

## NOTES TO NARRATIVES, TALES OF EXTRAORDINARY EXPERIENCE

## 113. Shamans and Ghosts

- 1 Told by Dick La:maho:s to Alex Thomas, ms. 50dd:76-122. Previously no. 114 together with next account.
- 2 "Seeing into the future".
- 3 She was dancing.
- 4 I.e., mean.
- 5 I.e., parent.
- 6 *Tl'a:ʔasʔath* could be freely translated as "Coastline people", meaning those living far off on the outer coast, and was used to refer to the so-called "Makah" (from Klallam for alien) of Cape Flattery, actually the *Qw'idishchiʔath* or "Cape people" as mentioned elsewhere. Like other tribal names, *Tl'a:ʔasʔath* is here used to refer to the locality of Neah Bay, *Di:ya:*, their principal village on the Juan de Fuca Strait side of the cape.
- 7 Principal people of the east side of Barkley Sound who were joined by three war-reduced tribes: the *Ki:xʔinʔath* and *Ch'imataqsoʔath* around Cape Beale, and the *ʔAnaqtl'aʔath* of so-called Pachena Bay (misidentification of *ʔAnaqtl'a*).
- 8 Ozette.
- 9 Population shrank from disease and emigration to Neah Bay.
- 10 Quilleute, a Salishan people south of Ozette who adopted many Nootkan features like whaling and the Wolf Ritual.
- 11 *ʔOse:ʔlaʔtx* in Nitinat and Makah.
- 12 Ms. "n".
- 13 With a rope.
- 14 The Wolves took the children away as novices to be initiated into their secret society.
- 15 Clownish supernatural figures in the *Tlo:kwa:na*.
- 16 A hatchet.
- 17 *Nomaqimiyis*, *Nomaqami:s*, "Taboo-Beach"; Sarita Bay (St. Claire 1991:91, 86 Map 8 #25).
- 18 .30/30 Winchester lever action Model 96. (John Thomas)

## 114. Lahal at Nitinat

- 1 As for no. 113.
- 2 A ceremonial paddler when going by canoe.
- 3 Raccoon.
- 4 *Tlo:ʔo:ws*, "Camping Place", in Nitinat (Arima et al. 1991:262, 271 Map j.). Commonly "Clo-oose".
- 5 *P'a:chi:daʔ* in Nitinat, "Sea Foam" (Op. cit.:266, 267 Map i). Commonly "Pacheena". Port Renfrew, also Port San Juan from Spanish Puerto de Juan.
- 6 Jimmy Thompson.
- 7 *Di:ti:dʔa:ʔtx* in Nitinat.

- 8 Wa:ya:ʔaq in Nitinat (Op. cit.:263, 271 Map j). Referring to a high site, often fortified, this place name recurs several times along the West Coast. Variouslly spelled in English, e.g., "Whyack".
- 9 Joe Shaw.
- 10 Territorial dispute is longstanding between the two sides, yet war is not specifically recalled today, there being just a tradition of a jump-off across a ravine by two champions (Op. cit.:232).
- 11 Tribal name as place name.
- 12 People of Wa:ya:ʔaq.
- 13 Tlo:ʔo:wsa:ʔtx. Separate village into 1960's.
- 14 P'a:chi:da:ʔtx. Once numerous ally of the Di:ti:dʔa:ʔatx.
- 15 Bamfield.

#### 115. How a Man Mishandled Power Given By the Beavers

- 1 Dictated by Tom Sa:ya:ch'apis to Edward Sapir 16 Nov 1913, bk. XIV:34-41; a Ho:choqtlis'ath family history.
- 2 Sockeye when it comes in is hisit; when old, meʔa:t.
- 3 "Body-Of-Water-Under-The-Ground".
- 4 "You walking around on the beach with branches on your backs".
- 5 A Yatyak song. Tom forgot three others belonging to this one.
- 6 yatshitl, "to make a feint at, pretend to do and leave off". Seems to refer to the character of the Yatyak songs which are rather short, ending when one expects more to come. Always begin with rapid beating.
- 7 It was growing out of his body or, rather, sticking out.
- 8 He should have stayed out in the woods for four days and thus retained his power. Hence his wife's remark: he should have known there was no village there and that they were not human.
- 9 I.e., he should not have looked at it in his house.
- 10 See note 5.

