the twins.   Therefore the birth of twins
is believed to indicate a good salmon year.   If the salmon should fail to
come in large numbers it is considered proof that the children will soon
die.   Twins are forbidden to catch salmon, nor must they eat or handle
fresh salmon.   They must not go sealing, as the seals would attack them.
They have the power to make good and bad weather.   They produce
rain by painting their faces with black colour and then washing them,
or by merely shaking their heads.
      I obtained a comparatively full account of customs practised at the
time when the girl reaches puberty (see Sproat, p. 94).   She is placed
on the platform of the house, opposite the door, and the whole tribe are
invited to take part in the ceremonies.   A number of men and women
are engaged to sing and dance on this occasion, and are paid for their

FIG. 16.—Screen with painting representing Thunder-bird and Whale.
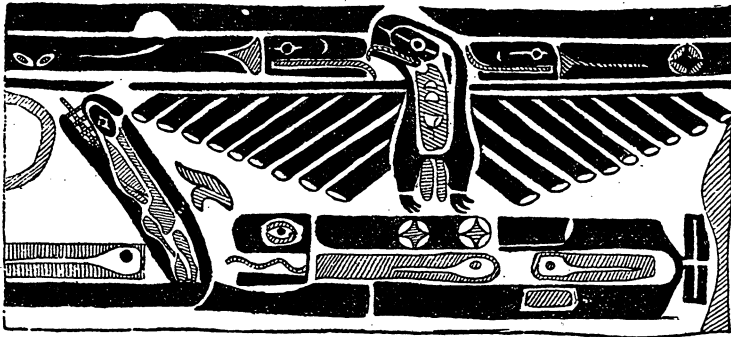
services.   While these songs, which are called i'a'mā, are sung, a man in
the attire of a thunder-bird stands on each side of the girl.   The dresses
of these men consist each of a large mask, to which a complete dress, set
with feathers and having two wings, is attached.   The dancers wear no
masks.   Then eight men take each a dish, go down to the river, and
fetch water, with which they return to the house.   In doing so they
must move in a circle, having their left hand on the inner side of the
circle.   Then they pour the water on the girl's feet and return to the
river, still moving in a circle, their left hand being on the inner side.
As soon as this performance is over, a screen, painted with images of
thunder-birds (fig. 16),[1] is set upon the platform in front of the girl, so
as to hide her completely.   On both sides mats are hung up and thus a
small room is provided for the girl, who has to stay here hidden from the
sight of men for a number of days.   During this period she is always
attended by a number of girls and women.   According to Sproat's state-
ment, she is not allowed to see the sun or a fire.   According to my inform-
ant, she must be guarded against seeing anything ugly and against

      [1] A second screen with a symmetrical drawing adjoins the left side of the one
figured above.

seeing men. During the time of her seclusion she wears no shirt, and is forbidden to move and to lie down, but must always sit in a squatting position. She must avoid touching her hair, but must scratch her head with a comb or with a piece of bone, provided for the purpose. Neither is she allowed to scratch her body, as it is believed that each scratch would leave a scar. While she is hidden behind her screen the festival continues. Sometimes they even begin the Tlokoa'la (see below, p. 47). Here are two songs which are sung on these occasions:—
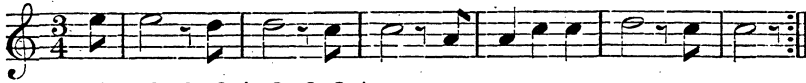
Clapping ♩ | ♩ ♩ | ♩ ♩ ♩ | &c.

i - ä	i - ä	i - ä	a - i-ya i	nä	i - ā
Kaq - cī	ka - mâ'	tla - tlä	kui-tutl-sya i - nä	i - ā
O - ō	tu - tläh	as - äh	as ō - uc pa - tcätl	i - ā
Hi - nē	tsutl - k·ät	at - lä	ya hōqtlak·tsak·k·äs	i - ā
An - ā	sa - k·ō	tca - kōp	u - atl-k·atha - tläh	i - ā
i - ä	i - ä	i - ä	a - i-ya i - nä	i - ā.

I.e., I had a bad dream last night. I dreamt my husband took a second wife. Then I packed my little basket and [?], and I said before I left, There are plenty of men. Thus I dreamt.

Longe.
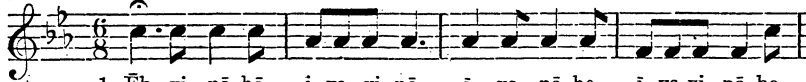
1. Ēh yi - nā hē   i - ya - yi nā   ī ya nā he   ī ya-yi nā he
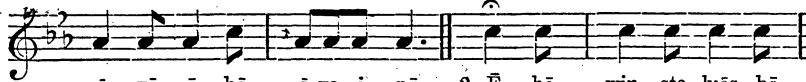
ī yā ā hē   ī ya i nā. 2. Ē - hē   win - sta k·ōs hē
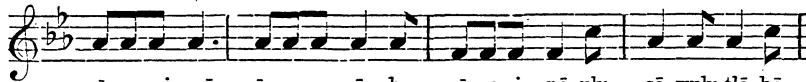
ī - ya - yi - nā   ī - nɛ-ma - ē he   ī ya i nā uk· - sā-wuk·-tlā hē
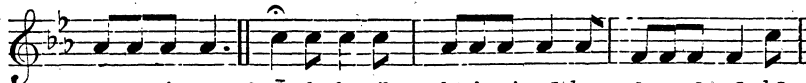
ī ya i nā. 3. Ō - ka-hä-yik   hē i - yi - nä ha - ī-ya-ī nā hē
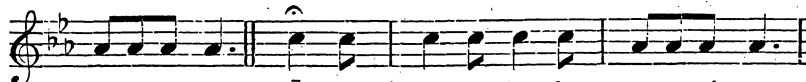
i - ya - i - na. 4. Ē - ni - mā - its-kwē hē   ī ya-yi na

ō - ma-k·otl hē - ī ya i nā yutc - kōtltsek·tsin hē   ī ya-yi nā.

I.e., I wish I had my face at a girl's bosom. I should feel good. Oh, dead !
Yes, your face is large enough for a thing that is never satisfied.

During her seclusion in her small room the girl fasts, and for eight months after reaching maturity she is forbidden to eat any fresh food,

particularly salmon. On the fourth day after her first menses she puts on a peculiar head-ornament, which she must wear during each of her first eight menses for four days. During these months she must eat by herself, and use a cup and dish of her own. These latter regulations have to be observed by all women during menstruation. After reaching maturity girls must bathe regularly in the woods. They are forbidden to bathe near the village where the men might happen to pass by.

The marriage ceremonies have been so well described by Sproat that I confine myself to giving a few additional data, referring to the marriage of persons of the rank of chiefs. When a young man wishes to marry a certain girl his father sends messengers to the girl's father to ask his consent. At first it is not given, and the messengers are sent again and again, until the consent of the girl's father is obtained. The messengers do not enter the house of the latter, but deliver their message outside the door. At last the girl's father consents, and then the messengers plant a staff into the ground close to the door. A blanket is wrapped around the staff, which is made to represent a wolf, a bird, or a man. Bird's down is strewn on the top of the figure. On the following day the girl's father sends back this figure with a large quantity of food, and the message that the young man may come and marry his daughter. The young man's father invites all his relatives, and gives a feast of the food sent by the girl's father. On the same night whistles imitating wolves' voices are blown in the houses and on the street. I do not know whether the origin of these whistles is kept a secret from the people, but think it probable that only the members of the Tlokoa'la (see below) know about it. On the following morning a platform is built by covering two boats with planks. The young men of the groom's family paddle away from the shore and then return dancing. The groom himself dances in the mask and dress of the thunder-bird, one of his relatives in that of a whale. All the dancers are painted, and have their hair strewn with feathers. They land, and a man dressed up like a wolf is the first to go ashore. A number of men carrying blankets follow him. When the groom's party is heard to approach, the bride's father calls upon a number of strong men from among his family, and places them in front of his house. When the other party arrives and prepares to enter the house the opposite party drives them back. This is done four times. Then they are allowed to enter; the leader throws down the wolf's mask in the house of the bride's father, and the blankets which his followers carry are piled up on top of it. The bride's friends next prepare games, which are played out of doors, weather permitting; else they are held indoors. First, twelve men stand in two rows of six each, one opposite the other. They carry torches of bundles of cedar-bark, so that there is a narrow lane left between the lights of the opposite rows. The groom's father and one or two of his uncles must pass through this lane. Next two long poles are tied together at their points, and put up vertically. A pulley is attached to the joint, a thin rope is passed through it, and a small carved wooden whale is suspended from it. The feet of the two poles stand about six feet apart, and the joint is about twelve feet high. The carved figure hangs so high that it requires a good jump to reach it. One of the bride's relatives holds the free end of the line attached to the carved figure. The groom's relatives try to catch the carved figure, which, however, is pulled up by the man holding the rope as soon as anyone tries to take hold of it. The man who finally succeeds

in grasping it receives a few blankets from the girl's father. Then a horizontal pole is fastened at one end, swinging freely at the other. The men belonging to the groom's party have to try to walk down to the swinging end, and whoever succeeds receives blankets from the girl's father. Heavy weights are lifted; they try who is the best jumper. A blanket with a hole in the centre is hung up, and men walk up to it blindfolded from a distance of about twenty steps. When they get near it they must point with their fingers towards the blanket, and try to hit the hole. They also climb a pole, on top of which an eagle's nest, or something representing a eagle's nest, is placed. The winner of each game receives a number of blankets from the girl's father. When the games are at an end the groom's father distributes blankets among the other party. Now they are allowed to take the girl with them. A man, dressed up as a wolf or a whale, leads the party, and they follow him in Indian file, going around in a circle, the left hand being on the inner side (that is, opposite to the course of the sun). They take the girl to their house, and give a great feast. After a while the bride's father gives a feast to his son-in-law, who returns it after a short time, and thus they continue to feast, sometimes for a whole year. Then the bride's relatives return all that was paid to them at the marriage ceremony. The wolf's head which was thrown into the girl's house is always returned at once.

The child belongs to that sept which is considered the nobler. If, for instance, the mother is a Ts'ēcā'ath, the father a Kuai'ath, the child will be a Ts'ēcā'ath. Cousins and second cousins are not allowed to inter-marry, but there is no restriction against marriages between members of the same gens.

I have nothing of importance to add to Sproat's description of the mortuary ceremonies, except that the names of the deceased must not be mentioned. Mourners cut their hair short; but while among the Lku'ñgEn the nearer relatives cut it shorter than the others, among the Nootka all cut it equally short. The women wail early in the morning.

RELIGION AND SHAMANISM.

The mythology of the Nootka refers to two men who descended from heaven and transformed the semi-human beings of the ancient world into men and animals.[1] They are called Kwēka'stEcsEp, *i.e.*, the trans-formers, and are said to have taught men to worship the deity in heaven. The name of the deity is kept a profound secret from the common people. Only chiefs are allowed to pray to him, and the dying chief tells the name, which is Kā'tse (*i.e.*, the grandchild) to his heir, and teaches him how to pray to the deity. No offerings are made to Kā'tse; he is only prayed to. In a tradition of the Nootka it is stated that a boy prayed to a being in heaven called Ciciklē, who is probably identical with Kā'tse. The boy is described as praying, his arms being thrown upward. Ordi-narily the Nootka pray to the sun and the moon for health, or, as the expression in their language is, for life and the well-being of their children. The moon especially is asked for food and for good luck in hunting. Both are believed to have human shape. Besides these higher deities, the Nootka believe the whole of nature to be animated. The rainbow was originally a man, and still retains much of his power.

[1] See Swan, *The Indians of Cape Flattery*, p. 64.

Wolves are considered powerful beings, whose friendship is sought for and whose anger is dreaded. Therefore chiefs are not allowed to kill them. Especially is this the case with the Hōpetcisā′th chiefs, whose crest is the wolf. The real meaning of this belief will become clear when taken in connection with the Tlōkoa′la rites and traditions. It is believed that the wolves drive the deer towards the Hōpetcisā′th, more particularly to the Ts'ō′mos hunters.

The world is believed to be a round disc which is supported by a pole. Eclipses of sun and moon are produced by the ' door of heaven ' swallowing them. This door of heaven occurs frequently in tales, and threatens to swallow any person who intends to pay a visit to the deity in heaven. Attempts are made during eclipses to free the sun or the moon by making noise and by burning food on the beach. Thunder is produced by the flapping of the wings of the thunder-bird Tū′tutc, the lightning by his belt, the snake Hahē′k·toyek·, which he casts down upon the earth. The fortunate finder of a bone of the Hahē′k·toyek· possesses one of the most powerful charms the natives know of.

The soul has the shape of a tiny man; its seat is the crown of the head. As long as it stands erect the person to whom it belongs is hale and well; but when it loses its upright position for any reason its owner loses his senses. The soul is capable of leaving the body; then the owner grows sick, and if the soul is not speedily restored he must die. To restore it the higher class of shamans called K·ok·oā′tsmaah (soul-workers) are summoned. I cannot give a satisfactory explanation of the methods employed to gain this power, as the natives proved to be rather reticent in regard to these subjects, as well as many others that are among the most interesting to ethnologists. The K·ok·oā′tsmaah seems to acquire his power by fasting and cleaning himself in ponds, as is the custom among all tribes of this region. He catches the wandering soul in his hand, and after having shown it to the people restores it to its proper place by laying it on the top of the head of the sick person. I heard several Indians maintain that they had seen the soul caught by the shaman, who let it march up and down on a white blanket. The second class of shamans are the Ucta′k·yu, i.e., the workers. I did not hear anything regarding an initiation of these shamans by encounters with spirits. It seems that the Tsā′yek· ceremony, which will presently be described, is actually the initiation of the shaman of this class, although, on the other hand, I am not sure that all the members of the Tsā′yek· are considered to have the power of curing diseases. These shamans are capable of curing all diseases, except such as are caused by the soul leaving the body. The cause of sickness is either what is called ' mā′yatlē,' i.e., sickness flying about in the shape of an insect and entering the body without some enemy being the cause of it; or the sick person has been struck by sickness thrown by a hostile shaman, which is called 'mɛnu′qcītl.' Their ordinary method of removing disease is by sucking and singing over the patient. Here is a song which I heard sung by a shaman when curing a sick person :—

Hā   ne   nā   u   wā   -   ū   ūc - tē - ak· - ya

Clapping ♩♩♩♩♩♩ &c.
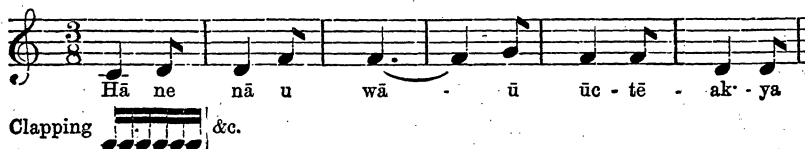
ū - ä - ha nē na , ū wā u ūc - tak-

— ya - hō - ō k·oa - ā häk - k·oa-

ā k·äs - ūc - tak· - yu hō - a.

During the conjuration they frequently wash their hands and warm them at a fire. It is told as a feat of a female conjurer that she gave her husband something to eat which she promised to extract again from out of his belly; a feat which she is believed to have actually accomplished.

Other shamans are said to be able to suck out arrows, bullets, and the like. In cases of fractures of bones they give the patient a mixture of ground human bones to drink, or spread it over the fractured place. They treat abscesses by massage or kneading, and open them and take out the matter. If the fish do not come in time, and the Indians are in want of food, a shaman makes an image representing a swimming fish, and puts it into the water in the direction in which the fish used to come, and it is believed that this means will induce them to come at once. He prays at the same time for the fish to come, and calls them.

Every man, upon reaching maturity, may obtain a charm by continued fasting and bathing in ponds. When trying to ascertain how far back historical tradition extends, I was told the following by Tlutisim, a man about thirty years old, belonging to the Nɛtcimū'asath sept : His great-grandfather's grandfather—i.e., five generations back—sat one night on his bed resting, but not sleeping, as hunters will do. At midnight he heard someone singing on the beach. He went out to see who was there, and discovered a number of Ya'ē—a fabulous people living in the woods— landing a sea-lion which they had caught. It is always a foreboding of good luck to see those people. The man ran down to the beach, cried ' hē,' and the Ya'ē were transformed into sea-foam. He gathered it carefully, and hid it. It became his charm, and henceforth he was a great and successful hunter.

After death the soul becomes a ghost, which is called Tci'hā. The world of the souls is in the earth (Hitā'kutla) ; but chiefs and good men who always prayed to the sun and moon go up to heaven (Hinā'yitl). Those who are killed in war and have had their heads cut off have in after life their faces on their breasts. Drowned persons become spirits called Pu'kmis. They are generally invisible, and linger on the beach. Whenever they appear to men they are seen to shiver for cold. Ghosts have no bones; they produce nightmare by appearing in sleep; to see them causes sickness.

In connection with these beliefs I may mention the following facts which throw some light upon the ideas of the Nootka regarding the relation of soul and body. About twenty years ago a man lost his senses,

and attacked another man with a hatchet. The other succeeded in
wresting the weapon from his hands. After some time the madman
apparently died and was buried, the body being tied up between boards,
deposited in the woods, and covered with branches and brushes. After
a few days a number of children found him sitting on the beach. He
declared that the ghosts had sent him back from their country. The
people did not allow him to enter the village until he had bathed and
cleansed himself. After a while he was killed by the man whom he had
formerly assaulted. As the people continued to be in dread of him his
body was cut to pieces.

A very remarkable method of curing diseases is used when the prac-
tices of the shaman prove of no avail. In such case the patient is initiated
in the secret society, Tsā'yek.[1] I obtained the following description of
the Tsā'yek ceremonies: The members of the Tsā'yek assemble and
begin to make a circuit through the whole village, walking in Indian file
and in a circle, so that their left hand is on the inner side. Nobody is
allowed to laugh while they make their circuit. The following song is
sung by the Tsā'yek society of the Hōpetcisā'th and Ts'ē‹ā'ath during
their circuit through the village :—

Ha   hä   hä   hē   ā   ha   hō   he   hē   ē   ha
hō   wĕk   mō   ñc - ta'k· - yū   ha   nĕ   he   hē.

I.e., he is not conjurer.

In dancing they hold the first fingers of both hands up, trembling
violently. They enter the houses and take the patient and all others
who have expressed the wish of becoming Tsā'yek along, two members
of the society taking each novice between them and holding him by his
hair, while they continue to shake their other hands. The novice must
incline his head forward and shake it, while they continue their circuit.
Thus they go from house to house and take along all those who desire to
join the society. The circuit finished, they assemble in a house in which
for the following days none but members of the Tsā'yek is allowed.
They sing and dance for four days ; after these days the novice obtains
his cedar-bark ornament. The latter is almost identical with the one
described by Swan (p. 74). Small carvings representing the crest of
their septs are attached to the front part of their headrings. The dress
of the Ucta'k·yū, who is the most important member of the society, is
larger than those of any of the other members. The following song is
one of those sung by the members during the initiation ceremonies in the
house :—

A   ya   yē   ya   yē   ya   yē   a   hō   ūc - ta'-k·yū a

Beating &c.   &c.

[1] See Swan, *l.c.* p. 73, ff.

yĕ ya   yĕ ya   yĕ a hō ō tle tci - tu - tlĕ yĕ ē yĕ yĕ.

The song is repeated *ad infinitum*; in the repetitions quarters are beaten. The dancer jumps at the end of each quarter from one leg to the other. At each jump he lifts one hand and extends the other downward and backward.

I append here a few omens and current beliefs: If there is an irritation in the right side of the nose so that one must sneeze, something good is said of one; if in the left, something bad is said. If one chokes oneself in drinking, the thing one happens to think of will not come true. If one wants to become a great hunter one must not eat of the first game one gets. The first salmon of the season are split on both sides of the backbone, which is then taken out. The head must not be cut off, but remains attached to the backbone. While the head and backbone are thrown into the water, the rest of the fish must be roasted without being cut to pieces. No fresh venison or other meat must be eaten after the salmon begin to run, as else they would stop running for a number of days. The first salmon of the season must not be sold. Salmon are always dried in the houses.

THE TLOKOALA.

Among the customs of the Nootka their winter dances have always attracted the greatest attention of travellers who came into contact with this people. Good descriptions of the customs connected with these festivals have been given by Sproat, Swan, Jewitt, and Knipping. The meaning of the festivals has, however, remained obscure. This is in part due to the fact that the custom has been borrowed from the Kwakiutl. The name Tlokoala itself, which is a Kwakiutl word, proves its foreign origin. The Tlokoala of the Kwakiutl will be described in the next chapter. Suffice it to say here that the Tlokoala of the Nootka corresponds to the Walas'aqa' or wolf's dance of the Kwakiutl. It has, however, certain other features embodied in it; for instance, the ceremonies of the Mā'tɛm dance. The Tlokoala are a secret society, who celebrate their festivals in winter only. They have a chief who is called Yak·syak·stĕ'itk·. Anyone who wishes to join the Tlokoala can do so, or the society may invite a man to become a member. Then the friends of the person who is to become a member make a collection in his behalf, and turn over the property collected to the chief of the Tlokoala, who distributes it during a great feast among the members. Those who are not Tlokoala are called Wïcta'k·yū, *i.e*, not being shamans. The Tlokoala is believed to have been instituted by the wolves, the tradition being that a chief's son was taken away by the wolves, who tried to kill him, but, being unsuccessful in their attempts, became his friends and taught him the Tlokoala. They ordered him to teach his people the ceremonies on his return home. Then they carried the young man back to his village. They also asked him to leave some red cedar-bark for their Tlokoala behind, whenever he moved from one place to another; a custom to which the Nootka tribes still adhere. Every new member of the Tlokoala must be initiated by the wolves. At night a pack of wolves—that is, Indians dressed in wolf-skins and wearing wolf-masks—make their appearance,

seize the novice, and carry him into the woods. When the wolves are heard outside the village, coming in order to fetch the intending novice, the members of the Tlokoala blacken their faces and sing the following song :—

Ya na a ā, hē ye hē ya yē ya a nē k·oa - yēs tlō - k·oa

nē ä hē hē yē ē hak-tlēs - ha nāt - mōts sa-ēmc nētl-ko - a nē

ha - nā - k·ē - is' - et an - ēs tlō - koa - nē ä hē hē yē ē.

I.e., Among all tribes is great excitement because I am Tlokoala.

On the following day the wolves return the novice dead, then the Tlokoala have to revive him. The wolves are supposed to have put the magic stone *hä'ina* into his body, which must be removed in order to restore him to life. The body is left outside the house, and two shamans go and remove the hä'ina. It seems that this stone is quartz. The idea is the same as that found among the Kwakiutl, where the Mā'tEm is initiated by means of quartz which is put into his body by the spirit of his dance. The returning novice is called *ū'cīnak*.

After the novices have been restored to life they are painted red and black. Blood is seen to stream from their mouths, and they run at once down to the beach and jump into the water. Soon they are found to drift lifeless on the water. A canoe is sent out and the bodies are gathered in it. As soon as the canoe lands, they all return to life, resort to the dancing house, to which none but the initiated is admitted, and stay there for four days. At night dances are performed in the house, which the whole population is allowed to witness. After the four days are over the novices leave the house, their heads being wound with wreaths of hemlock(?) branches. They go to the river, in which they swim, and after some time are fetched back by a canoe. They are almost exhausted from the exertions they have undergone during the foregoing days. Novices must eat nothing but dried fish and dried berries.

Each Tlokoala lasts four days. It is only celebrated when some member of the tribe gives away a large amount of property to the Tlokoala, the most frequently occurring occasion being the initiation of new members. Sometimes it is celebrated at the time of the ceremonies, which are practised when a girl reaches maturity. The house of the man who pays for the Tlokoala seems to be the taboo house of the society. As soon as the Tlokoala begins, the ordinary social organisation of the tribe is suspended—as is also the case among the Kwakiutl. The people arrange themselves in companies or societies which bear the names of the various Nootka tribes, no matter to which tribe and sept the persons actually belong. Each society has festivals of its own, to which members of the other societies are not admitted, although they may be invited. These societies are called *ū'pātl*. Each has a certain song which is sung

during their festivities. Here are songs of the Nutcā'tlath and Mö'tclath societies of the Ts'ēcà'ath tribe.

Song of the Nutcā'tlath Society.

Wa ē yē yē - ē yē ē ya hē wä - a yē ē

ē hē yē hē yē ē a k·etcitl hakwē tsakwa

ē hē yē - suk wī - ē - ats - ūtl wā hē yē.

Song of the Mö'tclath Society.

Hē hē ha ya-ē hē hē ha ya-ē tlō - kōa'na ya-ē hē

hē ha ya - ē hē hē ya ya - ē hē hē ha ya - ē.

At night, when the whole tribe assembles in the taboo house, the societies still keep together. They are hostile to each other, and railleries between the various groups are continually going on. It seems that there are 'no separate societies for men and women, but a certain division must exist, as they seem to have separate feasts. When a man, during a Tlokoala, brings in any game, and he does not give half of it to the women, but retains the whole for the use of the men, the former will attack him and wrest the share due to them from the men. In the same way the women must share all they get or cook with the men.

Originally, each dance belonged to one family, and was transmitted from generation to generation. Mother as well as father had the right to transfer their dance to their children. Thus dances which belonged to one tribe were transmitted to others. The dance was given to the novice at the time of his or her initiation, and no more than one dance could be given at a time. At present these restrictions are becoming extinct. Whoever is rich enough to distribute a sufficient amount of property may take any dance he likes. I was even told that the chief of the Tlokoala, at the beginning of the dancing season, distributes the various dances among the members of the order, and that he may redistribute them at the beginning of the following season.

It is a peculiarity of the dances of the Nootka that two masks of the same kind always dance together.

H 6

Among the dances belonging to the Tlokoala I mention the Aai'tlk·ē (=feathers on head). The Aai'tlk·ē is supposed to be a being living in the woods. He wears no mask, but a head-ornament of cedar-bark dyed red, the dyed cedar-bark being the emblem of the Tlokoala. This ornament consists of a ring from which four feathers wound with red cedar-bark rise, three over the forehead, one on the back. The face of the dancer is smeared with tallow and then strewn with down. The ornaments of each dancer—of the Aai'tlk·ē as well as of all others—must be

FIG. 17.—Head-mask of Hi'nemiH.
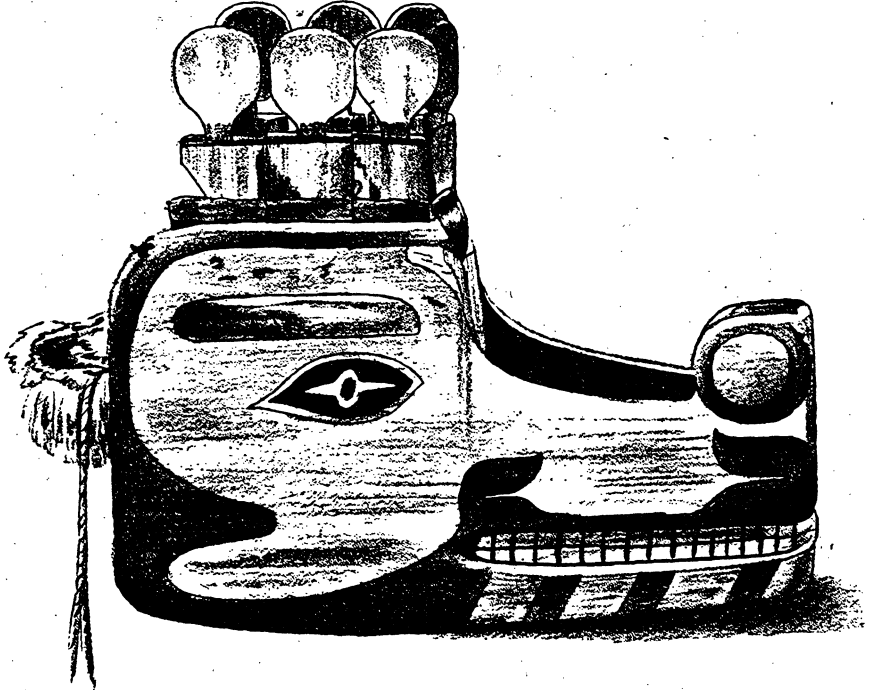
their personal property. They must not be loaned or borrowed. The following is the song of the Aai'tlk·ē:—

Fine.

Ha yā ha yä.   Hä ya ha yä   nanu   ū - tli - mē.

hä ya nanu ū tli mē   nanu   ū tli mē ha ya.

Another dance is that of the Hi'nemiH, a fabulous bird-like being. The dancers wear the head-mask, fig. 17. On the top of the mask there is a hole, in which a stick is fastened, which is greased and covered with

down. When the dancer moves, the down becomes loose, and whoever among the spectators catches a feather receives a blanket from the chief of the Tlokoala. The following is the song of Hi'nemiH :—

Ha - na - ī yā i a na ha na - ī yā ha a na

Clapping &c.

ha nā - hā nai ya hā nai yō hŏ nō

hē nē miHsna ā haā nātl wĕk k·us - ta mā-

ha na - i yā i ā na ha na - i ya hā ai a

ha nā a ha nā - i ya ha na - i yō - hŏ nō hŏ.

The A'tlmaqkō is a dance in which two men wearing two human masks appear. The masks are called Ā'tlmaqkō. When they appear the spectators sing :—

Kwai - as kwai - as Ātlmaq - kō
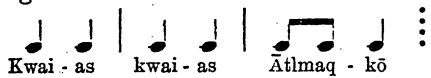
I.e., Back out, back out, Ātlmaqkō!

Then they leave the house and run about in the village. The Ā'tlmaqkō is a being living in the woods. The first to see him was a Netcumu'asath, and ever since this sept dances the Ā'tlmaqkō dance.

The Sä'nEk (panther) dance corresponds to the Nō'ntlem of the Kwakiutl. The dancer wears a large head-mask, like that of the Hi'nemiH, and a bear-skin. He knocks everything to pieces, pours water into the fire, and tears dogs to pieces and devours them. Two canine teeth in the mouth of the mask are its most characteristic feature. A rope is tied around his waist, by which he is led by some attendants.

The *hĭ'tltak·*, self-torture, corresponds to the *hawĭ'natl* of the Kwakiutl. The dancers rub their bodies with the juice of certain herbs, and push small lances through the flesh of the arms, the back, and the flanks.

Other dances are the Pu'kmis dance (see p. 45), in which the dancer is covered all over with pipe clay; the Hu'tlmis dance, the Hu'tlmis

<hr>

¹ The last note drawn down an eighth.

4a

being another fabulous being living in the woods and always dancing; the Huē'mis dance, which is performed by women only, who wear red cedar-bark ornaments and down, and who dance with one hand extended upward, the other downward; the Ā'yēk dance, in which the dancer knocks to pieces whatever he can lay his hands on ; and dances representing a great variety of animals, particularly birds.

The tribes north of Barclay Sound have a dance in which the performer has to cut long parallel gashes into his breast and arms. The Hā'mats'a dance, which has been borrowed from the Kwakiutl, has spread as far south as Nutcā'lath, having been introduced there by intermarriage with the Kwakiutl. The killing of a slave, which has been described by Sproat (p. 157) and Knipping, may belong to this part of the Tlōkoala (see below, pp. 65, 66).

III. THE KWAKIUTL.

The Kwakiutl language is spoken in two main dialects, the Hēiltsuk·, from Gardner Channel to Rivers Inlet, and the Kwakiutl proper. I have formerly given the Lē'kwiltok· as a separate dialect, but this view has proved to be incorrect, it being almost identical with the Kwakiutl. As stated in my last report, the tribes speaking the Hēiltsuk· and Gyimanō-itq dialects are in the maternal stage, and are divided into gentes having animal totems; while the southern group are in the paternal stage, and are divided into gentes which have no animal-crest (see Fifth Report of Committee, p. 29). I collected in the summer of 1889 an almost complete list of tribes, septs, and gentes of the Kwakiutl, which is here given. The social position of the tribes and gentes will be discussed later on. The gentes of the Kwakiutl proper are given according to their rank.

A. HĒILTSUK· DIALECT.

1. Qāisla'.

Gentes : Beaver, Eagle, Wolf, Salmon, Raven, *Delphinus orca.*

2. Qanā'ks'iala, called by the Hēiltsuk· Gyimanō-itq.
3. Qē'qaes. Chinaman Hat ⎫
4. Hē'iltsuk·. Bellabella. ⎪ Gentes : 1. Wīk'ōqtēnoq (eagle people);
　　Septs : a. K·'ō'k·aitq ⎬ 2. K·'oē'tēnoq (raven people) ; 3.
　　　　　b. Oē'tlitq ⎪ Ha'lq'aiнtēnoq (killer people).
　　　　　c. Ō'ēalitq ⎭

5. Sō'mequlitq. Upper end of Awī'ky'ēnoq Lake.

Gentes : 1. Sō'mequlitq.
　　　　 2. T'sē'ōkuimiQ or Ts'ē'uitq.

6. Nō'q̓unts'itq. Lower end of Awī'ky'ēnoq Lake.
7. Awī'ky'ēnoq (=people of the back country ?). Rivers Inlet. Called by former authors Wikēnō.

Gentes : 1. K'oī'kyaqtēnoq. Crest : whale.
　　　　 2. Gyī'gyilk·am (=those first to receive). Crest : bear.
　　　　 3. Waō'kuitεm. Crest : raven.
　　　　 4. Wā'wikyem.　　„ : eagle.
　　　　 5. Kuē'tεla.　　　„ : eagle.
　　　　 6. Nā'lekuitq.　　„ : whale.

B. KWAKIUTL DIALECT.

1. Tla'sk'ēnoq (=people of the ocean). Klaskino Inlet.

    Gentes: 1. T'ē't'anētlēnoq.
            2. Ō'mauitsēnoq (=people of Ō'manis, name of a place,
               alleged to be a Nootka word).

2. Gua'ts'ēnoq (=people of the north country). Northern side of entrance to Quatsino Sound.

    Gentes: 1. Qâ'manâo.
            2. Gua'ts'ēnoq.

3. Kyō'p'ēnoq. Entrance of Quatsino Sound.

    Gentes: 1. Kyō'p'ēnoq.
            2. K·'ō'tlēnoq.

4. K·osk·ē'moq. Koskimo.

    Gentes: 1. Gyē'qsEm (=chiefs).
            2. NEe'nsHa (=dirty teeth).
            3. Gyē'qsEms'anatl (=higher than Gyē'qsEm ?)
            4. Tsē'tsaa.
            5. Wōquā'mis.
            6. Gyēk·'ō'lEk·oa.
            7. Kwākūk·Emā'l'ēnoq.

5. Nak·o'mgyilisila (=always staying in their country; descendants of K·'ā'nigyilak'). C. Scott.

    Gentes: 1. Gyē'qsEm (=chiefs).
            2. NEe'nsHa (=dirty teeth).

6. Tlatlasik·oa'la (=those on the ocean; descendants of NōmasE'nqilis). Nahwitti.

    Gentes: 1. Gyī'gyilk·am (=those to whom is given first).
            2. Lā'laōtla (=always crossing sea).
            3. Gyē'qsEm (=chiefs).

7. Guasi'la (=north people). Smith Inlet.

    Gentes: 1. Gyī'gyilk·am (=those to whom is given first).
            2. Si'sintlaē (=the Si'ntlaēs). Crest: sun.
            3. K·'ō'mkyūtis (=the rich side).

8. Nā'k·oartòk·. Seymour Inlet.

    Gentes: 1. Gyē'qsEm (=chiefs).
            2. Si'sintlaē (=the Si'ntlaēs). Crest: sun.
            3. Tsītsimē'lek·ala.
            4. Wā'las (=the great ones).
            5. TE'mtEmtlEls (=ground shakes when they step on it)
            6. Kwā'kōkyūtl (=the Kwā'kiutl).

The Kwakiutl live at Fort Rupert, Turner Island, Call Creek. Th tribe consists of the following three septs:—

9. Kuē'tEla.

  Gentes: 1. Maa'mtagyila (=the Ma'tagyilas).
     2. K'kwā'kum (=the real Kwā'kiutl).
     3. Gyē'qsEm (=chiefs).
     4. Laa'laqsEnt'aiō (=La'laqsEnt'aiōs).
     5. Sī'sintlaē (=Sintlaēs).

10. K·'ō'moyuē (=the rich ones). War name: Kuē'qa (murderers).

  Gentes: 1. K'kwā'kum (=the real Kwā'kiutl).
     2. Hā'anatlēnoq (=the archers).
     3. Yaai'Hak·Emaē (=the crabs).
     4. Haai'lakyemaē (=the conjurers', or Lâ'qsē.
     5. Gyī'gyilk·am (=those to whom is given first).

11. Wa'laskwakiutl (=the great Kwakiutl), nickname: Lâ'kuilila (=the tramps).

  Gentes: 1. Ts'E'ntsEnHk'aiō (=the Ts'E'nHk·aiōs).
     2. Gyē'qsEm (=chiefs).
     3. Wa'ulipoē (=those who are feared).
     4. K·'ō'mkyūtis (=the rich side).

12. Ma'malēlek·ala (=Mā'lēlek·ala people). Village Island.

  Gentes: 1. TE'mtEmtlEls (=ground shakes when they step on it).
     2. Wē'ōmask·Ema(=high people).
     3. Wā'las (=the great ones).
     4. Mā'malēlēk·am (=the Mā'lēlek·as).

13. K·wē'k·sōt'ēnoq (=people of the other side). Gilford Island.

  Gentes: 1. Nāqnā'qola (=standing higher than other tribes?).
     2. Mē'mogyins (=with salmon traps).
     3. Gyī'gyilk·am (=those to whom is given first).
     4. Nē'nelpaē (=an upper end of river).

14. Tlau'itsis (=angry people). Cracroft and Turner Islands.

  Gentes: 1. Sī'sintlaē (=the Si'ntlaēs).
     2. Nunemasek·â'lis (=who were old from the beginning).
     3. Tlē'tlk·ēt (=having great name).
     4. Gyī'gyilk·am (=those to whom is given first).

15. NE'mk·ic. Nimkish River.

  Gentes: 1. Tsētsētloa'lak·emaē (=the most famous ones).
     2. TlātElā'min (=the supporters). Crest: eagle.
     3. Gyī'gyilk·am (=those to whom is given first). Crest: thunder-bird.
     4. Sī'sintlaē (=the Si'ntlaēs). Crest: sun.
     5. Nē'nelky'ēnoq (=people of land at head of river).

[Mā'tilpē (=head of Māa'mtagyila) are no separate tribe. They belong to the Kwā'kiutl proper.

  Gentes: 1. Maa'mtagyila.
     2. Gyē'qsEm.
     3. Haai'lakyEmāē.]

16. Tena'qtaq.   Knight Inlet.
   Gentes : 1. K·'a'mk·'amtɛlātl (=the K·'a'mtɛlātls).
            2. Gyē'qsɛm (=the chiefs).
            3. K·oē'k·oaai'noq (=people of [river] K·oa'is).
            4. Yaai'ʜak·ɛmaē (=the crabs).
            5. P'ē'patlē'noq (=the flyers).

17. Aoai'tlɛla (=those inside of inlet).   Knight Inlet.
   Gentes : 1. Gyī'gyɛlk·am (=those to whom is given first).
            2. Ts'ō'ts'ēna (=thunder-birds).
            3. Kʜ'ekʜkʜ'ē'noq.

18. Tsā'watɛēnoq (=people of the olachen country).   Kingcombe Inlet.
   Gentes : 1. Lē'lɛwagyila (=the heaven-makers—mythical name of raven).
            2. Gyī'gyɛk·ɛmaē (=the highest chiefs).
            3. Wī'ōk·ɛmaē (=whom none dares to look at).
            4. Gyā'gygyilakya (=always wanting to kill people).
            5. K·ā'k·awatilikya (=K·awatilikalas).

19. Guau'aēnoq.   Drury Inlet.
   Gentes : 1. Gyī'gyilk·am (=those to whom is given first).
            2. Kwī'koaēnoq (=those at lower end of village).
            3. Kwā'kōwēnoq.

20. Haquā'mis.   Wakeman Sound.
   Gentes : 1. Gyī'gyilk·am (=those to whom is given first).
            2. Gyē'qsɛm (=the chiefs).
            3. Haaai'alikyauaē (=the conjurers).
            4. ?

The Lē'kwiltok·, who inhabit the country from Knight Inlet to Bute Inlet, consist of the following septs :

21. Wī'wēk·aē (=the Wē'k·aēs).
   Gentes : 1. Gyī'gyilk·am (=those to whom is given first).
            2. Gyē'qsɛm (=the chiefs).
            3. Gyē'qsɛm (=the chiefs).
            4. Wī'wēak·am (=the Wē'k·aē family).

22. Qā'qamātses (=old mats, so called because slaves of the Wī'wēk·aē).   Recently they have taken the name of Wā'litsum (=the great ones).
   Gentes : 1. Gyī'gyilk·am (=those to whom is given first).
            2. Gyē'qsɛm (=chiefs).

23. Kuē'qa (=murderers).
   Gentes : 1. Wī'wēak·am (=the Wē'k·aē family).
            2. K·'ō'mōyuē (=the rich ones).
            3. Kuē'qa (=murderers).

24. Tlāa'luis.   Since the great war with the southern tribes, which was waged in the middle of this century, they have joined the Kuē'qa, of whom they form a fourth gens.

25. K·'ō'm'ēnoq.   Extinct.

SOCIAL ORGANISATION.

The social organisation of the Kwakiutl is very difficult to under-
stand. It appears that, in consequence of wars and other events, the
number and arrangement of tribes and gentes have undergone consider-
able changes. Such events as that of the formation of a new tribe like
the Mā'tilpⁱ, or the entering of a small tribe into another as a new gens
like the Tlaa'luis, seem to have occurred rather frequently. On the
whole the definition given in my last report of a tribe as being a group
of gentes the ancestors of whom originated at one place seems to be
correct. The tribe is called *gyōuklūt* =village community, or *lē'lk·olatlē*,
the gens *nɛm'ē'mut* =fellows belonging to one group. The name of the
gens is either the collective form of the name of the ancestor, or refers to
the name of the place where it originated, or designates the rank of the
gens. In the first case it appears clearly that the members of a gens
were originally connected by ties of consanguinity. In the second case it
would seem that historic events had led to the joining of a number of
tribes, as mentioned above. For instance, in going over the list of the
gentes of the Nɛ'mk·ic, it would seem very likely that the Nē'nelky'ēnoq,
the people of the land at the head of the river, who used to live in the
interior of Vancouver Island, originally formed a separate tribe. In such
cases in which gentes of various tribes bear the same name, the name
being that of the ancestor, it seems likely that they formed originally
one gens, which was split up in course of time. This seems most likely
in cases in which the gentes refer their origin to a common mythical
ancestor, as, for instance, that of the Si'sintlaē. This opinion is also
sustained by the tradition that the gentes were divided at the time of the
flood, one part drifting here, the other there. The various gentes named
Gyē'qsɛm, Gyī'gyilk·am, &c., which names merely designate their rank,
may have adopted these names independently, and are probably not
branches of one older gens. Changes of names of gentes and tribes
have occurred quite frequently. Thus the name K·'ō'mōyuē of one of
the Kwakiutl tribes is a recent one. The name Wā'litsum has been
adopted by the Qaqamā'tses only twenty or thirty years ago. The tribes
Ma'malēlēk·ala and Wī'wēk·aē bear the names of their mythical ancestors,
Mā'lēlēk·a and Wē'k·aē. They have gentes bearing the names of
Mā'lēlēk·a's and Wē'k·aē's families. It seems probable that the other
gentes joined the tribe later on. The impression conveyed by the
arrangement of tribes and gentes is that their present arrangement is
comparatively modern and has undergone great changes.[1]

According to the traditions of this people the K·osk·ē'moq, Gua'ts'ēnoq,
Kyō'p'ēnoq, and Tla'sk'ēnoq drove tribes speaking the Nootka language
from the region south of Quatsino Inlet. The K·osk·ē'moq are said to
have exterminated a tribe of Kwakiutl lineage called Qō'ēas who lived
on Quatsino Sound.[2] The Kwakiutl occupied the district from Hardy
Bay to Turnour Island; the Nimkish the region about K·amatsin Lake
and Nimkish River, and the Lēkwiltok· the country north-west of Salmon

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[1] After the above was in type the interesting descriptions of the Apache gentes,
by Capt. J. Bourke, and of the Navajo gentes, by Dr. W. Matthews, appeared
(*Journ. Amer. Folk-Lore*, 1890, pp. 89, 111). Their conclusions regarding the gentes
of these people closely agree with the views expressed above regarding the Kwakiutl.
[2] See also Dr. G. M. Dawson, *Trans. Roy. Soc. Canada*, 1887 ii. p. 70.

River. They did not conquer Valdes Island until the middle of last century.

The child does not belong by birth to the gens of his father or mother, but may be made a member of any gens to which his father, mother, grandparents, or great-grandparents belonged. Generally each child is made a member of another gens, the reason being prevention of poverty, as will be explained later on. The child becomes member of a gens by being given a name belonging to that gens. On this occasion property must be distributed among the members of the gens according to the rank of the name. By taking a name belonging to another gens, to which one of his ancestors belonged, a man may become at the same time a member of that gens. Thus chiefs are sometimes members of many gentes, and even of several tribes. One Kwakiutl chief, for instance, belongs to six gentes. The gentes differ in rank, and in festivals are placed accordingly, those highest in rank sitting in the rear of the house near the fire, the others arranged from that place towards the door, ranging according to rank. In each gens those highest in rank sit nearest the fire. The proper place of a gens is called *tlō'ṇoē*. The gens highest in rank receives its presents first. The latter are not given individually but in bundles, one for each gens. Those who belong to various gentes receive presents as members of each gens. Each man becomes debtor for double the amount of presents he has received, to be returned at convenience. Therefore those who belong to various gentes become as many times debtors as they are members of gentes. When a man dies his grandchild or child generally receives his name. Then the latter becomes responsible for all the debts of the deceased, and the outstanding debts of the deceased become due to him. If the child or grandchild does not take his name he does not need to pay the debts of the deceased, nor has he a claim upon outstanding debts. Children are generally given the names of deceased relatives, as then all debts become due to them, and they are thus provided for in case the father should die. For the same reason children of one family are made members of various gentes, so as to receive property as members of each gens. If a man has to give a great feast the members of his gens are bound to help him, and are assessed, according to their wealth, double the amount of the loaned property to be restored later on. The property given to a gens is distributed among its members according to rank and wealth.

The chiefs of various gentes of one tribe are, when still young, instigated by their elders to outdo each other in feats of bravery as well as in giving festivals. This spirit of rivalry is kept up throughout their lives, and they continually try to outdo each other as to who will distribute the greatest amount of property. Generally this strife is between the chiefs of two gentes; among the NEmk·ic, for instance, between Tlā'g·ōtas, chief of the Ts'ētsētloā'lak·emaē, and Wā'qanit, chief of the Si'sintlaē. The two opposite gentes always watch each other to see whether the opponent regards all the rules and restrictions by which the life of the Indians is regulated. If they detect their opponents in breaking a rule the latter have to make payments to them. In general it is not allowed that a woman give a feast; but by paying twenty blankets to the opposing gens permission may be obtained.

The method of acquiring certain privileges by marriage was described in the Fifth Report of the Committee (p. 53). It may be added here that when a man purchases a wife for his brother he also may take the

privileges, particularly the dances, of the bride's father.   The gentes are not exogamous, but marriages between cousins are forbidden.

CUSTOMS REFERRING TO BIRTH, MARRIAGE, AND DEATH.

