

120. A Runaway Slave Comes to the Chief of Wanin
(Sa:ya:ch'apis)

These three brothers who were Chiefs came from the other river flowing into the lake to get a moving canoe.² They had one father, one mother, and were the only ones in the village. They lived just at each end of the house.³ They came downstream to where there were many people, and took along the moving canoe, the three riding in it. They started paddling to the lake and were going through it. They rounded the point. **There on the rocks was a hair seal.** The three men watched it as they paddled along. **Suddenly out jumped a cougar!** It clawed the seal on the head. One of the three saw that it was not a cougar. Two of them said,

"It's a cougar."

"It's not a cougar," said the one. "It has heads at both ends!"

"It's a cougar," said the two.

"No it's not."

They put the hair seal in the canoe. The head of the seal was bleeding; it was a little hair seal. They set out paddling and arrived at their house that evening. They told about how the cougar had clawed the seal.

"It was not a cougar," one of them said again as they were telling their wives.

"Say! You're a liar!" they were saying to each other.

The seal was now cooked. The slave grasped what the one was saying by 'It has heads at both ends'. The slave took note of the fact that the claw marks were at the head because only the creature called T'ot'oh̄tsaqts'o:, Head-On-Both-Ends, does that. He believed the one of the three.

"Come. Come, let's go out in the canoe," he said to his boy.

They went out that evening fishing with a gill net.⁴ They were fishing for provisions for when they would be moving the next day. At midnight they went home and entered their house. The name of the slave was T'i:t'iqwin₂a.⁵ His boy was named Tlo:swi.⁶

"Wake up," said T'i:t'iqwin₂a to his wife.

The woman was dead! He went to the next person, gave him a

shove, and found that he also was dead. He went to his Chief and pushed him; here, too, he was dead. All the people in the house were dead, women and children included, on account of their having eaten⁷ the hair seal that the T'ot'ohtsaqts'o: had clawed. He opened up the boxes of goods belonging to the late Chief. He threw away his sockeye and put in the goods in their place, the valuables of his late Chief. Then he paddled downstream and arrived at a place called N'ima.⁸ When daylight came he pulled the canoe into the bushes. They hid in the woods, staying there all day.⁹ Then in the evening he set out again. He went to a place called ʔO:qwa:tis, arriving there at night. They landed at a place named Tl'asimiyis¹⁰ near ʔO:qwa:tis. He hid his canoe and was staying there when day came.

Ho:hinkwop¹¹ sat down on the beach to look about. It was still very early as he was sitting, looking around. He was on the beach at a place called Wanin. His boy called Tl'is'achim¹² was going about shooting small birds. His name was like that on account of the Gray whale's belly being white, for his father was hunting the Grays. The boy was out shooting for wrens and sparrows. He went towards the place called Tl'asimiyis; the boy reached Tl'asimiyis. Then someone attracted his attention by whistling, drawing the breath in.¹³ The boy looked.

"Come here."

There he was sitting in his canoe.¹⁴

"Is your father home? Go and tell him that I'm come to see him. 'There's a man over there come to see you', you tell him," the boy was told.

The child went back. He shot an arrow. He took another arrow and shot it towards where his father was on the beach.¹⁵ He got to where his father was.

"Dad, there are two persons on the ground over there," he said to his father. "You are to go and get him. He said he is come to see you."

Ho:hinkwop went up to his house without hesitation.

"You fellows come. They say there's a man over there," he said to his younger brothers.

He set out together with all his younger brothers. They reached where the two persons were. Ho:hinkwop took them, having the father on this side and on that side the child. Taking by the hand to his house, he put them in. The younger brothers took the canoe and packed it up to the house of Ho:hinkwop, the Chief [to be] of the Wanin'ath.¹⁶ No one took his prize from him, not the ʔO:qwa:tis'ath Chief, because the land belonged to Wanin;

that's why it was called Tl'asimiyis'ath. My name is not really Wanin'ath for it's Ma:ktl'i:'ath. Ho:hinkwop gave an invitation to a feast, and the Chief of 'O:qwa:tis came as guest. He went to the village called 'Asiml,¹⁷ going as a guest, the Chief of 'O:qwa:tis. Hohinkwop sang his spirit song:

Mine, for my part, is what's for throwing away,
The big coppers.
Mine, for my part, is what's for throwing away,
When I have two hundred of wealth.¹⁸

He gave things to the 'O:qwa:tis'ath. Hohinkwop's song was properly sung. He gave coppers. The 'O:qwa:tis'ath went home. The 'O:qwa:tis'ath Chief was happy now. He gave him a stream which has Cohos in it in season, the stream which is called Wanin. They got to be different, another tribe. Ho:hinkwop got to go there regularly. He built his village at Wanin, and from then on they were called Wanin'ath.