#### 116. Sa:ya:ch'apis Meets a Storm

- 1 Told by Sa:ya:ch'apis to Alex Thomas, received 28 April 1916 at the Division of Anthropology, Geological Survey, ms. 50v:154-67, titled "Tom encounters a big storm on a sealing schooner and uses nawê'ik's spell to calm the waves".
- 2 Douglas, son of narrator and Alex's father.
- 3 A trader.
- 4 Identifiable perhaps.
- 5 ʔI:hwanim, "Big-In-Middle", the mountain right across from Port Alberni (St. Claire 1991:197, 192 Map 19 #96).
- 6 A trader.
- 7 An old T'okw'a:ʔath.

- 8 Dick.  
 9 Alberni Canal or Inlet (Cf. account 87 n. 18).  
 10 Ho:m'o:w'a (Op. cit.:148, 129 Map 12 #97). The English name Village Island fits the Captain's dialogue, but Ho:m'o:w'a is also known as Effingham Island today just as Ts'isha: which has been Hawkin's Island for years is also Benson's Island for some government official on recent maps at least.  
 11 William.  
 12 Ch'itokwa:chisht, "Where-One-Catches-Fur-Seal", an outermost islet about 3 mis. southeast of Ts'isha: off Ya:ʔaqtl'a or Howell Island (Op. cit.:146, 129 Map 12 #88). In English, Cree Island.  
 13 ʔAtoʔyaqtlis, "Deer-In-Cove", back of Hi:kwis. (Not in St. Claire but he notes Hi:kwis and for Lyall Point to its west gives ʔA:toshap, "Standing-Deer-Point", and the latter's north side does reach a mile and a half into a cove behind the old Ts'isha:ʔath winter village site. Op. cit.:134-6, 129 Map 12 #25, #31)  
 14 Tl'atl'inqowis, Effingham Bay on north side of Ho:m'o:w'a where canoes landed when too rough at main village location (Op. cit.:147, 129 Map 12 #93).  
 15 Sa:ya:ch'apis's imitation is partial of the Nitinat, "Wa:lak'aʔb ya:ʔa:xsaʔ Ch'i:daxt'a."  
 16 In Nitinat, "To:shiyō: kwa:chitl'its be:ʔitl'tid."  
 17 The West Coast Agency Agent's Report for 1886 says that 20 Qiltsmaʔath died, leaving behind 18 widows and 41 children (Canada Dept. Indian Affairs 1887,1:108). The disaster so reduced the already small tribe of Vargas Island that the remnant was absorbed into the ʔAho:s'ath.  
 18 Sounds like Dick La:maho:s.

#### 117. Kanop the Shaman

- 1 Told by Sa:ya:ch'apis to Alex, received 28 April 1916, ms. 50v:91-103, "Story of kanup who became a shaman he was a LaʔōkwiʔatH."  
 2 Hopitsʔath, major Tlaʔo:kwiʔath village; commonly written "Opitsat". Also referred to as Tlaʔo:kwiʔath, written "Clayoquot" and pronounced "Kla:kwot".  
 3 "Middle-Of-The-Village-People".  
 4 Ma:lts'a:s, "House-Against-Hill", a village at the left side of Tlaʔo:kwiʔath with a house built right against a hill.  
 5 War canoes could be up to 50-60 ft. long, though around 45 ft. seems more usual. Before guns they had a high wide bow as a shield when landing but its form is not known with certainty.  
 6 In the grandparental generation all consanguines are ts'ani:qs, "grandparent".

## 118. Ch'it'oqwin'ak Becomes a Shaman

- 1 Told by Sa:ya:ch'apis to Alex, received 28 April 1916, ms. 50v:240-51, "tc!it!uqi'nak imitating tc!it!ôî". John Thomas translates the name as "War-club Dancer"; Morris Swadesh in his texts list as "Sword Dancer".
- 2 To go around at night killing cormorants by wringing their necks.
- 3 Last quarter of the moon in March.
- 4 n'an'ach'in is when a shaman while doctoring is going "Hia hia hia." Or when one is dancing Ts'a:yiç they utter this: "Hai hai hai hai."
- 5 "Rock-At-Point-Of-Beach". (Different from T'iqo:ʔis on Somass River listed in St. Claire 1991:186).
- 6 Hinap'i:ʔis, "Beaches-On-Both-Sides", winter village place; Spring Cove with the Ucluelet lifesaving station (Op. cit.:172, 168 Map 14 #24).