The customs referring to birth, marriage, and death were described in the Fifth Report of the Committee.   I have, however, to correct, to a certain extent, the statements referring to the dowry.   Before and after marriage the woman begins to collect small copper plates (*tlā′tlaqsΕm*), four of which are tied together and to the point of a short stick, and the *gyī′seqstâl*, each of which is valued at about one blanket.   The *gyī′seqstâl* (=sea-otter teeth) or *kok̓·etayā′nō* (=lid of box) is a heavy board of cedar-wood about 2½ feet long by 1½ foot wide, resembling in shape somewhat the lids of Indian boxes, but being far heavier.   Its front is painted and set with sea-otter teeth.   All these boards are very old.   When the woman has collected a sufficient quantity of these boards—sometimes as many as 200—she gives a feast.   The *gyī′seqstâl* are placed in a long row on the beach, so that their fronts form one line. The men sit down on them, and beat time on the boards and sing.   On this occasion the woman presents the boards and the coppers to her husband.   I inquired once more as to the meaning of this peculiar institution.   It would seem that it originally meant that the woman owned many boxes, each board representing one lid.   But besides this the sea-otter teeth were considered a valuable possession, and it may be that this accounts for the fact that they are said to represent the woman's teeth.   When a woman has not given *gyī′seqstâl* to her husband it will be said to her: *lōpΗēpitō, i.e.*, you carry no teeth in your head, or *wī′pΕt hā′mas laq tlā′k·oa k̓·ΕΗī′t*, your teeth are not good to bite copper.

The Hēiltsuk· prepare corpses before burial by taking out the entrails and drying the body.   A widow, in addition to the regulations recorded in my last report, must wear for four days after the death of her husband his clothing.   From the fifth to the sixteenth day after the death she may lie down at night-time, but must sit up again before the crows cry in the morning.   She must not comb her hair or cut it.

Parents of twins must for sixteen days after the children are born live in a corner of the house, paint their faces red, and strew their hair with eagle down every fourth day.

RELIGION.

The Kwakiutl worship the sun, whom they call *ā′ta* and *gyī′k·amāē* (chief).   It seems that his third name, *k·ants ō′ump* (our father), was not used before the advent of the whites, but this is not quite certain. He is also called ' our elder brother,' ' the one we pray to,' ' the praised one.'   They pray to him.   I recorded two formulas: In bad weather the steersman of the canoe will pray: *dō′koatla gyā′genuq ! gyī′k·amāē ! i.e.*, take care of us, chief !   A frequent prayer is: *äi gyī′k·amāē ! wā′watlē gyā′genuq ! i.e.*, O chief, take pity upon us !

Besides the sun a host of spirits are worshipped, particularly those of the winter dances, as set forth in my last report (p. 54).

The soul is seated in the head, and may leave the body in sickness. It may be restored by the shaman.   Two days before death the soul

leaves the body. It becomes a Lâ'lēnoq, the sight of whom is deadly.
The 'seer' sees the soul leaving the body, and therefore can predict the
death of a man. The Lâ'lēnoq either live in Bēbēnak·aua (=the greatest
depth) underground or roam through the woods. They are not per-
mitted to enter a house and hover around the villages causing bad
weather. It is said that the name of Bēbēnak·aua was not invented
until after the advent of the whites, but the idea of the ghosts having
their abode in the lower world is consistently carried through all tales
and customs of the Kwakiutl as well as of the Nootka, and must there-
fore have existed before the whites arrived on the North Pacific coast.
The soul of a deceased person returns again in the first child born after
his death.

These beliefs are well described by the following tale, the events of
which are believed to have happened comparatively recently. There
were two chiefs among the Nak·oartok·, Ank·oa'lagyilis and Ts'ɛq'ɛ'tē.
The former had given away many blankets and was Ts'ɛq'ɛ'tē's superior.
He was one of twins, and used to say that ā'ta, the deity, took special
care of him, and that he would go to him after death. He had been
accumulating property for a new festival for four years. When the tribe
went olachen fishing he hid his property under stones in the woods. His
wife helped him. Ts'ɛq'ɛ'tē followed them unnoticed and killed them
with his lance. He loaded the bodies with stones and threw them into
the sea. Nobody knew what had happened to the chief and to his wife.
Ank·oa'lagyilis had a son whom he had left to the care of one of his
brothers. When the boy was grown up he married, and his wife had a
son. It was Ank·oa'lagyilis who was thus born again. The boy when
a few years old cried and wanted to have a small boat made, and when
he had got it asked for a bow and arrows. His father scolded him for
having so many wishes. Then the boy said, 'I was at one time your
father, and have returned from heaven.' His father did not believe
him, but then the boy said, 'You know that Ank·oa'lagyilis had gone to
bury his property, and nobody knows where it is. I will show it to you.'
He took his father right to the place where it lay hidden, and bade him
distribute it. There were two canoe-loads of blankets. Now the people
knew that Ank·oa'lagyilis had returned. He said, 'I was with ā'ta, but
he has sent me back.' They asked him to tell about heaven, but he
refused to do so. He became chief and refrained from taking revenge
upon Ts'ɛq'ɛ'tē.

SHAMANISM AND WITCHCRAFT.

The shamans of the Kwakiutl are called hē'ilikya, paqa'la, or nau'alāk·,
the latter being the general name; while the first and second are only
used for the shaman when curing disease. When curing a sick person
he has a small dish of water standing next to him, and moistens the part
of the body in which the pain is seated before beginning his incantations.
He uses a rattle, dances, and finally sucks the disease out of the body
(kʜ'iqoa') which he shows to the bystanders, the disease being a piece of
skin, a stick, a piece of bone or of quartz. He also uses whistles and
blows the disease, which he holds in the hollow of his hands, into the air
(hē'ilikya or pō'qua). He is also able to see the soul, and on account of
this faculty is called d'ō'qts'as, the seer. In his dreams he sees leaving
the body the souls of those who are to die within a short time. If a
man feels weak and looks pale the seer is sent for. He feels the head

and root of the nose of the patient, and finds that his soul has left his body. Then he orders a large fire to be made in the middle of the house, and when it is dark the people assemble and sit around the platform of the house, the sick one sitting near the fire. The shaman stands near him, and by means of incantations catches the soul, which he shows standing on the palm of his hand. It looks like a mannikin or like a small bird. Then he restores it to the patient by putting it on the crown of his head, whence it slides into his head. The soul is supposed to occupy the whole head.

The shaman is also able to hurt a man by throwing disease into his body (*mä'k·a*, see p. 70). He throws a stick, a piece of skin or quartz into the body of his enemy, who falls sick, and if the disease should strike his heart must die. The shamans of the Awīky'ēnoq occasionally perform a ceremony called *Mä'k·ap*, *i.e.*, throwing one another, in which two shamans try to strike each other with disease. The dance of the Mä'mak·a (see p. 70) represents the throwing of the disease by the shamans.

In order to bewitch an enemy two means may be applied. A portion of his clothing may be buried with a corpse (*lä'pɛtantē*), or the ceremony called *ē'k·'a* may be performed. Particularly such parts of clothing are effective that are soiled and saturated with perspiration, for instance, kerchiefs, the lower parts of sleeves, &c. I learnt about two cases which occurred in 1887 and 1888 at Fort Rupert. In one case a girl fell sick, and as it was suspected that she was bewitched the box was opened in which a man who had recently died had been put up. Parts of her clothing were found in the mouth, nose, and ears of the body. The articles were taken away, the body washed with fresh water, and replaced. In the other case a grave was opened, and it was found that the tongue of the body had been pulled out, and its mouth stuffed with parts of clothing. This body was treated in the same way as the other one.

The second method of bewitching an enemy is practised by the *ē'k·'ēnoq* and is called *ē'k·'a*. This custom has been well described by Dr. G. M. Dawson : [1] 'An endeavour is first made to procure a lock of hair, some saliva, a piece of the sleeve and of the neck of the dress, or of the rim of the hat or headdress which has absorbed the perspiration of the person to be bewitched. These are placed with a small piece of the skin and flesh of a dead man, dried and roasted before the fire, and rubbed and pounded together. The mixture is then tied up in a piece of skin or cloth which is covered over with spruce gum. The little package is next placed in a human bone, which is broken for the purpose, and afterwards carefully tied together and put within a human skull. This again is placed in a box which is tied up and gummed over, and then buried in the ground in such a way as to be barely covered. A fire is next built nearly, but not exactly, on the top of the box, so as to warm the whole. Then the evilly-disposed man, beating his head against a tree, names and denounces his enemy. This is done at night or in the early morning, and in secret, and is frequently repeated till the enemy dies. The actor must not smile or laugh, and must talk as little as possible till the spell has worked. If a man has reason to suppose that he is being practised on in this way he or his friends must endeavour to find the deposit and carefully unearth it. Rough handling of the box may

¹ *Trans. Roy. Soc. of Canada*, 1887, ii. p. 77.

prove immediately fatal. It is then cautiously unwrapped and the contents are thrown into the sea. If the evilly-disposed person was discovered he was in former years immediately killed. If after making up the little package of relics as above noted it is put into a frog, the mouth of which is tied up before it is released, a peculiar sickness is produced, which causes the abdomen of the person against whom the sorcery is directed to swell.' The reports which I have received agree in all the main points with the foregoing. Mr. George Hunt, of Fort Rupert, told me of an interesting experience. One day, when walking in the woods, he fell in with two men who had made a fire, and one of whom was holding his face and crying like a woman. The other moved a box towards the fire, keeping it covered with soil. When they saw that they were observed they ran away. Mr. Hunt took the box home, and was prevailed upon by a sick person called 'Captain Jim' to give it to him. The latter maintained to have felt a sudden pain and then a relief at the moment when the box was taken from the fire. He opened the box, and in it was found a human right femur, a right humerus, and a skull. The former had been split and tied up with human sinews. They were opened and a piece of a shirt, a handkerchief, some saliva, a piece of the rim of a hat, and piece of a mat were found in the bones and in the skull. The nose, orbits, and foramen magnum of the skull were closed with leaves. The contents were thrown into the sea after being covered with feathers.

When a man knows that an *ē'k·'ēnoq* is bewitching him, he may call the *dē'gyintɛēnoq*, who is able to undo the practices of the former. He goes through the same ceremonies, taking parts of the sick man's clothing, inclosing them in human bones, and making a fire over them. By performing these practices a second time the effect of the first performance is counteracted.

VARIOUS BELIEFS.

The sight of a ghost is deadly. A few years ago a woman who was wailing for her mother suddenly fell into a swoon. The people first believed her to be dead, and carried the corpse into the woods. There they discovered that she continued to breathe. They watched her for two days, when she recovered. She told that she had seen two people enter the house. One of them had said, 'Don't cry; I am your mother's ghost. We are well off where we live.' She had replied: 'No, I mourn because you have left me alone.' Then she had fallen into a deep swoon.

When an eclipse of the sun or moon takes place the heavenly bodies are being swallowed. The eclipse is called *nɛk·ɛ'k·*=swallowed. In order to liberate the sun or the moon they make a great fire, and burn blankets, boxes, and food. They also make a noise to frighten away the enemy, and sing *hauk·uä !*=throw it up !

Earthquakes are produced by ghosts. To drive them away they make a noise and burn blankets, food, boxes, &c.

Wolves must not be killed, as else no game could be obtained.

Wolf's heart and fat are used as medicines for heart diseases.

Women are forbidden to touch a wolf, as else they would loose their husbands' affections.

Hair, nails, and old clothing are burnt as a protection against witchcraft. For the same reason they spit into water or fire.

When a salmon is killed its soul returns to the salmon country. The

bones must be thrown into the sea, as they will be revived in that case. If they were burnt the soul of the salmon would be lost.

Twins, if of the same sex, were salmon before they were born. Among the Nak·o'mgyilisila the father dances for four days after the children have been born, with a large square rattle. The children by swinging this rattle can cure disease and procure favourable winds and weather.

A story that is worth being recorded is told by the Nɛ'mk·ic· regarding the supernatural powers of twins. An old woman named Wē'tsak·anītl, who died only a few years ago, had no teeth left. She was one of twins, and told the people that she would ask her father for new teeth. Then a few large black teeth grew in her mouth. Everyone came to see her. A few years later she said, 'I am getting too old. Don't cry when I die, I merely go to my father. If you cry, no more salmon will come here. Hang the box into which you will put my body on to a tree near the river after having painted it. When you pass by, ask me for salmon, and I shall send them.' She asked the chief, Na'ntsē (=Great Bear), 'Shall I become your child, and do you prefer a son or a daughter?' He asked her to become a boy, and seven months after her death his wife gave birth to a son, although she was quite old and had had no children since a long time.

Of another twin, a boy, it is told that after eating fresh salmon he became crazy, but regained his senses after having eaten half-dried olachen.

Secret Societies.

In my first report I have explained the principle underlying the secret societies of the Kwakiutl, and will merely repeat here that each class of this society has its ruling spirit, who initiates the novice, but that at the same time only such people are allowed to become members as have acquired the right of initiation by inheritance or marriage. Each class wears certain ornaments of cedar-bark which is dyed red, and called *tlā'k·ak·*. The highest in rank among the members of this society is the *hā'mats'a*, the eater, who devours the flesh of corpses and bites pieces of flesh out of the arms, breasts, back, or legs of the living. The season during which the festivities of the society are performed is called *Ts'ē'k·a* by the Kwakiutl, while the other tribes use generally the collective form *Ts'ētsā'ēk·a*, which means 'the secrets.' This season lasts from November to February. The rest of the year is called *Ba'qus*, the time during which the secret societies are forbidden to appear. The same name is applied to the uninitiated and to the festivities of summer. The *Ts'ētsā'ēk·a* does not last throughout the winter, but includes only a succession of dances, ceremonies, and feasts to which one man sends out invitations.

No more than four *Ts'ētsā'ēk·a* must be celebrated in one season. The man who gives the Ts'ētsā'ēk·a has to pay the expenses of the ceremonies, and particularly has to supply the immense quantities of food that are required. He is called *yē'wiнila*. He must have accumulated the following amount of property before he is allowed to become *yē'wiнila*: Two blankets for each man who is to take part in the festival, one spoon, one mat, ten pairs of copper bracelets, one pair of mountain-goat horn bracelets inlaid with haliotis shells, two fathoms of pearls, two tlā'tlaqsɛm (see p. 58), and two gyī'sɛqstâl (see p. 58) for each man and for each woman, one dish and one box for each two persons.

The *Ts'ētsā'ēk·a* is celebrated when a novice or a member of the secret

society returns from the woods after being initiated or after having had intercourse with the genius of his dance. Generally it is arranged in such a way that the man who intends to give the *Ts'ētsā'ēk·a* sends his son or some other relative into the woods. By his staying there with the spirits he will rise to a higher class of the society, and thus partake of the distinction arising from the celebration. But this is not necessarily the case. While the young man stays in the woods the *yē'wiнila* sends two messengers around (*tlē'lala*) to give notice that he intends to give a *Ts'ētsā'ēk·a*. A few days before the beginning of the festivities he sends the same messengers to invite the people (*ä'etsēsta*), and finally at the night of the beginning of the festivals, when everything is ready, the messengers call the guests to come (*âlaн'it k·ā'tsīst*).

So far the customs are common to all tribes speaking the Kwakiutl dialect, but the details of the societies as well as their rank and the ceremonies of various dances differ somewhat among various tribes. Four groups may be distinguished, each having peculiar customs. The first comprise the Kwakiutl, Nemk·ic, Ma'malēlēk·ala (Matilpi), Tlau'itsis, Tena'qtaq, and Lē'kwiltok·; the second the Tsā'watēēnoq, Guau'aēnoq, and Haquā'-mis; the third, the Tlatlalisk·oa'la, Nak·o'mgyilisila, Na'k·oartok·, and Guasi'la; the fourth, the K·oskē'moq, Kyō'p'ēnoq, Tla'sk·ēnoq, and Gua'ts'ēnoq. I shall first describe the customs of the first group.

Some time before the beginning of the festivities the *yē'wiнila* must give a large quantity of cedar-bark to the 'master of the cedar-bark' (*tlā'tlak·ak·sila*), who has to make all the ornaments for the various members of the Ts'ētsā'ēk·a. Four days after he has received the bark he invites the whole tribe and distributes the ornaments. This festival is called *k·ap'ē'k·*. He also gives to all those present three kinds of tallow for smearing the face, mountain-goat, deer, and *k·ā'tsek* (?) tallow. This office is acquired by being inherited from the father, not by marriage. There are three more offices of a similar kind which are inherited in the same way, that of the singing-master, who teaches songs and rhythms, the baton-master (*t'ā'miatsē*), who has to procure the batons for beating time; and the drum-master (*mā'mɛnatsīla*), who has to look after the drum.

As soon as the Ts'ētsā'ēk·a begins, the gentes and the social rank of ordinary times are suspended, and a new arrangement takes place. The people drop their ordinary names and assume their Ts'ētsā'ēk·a names. The tribe is divided into two groups, the *mē'emkoat* (seals) and the *k·uē'k·utsē*, the former being higher in rank. All those who are initiated may become members of the *mē'emkoat*, but they are at liberty to join the *k·uē'k·utsē* for one Ts'ētsā'ēk·a. They have to pay a number of blankets to the *mē'emkoat* for obtaining the right to stay away from the group to which they properly belong. Only the highest grade of the members of the Ts'ētsā'ēk·a, the *hā'mats'a*, must join the *mē'emkoat*. They must dress in black, and, it is said, are called 'seals' for this reason. The house of the *yē'wiнila* is their house, and is tabooed as long as the ceremonies last. It is called *tlamē'latsē*, and no uninitiated (*Ba'qus*) is allowed to enter. They have to stay in this house throughout the duration of the Ts'ētsā'ēk·a. Sometimes a large ring of cedar-bark dyed red, the emblem of the society, is fastened to the door of the house to indicate that it is tabooed. The *hā'mats'a* is the chief of the *mē'emkoat*, and, therefore, during the festival, of the whole tribe. If a member of the *mē'emkoat* wishes to leave the house he must obtain his permission first. When the *hā'mats'a* wishes

to obtain food he may send anyone hunting or fishing, and his orders must be obeyed. Only during dances and feasts the uninitiated are admitted to the taboo house. If anyone intends to invite the *mē'emkoat* to a feast the *hā'matsa's* wife may enter the house and deliver the message after having publicly announced that she will go there. The *mē'emkoat* are not permitted to touch their wives, but nowadays this custom is mostly restricted to the *hā'mats'a*.

The *k·uē'k·utsē* are subdivided into seven societies :

1. *Māa'mq'ēnoq* (killer whales), the young men.
2. *D'ō'd'ōp'E* (rock-cods), men about thirty to forty years of age.
3. *Tlē'tlaqan* (sea-lions), men forty to fifty years old.
4. *K·oē'k·oim* (whales), old men and old chiefs.
5. *Kēkyaqalā'k·a* (crows), girls.
6. *K·ā'k·ak·ao* (chickens), formerly called *wā'qwaqoli* (a small species of birds), young women.
7. *Mō'smōs* (cows), old women.[1] (This name was recently adopted, but I did not learn the old name.)

During the *Ts'ētsā'ēk·a* all these societies wear ornaments of the animals which they represent. They are opponents of the *mē'emkoat*. The *mē'emkoat* and each of the groups of the *k·uē'k·utsē* give feasts to each other 'in order to keep their opponents in good humour.' Nevertheless the *k·uē'k·utsē* always attempt to excite the *mē'emkoat*, as will be described presently, and the latter will attack the *k·uē'k·utsē*. The natives consider these festivals not purely from a religious point of view, although the latter is their principal character, but it is at the same time the social event of the year, in which merry-making and sports of all sorts are enjoyed. Even the attacks of the *mē'emkoat*, which will be described hereafter, are considered as part of the 'fun.'

The *mē'emkoat* are subdivided into a great number of classes which have different rank. I give here the list of the divisions of the *mē'emkoat* arranged according to rank :

1. Hā'mats'a.	8. Mē'itla.
2. Nō'ntsistatl.	9. Nō'ntlEm.
3. K·'oē'k·oastatl.	10. Kyimk·'alatla.
4. Nū'tlmatl.	11. Tlōkoa'la.
5. Nā'nē.	12. IakнIatā'latl.
6. Tō'q'uit.	13. K·'ō'malatl.
7. Hā'ilikyilatl.	14. Hawī'nalatl.

Then follow a number of dances, which are all of equal rank : Hā'masElatl, Hā'ok·hāok·, Ku'nqulatl, K·ō'lus, and many others. The last is the Lōlō'tlalatl, which is as high in rank as the Hā'mats'a, but is opposed to him, and therefore stands at the other end of the dancers.

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[1] This peculiar custom of suspending the gentes on certain occasions, and introducing a class sys'em instead, seems worthy of attention. Although this fact is far from being a proof of the former existence of such a system among the Kwakiutl, still its correspondence to the Australian class system is certainly suggestive, and may point to a development of the social institutions of these tribes. The idea of the possibility of suspending all gentes points out that the latter are either of comparatively recent origin or that they are degenerating. The former alternative appears more probable, as in religious festivities, such as the *Ts'ētsā'ēk·a.* Generally ancient institutions are preserved. It is hardly necessary to mention that similar class systems are found east of the Rocky Mountains.

1. The *Hā'mats'a* and the *Nō'ntsistatl* are initiated by Baqbakuā-lanusī'uaē,[1] Baqbakuā'latlē, Hā'maa, or Hā'ok·hāok·, the first being, however, by far the most important. During the dancing season the *hā'mats'a* may devour corpses and bite people. It seems that in former times they also killed and devoured slaves. His ornaments are a very large head-ring, three neck-rings and bunches tied into his hair, around his wrists and ankles, all these ornaments being made of cedar-bark dyed red. His face is painted black. He has six large whistles, each whistle being a combination of several whistles with one common mouth-piece. They are called *mEtsē's*, which is said to mean 'making him gay.' He dances in a squatting position, his arms being extended horizontally, first to one side, then to the other. His hands tremble continually. His eyes are staring, his lips protruding voluptuously. Others in dancing keep their hands pressed against the belly, to keep back the spirits which are supposed to dwell in the belly, and whose voices are heard, their voices being the sounds of the whistles. When dancing the *hā'mats'a* cries *hāp hāp!* On the morning when the *hā'mats'a* returns from the woods at the beginning of the *Ts'ētsā'ēk·a* he uses hemlock wreaths instead of cedar-bark rings. On the same evening he dances with his cedar-bark ornaments. Sometimes the *hā'mats'a* has two or four rattles. He does not swing them himself, but has four companions, called *hāili'kya* or *sā'latlila*, who stand around him rattling. The highest *hā'mats'a* use the masks of the *hā'ok·haok·*, or of the *g·alō'kwīois*. Women cannot attain the rank of the highest *hā'mats'a*, although they can become members of the fraternity. They use the *ha'msīuē* (*i.e.*, *hā'matsa's* mask for the fore-head), but do not dance themselves, a man acting in their stead. One cannot become *hā'mats'a* unless one has been a member of one of the lower ranks of the *Ts'ētsā'ēk·a* for eight years. When the *hā'mats'a* returns from the woods the *kyi'mk·'alatla* (No. 10), who is his servant, must attend him. The latter carries a large head-ring, a small whistle, and a large rattle. He carries a corpse on his arms, and thus entices the *hā'mats'a* to follow him into the dancing-house. From the moment when he is found in the woods the *sā'latlila* surround him. The *kyi'mk·'alatla* leads him into the rear of the house, leaving the large fire which is burning in the centre of the house to his left. Then he deposits the corpse, and tastes its flesh four times before giving it to the *hā'mats'a*. When the latter begins to devour the flesh, which he must bolt, not chew, the *kyi'mk·'alatla* brings him water, which the *hā'mats'a* drinks in between. The *kyi'mk·'alatla* cuts the flesh in narrow strips. The bodies which are used in this ceremony are prepared by being soaked in salt water. The flesh is removed from under the skin with sharp sticks, so that only skin, sinews, and bones remain. When the other *hā'mats'a* see the corpse they make a rush at it, and fight for the flesh. The *kyi'mk·'a-latla* breaks the skull and the bones, and gives them the brains and the marrow. It was stated above that the *k·uē'k·utsē* always try to excite the *mē'emkoat*, and particularly the *hā'mats'a*. This is done by trans-gressions of any of the numerous rules relating to the intercourse with the *hā'mats'a*. Nobody is allowed to eat until he has begun. Or: he is offered a feast. A kettle is filled with food, and as soon as it begins to boil they will upset the kettle. When a *Lōlō'tlalatl* (ghost dance) song is sung the *hā'mats'a* will become excited as soon as the word

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[1] See *Journ. Amer. Folk-Lore*, i. p. 53, ff.

Lā'lēnoq (ghost) occurs, the *Lōlō'tlalatl* being his opponent. As soon as the *hā'mats'a* gets excited the *nū'tlmatl* will close the door and prevent the escape of those present. Then the *hā'mats'a* rushes around and bites the people. At the same time, when the *nū'tlmatl* rises, the *kyi'mk·''alatla* must rise and attend his master, the *hā'mats'a* following all his move-ments. If the latter is unable to get hold of anyone else he bites the *kyi'mk·''alatla*. When the *hā'mats'a* returns from the woods a post called *ha'mspiq* (=eat-post) is erected in the dancing-house, and remains there for four days. It is a high pole, with a short cross-piece on top. It is wound with red cedar-bark, which spreads toward the cross-piece in the shape of a fish-tail. After the fourth night the pole and the cedar-bark are burnt. During the *Ts'ētsā'ēk·a* season the *hā'mats'a* must speak in whispers only. When he has eaten a corpse he has to observe certain very strict regulations for four months after the end of the dancing season before he is allowed to have unobstructed intercourse with the rest of the tribe. He is not allowed to go out at the door, but a separate opening is cut for his use. When he rises he must turn round four times, turning to the left. Then he must put forward his foot four times before actually making a step. In the same way he has to make four steps before going out of the door. When he re-enters the house he has to go through the same ceremonies before passing the door, and must turn round four times before sitting down. He must use a kettle, dish, spoon, and cup of his own, which are thrown away at the end of the four months. Before taking water out of the bucket or river he must dip his cup four times into the water before actually taking any. He must not take more than four mouthfuls at one time. When he eats boiled salmon he must not blow on it in order to cool it. During this period he must carry a wing-bone of an eagle, and drink through it, as his lips must not touch the brim of his cup. He also wears a copper nail to scratch his head with, as his nails must not touch his skin, else, it is believed, they would come off. At the end of the *Ts'ētsā'ēk·a* many people surround the *hā'mats'a* and lead him into every house of the village and then back to the dancing-house. This is called *wā'lēk·a*. When the dancing season is over, the *hā'mats'a* feigns to have forgotten all the ordinary ways of men and has to learn everything anew. He acts as though he were very hungry. The bones of the corpse he has eaten are kept for four months. They are kept alternately four days in his bedroom and four days under rocks in the sea. Finally they are thrown into the sea. After the *Ts'ētsā'ēk·a* is over he has to pay everyone whom he has bitten. It is said that the Kwakiutl obtained the *hā'mats'a* ceremonies from the Awī'ky'ēnoq, Tsā'watɛēnoq. and Hēiltsuk·.

2. The Nō'ntsistātī is also initiated by Baqbakualanusī'uaē. He is painted black, covered with ashes, and carries firebrands, which he bran-dishes in dancing. He has two whistles, is allowed to bite people, and eats out of one dish with the *hā'mats'a*.

3. K·'oē'k·oastātl (from *k·'oē'k·oasa*, to beg), the beggar dancer, carries two whistles. He is so called because anything he asks for must be given him.

4. Nū'tłmatl (=the fool dance). The Nūtlmatl carries a lance, sticks, or stones. When he is excited by the *k·uē'k·ntsē* he knocks to pieces what he can lay his hands upon, and strikes the people. In order to excite him they sing a song taken from a legend referring to the mink and the wolves. Mink, Tlē'selagyilak· (= made the sun), had killed two sons of

the chief of the Atlâ'lēnoq (= wolves), who were preparing themselves in the woods for the *Ts'ētsā'ēk·a*. The Atlâ'lēnoq learnt that he had committed the murder, and invited him to a feast, during which they intended to kill him. He came and sang: *K·ap'amā'luq Kнēн aqō nеk·amā'eaqs Atlâ'lēnoq*, *i.e.*, Kнēн (=mink), took the middle of face (= nose) of Atlâ'lēnoq for his cap. This song is used 'to make the Nūtlmatl wild.' If anyone makes a mistake in dancing he is killed by the Nūtlmatl, who is assisted by Nā'nē, the grizzly bear. (See also No. 14.)

5. Nā'nē, the grizzly bear, also knocks down people when he is excited. He hates the red colour. (See also Nos. 4 and 14.)

6. Tō'q'uit is danced by women, the arms of the dancer being raised high upward, the palms of her hands being turned forward. The upper part of the dancer's body is naked; hemlock branches are tied around her waist. She has four attendants, who always surround her. The dance is said to have been originally a war-dance. The warriors, before going on an expedition, went into the woods in order to meet the double-headed snake, the Sī'siutl, which gives them great strength and power. After returning from the woods they engage a woman to dance the Tō'q'uit. Very elaborate arrangements are made for this dance. A double-headed snake, about 20 feet long, made of wood, blankets, and skins, is hidden in a long ditch, which is partly covered with boards. Strings are attached to it, which pass over the beams of the house, and are worked by men who hide in the bedrooms. As soon as the dancer appears, the people begin to sing and to beat time. In dancing the woman acts as though she were trying to catch something, and when she is supposed to have got it she throws back her hands and the Sī'siutl rises from out of the ground, moving its heads. If it does not move properly the Hā'mats'a, Nō'ntsistātl, Nū'tlmatl, and the bear jump up and bite and strike the people, driving them out of the house. Finally the snake disappears in the ditch. A messenger next calls upon one of the attendants to kill the dancer. Apparently a wedge is driven through her head. It consists of two parts, each being fastened to one side. She continues to dance, the wedge sticking out of both temples, and blood flowing down freely. Then her head is struck with a paddle, which is cut out so as to fit in the head, and she continues to dance, her head being apparently split by the paddle. Sometimes she is burnt. For this purpose a box having a double bottom is prepared. She lies down, and the box is turned over so that her body may be conveniently pushed into it. At the place where she lies down a pit is dug, in which she hides. The box is turned up again, closed, and thrown into the fire. Before the beginning of the ceremony a corpse has been put into the lower part of the box. From the pit in which the dancer hides, a tube of kelp has been laid underground, leading to the centre of the fire. It acts as a speaking tube. The woman sings through it, and her voice apparently comes out of the fire. Afterwards the bones are found in the fire. They are collected, laid on a new mat, and for four days the people sing over the bones, while the woman remains hidden in a bedroom. At last the bones are heard to sing (which is done by placing the mat over the mouth of the speaking tube), and the next morning the woman is seen to be once more alive. After the woman has been apparently killed the *d'ɛ'ntsik·* is seen behind the spectators. It consists of a series of flat carved boards, which are connected on their narrow sides by plugs, which are passed through rings of cedar

5a

FIG. 18.—D'E'ntsik·.

ropes. It has two or three points on top, and is ornamented with mica (fig. 18). It is intended to represent the Sĭ'siutl. It is set in undulating motions. Generally three of these figures appear. In the Tō'q'uit the Nō'ntlᴇmgyila (=making foolish) is also used. It is a small, flat, human figure with movable head and arms. Two lines of mica run from the eyes to the corners of the mouth. Its head is set with bunches of human hair. In a number of these figures the head can be taken off, being inserted into the body by means of a plug. Then two carved birds are used, which fly down from the roof, flapping their leather wings. They grasp the head and carry it away, to return it after a while. The figure is also worked from underground.

7. Hä'ilikyilatl is the conjurer's dance.

9. Nō'ntlᴇm dances the hands alternately, one turned up to the shoulder, the other downward and backward as far as possible.

10. Regarding the Kyi'mk·'alatla see p. 65.

11. The Tlōkoa'la is the wolf's dance. It corresponds almost exactly to the Tlōkᴄala of the Nootka (see p. 47). They wear the ʜīsĭ'uaē, a small carved wolf's head, on the forehead. They crawl on the knuckles of the fingers, the thumbs turned backward, and on the toes around the fire.

12. Iakʜiatä'latl. Dance of the sea-monster or lake-monster Ia'kʜim with the mask (fig. 19).

13. The K·'ō'malatl is initiated by the bird Mātᴇ'm, who is said to live on a high mountain inland, and conveys supernatural powers, particularly the faculty of flying, through pieces of quartz, which he gives the novice. The dancer's body is covered with blood, and he has five pieces of quartz in his hair, arranged on the medial line.

14. Hawĭ'nalatl. The Hawĭ'nalatl is initiated by the Winä'lagyilis, a genius of warriors. The Hawĭ'nalatl has his shoulders and thighs perforated, and ropes pulled through the wounds. Small and thin slabs of wood are sewed to his hands. A heavy post is leaned against the front of the dancing-house, and a block is fastened to its top. A rope is passed over the block and fastened to the ropes which have been pulled through the Hawĭ'nalatl's flesh. He is raised on the pole, hanging from these ropes. He carries a Sĭ'siutl knife, with which he himself cuts his wounds, and wears a Sĭ'siutl belt. The Hä'mats'a, Nūtlmatl, and bear stand around him. If the ropes should give way the latter two kill him, while the Hä'mats'a devours him.

In the Lōlō'tlalatl dance the dancer appears to be

taken by the ghosts to the lower world. For this purpose a long, deep ditch is dug out behind the fire. The dancer, who wears a long veil of cedar-bark over his face, has a rope tied round his waist, which is held

FIG. 19.—Ia'kʜim Head-mask.

by his attendants. Speaking tubes of kelp are laid so as to terminate in the fire. Through these many voices are heard, and the ghosts take the dancer into the lower world, *i.e.*, he disappears in his ditch, drawing the rope after him, while the others feign to try to hold him. After a while

the voices are heard again, and a black head is seen rising from the earth, which brings him back.

The members of the *Ts'ētsā'ēk·a* among the Tsāwatᴇēnoq, Guau'aēnoq, and Haquā'mis are the following, arranged according to rank :—

1. Mā'mak·'a.
2. Hā'mats'a.
3. Hai'ak·'antᴇlatl (= speaker-dance).
4. Hauē'qak·ulatl induces chiefs to break coppers, to destroy property, &c.
5. Walas'aqā'atl.
6. Hauā'iadalatl.

The Mā'mak·'a (= the thrower) dances with his palms laid against one another, making motions like a swimmer. Suddenly he is supposed to have found his magical stick, which he throws upon the bystanders. One of them falls down, and blood flows from his head. He has been wounded by the Mā'mak·'a, who then extracts his stick. The latter consists of a hollow piece of wood, in which another piece slides up and down. It is covered with skin, so that it appears as though the stick decreases and increases in size.

The Walas'aqā'atl (=great dance from above) belonged formerly also to the first group of tribes. It was, however, taken from them in a war. It is somewhat related to the Tlōkoa'la. In the dance a great wolf appears from above. It is danced by men and women.

The Hauā'iadalatl swings a great knife. He pretends to cut his throat at each beating of the drum.

The K·o'sk·ēmoq, Ky'ōp'ēnoq, Tlask·ēnoq, and Gua'ts'ēnoq have the following dances, arranged according to rank, so far as I am acquainted with their dances :—

1. Tō'q'uit.
2. Mā'mak·'a.
3. Hā'mats'a.

It is stated that they acquired the Hā'mats'a from the last group, which comprises the Tlatlasik·oala, Nak·o'mgyilisila, Nā'k·oartok·, and Guasi'la. They have two dancing seasons in winter, the first called *Nō'ntlᴇm*, and lasting from November to about the winter solstice, and the *Ts'ētsā'ēk·a* during the following two months. During the Nō'ntlᴇm the gentes remain in force. Instead of cedar-bark, which has been dyed red, undyed cedar-bark, instead of eagle feathers and down, feathers and down of the cormorant are used. Songs belonging to the *Ba'qus* (see p. 62), *Nō'ntlᴇm*, and *Ts'ētsā'ēk·a* are sung. There is no difference in rank of the various members of this society. Here belong all the animals and birds which among the Kwakiutl belong to the *Ts'ētsā'ēk·a* and also the Nū'tlmatl and Hāwī'nalatl. The Nū'tlmatl has not the same duties as among the Kwakiutl. When the Hāwī'nalatl's ropes tear out of the flesh he is not killed, but the conjurers heal him.

The members of the *Ts'ētsā'ēk·a* are the following, according to their rank :—

1. Mā'mak·'a.
2. Hā'mats'a.
3. Ō'lala (=Tō'q'uit of the Kwakiutl). It contains the Ts'ē'kois and Sī'lis.

4. Lōlō'tlalatl.
5. Hai'alikyalatl.
6. Yiä'iatalatl.
7. Pä'qalalatl, a female conjurer, who has to sooth the Hā'mats'a and keep him from using his whistles.
8. Wä'tanum. Those who join for the first time the *Ts'ētsā'ēk·a*, *i.e.*, novices of the lowest grade.

Among this group the Hā'mats'a, on returning from the woods, dances four nights with wreaths of hemlock branches; the following four nights (fifth to eighth) with no ornaments whatever; then four nights (ninth to twelfth) with ornaments of red cedar-bark. He wears eight bundles over his forehead which are called *ky'a'sīwē*, and four on each side. The following night (thirteenth), after he has finished dancing, one of the *ky'a'sīwē* is taken off, which is publicly announced on the following morning. The fourteenth night two more of these bundles are taken away, the next, two more; and finally, the sixteenth, one more, which is also publicly announced each morning. The seventeenth night a black line is drawn over his face from the left side of his forehead to the right side of his chin, and then he rises to bite people. Later on he is excited by mistakes made in songs, and by Lōlō'tlalatl songs.

The gentes are suspended during the *Ts'ētsā'ēk·a*, and societies take their place. The members of the *Ts'ētsā'ēk·a* are called K·'ā'k·anā's ('stickshoes'?). If a dancer makes a mistake he is tied up in a blanket, thrown into the fire, and roasted alive.[1]

The following customs belong to the Kwakiutl group, but are probably more or less in common to all those tribes.

In order to become a member of any one of these societies the novice must be initiated by the spirit of the grade he intends to occupy. But when first entering the society the novice must take the lowest degree, from which he may gradually rise. A number of these grades are the property of certain gentes, so that anyone who is a member of the gens may acquire it, provided he finds someone who is willing to give the *Ts'ētsā'ēk·a* for him. For instance, the Hā'ili·kyilatl belongs to the gens Haai'lakyemaē of the K·'ō'mōyuē. As a rule, however, the right to become a member of the respective grade of the society is acquired by marriage, after the consent of the council has been obtained. After the marriage has been consummated the woman's father must give up his dance to his son-in-law, as described in my last report (p. 142). If a man purchases a wife on behalf of his brother he may take the woman's father's dance.

The father of the novice gives a feast, at which the young man dances, and then retires to the woods, where he must prepare himself by fasting and bathing for the encounter with the spirit. The spirits appear only to clean men; others are not likely to see them, and if they did the spirits would kill them. Sometimes the novice disappears suddenly during the feast, and is supposed to have flown away. After he has been initiated by the spirit of the grade he wishes to acquire he returns to the village, and his whistle or his voice is heard in the woods. Then the *yē'wiнila*, who is to give the *Ts'ētsā'ēk·a*, calls the whole tribe to the first dance, which is called *kikyi'lnala*. The *yē'wiнila* has to give

[1] I have no trustworthy information regarding the rank of dances of the Hē'iltsuk·. They call the Hā'mats'a, Tanī's.

the more presents during the *Ts'ētsā'ēk·a*, the higher the grade is that the novice has acquired.

On this day each society, after having received their cedar-bark rings from the *llā'tlak·ak·sila*, goes into the woods and holds a meeting, in which their chief instructs them regarding their dances. This is called *NūtlEmū'tl'Els* (=beginning of foolishness). All those who make mistakes later on are killed by the Nūtlmatl.

In the evening the *yē'wiнila* sends out two male messengers to invite all people to his house, which henceforth is the taboo-house of the *mē'emkoat*. The messengers say : *lamEnts wutlā'qotlē pēpaqa'la* (let us all try to bring him back by our sacred dances). The people assemble and sit down in groups, each society by itself. The *mē'emkoat* have the places of honour, and among them the *hā'mats'a* has the first place, sitting in the rear of the house in the middle. The other *mē'emkoat* are arranged at his sides according to rank around the house, the lower in rank the farther from the *hā'mats'a* and the nearer the door. The *Lōlō'tlalatl*, who is as high in rank as the *hā'mats'a*, sits close to the door opposite the *hā'mats'a*. The societies dance one after the other, according to rank, the Māa'mq'ēnoq beginning. The *yē'wiнila* stands in the middle of the house, two messengers attending him. These he despatches to members of the various societies, and orders them to dance. The interval until the dancers are dressed up and make their appearance is filled with railleries between the messengers. For instance, if a woman is to dance, the one will say : 'She will not come ; when I brought her the message she was fighting with her husband.' The other will answer : 'Oh, you liar ! She is dressing herself up, and you will see how nice she looks !' As soon as the two watchmen who stand at the door see her coming they begin swinging their rattles, and then the people begin to sing and to beat time with their batons, which were distributed by the *t'ā'miatsē* (see p. 63). When the festival begins, the 'drum-master' carries his drum into the house on his shoulder, going four times around the fire, which is on his left, before he takes his place in one of the rear corners of the house. While making his circuit he sings a certain song. The dancer enters the house, and, turning to the right, goes around the fire until he arrives in the rear part of the house. Then the people stop singing and beating time until his dance begins. The dancer first faces the *hā'mats'a*, who sits in the rear of the house. Then he turns to the left, to the fire, and finally faces the *hā'mats'a* again. He leaves the house, having the fire on his left side. Thus all the societies dance. The last are the *mē'emkoat*, the members of whom dance according to rank, the lowest first, the *hā'mats'a* last. After his dance whistles are suddenly heard outside the house, and the novice appears on the roof of the house, where he dances, eventually thrusting his arms down into the house; but finally he disappears again.

On the next morning the whole tribe goes into the forest to catch the novice. They take a long rope made of cedar-bark, and having arrived at an open place lay it on the ground in form of a square. They then sit down inside the square, all along the rope, and sing four new songs composed for the purpose. The two first are in a quick binary measure, the third in a five-part measure, and the last in a slow movement.

$$1, 2. \quad \frac{2}{8} \quad \text{♪ ♪ | ♪ ♪ | ♪ ♪ |}$$

3.

4.

One man dances in the centre of the square. Meanwhile the wife of the *yē'wiнila* invites the women and the old men to a feast which is celebrated in the house. All the men are painted black, the women red. They wear headrings of red cedar-bark, and their hair is strewn with eagle down. The men who are in the forest wear headrings and necklets of hemlock branches. While they are singing and dancing the novice appears. He looks pale and haggard from continued fasting; his hair falls out readily. His attendants surround him at once, and he is taken back to the village, where he performs his dances and ceremonies.[1]

In the winter of 1886–87 I collected a number of *Ts'ētsa'ēk·a* songs in Newette Nahwitti without being able to obtain a translation. In the summer of 1889 I read my notes to a number of natives of Alert Bay, and obtained the translation and explanations. All the songs consist of four parts, but I have not obtained the complete songs in all instances. I give a series of these songs here :—

I. *Hā'mats'a.*

1. Hāok·haok·qō'laē sta'mkнti ūwēsta'kqtis nā'la.
   Hāok·haok·'s voice is   all around the world.

   Hōqōnā'kolastlas ts'ē'tsēqk·enqēlis lō'wa !
   Assemble at your   all the lower   the
   places.   dances around   world
   the edge of

2. K·uik·uaqō'laē stamkнti ūwēsta'kqtis nā'la.
   ·The raven's voice is   all around the world.

   Kyimk·onā'kolastlas   bēbēku'nqēlis   lō'wa !
   Assemble at your places   all the men around the edge of   the world !

3. Hamats'alaqō'laē stamkнti ūwēsta'kqtis nā'la.
   Hamats'a's voice is   all around the world !

   Kyimk·onā'kolastlas   bēbēku'nqēlis   lō'wa !
   Assemble at your places   all the men around the edge of   the world !

II. *Hā'mats'a.*

1. Lēistäisеlagyiliskya'sō !
   He goes around the
   world, truly !

2. Hāmasaiā'lagyiliskya'sō !
   For food he looks around
   the world, truly !

   Laq   wa'qsеnqēlis kya'tsis lō'wa.
   Something on both sides of world, of heaven.

---

[1] This description supersedes the description formerly given in *Journ. Amer. Folk-Lore*, i. p. 58, ff.

3. K·'ăk·ēk·atsā'la   gyiliskya'sō !
He always wants   truly !
much to eat   on world;

Hāō, tlōkoa'la.
Hāō, the Tlōkoala.

Laq nanaqutsā'lisuqtis.
What he has been eating alone.

K·oē'sōtɛnqēlis kya'tsis   (lō'wa).
Far away at the edge of world, of heaven.

4. Waqsɛnk·'asɛla'gyiliskya'sō !
From both sides he eats on
world, truly !

Hāō, tlōkoa'la.
Hāō, the Tlōkoala.

Laq   wimk·'asā'suqtis.
What he is not satisfied with.

Hēilky'ōtɛ'nqēlis kya'tsis lō'wa.
On the right side of world of heaven.

Translations : 1. Truly, he goes around the world !
　　　　　　2. Truly, he looks for food all over the earth, going on
　　　　　　　　both sides of earth and heaven.
　　　　　　3. Truly, he wishes to eat plenty, the great Tlōkoala,[1] of
　　　　　　　　what he found at the edge of the world.
　　　　　　4. Truly, now he eats with both hands, the great
　　　　　　　　Tlōkoala, what did not satisfy him when he found
　　　　　　　　it on the right side of the sun.

III. *Haialikyă'latl.*

1. Aia haia ; haialikyā'latlk·uliskyastlală, Tlōkoa'la ! Ts'ētsa'ēk·alak·u-
　　　　　　　　　　　　　　　　　　　　　　　　　　　liskyastlala !
Aia haia ; Haialikya'latl- noise, truly make ! Tlōkoa'la ! Ts'ētsă'ēk·a, noise,
　　　　　　　　　　　　　　　　　　　　　　　　　truly make !
　　　　　　　　　　　　　　　　　　　　　　　　　Tlōkoa'la !
　　　　　　　　　　　　　　　　　　　　　　　　　Tlōkoa'la !

2. Aia haia ; lā'kyastlōistlas   ēiwa'lakyastlōtl.   Tlōkoa'la !
Aia haia ; you, truly, will   to you they will   Tlōkoa'la !
　　　　　be the one,   speak.about their
　　　　　　　　　　　　　　　　wishes.

3. Aia haia ; lăkyastlōistlas   k·uitlaqa'laskyas.   Tlōkoa'la !
Aia haia ; you, truly, will   the one they will   Tlōkoa'la !
　　　　　be the one,   ⌠ untie.

4. Aia haia ; lā'kyastlōistlas mā'mɛntliakya'stlōtl.   Tlōkoa'la !
Aia haia ; you, truly, will you they will ask to   Tlōkoa'la !
　　　　　be the one,   give enough to eat.

[1] *Tlōkoala = Ha'mats'a*, the one who found his magic treasure.

Translation : 1. Aia haia ! Sing Haialikya'latl, sing Ts'ētsä'ēk·a songs, Tlōkoa'la !
2. Aia haia ! Then the people will ask you to fulfil their desires, Tlōkoa'la !
3. Aia haia ! Then they will take the cedar-bark ornaments out of your hair, Tlōkoa'la !
4. Aia haia ! Then they will ask you to give them plenty to eat, Tlōkoa'la !