## 119. The Youth Who Followed a Shag

- 1 Dictated by Sa:ya:ch'apis to Sapir 15-16 Nov 1913, bk. XIV:28-34; a Ho:choqtlisʔath account.
- 2 So:ha come from the underground world of ghosts where they run in little creeks. Once when a T'okw'a:ʔath Chief was about to die, he said that he would test the belief by sending up So:ha the next run; he told them to watch next season if there was an unusually heavy run. **This happened** when Aleck was young. **The good place in the underground world is where they eat So:ha.** In the bad place they eat lice.
- 3 In stories they often say about a "good country" that eagles weigh down its branches. (Alex Thomas)
- 4 Henderson Lake. (Cf. St. Claire 1991:117-18, 116 Map 10 #12-18. No lake name given but specifiable as such, ʔawʔokok, of Henderson River.)
- 5 Because there was so much in the canoe that otherwise it would have fallen out.
- 6 Prose form: "ʔOʔoqhtamah chachashxhta ha:yoç motsmohaç yayaçhtoyi:s chachashxhta." "I have on my feet walking quickly two hundred bearskins (is) what I have on my feet walking quickly."  
The "walking quickly" phrase means "what I have on my feet that makes me go fast is ..." For the number of bearskins ha:yoç is translated as "ten" by John Thomas; however, the figure given in the original is retained.

## 120. A Runaway Slave Comes to the Chief of Wanin

- 1 Dictated by Sa:ya:ch'apis to Sapir 16-17 Nov 1913, bk.

- XIV:41-49; a Ho:choqtlis?ath and Wanin?ath account.
- 2 A Shi:tlats is about forty feet long, six fathoms bottom.
  - 3 I.e., they only occupied, slept in, the front and rear sections, not the sides, one family divided between front and back.
  - 4 Drift gill nets, *mityo:*, caught all kinds of salmon. Dip nets, *ts'ima*, were used only for herrings when they spawn. Herring rakes, *chochy'ak*, were used only in deep sea fishing.
  - 5 "Sitting-In-The-Middle-Of-A-Rock". (John Thomas: "Sitting-Midstream-On-The-Rocks".)
  - 6 "Young Herrings".
  - 7 Better: *ha?okwitqa* (Alex).
  - 8 *N'ima*, "Nipple".
  - 9 He was afraid someone might kill him as a runaway slave and take away his *p'atqok* or goods.
  - 10 Tl'asimiyis, small stream at east end of Tsashaht I.R. no. 8 where stood the Tl'asimiyis?ath house until they moved to Hi:kwis since at low tide canoes had to be dragged over too much beach (Op. cit.:134, 129 Map 12 #24).
  - 11 He was Wanin?ath, but originally was Ma:ktl?i:?ath becoming the Wanin?ath Chief in the course of these happenings.
  - 12 "White-In-The-Belly".
  - 13 Pursing lips, *Schnazlaut*.
  - 14 Better: *ch'apats* (Alex).
  - 15 To avoid attracting attention by hastening with message.
  - 16 See 10 above.
  - 17 ?Asiml, "Adzed-All-Around", islet by northeast Hand Is. (Op. cit.:136, 129 Map 12 #32 ?A:siml).
  - 18 At this time Ho:hinkwop was still Ma:ktl?i:?ath, not Wanin?ath. The song verse is given in prose form.

#### 121. Wealth From a Shag

- 1 Told by Sa:ya:ch'apis to Alex, received 28 April 1916, ms. 50v:211-40, "The ?ots'ôs?atH young man who became rich by a shag."
- 2 The ?Ots'o:s?ath or "Otsosat" of Flores Is. and the inlets behind were destroyed by the ?A:ho:s?ath in the early 19th century.
- 3 "Getter-Of-Small-Mussels".
- 4 "Outside coast people", meaning Qw'idishch?a?tx or "Makah".
- 5 Dentalium was a money-like form of wealth traditionally, given lengths of the slender shells strung together, e.g., cubit, having certain values.
- 6 *chiti:dkw* in their speech.
- 7 *Di:ya:* in Makah; "Neah Bay".
- 8 Quilleute, Chimakuan speakers past Ozette at LaPush.
- 9 Quinault, Salishans to south again toward Grays Harbor.
- 10 Boys of Watty Watt aged six and seven.
- 11 *Di:ti:d?a:?tx* in Nitinat but Nootkan of narrator retained.
- 12 Manhousat on Sidney Inlet.

- 13 Of Hesquiat Harbour.  
 14 To remove drag producing slivers. Then the hull is rubbed smooth with old matting. The burning also helps preserve the cedar.  
 15 The wrapping at the scarf of a harpoon shaft is usually several feet from the tip.  
 16 For a total of ten making him a Getter-Of-Ten in a season.