IV. *Mā'mak·a.*

1. Hāu. Wä ikyaslE ! dō'k·oatlakyas nāua'laknas ! iä ;
   Hāu. *Go on !* *See* *his great nau'alak ; iä !*

2. Wä'ikyaslE ! dādōk·sE'mēqs k·ā'mina !
   Go on ! *Look after your* *sacred implement !*

3. Häikya'smis wī'ōsŭkuila k·ā'mina.
   Truly it *makes that they have no the sacred implement. time to escape*

4. Häikya'smis ts'ētsak·wila nau'alak·.
   Truly it *shortens, life the nau'alak.*

Translation : 1. Hāu : Behold his great nau'alak ; iä.
2. Be careful in swinging your sacred implement.
3. Truly it kills the people, so that they have no time to escape the sacred implement.
4. Truly, it cuts short their lives, the nau'alak.

NOTE.—*k·a'mina* is the name of the Mā'mak·a's stick, described on page 70. *Nau'alak·* designates any kind of dancing implement.

V. *Ō'lala.*

Olala sings : 1. K·'ālak·olistsuqtEn lēiнtiнlā'kyaatla ts'ēqpēk·ā'lagyilis.
The world knows me when I reached the dancing pole in the earth.

People sing : 2. K·'EltitsEmā'aqus alн'aē'ems lōwa !
You are the bringer of the foundation of daylight !

3. Alō'mitsEmā'aqus alн'aē'ems lōwa !
You are the finder of the foundation of daylight !

4. K·'ōtitsimā'aqus k·'ōtk·ōtē'ems lōwa !
You reach to the pointing to heaven ! earth

VI. *Tsē'k'ois* (=bird inside).

1. Ōmatatlā'lagyila k·ā'minatsē tsē'ak·os ; iä !
   Make silent ! *the sacred implement inside your great ; iä !*

2. Tlētlēqk·ä'lagyilitsuq, tEmi'lk·oatlalaqūs nau'alak· tsēak·os ; iä !
   Everybody names you, let it be still whistle your great ; iä !

3. Tlētlēqk·alagyilitsuq ; haiatlilak·as.
   Everybody names you ; medicine woman.

Translation :

Let be silent the sacred voices in your body, iä !
Everybody knows your name.   Let be still your great whistle, iä !
Everybody knows your name, you great medicine woman.

<div align="center">

VII. *Sĭ′l′is* (=*snake in belly*).

</div>

The people sing :

Hēiē, hēiē, ia.   Sa′tsia   sEnsk·ā′laitē !
Hēiē, hēiē, ia.   How great   our renowned man !

     Ia.   Sā′tsia sEnstlēk·alai′tē !
     Ia.   How great our named man !

     Gyāpaqsalaētloq gyi′lEms nā′naualak·.
     He comes in canoe the dreaded naualak.

     Ia.   Sā′tsia wista tlēk·alai′te !
     Ia.   How great he the named one !

Silis sings :

Kya nēkʜsēwē′tikʜ   kuā′kunqs′a′lagyitl   Hayatlēlak·a′sō
Kya, they say to me   they counsel what to do for   Hayatlēlak·a′sō.

Kya nēkʜsēwē′tikʜ hamā′yaʜilitsuq Iā′lagyilis.
Kya they say to me they treat very carefully Iā′lagyilis.

The people sing :

Ky′ē′slis nō′ntliek·alatl !   tlō′koitsē.
Don't   be troubled ! great Tlōkoa′la.

Ky′ē′slis kyēkyalik·alatl !   tlō′koitsē.
Don't   be afraid ! great Tlōkoa′la.

Kya gyī′k·ama gyiliskya′ska   Sĭ′siutlkyas   tlō′koitsē   k·′alai′tē.
*Kya   chief   the very first is the true Sisiutl,   you great   that you
                                                        Tlōkoa′la   are named.*

<div align="center">

VIII. *Yiā′iatalatl.*

</div>

1. Iā′haba hana.   Haikya′smis   ts′ātsek·ēnōetgyī′tl.
   Iahaha hana.   Truly, that is why   they dance with you.

2.   K·′ē′nkui′lisus   amīaqai′kyasō.
   For that of which you have   you are praised.
   plenty in your hands

3.   K·ais ye′tEnikui′lisus.
   Because of the rattle in your hand.

4.   TsElōak·aitkya′sō.
   Your name is called.

<div align="center">

IX. *Lōlō′tlalatl.*

</div>

1. Ia′qāma ia lau qā′ma gya′qEn ō′laiE kyasōtl.
   Iaqā′ma ia lau qā′ma I come   ?   ?

2.　　Tlatlēk·ēla'lait.
　　Everybody calls your name.

3.　　Wīkyū'stoa sūtlō'q　　　lēlâ'alēnoq.
　　*You cannot contend against　　lâlēnoq.
　　　　the name*

4.　　Māmentlēaskyastloq　　　lēlâ'alēnoq.
　　*They will always be satisfied by　　lá'lēnoq.
　　　　your supply of food*

X. *Wā'tanum.*

1.　　Wīqsēlē'stoq;　　　　　ts' ētl'u'mistālis.
　　He did not go in boat; this news is spread everywhere.

2.　　Wīqsēlē'stoq;　　　　　tlēqk·u'mistālis.
　　He did not go in boat; this name is spread everywhere.

3.　Gyi'lɛmkyastlus nanâ'alak·.
　　You will be feared, Naualak·.

4.　Atsâ'kyastlus　　gyilɛmkyastlus nanâ'alak·.
　　Oh, wonder you, you will be feared, Naualak.

Nōntlem Songs.

I. *Ia'kʜim* (=*badness*). *Mask, fig.* 19.

　　K·'ā'qōlitsētlaḷa　　Ia'kʜim sʜpa'ni.
　He will rise the great Ia'kʜim from below.

　　P'ō'lik·olā'masēita　　Ia'kʜim aski nā'la;　　nā'nsgyitala.
　He makes the sea boil, the Ia'kʜim of the world; we are afraid.

　　　Iayakilatła　　　　Ia'kʜim aski nā'laiē;　　latsk·tlālatl.
　*He makes the face of　the Ia'kʜim of the world; we shall be afraid.
　　the sea bad*

　　　Iak·amgyustâ'latl　　　　k·'a'qola-utlē　　Ia'kʜim aski nā'laiē.
　He will throw up blankets　out of the salt water, the Ia'kʜim of the world.

II. *Sī'siutl* (*the double-headed snake*). *Song probably incomplete.*

　　Sasislā'itia!　Sɛns gyīk·emaikya'sō　Sī'siutllaitlē.
　How wonderful!　Our very chief　dances as Sisiutl.

Sɛns gyīk·emaikya'sō　ia　lamlau'isōq māqsalisātl nɛmsk·ama lē'lk·olatlē.
Our very chief　ia　he is going to swim in half　one　　tribe.
　　　　　　　　(= *to destroy one half*)

III. *Nūtlematl.　Song probably incomplete.*

Waiē ai'tsikyasōtl!　　　　tlēaanā'lagyilitsumkya'sō.
Waiē　oh wonder!　　　He makes a turmoil on the earth.

Aitsikyasōtl!　　　　　sáoltalagyilitsumkya'sō.
　Oh wonder!　　He makes the noise of falling objects on the earth.

　　　Gyōqgyōqk·oalagyilitsumkya'sō.
He makes the noise of breaking objects on the earth.

IV. *Tsōnō'k·oa.*

'Halselau'qten wī'tsumgyila   hā'amutisa   hā'amutisa.'
'I almost   not in time for rest of food on for rest of food on
                                    beach.   beach.'

Ialagyilis   lɛq   nā'la   haitsē   k·'ā'maqōtl   tlā'wisilak'.
Continuing·in the world the great one   always   made to stand.

 Waiatigyīlạk',   kuē'qagyilak'.
Made to pity none,   made to kill

Gyā'qtlēq wiwangyilatlōtl lēlqoala'tlē.
You come   to make poor   the tribes.

I.e., Tsōnō'k·oa:
    'I was almost in time to see them eating on the beach.'

Chorus:
    You are the giant who always stands upright in the world,
    You are made to pity nobody, you kill everybody;
    You come to impoverish the people.

V. *Nān* (=*black bear*).

Hai'ōō' a hai'ioō'!   Tlē'k·atsē'lalaikya   nanqatsēla   laikya!
Hai'ōō' a hai'ioō'!   Call your great name called great bear let you!

Lā'tlaoq hayi'mk·ama tlak·ē' la tlētlek·amnu'qsis ē'iatlala na'ṇkyasō.
He is   straight to   the first who have names enslaved verily bear!
going   the first   among your   tribes

Sā'qautlasɛ'ntsia qōmatlatlā'sia.
Then we shall have   a war.

Sā'qautlasɛ'ntsia tsīnaQua'latlā'sia.
Then we shall have   trouble.

I.e., Haiōō' a hai'ioō'!   Let your great name be called, great bear!
    You will at once kill the chief of the tribes who become your
        slaves, great bear!
    Then we shall have a war.
    Then we shall have trouble.

VI. *Wolf.*

Iaiī'kalak·oala hā'is gyasengyaq wa'wakulītla.   Wè'kyētlus   ē'telis
Noise of giving   they will come   barking in the   You will again
away blankets.   and make noise   house.

 k·'oa'qēlis   wạlas   tɛmna'qoa; k·'uliakuä'gyilis stis gyīgyīk·a'ma.
 grow   as great   as you were   you oldest on   of all chiefs.
                          always;   earth

 Yī'heyi.
 Yī'heyi.

Auila'laē   watltɛ'mas atla'nɛmas gyīgyīk·a'maē!   niṇilā'k·nts
Wonderful   the words   of the wolves of the chiefs!   they say: we (come)

gyinlĭ′kyelē   p’äp’ayiā′latl   p’esagyī′la   p’esagyī′la,   mā′qoagyila
together with *to promise to* *to give away* *to give away* *to give away*
children   *give away*   *blankets*   *blankets*   *many*
                 blankets   *blankets*

moqsista′lis’a lēilk·oā′atlē.   Yī′heyi.
to give away   *-tribes.*   *Yī′heyi.*
blankets to
everyone

WäHsala iautlemē′tl ātlā′nEma gyīgyīk·a′maē atlō′q’ē k’oē′gyilisa
Try   *to make him* *of the*   *the chiefs* *that it may* *something*
        mild   *wolves*   *not*   *happen*

QuaQuē′gyi′lisa wä′lagyila nEmā′lisila k·amē′lēk·agyīla. Yīheyi.
(moving his   *make short* *make short* *make people fall* *Yīheyi.*
tail?)   *life*   *lived*   *dead together.*

I.e., The chiefs of the wolves will come and bark in the house, giving
away blankets. You will always be one of the greatest, you!
the oldest of all the chiefs of the world. Yīheyi.
Wonderful are the words of the chiefs of the wolves. They say:
We shall all assemble with our children, to the promise to give
away blankets, to the giving away of blankets to all the tribes
of the world. Yīheyi.
Let us try to make them mild the chiefs of the wolves, that he
may not unexpectedly shorten our lives and kill all of us by
moving his tail. Yīheyi.

VII. *Kuniqua.*

Kunquakyastlēqk·ae.   Sā′kyastlasē ku′nquakyasō.
Verily! it will thunder loud for him. Oh! wonderful will be that thunder.

VIII. *Qō′los (a species of eagle).*

K·oā′laHits ha′winalanak· Ts′ē′k·oa cEns gyī′k·amāē qō′loskyasō
Let us not *frighten him* *Ts′ē′k·oa* *our* *chief* *the wonderful eagle*

k·oā′latlala   nāk·otliō′is·   Ens nā′la.
sitting down on *the middle of* *of* *the sky.*
top of

I.e., Let us not frighten him the great bird, our chief, the wonderful
eagle, who sits down in the middle of the sky.

IX. *Henkyaqstâla or Kitâ′qolis.*

Yā′lamlā′wisEns nEmā′lamenē′qom Qua′nēk·E′lEqtlē ōmagyilak·sEns
It is said that *together the small* *move heads in* *who is made*
we will   *ones*   *dancing after him* *our chief's son*

nEmts’aqkē′alisē.
the only greatest one.

Mā′sē wä′tldEms Nŭ′tlEmgyila?
What is the word of NūtlEmgyila?

Haiqo wā'tldɛms Nūtlɛmgyila nɛmts'aqkˑē'alisē.
That is the word of NūtlEmgyila the only greatest one.

I.e., It is said that we, the unimportant people, shall dance after him
who is made the son of our only greatest chief.
What said Nūtlɛmgyila ?
Thus spoke Nūtlɛmgyila, the only greatest chief.

X. *Tlē'qalaq.*

Gyā'qɛn tlē'kˑanōmutl tlēqtlēkˑā'ita Wina'lagyilis.
I come to name you named by all Wina'lagyilis.

Gyā'qɛn; kˑ'amtɛmōtltōlā'lagyilitsus Wina'lagyilis.
I come; he throws a song out of Wina'lagyilis.
boat on land

Gyā'qmēsɛn; ha'nkˑɛmlisasus Wina'lagyilis.
I have come; it lands Wina'lagyilis.

Gyā'qen; kyaqotltâ'lisaisus tsē'qēoēgyilis Wina'lagyilis.
I come; he brings me out of boat his dancing cap Wina'lagyilis.

IV. THE SHUSHWAP.

The ancient customs of the Salish tribes of the interior of the Province
of British Columbia have almost entirely disappeared, as the natives have
been christianised by the endeavours of Catholic missionaries. Only
a very few still adhere to their former customs and usages; for instance,
a group of families living in Nicola Valley and another on North Thomp-
son River. I did not come into contact with any of these, and conse-
quently the following remarks are founded entirely on inquiries. I
selected the Shushwap as an example of the tribes of the interior. The
customs of the Ntlakyā'pamuQ, Stlā'tliumQ, and Okanā'kˑēn differ very
slightly from those of the Shushwap, if at all. The information con-
tained in the following chapter has been collected at Kamloops. The
proper name of the Shushwap is Sū'QuapmuQ or SeQuapmuQ. The district
they inhabit is indicated on the map accompanying this report. They
call the Okanā'kˑēn Setswa'numQ, the carriers Yū'nana, the Chilcotin
Pɛsqä'qɛnɛm (Dentalia people), and the Kutonaqa Skˑēsē'utlkˑumQ. The
organisation of the tribe is similar to that of the southern branches of
the Coast Salish, as described on p. 17; that is to say; the tribe is
divided into a great number of septs, or, as we might say more properly, in
the present case, village communities. While on Vancouver Island these
septs bear still a limited similarity to the gentes of the northern coast
tribes, this is no longer the case on the mainland. The Ntlakyā'pamuQ,
Stlā'tliumQ, Shushwap, and Okanā'kˑēn are subdivided in the same way;
but besides this the tribes speaking the same language are comprised
under one name. I shall not enumerate the villages of these tribes, as
my lists are far from being complete.

HOUSES AND LODGES.

The characteristic dwelling of these Indians is the subterranean
lodge, generally called in the Jargon '*keekwilee-house,*' *i.e.,* low or under-

ground house. It was used by all the Salish tribes of the interior, and spreads as far down Fraser River as the mouth of Harrison River, where

FIG. 20.—Plan of Subterranean Lodge and Construction of Roof.
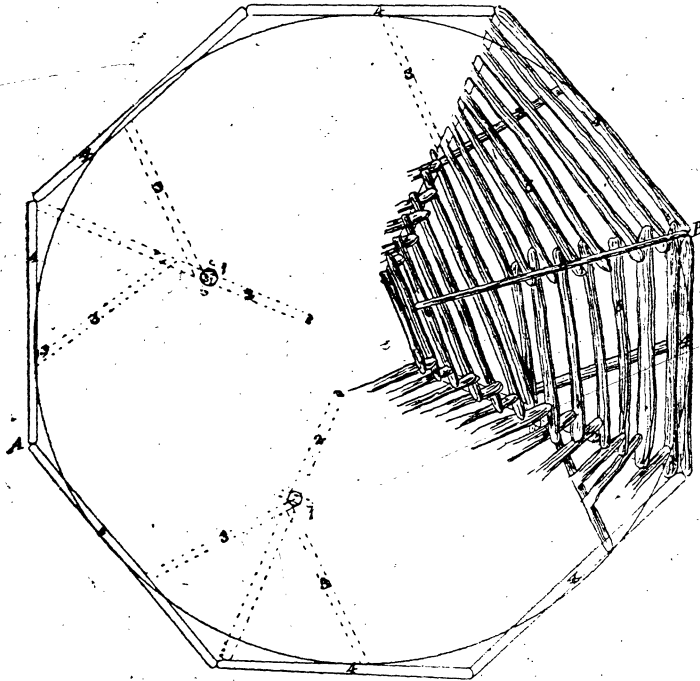
both the large wooden house of Vancouver Island and the subterranean lodge are in use. The latter is built in the following way. A pit, about

FIG. 21.—Elevation of Subterranean Lodge (Section A B).
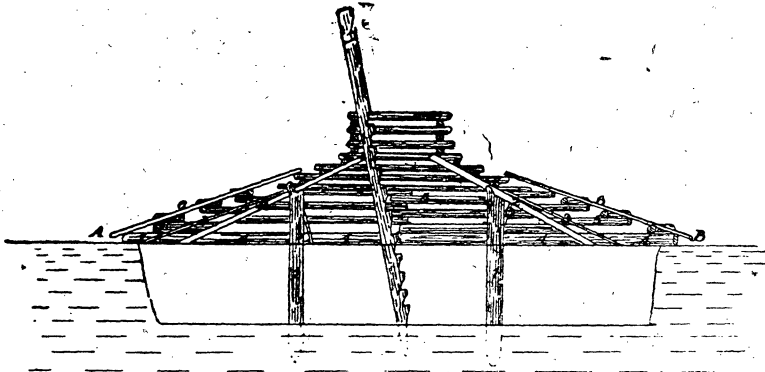
12 to 15 feet in diameter and 4 feet deep, is dug out. Heavy posts, forming a square, are planted in the bottom of the pit, about 4 feet from

its circumference.   These posts (1, figs. 20, 21) are about 6 or 7 feet
high, and have a fork formed by a branch at their top, in which slanting
beams rest (2), running from the edge of the pit over the fork to the
centre, which, however, they do not reach.   These beams consist of trees
split in halves, and support the roof.   Next, poles are laid from the edge
of the pit to these beams, one on each side (3).   Then heavy timbers are
laid all around the pit; they are to serve as a foundation for the roof and
run from the beams along the slanting poles (4'.   Thus the whole build-
ing assumes approximately an octagonal form.   On top of these timbers
other timbers or poles are laid, the shorter the nearer they approach the
centre of the pit and the higher parts of the beams (2) on which they
rest.   They are laid alternately on adjoining sides of the octagon, so

FIG. 22.—Plan of Winter Lodge.
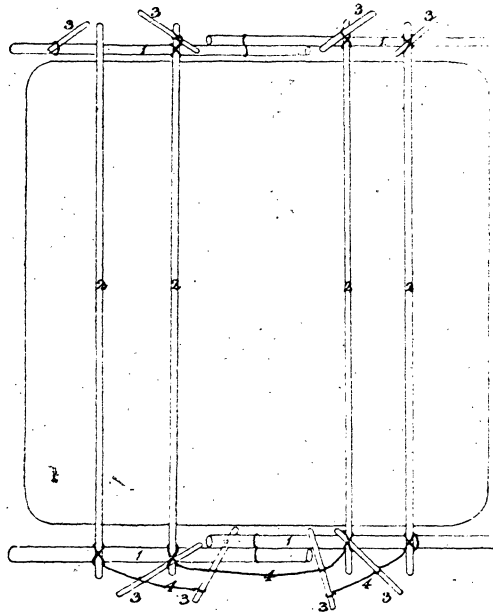
that the poles of one side always rest on the ends of those of the neigh-
bouring sides.   This framework is continued up to the ends of the
beams (2).   Here a square opening or entrance-way, of the form of a
chimney, is built, the logs being placed on top of each other in the same
way as those of a log cabin.   The whole roof is covered with bundles of
hay, which are kept in place by means of poles (6) laid on top of the
roof, between the beams.   Finally, the whole structure is covered with
earth.   A ladder cut out of a tree ascends into the entrance, the steps
being cut out of one side and going down to the bottom of the pit.   The
upper extremity of the ladder is flattened at both sides and provided
with a notch, which is used for tying the moccasins to it which are not
taken inside the dwelling.   The fire is right at the foot of the ladder;
the beds are in the periphery of the dwelling, behind the posts (1).
    Another kind of winter lodge is built on the following plan : A hole,

about 18 inches deep, is dug. It is about 12 feet long and 8 or 9 feet wide, with rounded corners. In the front and the rear—that is, at the narrower ends—pairs of converging poles are erected (1, figs. 22, 23). They are connected by two cross-bars on each side (2). In the front and the rear four or more slender poles are tied to the converging poles and planted into the ground, so that they form a slight curve in the front and in the rear of the lodge (3). They are steadied by means of wickers (4). The lower part of this structure is covered with bundles of hay, the upper part with a double layer of mats made of rushes. The ridge remains open and serves as a smoke-escape. In some instances the hut is covered with bark.

The temporary summer lodge consists merely of three or four converging poles, connected by wickers, and covered with mats made of bullrushes—much more usually a complete criss-cross of branches running

FIG. 23.—Front Elevation of Winter Lodge.
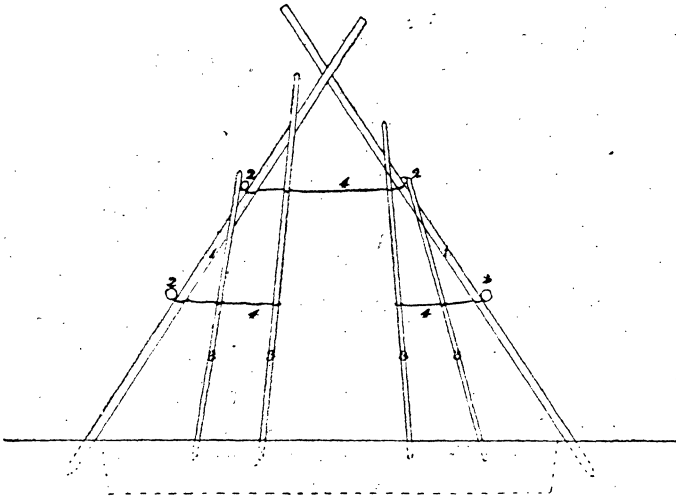
in two directions, six or eight sticks each way. It differs in no essential from sweat-houses used all over the northern interior of the continent.

The sweat-house is always used when a person has to undergo a process of ceremonial cleansing. It is built on the bank of a creek and consists of two stout willow branches, crossing each other, both ends being planted into the ground. It is covered with skins. The door is at the foot of one of these branches and can be closed by a piece of skin.

The principal method of fishing is by means of bag-nets. Platforms are built, projecting over the river. On these the fishermen stand, provided with a large bag-net. Salmon are also caught with the spear. The fish are dried on platforms, which are erected on the steep banks of the rivers, the lower side being supported by two pairs of converging poles, the upper resting on the ground. Venison is dried on platforms of a similar description. Provisions are stored, either in small sheds which stand on poles, about 6 feet above the ground, or in caches. If venison is to be dried very quickly it is hung up in the sweat-house (see below).

The clothing of the natives was made of furs or of deer-skin. I am unable to give a satisfactory description, as I have not seen any. Women wear dentalia in the perforated septum of the nose. Men and women wear ear-ornaments of shells or teeth all around the helix. Both men and women were tattooed, the designs consisting of one or three lines on each cheek and three lines on the chin. So far as I could make out there is no connection between this custom and the reaching of puberty. In dancing the face is painted with designs representing sun, moon, or stars, birds or animals. They may take any design they like. The hair is strewn with eagle down.

Deer-skins are prepared in the following way : The skin is soaked in a brook or in a river for a week. Then the hair is removed with a knife. The hind-feet are next tied to a stick, which the worker holds with his feet. Another stick is pushed through the fore-feet, which are also tied together, and the skin is wrung out and dried. When it is dry, water is made lukewarm, and the brains of a deer or any other animal are mixed with it. This mixture is spread over the dry skin, which is then wrung out once more, and worked with a stick, to the end of which a stone scraper is attached. Now a pit is dug, the bottom of which is filled with rotten wood. The latter is ignited, and both sides of the skin are smoked over the burning wood for a short time, the skin being stretched over the pit. Finally, it is washed in clear water and dried. It is believed that the smoking process has the effect of preventing the skin from becoming hard after getting wet. The skins of bucks and does are considered equally good; they are best in the autumn.

The Shushwap do not know the art of pottery, and do little, if any, carving in wood. Their household goods are made principally of basketry, in which they excel. Basketry of the Shushwap and Ntlakya-pamuq is sold extensively to the tribes of southern Vancouver Island. Their baskets are made of roots of the white pine. The roots are dyed black with an extract of fern root; and red with an extract of alder-bark or with oxide of iron. Very beautiful patterns are made in these three colours. Baskets are used for storing, carrying, and cooking provisions.

The Shushwap make mats of bulrushes, which are strung on threads of nettles, in the same way as the Lku'ñgEn and their neighbours do. Mats are also plaited, threads made of nettles being braided across bulrushes.

Fire was obtained by means of the fire-drill, rotten willow roots being used for spunk. In travelling they carried glowing willow roots.

Canoes are made of cotton-wood, cedar, or in rare instances of bark. For working wood stone hammers, and wedges were used. In hunting expeditions they cross rivers on rafts made of rushes or on logs. In winter snow-shoes are used on hunting expeditions. There are two patterns, one imitating the shape of a bear's foot. The former consists of a frame of bent wood, with a cross-bar near its broad end. Thongs run from this bar to the front, like the toes of a bear's foot, and a net-work of thongs runs back from the bar, filling the hind part of the frame. The balls of the toes rest on the cross-bar. The other pattern consists of a long frame of bent wood, the point of which is turned up. There are two cross-bars near the centre in front of which the foot rests. The front and rear ends are filled with a network of sinews.

Deer were hunted with the help of dogs. In the autumn, when the

deer cross the lakes and rivers, they were driven by hunters and dogs to a certain point, where others lay in waiting with their canoes. As soon as the deer took to the water they were attacked by the canoe-men.

Dentalia and copper bracelets served as money. The former were obtained by trade from the Chilcotin, who for this reason had the name Psqä′qɛnɛm, i.e., dentalia people. In exchange, the Shushwap gave dressed deer-skins and, probably, in late times, horses. They traded the dentalia they had received from the Chilcotin to the Okanä′k·ēn for horses. Trade was also carried on with the northern Tinneh tribes, especially the Carriers. There was no communication with the Lower Fraser River on account of the prevailing hostility between the tribes of these regions. Copper was obtained, partly by trade, but some was dug by the natives themselves. There was a digging at Kamloops Lake, which was worked up to the last generation, when a man was killed by a fall of rocks which buried the mine. Since that time it has never been worked.

Food was boiled in baskets, which were filled with water that was made to boil by throwing red-hot stones into it. Roots are cooked in the following way: A hole is made in the ground, and red-hot stones are thrown into it. These are covered with willow twigs and grass. A stick is placed upright in the centre of the pit and the roots are laid on top of the grass around the stick. They are covered with more grass and the hole is filled up with earth, so that part of the stick remains projecting out of it. Then water is poured out, so that it runs down the stick into the hole, and on touching the red-hot stones produces steam. Finally, a fire is built on top of the hole. The belief prevails that the roots must be cooked in this particular way by women only, and early in the morning, before they have taken any food, as else they could not be properly done. No man is allowed to come near the place when they are being steamed.

There is no fixed time for meals. Hunters who leave early in the morning take breakfast before leaving, their wives eating after they have gone.

The reports on social organisation which I obtained from my informants are very meagre. Each of the numerous tribes of the Shushwap had its own chief. The people are divided into nobility and common people. Common people can, on account of bravery or wealth, attain high rank, but cannot become noble, as nobility is hereditary. There is no indication of the existence of gentes. The family is 'paternal.' The chieftaincy is also hereditary. The chief is naturally a member of the nobility. At the death of the chief his eldest son or, if he has no son, his younger brother, succeeds him at once. The affairs of the whole tribe are governed by the chief and a council of the elders. Among the prerogatives of the chief I heard the following: When the first salmon of the season are caught, or when the first berries are picked or the first deer killed, no one must eat of it until it has been presented to the chief, who must pray over it and partake of it. It did not become quite clear from the statements of my informants whether this is entirely a religious function, or at at same time a tribute. It is certainly of interest to see that here, as well as among the Nootka, we find certain religious functions vested in the chief. At the time when the berries begin to ripen an overseer is set [by the chief?] over the various berry patches, whose duty it is to see that nobody begins picking until the berries are ripe. He announces when the time has come, and on the next morning the

whole tribe set out and begin to pick berries, the field being divided up among the tribe. After they are through picking, the berries are divided among the families of the tribe. The chief receives the greatest portion. In the same way an overseer is set over the salmon fisheries, and the catch is divided among the whole tribe. It seems that the various tribes of the Shushwap had no separate hunting grounds, but that they hunted over the whole territory, wherever they liked. I do not think, however, that the fisheries and berry patches belonged to the whole people in common. Disputes arising between members of the same tribe were generally settled by arbitration. For instance, where a number of men had driven deer into a lake and a dispute arose as to who had driven one particular deer, an arbitrator was appointed, who had to track it and whose decision was final. The old were well treated and respected. In some instances when a man believed himself slighted he would commit suicide.

The tribes and families had separate hunting grounds originally. The custom still holds to some extent among the Nicola Indians, but is now almost forgotten by the Kamloops people.

The chief was not leader in war, the war-chief being elected among the ' braves.' The hostile tribes would meet, but sometimes, instead of a battle between the whole parties taking place, the war-chiefs would fight a duel, the outcome of which settled the dispute. Their weapons were bow and arrow; a lance; a bone club with a sharp, sabre-like edge; a stone axe having a sharp point, the stone being fastened in a perforated handle; and a stone club, consisting of a pebble, sewed into a piece of hide, and attached to a thong, which was suspended from the wrist. They protected themselves with armours of the same kind as those used on the coast—coats made of strips of wood, which were lashed together, or jackets of a double layer of elk-skin, and a cap of the same material. In time of war a stockade was made near the huts of the village. A cache was made in it, and baskets filled with water were kept in it. When an attack of the enemy was feared, the whole population retired to the stockade, the walls of which were provided with loopholes. Captives made in war were enslaved. At the end of the war, captives were frequently exchanged.

The following tale of a war may be of interest. One summer, about eighty years ago, the Sɛkā'umǫ, who live near the head waters of North Thompson River, stole two Shushwap women at Stlie'tltsuq (Barrière) on North Thompson River. Their brothers pursued the Sɛkā'umǫ, but were unable to overtake them. In the fall, when the snow began to cover the country, they started out again and soon found the tracks of their enemies, who were travelling northward. One of the women wore, at the time when they were surprised by the enemies, a white-tail deer blanket. She had torn it to pieces and put them into split branches of trees, which she broke and turned in the direction in which they were travelling. The Shushwap found these, and knew at once that they were on the right track. Finally the Shushwap reached a camp which the Sɛkā'umǫ had left on the same morning. They followed them cautiously. While they were travelling a troop of deer passed close by, and they wounded one of them with their arrows. Among the party of the Sɛkā'umǫ was a blind old man, who was led by a boy, and, as he was not able to walk as fast as the others, followed them at some distance. The wounded deer ran past them and the boy observed the Shushwap arrow.

He cried: 'There is a deer that has been struck by a Shushwap arrow.' The old man at once despatched him to the main party, and told him to inform the chief of what he had seen. The boy obeyed, but the chief did not believe him. He merely made a gesture indicating that the Shushwap would not dare to show their backs in this country. (He closed the thumb and the third and fourth fingers of his right hand, bent the first and second fingers towards the thumb, holding them apart, the palm directed towards his face.) The two women heard what was going on. They thought that their brothers might have followed them, and at nightfall went back to see whether they might discover anyone. They met the Shushwap who instructed them to keep their husbands—for they had been married to two men of the Skä'umᴏ—awake until early in the morning. They obeyed, and when the men had fallen asleep in the morning the Shushwap made an attack upon the camp and killed all but three, who had succeeded in putting their snow-shoes on and fled. The Shushwap pursued them, and one of the Skä'umᴏ jumped into a hole formed by the melting of the snow around a tree. From his hiding place he wounded a Shushwap called Tä'leqän, when passing by. Two of the fleeing Skä'umᴏ were killed, the third escaped. Tä'leqän died of his wound when they were returning homeward. His body was burnt and his bones taken along, to be buried in the burial ground of his native village.

SIGN LANGUAGE.

On the coast of British Columbia the extensive use of the Chinook jargon has almost entirely superseded the use of the sign language; but there is little doubt that it has been in use in former times. The only instance of the use of signs—except in making tales more vivid and graphic —that came under my observation was when an old Haida, who did not understand Chinook, wanted to tell me that he could not speak the jargon. He introduced the first finger of his right hand into his mouth, acted as though he attempted to draw out something, and then shook his finger.

In the interior of the province the sign language is still used extensively. The following signs were collected among the Shushwap.

1. *All.*—Right hand held in front of breast, palm downward, moved around horizontally.

2. *Bear.*—Both fists held in front of breasts, knuckles upward, the thumbs touching the bent first fingers; fists pushed forward alternately in circular motions, imitating the movements of a bear.

3. *Bear's hole.*—Second, third and fourth fingers of both hands closed; thumbs and first fingers extended, points of both thumbs and of both first fingers touch, so that they form a circle.

4. *Beaver.*—Right hand drops, palm downward, between the extended thumb and first finger of left, so that the wrist rests on the interstice. Imitation of beaver's tail.

5. *Boy, about fifteen years of age.*—Open hand raised in front of breast to the height of the chin, palm turned toward face.

6. *Bush.*—Open hands placed against each other, so that both thumbs and both fourth fingers touch.

7. *Daylight.*—Hands half opened, first finger slightly extended held upward in front of body, palms inward at height of chin; hands then moved outward, describing circles.

8. *Deer.*—Hands held up on both sides of head, at height of ears, palms forward, open.

9. *Deer running.*—Fists held in front of breast, knuckles upward, striking out alternately and horizontally full length of arms.

10. *Doe.*—Hands brought up to ears, thumb, third and fourth fingers closed, first and second extended backward, touching one another, back of hand upward.

11. *Fish.*—Hand stretched out, held horizontally in front of breast, palm downward, moving in quick wandering motions in horizontal plane.

12. *Many fish.*—Both hands held in the same way as last, one above the other, but fingers slightly spread, both hands performing wandering motions.

13. *Girl.*—Both hands, half opened, held not far from shoulders, palms forward, then suddenly pulled back to shoulders.

14. *Horse.*—Thumb, third and fourth fingers closed, first and second extended horizontally, parallel to breast, touching one another.

15. *I do not understand.*—Palms clapped on ears, then hands taken off and shaken.

16. *Lake.*—Hands held before breast close together, fingers describe a wide circle forward and back to breast.

17. *Nightfall.*—Both hands held slightly bent in front of breast, palms downward, then moved downward.

18. *Noon.*—Right hand closed, first finger extended, held up in front of face.

19. *Old man.*—First finger of right hand held up, slightly bent, the other fingers being closed, indicating the bent back.

20. *Quick.*—Right arm pushed upward and forward, slightly to the right, at the same time left fist striking breast.

21. *Rider.*—First and second fingers of right hand straddling the first and second of the left, which is held in the position of 'horse.'

22. *Rock.*—Both fists held up in front of face, knuckles towards body, struck together and separated again.

23. *To run.*—Elbows close to body, lower arms held horizontally, hands closed.

24. *Stop.*—Hand raised, open palm forward, then shaken.

25. *Sunrise.*—Right hand half opened, first finger slightly extended upward, palm towards body, then moved upward.

26. *Sunset.*—First finger pointing downward in front of breast and moved downward.

27. *Trap.*—Both palms clapped together.

28. *Young man.*—As 'Boy,' but hands raised higher.

See also pp. 86, 87.

For indicating the direction in which a party travels, poles are planted into the ground, pointing in that direction, or twigs of brushes or trees are broken and pointed in the same way. A pole directed toward the part of the sky where the sun stands at a certain hour indicates at what time something is to be done or has been done. Figures of men drawn on the sand indicate how many have been killed by a war party. A number of hairs from a horse's mane indicate the number of horsemen that passed by. Such messages are left particularly at crossings of trails.[1]

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[1] See Fifth Report, p. 40.

Fires are used to give signals to distant parties.

A number of rock paintings are found on the shores of Kamloops Lake. I have not seen them, and do not know what they represent.

GAMES.

The games of the Shushwap are almost the same as those of the coast tribes. We find the game of dice played with beaver-teeth (see p. 19), and the well-known game of lehal. Children and women play 'cat's cradle.' A peculiar gambling game is played in the following way: A long pole is laid on the ground, about fifteen feet from the players; a ring, about one inch in diameter, to which four beads are attached at points dividing the circumference into four equal parts, is rolled towards the pole, and sticks are thrown after it, before it falls down on touching the pole. The four beads are red, white, blue, and black. The ring falls down on the stick that has been thrown after it, and, according to the colour of the bead which touches the stick, the player wins a number of points. Another gambling game is played with a series of sticks of maple wood, about four inches long, and painted with various marks. There are two players to the game, who sit opposite each other. A fisher-skin, which is nicely painted, is placed between them, bent in such a way as to present two faces, slanting down toward the players. Each of these takes a number of sticks which he covers with hay, shakes and throws down one after the other, on his side of the skin. The player who throws down the stick bearing a certain mark has lost.

Shooting matches are frequently arranged. An arrow is shot, and then the archers try to hit the arrow which has been shot first. Or a bundle of hay or a piece of bark is thrown as far as possible, and the men shoot at it. The following game of ball was described to me: The players stand in two opposite rows. A stake is driven into the ground on the left side of the players of one row, and another on the right side of the players of the other row. Two men stand in the centre between the two rows. One of these pitches the ball, the other tries to drive it to one of the stakes with a bat. Then both parties endeavour to drive the ball to the stake on the opposite side, and the party which succeeds in this has won the game.

CUSTOMS REGARDING BIRTH, MARRIAGE, AND DEATH.

My information regarding customs practised at the birth of a child is very meagre. The navel-string is cut with a stone knife. The child is washed immediately after birth. The custom of deforming certain parts of the body does not prevail. The mother must abstain from 'anything that bleeds,' and consequently must not eat fresh meat. There are no regulations as to the food or behaviour of the father. The cradle after being used is not thrown away, but hung to a tree in the woods. If a child should die, the next child is never put into the same cradle which was used for the dead child.

A girl on reaching maturity has to go through a great number of ceremonies. She must leave the village and live alone in a small hut on the mountains. She cooks her own food, and must not eat anything that bleeds. She is forbidden to touch her head, for which purpose she uses a comb with three points. Neither is she allowed to scratch her

body, except with a painted deer-bone. She wears the bone and the comb suspended from her belt. She drinks out of a painted cup of birch-bark, and neither more nor less than the quantity it holds. Every night she walks about her hut, and plants willow twigs, which she has painted, and to the ends of which she has attached pieces of cloth, into the ground. It is believed that thus she will become rich in later life. In order to become strong she should climb trees and try to break off their points. She plays with *lehal* sticks that her future husbands might have good luck when gambling.[1]

Women during their monthly periods are forbidden to eat fresh meat, but live principally on roots. They must not cook for their families, as it is believed that the food would be poisonous. During this time the husband must keep away from his wife, as else the bears would attack him when he goes hunting.

A man who intends to go out hunting must keep away from his wife, as else he would have bad luck. They do not believe that the wife's infidelity entails bad luck in hunting and other enterprises.

Women must never pass along the foot or head of a sleeping person, as this is unlucky.

Women who are with child must not touch food that has been touched by mice, or eat of a plate which a dog has licked off. If she should eat a bird that has been killed by an animal her child would be subject to dizziness.

The marriage ceremonies were described to me as follows: A young man who wishes to marry a girl takes a number of horses and other property that is considered valuable and offers it to the father of the girl he wishes to marry. The latter, before accepting the price offered, invites his whole family to a council and asks their consent. If they agree to accept the suitor and the price he has offered for the girl they tie the horses to their stable, and take the other goods into the house, as a sign of their willingness. After this the young man may take the girl without further ceremonies. After the marriage the bridegroom and his family go on a hunting expedition, and try to obtain as much game as possible, which is to be given to his father-in-law. The latter dresses the meat and invites the whole tribe to a feast. Then he and his family in their turn go hunting, and present the game they have obtained to the young man's father, who gives a feast to the whole tribe. At this time the girl's father returns all the payments he has received to the young man's father. For a number of days the couple live with the girl's family. When the young man goes to reside with his wife he asks all his friends to support him, and they give him presents of food and clothing. The latter he puts on, one suit on top of the other, goes to his father-in-law, and gives

[1] The following custom was described to me by Mr. J. W. Mackay, the Indian Agent for the Kamloops district. He heard it described at Yale, and therefore it probably belongs to the tribes of the Lower Fraser River. My inquiries at Kamloops regarding the custom were resultless. Mr. Mackay states that at the end of the puberty ceremonies the shaman led the girl back from her seclusion to the village in grand procession. He carried a dish called *tsuqtā'n*, which is carved out of steatite, in one hand. The dish represents a woman giving birth to a child, along whose back a snake crawls. The child's back is hollowed out and serves as a receptacle for water. In the other hand the shaman carries certain herbs. When they returned to the village the herbs were put into the dish, and the girl was sprinkled with the water contained in the dish, the shaman praying at the same time for her to have many children.

him all the property he carries. The latter ·distributes this property among the whole tribe according to the contributions everyone has made. Then the young couple remove to the young man's family, and before leaving her father's house the bride is fitted out with presents in the same way as the young man was when he came to reside with her family. This is a present to the young man's father, who also distributes it among the tribe. Marriages between cousins were not forbidden.

When a person died at the village the body was tied up in sitting posture, the knees being bent to the chin, and the arms tied together. A grave was dug, and its sides were rubbed with thorn bushes. Then the body was buried, and a number of poles were erected over the grave in the shape of a conical hut. The sand inside and around the hut was carefully smoothed. If on one of the following days tracks were seen in the hut, the being—animal or man—to whom they belonged would be the next to die. If after a while the sand should be blown away, the bones were buried again. Wherever they find human bones they clean them and bury them thinking that others may do the same to their own relatives. When a person died far from home, for instance on a hunting expedition, the body was burnt, and the charred bones were carried home to be buried at the native village of the deceased. The report that the bones of the dead were washed regularly, which has been made by several travellers, seems to rest on these facts. No carved figures were placed over the graves, as was the custom on the Lower Thompson River. At the burial or the burning of the body, slaves, hounds, and horses of the deceased were killed. His favourite slaves were buried alive; the horses were eaten by the mourners, to whom a feast was spread on the grave. In some cases the uncle or nephew of the deceased would kill a number of his own slaves at the grave. Winter provisions, prepared by a woman before her death, were burnt. The clothes of a dead person must be washed before being used again..

A year after the death of a person his relatives collected a large amount of food and clothes, and gave a new feast on the grave. This was the end of the mourning period, and henceforth they tried to forget the deceased. At this feast his son adopted his name.

The relatives of a dead person during the mourning period must not eat deer, salmon, or berries, as else the deer and salmon would be driven away, and the berries would spoil. Their diet is confined to dried veni-son and fish. They cut their hair, and keep it short for one year, until the final feast is given. They must avoid touching their heads except with a stick or a comb. Names of deceased persons must not be men-tioned during the mourning period. Men as well as women must go every morning to the river, wail, and bathe. When a man or a woman dies, the widow or widower is kept as a captive in the house of a brother-in-law. As soon as the mourning period, which in this case is particu-larly strict, is at an end, the widower must marry a sister or the nearest relative of his dead wife; the widow is married to her dead husband's brother, or to his nearest relative.[1]

Widows or widowers have to observe the following mourning regula-

[1] The mourning ceremonies of the Shushwap are evidently greatly influenced by those of their northern neighbours, the Carriers, which have been described by the Rev. A. G. Morice in the *Proceedings of the Canadian Institute*, 1889. The strictness of the levirate and the ceremonies celebrated at the grave are almost the same in both cases.

tions : They must build a sweat-house on a creek, sweat there all night, and bathe regularly in the creek, after which they must rub their bodies with spruce branches, the branches must be used only once, and are stuck into the ground all around the hut. The mourner uses a cup and cooking vessels by himself, and must not touch head nor body. No hunter must come near him, as his presence is unlucky. They must avoid letting their shadows fall upon a person, as the latter would fall sick at once. They use thorn bushes for pillow and bed, in order to keep away the ghost of the deceased. Thorn bushes are also laid all around their beds. A widower must not go hunting, as the grizzly bear would get his scent and attack him at once.

VARIOUS BELIEFS.

TWINS.—When twins are born, the mother must build a hut on the slope of the mountains, on the bank of a creek, and live there with her children until they begin to walk. They may be visited by their family, or any other who wishes to see them, but they must not go into the village, else her other children would die. Twins are called *skumku'mq-sisilt, i.e.,* young grizzly bears. It is believed that throughout their lives they are endowed with supernatural powers. They can make good and bad weather. In order to produce rain they take a small basket filled with water, which they spill into the air. For making clear weather they use a small stick, to the end of which a string is tied. A small flat piece of wood is attached to the end of the string, and this implement is shaken. Storm is produced by strewing down on the ends of spruce branches. While they are children their mother can see by their plays whether her husband, when he is out hunting, is successful or not. When the twins play about and feign to bite each other he will be successful ; if they keep quiet he will return home empty-handed. If one of a couple of twins should die the other must clean himself in the sweat-house 'in order to remove the blood of the deceased out of his body.'

A decoction made of certain herbs, when used as hair-oil or mixed with the saliva of a person, acts as a love-charm.

To break eggs of the ptarmigan produces rain.

If one has a feeling as though someone was standing behind one's back, or if a sudden chill goes down one's back, it is a sign that someone will die. If one's leg twitches, someone is coming. When the ears ring, someone speaks ill of one. The owl cries *muk·tsā'k·* (he is dead), and calls the name of the person who will die.

One cannot make fire with the fire-drill after having eaten in the morning.

Hair that has been cut off must be buried or thrown into the river.

Beaver-bones (not those of the salmon, as is the custom on the coast) must be thrown into the river, else the beavers would not go into the traps any more. The same would happen if a dog should eat beaver-meat, or gnaw a beaver-bone.

When making bullets they mix wood that has been struck by lightning with the lead. They believe that the bullets thus become more deadly, as they will burn the deer's flesh.

They believe that the beaver, when constructing its dam, kills one of its young and buries it under the dam, that it may become firmer and not give way to floods.

RELIGION AND SHAMANISM.

I received very scanty information only regarding the religious ideas of the Shushwap. Chiefs before smoking their pipes would turn them towards sunrise, noon, and sunset, after having them lighted, and thus offer a smoke to the sun, at the same time praying silently to him. The same custom is practised in British Columbia by the Kootenay. I did not find any other trace of sun-worship.

Souls do not return in newborn children.

When a person faints, it is a sign that a ghost pursues him.

The shaman is initiated by animals, who become his guardian spirits. The initiation ceremonies for warriors and shamans seem to be identical, the object of the initiation ceremonies being merely to obtain supernatural help for any object that appeared desirable. The young man, on reaching puberty, and before he had ever touched a woman, had to go out on the mountains and pass through a number of performances. He had to build a sweat-house, in which he stayed every night. In the morning he was allowed to return to the village. He had to clean himself in the sweat-house, to dance and to sing during the night. This was continued, sometimes for years, until he dreamt that the animal he desired for his guardian spirit appeared to him and promised him its help. As soon as it appeared the novice fell down in a swoon. ' He feels as though he were drunk, and does not know whether it is day or night, nor what he is doing.' The animal tells him to think of it if he should be in need of help, and gives him a certain song with which to summon him up. Therefore every shaman has his own song, which none else is allowed to sing, except when the attempt is made to discover a sorcerer (see p. 94). Sometimes the spirit comes down to the novice in the shape of a stroke of lightning. If an animal initiates the novice it teaches him its language. One shaman in Nicola Valley is said to speak the 'coyote language' in his incantations. Unfortunately, I did not learn the details of this language, so that I do not know whether it is a sacred language common to all shamans, or merely an individual invention. If the young man desires to become a successful gambler he must practise gambling while he is on the mountains. He throws the gambling sticks into the water while it is dark, and tries to pick them up again without looking. If he wishes to become a lightfooted runner he must practise running. It is said that one young man used to roll rocks down the slope of Paul's Peak, near Kamloops, and then ran after them until he was able to overtake the rocks, which leaped down the steep sides of the hill.

After a man has obtained a guardian spirit he is bullet and arrow proof. If an arrow or a bullet should strike him he does not bleed from the wound, but the blood all flows into his stomach. He spits it out, and is well again. ' Braves,' who have secured the help of spirits, are carried to the fighting ground. No woman must see them when on their way, as else they would lose their supernatural power. When an attack is going to be made on a village the guardian spirit of the warriors will warn them. In dreaming or in waking they see blood flying about, and this is a sign that someone will be murdered. Before going on a war expedition warriors would fast and abstain from sleep for a whole week, bathing frequently in streams. It was believed that this would make them nimble-footed.

Men could acquire more than one guardian spirit, and powerful

shamans had always more than one helper. The principal duty of the
shaman was to cure the sick. Disease may be due to a foreign body enter-
ing the body of a person, to disobeying certain rules, to the temporary
absence of the soul, or to witchcraft. In all of these cases the help of the
shaman is needed. The most important among the paraphernalia of the
shaman is a headdress made of a mat, which is worn in his incantations.
The mat is about two yards long by one yard wide. The corners of one
of the narrow ends are sewed together, and it is put on as a headdress,
the whole length of the mat hanging down the back of the shaman.
Before putting it on, they blow on it and sprinkle it with water which
had been poured over magic herbs. As soon as the shaman puts on
the headdress he 'acts as though he was crazy,' *i.e.*, he puts himself
into a trance by singing the song he had obtained from his guardian
spirit at the time of his initiation. He dances until he perspires freely,
and finally his spirit comes and speaks to him. Then he lies down next
to the patient and sucks at the part of the body where the pain is. He
is supposed to remove a thong or a feather from it, which was the cause
of the disease. As soon as he has removed it he leaves the hut, takes
off his mat, and blows upon the object he has removed from the
body, which then disappears. It is stated that in his dances he some-
times sinks into the ground down to his knees.

If the disease is produced by witchcraft or by disobedience to certain
regulations, the shaman, during his trance, goes into the lower world, *i.e.*,
underground, in order to consult with his guardian spirits. After a while
he returns to the upper world and announces the cause of the sickness,
saying that a woman passed by the head of the patient, or that the
shadow of a mourner fell upon him, or giving some other imaginary
cause of sickness. The most elaborate performance is the bringing back
of absent souls. The Shushwap believe that while a man is alive the
shaman is able to see the soul. After death the soul becomes invisible,
although its movements may be heard. Therefore the shaman will some-
times lie down, the ear on the ground, and listen. If he hears a noise
of a passing soul without seeing anything he will say: 'So-and-so has
died. I heard his soul, but did not see it passing by.' If he sees it, it is
a sign that the person to whom the soul belongs is sick, but may recover
if his soul is restored to him. Then the shaman puts on his mat and
begins his incantation. As soon as he has succeeded in summoning his
spirit he sets out with him in search of the lost soul. While he is
unconscious he runs and jumps, and is heard to speak to his spirit. He
will say, for instance, 'Here is a chasm; let us jump across it!' He
actually gives a jump and says, 'Now we have passed it,' &c. Finally
he meets the soul, and is seen to have a severe fight with it until it is
finally overcome. Then he returns in company with his spirit to the
upper world, and throws off his mat as soon as he comes back. He
restores the soul to the sick person by laying it on the crown of his head.

Sickness due to witchcraft is treated in the following way: When a
shaman hates any person and looks at him steadfastly, he sends the latter's
soul underground, to sunrise or sunset. The anger of a shaman may be
aroused, for instance, by a young man who prides himself of his courage,
and in order to show his undaunted spirit paints his face with figures,
representing stars, sun, moon, birds, or any other designs that are con-
sidered becoming to the most powerful men of the tribe. After the soul
has left the body of the young man another friendly shaman is called.
He begins at once to sing all the songs of the shamans of the tribe. It

is believed that as soon as he begins the song of the shaman who has bewitched the patient, the evil-doer will become crazy.

The shaman can also bewitch his enemy by throwing the cause of disease, *i.e.*, a feather or a thong, at him; or by putting magic herbs into his drink. Ground human bones, mixed with food, are believed to make the hair of the person who eats it fall out. If parts of the clothing of a person are placed in contact with a corpse the owner must die. It is believed that the shaman can in no way harm a white man.

The shaman also endeavours to obtain game in times of want. He begins his incantation and sends his soul in search of deer and other game. When he returns he tells the hunters to go to such and such a place in order to find the animals. When they find any they must bring the venison to the shaman. Nobody is allowed to eat of it until the shaman has eaten his share.

Frequently after a death has occurred the shaman is called by the relatives of the deceased. It is believed that the ghost of the dead person is eager to take one of his nearest relatives with him to the country of the souls. In order to drive the ghost away the shaman is called. He sees the ghost, and orders all the members of the mourning family to stay in the house, which the ghost cannot enter. Then he speaks to the ghost, asking him whom he wants, and telling him that he cannot have the person he wants. He appeases the ghost, who then leaves, and does not further trouble his relatives. The shaman is paid a high price for this service.

Contests between shamans, in order to ascertain who is the most powerful, are not rare. The one will take his charm first, blow on it, and throw it at the other. If the other is weaker he will fall on his back, and blood will flow from his mouth. Then the former blows on him and restores him by this means. They also practise jugglery. The shaman is tied, and he frees himself by the help of his spirit.

DEFORMED CRANIA FROM THE NORTH PACIFIC COAST.

In describing the customs of the Lku'ñgɛn and of the Kwakiutl, mention has been made of the methods employed for deforming the cranium. It remains to say a few words regarding the effects of such deformations. So far as I am aware there exist three distinct types of intentional head deformation, which, however, are connected by intermediate types. These types may be designated as the Chinook, the Cowitchin, and the Koskimo, from the names of certain tribes practising these methods of deformation. The first is found in the region of Columbia River, principally among the Chinook and Cowlitz. Its northern limit is unknown to me. The second is practised on Puget Sound, by the Lku'ñgɛn, Cowitchin, and Sk·qomic of British Columbia. The Çatloltq form a gradual transition to the last type, which reaches its highest development at Kwatzino Sound, but extends southward along the coast of Vancouver Island and the mainland opposite to Toba Inlet and Comox. The Chinook cranium is excessively flattened (figs. 24 to 26), the forehead being depressed. The head is allowed to grow laterally. Consequently a compensatory growth takes place in this direction. The Cowitchin do not flatten the cranium, but rather shorten it by means of a strong pressure upon the region of the lambda and farther down. It appears that the subsequent flattening of the forehead is mainly due to growth under the altered conditions, after the compressing cushions have been removed.

The third form of cranium is produced by combination of frontal, occipital, and lateral pressure. In crania of the southern tribes of this region, evidence of a pressure upon the lambda may be seen; but the forehead is at the same time flattened, and the total distance from glabella to lambda increased, the occiput being inclined backward. Therefore the occipital index of these crania is very large. The Koskimo crania are compressed on all sides, and therefore very long, the axis of the cranium being depressed.

I give here a series of measurements of crania, showing the typical deformations. I have to thank Professor F. W. Putnam, Director of the Peabody Museum of American Archæology of Cambridge, Mass., for his kind permission to me to describe the three Chinook crania.

	Fig. 24.—Chinook. Wyman, 890. Male	Fig. 27.—Chinook. Peabody Museum, 88946. Male	Fig. 29.—Chinook. Peabody Museum, 6782. Child	Fig. 31.—Cox I. Male	Fig. 34.—May's Place. Female	Fig. 35.—Bull Harbour. Male?
	mm.	mm.	mm.	mm.	mm.	mm.
Horizontal length	166	170	155	160	181	199
Maximum length	167	171	155	161	181	199
Occipital length	—	37	55	39	55	73
Maximum width	157p	164p	152	160p	134p	137
Minimum frontal width	99	101	(90)	95	92·5	102
Height	125	129	—	134	131	130
Height of ear	116	116	—	120	115	114
Length of basis	(93)	106	—	95	99	106
Width of basis	(102)	113	94	(111)	99	105
Length of pars basilaris	25	28	—	26	25	27
Length of foramen magnum	35	38	—	38	39	35
Width of foramen magnum	28	32·5	—	29	30	29
Horizontal circumference	516	534	492	508	507	555
Sagittal circumference	334	334	305	335	357	399
Frontal arch of sagit. circum.	117	112	101	116	121	138
Parietal arch of sagit. circum.	105	114	104	119	109	133
Occipit. arch of sagit. circum.	112	108	100	100	127	128
Vertical circumference	315	330	—	330	298	296
Height of face	—		—	118	—	126
Height of upper part of face	70	78	52	70	69	80
Width of maxillary bone	96	107	72	105	91	110
Width between zyg. arches	140	148	108·5	149	125	141
Height of nose	50	55	36·5	50	49	60
Width of nose	22	27	19	23	22	23
Width of orbit	40	42	34	41	39	41
Height of orbit	36	38	32	36	36	41·5
Length of face	97	112	—	101	97	105
Length of palate	49	55	34	51	49	51
Anterior width of palate	39	44	30	39	37	34
Posterior width of palate	(45)	50	35	45	39	43
Capacity	1390cc.	—	—	—	—	—
Cephalic index	94·6	96·4	98·1	100·0	74·0	68·8
Index of height	74·7	75·9	—	80·4	72·4	65·3
Index of upper part of face	50·0	52·7	47·9	47·0	55·2	56·7
Index of nose	44·0	49·1	51·8	46·0	44·9	38·3
Occipital index	—	21·7	35·5	24·4	30·4	36·7

1. **Wyman, 890.** Adult male. Calvarium. The cranium is much flattened and asymmetrical, as appears in the norma occipitalis. Sutures open; teeth not worn. The sutures are rather complicated, a Wormian body in the right coronal suture, others in the left asterion. The sagittal suture from obelion to lambda is depressed, being the deepest line of a shallow groove. The left mastoid process is absent, two small elevations

FIG. 24.—Chinook Male.
(Wyman Collection, 890; Peabody Museum, Cambridge, Mass.)
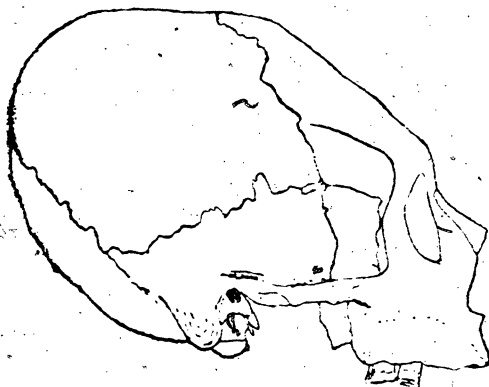
being the only indication. The condyles are small. The squama occipitalis is very asymmetrical, the occipital protuberance large but flat. The palate is high and arched; short traces of the sutura incisiva are found. The alveolar arch is almost angular at the canine teeth, turning suddenly backward. The right wisdom tooth is not developed. Fossa glenoidalis shallow; styloid processes large and heavy. Right ear round, left ear

FIG. 25.—Chinook Male. (Wyman Collection, 890.)
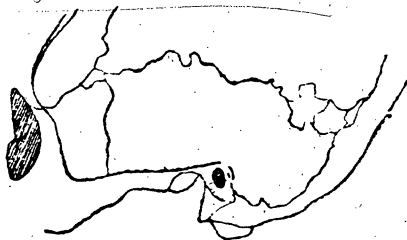
narrow, oval. Pars basilaris high. On the right side a complete processus frontalis of the temporal bone is found, and in addition to it an epipteric bone; on the left an incomplete processus frontalis and a larger epipteric bone are found. Part of the tissues of the face are preserved; upper portion of the face is coloured green by copper. The cross-section

of the nose is high and rounded; its upper part is narrow, the lower rim rather sharp, the septum asymmetrical. The lacrymal ducts are small.

FIG. 26.—Chinook Male. (Wyman Collection.)
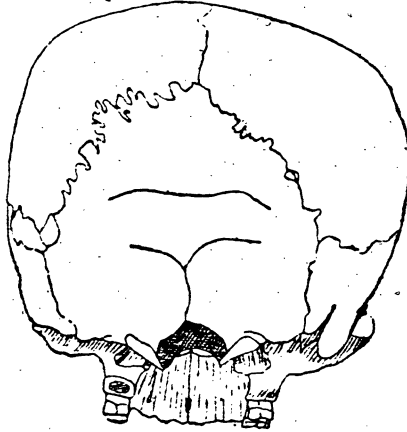
Superciliary ridges well developed; slight traces of frontal suture above nasion.

2. Peabody Museum, 38946. Adult male. Sutures open; teeth moderately worn. Left zygomatic bone broken. Calvarium. The skull

FIG. 27.—Chinook. (Peabody Museum, Cambridge, 38,946.)
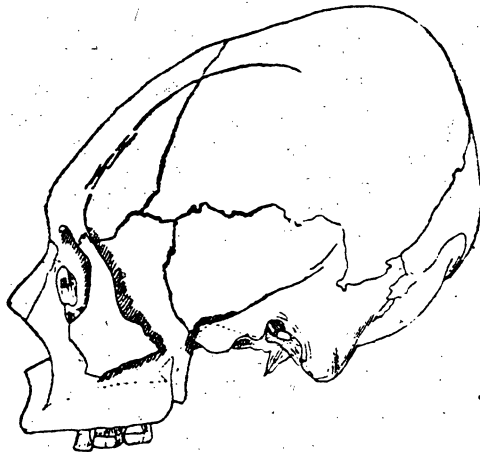
is flattened in the same way as the foregoing. Sutures rather simple. A small Wormian bone in the lambda, others near both asteria. The superciliary ridges are strongly developed; the temporal lines short and

indistinct. A trace of a double frontal suture extends from the nasion
1 cm. upward. The occiput is flat, the lineæ nuchæ very distinct.
Mastoid processes large, incisuræ mastoideæ deep. The pars basilaris is
wide, the condyles far apart, much curved. The styloid processes are
large. The palate is high but flat-roofed. Teeth large; retention of

FIG. 28.—Chinook. (Peabody Museum, Cambridge, Mass., 38946.)
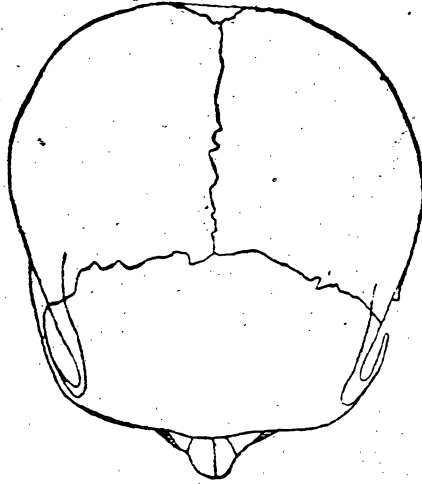
second left incisor. On both sides very large exostoses in ears. Alveolar
arch rounded. Juga alveolaria large. Fossæ caninæ deep. Nose large.
Nasal bones 30 mm. long, with many foramina. Cross-section of nose round.
Prenasal fossæ. Septum asymmetrical. Edges of orbits overhanging.
   3. Peabody Museum, 6782. Child. Pars basilaris lost; right side of

FIG. 29.—Chinook. (Peabody Museum, Cambridge, Mass., No. 6782.)
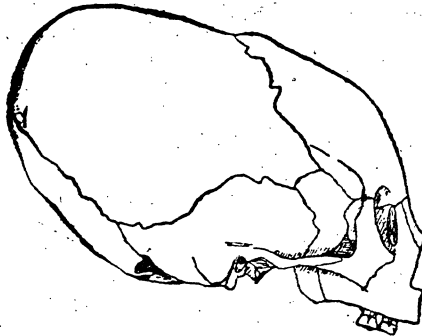
occiput broken. Skull very much flattened; deep groove behind coronal
suture. Sutures simple; frontal suture persistent. On inner side of

frontal bone deep depressions of convolutions of brain. Squama occipi-
talis ellipsoidal. Palate very uneven. First and second molars developed,
first dentition. Sutura incisiva open. Nose flat, lower edge rounded.

FIG. 30.—Chinook.   (Peabody Museum, Cambridge, Mass., No. 6782.)
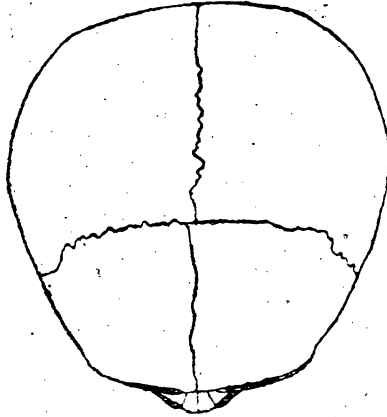
On the left side a small epipteric bone and a small frontal process of the
temporal bone, which remains, however, 6 mm. distant from the frontal
bone.
    4. Cox Island.   Adult male.   Flattened from obelion to inion.

FIG. 31.—Cox Island.
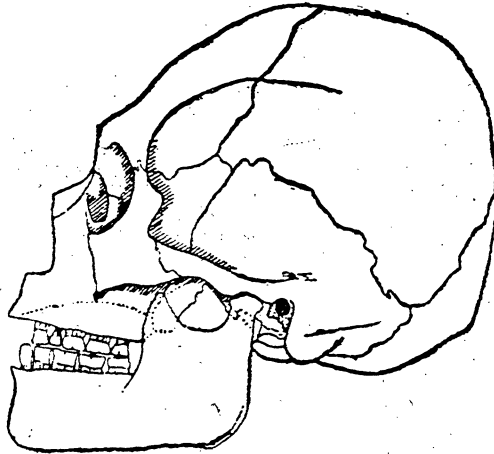
Sutures open, simple. Wormian bones in right coronal suture. Fore-
head flat ; superciliary ridges moderately developed. Pterion depressed.

Squama occipitalis low and flat. Incisuræ mastoideæ deep. Alveolar arch round; palate arched. Teeth moderately worn. Facial bones heavy. Root of nose flat, narrow. Lower rim of nose sharp. Lower

FIG. 32.—Cox Island.
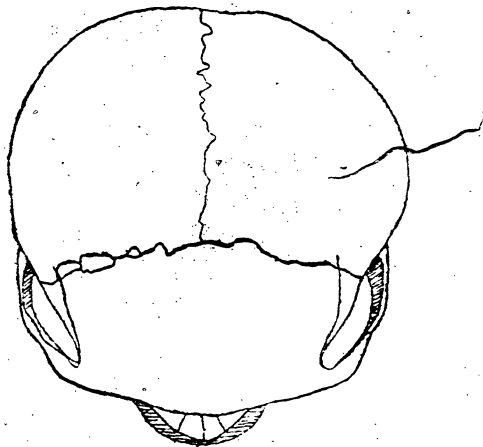
jaw heavy; incisura semicircularis small. Large epipteric bone on right side.

5. May's Place (Tliksiwi). Adult female. Sagittal and coronal sutures partly synostosed. Skull artificially lengthened. Sutures com-

FIG. 33.—May's Place.

plicated. Squama occipitalis very high. Base of skull flat. Alveolar arch parabolical, narrow. Nose high; cross-section of nasal bones arched. Lower edge of nose sharp. Foramina infraorbitalia double. Slight trace

of frontal suture near glabella. On right side large processus frontalis of temporal bone, separating the sphenoid from the parietal bone.

FIG. 34.—May's Place.
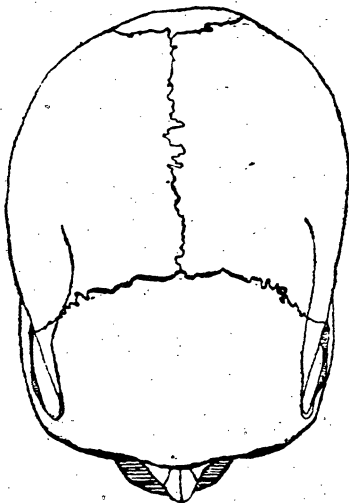
6. Bull Harbour. The cranium has all the characteristics of a male, although the excessive elongation is said to be practised on females only. The bones are thick, the whole cranium large and heavily built.

FIG. 35.
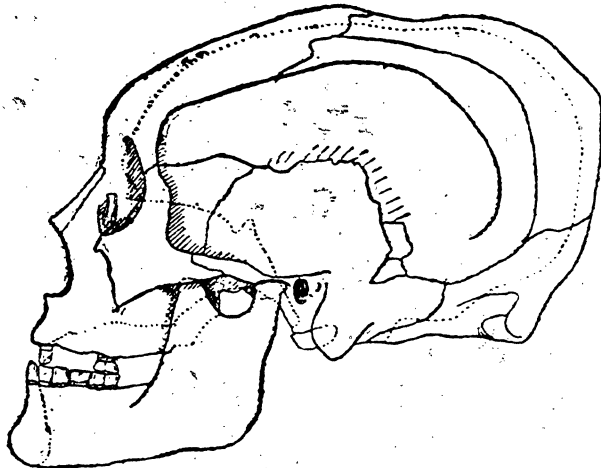
Sutures very simple, but a few Wormian bones are found in the right coronal suture. The teeth are well worn, the lower parts of the coronal

suture synostosed. The frontal bone is long and narrow. Superciliary ridges large. Double temporal lines well developed. Depression all around the cranium behind the coronal suture. Exostosis at obelion.

FIG. 36.—Bull Harbour, No. 90.
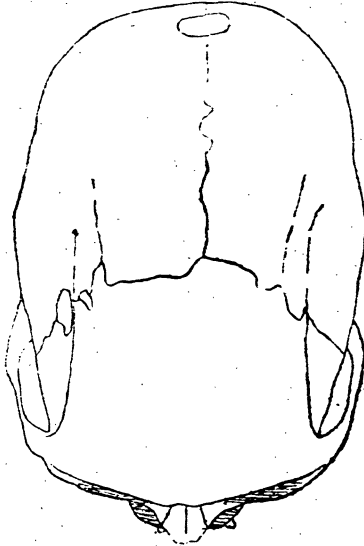
Protuberantia occipitalis very large. Squama occipitalis narrow, high. Foramen magnum small; condyles small; mastoid process large. Incisura mastoidea of right side small. Nose very high and narrow; lower edge sharp. Orbits large.

It seems that the lateral compression of the cranium affects also the face, as the indices of the upper face and of the nose show.

LINGUISTICS.

KWAKIUTL.

In the following notes observations on the Hēiltsuk· and Kwakiutl dialects of this stock are contained. The former were obtained in the years 1888 and 1889 from a number of men who visited Victoria. The latter are derived from collections made at Hope Island and Alert Bay, 1886; Victoria, 1888; and Alert Bay, 1889. I give only such parts somewhat fuller in which my conclusions differ from those of the Rev. Alfred J. Hall, whose notes on the grammar of the Kwakiutl language were published in the 'Transactions of the Royal Society of Canada,' 1888, sec. ii. K. in the following chapter means Kwakiutl dialect; H. means Hē'iltsuk· dialect.

PHONETICS.

Vowels: a, â, e, E, i, o, u.
Consonants: b, p; w; m; gy, kH; g, k; g·, k·; q, Q; y, H; d, t, n; s, ts; (c, tc); l; dl, tl; h.

There is a strong tendency to elimination of vowels in the Hēiltsuk· dialect.

The surds and sonants are difficult to distinguish. *S* and *ts* have frequently a slight touch of the *c* and *tc*, the teeth being kept apart and the articulation being post-alveolar. I spell here *kн* in preference to *ky*, as this sound—the anterior linguo-palatal sound—is almost always strongly exploded. It is the sound described by Mr. Hall as 'the croaking of the raven.'

All sounds occur as initial sounds. There is a remarkable difference between the two dialects regarding initial combinations of consonants. Among approximately 1200 words of the Kwakiutl dialect I found the following beginning with more than one consonant :

<div style="margin-left:2em">

k·qsis, trousers.   *qn,* my, but also *qкn*.
kн'qlak·, crow.   *tsk·uĺs*, obsidian (?).

</div>

In the Hēiltsuk· dialect the following combinations of consonants were found to begin words :

bg	ks	k·ks	kнk	нm	qk	mky	ꞩq	tk·	tlk
		k·kн	kнql		qt		ss		tlky
		k·p	kнp		qtl		sнs	tqk·	tlk·
								tqs	tlн
		k·s	kнsk·					tqtl	tlнs
		k·t						tнt	tlq
		k·tꞩ						tsk·	tlqlk·
								tsq	
								tss	

It is of importance to note that these combinations occur rarely, and that they evidently originated through elimination of vowels. The following examples, taken from both the Hēiltsuk· and Kwakiutl dialects, will prove this fact :

	Hēiltsuk·.	Kwakiutl.
to speak (man),	*bgua'la* (= man's voice).	*bеgua'la* (*bā'kus*, men).
eye,	*k·ks*.	*k·a'yak·s*.
widower,	*k·kyā'sit*.	*k·еkyā'sit*.
bark,	*qk'um*.	*qo'k'um*.
grouse,	*mkyеls*.	*mā'koals*.
Chinook canoe,	*sqam*.	*sе'qem*.
to jump,	*tquit*.	*tu'q'uit*.
bow,	*tlkuē's*.	*tlā'kuis*.
old woman,	*tlkoa'nē*.	*tlak̄oā'nē*.

All the combinations are such as are likely to originate through elimination of vowels. It is remarkable that the combination *ks*, *st*, *sp*, &c., do not occur.

Sonants do not occur as terminal sounds. *W* and *kн* do not terminate words. The following combinations are found to terminate words :

kk				mp	lks	qt
k·k	k·k·				k·s	k·qt
qk					qs, pqs	
kнk						mt
lk	lk·	lq	mkн	mн	ls	nt
sk	nk·	nq	nkн		ms	st, qst
tsk	tsk·		qskн	msн	ns	
ntk	tk·	tq			ts, nts, lts	
	tlk·					

GRAMMATICAL NOTES.

THE NOUN AND THE ADJECTIVE.

The noun has no plural, but a distributive, which is mostly formed by reduplication, epenthesis, or diæresis :

man, *bеguā'num*, K. H.	a deer, *k·ā'mēla*, H.
two men *mālū'k·* *bеguā'num*, K.	a group of deer, *k·akā'mēla*, H.
mālō'guis bеguā'num, H.	a stone, *t'ē'sеm*, K. H.
a group of men, *bēbеguā'num*, K. H.	a heap of stones, *t'ē't'asеm*, K. H.

When the noun is used as a verb corresponding to our noun with verbum substantivum the distributive may be used for forming the plural.

I am a smoker, *ua'qpisin*, K.   *uaqpisnō'gua*, H.
we (incl.) are smokers, *ul'uaqpisints*, K. *uaau'qpisints*, H.
we (excl.) are Europeans.   *k·'ōmʜsĭ'oantk·* and *k·oē'k·'ōmʜsĭ'oantk·*, H.

The plural of adjectives with the verbum substantivum is formed in the same way.

dead, *tlɛl*, pl. *tlē'tlɛl*, K.
sick, *ts'ɛqk·a'*, pl. *tsē'tsʹɛqʜa*, K.   *tlōqoa'la*, pl. *tlōtlōqoa'la*, H.

The plural of the verb is formed in the same way (see p. 111).
The genitive is expressed by the preposition *is*, which serves also to connect the adjective with the following noun:

Na'ntsē's child, *qōnō'k·* is *Na'ntsē*, H.
a large country, *k·ē'kyas* is *tsk·cmsk·*, H.

NUMERALS.

CARDINAL NUMBERS.

	K.	H.
1,	nɛm.	mɛn.
2,	mātl.	mātl.
3,	yūtq.	yūtq.
4,	mū.	mū.
5,	sky'a.	sky'a.
6,	k·atla'.	k·atla.
7,	atlibū'.	mātlaau's.
8,	mātlguanatl.	yu'tquaus.
9,	nä'nɛma.	mä'mɛnē.
10,	lastū.	ai'ky'as.
11,	nɛ'māyū.	mɛnē,egyū.
12,	mä'tlagyū.	malä'gyū.
13,	yū'tqwägyū.	yūtoä'gyū.
14,	mū'agyū.	mūa'gyū.
15,	sky'a'gyū.	sky'a'gyū.
16,	k·atla'gyū.	k·atla'gyū.
17,	atlibū'agyū.	mātlaau'sgyū.
18,	mātlguanatlagyū.	yutquau'sgyū.
19,	nä'nɛmāgyū.	māmɛnē'agyū.
20,	mātlsɛmgyustäu.	māsɛ'mkōstēyō *or* māsɛmkuistē'ua.
21,	nanɛmk·âla.	mɛnē'k·aōla.
22,	mä'tlaâla.	mātlaō'la.
23,	yūtqaâ'la.	yutqaō'la.
24,		mōk·oaō'la.
25,		sky'ak·aō'la.
30,	yūtqsɛmgyustau.	yūtqsūk.
31,	yūtqsɛmgyustau hĭmisa nɛm.	yūtqsuk gyigyĭ mɛnū'k·.
40,		mōk·suk.
50,		sky'ä'ksuk.
60,		k·atlai'ʜsuk.
70,		matsō'ukaus.
80,		yutqsūkaus.
90,		mä'mɛnɛʜsū'koa.
100,	lä'kint *or* nɛmpɛnyä'gĭ.	ō'pɛnʜstais.
200,	mātl pɛnyä'gī.	mātlpɛnʜstais.
1,000,	lō'qsɛmʜ'ĭt.	lōqsɛmʜ'ĭt.

It appears that in the Kwakiutl dialect eight and nine are formed from two and one respectively, being two and one less than ten. In the Hēïltsuk· dialect seven and eight are formed from two and three, as is the case in most languages of British Columbia. Nine is derived from one. The inversion of the consonants in the words for 'one' (*mɛn* and *nɛm*) is very curious.

The numerals take suffixes which denote the objects counted. Besides the class-suffixes for animate beings, round, long, flat objects, days, fathoms, the numerals

may take any of the noun suffixes (see p. 113). The Rev. A. J. Hall has given a few classes in the Kwakiutl dialect on pp. 68 and 69 of his grammar. Here are a few classes taken from the Hēiltsuk· dialect :

—	One	Two	Three ·
Animate .	mεnō'k·	māalō'k·	yūtuk·
Round	mε'nskam	mā'sεm	yūtqsεm
Long	mε'nts'ak·	mā'ts'ak·	yū'i·ts'ak·
Flat .	mεnaqsa'	mātlqsa	yūtqsa'
Day · .	ōp'ēnē'quls	mātl p'ēnē'quls	yūtqp'ēnē'quls
Fathom · .	ō'p'εnkɥ	mātlp'εnkɥ	yɥtqp'εnkɥ
Grouped together ·	—	mā'tlōntl	yū'tōutl
Groups of objects .	nεmtsmō'ts'utl	mātltsmō'ts'utl	yūtqtsmō'ts'utl
Filled cup	mεnqtlā'la	mātlaqtlā'la	yūtqtlā'la
Empty cup .	mεnqtla'	mā'tl·aqtla	yū'tqtla
Full box	mεnsk·amā'la	mā'sεmāla	yūtqsεmāla
Empty box (see round) .	mε'nsk·am	mā'sεm	yūtqs'εm
Loaded canoe .	mεnts'ak·ē'	mā'ts'ak·ē'	yūtuts'ak·ē'
Canoe with crew .	mε'nts'ak·is	mā'ts'ak·la	yūtuts'ak·la
Together on beach .	—	mā'alis	—
Together in house &c. .	—	maa'lītl	—

It appears from these examples that the number of classes is unlimited. They are simply compounds of numerals and the noun-suffixes.

ORDINAL NUMBERS.

the first, *gyā'la*, H.   at first, *gya'lɥ'it*, H.
the second, *ā'tl'it*, H.
the third, *nanā'ky'a*, H.
the last, *nalā'qtlē*, H.

NUMERAL ADVERBS.

once, *ō'pεnɥit*, H.   four times, *mōpε'nɥit*.
twice, *mātlpε'nɥit*, H.   five times, *sky'apε'nɥit*.
three times, *yūtqpε'nɥit*, H. ten times, *hāitlōpε'nɥit*.

PRONOUN.

PERSONAL PRONOUN.

The personal pronoun in the Kwakiutl dialect is very difficult to understand. There are two forms, but I cannot explain their separate use. It seems that only one form occurs in the Hēiltsuk· dialect :

	K.	K	H.
I,	nō'gua, yin.	me, gyā'qεn.	nō'gua.
thou,	sō', yūtl.	thee, sōt.	k·qsō.
he,	—		
we (incl.),	nō'guants, yints.	us, gyā'qεnts.	nōgua'nts.
we (excl.),	nō'guanuq, yi'nuq.	us, gyā'qεnuq.	nōgua'ntk·.
you,	sōqdā'q, yiqdaqō'tl.		k·aeksoū'ea.

It is remarkable that while in Hēiltsuk· the plural of the second person is formed by reduplication, in the Kwakiutl dialect, the suffix -*dáq* is used for this purpose. We shall see later on that the same difference is found in the inflection of the verb. It seems that the stem of the second person is *sō*. I have not given the third persons, as they seem to be rather demonstrative pronouns.

In order to explain the use of the two separate forms in the Kwakiutl dialect I give a series of examples :

it is I, *nōguaεm*.   I? *yin?* (in reply to, They say you stole it, also to the question, Who shall do it ?)

I, *nō'gua* (in answer to the question, Who is going to do it ?)   I, *yin* (Shall he do it? No, I).

I will go, *nŏguatl lătl.*
Is that thou ? *să'o ?*
thou, *sŏ'um* (in reply to: Who
  said so ?)
we (will do it), *nŏ'guanuq.*

thou, *yŭtl* (in answer to, Who shall do it ?
  I ? Yes, thou !)

DEMONSTRATIVE PRONOUN.

The Kwakiutl language distinguishes four locations of objects which take the place of demonstrative pronouns. The location is expressed by suffixes, which are used with all classes of words. They are the following:

	K.	H.
Near speaker,	—*ikн.*	—*ky.*
Near person addressed,	—*uq.*	—*uq.*
Distant, visible,	—*ē.*	—*a (ē).*
Distant, invisible,	—*ē'.*	—*ats (ēts).*

For instance:

	K.	H.
he (near speaker) is my father,	*kyē'mɛn ŏ'mpĭкн.*	*nēsky au'mp.*
he (near person addressed) is my father,	*yŭ'mɛn ŏ'mpuq.*	*nē'suq au'mp.*
he (absent, visible) is my father,	*hä'mɛn ŏ'mpē.*	*nē'sē au'mp.*
he (absent, invisible) is my father,	*hä'mɛn ŏ'mpē'.*	*nē'sēts au'mp.*

The following is the independent demonstrative pronoun in the Kwakiutl dialect:

he (near speaker), *gyat.*
he (near person addressed), *yŭt.*
he (absent, visible and invisible), *hēt.*

they (near speaker), *gyăqdaoq.*
they (near person addressed), *yŭ'qdaoq.*
they (absent, visible and invisible), *hēqdaoq.*

POSSESSIVE PRONOUN.

The adjective possessive pronoun is derived from the article-pronoun. In the Kwakiutl dialect it has a number of separate forms, formed by one of the letters *q, s, ts,* and the termination derived from the article-pronoun. It seems that *q* stands for the subject and object, *s* and *ts* for the genitive and instrumentals. It is, however, far from certain that this explanation is correct. The terminations are in the Kwakiutl dialect:

Singular, 1st person, *n.*
       ,,   2nd   ,,   —*is.*
       ,,   3rd   ,,   —*s.*

Plural, 1st person, inclusive, *nts.*
   ,,   ,,   ,,   exclusive, *nuq.*
   ,,   2nd   ,,   —*is daoq.*
   ,,   3rd   ,,   —*daoqs.*

Generally the location of the object possessed, and in the third person also that of the possessor, is expressed by means of the demonstrative terminations. The latter is placed between the character of the pronoun (*q, s, ts*) and its termination, and is also affixed to the noun. The pronouns of the first person seem to take the demonstrative ending for 'near the speaker' only.

—	My father	Thy father	Our (inclusive) father	Our (exclusive) father	Your father
Near speaker	*qgyin ŏ'mpĭкн*	*qky á'siky* [1]	*qgyints ŏ'mpiky*	*qgyinuq ŏ'mpiky*	*qky á'sdaoqiky*
Near person addressed	*qɛn ŏ'mpuq*	*qŭq á'suq*	*qɛnts ŏ'mpuq*	*qɛnuq ŏ'mpuq*	*quq ásdaoquq*
Absent, visible	*qɛn ŏ'mpā*	*q á'sa*	*qɛnts ŏ'mpa*	*qɛnuq ŏ'mpa*	*q á'sdaoqa*
Absent, invisible	*qɛn ŏ'mpē'*	*q á'sē*	*qɛnts ŏ'mpē'*	*qɛnts ŏ'mpē'*	*q á'sdaoqē'*

[1] *ás,* thy father; *ŏmp* is a compound of the stem *á* (from *awa*) and *-ɛmp* designating relationship. The latter evidently drops out in the second person.

—		His father		
—	near speaker	near person addressed	absent, visible	absent, invisible
Near speaker	*yiqkye ŏ'mpkyes*	*yiqkye ŏ'mpʀyasʋq*	*yiqkye ŏ'mpʀyasĕ*	*yiqkye ŏ'mpʀyasɛ́'*
Near person addressed	*yiqʋq ŏ'mpʋqsiky*	*yiqʋq ŏ'mpʋqs*	*yiqʋq ŏ'mdʋqsĕ*	*yĭ'qʋq ŏ'mpʋqsɛ́'*
Absent, visible	*yiq ŏmpasiky*	*yiq ŏmpasʋq*	*yiq ŏ'mpas*	*yiq o'mpasɛ́'*
Absent, invisible	*yiq ŏ'mpĕsiky*	*yiq ŏmpĕsʋq*	*yiq ŏ'mpĕsa*	*yiq ŏ'mpĕsɛ́'*

Their father is formed correspondingly : *yiqkye ŏmpdaoqkyes* &c.

The use of the various forms of the possessive pronoun is illustrated by the following examples :—

hēɛm ʀā'tldɛm qn ŏ'mpa, that is what they said to my father (literally, that the word to my father).

hĕ'ɛm ʀā'tldɛm sɛn ŏ'mpa, that is what my father said (that is my father's word).

hēɛm ʀā'tldɛmtl tsn ŏ'mpa, that is what my father will say.

hēɛm ʀātldɛmtl qn ŏ'mpa or *tsĕ qn ŏ'mpa,* that is what they will say to my father.

gyŭ'koa sɛn ŏ'mpa, my father's house.

qn ŏ'mpa aq'ĕ'tɛk·, my father took it.

ts'â tsɛn tltɛ'mtluq la qn ŏ'mpa, give my hat to my father.

ts'â qn tltɛ'mtluq, give to my hat !

t'ap'ĕ'tɛntla qyiskyin likyā'yukʜ, I broke this with my hammer here.

t'ap 'ĕ'tɛntla qqyin likyā'yukʜ, I broke my hammer here.

qn ŏ'mpa aq'ĕ't tɛn tltɛ'mtla, my father took my hat (away).

qn ŏ'mpa aq'utltsōt $\begin{Bmatrix} tsn \\ qn \end{Bmatrix}$ *tltɛ'mtla,* my father took my hat (but left it here).

When the sentence contains an interrogative or demonstrative pronoun the possessive pronoun is generally attached to them.

ʀī'dɛn likyā'yŭ? where is my hammer ?   *gyi'mɛn likyā'yŭ,* here is my hammer.

ʀī'nɛn ŏ'mpa? where is my father ?   *gyea'mgyin ŏmpky nĕ'kya,* my father here said this.

hĕ'mɛn ŏ'mpa nĕ'kya, my (absent) father said it.

The pronoun may be affixed to the noun as well :

he (absent) is thy father, *hä'ɛm ŏ'mpē* and *hä'ɛm á'sĕ.*

he (absent) is your father, *häɛms ŏ'mpdaoquē* and *häɛm á'sdaoquē.*

It is remarkable that the possessive suffix may be given to the verb as well, at least in imperative forms :

give me thy hat (near thee), *g·ĕ'tsŭs tltɛ'mtluq.*

SUBSTANTIVE POSSESSIVE PRONOUN.

—	Mine	Thine	Ours (inclusive)	Ours (exclusive)	Yours
Near speaker	*nŏ'siky*	*hŏ'siky*	*nŏ'sɛntsiky*	*nŏsɛnuqkʜ*	*hŏ'sdaoqky*
Near person addressed	*nŏ'suq*	*hŏ'suq*	*nŏ'sɛntsuq*	*nŏ'sɛnuquq*	*hŏ'sdaoquq*
Absent, visible	*nŏ'sĕ*	*hŏ'sĕ*	*nŏ'sɛntsĕ*	*nŏ'sɛnuqĕ*	*hŏ'sdaoqĕ*
Absent, invisible	*nŏ'sĕ'*	*hŏ'sĕ*	*nŏ'sɛntsĕ'*	*nŏ'sɛnuqĕ'*	*hŏ'sdaoqĕ'*

—		His		
—	near speaker	near person addressed	absent, visible	absent, invisible
Near speaker	*haskyā'k·ikʜ*	*haskyā'k·uq*	*haskyā'k·*	*haskyā'k·ē*
Near person addressed	*hasŏ'quqk·ikʜ*	*hasŏ'qoak·uq*	*hasŏ'qoak·*	*hasŏ'qoak·ē*
Absent, visible	*hasĕ'k·ikʜ*	*hasŏ'k·uq*	*hasĕ'k·*	*hasĕ'k·ē*
Absent, invisible	*hasĕ'k·ikʜ*	*hasŏk·uq*	*hasĕ'ɛk·*	*hasĕ'ɛk·ē*

Theirs is formed in the same way: *hasdaoqkyā'k·ikн* &c.
The possessive pronoun of the Hēiltsuk· dialect is far less complicated.

ADJECTIVE POSSESSIVE PRONOUN.

Singular, 1st person, *k·s—*   Plural, 1st person (incl.), *k·ants—*
  ,,   2nd   ,,   *—(ō)s*   ,,   1st ,,   (excl.), *k·antk·—*
  ,,   3rd ,,   *—s*   ,,   2nd ,,   *—(ō)s* } noun redu-
                           ,,   3rd ,,   *—s* } plicated.

We have to distinguish in this dialect also the four locations of near to speaker, near person addressed, visible, invisible.

—	My father	Thy father	Our (inclusive) father	Our (exclusive) father	Your father
Near speaker .	*k·sau'mpkн*	*au'mpkys*	*k·antsau'mpkн*	*k·antkau'mpkн*	*aiau'mpkys*
Near person addressed	*k·sau'mpuq*	*au'mmpuqs*	*k·antsau'mpuq*	*k·antkau'mpuq*	*aiau'mpuqs*
Absent, visible	*k·sau'mpa*	*au'mpōs*	*k·antsau'mpa*	*k·antkau'mpa*	*aiau'mpōs*
Absent, invisible	*k·sau'mpats*	*au'mpatsōs*	*k·antsau'mpats*	*k·antkau'mpats*	*aiau'mpatsōs*

His father				
—	near speaker	near person addressed	absent, visible	absent, invisible
Near speaker	*au'mkyaskн*	*au'mpuqsky*	*au'mpaskн*	*au'mpatskн*
Near person addressed	*au'mkyasuq*	*au'mpuqsuq*	*au'mpasuq*	*au'mpatsuq*
Absent, visible	*au'mkyasē*	*au'mpuqsē*	*au'mpasē*	*au'mpatsē*
Absent, invisible	*au'mkyasīts*	*au'mpuqsīts*	*au'mpasīts*	*au'mpatsīts*

Their father is formed in the same way from the reduplicated noun: *aiau'mkyaskн.*

SUBSTANTIVE POSSESSIVE PRONOUN.

—	Mine	Thine	Ours (inclusive)	Ours (exclusive)	Yours
Near speaker . .	*nē'sōkн*	*k·ausō'kн*	*nēsō'k·Entskн*	*nēsō'k·Entk·kн*	*k·ēk·ā'usōkн*
Near person addressed	*nē'sōq*	*k·ausō'q*	*nēsō'k·Entsuq*	*nēsō'k·Entkuq*	*k·ēk·ausō'q*
Absent, visible . .	*nē'sē*	*k·ausē'*	*nēsō'k·Entsē*	*nēsō'k·Entkē*	*k·ēk·ā'usē*
Absent, invisible .	*nē'sēts*	*k·ausē'ts*	*nēsō'k·Entsēts*	*nēsō'k·Entkēts*	*k·ēk·ā'usēts*

his (absent, visible), *asō'k·oē.*   theirs (absent, visible) *aēsō'k·oē.*
,, (,, , invisible), *asō'k·oēts.*   ,, (,, , invisible), *aēsō'k·oēts.*

THE VERB.

·INTRANSITIVE VERB.

Kwakiutl Dialect.

1. *Noun or Adjective with* verbum substantivum.

smoker, *ua'qpis.*

1st person singular,   *ua'qpisin*
2nd ,,   ,,   *ua'qpits.*
3rd ,,   ,,   near speaker,   *ua'qpisīkн.*

3rd person singular, near person addressed, *ua'qpisuq.*
3rd   „   „   absent, visible,   *ua'qpisē.*
3rd   „   „   absent, invisible,   *ua'qpisēE.*
1st   „   plural, incl.,   *uī'uaqpisEnts.*
1st   „   ..   excl.,   *uī'uaqpisEnuq.*
2nd   „   „   *uīua'qpits.*
3rd   „   „   near speaker,   *uīua'qpisīkH.*
3rd   „   „   near person addressed, *uīua'qpisuq.*
3rd   „   „   absent, visible,   *uīua'qpisē.*
3rd   „   „   absent, invisible, *uīua'qpisēE.*

2. *Intransitive Verb.*

to eat, *hamā'p.*

1st person singular,   *hamā'pEn.*
2nd   „   „   *hamā'pEs.*
3rd   „   „   near speaker,   *hamā'pikH.*
3rd   „   „   near person addressed, *hamā'puq.*
3rd   „   „   absent, visible,   *hamā'pē.*
3rd   „   „   absent, invisible, *hamā'pē'.*
1st   „   plural, incl.,   *hamā'pEnts.*
1st   „   „   excl.,   *hamā'pEnuq.*
2nd   „   „   *hamā'pdaoqs.*
3rd   „   „   near speaker,   *hamā'pdaoq'ikH.*
3rd   „   ..   near person addressed, *hamā'pdaoq'uq.*
3rd   „   „   absent, visible,   *hamā'pdaoq'ē.*
3rd   „   „   absent, invisible, *hamā'pdaoq'ēE.*

Hēiltsuk· Dialect.