**122. Tlatla:qokw'ap Sees the Thunderbird and Gets Power From a Sea Egg**

- 1 Dictated by William to Sapir 6 Jan 1914, bk. XXI:1-13; a Ts'isha:ʔath story.  
 2 Old fashioned; does not mean "he didn't see the land."  
 3 I.e., my ancestors. In family legends one often speaks of one's ancestors as oneself.  
 4 Refers to two long liver-like masses of fat all along inside of the body, like in a dogfish, not real liver. Oil is made from these organs which few whales have. The native people knew of Tochichw'in, "Teeth-In-Middle", i.e., Sperm whale, but didn't try to get them. They were too big and dangerous to attack; moreover, their meat is too fat for food. They are supposed to come from lakes into the sea by underground passages, a sea-land connection more often cited with seals.  
 5 Wihʔa:ʔa is a rocky island of which the bottom can be seen in the water. No real rock is referred to in the account.  
 6 "Passing-By-On-Its-Way-To-Someplace". This Ch'oya: always follows Gray whales on its way north. Said to be a halibut of great size, it has bones as big as those of a whale. It can only be caught with the whaling spear and is good eating. Not often seen, it gives no power and is merely a strange thing like the four preceding types of whales.  
 7 I.e., before they had time to notice it, all the floats had been quickly dragged out of their canoe.  
 8 The floats stayed under for only a short time.  
 9 wikʔaktli, "come with nothing behind; also "having no buttocks".  
 10 Ts'otsi:t, English Sail Rock, is a good quarter mile from Qapch'aqtl'aʔa or "Blowing-Sound-Beach" on the southwest side where the trail from the village emerged (St. Claire 1991:142, 129 Map 12 #66, #65). The cold water and currents should be taken into account. Ts'otsi:t marks the southwest corner of the Ts'isha:ʔath islands in Barkley Sound and thus is most out to sea.  
 11 Refers to the sharp spines of the sea urchin.  
 12 Not the ordinary kind but supernatural.  
 13 ts'e:ʔiyil, "to stay in house and observe noma:k" [taboo]. They do so for four days after coming from the woods after finding ch'iha: [spirit].  
 14 Tl'imyaqtl, "Fat-Inside", is used for any "power" that one finds that is fat inside. Then the hunter has good luck in

getting fat game. West Coasters are avid for fat to go with the high protein diet since short on vegetable carbohydrates.

**123. How Nitinats Got Thunderbird and Lightning Snake.**

- 1 Dictated by Captain Bill to Sapir 30 Dec 1913, bk. XVIII:18-23.
- 2 Ka:ka:piya:, "Sticking-Up-Above-All-Else", mountain 10 miles up Nitinat Lake on east side; Mt. Rosander (Arima et al. 1991:274, 273 Map k).
- 3 "Pulling-In-The-House".
- 4 They stayed long with the father in the woods on the mountain before leaving for the mother's home.
- 5 This shows he was a supernatural hunter as one does not very often see a Gray whale coming on to a sandy beach.
- 6 He now had his grandfather's name.
- 7 Not the one of the Ts'isha:ʔath legend.
- 8 Even at the time this text was recorded the Ts'isha:ʔath did not let the newly menstruant girl out of the house for four days and let them eat only dried food.
- 9 I.e., she was the only one back of the board. After, the board is moved from the rear of the house to a corner.
- 10 Supposed to be used only by the girl.
- 11 "Always-Gliding-Out-Of-Corner-Of-House".

**124. A Hiko:lʔath Sees the Thunderbird and the Aurora Women**

- 1 Dictated by William to Sapir 6-7 Jan 1914; a Hiko:lʔath story referring to an ancestor who discovered the Alberni Canal.
- 2 I.e., wanted to take away human scent from himself.
- 3 n'achink is to see when sleep and being awake come together.
- 4 Northern Lights.
- 5 "Pouring-Women-Family", another name for Yaʔi: Women.
- 6 After getting an experience in the woods when you receive power, you are sure to get another "blessing": thereafter, maybe a few days later or an year or several years later. As soon as you get the complementary experience, you are said to be ho:henksap'at. The first experience you get is equivalent to half an year, the second finishes your "year" of supernatural experience. If you get many powers, you are said to ho:henksap'shi:lʔatok.
- 7 "Saying-'Day'".
- 8 "Sliding-Down-From-Day".
- 9 "Looking-After-Day".
- 10 Yaʔi: spirits.
- 11 "Gliding-Over-Rocky-Ridge-After-Rocky-Ridge".
- 12 "Stepping-From-Rock-To-Rock".
- 13 "Glided-Over-one's-Head-On-The-Rocks".
- 14 "Several-Gliding-Out-From-The-Rocks".
- 15 "Mi:xtach-On-His-Head".