1. *Noun or Adjective with* verbum substantivum.

smoker, *ua'qpis.*

1st person singular,   *ua'qpisnōgua.*
2nd   „   „   *ua'qpitsō.*
3rd   „ ¹   „   absent, visible, *ua'qpitsē.*
1st   „   plural, incl.   *uaau'qpisEnts.*
1st   „   „   excl.   *uaau'qpisEntk'.*
2nd   „   „   *uaau'qpitsō.*
3rd   „   „   absent, visible, *uaau'qpisē.*

2. *Intransitive Verb.*

to drink, *nā'k·a.*

1st person sing., *nā'k·anōgua.*   1st person plural, incl., *nāk·a'nts.*
                                      1st   „   „   excl., *nāk·a'ntk·.*
2nd   „   „   *nāk·a'sō.*   2nd   „   „   *ak·ā'stla* and *nēnā'k·asō.*
3rd¹ „   „   *nāk·ā'sē.*   3rd¹ „   „   *nāk·ā'sē* and *nēnā'k·asē.*

I do not enter into the tenses of the verb, as the material at my disposal is not sufficient to bring out clearly the nice distinctions between the numerous tenses (see Hall, *l.c.* p. 79 ff.). I turn at once to the transitive verb with incorporated object, which has been treated very fragmentarily by Mr. Hall.

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¹ As the various forms of the third person are formed in the same way as those of the possessive pronouns, &c., they have been omitted here.

Kwakiutl Dialect.

to kill, *tlElā'mas.*

Object	Singular		
	1st person	2nd person	3rd pers. near speaker
1st pers. sing.		—*as gyā'qEn*	—*ikH*[1] *gyā'qEn*
2nd ,, ,,	—*Entlutl*		—*iknitl*[3]
3rd ,, ,,[1]	—*Entlak·ikH*	—*asē'k·ikH*	—*kyā'k·ikH*[4]
1st pers. plur. incl.	—		—*īkH gyā'qEnts*
1st ,, ,, excl.	—	—*as gyā'qEnuq*	—*īkH gyā'qenuq*
2nd ,, ,,	—*daoqEntlutl*		—*daoqikyntl*
3rd ,, ,,[1]	—*daoqEntlak·īkH*	—*daoqasē'k·ikH*[2]	—*daoqkyā'k·īkH*

Object	Plural			
	1st pers. incl.	1st person excl.	2nd person	3rd person
1st pers. sing.	—	—	—*daoqas gyā'qEn*	—*daoqikH*[1] *gyā'qEn*
2nd ,, ,,	—	—*Enuqūtl*		—*daoqikyūtl*[3]
3rd ,, ,,[1]	—*Entsak·īkH*	—*Enuquak·īkH*	—*daoqasēk·īkH*	—*daoqkyā'k·īkH*[4]
1st ,, plur. incl.	—	—		*tlētlElāmasdaoqikH gyā'qEnts*[8]
1st pers. plur. excl.	—	—	—*daoqas gyā'qE-nuq*[6]	*tlētlElāmasdavqikH gyā'qEnuq*
2nd pers. ,,	—	5 —	—	*tlētlElāmas daoqikyūtl*
3rd ,, ,,[1]	5 —	5 —	—*daoqasEk·īkH*[7]	*tlētlElāmas-daoqkyā'k·īkH*[4]

The characters of the tenses: —*utl* for the past and —*tl* for the future follow the stem of the verb:

we are going to kill thee, *tlElāmastlEnu'qūtl.*
we have killed thee, *tlelāmas'utlEnu'qūtl.*

The transitive verb may be inflected by means of auxiliary verbs, in which case the latter are treated like an intransitive verb, while the verbal stem retains the incorporated pronoun or is followed by the pronominal object.

I have killed thee, *lEmEn tlElā'masūtl.*
I have killed him (near me), *lEmEn tlElā'mask·ikH.*
thou hast killed me, *lEF'ms tlElā'mas.gyā'qEn.*

[1] The form for 'person near speaker' is here given; for 'near addressed person' the ending is —*uq* instead of —*ikH*; for absent, visible, —*ē*; for absent, invisible, —*ēE* or *ē'*.

[2] Also instead of the plural form with —*daoq* with reduplication: *tlētlElā'masase'k·ikH.*

[3] Near person addressed: —*uqūtl*; absent, —*ēūtl.*

[4] The various forms corresponding to the locations of subject and object correspond to those of the substantive possessive pronoun, third person (see p. 108).

[5] These forms have the same ending as that with the object in 3rd (viz. 2nd) person singular, but is reduplicated: *tlētlElāmasEntsak·ī'kH, tlētlElā'masEnuqūtl,* and *tlētlElā'masEnuquak·ī'kH.*

[6] Or *tlētlElā'masas gyā'qEnuq.*

[7] Or, if it does not appear from the context that the object is plural: *tlētlElāmasasēk·ī'kH.* The forms of the subject, second person singular, object, third person plural, and subject, second person plural, object, third person singular and plural are identical; it must be decided from the context what is meant.

[8] In this and the following form the verb *must* be reduplicated.

Hĕiltsuk· Dialect.

to kill, ɛlqa (— stands for the singular, ɛlqa : = for the plural, aiɛlqa).

Object	Singular		
	1st person	2nd person	3rd person [2]
1st person singular	—	— sōntla	— kyintla·
2nd „ „	— nōgutla	—	— kyūtla
3rd „ „ [1]	— nŏ'guak·kн [1]	— sōk·kн	?
1st „ plural incl.			— kyintlints
1st „ „ excl.	—	= sōntlintk·	— kyintlintk·
2nd „ „	= nŏ'gutla	—	= stlsōsk·kн [3]
3rd „ „ [1]	= nōguak·kн	= sōk·kн	?

Object	Plural			
	1st person incl.	1st person excl.	2nd person	3rd person [2]
1st person sing.	—	—	= sōntla	= kyintla·
2nd „ „	—	— mɛntkutla	—	= kyūtla
3rd „ „ [1]	— mɛntsk·kн	— mɛntkkн	= sōk·kн	?
1st „ plur. incl.	—	—	—	= kyintlints
1st „ „ excl.	—	—	= sōntlintk·	= kyintlintk·
2nd „ „	—	= mɛntkutla	—	?
3rd „ „ [1]	= mɛntsk·kн	= mɛntkkн	= sōk·kн	?

The characters of the tenses —aiнte for the past and —tl for the future follow the stem of the verb.

The principal differences between the inflexions of the transitive verbs in the two dialects are found in the incorporation of the object first person in the verb in the Hĕiltsuk· dialect and the constant reduplication of the stem in the same dialect. The latter evidently disappeared in the Kwakiutl dialect through the use of the plural —daoq. Auxiliary verbs are used in the Hĕiltsuk· in the same way as in the Kwakiutl.

IMPERATIVE.

Kwakiutl.   *Hĕiltsuk·.*
eat ! (singular) hāma'p !   ha'msɛнs ! [5]
let us eat !   hamh·ĭ'tatsɛnts ! [4]   haia'msɛнsɛnts !
eat ! (plural)   hē'map !   haia'msɛнs !

Hĕiltsuk· : let him (near speaker) eat !   hamsɛнsē'k·kh !
let him (near speaker, food near speaker) eat !   hamsɛнsē'k·kн !
let him (food, absent, visible) eat !   · hamsɛнsē·k·ēk· !
let him (absent, visible) eat !   hamsɛнsē'lĕ !
let him (absent, invisible) eat !   ·hamsɛнsēlē'ts!

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[1] The third person location near speaker is given. The other forms are formed from the corresponding endings : near person addressed, —nōguak·uq ; absent, visible, —nōguak·ē ; absent, invisible, —nōguak·ēts.

[2] Near person addressed, —uqintla ; absent, visible, —ēintla ; absent, invisible, —ētsintla.

[3] Also = kyūtla.   aiɛlqastlsō'sē he (absent, visible) will kill you. This form appears rather doubtful.

[4] Formed from another derivative of the stem ham, to eat, viz., hamн·it ; while the others are derived from hāma'p.

[5] From ha'msa.

Kwakiutl		Heiltsuk·	
strike (singular)	strike (plural)	kill (singular)	kill (plural)
me ! *mɪнʼĭ'tas gyā'qɛn*	*mɪнʼĭtɪнda'oqelas gyā'qɛn*	*ɛlqaнsɛn'tla*	*aiɛlqaнse'ntla*
him ! *mɪнʼĭ'task·ikн* (near speaker)	*mɪнʼĭtɪнda'oqelas- k·ikн &c.*	*ɛlqaнsē'k·ikн*	*aiɛlqaнsē'k·ikн*
us ! *mɪнʼĭ'tas gyā'qɛnuq*	—	*ɛlqaнsɛ'ntlintk·*	*aiɛlqaнsɛ'ntlintk·*
them ! same as singular	—	*aiɛlqaнsē'k·ikн*	*aiɛlqaнsē'k·ikн*

let me feed thee !	*hamgyĭlalasɛntlūtl*, K.
let me feed you !	*hamgyĭladaoqlasɛntlūtl*, K.
let us feed thee !	*hamgyĭlalā'sɛnōqūtl*, K.
let us strike him, them !	*mɪнʼĭtasɛntsak·*, K.
let us kill him !	*ɛlqaнsɛ'ntsk·ē*, H.
let us kill them !	*aiɛlqaнsɛ'ntsk·ē*, H.

An interrogative exists in both dialects, but it has not become quite clear to me :

dost thou eat ?	*hamsa'sa ?* H.
does he (near pers. addr.) eat ?	*hamsa'euqtsa ?* H.
do you eat ?	*haïa'msɛs ?* H.

One of the most important characteristics of the verb is that, whenever it is accompanied by an adverb, the latter is inflected, not the verb :

I do not eat,	*kyēō'snōgua ha'msa*, H.
he did not(1) say(2) so,	*kyē'sīkн*(1) *nē'kya*(2), K.

In the case of transitive verbs the adverb takes the ending corresponding to the intransitive verb, the verb retains the incorporated object. Thus the adverb assumes the character of an auxiliary verb. In some cases the object is treated in the same way :

we see (2) all (1) of them, *āgya'mɛntk·* (1) *dōk·ola'k·aē* (2), H.

FORMATION OF WORDS.

Mr. Hall does not enter into this subject very fully, and the following notes will, for this reason, be welcome. The analysis of words of the Kwakiutl language is very easy. A great number of nouns occur in two separate forms, independent and dependent. Whenever such a noun occurs in connection with another word it is incorporated in the latter. So far as I am aware, only suffixes occur in Kwakiutl. A number of these nouns signify classes, for instance tree, female. Locative suffixes are found in very great numbers. Adjectives and verbs are also incorporated. I give a list, arranged alphabetically:

about, here and there	—*uilila*,[1] K.	*tlē'k·uilila*, moving about.
		lā'k·uilila, camping here and there.
along	—*ntala*, K.	along round object : composed with —*nûts*, side of—, *k·ā'tsnûtsɛntāla*, to walk along round object.
		along flat object : composed with —*ɛnq*, edge of—, *k·ā'tsɛnqɛntāla*, to walk along flat object.
always	—*tl*, K.	*amā'qulatl*, always giving away blankets.
		baqbaku'latl, always eating human flesh.
among	—*ak·a*, K. H.	*nɛq'ak·ā'la*, to pull out of full box, K. (*i.e.*, from among.
		mā'k·ak·a, to throw among, H.
arm, upper	—*sīāpē*, K. H.	*ōqsīāpē'*, upper arm, K. H.
		tlʼētsīāpē', skin of upper arm, K.
		k·uk·utsīā'pē, skin of upper arms, H.

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[1] The —*la* in this and several others is probably a verbal suffix.

around	—ēsta, K. H.	k·ā'tsēstala, to walk all around, K.
		tōē'stala, to go all around, H.
		ōnē'sta, rim.
back	—īkya, K. H.	anī'kya, back, K.
		ōsk·amē'kya, back, H. (= round outside of back)
		miвī'kyent, K., to strike back.
beach	—is, K. H.	lē'qois, wide beach, K.
		ya'k·ōis, driftwood on beach, H.
	—lis, K. H.	ēigyispalis, sandspit on beach, K. (aikн, good,
		—is beach [compound ēigyis=sand], —pa
		point, —lis beach.). Cf. country.
body	—na, H.	ōkona', body, H.
		tlōqoana'la, sick all over body, H.
bottom of	—qstē, K.	o'qstē, bottom of a thing, K.
	—qtē, H.	k·qa'qte, notch of arrow (= notch in bottom), H.
breast	—poē, K.	ōpo'ē, breast, K.
		hā'k·ōpoē, breastbone, K.
	—poa, H.	ts'iō'poa, breastbone, H.
to call	—qa, K.	quā'qunaqan, I call a canoe's name, i.e., want
		to buy a canoe.
in canoe	—qsa, K.	gua'qsala, to sit down in canoe (gua, to sit ;
		—qsa, canoe ; —la, verb).
	—qs, H.	laqsut, to load canoe (la, to go ; —qs, in canoe ;
		—ut, v.a.).
capable of	—ts'es, K.	dō'qts'es, seer (dōq—to see).
	—tes, H.	k·ā'ncat'es, with good power of hearing.
to take care of	—qsila, K.	mā'muqsila, taking care of salmon weirs.
corner	—nē, K.	gua'nē, to sit down in corner.
country, outside house	—us, —is, K. H.	bеg'u's, man in woods, in country, K.
		tlāau's, to stand outside, H.
		nī'nakuis, world, K.
	—lis, K.	hēstalis, round the world (—ēsta, around ; lis,
		country), K.
	—ālis, H.	iuā'lis, land where always wind, H. Cf. beach.
down	—qa, K. H.	lā'qa, to go down, H.
		k·ā'tsēqala, to go down, K.
down river	—tusеla, K. H.	latu'sela, to go down river in canoe, K.
ear	—atoē, K.	ts'enā'tola, ear is sick, K.
	—atoa, H.	ncaksōdетoa', both ears, H.
earth	—gyilis, K. H.	lā'gyilis, to land, K. H. (la, to go.)
edge	—nqē, K. H.	amai'nqē, youngest child, K. (ama, small ; —nqē,
		edge = smallest.)
		māk·a'nqaut, to throw along, H. (māk·a, to
		throw ; —nqē, edge ; —ut, v.a.)
expert	—pis, K. H.	nā'k·pis, drunkard, K. H.
—	—ilk·, K. H.	nā'k·ilk·, drunkard, K. H.
		nāk·i'lk·in, I drink often, K.
eye	—qstoē, K.	ēikнвōqstoē, with pretty eyes, K.
	—qstoa, H.	hā'baqstoa, eyelashes, H. (hāp— hair.)
face	—еmaē, K.	mē'maatlеmaē, two faces, K.
	—еmē, H.	k·u'smē, skin of face, H.
to do something with face	—k·еm, sеm, K. H.	ā'ikyak·еmн'it, to look up, K. (aikya, above ;
		—k·еm, face ; —н'īt, verb suffix), see : outside
		of round thing.
farthest	—k·aua, K.	āikyak·aua, farthest above, K.
fire	—qtlala, K. H.	hā'nqtlala, kettle on fire, K. H.
		k·'ēqtlala, much fire, K.
foot	—sītsē, K. H.	k·oā'k·oaнsītsē, toes, H.
		ōqtlaksī'tsē, heel, K.
forehead	—a'oē, K.	aikya'oē, pretty (= good forehead), K.
	—ē'ioa, H.	tlāk·ē'ioa, headring of cedar-bark, H.
fragment	—tsеs, K.	quā'kunatsеs, fragment of canoe.

to go to look for	—aiala, K.	hā'natlaia'la, to go to buy a gun.
group	—qsᴇm, K.	gyē'qsᴇm, a group of chiefs.
hand	—tsāna, K.	k·ᴇmqō'tltsāna, left hand.
	—skyana, H.	k'ōqskyana, hand cut off.
head	—k·ēa, H.	tlō'k·k·ēa, bareheaded.
head covering	—mtl, K. H.	yiqu'mtl, mask (= dancing head covering).
hindpart	—qtlēe, K. H.	ōoqtlē'e, stern of canoe, K.
		wala'qtlēk·s, youngest daughter, H. (—k·s, fem)
in	—tsō, tsoa, K. H.	lā'tsoa, to enter, H. (la, to go.)
		ts'ᴇʜtsāla, headache, K. (=inside sick.)
instrument	—ayō, K. H.	sī'wayō, paddle, K.
		qtā'yō, knife, H.
interior of house	—ītl, K. H.	goa'ītl, to sit in house, K. H.
interior of man	—īs, K. H.	sē'ilis, snake in man, K.
large	—tsē, K.	gyōktsē, large house, K.
	—kyā'oē, H.	t'ē'sᴇmkyā'oē, large stone, H. (see : real)
to make	—gyila, K.	hā'mggila, to feed.
	—ila, K. H.	hā'iatlila, to mend, K.
motion	—nakula, K. H.	k·ē'inakula, to go straight ahead, H.
mouth	—aqstē, K.	hā'paqstē, beard, K.
	—qta'ē, H.	hāpqta'ē, beard, H.
inside of mouth	—ētlqā'oē, K.	wapētlqā'oē, saliva (water inside mouth), K. (see neck.)
mouth of river	—siwaē, K.	tliqsī'waē, mouth of river with clover roots.
neck	—qā'oē, K.	ōqā'oē, K., neck.
	—qā'oa, H.	tl'ak·qā'oa, H., neckring of cedar-bark.
noise	—kyala, K. H.	k'ōmʜsiuakyala, H., white man's language.
	—ala, K. H.	bgua'la, K. H., to speak (man) (=man's noise).
		k·kya'la, K. H., to speak (female) (=woman's noise).
nose	—itlpa, K. H.	a'lk·itlpa, H., to bleed from nose.
on (roof, chair)	—latlᴇ (la), H.	gua'latlᴇla, to sit on chair.
on flat object	—tsuē, K.	k·ā'tsᴇltsuē, to walk on a plank.
	—tsoa, H.	tō'tsoa, to walk on a plank.
on a long object	—kyena, K. H.	guā'kyena, to sit on a long object.
opposite	—kyūt, K.	nᴇqkyū'ta, opposite a rocky place (—a, rock).
other side	—sut, K.	k·oē'sut, far away on other side.
out of—	—ōtltsoa, K. H.	tq'ōtltsoa, H., to jump out of.
outside of house	—aqsē, H.	gua'qsē, H., to sit outside the house.
outside, in woods	—ils, K. H.	d'api'ls, K., to flood ground.
participle passive	—sō, K. H.	hā'inakyalasō, K., the hated one.
penis	—sak·āo, K.	mōqsak·ā'o, K., with tied penis (a name occurring in a tradition).
people	—ēnoq, K. H.	tlask·'ē'noq, K., people of the ocean.
		mā'q'ēnoq, K., killer whale (=secretly pursuing people).
		ha'lq'ēnoq, H., killer whale (=murderer).
	—itq, H.	K·ōk·āi'tq, H., people of K·ō'k·a.
	—ala, K.	Tla'tlasik·oa'la, K., people of the ocean.
place of, house of	—as, K. H.	gy'ō'lōtas, K., porpoise place.
place where something is regularly done	—tᴇnɪs, K.	k·uī'lastᴇms, K., feasting place.
place of, probably hollow receptacle	—atsē, K. H.	mᴇkōa'tsē, H., mortar.
point	—pa, K. H.	ai'kʜpa, K., sharp = good pointed.
pole	—pik·, K. H.	mo'qwik·, K., heraldic column (=pole to which [blankets] are tied).
to pretend	—būtla, K.	mē'qabūtla, to pretend to sleep.
purpose	—numa, K.	k·āk·otlā'numa, to come to learn.
to reach	—k·a, K. H.	lā'k·a, K., to go past.
real	—kyasō, K.	bᴇgua'numkyasō, a real man.
refuse	—mūt, K.	hā'mūt, rest of food.
	—āoa, H.	hāmasū'oa, rest of food.

relationship	—*mp*, H. K.	*au'mp*, H., father.
side of round thing	—*nū̃tl*, K.	*ṽ'nūtlɛmē*, cheek = side of face.
small	—*pitu*, plur.	
	—*mɛnē'q*, K.	*gyōkpitū*, pl. *gyōkmɛnē'q*, small house.
	—*ṽē*, H.	*gūk'ōē*, small house.
smell	—*p'ala*, K. H.	*ua'qp'ala*, smell of smoke.
stone	—*a*, K. H.	*gua'la*, H., to sit on stone.
superlative	—*k·amē*, K. H.	*nōlok·ɛmaē*, *nō'lok·amē*, K., the greatest fool.
surface of water	—*tlē*, K. H.	*gyilō'tlē*, to steal on water, to go stealing in canoe.
taste	—*p'a*, K. H.	*aikup'a*, sweet = good taste.
through	—*qsī'oa*, H.	*laqsī'oa*, to go through—
time of—	—*ɛnq*, K. H.	*tlīɛ'nq*, H., time of potlatch.
tooth	—*Hē*, K.	*k·aqHē*, having lost one tooth (= notch in teeth).
	—*Hsia*, H.	*tlōqoaHsia*, toothache.
top	—*qtō'ē*, K.	*gua'qtoa*, to sit on top of a thing.
top of box, bucket, &c.	—*kyaē*, K. H.	*wē'kyaē*, H., not quite full (*wē*, negation).
tree	—*mis*, K.	*bā'aqumis*, maple (= leaf tree).
under	—*a'poa*, K. H.	*tōā'nut*, H., to walk under.
upward	—*ustâ (la)*, K.	*tl'ɛpustá'la*, to climb a mountain.
	—*sustēwa*, H.	*d·ōqsustē'wa*, to look up.
verbal suffixes	—*Hit*, K. H.	*tl'ōpHit*, H., it is ebb tide.
	—*it*, K. H.	*nā'k·it*, K., to drink.
	—*la*, K. H.	*tlōk·oa'la*, H., to be sick.
verbum activum	—*t*, K. H.	*tā'k·umt*, H., to cover face with blanket.
	—*ut*, K. H.	*la'qsūt*, H., to load canoe.
to want	—*ēqst*, K. H.	*nā'k·ēqst*, K., thirsty.
water	—*sta*, K. H.	*tu'qsta*, H., to jump into water.
in water	—*is*, K. H.	*wīwunq'ā'pois*, H., bottom of sea (—*nqe*, edge; —*apoa*, under; —*is*, in water).
woman	—*k·a*, —*k·as*, K.	*tlōlē'k·as*, niece.
		ā'tak·a, pet daughter.
	—*aqsɛm*, —*ks*, H.	*Bī'bilqulaqsɛm*, Bilqula woman (stem reduplicated).
		mɛnū'yak·s, sister.

NOOTKA.

The following notes have been derived from material collected in 1888 in Victoria from two Tlaō′kath, from other material collected 1889 in Alberni, principally from a half-blood Indian named Wa'tē. Bishop N. J. Lemmens, of Victoria, B.C., had the great kindness to give me the pronouns and the inflection of the verb in the Tlaō′kath dialect. A number of suffixes were obtained from a manuscript of the Rev. Father Brabant, who is said to be thoroughly conversant with the language. The dialect treated here is the Ts'iciä′ath, which differs somewhat from the northern dialects. Incidentally, remarks on the Tlaō′kath are given.

PHONETICS.

Vowels: a, e, E, i, o, ŏ, u.

Consonants: p; w; m; ky; k; k·, q; Q; y, H; t, n; s, ts (c, tc); tl; h.

s and *ts* partake of the character of *c* and *tc*, as in Kwakiutl, and it is doubtful whether they can be considered separate sounds. All consonants occur as initial sounds. No combination of consonants occur in the beginning of words. The following terminal combinations were observed :

			kh	k·s			
sk				hs		kt	k·tl
tck				qs		pt	qtl
tk	tk·		th	ms	mts	ct	mtl
							ntl

The terminal *m* and *n* are sonant and somewhat lengthened. In this dialect takes generally the place of *q* of the northern dialects.

GRAMMATICAL NOTES.

THE NOUN AND THE ADJECTIVE.

The noun has a singular and plural. The latter is formed by the suffix —*mɛna*. In a few cases it is formed by reduplication, epenthesis, or diæresis.

> fire, *i'nik*; pl. *ī't'inik* and *i'nikmɛna*.
> house, *mahtē*; pl. *mama'htē*.
> village, *ma'utl*; pl. *ma'maūtl*.
> common man, *mŏ'stcim*; pl. *maiä'stcima*.
> child, *ʈu'na*; pl. *ta'tnēis* (—*is*, diminutive).
> canoe, *tcā'pats*; pl. *tceyā'pats* and *tcāpatsmɛna*.
> man, *kŏs*; pl. *kŏ'os*.
> man, *tcɛ'kup*; pl. *tcā'kupea*.
> island, *tcā'ŏk*; pl. *tcā'tcāk*.
> woman, *tlŏ'tsma*; pl. *tlŏtsamo*.
> chief, *tcā'mata*; pl. *tc'atcā'mata*.

I am not quite certain whether this is really a plural or whether it is rather a distributive. In a number of cases I found the singular form applied where we should expect the plural; *p.e.*, all the men, *tcŏŏ'tc tcɛ'kup*. My impression is that *-mɛna* is a real plural, while the amplified stem is actually a distributive. The exceptions given above may be explained by assuming that the distributive is used instead of the plural. This opinion is supported by the fact that any noun when it is clearly distributive has a form corresponding to the exceptions given above. This becomes clear in compounds of parts of the body that are double. We find, for instance, in compounds with -*nuk*, hand :

> bones of hands, *haha'mutnuku'm*;   from *ha'mūt*, bone.
> flesh of hands, *ts'isk·tsēsnuku'm*;   „ *ts'i'sk·mis*, flesh.
> second fingers, *tetē'itsnuku'm*;   „ *ta'ia*, elder brother.
> skin of hand, *tutu'k·oak·nuku'm*;   „ *tu'k·oak·*, skin.
> strong-handed, *na'cnāknuk*   , *na'cuk*, strong.

The plural of adjectives with the verbum substantivum is formed in the same way :

> sick, *tē'itl*;   pl. *tatē'itl*.
> long, *iā'k·*;   „ *iā'iak·*.
> large, *īh*;   „ *ī'h*.

(See p. 119, Inflection of the Verb.)

NUMERALS.

CARDINAL NUMBERS.

1 nup. 1 *man*, ts·ŏ'wak.	9 ts·ŏ'wakutl.	100 sūtc'ē'k·.
2 ā'tla.	10 hai'ū.	120 nŏ'p'ŏk·.
3 k·a'tstsa.	11 hai'ū ic ts·ŏ'wak.	140 a'tlpŏk·.
4 mŏ.	20 tsa'k·ēits.	160 ā'tlakutlēk·.
5 sū'tca.	30 tsa'k·ēits ic hai'ū.	180 ts·ŏ'wakutlē'k·.
6 nŏ'pŏ.	40 atlē'k·.	200 hai'uk·.
7 a'tlpŏ.	60 k·atstsē'k·.	1000 sūtc'ēk·pɛtūk·.
8 ā'tlakutl.	80 mŏyē'k·.	

The system of numerals is quinary vigesimal. Eight and nine are respectively two and one less than ten.

The numerals take suffixes which denote the objects counted. Besides the class suffixes for round, long, flat objects, days, fathoms, the numerals may take any of the noun and verbal suffixes (see p. 124). The numerals are all derived from the same stems, the sole exception being one, *ts'ŏ'nak*, which is applied to men only. It is a curious fact that in counting objects other than men derivatives of *ts'ŏ'nak* are used for nine and twenty.

—	One	Two
round thing; animate	nu'pk·amitl	ă'tlak·amitl
long	nu'pts'ak·	ă'tlats'ak·
flat	—	—
day	nu'ptcitl	ă'tlatictl
fathom	nu'pietl	ă'tlietl
span	nu'pit	ă'tlpitanŏutl
group of objects {	nu'ptak·ak· / nupta'k·amitl	—
basket, bag	nuphtāk	ă'tlahtāk
round thing in canoe	nupk·a'mias	ātlak·a'mias
round thing on beach &c.	nupk·a'miis	ātlak·a'miis

ORDINAL NUMBERS.

the first, ŭ'wi.   *the third*, o'hsnutl.
the second, ō'pitcas.   *the last*, ōa'k·tlē.

NUMERAL ADVERBS.

once, nu'pit.   twice, *ā'tlpit*.   three times, *k·a'tstsapit*.

DISTRIBUTIVE NUMBERS.

one to each, *tsatsā'wak, nunu'p*.   four to each, *mō'mō*.
two to each, *āā'tla*.   five to each, *susutc'a'*.
three to each, *k·aka'tstsa*.   six to each, *nunupō*.

Distributive numerals are also formed from compound numerals:
one long thing to each, *nu'nuptsa'k·*.

THE PRONOUN.

PERSONAL PRONOUN.

                                        Kayokatq dialect.

I, *sē'ya*.   me, *sē'tc'itl*.
thou, *sō'ua*.   thee, *sō'titl*.
he (*ots*).   —
we, *nē'wa*.   us, *nē'hāitl*.   we, *nō'wa*.   us, *nō'haitl*.
you, *sī'wa*.   to you, *sē'haitl*.
they (*ots*).

In a few cases I find another personal pronoun derived from the article pronoun (see the Verb, p. 119):

we, *a'nine*.   you, *anē'tsō*.   they, *anē'atl*.
Tc'etc'im'i'sim'a anē'tsō mātemā'sis, make yourselves ready, you tribes.

POSSESSIVE PRONOUN.

it is mine, *sēiā'sa*.   it is ours, *nēwā'sɛn*.
it is thine, *sōuā'sɛits*.   it is yours, *sēwasē'itsō*.
it is his, *ō'tsmā*.   it is theirs, *ōtsmā'atl*.
my, *-is*.   our, *-k·ine*.   his, *-yē*.   their, *-yēetl*.
thy, *-c̄*.   your, *-itk·sō*.   his (absent), *-ī*.   their (absent), *īētl*.

In terms of relationship the suffix *-ēk·sō*, forming the term, is omitted in the first and second persons of the possessive pronoun:

father, *nōwē'k·sō*.   thy father, *nō'wē*.
my father, *nō'wīs*.   his father, *nōwē'k·sōyē*.

DEMONSTRATIVE PRONOUN.

this, *hitl'iē*;   (*hē'is*, Tlaōkath).
that, *a'qha*;   (*yū'is*, „).

The stem *hit-* is composed with suffixes denoting locality to form demonstrative pronouns, which are very numerous :

> *hitapois*, that one underneath on beach.
> *hitahs*, that one in canoe.
> *hititl*, that one in house. &c.

THE VERB.

INDICATIVE.

—		Present	Imperfect	Perfect
1st person	singular	*ha-u'kwah*	*ha-ukitah*	*ha-ukɛ'tlah*
2nd	,, ,,	*ha-ukoē'its*	*ha-ukitēits*	*ha-ukɛtlē'its*
3rd	,, ,,	*ha-u'kma*	*ha-ukitma*	
1st	,, plural	*ha-ukwi'ne*	*ha-ukiti'ne*	&c.
2nd	,, ,,	*ha-ukoē'itsō*	*ha-ukitē'itsō*	
3rd	,, ,,	*ha-u'kmātl*	*ha-ukitātl*	

—		Plusquam Perfectum	Future	Futurum Exactum
1st person	singular	*ha-ukɛtlitah*	*ha-uka'k·tlah*	*ha-uka'k·tlitah*
2nd	,, ,,			
3rd	,, ,,			
1st	,, plural	&c.	&c.	&c.
2nd	,, ,,			
3rd	,, ,,			

There are four principal tenses, from which the others are derived: Present, Imperfect, Perfect, Future. The first is derived from the stem; the second has the character -*it*; the third, -*ɛtl*; the fourth, *ak·tl*.

In the plural forms the stem of the verb may be amplified by reduplication, diæresis, or epenthesis, as the case may be.

Present.

> 1st person plural, *hāukwine* and *hāwakamine*.
> 2nd ,, ,, *ha-ukoē'itsō* ,, *hāwakamē'itsō*.
> 3rd ,, ,, *ha-u'kmātl* ,, *hawa'kamaatl* and *hawā'kama*.

Or, from *tē'itl*, sick:

> 1st person plural, *tē'itline* and *tatēitli'ne*.

Other plurals of verbs are:

> not to know, *hayi'mhe*;   pl. *hā'hayimhe*.
> to sleep, *wa'-ite*;   ,, *hō'ite*.
> awake, *tlu'pka*;   ,, *tlō'yupka*.
> to sneeze, *tō'p'itscitl*;   ,, *tōtōp'itscitl*.

When the stem of the verb ends with a vowel, *m* is inserted between stem and ending. It may also be used after the character of the perfect -*ɛtl*.

> not to see, *tcā'tnē*.   we eat, *hāwakami'ne*.
> I do not see, *tca'tnēmāh*.   I have eaten, *ha-ukɛ'tlah* and *ha-ukɛ'tlmah*.

When the stem of the verb ends in *p* the latter is transformed into *m* when followed by a vowel, except in the case of the perfect :

> to know, *kā'mētap*.   I know, *kāmētamā'h*.   I have known, *kāmētapɛtlā'h*.

The perfect is used frequently where we should expect the present tense. The imperfect is used in describing past events. The meaning of the other tenses needs no explanation.

CONDITIONAL.

The following forms were obtained from the Rev. Father Nicolai, the missionary stationed at Alberni :

	I should know.	I should have known.	I should have known, or I intended to know.
1st person singular :	*kāmētapō'sah.*	*kāmētapahitah.*	*kāmētapaqatlĭ'tah.*
2nd ,, ,,	*kāmētapōsē'its.*	&c.	&c.
3rd ,, ,,	*kāmētapōsma,*		
	or *kāmētapōsa.*		
1st ,, plural	*kāmētapōsinc.* &c.		

I have obtained none of these forms, but another instead ; the form was obtained in the following sentence :

> if I had been well I should have left, *wēkcahā'mitk·ōs waha'kitlitk·ēs* (*waha'k*, to leave).

By varying this sentence I obtained the following forms :

> I should have gone, *wahā'kitlitk·ēs.*
> thou wouldst have gone, *wahā'kitlitsuk.*
> he would have gone, *wahā'kitlitka.*
> we should have gone, *wahā'kitlitkinc.*
> you would have gone, *wahā'kitlitasuk.*
> they would have gone, *wahākitlkaatl.*

The terminations of this form resemble those of the conditional in the Tlaō'kath dialect, which will be found further below.

SUPPOSITIONAL.

to kill, *k·a'qsap.*
if I should kill. &c.

—	Present	Past	Future	Futurum Exactum
1st pers. sing.	*k·aqsapk·ō's*	*k·aqsamitk·ō's*	*k·aqsapak·tlk·ō's*	*k·aqsapak·tlitk·ō's*
2nd ,, ,,	*k·aqsapk·ō'k*			
3rd ,, ,,	*k·aqsapk·ō'*			
1st ,, plur.	*k·aqsapk·u'ne*	&c.	&c.	&c.
2nd ,, ,,	*k·aqsapk·ō'sō*			
3rd ,, ,,	*k·aqsapk·ō'atl*			

The suppositional is also used as optative. It seems that in this case it takes a terminal -*c.*

> I wish I could eat = if I could eat, *ha-u'kk·ōc.*
> I wish thou couldst eat, *ha-u'kk·ōkc.* &c.

The same terminal *c* was found in a number of cases :

> if he had been well I should have gone, *wēkcahā'mitk·ōc wohā kitlk·ēs.*

IMPERATIVE.

The imperative has a great variety of forms, and I was unable to classify them in any satisfactory way. According to Bishop Lemmens, the subjunctive and imperative are distinguished in the Tlaō'kath dialect, and similar forms may occur in the Ts'iciā'ath.

The most frequent forms are on -*i* in the second person singular and -*itc* in the second person plural.

eat ! (singular) *ha'-ukwi.*		drink ! (singular) *nak·cii'.*
eat ! (plural) *ha'-ukwītc.*		drink ! (plural) *nak·ciitc.*
go away ! *k·ē'itcē* ; from *k·ē'i.*		come here ! *tcū·kwa.*

RELATIVE.

The use of the relative form will become clear from the following example :

I say (1) so (2), who I am (3) shaman (4).
ñamah (1) *tcō* (2) *yak·k·ās*(3)*ñcta'k·yū*(4).

1st person singular, *yak·k·ās.* 1st person plural, *yāk·k·inc.*
2nd ,, ,,   *yak·k·ē'ik.* 2nd ,, ,,   *yāk·k·ē'sō.*
3rd ,, ,,   *yak·k·ē'i.* 3rd ,, ,,   *yāk·k·ē'itatl.*

Past, *yak·itk·as.* Future, *yak·ak·tlk·as* or *yak·a'k·tlō.*

There are other variations of this form :

what a shaman (2) I am (1) ! *k·oayē's* (1) *ñcta'k·yū* (2) !

which is inflected in the same way.
I believe the following form must be classed here also :

I know (1) that thou art (2) a shaman (3), *kama'tamah*(1)*anē'k* (2) *ñcta'k·yū.*

This form is inflected as follows :

1st person singular, *anē's.* 1st person plural, *ani'ne.*
2nd ,, ,,   *anē'k.* 2nd ,, ,,   *anē'sō.*
3rd ,, ,,   *anē'.* 3rd ,, ,,   *anē'tatl.*

The personal pronoun mentioned on p. 118 is evidently derived from the same stem.

INTERROGATIVE.

sick, *tē'itl*

1st person singular, *tē'itlhas.* 1st person plural, *tē'itlhenī.*
2nd ,, ,,   *tē'itlhak.* 2nd ,, ,.   *tē'itlhasō.*
3rd ,, ,,   *tē'itlha.* 3rd ,, ,,   *tē'itlhaatl.*

PASSIVE.

to shake, *hi'scitl.*

Present.

1st person singular, *hisciata'h.* 1st person plural, *hisciati'nc.*
2nd ,, ,,   *hisciatē'its.* 2nd ,, ,,   *hisciatē'itsō.*
3rd ,, ,.   *hi'sciatma.* 3rd ,, ,,   *hisciatmaa'tl.*

Imperfect :   *hiscianitah.*
Perfect :   *hiscixtlatah.*
Future :   *hiscitlak·latah.*
Fut. exact. :   *hiscitlak·tlanitah.*
Conditional : *hisciatosah* (according to Rev. Father Verbeck)
Subjunctive : *hisciatlis* (,,   ,,   ,,   )

The Verb of the Tlaō'kath Dialect according to Bishop J. N. Lemmens.

INDICATIVE.

to kill, *k·a'qsap.*

—	Present	Imperfect	Perfect
1st per. sing.	*k·aqsaps* or *k·aqsapsic*	*k·aqsamits* or *k·aqsapints*	*k·aqsapatls* or *k·aqsapatlsic*
2nd ,, ,,	*k·aqsapitsk*	*k·aqsamititsk* or *k·aqsapintitsk*	
3rd ,, ,,	*k·aqsapic*		*k·aqsapintic*
1st ,, plur.	*k·aqsapnic*	*k·aqsaminic*	
2nd ,, ,,	*k·aqsapitsōc*		*k·aqsapintitsōc*
3rd ,, ,,	*k·aqsap(aka)ic*		*k·aqsapintic*

—	2nd Perfect.	Plusquam perfectum	Future.	Futurum exactum
1st per. sing.	kaqsapāmits	kaqsapatlints	kaqsapaktls	kaqsapaktlints
2nd ,, ,,	kaqsapā'mititsk	kaqsapatlintitsk	kaqsapaktlitsk	&c.
3rd ,, ,,	kaqsapāmitic	kaqsapatlintic	kaqsapaktlic	
1st ,, plur.	kaqssapā'minic	kaqsapatlminic	kaqsapaktlnic	
2nd ,, ,,	kaqsapamititsōc	kaqsapamititsōc	kaqsapaktlitsōc	
3rd ,, ,,	kaqsapāmitic	kaqsapamitic	kaqsapaktlīc	

CONDITIONAL.

1st Conditional

1st person singular, kaqsaptsimits

2nd person singular, kaqsaptsimĕitsk

&c.

2nd Conditional

kaqsapēqatlints or kaqsapē'qamits

&c.

SUPPOSITIONAL

is identical with that of the Ts'iciā'ath dialect.

SUBJUNCTIVE.

let me kill,	kaqsapā'qs		let us kill,	kaqsapā'ne
thou mayest kill,	kaqsapā'ets		you may kill,	kaqsapā'atsō
he may kill,	kaqsapā'at		they may kill,	kaqsapā'at

IMPERATIVE.

2nd person singular, ka'qsape or kaqsapetle'

2nd person plural, kaqsapic or kaqsapatlic

RELATIVE.

—	Present	Past	Conditional
1st per. sing.	yakis	yakemō'tis	yakōsis
2nd ,, ,,	yakik	yakemō'tik	yakōsik
3rd ,, ,,	yakēi	yakēmō'tē or yakemō'titk	yakō'sē or yakōsitek
1st ,, plur.	yakine	yakemō'tkine	yakōsine or yakosecine
2nd ,, ,,	yakēsō	yakemō'titksō	yakōsēsō
3rd ,, ,,	yakēi	yakemō'tē	yakō'sē

INTERROGATIVE.

dirty, tsicgal.

wāwa, to say.

—	Present	Past	Past
1st person singular	tsicgalhas	tsicgalinths	wawaimithas
2nd ,, ,,	tsicgalk	tsicgalintk	wawaimitk
3rd ,, ,,	tsicgalh	tsicgalinth	&c.
1st ,, plural	tsicgalhinc	tsicgalinthinc	
2nd ,, ,,	tsicgalhsō	tsicgalinthso	
3rd ,, ,,	tsicgalh	tsicgalinth	

PASSIVE.

to strike, hiscitl.

—	Present	Past	Future
1st person singular	hisciats	hiscianits	hiscitlaktlatsic
2nd ,, ,,	hisciatitsk	hiscianititsk	hiscitlaktlatᵛitsk
3rd ,, ,,	hisciatic	hiscī'anitic or hisciatminic	&c.
1st ,, plural	hisciatenic	hiscianitenic	
2nd ,, ,,	hisciatitsōc	hiscianititsōc	
3rd ,, ,,	hisciatic	hiscianitic	

Futurum exactum: *hiscitlak·tlanits*
1st Conditional : *hiscitltsimatsic*
2nd Conditional : *hiscitlatahints*

SUBJUNCTIVE PASSIVE.

let me be struck (= strike me), *hisciis*   let us be struck,   *hisciē'ne*
thou mayest be struck,   *hisciē'itsk*   you may be struck, *hisciē'itsō*
he may be struck,   *hisciē'it*   they may be struck, *hisciē'it*

INFINITIVE.

Active : to strike, *hiscitl*   Passive : to be struck, *hisciat*

Participle.

one killing,   *k·aqsape'*   one being killed, *k·aqsapati*
one having killed, *k·aqsaptskme*   one about to kill, *k·aqsapnahci*

Bishop Lemmens does not give any detailed information on the transitive verb incorporating the pronominal object. I found the following forms in the Ts'iciā'ath dialect. The terminations are suffixed to the verb with its various temporal characters. In order to simplify matters I give only the terminations:

Subject.

Object	Singular			Plural		
	1st Person	2nd Person	3rd Person	1st Person	2nd Person	3rd Person
1st person singular	—(	—ē'itsEs	—ata	—	—ēitsō (?)	—atahatl
2nd „ „	—ah sō'titl	—	—atē'its	—ine sō'titl	—	—atē'itsatl
3rd „ „	—a	—ē'its	—atE'ma	—inc	—ē'itsō	—amaatl
1st „ plural	—	—ē'its nē'hetl	—atinE	—	—ē'itsō nē hetl	—atineatl
2nd „ „	—ah sē'haitl	—	—atē'etsō	—ine sē'haitl	—	—atē'etsōatl
3rd „ „	—ātl	—ē'itsatl	—atEmaa'tl	—ineatl	—ē'itsōatl	—atEmaatl

IMPERATIVE.

Subject.

Object	2nd person singular	2nd person plural
1st person, singular	—is	—itces
3rd „ „	—i	—itc
1st „. plural	—ine	—itcine
3rd „ „	—iatl	—itc'atl

NOTE.—Whenever the verb is accompanied by an adverb the latter may, and in the majority of cases does, take the verbal inflections.

I do not (1) sing (2), *nē'kah nonō'k.*

The looseness of the composition of the verb and its modal and temporal characters and personal terminations is clearly brought into view by this fact. The verb sometimes retains its temporal character, while the adverb takes both temporal character and personal ending.

If I had been well I should have gone, *ūyētlitah wēkcaha'mitk·ōs woha'k·atl.* *ūyētlitah,* I should have been some time (from *ūyē,* some time). *wēkcaha',* to be well. Suppositional past, 1st person singular, *wēkcaha'mitk·ōs.* *woha'k'atl,* having gone, from *woha'k* to go, to leave.

DERIVATIVES.

Quotative :   —*wo-i'n,*   Tlaō'kath : *wa-i'c*
             it is said he is sick, *tēitlwo-i'n* (Ts'iciā'ath)
                              tēitlwa-i'c (Tlaō'kath)

Desiderative :—maaiqtl—
  —mēh—

Durative : —ēik—
Inchoative : —utl—
Frequentative is formed by reduplication.

he wishes to eat, *ha-ukmaai'qtlma*
I am thirsty, *nakemē'ha*, from to drink, *nak—*
I eat always, *hanē'ikah*
I begin to sleep, *wäitcutlah*

to yawn, *hacyēk·citl*, to yawn often, *hahā'cyik·a*

For others see under Formation of Words.

FORMATION OF WORDS.

The remarks made on the formation of words in Kwakiutl hold good in Nootka also. As the similarity of structure of the two languages is brought out very clearly in this respect I give a list for the purpose of comparison :

to acquire	—ha	*tlu'tcha*, marriage = buying a woman.
along, long	—anutl	*hinā'nutl*, along, up river.
among	—ēksta	*pītsā'nutl*, cedar-bark rope.
back	—pē	*ōk·wē'ksta*, among certain people.
		a'ppē, back.
beach	—is	*iā'kpē*, sore back.
		k·a'nis, to camp on beach.
belly	—inak·ē	*hitlasē'is*, sandy beach.
belonging to	—iets	*näcsink·ē'*, strong belly.
breast	—asho(tl)	*wēkiets*, orphan, belonging to nobody.
		iā'kūshotl, sore breast.
to cause, to make	—ap·	*tcā'upk·ashom*, breastbone.
		k·a'hsap, to kill.
out of canoe	—ōtlta	*ē'qsap*, to make one cry.
in canoe	—ahs	*tlǫtcō'tlta*, landing a woman.
dance	—inek	
daughter of	—is	*titskatkinek*, thunder-bird dance.
down	—atō	*Tokwitis*, daughter of Tokwit.
dry	—uct	*natc·ā'atō*, to look down.
ear	—imtl	*tlossuct*, dry herring.
expert	—nuk	*iāiāa'mitl*, long-eared.
eye	—su(tl)	*kucnuk*, smoker.
face	—u(tl)	*iā'iaksutl*, sore-eyed.
		hi'tlutl, face
to fetch, to get	—itl	*hōk·ō'ma*, mask = hollow thing used for face.
foot	—qte	*hā'·umitl*, to fetch food.
full (solid objects)	—tsō	*tɛtē'iqtim*, big toe, = elder brother of feet.
to go to	—ās	*ha-u'mtsō*, containing food.
hand	—nuk	*ha-uā's*, to go to eat.
hanging	—pē	*iākiā'kɛnuk*, sore hands.
head, point	—k·ē·	*hayū'pē*, ten hanging ones.
hind part	—ak·tlē	*a'sk·ē*, bald-headed.
inside	—tsō	*hita'k·tlē*, hind part.
into, inside	—tsēitl	*a'k·tsō*, large bag.
inside of house	—itl	*iatstsē'itl*, to enter = to walk into.
inside of mouth	—tsuk·a	*t'ē'kwitl*, to sit down on floor.
inside of man (male)	—ak·tl	*iā'ktsuk·a*, sore inside of mouth.
inside of woman	—suqtl	*ta'ak·tl*, splinter in flesh.
instrument	—yek·	*ōk·suqtl*, woman, being happy.
liquid	—sit	*tla'tc·yek·*, chisel.
looking like	—kuk (with re-	*tcamū'ssit*, sweet liquid (molasses).
	duplication)	*sī'sitskuk*, rice = similar to maggots.
made of	—tin	*ū'ahkuk*, it looks large.
just made, new	—k·ak·	*iniksētin*, made of wood.
man, people	—ath	*tlā'mak·ak·*, new canoe.
		ō'ath, people of a certain place.
middle	—winis	*mā'ptoqsath*, warrior.
mouth	—ksu(tl)	*tā'winis*, to erect vertically in centre.
neck	—ini(tl)	*iā'kuksutl*, with sore mouth.
		iā'kunitl, with sore neck.

nose, point	—ahta	a'nēhtēis, with short nose.
		hōpaa'hta, with round point.
not seen	—tēe	Sā'anitctce, Sanitch, a country one has never seen.
to obtain	—yep	ūqyep, to find.
obtained	—ukt	nuc'u'kt, obtained at potlatch.
on a long thing	—k·uanɛs	t'ē'k·uanɛs, to sit on long thing.
on round thing	—k·oas	t'ē'k·oas, to sit on round thing.
one another	—statl	tɯ'k·statl, to strike one another.
out of	—kusta(s)	iatskustas, to walk out of.
outside of round thing	—im(tl)	hī'tlimtl, outside of round thing.
outside of house, in woods	—as	tlā'as, outside.
		t'ē'as, to sit in woods on ground.
to take part in	—akstē	tsēa'kstē, to take part in a conversation.
to partake of something	—ēis	tlō'mahs'ēis, to drink warm water.
people of one family	—utskui	hā'-uiahutskui, chief families.
place where something is done regularly	—utl	hawā'utl, table = eating place.
place of	—nit	matlnit, place of coldness.
to play with	—snaātl	hineminsnaātl, to play with HinemiH (a mask).
to pretend	—tē'itla	wēitctē'itla, to pretend to sleep.
to possess	—nak·	tlūtcnak, to have a wife, to be married.
quality of	—mis	tcimiqtu'kmis, avarice.
receptacle	—sɛts	ku·csɛts, pipe = tobacco receptacle.
relationship	—ēk·sō	nunē'k·sō, father.
road	—tcīk	uēhēiatcik, close in shore (from uē'hēis, bush).
season	—ēitc	tlōp'ē'itc, summer = warm season.
season when something is done	—patl	k'ok·patl, hunting season.
to separate	—atō	makatō, to sell = to separate by trading.
side	—pa	k·atspā, left side.
side	—āk	nunatā'ak, paddle steamer = wheels on sides.
		papē'nakum, ear ornament; pan ornament, -ak side, -um used for.
side of body	—as	k·atsā'as, left side.
small	—is	anā'h'is, small.
smell	—puk·s	tca'maspuk·s, sweet smell.
son of	—mit	A'tucmit, son of Atuc.
sound of	—atuk	k·oa·tsa'tlatuk, nice sound.
stone	—a	t'ēā'a, to sit on a stone.
surface of water	—tcict	hi'natcict, surface of water.
drifting on water	—matlnē	mā'matlnē, European = house adrift on water.
	—matlē, Tlaōkath	mā'matlē, European.
taste	—p'atl	tca'masp'atl, sweet taste.
thing	—tup	ēhtup, whale = big thing.
		tī'tltup, devilfish = bait thing.
through	—suē	tu'qsuē, to jump through.
time when something will happen	—ikk·ō	mōtlu'kuikk·ō, when it will be high water.
time, when something happened	—uitk·	mōtlukuitk·, when it was high water.
top, end, ahead	—pē	ōpē, ahead of.
		mā'pēas, house on top of hill (-as, outside, country).
towards	—tsaqtik	aptsaqtuk yū'ē, fair wind.
tree, wood	—mapt	k·atmapt, oak = hard wood.
underneath	—āpoa	hitā'poas, underneath in woods.
useless, fragment, &c.	—tskui	ta'qtskui, saliva = useless water.
		ki'tltskui, fragment.

to become useless	—kuitcitl	inikkuitcitl, to be burnt.
to make useless	—kuiap	inikkuiap, to burn.
usitative	—ēik	hawī'k, always eating.
voice	—(k·)ē'iutl	pick·ē'iutl, bad, croaking voice.
woman	—ak·sup	Heheskwia'k·sup, Heskwiath woman.

COMPARISON BETWEEN THE KWAKIUTL AND NOOTKA LANGUAGES.

From what has been said regarding the formation of words in these languages it is clear that a mere comparison of words cannot bring out the similarity or dissimilarity between the two languages. Their similarity is most clearly brought out in comparing the methods of formation of words.

1. In both languages only suffixes are used for forming words. Among these the following are found to have similar phonetic elements:

	Kwakiutl	Nootka
in boat	—aqs(a)	—ahs.
out of boat	—oltla	—ōtlta.
beach	—is	—is.
having	—nak	—nuk.
inside of house	—itl	—itl.
head, top	—k·ēa	—k·ē.
point, end	—pē	—pē.
people	—itq, -ēnoq	—ath.
stone	—a	—a.
underneath	—apoa	—ā'poa.
receptacle	—atsē	—sets.
round things	—k·am	—k·am.
long things	—ts'ak·	—ts'ak·.
female	—ak·sup	—ak·sɛm, -ak·s, -k·as.
drifting on surface	—tlē	—matlnē, -matlē.
to partake of	—es	—ēis
through	—sīoa	—suē.
hind part	—ak·tlē	—ak·tlē.
inside	—tsoa	—tsō.
rim	—ēsta	—īts.
smell	—p'a'la	—puk·s.
taste	—p'a	—p'atl
upward	—usta	—kusta
liquid	—sta	—sit
outside of house	—as, -ils	—as
side of	—us	—as

In Nootka these suffixes may be made independent words by being appended to the stems ō-, a certain (definite), ōc- some (indefinite), hit- and hitl-, that; ap-, probably side. In Kwakiutl the suffixes may be made independent nouns by being affixed to ō-, ōk-, ōs-, hi-, awī-, the separate meanings of which have not become clear to me. They are, however, used in exactly the same way as the corresponding stems in Nootka.

2. The following words, other than pronouns, are alike:

	Kwakiutl	Nootka
hair	hap-	hap-
to fly	matē(la)	mā'matē (reduplicated) bird.
chief	hē'mas, hē'mas	haū'ia.
ear	p'ɛsp·ē'yō	p'a'p·ē.
eye	k·a'yak·s	k·a'sē.
star	t'ō't'ōa	tat'ū's.
wind	yū-	yū'ē.
moon	nō'si	sun, nās.
earth	tsqams	ts'ak·u'mts.
salt	tɛmp	tō(p).
stone	nī'kye	nu'ksi, mu'ksi.
to drink	nak·-	nak·.
to eat	ham-	ha-uw-

	Kwakiutl	Nootka
snow	*kuā'sa*	*koī's.*
root	*tlō'pakʜ*	*tlō'p'atc.*
wedge	*tlā'nut*	*tlā'nut.*
mother	*abō'k*	*amakō'* (Nitinath).
hollow opening	*akˑ*	*akˑ.*
not	*(ŵ)ī, (h)ī, (kʜ)ī*	*(ŵ)ī, (h)ī.*
to jump	*tuq—*	*tuq-*
one	*nɛm*	*nup.*
two	*mātl*	*ātla.*
four	*mū*	*mō.*
five	*sky'a*	*sū'tca.*
seven	*atlilū'*	*a'tlpō.*
times	*—pɛnʜit,* H.	*—pit.*
	—p'ana, K.	

While many of these may be loan-words, it is highly improbable that any of the suffixes should be borrowed.

3. Pronouns :

	Kwakiutl	Nootka
I,	*nō'gua*	*sē'ya.*
thou,	stem : *sō*	*sō'wa.*
we,	*nō'guants.*	*nē'wa.*
		nō'wa, Kayō'kath.

Personal suffixes of verb, indicative.

	Kwakiutl	Nootka
I,	*—nōgua,* H. *—in,* K.	*—s(ic),* Tl. *—ah* Ts.
thou,	*—sō,* H. *—ɛs,* K.	*—itsk,* Tl. *—ēits,* Ts.
we,	*—ɛn(ts) —ɛn(uq).*	*—nic,* Tl. *—ine,* Ts.
you,	*—itsō,* H.	*—itsōc,* Tl. *—ēitsō,* Ts.

4. The formation of the collective form of nouns, of plural of verbs, the inflection of adverbs accompanying verbs instead of the verb is the same in these two languages and in the Salish. (The exclusive use of suffixes is not found in the latter.) The peculiar use of the negation in compounding words is also common to the two languages.

5. The phonetics are probably the same ; the few instances in which a word begins with several consonants in Kwakiutl seem all to be due to an elimination of vowels, and these words are found in very rare instances only in the southern dialect.

The similarity of structure of the two languages is far-reaching. The words which may be referred to the same root are so numerous, considering the small amount of available material, that the conclusion seems justified that both have sprung from the same stock.

THE SALISH LANGUAGES OF BRITISH COLUMBIA.

As at least one Salish language, the Salish proper, is comparatively well known, through the efforts of the Jesuit missionaries,[1] I confine myself to a few brief remarks on the languages belonging to this stock. I select the Bilqula, Snanaimuq, Shushwap, Stlā'tlumʜ, Okanā'k·ēn, as representing the principal types of the great number of dialects.

Bilqula.

The plural of nouns is formed in various ways :

1. Singular and plural have the same form : beaver, *kōlō'n.*
   deer, *ʜpanī'tl.*
   stone, *tqt.*

2. The plural is formed by the suffix *—uks:* woman, sing. *ʜnac,* pl. *ʜna'cuks.*
3.   „   „   „   *—tʜ:* man, sing. *tl'u'msta,* pl. *tl'umsta'tʜ.*
4.   „   „   „ reduplication : tree, sing. *stn,* pl. *stntn.*

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[1] See Mengarini's *Grammatica Linguæ Selicæ ;* Giorda, *Dictionary of the Calispelm.*

An article is used extensively; it precedes nouns and adjectives, and stands between the substantive and the verb. It has a masculine and feminine gender.

the bird (1) flies (2), *tsītsipē'* (1) *ti sī'нsek·* (2)
my grandmother, *tsi kikia'tstsн.*

It seems that only females of men and animals have the feminine article.
The numerals have various classes:

—	Men	Animals, fathoms, blankets	Long objects, days	Box, vessel	Round things, houses
1	*nŏnmaũ ē*	*smā'o*	*smau'aaq*	*mau'atl*	*smā'otl*
2	*nutlnō'sau*	*tlnōs*	*tlnōsā'aq*	*tluā'satl*	*tlnō'sutl*
3	*naasmō'sau*	*asmō's*	*asmōsā'aq*	*asmō'sutl*	*asmō'sutl*
4	*numō'sau*	*mōs*	*mōsū'aq*	*mō'sutl*	*mō'sutl*
5	*nuts'ē'н'oa*	*ts'ēQ*	*ts'ēQā'aq*		*ts'ē'Qutl*
6	*nutqō'tlau*	*tqōtl*	*tqōtlā'aq*		*tqō'tlutl*

Numeral adverbs are formed by the suffix —*anн'msts.*
Personal pronouns are:

I, *ens.* · · · we, *нmitl.*
thou, *inō.* · · · ye, *tl'ōptl.*
he, *t'aiн.* · · · they, *t'ats.*

The possessive pronouns are twofold:

my, *enstl.* · · · our, *нnūtl.*
thy, *inōtl.* · · · your, *tl'ōptl.*
his, *t'aiнtl.* · · · their, (?)

my house, *enstl ti sōtl.*

The second form is suffixed:

my—*ts.* · · · our—*itl.*
thy—*no.* · · · your—*apa.*
his—*s.* · · · their—*auts.*

my grandson, *stlēmtsts.*
thy grandson, *stlēmtsnō.*

When the noun is a femine the possessive pronoun takes the ending—*нtsн:*

my granddaughter, *stlēmtstsнtsн.*
thy granddaughter, *stlēmtsnōнtsн.*

The intransitive verb is inflected either by means of suffixes or by joining the pronoun to it by the article. A third form originates by repetition of the pronoun.

to go, *tl'ap.*

1st person sing.		*tl'apsts*	*ens ti tl'ap*	*tl'apsts ti ens.*
2nd	,, ,,	*tl'apnuts*	*inō ti tl'ap*	*tl'apnuts ti inō.*
3rd	,, ,	*tl'aps*	*t'aiн ti tl'ap*	*tl'aps ti нt'aiн.*
1st	,, plur.	*tl'apītl*	*нmītl ua tl'ap*	*tl'apitl ua нmītl*
2nd	,, ,,	*tl'apapa*	*tl'ōptl ua tl'ap*	*tl'apapa ua tl'ōptl.*
3rd	,, ,,	*tl'apauts*	*t'ats ua tl'ap*	*tl'apauts ua ats.*

The pronominal object is incorporated in the pronoun. My collection is, however, not sufficient to give the transitive verb in a paradigmatic form.

Snanaimuq.

The noun has no separate forms for singular and plural. It has a distributive formed by reduplication, epenthesis, or diæresis.

	Distributive.	Diminutive.
deer, *smē'yнç.*	*sнmē'yeç.*	—
deer, *hā'pet.*	*halā'pнt.*	—
mink, *tcitcī'ek·an.*	*tcilнtcī'ek·an.*	—

	Distributive.	Diminutive.
whale, *k·u'nes*.	*k·ōkui'nis*.	—
raven, *spál*.	*spElpá'l*.	—
crow, *k·Elā'k·a*	*k·Elk·Elā'k·a*.	—
river, *stā'lo*.	*stEltd'lō*.	*stā'tElō*.
salmon, *stīā'atltEm*	*stsEltsä'atltEn*.	*stcä'tsElatltEn*.
post, *k·ā'k·En*.	*k·ä'lak·En*.	*k·ä'k·k·En*.
frog, *wu'qas*.	*hāuwē'qas*.	*wē'wēqas*.
flower, *spä'k·Em*.	*spä'lak·Em*.	*spä'pk·Em*.
house, *lā'lEm*.	*lalä'lEm*.	*lē'lEm*.

An augmentative is formed by similar processes: *snE'quitl*, boat; *snō'quŏtl*, large boat.

The numerals have two classes; one for counting men, the other for all other objects:

Counting	Men
1, *nE'tsa*.	*nānEts'a*.
2, *yisa'le*.	*yā'isEla*.
3, *tlēq*.	*tlquä'la*.
4, *qaā'çEn*.	*qaçä'la*.
5, *tlk·ä'tsEs*.	*tlk·atsä'la*.

The numerals are not frequently combined with nominal affixes, as is the case in the dialects of the interior.

Personal pronouns:

I, *äns*.	we, *tEtlnē'mEtl*.
thou, *nō'ua*.	you, *tEtlwE'lap*.
he (present), *tçä*.	they (present) m. and f., *tsä'lēi*.
he (absent), *kçä*.	they (absent) m. and f., *kçä'lei*.
she (present), *çä*.	
she (absent), *ktlä*.	

POSSESSIVE PRONOUN.

		Singular			Plural	
		Present	Absent		Present	Absent
my	Masc. *tsEn*	*kçE*	our	Masc. *tsE—tst*	*kçE—tst*
	Fem. *çEn*	*ktlE*		Fem. *sE—tst*	*tlE—tst*
thy	Masc. *tsä'Es*	*kçä'Es*	your	Masc. *tsä'E—lap*	*k·un—lap*
	Fem. *sä'Es*	*ktlä'Es*		Fem. *sä'E—lap*	*ksEn—lap*
his	Masc. *tsE—stä*	*kçE—s*	their	Masc. *tsE—stlä'lēi*	*kçE—stä'lēi*
	Fem. *çE—stçä*	*ktlE—s*		Fem. *sE—stlä'lēi*	*tlE—stsä'lēi*
her	Masc. *tsE—sçä*	*kçE—s*			
	Fem. *çE—sçä*	*ktlE—s*			

THE VERB.

The verb is inflected either by means of suffixes or by auxiliary verbs. The tenses are expressed by suffixes, —*ētl* denoting the past, —*tsEn* the future.

> *sick : present* k·'ä'k·'ēi, *future* k·'äk·'ē'itsEn, *past* k·'äk·'ē'iētl.

Verbs form a plural as well as nouns; it is, however, not always used, the plural being expressed sufficiently clearly by the suffixes. In solemn speeches the plural forms are always used:

Sick		Present	Future	Past
Singular, 1st person		k·'äk·'ē'i-tsEn	k·'äk·'ē'i-tsEn-tsE	k·'äk·'ēi-ētl-tsEn
2nd	„	k·'äk·'ēi-(E)tc	k·'äk·'ēi-tsEn-(E)tc	k·'äk·'ēi-ētl-(E)tc
3rd	„	k·'äk·'ē'i	k·'äk·'ē'i-tsEn	k·'äk·'ēi-ētl
Plural, 1st	„	k·'ä(i)k·'ē'i-tst	k·'ä(i)k·'ē'i-tsEn-tst	k·'ä(i)k·'ēi-ētl-tst
2nd	„	k·'ä(i)k·'ēi-(E)tsäp	k·'ä(i)k·'ēi-tsEn-(E)tsäp	k·'ä(i)k·'ēi-ētl-(E)tsäp
3rd	„	k·'äik·'ēi	k·'äik·'ēi-tsEn	k·'äik·'ēi-ētl

The following future forms indicate the existence of another future :—

I shall eat, atltEn-tEn-tsE.   *I shall be sick*, k·'äk·'ēi-tEn-tsE.

Inflection by means of auxiliary verbs is very frequent.

Sick			Present	Future	Past
Sing., 1st pers.			(n)ē-tsEn k·'ä'k·'ēi	näm-tsen k·'ä'k·'ēi	(n)ētl-tsE(n) k·'ä'k·'ēi
2nd	„		(n)ē-(E)c „	näm-(E)tc „	(n)ētl-(E)tc „
3rd	„	masc.	(n)ē(-tsE) ,·-	näm „	(n)ētl „
„	„	fem.	(-çE)		
Plural, 1st	„		(n)ē-tst k·'ä(i)k·'ēi	näm-tst k·'ä'(i)k·'ēi	(n)ētl-tst k·'ä(i)k·'ēi
2nd	„		(n)ē-(E)tsäp „	näm-(E)tsäp „	(n)ētl-Etsäp „
3rd	„		(n)ē k·'äik·'ēiētltEn	näm k·'äik·'ēi	(n)ētl-k·'ä'ik·'ēi-ētltEn

The auxiliary verb of the future tense means ' to go,' that of the present and past tenses *ē* is evidently the verbum substantivum. Frequently the particle *p'a* is added to the inflected forms. I am unable to explain its meaning.

> *I am sick*, k·'ak·'ē'i-tsEn p'a.
>   ē-tsEn p'a k·'äk·'ē'i.
> *I have been sick*, ētl-tsE p'a k·'ä'k·'ēi.
> *it is he*, nētl p'a.

The initial *n* is used if the person spoken of is absent. In the third person a distinction is made between the person being present, absent, and invisible, and absent and visible.

> *he is sick* (*he present*), ē-p'a k·'äk·'ei.
>   „   (*he absent, invisible*). nē p'a k·'äk·'ēi.
>   „   (*he absent, visible*), ä'et p'a k·'äk·'ei.
> *they are sick* (*they present*), ē p'a k·'ä'ik·'ēi,
>   *or* ē p'a k·'äk·'ē'ı-ētltEn.

The present tense formed with the auxiliary verb serves as a perfect :

> *I sit down*, ä'mat-tsEn.   *I lie down to sleep*, ē'EtEt-tsEn.
> *I am sitting*, ē-tsEn ämat.   *I am asleep*, ētsEn ē'EtEt.

When the initial *n* is used in the first and second persons the verb refers to a past or future state or action. This is probably caused by the expression of absence which in these persons cannot be in space, but must be in time.

A double future is sometimes formed by using the future of the auxiliary verb :

> *I shall be sick*, näm-tsEn-tsE k·'ä'k·'ēi.

The active verb, when it has no pronoun for object, is inflected in the same way as the neutral verb, either by suffixes or by auxiliary verbs. If it has a pronominal object the latter is expressed by a suffix to the verb, and the latter is then treated exactly like an intransitive verb. This close connection of the activity and the object acted upon, while the subject remains independent of this combination, is very interesting. It explains also the syntactic peculiarity that the subject is attached to the adverb, while the object is attached to the verb. I collected only a small portion of the objective forms of the verb.

Object	Singular			Plural
	1st person	2nd person	3rd person	1st person
1st per. sing.	—	—ämc	—ämc	—
2nd „ „	—äma	—	—··	—äma
3rd „ „	—uq	—uq		
1st „ plural	—			
2nd „ „	—ä 'la			
3rd „ „	—t(ētltEn)	—	—qus	

These forms are treated exactly as the intransitive verb :

> *I see you,* lälemaçà'ma-tsEn (p'a).
> or   (n)ē'tsE(n)(p'a) lälEmaçá'ma.
> *I shall see you,* lälEmaçá'ma-tsEn-tsE(p'a) &c.

IMPERATIVE.

> Singular : *write!* qa'lEm-tla !
> Plural :   *write!* qalEmä'-tla !

The imperative is frequently circumscribed by : *it is good that you—,* ai—.

> *take care!* ai ku siâ !
> *take pity upon me!* ai(p'a) kuns tsQuï'mEçàma !

The indicative is frequently used instead of the imperative.

> *Dont go!* (*plural*) au'atsEp näm (*verbatim, you do not go*).

Shushwap.

The principal peculiarities of the Shushwap are the occurrences of an exclusive and inclusive form of the plural and the great frequency of irregular plurals.

The distributive form of the noun is formed by amplification of the stem, generally by reduplication. Irregular distributives of nouns are rare. Plurals of adjectives and verbs are formed in the same way. In the latter the plural is frequently derived from a separate stem :

boy,	tūrē'ut.	distributive,	tūturē'ut.
country,	tEmē'Q.	,,	tEmtEmē'Q.
dog,	sk·ā'qa.	,,	sk·aqk·ā'qa.
head,	ska'pk·En.	,,	sk·Epka'pqEn.
house,	tsitQ.	,,	tsētsā'tQ.
man,	sk·a'lEmuQ.	,,	sk·ā'lk·ElEmuQ.
old man,	stlq'ā'am.	,,	stEqtlq'ā'am.
old woman,	gīē'ia.	,,	gigīē'ia.
woman,	nō'qonuq.	,,	noqnō'qonuq.
bad,	k·ēst.	,,	kj·Eskēst.
good,	la.	,,	lEla'.
strong,	rulral.	,,	rilrilra'l.
old,	kā'rrulq.	,,	kukā'rrulq.
to come,	stl·aq.	plural,	stEtla'q.
to dance,	k·oiē'lQ.	,,	k·oik·oiē'lQ.
to go,	k·utsā'ts.	,,	k·utsā'ats.
to run (animal),	noq.	,,	no'qnoq.
to sing,	sitsē'nEm.	,,	sisitsē'nEm.
to stand,	stsilā'ut.	,,	stsistsilā'ut.

Irregular plurals :

small,	kuiē'rsa.	,,	tsitsitsEma'Et.
to cry,	ts·ōm.	,,	k·oa'k·t.
to laugh,	ōlē'lEm.	,,	qoiqoā'yōs.
to run (man).	na'rrulq.	,,	toā'rra.
to sit (v.a.),	amō't.	,,	tlā'kElQ.
to sit (v.n.),	mōt.	,,	tsiā'm.
to return,	tsīra'p.	,,	tskitsQ.
to sleep,	pElē't.	,,	qEmkā·ut.
to speak,	kotō't.	,,	k·oā'les.
to walk,	kōrrā'tEm.	,,	qusā't.

There is no indication of the existence of a gender.

Diminutives are formed by amplifications of the stem :

girl,	qā'utEm.	distributive,	quqāutEm.
little girl,	quqā'qutEm.	,,	quqqā'qutEm.
lake,	pasi'tlkua.		small lake. *papsi't·kua.*

Augmentatives are formed by a similar process:

stone, *sǫanǫ*.   large stone, *sǫaǫa'nǫ*.

There are various classes of numerals:

—	Counting	Men	Round, flat objects	Days
1	*nɛk'ō*	*nuk'uā'tl*	*nuk·'ō'tl*	*nuk·'askt*
2	*sɛsā'la*	*tiksā'ha*	*sil'ō'tl*	*silaskt*
3	*kɛtlā's*	*tikɛtlā's*	—	*kilaskt*
4	*mōs*	*tnō'sɛmɛs*	—	*mɛsaskt*
5	*tsīlkst*	*tktsī'ltsikst*	—	—
6	*tkmākst*	*tkmā'k·makst*	—	-

The numerals may be composed with any nominal affix:

1 head, *nuk·'ō's*.   1 piece of clothing, *nuk·'a'lɛk·s*.
1 hand, *nuk·'a'kst*.   1 tooth, *ǫnuk'ā'ns*.
1 water, *ǫɛnuk·'a'tkva*.   1 road, *ǫnuk'ā'us*.
                                      &c.

the first, *ǫtak·s*.
the second, *kīkat nɛ ǫtak·s* = next to first.
the third, *kīkat ne skɛmā'os* = next to middle.
the fourth, *kīkat ne skɛtla's* = next to three.

once, *nɛsǫɛtā'k·s*.   three times, *nɛskitlā'sts*.
twice, *nɛsɛsā'les*.   four times, *nɛsmō'sts*.

PERSONAL PRONOUN.

I, *antsā'nɑ*.   we, inclusive, *utlnuē'kt*.
thou, *anū'ē*   we, exclusive, *utlnuē'cskuǫ*.
he, she, *nuē's*.   you, *utlnuē'emp*.
                                 they, *utlnuē'es*.

POSSESSIVE PRONOUN.

my house, *ntsitǫ*.   our (inclusive) house, *tsitǫkt*.
thy house, *ratsitǫ*.   our (exclusive) house, *tsitǫskuǫ*.
his house, *tsitǫs*.   your house, *tsitǫump*.
                                 their house, *tsi'tsitǫs*.

In some cases the initial *r* of the second person singular is omitted.

it is mine, *ntsātsnα*.   it is ours (inclusive), *sō'tɛnkt*.
it is thine, *asō'tɛn*.   it is ours (exclusive), *sō'tɛnskuq*.
it is his, *sō'tɛns*.   it is yours, *sōtɛnɛ'mp*.
                                 it is theirs, *sō'tɛns*.

The verb is generally inflected by the means of auxiliary verbs, which express the tenses with great nicety.

I am   a Kamloops, *stkamlō'psɛmqk·ēn*.
thou art   „   „   *stkamlō'psɛmqk*.
he is   „   „   *stkamlō'psɛmqk*.
we (inclusive) are Stkamlōpsɛmq, *stkamlō'psɛmqkt*.
we (exclusive)   „   „   *stkamlō'psɛmqkuǫ*.
you   „   „   *stkamlō'psɛmqkp*.
they   „   „   *stkamlō'psɛmqk*.

In the plural the verb takes generally its plural form:

I am sick, *kjeapkēn*   you are sick, *kjɛkya'pkp*.

Statements are generally made in a mild, dubitative form. Instead of, he is sick, *kyēa'p*, one says, *kyēa'pnuk*, I think he is sick.

to eat, *ē'tlɛn*.

Perfect: *mɛ ē'tlɛnkēn*, I have eaten.
Imperfect: *ōaqɑ ē'tlɛnuan*, I was eating.
Future: *ma ē'tlɛnkēn*, I am going to eat.

TRANSITIVE VERB.

Subject.

Object	Singular		
	1st person	2nd person	3rd person
1st person singular .	—	—tsā'tsɛmuq	—tsā'tsɛms
2nd ,, ,, .	—tsɛ̄n		—tsēs
3rd ,, ,, .	—tā'tɛn nuē's	—tāq	—tās
1st ,, plur. incl.	—		—tā'lɛs
1st ,, ,, excl.	—	—ta'qkuq	—tā'skuq
2nd ,, ,,	—tō'lɛmɛn		—tō'lɛms
3rd ,, ,, .	—tā'tɛn utl nuē's	—tāq utl nuē's	—

Object	Plural			
	1st per. incl.	1st per. excl.	2nd person	3rd person
1st person singular	—	—	—tsā'tsilp	—tsā'tsɛms
2nd ,, ,, .		—tsē't		—tsēs
3rd ,, ,, .	—tām nuē's	—tā'mkuq nuē's	—tāp	—tās
1st ,, plur. incl.	—			—tā'lɛs
1st ,, ,, excl.		—		—tā'skuq
2nd ,, ,,	—	—tō'lɛmt	—tā'pkuq	—tō'lɛms
3rd ,, ,,	—	—tsūt	—tāp	—

Stlā'tlumH.

The noun has no separate forms for singular and plural. The distributive is formed by reduplication of the stem; the diminutive and augmentative are also amplifications of the stem. There is no gender.

The numeral has several classes. In counting men the numeral is reduplicated. In counting animated beings it is amplified in another way. It may be compounded with any of the innumerable affixes.

—	Counting	Men	Animate
1	pɛ'la	pā'pɛlīa	pɛ'pɛla
2	ā'nuɛc	ɛnā'nuɛc	ā'anuɛc
3	kāɛtlā'c	kkā'actlā'c	kāatlɛ'ls
4	qoō'tcin	qōq'ō'tcin	q'ō'otcin
5	tcī'likst	tcī'ltcilikst	tcī'tcilikst
6	tl̄a'kɛmkist	tl̄akɛ tlk·a'mkist	+l̄'ā'tlk·amk·st
7	tcūtlaka	tcutltclakā'a	tcū'tclaka

I mention the following compounds :

1 canoe, pa'lōluitl.
1 house, pa'l̄altc.
1 tree, pa'l̄aluk·.
1 water, pal̄ā'tk·ɔa.
1 country, pal̄ō'lmuq.

1 fire, pa'lēkup.
1 day, pal̄'askē'it.
1 stone, pa'l̄altc.
1 dollar, pa'l̄ōca.
&c.

Personal pronouns are :

I, cɛintca.
thou, snō'a.
he, cnē'itl.

we, nucnē'mutl.
you, snōḷa'p.
they, nucnē'itl.

POSSESSIVE PRONOUN.

my, n—.
thy, —sua.

our, —tlkātl.
your, —lap

his, —s.   their, —ē.
my grandfather, *ndzʻiʻtsɛpʻa.*
our grandfather, *dzʻiʻtsɛpʻatlkātī.*

INTRANSITIVE VERB.

I am a European (*caʻma*), *caʻmatlkān.*   we are Europeans, *cāʻmaatlkatl.*
thou art   ,,   *caʻmatlkānq.*   you   ,,   *cāʻmatlkaʻlap.*
he is   ,,   *cāʻmaatē.*   they   ,,   *cāʻmaṇit.*

The verb is in many cases inflected by means of auxiliary verbs :

      I am eating, *waɛtlkān ēʻtlɛn* (*ēʻtlɛn,* to eat).
      I am just sitting down to eat, *ēʻtlɛntlkān.*
      I have eaten, *pɛlāʻntlkān tō wa ēʻtlɛn.*
      I was just going to eat, *hōʻitlkan ciʻna ēʻtlɛn.*
      I was eating (*i.e.,* when you came), *ēʻwa an ēʻtlɛn.*

TRANSITIVE VERB.

Subject.

Object	Singular		
	1st person	2nd person	3rd person
1st person singular .	—	—*ckāʻuq*	—*cac*
2nd ,, ,, .	—*cītlkān*	—	—*cāʻhac*
3rd ,, ,, .	—*kan*	—*kāuq*	—*as*
1st ,, plural .	—	—*ōmōtlkāuq*	—*tōʻmōtlas*
2nd ,, ,, .	—*ōʻmōtlkan*	—	—*tamāʻlapas*
3rd ,, ,, .	—*ānitlkan*	—*ōwitkāʻuq*	(?)

Object	Plural		
	1st person	2nd person	3rd person
1st person singular .	—	—*ckaʻlap*	—*calitas*
2nd ,, ,, .	—*cīm*	—	—*cīʻhasuit*
3rd ,, ,, .	—*ɛm*	—*kaʻlap*	—*ēʻtas*
1st ,, plural .	—	—*ōʻmōtlkaʻlap*	—*ōʻmōlitas*
2nd ,, ,, .	—*tɛmtlkāʻlap*	—	—*tamalapāʻsuit*
3rd ,, ,, .	—*taʻnɛmuit*	—*kaʻlapuit*	(?)

It is of great interest to see that whenever the verb is inflected with an auxiliary verb, the latter takes the endings of the intransitive verb, while the transitive verb retains the incorporated object. This is the case also in the dialects of the coast, and in Shushwap, but I have not given a paradigm, as I have no complete set of forms in the other dialects.

Subject.

Object	Singular and Plural	
	1st person	2nd person
1st person singular . .	—	—*c*
2nd ,, ,, . .	—*cin*	—
3rd ,, ,, . .	—	—
1st ,, plural . .	—	—*tomotl*
2nd ,, ,, . .	—*tōmotl*	—
3rd ,, ,, . .	{ —*uit* { —*taʻnitan*	—*uit*

Okană'kēn.

Nouns have a distributive which is formed by amplification of the stem :

Indian,	*sk·ēlǫ,*	distrib.	*sk·ɛlk·ē'lǫ.*
man,	*sk·ɛltɛmē'ǫ*	,,	*sk·ɛlk·ɛltɛmē'ǫ.*
boy,	*tɛtunē't*	.,	*tō'tuit.*
to give,	*ǫuē'tsiǫt*	plural,	*sǫuē'tsiǫtē.*
to tell a lie,	*smū'lɛlaqūa,*	,,	*smɛlmālɛlaqā'a.*
sick,	*sk·ē'lɛlt*	.,	*sk·ilk·ē'ltǫ.*

Irregular plurals are not as frequent as is Shushwap, but still very numerous :

woman,	*tk·itlɛmē'luq,*	distributive,	*cmāmɛē'm.*
boy,	*sǫuinu'mtǫ,*	.,	*spɛlä'l.*
baby,	*skukai'mɛlt*	.,	*sītsɛm·ā'la.*
to run,	*k·ē'tciliǫ*	plural,	*ǫē'tɛmēst.*
to sleep, *ītǫ*		.,	*ts'ātǫē'liǫiǫ.*
to speak, *k·nlkoē'lɛlt*		,,	*sk·oakoa'l.*
to stand, *aksunɛ'ǫ*		.,	*t'ōꞏē's.*
to walk, *ǫui'stǫ*		.,	*tekoē'tunē.*

NUMERALS.

Persons	Other objects	Persons	Other objects
1. *k·ɛnāk·s*	*nak·s*	4. *k·ɛmō'sɛmis*	*mōs*
2. *k·asɛasī'l*	*acī'l*	5. *ktcūltcilkust*	*tcīlkust*
3. *k·akāatlī'c*	*k·ā'tlēc*	6. *ktak·tūk·ɛmkust*	*tā'k·ɛmkust*

Besides this numerals can be composed with any of the numerous affixes of the language :

two houses, *aslē'tlǫ.*
two canoes, *aslē'utl.*
two trees, *aslā'luk·.*
two faces, *asɛlū's.*

two fires, *aseli'sɛlp.*
two days, *aselā'sk t.*
two stones, *aseli'sǫɛn.*
two blankets, *asɛlī'tsa,* &c.

Personal pronouns are :

1. *ɛntā'kɛn.*
thou, *hānuē'.*
he, *tcinū'tl.*

we, *mnē'mltit.*
you, *mnē'mtlɛm.*
they, *mnē'mtciliǫ.*

The possessive pronouns are :

my, *in —.*
thy, *ān.*
his, *hē—s.*

our, *—tɛt.*
your, *—mp.*
their, *—sliǫ.*

my father, *in lɛē'u.*
his father, *hē lɛē'us.*

our father, *lɛē'utɛt.*

When the noun begins with an *s, i* and *ā* stand for the first and second persons :

my mother, *isk·ō'i.*

INTRANSITIVE VERB.

I am sick, *kinɛs k·ē'lɛltǫ.*
thou art sick, *k·uts k·ē'lɛltǫ.*
he is sick, *sk·ē'lɛltǫ.*

we are sick, *kūs k·ē'lɛltǫ.*
you are sick, *ps k·ē'lɛltǫ.*
they are sick, *sits k·ē'ltǫilǫ.*

The difference between the verbs with definite and indefinite object, described by Mengarini in his Salish grammar, is found here also :

I work, *kinɛs k·ō'lɛm.*
thou workest, *k·uts k·ō'lɛm.*
he works, *k·ō'lɛm.*
&c.

I work at it, *hēts k·ō'lɛstɛn.*
thou workest at it, *hēts k·ō'lɛstǫ.*
he works at it, *hēts k·ō'lɛstc.*
we work at it, *hēts k·ō'lɛstɛm.*
you work at it, *hēts k·ō'lɛstɛp.*
they work at it, *hēts k·ō'lɛstcilǫ.*

These brief notes will suffice to give an idea of the general character of the various dialects of the Salish languages. The principal points of difference are the following. The Bilqula and the Coast Salish have a pronominal gender, masculine and feminine, and distinguish throughout presence and absence. The Shushwap has exclusive and inclusive forms of the first person plural, and a remarkably great number of irregular plurals. The Okanä'k·ēn and Stla'tlemH have none of these peculiarities. The Ntlakya'pamuq resembles the Stla'tlemH in its structure. It seems that incorporation of nouns is carried to a far greater extent in the dialects of the interior than in those of the coast (see Vocabulary). All the Salish dialects use auxiliary verbs in inflecting the verb.

TERMS OF RELATIONSHIP OF THE SALISH LANGUAGES.

It is rather interesting to compare the systems of terms of relationship in various groups of Salish people, as the systems are fundamentally different. Among the Coast Salish, to whom the Lku'ñgEn belong, there is no distinction between relations in the male and in the female line. Relations of males and females are designated by the same term. While brothers and sisters of both parents are designated as uncles and aunts, their wives and husbands are styled 'acquired fathers and mothers.' Cousins are termed and considered brothers, although there exists also a separate name for the relationship. Brothers' and sisters' grandchildren are termed grandchildren. The most peculiar features of the Salish system of relationship, particularly among the Coast Salish, is the use of distinct terms for indirect affinities, when the intermediate relation is alive and when he is dead. This seems to imply that after the death of the intermediate relative the mutual relation between the two indirect relatives undergoes a change.

I give here a table of terms of relationships representing the system of the Coast Salish. It is taken from the Sk·qō'mic dialect.

I. DIRECT RELATIONSHIP.

Great-great-great-grandparent,	*ha-u'kwēyuk·*	great-great-great-grandchild.
great-great-grandparent,	*ts'ō'pēyuk·*	great-great-grandchild.
great-grandparent,	*stc'ā'mik·*	great-grandchild.

sē'el, grand! $\begin{Bmatrix} \text{father, mother,} \\ \text{uncle, aunt} \end{Bmatrix}$ *ī'mats,* grand $\begin{Bmatrix} \text{child} \\ \text{nephew, niece} \end{Bmatrix}$

mān, father
tci'ca, mother

mEn, child.
sē'entl, eldest child.
a'nōntatc, second child.
mEntcē'tc'it, third child.
sā'ut, youngest child.

kupkuō'pits, brothers, sisters, and cousins together.

kuō'pits, elder $\begin{Bmatrix} \text{brother,} \\ \text{sister,} \end{Bmatrix}$, $\begin{Bmatrix} \text{father's} \\ \text{mother's} \end{Bmatrix}$ elder $\begin{Bmatrix} \text{brother's} \\ \text{sister's} \end{Bmatrix}$ child.

sk·āk·, younger $\begin{Bmatrix} \text{brother,} \\ \text{sister,} \end{Bmatrix}$, $\begin{Bmatrix} \text{father's} \\ \text{mother's} \end{Bmatrix}$ younger $\begin{Bmatrix} \text{brother's} \\ \text{sister's} \end{Bmatrix}$ child.

sntc'ō'itl, cousin.

II. INDIRECT RELATIONSHIP.

1. INTERMEDIATE RELATIVE ALIVE.

sī sī, $\begin{Bmatrix} \text{father's} \\ \text{mother's} \end{Bmatrix}$ $\begin{Bmatrix} \text{brother} \\ \text{sister} \end{Bmatrix}$ *stā'eatl,* $\begin{Bmatrix} \text{brother's} \\ \text{sister's} \end{Bmatrix}$ child.

$tc\varepsilon ma'c$, $\begin{Bmatrix}\text{wife's}\\\text{husband's}\end{Bmatrix}$ $\begin{Bmatrix}\text{cousin,}\\\text{brother,}\\\text{sister,}\end{Bmatrix}$, $\begin{Bmatrix}\text{cousin's}\\\text{brother's}\\\text{sister's}\end{Bmatrix}$ $\begin{Bmatrix}\text{wife}\\\text{husband}\end{Bmatrix}$

$s\bar{a}'aq$ $\begin{Bmatrix}\text{son}\\\text{daughter}\\\text{father}\\\text{mother}\end{Bmatrix}$-in-law.

skuē'was.—If a member of one family has married a member of another his and her relatives call each other *skuē'was, e.g.,* step-brother, &c.

2. INTERMEDIATE RELATIVE DEAD.

$uots\bar{a}'\bar{e}qoitl$, $\begin{Bmatrix}\text{father's}\\\text{mother's}\end{Bmatrix}$ $\begin{Bmatrix}\text{brother}\\\text{sister}\end{Bmatrix}$, $\qquad$ $suin\bar{e}m\bar{a}'itl$, $\begin{Bmatrix}\text{brother's}\\\text{sister's}\end{Bmatrix}$ child.

$tc\bar{a}'i\bar{a}\bar{e}$, $\begin{Bmatrix}\text{wife's}\\\text{husband's}\end{Bmatrix}$ $\begin{Bmatrix}\text{cousin,}\\\text{brother,}\\\text{sister,}\end{Bmatrix}$, $\begin{Bmatrix}\text{cousin's}\\\text{brother's}\\\text{sister's}\end{Bmatrix}$ $\begin{Bmatrix}\text{wife}\\\text{husband}\end{Bmatrix}$

$slik\cdot o\bar{a}'itl$, $\begin{Bmatrix}\text{son, daughter,}\\\text{father, mother}\end{Bmatrix}$-in-law.

III. ACQUIRED RELATIONSHIP (THROUGH MARRIAGE).

$sqs\bar{e}'el$, wife's grand $\begin{Bmatrix}\text{father,}\\\text{mother,}\end{Bmatrix}$, step-grand $\begin{Bmatrix}\text{father}\\\text{mother}\end{Bmatrix}$

$sq`m\bar{a}n$, aunt's husband, step-father.
$sqtci'ca$, uncle's wife, step-mother.
$sq`m\varepsilon n$, step-child.

$sq`\bar{a}'mats$, grand $\begin{Bmatrix}\text{son's}\\\text{daughter's}\end{Bmatrix}$ $\begin{Bmatrix}\text{wife}\\\text{husband}\end{Bmatrix}$

$sqs\bar{a}'aq$, $\begin{Bmatrix}\text{wife's}\\\text{husband's}\end{Bmatrix}$ step $\begin{Bmatrix}\text{father,}\\\text{mother,}\end{Bmatrix}$, step-child's $\begin{Bmatrix}\text{husband}\\\text{wife}\end{Bmatrix}$

Bilqula.

I have not been able to get a satisfactory collection of terms of relationship from the Bilqula. The following will show, however, that their system differs greatly from that of the Coast Salish. It seems the distinctions between the two classes of indirect relationship does not exist.

- $k\bar{o}'kpi$, $\begin{Bmatrix}\text{father's}\\\text{mother's}\end{Bmatrix}$ father, granduncle.

$g\bar{i}gia'$, $\begin{Bmatrix}\text{father's}\\\text{mother's}\end{Bmatrix}$ mother, grandaunt.

$m\bar{a}n$, father.

$st\bar{a}n$, mother.

$m\varepsilon`na$, child.

$sisk\varepsilon s\bar{o}'m$, $\begin{Bmatrix}\text{father's}\\\text{mother's}\end{Bmatrix}$ sister.

$sk\varepsilon s\bar{i}$, $\begin{Bmatrix}\text{father}\\\text{mother}\\\text{child}\end{Bmatrix}$-in-law.

$stl\bar{e}mts$, grandchild.

$talau'sau$, married couple.

$k\cdot\bar{o}al\varepsilon'm$, elder $\begin{Bmatrix}\text{brother}\\\text{sister}\end{Bmatrix}$

$s\bar{o}aq\bar{e}'$, younger $\begin{Bmatrix}\text{brother}\\\text{sister}\end{Bmatrix}$

$s\bar{\imath}'s\bar{\imath}$, $\begin{Bmatrix}\text{father's}\\\text{mother's}\end{Bmatrix}$ brother.

Stlā'tlɛmH.

There is no distinction between terms of relationship used by male or female, only terms of affinity are affected by the death of an intermediate relation.

Great-grandparent, *ts'u'pēyuk·*, great-grandchild.

dz'itsp'ā'a. addressed *spā'pea,* $\left\{\begin{array}{l}\text{father's}\\\text{mother's}\end{array}\right\}$ father.

ku'koāa, addressed *tā'taa,* $\left\{\begin{array}{l}\text{father's}\\\text{mother's}\end{array}\right\}$ mother.

ī'ematc, grandchild.

sk·ā'tza. father.
skʀɋedzā'a, mother.   *cēck·ā'a,* $\left\{\begin{array}{l}\text{father's}\\\text{mother's}\end{array}\right\}$ brother.

skōzā'o, child.

k·ʀk·tcik, elder brother.
k·ʀ'qk·ʀq, elder sister.   *stā'a,* $\left\{\begin{array}{l}\text{father's}\\\text{mother's}\end{array}\right\}$ sister.

cick·'oā'dz, younger $\left\{\begin{array}{l}\text{brother}\\\text{sister}\end{array}\right\}$ $\begin{array}{l}\textit{etū'niɋ,}\\\\\textit{ck·'cā'a,}\end{array}$ $\begin{array}{l}\left\{\begin{array}{l}\text{brother's}\\\text{sister's}\end{array}\right\}\text{daughter.}\\\left\{\begin{array}{l}\text{brother's}\\\text{sister's}\end{array}\right\}\text{son.}\end{array}$

k·tāmtc, husband.
cʀm'ā'm. wife.   *nē'u,* address for husband and wife.

<center>TERMS OF AFFINITY.</center>

<center>1. Husband, viz., wife alive.</center>

cɋunā'mt $\left\{\begin{array}{l}\text{wife's}\\\text{husband's}\end{array}\right\}$ parents call $\left\{\begin{array}{l}\text{husband's}\\\text{wife's}\end{array}\right\}$ parents.

cā'ʀqāa, parent-in-law.
etūtā'tl, son-in-law.
cā'pʀn, daughter-in-law.
cts'aqt, wife's brother.
ckā'ō, husband's sister.
c'a'ctʀm. wife's sister and husband's brother.

<center>2. Husband, viz., wife dead.</center>

ck'a'lpaa, used for all relatives by marriage after death of husband or wife.