- 6 To:ta:, "Thundering"; Thunder Mountain on the north side of Great Central Lake (Op. cit.:180, 179 Map 17 #14).
- 7 In rubbing they actually rub skin off in many cases, of the hands, arms, back, legs. Palm skin is rubbed off when rubbing, *kwi:qa*, with *kw'a:lok* branches. A sore part is rubbed with medicine so that it heals quickly. *Nashy?i* "strength medicine" is used, which is also drunk.
- 8 *mama:2eyo*, "Bullheads", like codfish only smaller.
- 9 Better: *tich'imtskwi?i*, the thrown away rubbers.
- 10 If in praying you come to a halt or begin to stutter, it is a sign that someone is listening, which nullifies effect. It is good luck to have the words come easily. (Alex)
- 11 I.e., was prompter.
- 12 Though in water. It was *ch'ih̄a:*, supernatural.
- 13 If a child would play with tongs and always split it through, it was a sign that it would always lose wives or husbands.
- 14 Bob was thinking of pot. Should be *hilakwist'ah̄s?ap'atl*.
- 15 Used also for "ripe".
- 16 I.e., long used as a belt and rather worn out, but good enough for a human being.
- 17 There was a girl at Clayoquot (or Nootka) whom Galick used to be after when young. She would have none of them. She said a bear and thunder were after her, but she preferred the latter. As soon as she said this, she died and it thundered very loud, nearly knocking down the houses. Her body disappeared next morning after they went to look for it in the burial box in a tree. Her mother, whenever it thundered, would *ts'i:qa*. So now they say he has a wife (only one).
- 18 In woods from Falls (not towards Sproat Lake).
- 19 If one wants, he or several banded together, can go into someone's house and *haw'ah̄sa*, "ask to eat so and so". It must be given to him in great quantity, and he must eat all he possibly can. These *haw'ah̄sa* are sometimes announced long beforehand. Thus, *Ta:yi:2a* recently (as of Jan. 1-2, 1914) announced here (Alberni) that he wanted to *haw'ah̄sa* for salmonberries of the *Ho:choqlis?ath̄*; they are supposed to get wind of it and act accordingly. In 1912 the *Ts'isha:2ath̄* were invited by the *Qiltsma?ath̄* to come to potlatch. As report had gotten around that the *Ts'isha:2ath̄* were *haw'ah̄sa* for devilfish, the *Ts'isha:2ath̄* on being invited, warned the *Qiltsma?ath̄* people that they would go for the potlatch and not *haw'ah̄sa*. It is customary for the invited tribe to pay *chichichi* "teeth" money to the host before starting to eat when food is set down before them. The *Ts'isha:2ath̄* did not do so, and the *Qiltsma?ath̄* (or rather *2A:ho:s?ath̄*) later unjustly criticized the *Ts'isha:2ath̄* people.
- Once Cultus Bob asked Tom for *mixtim* "salmon roe" as *haw'ah̄sa* at the time they were drying salmon. Then Tom gave a feast to the *Ho:pach'as?ath̄* and *Ts'isha:2ath̄* and gave Bob several sacks of apples. He ate all he could, and could take the balance home as *m'a:mot* (leftovers). The one who eats the most gets a prize (in older days blankets). Food is always set down four

times.

When the Clayoquots are here next winter (1914-15), young fellows banded together as a Ho:choqtlis<sup>2</sup>ath<sup>h</sup> fraternity expect to give a feast to the Qwinistaqiml as announced at a recent potlatch by Mrs. Jackson.

- 20 2Aw<sup>2</sup>okok Tliko:t, "Lake Tliko:t", lake of Sproat River, i.e.,  
Sproat Lake (Op. cit.: 178, 184, 179 Map 17 #3, #35).
- 21 I.e., he was out hunting again and came with two while his  
people were inviting to a feast.
- 22 I.e., it got empty just when he was so full that he could not  
have eaten any more.
- 23 Alex considers this getting even with his father for not  
encouraging him and teaching him hunting lore is quite typical  
of olden days.
- 24 "Carrying-Thunder-Going-Down".
- 25 "Always-Potlatching".
- 26 So they can take it home and prepare as they like. Chinook  
"chow".