It is a significant fact that one term serves to designate the wife's sister and the husband's brother, who become the wife or husband of the widower, or widow. On the coast, when a masculine or a feminine article is used, the same terms serve for male and female relations. Here, where there is no grammatical distinction between the sexes, separate terms are used. It is worth remarking that the Bilqula, who have grammatical distinction of sex, distinguish between but a few of these terms. This may indicate that the separate forms have been lost by the tribes who use grammatical sex.   ●

<center>Shushwap.</center>

Here we find a number of terms differing for males and females:

slā'e, great-grandparent and ancestors.   *ʀmʀmtsī'tsilt,* great-grandchild.
slā'a, grandfather.   *ɋyā'a,* grandmother.
————   *ēmts,* grandchild.
k·ā'atza, father.   *ɋyē'cqa,* mother.

sk·ū'ya, son $\left\{\begin{array}{l}\text{brother's}\\\text{sister's}\end{array}\right\}$ son.   *stlʀmka'lt,* daughter $\left\{\begin{array}{l}\text{brother's}\\\text{sister's}\end{array}\right\}$ daughter.

smalt, children.   *mʀmā'us,* married couple.
sqā'lua, husband.   *smaʀ'm,* wife.
k·a'tsk·a, elder brother.   *k·a'k·a,* elder sister.

<center>*sk·urō'rē,* younger $\left\{\begin{array}{l}\text{brother.}\\\text{sister.}\end{array}\right.$</center>

<center>TERMS USED BY MALE.</center>

ō'k·ē, brother.

lā'ua, $\left\{\begin{array}{l}\text{father's}\\\text{mother's}\end{array}\right\}$ brother.   *k'ō'ya,* $\left\{\begin{array}{l}\text{father's}\\\text{mother's}\end{array}\right\}$ sister.

TERMS USED BY FEMALE.

ō'kē, sister.

si'sa, { father's
mother's } brother.   *tō'ma*, { father's
mother's } sister.

AFFINITY.

1. *Husband, viz., wife living.*

sqā'qoā, father-in-law and his brothers.

snektl, son-in-law.

sts'aqt, wife's brother, sister's husband.

tltsitsa'k, mother-in-law and her sisters.

sā'pen, daughter-in-law.

ska'ū, husband's sister.

s'ā'tstem, wife's sister, husband's brother.

2. *Husband, viz., wife dead.*

sk'a'lp, used for all relations by marriage after death of husband or wife.

The most important feature of this system, besides those which are similar to the Stlā'tlemh, is the use of separate terms for 'uncle' and 'aunt' by boy and girl. From a comparison with other dialects it appears, that boys call their uncles fathers, their aunts aunts, while girls call their aunts mothers (derived from *tōm*, to suck), their uncles uncles.

Okanā'kēn.

Great-grandfather. *tat'ō'pa*, great-grandchild.

sqa'qpa, father's father.

k·ā'k·ana, father's mother.

k'i'koa, mother's father.

stemtē'ma, mother's mother.

sen·ē'mat, grandchild.

sk·sē, son.

sqē'lui, husband.

st'ekiē'lelt, daughter.

nā'qnuq, wife.

neqenuquē'us, married couple.

tlk·ā'k·tsa, elder brother.

si'sentsa, younger brother.

sm'ē'elt, father's brother.

sk'ō'koi, father's sister.

tlkā'kqa, elder sister.

stcetceō'ps, younger sister.

sisī', mother's brother.

swāwa'sa, mother's sister, step-mother.

stluwi'l, brother's, sister's child.

TERMS USED BY MALE.

leē'u, father.

sk'ō'i, mother.

TERMS USED BY FEMALE.

mistm, father.

tōm, mother.

TERMS OF AFFINITY.

1. *Husband, viz., wife alive.*

sqā·qa, father-in-law.

tltcātck, mother-in-law.

ntē'mten, { wife's
husband's } family calls { husband's
wife's } family.

stsiqt, wife's brother, sister's husband.

seastā'm, wife's sister, brother's wife, husband's brother.

2. *Husband, viz., wife dead.*

Relationship ceases, except the one corresponding to *seastā'm*, which is called *nekoi'tsten*, deceased wife's sister, deceased brother's wife, deceased husband's brother.

This brings out very clearly the peculiar form in which the levirate prevails among this tribe.

·Kalispelm.

I give the terms of relationship in this dialect, which is closely related to the Okanā'k ēn according to Mengarini.

tŭ'pie, ancestor.

sqaèpe, father's father.
sile', mother's father.
skusĕ'e, son.

k'eŭs, elder brother.
sinzé, younger brother.

sm'èl, father's brother.
s'si'i, mother's brother.

kène', father's mother.
ch'chièz, mother's mother.
stomchèlt, daughter.

îch'chschèe, elder sister.
lkak'ze, younger sister.

ka'ge, mother' sister.

TERMS USED BY MALE.

l'èu, father.

skoi, mother.
skokwi, father's sister.
squs'mèm, sister.

tònsch, $\left\{\begin{array}{l}\text{brother's}\\\text{sister's}\end{array}\right\}$ child.

TERMS USED BY FEMALE.

mestm, father.

tòm, mother.
tikul, father's sister.
snkusigu, sister.

skusèlt, $\left\{\begin{array}{l}\text{brother's}\\\text{sister's}\end{array}\right\}$ son.

sttmch'èlt, $\left\{\begin{array}{l}\text{brother's}\\\text{sister's}\end{array}\right\}$ daughter.

In Kalispelm we find once more a separate set of terms for indirect relationship when the intermediate relation is dead:

nîuèstn, father's brother.

sîuèlt, brother's child.

TERMS OF AFFINITY.

1. Husband, viz., wife alive.

sgàgèe, husband's, wife's father.
sgelwi, husband.

îzèzch, husband's, wife's mother.
nògnag, wife.

segunèmt, $\left\{\begin{array}{l}\text{wife's}\\\text{husband's}\end{array}\right\}$ parent's call $\left\{\begin{array}{l}\text{husband's}\\\text{wife's}\end{array}\right\}$ parents.

znèchlgu, son-in-law.
szèscht, sister's husband.

zèpn, daughter-in-law.

sestèm, sister's-husband, brother's wife.

2. Husband, viz., wife dead.

s'chĕlp, daughter-in-law.
nhwi'ztn, sister's husband, brother's wife.

COMPARATIVE VOCABULARY OF EIGHTEEN LANGUAGES SPOKEN IN BRITISH COLUMBIA.

[The following vocabularies comprise mainly the well-known list of words selected by Gallatin for his great work, the 'Synopsis of the Indian Tribes' (published in 1836), which may be said to have laid the foundation of American ethnology. The list was necessarily adopted, for the purpose of comparison, ten years later, in the Report of the Wilkes Exploring Expedition on the Tribes of Oregon, and subsequently, for the same object, by other investigators, including such eminent authorities as Messrs. Gibbs, Dall, and Powers, of the U.S. Bureau of Ethnology, and

Drs. Tolmie and Dawson, of Canada. With some obvious defects, due to Gallatin's imperfect materials, it has the cardinal merit of including all those groups of words which are specially serviceable in tracing the affiliation of languages, viz., the primary terms of kinship, the names of the parts of the body, and of the most common natural objects, the personal pronouns, and the numerals. In practice American ethnologists have found Gallatin's vocabulary of very great scientific usefulness. They have been able, mainly by its aid, to accomplish already, in great part, the difficult work of classifying the numerous tribes and languages of North America and bringing the ethnology and archæology of that region out of utter chaos into some hopeful order. The following vocabularies, which have been gathered with much care, will, it may be hoped—taken in connection with the grammatical outlines given in this and the preceding reports—serve materially to further that important work as well as to elucidate the division into linguistic stocks and dialects presented in the map accompanying this report.— H. H.]

The dialects of the Athapascan (or Tinneh) languages are not contained in the list. It would have been desirable to add vocabularies of the Kaigani dialect of the Haida, of the Nasqa dialect of the Tsimshian, and of the Lower Kutonaqa, in order to give a complete review of all the distinct dialects of this group of languages. There are slight differences between the dialects of various tribes in each group which, however, cannot be included in this brief review, as they are merely provincialisms which do not hinder communication between the tribes. The dialects of the various stocks, particularly those of the Salishan stock, are arranged in groups according to their affiliations.

Stock	Dialect	Man		Woman	
		Independent	In Compounds	Independent	In Compounds
Tlingit	1 Stikeen	k·a, tlingit	—	cā'wat	—
Haida	2 Skidegate	ga, ē'tlinga	—	dj'a	—
Tsimshian	3 Tsimshian	iō'ot	—	hanā'aq	—
Kwakintl- Nootka	4 Hēiltsuk· 5 Kwakiutl	wē'sEm bEguā'num	bEgu-— —	g·'anE'm tsEtá'q	kyay-,-ak·sEm kyay-,-k·as
	6 Nootka. Ts·ēciath	tcE'kup	—ath	tlō'tsma	—ak·sap
Salish	7 Bilqula	tl'umsta' ivi'lkн	—	нnac	—
	8 Çatlōltq 9 PEntlatc 10 Siciatl 11 Snanaimuq 12 Sk·qōmic 13 LkuñgEn	k·ai'miq cnva'ç sk·a'lmiq suē'k·a suē'k·a suē'k·a	— — — — — —	sātltq slā'nac slā'nac stlā'nē stlā'nac stlā'nē	— — — — — —
	14 Ntlakyapamuq 15 Stlatlūmн	sk·ā'yuq sk·ā'yuq	— —	cEmū'tlatc ?ciā'k·tcE	— —
	16 SEquapmuq	sk·ā'lemuq	—	no'qonuq	—
	17 Okana'k·ēn	sk·EltEmē'Q	—	tkitlEmē'luq coll., cmamEē'm	—
Kutonaqa	18 Columbia Lakes	ti'tk·at	—	pā'tlki	—

Stock	Dialect	Boy	Girl	Infant
Tlingit	1 Stikeen	g·at'a'	cătk·	g·at'a'gɛ'tskě⁶ (male) cătk·gɛ'tskō⁶ (female)
Haida	2 Skidegate	gyit	—	g·ă'qa
Tsimshian	3 Tsimshian	wōmtlk	tlku hană'aq	gyinĕ'es (male) wok·'ă'uts⁷ (female)
Kwakiutl- Nootka	4 Hēiltsuk·	qăpqō'	g·anɛ'mō	qɛnŭ'q·ō
	5 Kwakiutl	bă'băkum¹	kyayă'lam⁴	wī'sa
	6 Nootka.Ts·ĕciath	mĕi'tlk·ats	hă'kuatl	nă'iak·ak·
Salish	7 Bilqula	ivilivi'lkH¹	HiHna'c⁴	
	8 Çatlōltq	tcō'i	să'atlq⁴	qĕ'ep,⁸ tcī'tciat
	9 Pɛntlatc	stau'qoatl	slă'atlnač⁴	tcitctcuwă'a
	10 Siciatl	mĕ'maan²	slă'atlnač⁴	—
	11 Snanaimuq	suĕk·ă'tl³	slɛniă'ĭtl⁵	k·ă'ela⁹ (male) k·ă'k·ela⁹ (female)
	12 Sk·qōmic	suĕ'k·aōtl³	slɛniă'ĭtl, k·'ă'mač	sk·ă'k·el
	13 Lkuñgɛn	suĕ'k·alatl³	slɛntcă'latl⁵	k·ăk·
	14 Ntlakyapamuq	tūŏ't	clă'nats	skūkumemĕ't
	15 Stlatlumн	sk·ɛ'k·ɛyuq¹	c·yĕ'ik·tca⁴	sk·ŭk·mĕt
	16 Sɛqɐapmuq	tūwĕ'ut	Qă'utɛm	skɯimă'mclt
	17 Okana'k·ĕn	tɛtuwĕ't	Qĕ'qōtɛm	sknkui'mɛlt. coll., sitsɛɯ'ă'la
Kutonaqa	18 Columbia Lakes	stahă'tl·	ō'tĕ	tlkă'mō

¹ = little man.   ² = child.   ³ = young man.
⁴ = diminutive.   ⁵ = young woman.   ⁶ = little boy, girl.
⁷ = without labret.   ⁸ = cradle (Kwakiutl).   ⁹ = weak.

Father	Mother	Husband	Wife	Child
íc	atlĭ′	k·a	cā′wat	g·at·a′
kuñ (said by male) qãt (said by female)	āō	tlãl	dj′a	gyĭt
nɛguā′at ā′bō (addressed)	nâ′ɛ	naks	naks	tlkuā′mɛlk
āu′mp (stem: awa-)	abō′uk āt (addressed)	tlā′unɛm	g·anɛ′m	qō′nok collec., gyinā′nɛm
āu′mp (stem: awa-) āts (addressed)	abɛ′mp āt (addressed)	tlā′unɛm	g·anɛ′m	gō′nok collec., gyinā′nɛm
nuwē′k·sō nō′wē (addressed)	nuum·č′k·sō ō′mē (addressed)	tcɛ′kup	tlō′tsma	ta′na
mân	ctãn	k·tɛmts	ʜnac	mɛ′na; k·ē′k·tē
mân	tãn; niкʜ(addressed)	gyā′k·as	sãtltq	mā′ana
mãa	tā′a	cuwā′k·ac	tcuwa′c	mɛ′na
mân	tãn	nuwā′k·ac	iā′k·soo	mē′man
mä′n	tä′n	stā′las	tsä′q	stlē′tlēk·atl
mä′ma	tci′cia	tcuwa′c	tcuwa′c	mɛn
mân	tau	suē′k·a	stā′lɛs	tlētlk·ē′n ʜɛ′ñɛnɛñga
sk·ā′tsa pāp (addressed)	ski′ʜɛtsa. gĭ′ka	sqaí′ōwē	cɛm·ā′m	sku′za
sk·ā′tza	skēqedā′a	k·ⁱ′ãmtc nēu (addressed)	cɛm·ā′m nēu (addressed)	skōzā′a coll.. sku′kuza
k·ā′atsa	gyē′eqa	sqā′lua	smāɛ′m	smalt
lɛč′u (said by male) mistm (said by female)	sk·ō′i (said by male) tōm (said by female)	sqē′lui	nā′qnuq	sk·sē. son st·ɛmkič′lɛlt, daughter
tɛ′tō (said by male) sō (said by female)	mā	ti′tk·at	pā′tlki.	tlkā′mō

Stock	Dialect	Elder brother	Younger brother	Indian
Tlingit	1 Stikeen	unu'q	kik·	tlingit
Haida	2 Skidegate	guā'i	ilā'orEn	qā'eḍa
Tsimshian	3 Tsimshian	wegy (said by male)	tIPmktē' (said by female)	—
Kwakiutl-Nootka	4 Hēïltsuk·	nō'la : gyī'i (addressed)	ts'ā'ea ; wīs (addressed)	bā'q'um
	5 Kwakiutl	nō'la	ts'ā'ea ; wīs (addressed)	bā'q'um
	6 Nootka.Ts'ēciath	tai'iē	k·atlā'tēk·	kōE's
Salish	7 Bilqula	k·oa'lm	ā'qē	—
	8 Çatlōltq	nō'utl¹	k·ē'eq	
	9 PEntlatc	tlē'wēt	k·ē'eq	sk·ā'lōmiQ
	10 Siciatl	sEtlā'atEn, nō'utl¹	k·ē'eq : k·atē'e	Qu'lmuQ
	11 Snanaimuq	sEtlā'ētEn	sk·ā'ek·	Quō'lmiQ
	12 Sk·qōmic		sk·āk·	stE'lmiQ
	13 LkuñgEn	cā'itl	sā'itcEn	quē'lmiQ
	14 Ntlakyapamuq	k·atek·	ci'ntci	sk·ā'iuq
	15 StlatlumH	k·Ek·tcik²	cick·oa'dz	ō'quilmiQ
	16 SEQuapmuQ	k·a'tsk·a	skurō'rē	—
	17 Okana'k·ēn	tlk·ā'k·tsa³	sī'sEntsa⁴	sk·ēlQ
Kutonaqa	18 Columbia Lakes	tāt	tsā	tsEn aqtsemā'kinik

¹ Borrowed from Kwakiutl.   ² k·E'qk·eq, elder sister.
³ tlkikqa, elder sister.   ⁴ stcEtcEō'ps, younger sister.

Stock	Dialect	Forehead		Ear	
		Independent	In compounds	Independent	In compounds
Tlingit	1 Stikeen	kāk·	—	gŭk	—
Haida	2 Skidegate	k·ul	...	gyū	—
Tsimshian	3 Tsimshian	wāpq		mō	
Kwakiutl-Nootka	4 Hēïltsuk·	tEk·ē'ioa	—ē'ioa	b'Fsbē'yō¹	—atoa
	5 Kwakiutl	ō'kwiwaē	—aoē	b'E'sbaya	—atoē
	6 Nootka.Ts'ēciath	imits'ā't'a		pa'p'ē	—i'mtl
Salish	7 Bilqula	ī'lōma		ta'nкHta	—alsikyān
	8 Çatlōitq	ē'itcsEn	—	k·oā'anā	—.
	9 PEntlatc	sik·tsē'n		squē'na	—.
	10 Siciatl	E'ltctEn		k·ulā'na	----
	11 Snanaimuq	sk·'o'mals	...	k·'o'nEn	—
	12 Sk·qōmic	st'ō'kyus		k·'o'lān	—
	13 LkuñgEn	k·'ō'muqs	—	k·'o'lEn	—än
	14 Ntlakyapamuq	--		tl'a'nč	—
	15 StlatlumH	a'lkēnus	—kēnus	tl'E'na	çana
	16 SEQuapmuQ	tk·amē'sHin	—isHen	tl'ā'na	—ana
	17 Okana'k·ēn	k·amē'lsQEn	—ēsQEn	t'ē'na	—ēna
Kutonaqa	18 Columbia Lakes	aqking·ā'tl	...	aqg·ō'k·oat	

¹ p'Espē'yō ?

People		Head		Hair		Face	
Independent	In compounds	Independent	In compounds	Independent	In compounds	Independent	In compounds
tlingit	—	ca	—	caqā'wu ²	—	rE	—
qā'ĕdqa	—	k·ā'tsē	—	k·äitl	—	qañ	—
gyït	—	tEmg·ā'us	—	g·ā'us	—	ts'al	—
— —	—ēnoq,-itq —ēnoq	hai'Htē hă'iHtē	—k·ĕa —k·ĕa	sā'ia sā'ia	hap— hap—	k·ōk·ōmĕ' k·ōk·ōmĕ'	—Emē —Emē
ðath	—ath	t'o'qts'ite	—	ha'ps'iup	hap—	hitlōtl	—utl
sia	—mQ	tEna'q	—ĕaq	mE'lHk·oa	—	mŏ'sa	—ōs
k·ai'miQ yă'ya¹ yă'yïts¹ siă'i¹ tcă'dja¹	— — — — —	mŏŏ'ç sqiŏ's mŏŏ's sqă'yis smŏŏ's s'ă'sEs	— — — — — —ĕk·	mā'k·ēn sqik·ē'n smā'k·ēn cā'yitEn sk·ōmā'i sĭ'atEn	—	mŏŏ'ç sqmŏ'sten mŏŏ's ç'ă'çEs s'ă'tsŏs s'ă'sEs	—ōs — — — — —ōs
—	—	k·u'mk·an k·ō'mk·En	— —uk	sky'a'pkan mā'k·ēn	—	sktlūc ck·utlŏ's	—ōc
k·E'lmuq	—muq	sk'a'pk·En	—k·ĕn	k·ā'utEn	—	sk·tlōs	—ōs
sEnak·sē'luq	—	tsā'ciak·En	—ā'yak·En	k·apk·ē'ntEn	—	sk·tlōs	—ōv
aqtsemā'kinik	—	aqktlăm	—	aqg·ōk·ōtlā'm	—	—	—

¹ Relatives.   ² =head hair.

Eye		Nose		Mouth		Tongue	
Independent	In compounds	Independent	In compounds	Independent	In compounds	Independent	In compounds
wăk·	—	tlō	—	k·'a	—	tl'ŏt	—
qa'ñgĕ	—	kun	—	qē'tl'ē	—	t'a'ñgEl	—
wul'E'l	—	ds'aq	—	kutl'ă'q	—	dū'Ela	—
k·ks k·ā'yak·s	—qstoa —qstoē	Hmāk Hĭ'nts'as	—itlpa —itlpa	sums sums	—qtaē —qstaē	gyi'lEm gyi'lEm	— —
k·a'sē	—ksutl	ni'ts'a	—ahta¹	yi'neksutl	—aksutl	tc'up	—
tlk·lōks	—ōtla'k·ŏs	mā'qsē	—alk·s	tsū'tsa	—ōts	tĭ'Htsa	—lĕ'its
k·ā'wŭm k·Elŏ'm k·Elŏ'm k·a'lEm k·Elŏ'm k·a'lEm	— — — — — —	mE'k·sEn mE'k·sEn mE'k·sEn mE'k·sEn mE'k·sEn nE'k·sEn	— — — — — —Ek·sEn	çŏ'çin çŏ'çin çŏ'sin çă'sin tsŏ'tsEn sā'sEn	—	tē'qcuatl tē'qcuatl tē'qcuatl tē'qcatl mEk·'a'lqtsatl tē'qsEtl	—
nuktl'u'ctEn tl'ŏ'ctEn	— —aluc	spsak·s sp'E'sEk·s	— —alEk·s	splū'tcin tcū'tcin	— —itc	tā'tla tā'tla	—
tl'ŏ'stEn	—	spsak·s	—ak·s	splū'tcin	—tsin	tiquā'atsk·	—
(sEnuk·)tlŏ'stEn	—	spsăk·s	—ak·s	spElē'mtsEn	—a'usk·En	tēqtc	—
aqg·ă'k·tlītl	—	aqk·uk·tsa'tla	—	aqk·atlu'ma	—	watlōna'k·	—

¹ =point.

| Stock | Dialect | Tooth | | Beard | Neck | |
		Independent	In compounds		Independent	In compounds
Tlingit	1 Stikeen	ŏq	—	k·atatsä′yĕ	dlĕtū′q	—
Haida	2 Skidegate	dz·ʁñ	—	sk·′ĕ′ŏrĕ	qil	—
Tsimshian	3 Tsimshian	ua′n	—	ĕmq	t′ʁmlä′nĕ	—
Kwakiutl-Nootka	4 Hĕiltsuk·	gyiky	—ʜsia	häpeʜsiä′′[1]	g·′ŏg·′ŏ′ne	—
	5 Kwakiutl	gyiky	—ʜwĕ	häpa′qstĕya [2]	g·′ŏg·′ŏ′n	—
	6 Nootka. Ts′ĕciath	tcĭ′tcitci	—	ha′paksum [2]	ts′ĕ′kumʁts	—
Salish	7 Bilqula	I′tsa	—qa′lits	sk·obŏ′ts	asa′lqĕ	—
	8 Çatlŏltq	dji′nis	—	k·ŏ′pŏçʁn	sä′itlatl	—
	9 Pʁntlatc	yi′nis	—	k·ŏ′pŏçʁn	sik·tlsĕ′e	—
	10 Siciatl	yi′nis	—	k·opŏ′oçin	s′a′ltlatl	—
	11 Snanaimuq	ye′nas	—	k·uinĕ′içʁn	a′ltlatl	—
	12 Sk·qŏmic	yi′nĭ′s	—	sk·oä′ns	k·ʁ′nʁk·	—
	13 Lkuñgʁn	tsʁ′nʁs	—	k·oai′nisen	qoä′ñgan	—
	14 Ntlakyapamuq	qiä′q	—	cuptci′n	sk·amĕ′tʁn	—
	15 Stlatlumʜ	rä′itcmʁn	—	cwuptc	k·ä′k·anäa	—atlk·uitl
	16 Sʁquapmuq	qʁla′q	—	suptsĕ′n	qkuya′pstʁn	—yapstʁn
	17 Okana′k·ĕn	aai′tʁmʁn	—	cŏptcĕ′n	kʁspä′n	—
Kutonᴀqa	18 Columbia Lakes	aqk·u′nan	—	aqkuk·tla′qa	aqgŏ′ugak	—

[1] =tooth hair.   [2] =mouth hair.

| Stock | Dialect | Nail | Body | | Chest | |
			Independent	In compounds	Independent	In compounds
Tlingit	1 Stikeen	qak·	—	—	ʜĕtk·a	—
Haida	2 Skidegate	sl′g·u′n	tĕä′nĕ	—	k·an	—
Tsimshian	3 Tsimshian	tlʁqs	—	—	k·ū′yek·	—
Kwakiutl-Nootka	4 Hĕiltsuk·	ts′ʁ′mts′ʁmskyanĕ	ŏk·ona′	—na	tqk·′äpoa′	—poa
	5 Kwakiutl	ts′ʁ′mts′ʁm	ŏk·ona′	—na	ŏpoĕ	—poĕ
	6 Nootka. Ts′ĕciath	tc′a′tltc′a	—	—p′a	äma′shotl	—shotl
Salish	7 Bilqula	sk·atʜĕ′qoak	s′ŏ′nqta	—älos	sk·ma	—alŏs
	8 Çatlŏltq	k·ap′adjĕk·ŏ′dja	gi′ĕus	—	aiĕ′nas	—
	9 Pʁntlatc	qŏlĕ′k·ŏya	wĕ′yus	—	sĕk·ĕnä′s	—
	10 Siciatl	k·ap′ĕ′k·ŏyam		—	alĕ′nas	—
	11 Snanaimuq	k·qoä′lautsis		—	s′ĕ′les	—
	12 Sk·qŏmic	k·qŏyĕk·ŏ′yatc		—	s′ĕ′lĕnes	—ĕnʁs
	13 Lk·uñgʁn	tcca′lses	tcä′lĕitʁn	—ĕkus	tsñgatl	—ĕnʁs
	14 Ntlakyapamuq	k·uqk·ĕ′nkqst		—	tlikmo′qtck	—
	15 Stlatlumʜ	k·qk·ĕnakäa	mʁä′tc	—	tä′qoatc	—qoatc
	16 Sʁquapmuq	k·oqkoĕ′nek·st	suwa′nuq	—	tkmä′lis	—älis
	17 Okana′k·ĕn	k·uqk·ĕnkʜst	sk·ĕtlk·	—	sky′iltkamĕ′les	skyilt—ĕ′les
Kutonᴀqa	18 Columbia Lakes	aqgŏ′ukp	—	—	aqguwī′tʁgak	—

Arm Independent	Arm In compounds	Hand Independent	Hand In compounds	Finger	Thumb
djin	—	djin	—	tl'ĕk·	gŏ'uc
ʜɪ	—	slā'ē	—	slk·'a'ñgē	sli'k·usī
an'o'n	—	an'o'n	—	—	mâs
oqsiap'ĕ' ā'yasō	—siap'ĕ' —	hāiā'sō k·oā'k·oaqtsana	—skyanē —tsana	k·oā'k·oaqskyanē k·oā'k·oaqtsāne	k·ŏ'na k·ŏ'ma
āaphi'mtl	—yemitl	kwi'kuniksō	—nuk	ts'āts'atlak·nuku'mE	ɪ̈ɛhkumE'ts
sū'qɐ	—	uts'ū'tlikak	—	sk·utE'lqsek	k·ŏ'na [1]
tciā'ias sik·elaqā'n tciā'las t·'ā'lō nāqtc t·'ā'lō	—	kutĕtsinō'dja sik·enatcō'ya kut'ecinō'ya tcā'lic — sāls	—ōdja —ōya —ōya —autsis —autsis —āsEs	tciā'las qoā'ŏk·odja nik·ō'ya qōlik·ō'ya snF·'qtsEs	tlāqĕk·ŏ'dja tlatlqĕ'qk·ŏya tlaqak·ŏ'ya sEntlā'lautsis [2] asĕ'ntlEk·ŏ'yatc [2] sltlā'leses [2]
kē'iq sqŏrā'qED	n—aqan	skua'kst	—akāa	lEqkst qola'ka	skiaqĕ'nkst tsk·ŏ'lak·a, skil'ā'ka
kalʜ	—	—	—k·st	lEqli'qk·st	sʜatEmqa'k·st [2]
kilʜ	—aqan	kilʜ	—kʜst	kilʜ	stŏmkʜst
aqktlā'at	—	aqgĕ'i	—	aqgEtsg·ā	d'utsā'k

[1] Borrowed from Kwakiutl.   [2] = hand's elder brother.

Belly Independent	Belly In compounds	Female breasts	Leg Independent	Leg In compounds	Foot Independent	Foot In compounds	Toes
yūra'	—	tla	k·'ŏs	—	k·'ŏs	—	k·'ŏs tl'ĕk·
dEl	—	k·an	gy·atl	—	st'a'ē	—	st'a k·'a'ñgē
bEn	—	—	sī	—	sī	—	—
tky'ē tā'ikyē	—	ts'ăm [1] ts'ăm [1]	asā'nŏtsEqtlē ŏnutsF·'qstē	—	kŏ'kuē gyū'koiū	—sītsē —sītsē	k·oā'k·oasitse k·oā'k·oasītsē
tā'atca	—nak·ē	i'nEma	aptsita'k·tlĕ [2]	—	tli'ctlin	—ti'mE	ts'āts'atlak·ti'mE
k'ul	us—ōtsitl	tŏms [1]	i'ʜa	—	—	—	skutlqsEtl
koā'oa kulā' k·ulā' k·oa'la k·ul k·ula'	—k·ĕn	tsu'mtEn sk·Emā'o [1] k·Emŏ' [1] sk·ma [1] stElk·oĕ'm [1] sk·ma [1]	dji'cin ā'utcin yi'cin sqe'na sqan sqe'na			—cin —cin —cin —cin —aitcitc [3] —sEn [4]	qoā'oadjicin qulĕk·ŏ'cin snā'qcin nEqk·ŏ'icin
rolĕ'n	—	sk·Eā'm	sk·'aqt sk·'aqt			—qEn —qEn	lEqqEn nEqŏ'liqEn
wula'nk	—ank	sk·aā'm	sk·'oa'qt			—qEn	lĕqqEn
sk·ultsenē'nk	—ēnk	sk·ĕĕ'ms [1]	sts'ō'qan			—(ŏst)qEn	stŏ'mqEn
aqkŏwu'm	—		a'qsak·	—	aqktĭ'k	—	aqkink·a'tlik

[1] From to suck.   [2] Outer side of thigh.   [3] Leg.   [4] Foot.

10a

Stock	Dialect	Bone	Heart	Blood	Town	Chief
Tlingit	1 Stikeen	s'āk·	tĕk·	ci	ăn	ank·ā'ŏ
Haida	2 Skidegate	sk·ŏ'tsē	tĕk'ŏ'yo	gā·'i	lā'na	ĕtlqaqagida [1]
Tsimshian	3 Tsimshian	sâ'yup	k·â'ot	itlē'	k·a'lds'ap	sɛm·â'yit
Kwakiutl-Nootka	4 Hĕiltsuk·	qăk·	wa'stɛma	a'lg'um	gŏk·	hĕ'mas
	5 Kwakiutl	qăk·	no'kiē	alg·	gyŏk·	gyī'k·amē [2]
	6 Nootka.Ts'ēciath	ha'mūt	t'ī'tcma	he'smis	ma'utl	ha'utl, tcā'mata
Salish	7 Bilqula	tsăp	sɛlkH	sīH	apsŏ'tl	stalto'mH
	8 Çatlōltq	qau'cin	tlā'qēgan	k·nē'tl	vacat	hĕ'gyus
	9 Pɛntlatc	ciā'ŏ	stɛ'mtɛn	k·ŏ'ĕtl	vacat	hĕ'wus
	10 Siciatl		tlā'qēwan	sk·uē'tl	vacat	hĕ'wus
	11 Snanaimuq	ctçām	tsä'la	çŏ'çin	vacat	siā'm
	12 Sk·qŏmic	cā'o	ts'ä'lē	stā'tsiĕm	vacat	siā'm
	13 Lkuñgɛn	sts'âm	tlнkoa'ñgal	cäctcin	vacat	siā'm
	14 Ntlakyapamuq	k·ŏk·ŏ'otl	squo'qŏk	pɛti'la	vacat	kū'kpi [3]
	15 Stlatlumн	k·ŏk·ŏ'itl	squa'kuk	pti'lăa	tcītcītq [1]	kŏ'kpi
	16 Sɛquapmuq	k·uk·qŏ'otl	p'ŏ'smɛn	mĕtky'iĕ'e	tcītcī'tQ [1]	kŏ'kpi
	17 Okana'k·ĕn	sts'ĕm	cpŏŏ's	mɛtlkē'a	tcītcī'tQ [1]	hīlmē'Qum
Kutonaqa	18 Columbia Lakes	mā'kɛ	aqkitlwē'	wa'nmŏ	aqkɛktlŏ[1]	nasŏ'kĕ·

[1] =houses.　　　[2] =the highest chief.　　　[3] kŏ'kpi, Bilqula=grandfather.

Stock	Dialect	Axe	Knife	Canoe	
				Independent	In Compounds
Tlingit	1 Stikeen	cɛnqoā'ri	tlta	yā'uk	—
Haida	2 Skidegate	kyĕtldsā'ŏ	sqā'u	tlŏ'u	—
Tsimshian	3 Tsimshian	dahɛ'rɛs	hatlēbĭ'esk	qsâ	—
Kwakiutl-Nootka	4 Hĕiltsuk·	k'ŏ'kunakula	qtai'ŏ	gyī'l'oa	
	5 Kwakiutl	sŏp'a'yŏ	ky'auwai'ŏ	gyā'lo [2]	—qs
	6 Nootka.Ts'ēciath	hi'siyek·	a'kyek·	tcā'pats	—ahs
Salish	7 Bilqula	tqta	k·tla	tlā'las	
	8 Çatlōltq	s'ŏpai'ŭ [1]	tctā'ēten	nɛ'quitl	—
	9 Pɛntlatc	s'ŏpai'ŭ [1]	—	nɛ'quitl	—
	10 Siciatl	sŏ'paius [1]	skuē'tctɛn	nɛquī'tl	—
	11 Snanaimuq	sk·k·um	tlā'tstɛn	snɛ'quitl	—
	12 Sk·qŏmic	k·k·u'mɛn	tlā'atctɛn	snɛ'quitl	—
	13 Lkuñgɛn	k·k·um	cī'pan	snɛ'quitl	—Qutl
	14 Ntlakyapamuq	k·ŏ'isk·an	cɛli's	tskaā'utl	—
	15 Stlatlumн	k·'oĕ'ck·ĕn, tlamē'n	qwī'k·tɛn	kнlats	
	16 Sɛquapmuq	tlɛmĕ'n	sk·umĕ'	astk·â'utl	—ăutl
	17 Okana'k·ĕn	qɛlɛmĭ'n	nē'k·amɛn	stā'tlɛm	
Kutonaqa	18 Columbia Lakes	aqkatlē'etis	aqktsā'mŏtl	yak·tsŏ'mītl	

[1] Borrowed from Kwakiutl.　　　[2] Obsolete, generally called qua'k·una.

| Warrior | Friend | House | | Kettle | Bow | Arrow |
		Independent	In Compounds			
gäns'atē'¹	qonē'	hit	—	ōq'akägantɛ'	sɛk·s	tcunē't
gutl'i'sta	quē'	na	—	k·ä-ĕtla	tlk·ēt	ts'ï'talɛñ
—	nɛsē'bansk	wälp	—		hauktа·k·	häuä'l
winaē'noq	nɛmŏ'k·	gōk· / gyŏk·	—ïtl / —ïtl	hanɐtläla³ / hanɐtläla³	tlkuē's / tlkuē's	hä'ntlɛm / hä'ntlɛm
mä'ptaqsath	hŏwä'tɛn	mahtē'	—	sūtl	mŏ'statē	ts'ē'hatē
—	k·amä'its	sōtl	—	qanisä'tls⁴	pŏ'tstɛn	tsɐñē'mta
—	—	tlɛms, ä'ya	—	hä'niɐtlala⁴	haihē'	tlōk·
—	tcä'lac	tlɛms	—	hä'niɐtlala⁴	k·tsē'itc	tats'ŏ'mɛn
—	—	tlɛm, c'luwɛm	—	k·u'lstan	haiä'itɛn	tlōk·
stä'mic	siä'ia	lä'lɛm	—	ck·oa'ls	tä'qoats	skulä'c
suē'k·a·ŏ	—	läm	—	nk·ŏ'isteu	tŏ'qoats	sɛk·ɛla'c
qɛlqē'lɛtl	—	ä'lɛñ	—ŏtq	ck·uk·u'ls	cq'umä'tɛn	tsɛmä'n
nɛk·cä'nɛk	—	tcitq / tsï'tuq	—	qaiē'k·a / tck·ŏ'ctɛn	tckuï'nɛk / to'qoatc	skuï' / k·cma'litc
—	—	tsïtq	—	tlkäp	tckuï'nik	skuï'l
—	—	tcitq	—	tlkäp	tckuē'nik	tck·ē'lɛn
guwanak·anä'niau'ē	sūwŏ'	aqgitlä'	—	yi'tskï	t·ä'ŏ	aqk·uqumatlē'et

¹ = war master.   ² = man.   ³ = kettle on fire.   ⁴ Borrowed from Kwakiutl.

Moccasins	Pipe	Tobacco	Sky	Sun	Moon	Star
tïtl	ts'ēk·dakēt	g·äntc	akawaqa'ts	gän	dïs	k·utaq'arcuaha'
st·ätlk·u'nkyē	g·ä'ēu dä'o	gul	k·ōyēk·a rän	dzilg·oē'	k·ñū	k·ēitsä'ō
ts'ä'oqs	aqpēyä'n	wundä'	ts'ɛm laqa'	gyä'm·uk	gyä'm·uk	p'iä'ls
k·ē'naq / t·ēpa'yō	wä'qatsē³ / wä'q·atsē³	tlä·uk· / tlä·uk·	lɛwa'' / lō'ua	tl'ɐɐsioala / tlē'sɛla	nŏ'si / mŭ'k·ola	t·ŏ'toa / t·ŏ'toa
tlɛk·'e'cinɛ¹	ku'csɛts	—	hinä'yitl	näs	hūpa'tl	tat'ŏ's
k·ēnq	nusu'k·pta	tl'ä'uk·	—	sōnɐ	tl'ōkɐ	mɛɐɐnē'kɐtl
tlɛ'k·cin	wä'q·atsē⁴	ä'wak·	kuä'yanō	tɛ'gyim	tɛ'gyim	kuō'sɛn
tlɛ'k·cin	wä'q·atsɛn⁴	ä'wak·	skuä'yil	st·ē'qēm	spē'los	kuō'sil
tlɛ'k·cin	p·ä'tlɛmä'lē	spä'tlɛn	skuä'yil	stsōk·	ciä'lsiatl	kuō'sen
k·tlä'itcin	cpɛtlɛmä'lak·	spä'tlɛn	skuä'yil	ciä'k·um	ciä'k·um	koä'sɛn
k·tlē'isin	ntsk·ŏ'tstɛn	spŏ'tlɛn	skuä'yil	tlk·ŭ'itc	tlk·ä'itc	kō'sen
k·tlē'itcin	pŏtlɛmä'la	—	skoä'tcil	sk·ok·o'l	tlk·altc	kä'sɛn
citltsŏ'wē / cï'tltsē	ntsak·ŏ'ētctɛn / ts'k·ŏ'otctɛn	cɛmē'n'ɛq / cmä'niɐ	stlēk·t / stl'ēk·t	sk·ŏ'koac / snɐ'k·um	mä'qɛtɛn / tl'ä'nämtɛn	nkokū'cɛn / kakŏ'cinɛt
siltsuŏ'e²	tsk·ŏ'otɛn	smanq	stlēk·t	skwa'k·as	mä'qē	skukŏ'sent
k·äaqä'n	sɛnmä'nuqtɛn	smä'n'nq	st·ɛky'ɛmä'sqk·	qēä'tlnuq	qēä'tlnuq	squkŏ'sent
tlän	kōs	yä'k·ēt	aqkitlmï'yit	natä'nik	natä'nik	aqkitlnŏhō's

¹ Borrowed from Snanaimuq.   ² = common shoes.   ³ = smoke receptacle.   ⁴ Borrowed from Kwakiutl.

Stock	Dialect	Day	Night	Morning	Evening
Tlingit	1 Stikeen	yigɛrī′	tāt	ts'u tāt	qā′na
Haida	2 Skidegate	sɛn	gālqua	sɛn ač′qɛn	sɛn hī
Tsimshian	3 Tsimshian	sa	hō′opɛn	k·āntlak·	skī′yetlak·s
Kwakiutl-Nootka }	4 Hēiltsuk· 5 Kwakiutl	nā′la nā′la	nēkk k·ā′nūtl	k·oa′k·oai′la nā′ʜ′it	— —
	6 Nootka.Ts·ēciath	nās	a′t'hāi	kō′atl	tō′pcitl
Salish	7 Bilqula	kʜ'i′mtam	i′ʜentl	i′naq	entl
	8 Çatlōltq 9 Pɛntlatc 10 Siciatl 11 Snanaimuq 12 Sk·qōmic	ts'ōk· koā′yil skuā′yil skuā′yil skuā′yil	nāt nāt — · snēt snāt	kū′i nā′tatl skuē′kuē nā′tētl nātl	nā′anat ɛmsī′yi . snāt Qunā′nt nā′nanat
	13 Lkuñgɛn	skuā′tcil	nüt	kutcī′l	tä′ñgɛn
	14 Ntlakyapamuq 15 StlatlumH	cī′tlk··at sk·′ē′it	ci′tict cītst	nūwɛ′nuwɛn nā′natQ	tsōō′s rāp
	16 SɛquapmuQ	sitk·t	sī′tist	Qua′nūn	rāp
	17 Okana′k·ēn	sqɛlqā′l	cɛnūkoā′ats	tlētlkũkoā′st	ky′ɛlā′up
Kutonaqa	18 Columbia Lakes	giũ′kwēyit	tsitlnū′yit	wu′tlnām	watlgoā′it

Stock	Dialect	Rain	Snow	Fire	
				Independent	In Compounds
Tlingit	1 Stikeen	sē′u	dlēt	k·än	—
Haida	2 Skidegate	dāl	d·ārā′u	—	—
Tsimshian	3 Tsimshian	wās	mā′dɛm	lak	—
Kwakiutl-Nootka }	4 Hēiltsuk· 5 Kwakiutl	iō′koa iō′koa	na′ē [1] nā′ē [1]	Qui′ltɛla ʜē′k·ala	—
	6 Nootka.Ts·ēciath	mi′tla	kwi′s	inik·	—
Salish	7 Bilqula	atlvu′lat	kʜ ·ai	nē′iq	—
	8 Çatlōltq 9 Pɛntlatc 10 Siciatl 11 Snanaimuq 12 Sk·qōmic 13 Lkuñgɛn	tciē′tɬ smā′yelam tciē′tl slɛ′mɛq slumq tlɛmq	k·ō′mai aq sk·ō′maē mā′k·ü mā′k·a ñgā′k·ē	qoā′nitq cpāts tcitcī′em hai′uk· yē′iōtl ctcik·ō′esā	— — — — —tsɛp
	14 Ntlakyapamuq 15 StlatlumH	tɛktɬ· ckwīc	cūu′qt mā′k·aa	duktik· ru′lɛp	—ik·p
	16 SɛquapmuQ	skla′kstɛm	nō′qt	tē′ik·	—
	17 Okana′k·ēn	ck··ēt	sɛmē′k·t	tcū′quap	—
Kutonaqa	18 Columbia Lakes	guwatlōk·uk·u′k·ut	a′qktlō	aqkink·ō′k·ō	—

[1] It is snowing, kuē′sa.

Spring	Summer	Autumn	Winter	Wind	Thunder	Lightning
—	kˑutā'n	—	—	ky'ētlca'	нētl	нētl ē'gu
kˑin RE'da	kˑin	—	sEñgā'rat	tadzā'ō	hē'lañ	sᵻitgˑā'ubdañ
—	sōnt	ksō'ot	kˑâtl	päsk	kalEplē'em laqaˑ'	tsˑā'mti
wēā'gyīoa	hā'ĩnq / hēĩanq	—	tsawi'nq / tsawa'nq	iā'la / iā'la	kū'niнua / kū'niнua	tlEnē'quit
tlaˑkˑcitl¹	tlōp'ē'itc²	aĩˑtc	tsōiē'tc³	wēˑkˑsē	t'ētsk'i'nE	tlēhtlē'ha
—	āmtl	nuskнlqutsts	nuskнluts	asō'kн	nilqī'm	sququ'm
tlē'itcus / tEmtlqmōs / cicā'wa / ēkumēkoā'koasi	tlEkō'ē / tEm'ē'yus / kˑoē'les / tEtEmiē'is / kˑoē'les	— / — / misā'tets / —	ço'titc / tEmqē'tlēm / susā'tits / tEmt'ēq	pō'qam / pahā'm' / pō'ham / stsE'qum / spEhē'm / spqusˑla	qutkˑumē'ns / walō'qum / kutstcēˑ'm / squqoā'as / ēnēniā'qaan / squqoā'as	sasā'gyim / lā'lmEn / sō'nsōwum / qEQE'nakˑt / tqā'ēutsē, ēnēniā'qan / kˑunE'la
nRō'tskˑāa	cEnkˑoiya'nkˑ / pēpa'ntcik	tl'wā'litstEn	cū'tik	cnā'ut / ckˑa'qEm	ki'kiaq / cki'lRklEq / skinEkinā'p	nmamā'am / wulwulkˑō'cEm
skˑapts	skˑaˑlkˑaltEmQ	tlwa'lstEn	s'istk	suā'ut	skinkinā'p	sūkwa'kEmEnst
pEskˑē'ptc	pēstcEaˑkˑ	pēskEai'	pēsēē'stk	sEnē'ut	sEkˑtskˑā'm	cuwik'ēst
—	—	—	—	aqkō'mē	nō'ma	nō'ma

¹ = sprouting season.   ² = warm season.   ³ = season when everything clean.

Water		Ice		Earth, Land		Sea	River
Independent	In Compounds	Independent	In Compounds	Independent	In Compounds		
hīn	—	t'ēkˑ	—	ā'nē	—	rEkˑā'k	hīn
gˑandl	—	kˑa'lga	—	tlga	—	tā'ñga	kˑa'ura
aks	—	dā'u	—	dsä'atsEks	—	qātla ; laq mân	gˑala aks²
wäa'm / wap	—sta / —sta	tl'ōq / tlˑō'q	— / —	tsqams / t'ᴇˑkya	— / —	tEmsн / tEmsн	wa / wa
tcˑā'ak	—	kˑō'uq	—	ts'aˑkˑumts	—	tō'p'atl	ts'ā'ak
kqla	—	skн'ilk	—	koqtlō'lem	—	sōlū't˙	tᴍн, anaqō'm
kˑā'ea / s'ē'wuç / s'ē'wuç / kˑa / stāk / kˑoā'a	—	tau'ō / spē'ū / spē'ū / spē'ū / sˑō'нen / stlā lEq	—	gi'dja / mē'i / tEmē'q / tEˑmEq / tEmē'q / taˑ'ñguq	—	kuō'tlkō / kuō'tlkō / kuō'tlkō / kˑuä'tlkua / kuō'tlk / tltlä'tlsē	kˑutE'm / stō'lau / stä'olō / stä'lō / stäk / stä'lō
kˑō'E / kˑō	— / —atkua	npā'uē / ckˑē'malEtc	— / ---	tEmī'Q / tEmē'Q	— / —	kˑōtl	kˑō'u / ctcuwā'nq
—	—atkua	sQū'yint	—	tEmē'Q, tluˑkˑluq	—	—	sEtā'tkua
cī'wutlkˑ	—itkˑ	sQō'int	—īkEn	tEmEqō'lau	—	—	cä't'itkˑ
wō'u	—	a'qgut	—	—	—	aqkˑasuk'wū'ō	aqkinmi'tuk

¹ = on the salt.   ² = ascending water.

Stock	Dialect	Lake	Valley	Mountain	Island
Tlingit	1 Stikɢen	āk'	ciā'naq	ciā'	k·'āt
Haida	2 Skidegate	sū	tl'ā'dan	t'ē'is	guā'i
Tsimshian	3 Tsimshian	—	tlkut'ē'en	sqanē'ist	lɛksd'a^··
Kwakiutl-Nootka	4 Hēiltsuk·	g'ā'us	—	g'ō'gwis	tl'ēkyā'ē
	5 Kwakiutl	ts'ā'latl ¹	—	nī'kyē ²	makyā'la
	6 Nootka.Ts'ēciath	a'ɴk'	—	nu'kyē	tca'ōk
Salish	7 Bilqula	tsātl	nut'ɛ'l	smnt	k·enk·e'lsk
	8 Çatlōltq	sā'eatl	djuqtlā'tc	tā'k·'at³	ku'çais
	9 Pɛntlatc	sɛl'ā'tl	tlɛpk·ē'n	smā'nit	ckçā'as
	10 Siciatl	tslātl	tlɛpk·ē'n	smānt	skuē'ktsaāç
	11 Snanaimuq	—	cqolā'k·	smānt	skçä
	12 Sk·qōmic	—	sqō'qnl	smā'nēt	s'ā'ek·s
	13 Lkuñgɛn	—		sñgä'nit	tltcās
	14 Ntlakyapamuq	pe'tluckum		sk·um	
	15 Stlatlumн	tcalā'tl	ntcitcc't	sk·um	k·Qi'nōɛc
	16 Sɛquapmuq	—	qlātē'kin	tsk·ōm	sū'nkum
	17 Okana'k·ēn	t'ē'k'ut	tsɛnlā'ut	mɛkwī'ut	kcō'nuk
Kutonaqa	18 Columbia Lakes	aqk·u'g'unuk	—	aqkōwuqtlē'et	aqg'ā'nkemē

¹ Borrowed from Salish.   ² Borrowed from Nootka.   ³ Vide stone.   ⁴ =sitting alone.

Stock	Dialect	Wood	Leaf	Bark	Grass	Flesh, Meat
Tlingit	1 Stikeen	g·an	kag·anl'	atlaqē'	sō'uk·	dlīr
Haida	2 Skidegate	tlkyān	tleya'ñgual	k·'ō'tsē	нil	gyēri'
Tsimshian	3 Tsimshian	—	ia'nɛs	gyīmst	kɛyā'qt	ca'mi
Kwakiutl-Nootka	4 Hēiltsuk·	gyā'p'as	mēmc'eqtlāō	qk·um	ky·ē'tɛm	mēa's
	5 Kwakiutl	—	paā'k·	qā'k·um	ky·ē'tɛm	ɛlts
	6 Nootka.Ts'ēciath	i'niksē	tla'k·ap	ts'a'k·mis	a'k·mupt	—
Salish	7 Bilqula	kumtl	k·oa'ls	īk·	—	—
	8 Çatlōltq	k·oi'q	p'ā'k·'am ¹	p'ā'ian	tlɛqɛm	mɛ'gyas
	9 Pɛntlatc	k·ō'íq	p'ä'k·'am ¹	tlā'k·'ot	sā'qoitl	slēk·
	10 Siciatl	sk·oiqiā'ō	p'ä'k·'am ¹	spelā'n	—	slēk·
	11 Snanaimuq	siā'tl	ts'ā'tlam	slā'ēn	—	slēk·
	12 Sk·qōmic	yē'íōtl	ctc'ō'tla	—	sā'qoē	slēk·
	13 Lkuñgɛn	ctcātl		—	—	slēk·
	14 Ntlakyapamuq		pi'tckɛtl	kɛzē' cī'kīl		smitc ts'ī
	15 Stlatlumн	mō'lɛq		cī'kīl	cts'ɛ'pɛz	ts'ī
	16 Sɛquapmuq	stktsō'sɛm	ptsaktl	p'ɛlā'n	stlia'	—
	17 Okana'k·ēn	sɛlē'p	pātcktl	k·'ēlē'luq	cōpō'lauQ	slēk·
Kutonaqa	18 Columbia Lakes	—wōk	aqku'tlatl	aqgi'tsk·atl	qā'atltsin	—

¹ Borrowed from Kwakiutl.

| Salt | Stone | | Iron | Forest | Tree | |
	Independent	In compounds			Independent	In compounds
ētl	t'hE	—	ik·ēyē'ts		k·ats	—
tă'ñga g·ä'ga¹	tlqa	—	irē'ts	tlkɣän⁶	k·ĕt	—
màn	lâp	—	t'ō'otsk	--	k·an	—
tEmsh / tō'p'atl	t'ē'sEm / t'ē'sum	—a / —a	—	koā's / ä'tlEn⁷	lEk·oa' / tlä'qtlos	—mis / —mis
tō'pitl	mu'ksi	—a	—	--	tlä'k·aas	—mopt
sts	tqt⁴		—		stEn	
k·'ō'tlōm / k·'ō'tlōm / k·uō'tlōm / tl'ä'tlEm / tl'ä'tlEm / tl'ä'tlEñ	qäadjē'c / qïä'ls / — / tlä'tsa / smänt⁴ / stlk·ä'tcēsen	— / — / — / — / — / —	— / — / — / — / — / —	çï'tcim / çï'tcim / çï'tcim / tsä'lak· / tcï'cEm / tcï'tEñg	djä'ia / sk·ō'iQ / sï'a / sk·ät / stsEk· / sk·aiyai'eñg	—atlp / —Etltc
ts'alt (?)² / tl'ä'tlEm	sQEnQ / k·'E'tla	—	—	mElmō'lEq / stlikitlk·a'luk	ciqa'p / cErā'ap	
—	sQenQ	—asqEn	swïlEwulä'lEm⁵	nEka'qt / stsiltsä'l	tsEra'p	
lēsa'l³	Htlōt	—	wulEwulē'm	hEnstï'tsō	tcirē'p	
gwistlä'qanē	nō'okwē	—	ni'tlgō	tsitlē'it	aqgitstlä'ēn	—

¹ = dry sea. ² = English? ³ = French. ⁴ See mountain. ⁵ = hard thing. ⁶ See wood.
⁷ = rear of, interior of country.

Dog	Bear, Black	Bear, Grizzly	Wolf	Deer	Elk	Beaver
kyētl	ts'ēk	Qūts	g·ō'utc	k·ookā'n	tsisk·	ts·ikrēdē'
qa	tān	Qō'ots	g·ō'utc	g·at	tsi'cku⁶	ts·Eñ
has	ol	mEdï'ek	kyebō'	wan	siä'n	sts·àl
ua'tsē / ua'tsē	nan / nan	tl'a³ / gyi'la	k·usE'ls / atlä'nEm	k·a·mēla / k·ē'was·	tlaō'ls / tlōls	kōlō'n⁸ / ts·ä'ō
ai'nĭtl	tci'mis	—	k·ä'natla	ä'tuc	tlō'nem	a't'ō
uo'ts¹	nän²	tl'a	nutsek·ō'aq	sHpä'nitl	tlû'les⁷	kōlō'n
tsiä'anō / ctc'ï'nō / ctci'nō / sk·umä'i / sk·umä'i / sk·umä'i	mē'qatl / squisE'lk·ēn / dji'tqun / spä'as / mē'qatl / ctcE'tqun	qau'gas / qai'uas / qau'gyas / k·'ō'yētsin / stlatlä'lem / k·'ō'yētcin	tlä'acōm / tattcïō'lmiq⁴ / tk·ä'ia / stk·ä'ia / tk·ä'ia / tk·ii'ia	k·'ē'gaç² / sqō'icin / hä'opet / hä'opet / k·ïē'etc (?) / smē'yis	k·'ē'etc / tsēnä'tc / k·e'lïtc / k·ï'etc / k·ïē'etc / kwä'waatc	smayä'ō / t'akō·m / k·'ō'lūt / sk·Elä'ō / sk·Elä'ō / sk·elä'ō
sk·ä'k·qa / sk·a'qāa	— / mē'qatl	— / stlätlä'lEm	sk·ä'um / sk·ä'uam	cmi'etc³ / stl'ō'la	sqoia'qk·En / —	cEnū'ya / sk·Elō
sk·ä'qa	sk·lak·s	sKEmqi's	ma'lEmstlia	ts·ē	tqats	sk·Elä'ō
kEkû'ap	ckĭmrē's	gy'ēlä'una	nts'ē'tsim	stlätsï'nEm	cnē'ktltsä	stōnQ
aqku'tlak	ni'pk·ō	tlä'utla	ka'qgen	tsu'pk·a	g·atlg·ä'tlē	sinä

¹ Borrowed from Kwakiutl. ² Borrowed from Kwakiutl. ³ Borrowed from Bilqula.
⁴ = people of woods. ⁵ See flesh. ⁶ Borrowed from Tlingit. ⁷ Borrowed from Kwakiutl.
⁸ Borrowed from Bilqula.

Stock	Dialect	Fly	Mosquitoe	Snake
Tlingit	1 Stikeen	—	—	tl'ut tlā′k
Haida	2 Skidegate	dē′idEn	ts'Era′ltEguan	cĭk
Tsimshian	3 Tsimshian	—	gyi′ck	matqalā′ltq
Kwakiutl- Nootka	4 Hēiltsuk· 5 Kwakiutl	— —	k·'a′ēqa	sī′tlEm sī′tlEm
	6 Nootka.Ts'ēciath	mā′tskwinE	tE′nakmis	hai′yē
Salish	7 Bilqula	mā′mic		papĕ′nkH
	8 Çatlōltq 9 PEntlatc 10 Siciatl 11 Snanaimuq 12 Sk·qōmic 13 LkuñgEu	k·Ek·ayĕ′qEna	ts'ā′djus tstcī′ōs stsetdjō′us k·oaE′n k·on′ĕ′matc pqoā′ĕk·sEn	ōtlk·ā′i cī′ĕsĭm ōtlk·ā′i ātlk·ē′i ātlk·ā′i s·ō′tlk·ē
	14 Ntlakyapamuq 15 StlatlumH	qmāts	k·ō′k·oaskē k·oal′ĕ′mak	cmĕ′iq naqoī′t
	16 SEquapmuq	qma′yē	k·onĕ′mik·tl	tstlwa′woltsk
	17 Okana′k·ēn	qamā′tl	sElā′k·s	ckūkawi′lqaq
Kutonaqa	18 Columbia Lakes	yānuqk·tluk·'u′tlōp	k·atsetsa′tla	t'ā′u

Stock	Dialect	Salmon	Name	White	Black
Tlingit	1 Stikeen	g·āt	sāri′	tlēdi′qatē′	d'ō′utc
Haida	2 Skidegate	tcīn	—	g·ā′ta	tlk·′ātl
Tsimshian	3 Tsimshian	hân	wā	màks	t'ō′otsk
Kwakiutl- Nootka	4 Hēiltsuk· 5 Kwakiutl	mēa′ mā	tlē′k·am	mō′k·oa mE′la	ts'ō′tla ts'ō′tla
	6 Nootka.Ts'ēciath	me′āt	ai′miti	tli′suk	tu′pkuk
Salish	7 Bilqula	sEmlkH	tōm	tsq	skHst
	8 Çatlōltq 9 PEntlatc 10 Siciatl 11 Snanaimuq 12 Sk·qōmic 13 LkuñgEn	tlaqoā′ē k·ō′loq skuō′lō ts'ā′k·oē — ctcai′nuq	kū′ic kū′ic kū′ic kū′ic kūi′ns kū′ic	pE′k·pEk· çasqōs pEk· pEk· pEk· pEk·	qus çasqus — tsk·′ēq k·Eqk·′ēq nEk·′ēq
	14 Ntlakyapamuq 15 StlatlumH	sk·ēē′itEn stsō′k·oats	— skwa′tcitc	stpĕk· pEk·	sti′ptipt k·'uq′ā′q
	16 SEquapmuq	skEla′ltEn	—	pEk·	k·uyuk·′ē′t
	17 Okana′k·ēn	ndīdi′Q	skui′st	pEk·	k·oā′i
Kutonaqa	18 Columbia Lakes	suwā′kemō	gā′ktlē	kamnu′qtlō	kämk·′ōk·'ō′kutl

¹ =snowlike colour.

Bird	Feathers	Wing	Goose	Duck	Fish
tō'tli	k·'oā'tl	kitc	tā'wok	g'uts	hin tak'a'tc
qĕt'ē't	g·ā'u	ñēi	tlgyitgu'n	tha	tcitl
ts'ō'wots	lī	k·'āk··ā'i	hā'aq	mē'ɛk	luwɛ'lɛm tsɛm aks
ts'ē'kō / ts'ēk	pā'tl'a / ts'i'lkyɛm	mā'tlmatɛm / p'ɛ'tlɛm	— / nɛ'qāk·	tlaā'tla / tlā'tlkyō	mā'gyilis / —
ma'matlē	a'iātl	tla'phspātō	ho'k·sɛm	nā'qtatc	ta'tluk
tsītsīpē'	spōq	k·pō'otl	qā'qatl	—	—
k·oak·ō'aq / qoē'lek· / mō'ok· / sk·ulā'c / qoē'leq / —	stsō'ts'ok· / stlpā'lqĕn / ts'ē'ek·t	tlatlqals / — / — / ts·ēk·t	pā'k·'ēnatc / qō'senatc / pā'k·'ēnatc / tlā'k·oaqan / qō'ok·en / tlā'k·oaqan	kēnk·ē'n / tɛ'nɛk·sɛn / tɛ'nɛk·s / tɛ'nɛk·sɛn / tɛ'nɛk·sɛn / tɛ'nɛk·sɛn	djānq / spē'p'açut / ciā'nq / slōk· / ōtsts'ō'k·oi
spɛzu'zō / spɛō'ō	— / ō'k·oal	— / stlak·ā'al	k'oacī'q / k'cē'uq	sqāk· / sqāk·	cwā'utl
spīyū'	sqā'qpɛls	skūkoa'qan	k·siq	s·āstlqō	cwā'utl
sQɛkā'ka	spūtlt	skɛwā'qɛns	k·siq	qoa'tqut	k·āk·qu'lq
dōk·utskā'mena	aqg·'uk·tlu'pk·a	aqkingō'ua	g·aqutlō'ok	gang·usk·ō'ēk·a	gia'kqō

Red	Light blue	Yellow	Light green	Great, Large — Independent	In compounds
k·'ani'qatē[1]	ts'ōyi'qatē	kyētlhatlē yi'qatē[2]	ts'ōyi'qatē	tlēn	—
sqē'it	g·ōtlratl	g'antlratl	g'antlratl	yū'ɛn	—
mɛsk	kuskua'sk	mɛtlē'itk	mɛtlē'itk	wī	—
tlā'k·oa / tlā'k·oa	koā'yelaks / tsā'ca	tē'qa / —	tē'qa / tlɛ'nqa	k·'aiē'kyas / wa'las[3]	—tsē / —tsē
tlēhā'nk	kistā'k·ak·	tsitsitē'k·tl	āiyō'k·oak·	īh	—
mōk·	k·oī't	k·li		tlk·	—
{ tā'atsēm, ku'qoēm } / kumē'p / t'ĕtcē'm / tskui'm / kumkuī'm / suk·	p·ā'tstɛm / p'ɛtcē'm / p'ɛtcē'm / tsā'tsɛqum / — / ntl'ɛtl	tl'ɛsē'm / tl'ɛsē'm / tl'ɛsē'm / tsk·oā'ī / tlstlēs / ts'ā'citl		tī / tī / tē'iē / sī / hē'iē / tcɛk·	—
stcī'uk· / tcuk·tcē'k·	stku'ltsk·ultst / k·uzk·oā'z	stukulē't / kākulā'a		qɛzo'm / qɛo'm	—
tsēk·[4]	k·uyuk·oē'it	koa'lt	k·uyuk·oē'it	q'iō'm	—
kui'l	k·oā'i	k·uri'	k·uri'	cī'luqoa, pl. pɛɛ'stlaat	—
kanō'hus	yami'nk·an	gak·tloi'tga	gē'ekō̆p	wi'tlk·a	—

[1] = firelike colour.   [2] = dog-dung colour.   [3] Tlatlasikoala : ōmas.

| Stock | Dialect | Small, Little | | Strong |
		Independent	In Compounds	
Tlingit	1 Stikeen	ga′tskō	—	tliwṇ′s
Haida	2 Skidegate	gE′dsō	—	diākuya′
Tsimshian	3 Tsimshian	tlgua	—	—
Kwakiutl- Nootka	4 Hēiltsuk· 5 Kwakiutl	hāula′tl āma′	— —bédō plural, mEnē′q	tlō′kuim tlō′kuim
	6 Nootka.Ts′ēciath	anā′h′is	—is	na′cuk
Salish	7 Bilqula	k·ē′k·tē	—	ttl
	8 Çatlōltq 9 PEntlatc 10 Siciatl 11 Snanaimuq 12 Sk·qōmic 13 LkuñgEn	tc′ī′tcia çē′içōi k·′èquā′lō tlē′tsemats atsī′m tcitcē′itl	— — — — — —	tlā′tlsam tlā′t′am skoā′mkum kuā′mkum čiē′m k·oā′mkum
	14 Ntlakyapamuq 15 StlatlumH	k·umē′mat k·wĕk·s	— —	— rulral
	16 SEquapmuQ	{ k·uiē′Fsa { plural, tsitsi′tsEmaEt	—	ŷâyȧ′t, rilra′lt
	17 Okana′k·ēn	{ k·uiō′ma { plural, tcitcā′mat	—	g·utcgoa′tst
Kutonaqa	18 Columbia Lakes	tsek·u′na	—	tsemā′k·ek·a

Stock	Dialect	Warm	I	Thou	He
Tlingit	1 Stikeen	rE t′a	qat, qatc	woe′, woe′tc	hu, hōtc
Haida	2 Skidegate	ky′ē′ina	dĕa, tlā′a	dā′a, da′ñga	lāa
Tsimshian	3 Tsimshian	gyā′muk	nE′riō	nE′rEn	nē′EdEt
Kwakiutl	4 Hēiltsuk·	kō′qoa	nō′gua	k·qsō	—
Nootka	5 Kwakiutl	ts′i′lk·oa	nō′gua, yin	yūtl, sū′um	hē, yūt
	6 Nootka.Ts′ēciath	tl′u′pa	sē′ia	sō′ua	—
Salish	7 Bilqula	k·ul	ens	inō	(t′aiH)
	8 Çatlōltq 9 PEntlatc 10 Siciatl 11 Snanaimaq 12 Sk·qōmic 13 LkuñgEn	k·ō′as k·ō′as — k·oā′koas kuā′s k·′oā′lcs	djini′tl tcinē′itl djini′tl te äns te ens a′sĕ	nE′gī nuĕ′ nū′čla te nō′ua nō′u nō′kua	— — — — — tsä′c
	14 Ntlakyapamuq 15 StlatlumH	k·Emp	cEi′ntca	snō′a	cnē′itl
	16 SEquapmuQ	sk·oā′ts	ntsā′wa	anū′ē	nuwĕ′s
	17 Okana′k·ēn	kua′lt	Ent ′kEn	hänuĕ′	tcini′tl
Kutonaqa	18 Columbia Lakes	ū′temē	kamin	ninkō	ninkō′is

Old	Young	Good	Bad	Dead	Sick	Cold
cān	ga'tskō	rE k'ē	tlĕtl uc k'ē³	na	nĕk·	sīā't
k·'ăi	g·ī'tgE	lā	dā(rañga)	k·'ō't'utl	st·ē	quī'
wud'ă'gyat¹	copac	ām	hada'q	ts·ak	sī'epk	qkua'tkō
k·'u'liak·²	—	aikH	iakH³	tlEl	tl'ŏ'qoala	t·Enĕ'k·
k·ē'īōtl		aikH	iakH³	tlEl	ts·ĕ'Hk·a	wu'tal
Itc'i'mE	ta'nĕis	tlŏtl	p'i'cak·	k·a'hak	tĕ'itl	matlu'k
Hk·'ulkH		ia	sq	atE'ma	kH'imalai'kH	skH'ilkHts
qŏ'qook, tl'a'qai totlmā'i, stl'aq mā'yil, stlaq s'ă'laq slŏ'yŏ s'ă'loq	} =small	ai ai'ētō ai äi hă'atl aie	tlEq mā'i mā'i k·al k·ē'i sqă'a, k·al	k·ai'i tE'mEn k·'ō'i k·'ă'i k·'ō'i k·'ă'i	r·gă'tak k·ă'k·alçut k·ă'k··ĕi sk·'ŏ'i qă'itl'et	dj'im dj'im ctcimŏ'tl qă'itl t'ĕk· q'ă'itl
k·atlnūn k·EtlmE'mEn	towĕ'wut, ckukumĕ't	ia' ā'ma	tl'ist k·El	zuk· ŏ'uk·	k·unu'q	qEtl
tsk·'ă'wulH	tuwĕ'wut	la	ky'ēst	{ k·tsāk· pl. qoā'et	ky'ea'p	ts'ătlt
dlEqtlEqă'm	—	qăst	ky'ăst	—	sk·'ĕ'lElt	ts'ătlt
kutla'ktlē	nă'na	sōk	sān	ōp	sē'ntlqō	sk·ā't'ĕi

¹ =great man.   ² =old man.   ³ =not good

We	Ye	They	This	That	All
ōhă'n, ōhă'ntc	rīwă'n, rīwă'ntc	has, hastc	rE tat	ru tat	—
ētl, d'alE'ñgua	dālE'ñ	laa (?)	—	—	tlŏ'qan
nE'rEm	nE'rEcEm	nĕ'EdEt	—	—	tqani
{ inclu. nōgoa'nts exclu. nōgoa'ntk { inclu. nōgoame'nts yints exclu. yinuq	k·aeksoă'ea sōqdă'qEm	— hĕ'qdâq, yū'qdâq	gya	yūt	ă'gyem k·'ă'laue
nĕ'wa	sī'wa		hi'tl'iĕ	a'qha	tc'ōtck
Hmītl	tlŏp	ats	t'aiH		stai
nĕ'mōtl nĕ'mōtl nĕ'mōtl te tlnĕ'mētl	nŏ'uap nŏ'lap nŏ'lap te tlwĕ'lap	— — — —		hĕ'itl	ăuk ĕtĕ't mnk·
/e nĕ'matl	te nuyă'p		nītl	{ tŏ'nītl. masc. çŏ'nītl, fem. }	ĕ'eq
tlnĕ'ñgitl	nEkuĕ'lĕya	tsă'ĕyatltEn	tlă'a	—	mEk·
wucnĕ'mutl	snŏla'p	wucnĕ'itl	—	—	tE'k·Em tă'k·Em
{ inclu. utlnuĕ'kt exclu. utlnuĕ'eskuQ }	utlmĕ'emp	utlnuĕ'es	—	—	tl'a'k·qEn
mnĕ'mltit	mnĕ'mtlEm	mnĕ'mtciliq	aqa'	iă'qis	yăyă'at
kaminā'tlɐ	minkŏ'nisgītl	ninkŏ'isis	na		k·'ă'pē

Stock	Dialect	Many, Much ·	Who	Far	Near
Tlingit	1 Stikeen	k·tōq	adu'tsē	tlē·	tlētl wu tlē [1]
Haida	2 Skidegate	skō'ul, k·oa'n, yū'ɛn	gyīstō	dzi'ñga	ā'qan
Tsimshian	3 Tsimshian	hä'ldɛ	gō	d'ā	—
Kwakiutl- ⎱ Nootka ⎰	4 Hēiltsuk·	k·ai'nɛm	akoiqk·an	quē'sala	nɛqoa'la
	5 Kwakiutl	k·ai'nɛm	ungwē	k·uēsa	nɛqoa'la
	6 Nootka.Ts'ēciath	ai'a	atci'k·	saia'	anē'is
Salish	7 Bilqula	slaq	—	iq	ēkʜli
	8 Çatlōltq	k·eq	ñgā'tigat	nī'edji	ēiē'imik·
	9 Pɛntlatc	k·eq	—	koā'ya	dje'ē'djimit
	10 Siciatl	k·eq	—	tcuō'k	ēe'lwet
	11 Snanaimuq	k·eq	—	sāk·	tlētlk·ē'i
	12 Sk·qōmic	k·eq	—	qa'ta	ē'tc'ēt
	13 Lkuñgɛn	ñgɛn	—	lä'el	tlētlē'tlk·i
	14 Ntlakyapamuq	quē't	—	kakā'ō	k·ī'ktā
	15 Stlatlumʜ	quē't	cuwa't		
	16 Sɛquapmuq	quē't	—	kɛkā's	nɛā'lie
	17 Okana'k·ēn	quē't	cuē't	lkūt	gīk·ā'at
Kutonaqa	18 Columbia Lakes	ni'ntik	g·a'tlakī	wutlē'et	—

Stock	Dialect	No	One	Two
Tlingit	1 Stikeen	tlēk·	tlēq	dēq
Haida	2 Skidegate	gau'anō	{ squn, sqa'sgō, sqoā'nsɛñ	stiñ
Tsimshian	3 Tsimshian	atlgɛ	gyāk', gāk', g·ɛ'rɛl,k·āl	tɛpqā't, gō'upɛl
Kwakiutl- ⎱ Nootka ⎰	4 Hēiltsuk·	ky'ē ; ī, hī, wī	mɛn·	mātl
	5 Kwakiutl	ky'ē ; ī, hī, wī	num	mātl
	6 Nootka.Ts'ēciatl	wēk, ī, hī	ts'ō'wak, nup	a'tlā
Salish	7 Bilqula	ā'qkō	(s)mā'otl	tlnōs
	8 Çatlōltq	quō'k·	ρā'a ; pēpā'a	sāa, sēsā'a
	9 Pɛntlatc	—	tlt'āls, tlt'ā'lē	ʏisa'lāls, yāisā'lē
	10 Siciatl	—	pā'luls, nɛtciā'lē	tɛmci'nuls, tɛmeinā'lē
	11 Snanaimuq	—	nɛ'ts'a, nā'nɛts'a	yisā'oles, yā'isɛla
	12 Sk·qōmic	—	ntc'ō'i, nɛtcintcā's	ā'nos'ō'i, anā'nos
	13 Lkuñgɛn	au'a	nɛ'tsa, nâ'tse	tcɛ'sa, tcā'asis
	14 Ntlakyapamuq	—	pē'ɛ, papē'a	cē'ia, cicē'ia
	15 Stlatlumʜ	qua's	pɛ'la	ā'nuɛc
	16 Sɛquapmuq	ta'a	nɛk·ō	sɛsā'la
	17 Okana'k·ēn	lōt	nak·s	acī'l
Kutonaqa	18 Columbia Lakes	māts	ō'kwē	ās

Here	There	To-day	Yesterday	To-morrow	Yes
—	—	iā′yĭgᴇri	tᴇ′tgᴇ	sĕrᴇ′nk·	a
—	ēs	dā′rgatl tlga′ē	dā′rgatl	â, ō, ä′ŭga	—
yä′gua	—	sĕigya′wun	gyets′ĕ′ip	tsĕgyets·ĕ′ip	ō
—	—	goa′k·ᴇlai′oq / qoanä′laq	tla′ntsē / tläᴜsutla′	tla′nstlats / tlᴇ′nstla	lä′a / lä′a
a′hkō	yītl	tla′h ūyē nāsiä′	amĕ′ūyē	a′mītlik	hää
—	—	atisō′nʜt	atlō′niʜi	ikai′nuqs	ō′ua ; wisq
—	hĕ′itl′ōt	sts′ōk·	cisniä′sōtl	kū′isᴇm	gyiᴜaq
..	—	koä′yil	djilä′k·atlēt	kū′içe	—
—	..	tᴇstsōk·	cisiä′sōtl	kui′skoa	—
—	..	tᴇ nakuä′yil	tselä′k·atl	wukoä′yiles	—
—	—	ti stsĕ′is	kuitcil′ä′k·tl	k·k·oä′ilas	—
tiä′kō	tlä′akō	tiä′anuk	tcela′qatl	kukuä′tcilas	—
iltc′a′	lä′ta ; iltᴇu′, ᴇlkᴇō′	cītlk·′at / tc′a′kōsk·ĕ′it	spēeqä′ut / ina′tquas	pĕaqä′ut / pcī′las	ĕ
—	nō′nᴇ	pīĕ′n	pᴇsts′a′tl	pᴇqiä′ut	mä
halä′	ky′ᴇlä′	hä′pᴇna	p′ĕstcitl	qᴇla′p	—
na	nē′e	nagyū′kēyit	wa′tlgoa	gaumī′yit	hē

Three	Four	Five	Six	Seven
natsk·	dak·′ō′n	kēdji′n	tlēdurcu′	daqadurcu′
dlk·u′nutl	sta′nsᴇñ	tlētl	dlk·unō′utl	dzi′gura
gua′nt, gutlē′	tqälpq	kctōnc	k·ält	t′ᴇpqä′lt
yūtq / yūtq	mō / mŭ	siky′a′ / siky′a′	k·atla′ / k·atla′	mätlaau′sis [1] / a′gdlibū
k·a′tstsa	mō	sū′tca	nō′pō	a′tlpō
asmōs′t	mōs	tsēʜ	tqōtl	nūstlnōs
tsiä′tlas, siä′tla	mō′sa	tsēatsä′ē	t′aqaniä′ē	ts′utcisä′ē
tlēqä′ls, tlēqoä′lē	q′ō′sēna	nukuä′tcisa	p′ultsō′ĕa	ts′ō′ĕtcis
tcäatlä′suls, tciatlä′lē	q′ōsenä′lē	silatcsä′lē	tᴇqᴇmä′lē	ts′ōtcisä′lē
tlĕ′quis, tlquä′la	qä′çinis, qaç′ĕ′le	tlqä′tses	tqam	ts′ä′uks
tcä′nat′ōi, tcintcä′nat	{ qaō′tsen′ōi / qaq′ō′ĕtsen	{ tsēyatcis′ōi / tsītcĕ′atcis	{ t′ä′qatc′oi / tqtä′qats	{ t′äkōsaik·′ō′i / tktä′kōsats
tlēq, tlquä′l	ñäs, ñesa′la	tlk·′ä′tcis	tqañ	ts′ä′kus
kēᴇtlᴇ′c, kēkaᴇta′c	mūs, mŭ′smᴇs	tcīkst, tcī′tcīkst	{ tl′a′k·amakst / tl′ak·tlak·amakst	{ tcutlka / tcutltcutlka
kāᴇtlä′c	qoō′tcin	tcī′likst	tl′ä′k·ᴇmkist	tcū′tlaka
kᴇtlä′s	mōs	tsī′likst	tkmäkst	tsōtslka
kä′tlēc	mōs	tcīlkʜst	t′ä′k·ᴇmkʜst	aī′spilk·
g·a′tlᴇa	qä′tsa	iĕ′hkō	nmi′sa	nsta′tlä

[1] Seven men.

Stock	Dialect	Eight	Nine	Ten
Tlingit	1 Stikeen	naskadurcu′	gŏ′cuk·	djı′nkat
Haida	2 Skidegate	stu′nsɛñra	tlālɛñ sqoa′ñsɛñ	tlǎ′atl
Tsimshian	3 Tsimshian	guandâ′lt, yuktâ′lt	kctɛmâ′c	gy·ap, k′pē′el
Kwakiutl-	4 Hëiltsuk·	yūtqŏ′sis	māmanē′is	a′kyas·is
Nootka	5 Kwakiutl	mā′tlguanatl	nā′namā	lastū′
	6 Nootka, Ts′ēciath	ā′tlakuatl	ts′ŏ′wakutl	haı′ū
Salish	7 Bilqula	k′ētlnŏ′s	k′eﺱmā′n	tskнlākнt
	8 Çatlōltq	taatcisā′ē	tigeqoā′ē	ōpanā′ē
	9 Pɛntlatc	tā′atcis	tā′wiq	tlk·ŏ′ya
	10 Siciatl	tāatcisālē	tūwēquā′lē	ōpanā′lē
	11 Snanaimuq	tqā′tse	tūŏ′q	ā′pɛn
	12 Sk·qŏmic	tqā′tc′ŏi, tqtqātc	tssŏ′i, ts′ɛ′sts′ɛs	ŏ′pan, opŏ′pɛn
	13 Lkuñgɛn	tā′asɛs	to′kuq	ā′pɛn
	14 Ntlakyapamuq	pĭŏ′pst	tɛmtlpā′a	ŏ′pɛnakst, ŏ′papɛnakst
	15 Stlatlumн	p′ɛl′ŏ′opct	k·ampā′lɛmɛn	k·′amp
	16 Sɛquapmuq	nɛk′ŏps	tɛmtlɛnkŏ′k·a	ŏ′pukst
	17 Okana′k·ēn	tĭ′mitl	qɛqɛn′ŏ′t	ŏ′penkнst
Kutonaqa	18 Columbia Lakes	ōuqa′tsā	g·aik·′i′t′ŏwŏ	ē′t′ŏwŏ

Stock	Dialect	One thousand	To eat	To drink	To walk
Tlingit	1 Stikeen	—	qa	tana′	gŏd, at
Haida	2 Skidegate	lā′gua tlā′lē tlā′atlē·	ta	qŏtɛl	k·a
Tsimshian	3 Tsimshian	k′pâl	yā′wig, pl. gap	aks	iā
Kwakiutl-	4 Hëiltsuk·	—	ha′msa	nā′k·a	tŏua′
Nootka	5 Kwakiutl	lŏ′qsɛmнit	ha′mн′it	nā′k·a	k·ā′sat
	6 Nootka, Ts′ēciath	sūtc′ēk·pɛtūk·	hā′uk·	na′kcitl	iā′tscitl
Salish	7 Bilqula	—	atltp	k·ā′aqla	tl′ems
	8 Çatlōltq	tɛsā′itc	ē′tltɛn	k·ŏ′ok·ŏ	ē′emes, çŏ
	9 Pɛntlatc	tlqoā′witc	ē′tltɛn	k·ŏ′ok·oa	ē′mai, çŏ
	10 Siciatl	ts′ā′witc	ē′tltɛn	k·ŏ′k·oa	tçŏ
	11 Snanaimuq	â′pɛn näts′ŏ′wuts	ā′tltɛn	k·ā′k·a	ĭ′mic, näm
	12 Sk·qŏmic	nā′tcauwitc	ē′tltɛn	tāk·t	ē′maç, näm
	13 Lkuñgɛn	ōpā′anitc	ē′tlɛn	k·oā′k·oa	ctɛñg
	14 Ntlakyapamuq	ōpena qatsqk·äk·ankst	tlaqa′nc	ŏ′k·oaa	quɛcĭ′t
	15 Stlatlumн		ē′tlɛn	ŏ′k·oaa	
	16 Sɛquapmuq	ōpukstqatspk·ē′k·enkst	s′ē′tlɛn	sta	{ skūuwā′tɛm, pl. qusā′t
	17 Okana′k·ēn	—	s′ē′tlɛn	cĭ′uct	k·′ŏ′lɛm
Kutonaqa	18 Columbia Lakes	gyit′uwŏ tlɛtuwŏ′nŏwŏ	ik	i′kwūtl	—

Twenty	Thirty	Forty	One hundred
tlē′k·a ¹	natsk·djinkă′t	dak·″ō′n djinkă′t	kē′djin k·a
lag·usqaa′nēgō	tlā′lē dlk·u′nutl	tlā′lē sta′nsEñ	lā′gua tlā′atl
kyĕdē′el	gulē′wulgyap	tqālpwulgyap	kcEnEcâ′l
māsEmkuis tē′uais mātlsEmgyustau	yūtqsō′kē yūtqsum gyustău	mō′qsokuē mōsk·Emgyaskaū	— lā′kyint
tsa′k·ēits	tsa′k·ēits ic hai′ū	atlē′k·	sătc′ēk·
tlnōswos tskHlakHts	asmō′ses tskHlakHts	mōses tskHlakHts	ts·ē′Holaqs
sEmciă′a sEmciă′a sEmciă′lē tskuc wūtltc′ōi, wutlwutltc ts′uqk·′u′s	djenoqsiă′a tlĕqoatciă′a tciqoatlciă′a tlEqutlciă′ tluqttlcō′i tlkEtctlcă′e	mōsatsiă′a q′ōsēnatciă′a qōsEnatlciă′a qăsEntlciă′ qaō′snEtlcă′a ñgstlcă′a	tEsă′itc tlqoă′witc ts′ă′witc năts′ō′wuts nă′atcauwitc nă′ts′ōtc
citlō′penakst ă′nuEc k·′amps	katlō′penakst kăEtlă′c k·′amps	mōtl ō′penakst qoō′tcin k·′amps	qatsqk·ă′k·ankst qtcEpk·ē′k·enkHst
sitl ō′pukst	kitl ō′pukst	mEtl ō′pukst	qatspk·ē′k·enkst
asilE ō′penkHst	k·ă′tElE ō′pEnkHst	mistlE ō′penkHst	qatcitci′kst
ai′wō	g·atlsă′nōwō	qătsa′nōwō	gyit′uwō′nōwō

¹ =one man.

To dance	To sing	To sleep	To speak	To see	To love
a—tl′ēq	ci	ta	yu′q′a—tEñ	tēn	sg·an
Hiă′tl	sqăla′ñ	k·′a	—	k·iñ	stat′E′l
hală′it	li′ēmi	qstoq	a′lgiaq	nē	hasă′oknEnan
yi′qoa yi′qoa	nē′nōya sā′lala	gy′ă′tla mē′q′ĕt	bgoa′la ¹ bagua′la ¹	dō′k·oa dē′k·oala	— —
?	nūnū′k	wă′itc	wāwa	na′tsa	—
nă′aqum	nūya′m	tsītō′ma	—	kH′H	anoai′kH
tsī′tlEm ĕ′ius k·uiyĕ′les k·oiĕ′les wumĕ′tla k·′oĕ′les	wōwō′m lō′lom st′ē′lēm t′ē′talEm wunumapaă′yicis tEtlĕ′elEm	tlă′tsit ĕ′tut ĕ′etut ĕ′tut ĕ′tut ĕ′tut	k·oă′i, ōtlōtas — — — — —	k·u′nēim lā′mat k·′u′nēm lă′mat kuă′kt k·′u′nēt	— — — — — —
k·o′ĕtcūt mō′ts′um	i′tl′Em ē′tl′Em	ōk·ō′it roi′it	— k·oalō′t	wi′k·Em ă′tsqan	— qă′tlmĕn
stl′ă′ē	si′EmtEna′m	{ pElĕ′t, { pl. qEmkă′ut	{ k·Elū′t, { pl. k·oă′les	wē′kEm	—
sk·′oiĕ′liq	sEnkunĕ′Q	{ ītq, { pl. ts′ătqĕ′liqiQ	{ k·ulk·oĕ′lElt, { pl. sk·oăk·oa′l	wē′kEn	iqamĕ′n
k·ă′k·anwītl	gawasqōni′am	g·′ōm	k·a′kyĕ	u′pqa	

¹ = man speaks ; k·kya′la, woman speaks

H 6

Stock	Dialect	To kill	To sit	To stand	To leave
Tlingit	1 Stikeen	—	—	gya	gŏd
Haida	2 Skidegate	tē'aqan	k·'au'ō	giă'rañ	k·a
Tsimshian	3 Tsimshian	ds·ak	d'a	hă'yitk	dā'wult
Kwakiutl- Nootka	4 Hëiltsuk· 5 Kwakiutl	ha'ıqa tlatlala'	gua— gua—	tlā— tla—	— pă'o
	6 Nootka.Ts'ēciath	k·a'hsop	—	—	—
Salish	7 Bilqula	—	ămt	anoětlmē'iq	taiă'mkits
	8 Çatlōltq 9 PEntlatc 10 Siciatl 11 Snanaimuq 12 Sk·qōmic 13 LkuñgEn	cEqoă'ítEm kutE'mEn — — — k·'oă'tcit	ămō't ă'mōt amō't ă'omat ă'mōt ă'mat	çEk·ă't — skoē'cit ck·ät stsEtsk· —	ē'mac ē'mai ē'mec hă'ya ē'mac i·ă'a
	14 Ntlakyapamuq 15 Stlatlumн	— ōk·s	mi'tcaak· mī'tcak·	tē'tlıqa tă'tElQ	— k·oatcă'tc
	16 SEquapmuQ	{pōl'stEm, {plural tl'ē'k·un	mō't, plural tsiă'm }	stslă'ut	k·utsă'ts
	17 Okana'k·ēn	kspō'lstEm, pl. stlEquntē'm	mōt, plural kōkulē'ut	aksuwē'Q. plural t'ōwē's	
Kutonaqa	18 Columbia Lakes	—	sănk·ă'mit	găwi'sk·a	—

Errata in the Fifth Report of the Committee.

[The occurrence of these errors may be ascribed mainly to the distance between printer and author, preventing a proper revision of the proofs.]

Page 806, line   8, *instead of* P·E'ntlatc *read* PEntlatc.
- ,,   808, ,, 36, ,,   jaw *read* chin.
- ,,   821, ,, 15, ,,   g'anō'k *read* g·anō'k.
- ,,   ,, last line, ,,   snow *read* town.
- ,, 822, line 18, ,,   waski *read* wask·.
- ,, 823, ,, 8, ,,   k·ōk' *read* k·ōk·.
- ,, 824, ,, 21, ,,   (raven) = *read* = (raven).
- ,, 825, ,, 10, ,,   K·omō'k·oa *read* Komō'k·oa.
- ,, 827, ,, 22, ,,   Lâgsē *read* Lâqsē.
- ,,   ,, ,, 30, ,,   Tsētsētloa'lak'amaē *read* Tsētsētloa'lakiamaē
- ,,   ,, ,, 30, ,,   Gyī'gyitk·am *read* Gyī'gyilk·am.
- ,, 828, ,, 2, ,,   Ts'E'nнk·'aiō *read* TsE'nнk·aiō.
- ,, 829, ,, 42, ,,   K·ōmena'kula *read* K·ōmena'kula.
- ,, 830, last line, ,,   1888 *read* 1890.
- ,, 831, line 13, ,,   any other *read* any.
- ,, 836, ,, 23, ,,   Kemiaminow *read* Veniaminov.
- ,, 841, ,, 52, ,,   place, or *read* place in.
- ,, 846, ,, 22, ,,   good *read* food.
- ,, 847, ,, 32, *omit* (with outspread wings).
- ,,   ,, ,, 43, *instead of* k·'oă'qaten *read* k·oă'qaten.
- ,, 849, ,, 13, ,,   maple *read* alder.
- ,, 852, ,, 45, ,,   Ts'ilky- *read* Ts'ilky-.
- ,, 860, ,, 24, ,,   ttētl *read* tlētl.
- ,,   ,, ,, 32, insert *ti* in beginning of line.
- ,, 861, ,, 8, *instead of* tlīqa *read* tlī qa.
- ,, 863, ,, 37–42, ,,   k·' *read always* k·'.
- ,, 864, ,, 37, ,,   gadE *read* qadE.
- ,,   ,, ,, ,, ,,   k·a t gadE' *read* k·a tō qadE
- ,, 865, ,, 9, ,,   nēk' *read* nēk·.
- ,, 867, ,, 13, ,,   su q· *read* su q.

To come	To run	To steal	To lie down	To give	To laugh	To cry
hatkŏ'atin	—	tāδ	—	djĕt—tē	at—cŏ'uk·	g·āq
—	k·ā'ʜit	k·ŏ'tlta	—	ē'ista	k·ā	sk·ā'itɛl
kà'edɛks	ba	—	nâg	gʏɛnā'm	sis·a'qs	wīhā'ut ·
gʏā'qa / gʏā'qa	—	gʏilū'tla	kulē'tl	—	—	k·'oā'sa / k·'oā'sa
i'natscitl	—	kŏ'witl	—	hinnē'	—	äïhak
pŏtl	ia'tlimoq	ŏ'laqits	āqts	nap	itlk·'ŏ'nʜ	koana'ts
k·ul / mē'la / qutl / — / mē'ka	cŏdjitl / lā'tcinam / tlē'etcin / — / tsk·oā'tsut / iā'la	tciŏ'oten / k·ān / tciT'ŏtl / sk·ēn / k·ān / k·ān	ā'qis / ā'qis / ā'qis / sɛnī's / — / —	k·ola'ʑ / eā'sē / — / ā'qus / sā'tcit / sā'ñgats	nī'em / qā'aqiam / ʏɛ'nɛm / qā'yentcin	tlŏ'quit / qā'wan / qā'qawun / qän / qäm / qoā'am
nāc	k·'ē'tlēl	nāk··	kā'kɛzāa	ŏ'mɛn, qui'tsʜit	k·ak··acā'nik	wowī'iq / ē'lal
tsnas	nā'wulq	—	—	—	{ wulē'lem } / { qoi qoa'yōs }	{ tsɛŏ'm. } / { pl. k·oa'k·t }
—	k·ē'tciliq, pl. qē'tɛmēst	snāk·	—	quē'tsiqt	sā'intcūt	tskoāk·
a'qē	hāutlu'pk·an	—	·a· k·qka	—	ōma'ts	tlān

·=great say.

Page 867, line 19, *instead of* to *read* tŏ.
,,　　,,　　,,　22,　　,,　　te *read* tē.
,,　869,　,,　17,　　,,　　stiñ *read* stiñ.
,,　870,　,,　25,　　,,　　then *read* there.
,,　871,　,,　7,　　,,　　k·uñ—ra *read* k·uñra.
,,　　,,　　,,　32,　　,,　　gya'gen *read* gya'gɛn.
,,　　,,　　,,　45,　　,,　　tlgogai *read* tlgagai.
,,　875,　,,　8,　　,,　　lu'nsēda *read* l u'nsēda.
,,　　,,　　,,　19,　　,,　　k·ā'itlñā'ga *read* k·āitlñā'ga.
,,　876,　,,　30,　　,,　　yū'ɛñga *read* yū'ɛnga.
,,　　,,　　,,　31,　　,,　　yū'ɛñgɛn *read* yū'ɛngɛn.
,,　　,,　　,,　43,　　,,　　hi *read* ʜi.
,,　877,　,,　34,　　,,　　a'ldēgi *read* ha'ldēgi.
,,　　,,　　,,　49,　　,,　　ts'ēn *read* ts'ēn.
,,　878,　,,　14,　　,,　　stz *read* sts.
,,　879,　,,　19,　　,,　　k·āina *read* k·āina.
,,　　,,　　,,　22,　　,,　　ds'ak· *read* ds'ak·.
,,　　,,　　,,　24,　　,,　　wātk·' *read* wātk·.
,,　　,,　　,,　26,　　,,　　ds'ak·' *read* ds'ak·.
,,　　,,　　,,　48,　　,,　　Dords *read* Dzords.
,,　883,　,,　2,　　,,　　sāwuus *read* sāwuns.
,,　　,,　　,,　29,　　,,　　sī'epgɛt *read* sī'ēpgɛt.
,,　884, last line.　,,　　wa'usɛm *read* wā'nsɛm.
,,　886, line 31,　　,,　　sissisī'epkɛnō *read* sissisī'ēpgɛnō.
,,　　,,　　,,　35,　　,,　　sī'epkɛnō *read* sī'ēpgɛnō.
,,　　,,　　,,　50,　　,,　　t'ŏ'uskɛnō *read* t'ŏ'usgɛnō.
,,　887,　,,　22,　　,,　　yā'niqk·ɛn *read* yā'wiqk·ɛn.
,,　　,,　　,,　30,　　,,　　hatlɛbī'etsgɛda *read* hatlɛbī'etsgɛ da.
,,　888,　,,　14,　　,,　　k·amē'eleq *read* k·amē'elɛq.
,,　　,,　　,,　39,　　,,　　ɛn'o'n *read* ano'n.
,,　　,,　　,,　43,　　,,　　se *read* sɛ
,,　890,　,,　21,　　,,　　gyit'uwŏ'nōwō *read* gyit'uwŏ'nōwō
,,　892,　,,　37,　　,,　　giantlikqō *read* giantli'kqō.
——　893,　,,　32.　　,,　　vibrate *read* verbal.