Abstract: This paper consists of a fully transcribed, translated and glossed version of an Upper Stát’át’imcets narrative known as The Outlaws, recounted by the well-known story-teller Sam Mitchell of Cácl’ep (Fountain) and recorded by Randy Bouchard in August, 1968. This is the first and shortest of three recorded versions of this story: another was recorded by Bouchard during the same period, while a third version was recorded by Jan van Eijk in 1971 or 1972. The third version has already appeared in Davis et al. (2017), and the second is due to appear in a forthcoming volume of texts transcribed from Bouchard’s recordings (Lyon et al., in prep), which will feature a dozen other recordings by Sam Mitchell. The Outlaws is typical of Sam’s story-telling style and subject matter: it is a true-life wild western adventure, involving a murder, a jail-break, a prolonged pursuit through the bush, and the eventual capture, trial and sentencing of the protagonists.

Keywords: Salish, Northern Interior Salish, St’át’imcets, narrative, stories

1 Introduction

Sam Mitchell (1894-1985) was one of the most skillful and certainly the best-known of the Upper St’át’imc (Lillooet) story-tellers involved in the language documentation and revival efforts which began in St’át’imc territory in the late 1960s, in association with Randy Bouchard and later Dorothy Kennedy of the BC Indian Languages Project. Together with Baptiste Ritchie and Charlie Mack Seymour, both Lower St’át’imcets speakers from Lil’wat7úl (Mount Currie), and Slim Jackson who was raised in Upper St’át’imc territory but spent most of his life in Lil’wat7úl, Sam Mitchell was instrumental not only in documenting many aspects of the traditional St’át’imc way of life which were in danger of being lost or forgotten, but also – in the immediate aftermath of the disastrous residential school era – in restoring awareness of and pride in the St’át’imc language.

Sam lived all his life in and around Cácl’ep (Fountain). Unlike many of his contemporaries, he did not go to residential school, but instead taught himself English (partly from listening to the radio, as he himself recounts), eventually becom-

* We are first of all very grateful to Randy Bouchard for making the recording of this story available to us in digital form, providing us with scanned versions of Sam Mitchell’s English version, and of course for his pioneering language documentation work in St’át’imc territory during the 1960s and 1970s, without which this and many other texts would never have been available. We would also like to thank Carl Alexander and Linda Redan for help with the transcription of more difficult passages in this text. This work has been supported by a SSHRC Partnership Grant #895-2012-1029 awarded to Dr. Marianne Ignace of Simon Fraser University, and a SSHRC Insight grant #435-2015-1694 awarded to Henry Davis.

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ing an acknowledged authority on Upper St’át’ímc language, culture and history, and a go-to consultant for linguists, ethnobotanists, and archeologists. He was recorded in St’át’ímcets not only by Bouchard, but also subsequently in the early 1970s by Jan van Eijk, with the result that multiple recorded repertoire versions now exist for several of his narratives. Nearly all of Sam’s recorded repertoire has now been transcribed: See Bouchard and Kennedy (1977) for a selection of Sam’s stories in English translation, and van Eijk and Williams (1981) and Davis et al. (2017) for fully transcribed versions of the van Eijk recordings.

Unlike some of his contemporaries, Sam was less interested in sptakwílh (legends) than sqwéqwel’ (‘true’ stories). In fact, there is only a single sptakwílh in the recordings we have of him, a version of the widespread legend of The Abandoned Boy, published in Davis et al. (2017). His main focus was on history, and in particular the post-contact period which lasted from the gold-rush days of the 1860s to the pre-war period of the 1930s. It is no accident that this period corresponds to approximately three generations – Sam’s own, that of his parents, and that of his grandparents – because that is the maximum time span where reliable eye-witness testimony is available, either through direct observation or by interviewing witnesses who were present at the events being reported. And indeed, in his reconstruction of historical events, Sam pays particular attention to the trustworthiness of his sources, often including details as to whether the events were independently confirmed by more than one witness, how long after the events witnesses were interviewed, and whether their accounts might have been subject to bias. The result is a fascinating first-hand glimpse at the construction of oral history, at a period in time which enables a direct comparsion with the ‘official’ (i.e., colonial) version of the same events.

The Outlaws is particularly informative in this respect, because it is a notorious true crime story which was widely reported in the press at the time of the events (1911-1913) and is also recounted in subsequent non-indigenous accounts of local history (Clark 2014). See the introduction in Davis et al. (2017) for a more detailed comparison of Sam’s account with non-indigenous versions of the story.

1 This distinction is an important one in St’át’ímcets, but blurs at the edges, where historical memory fades into myth. Sam’s version of The Drifters (published in English in Bouchard and Kennedy, 1977) provides a good illustration of this process. It is the story of first contact between the St’át’ímc and European explorers, in the person of Simon Fraser and his expedition, whose journey down the river which now bears his name passed through Upper St’át’ímc territory in June 1808. This date is just within reach of the oral history tradition to which Sam belongs: he recounts that he heard the story from his father, who heard it in turn from Pyal (‘Old Pierre’), who was two years old when the fateful encounter occurred. But in retelling the story, mythical elements have crept into the St’át’ímcets version: contrary to historical fact, Simon Fraser is portrayed as having tattoos of the moon on his chest and the sun on his forehead. This embellishment is also found in a version of the story recorded by Bouchard from the Lil’wat7ul speaker Charlie Mack, as well as in Nłeʔkepmx (Thompson River Salish) accounts from further downstream (Teit 1912). As such, it appears to involve the interweaving of a much older Interior Salish prophecy into the historical narrative.

2 See Lyon (2016) for a Syilx version of this legend.
The Outlaws is the longest of Sam’s narratives, and the only one that he volunteered three times. The three versions differ quite substantially in length: The version that appears here, recorded by Bouchard, is the first and shortest, running for 20 minutes 30 seconds. A longer version, also recorded by Bouchard, is 34 minutes long and appears in English translation in Bouchard and Kennedy (1977), with the St’át’ímcets original to appear in Lyon et al. (in prep). A third, fully transcribed version recorded by van Eijk is 28 minutes and 30 seconds in length, and is in print in Davis et al. (2017). The versions all cover the same time period, and agree on the main events; the discrepancy in length is due rather to the number of incidents reported and the level of detail included in each telling. Though the shorter version transcribed here covers the main arc of the narrative from the initial discovery of the body of a teamster outside Clinton to the eventual surrender and trial of the outlaws, it misses out on some important episodes recounted in the other two versions, in particular a second murder, that of a Chinese woodcutter who recognized one of the outlaws and tried to apprehend him. It also lacks most of the direct speech reproduced in the other two versions, which gives them an immediacy absent from the more compressed narrative style of this version.

Nevertheless, the version here is of obvious linguistic interest given the still limited amount of fully transcribed textual material available for Upper St’át’ímcets, as well as for the direct comparison it affords with longer versions of the same story by the same story-teller.

We present the text in the following format, based on that which we adopted for Sam’s stories in Davis et al. (2017): we begin with Sam’s own rather free English translation, reprinted from an unpublished manuscript (Bouchard 1969),3 followed by a transcription of the original St’át’ímcets telling, a more literal English translation, and finally a fully glossed interlinear version.

A list of glossing abbreviations appears in the appendix, together with a conversion chart from the APA to the variant of the van Eijk orthography that we employ here: see the introduction in Davis et al. (2017) for discussion of the glossing conventions we have adopted.

2 Sam Mitchell’s English Translation (Bouchard 1969)

A white man was found dead near here, and Moses Paul was blamed for killing him. It was spring-time, and they put Moses Paul in jail, but he escaped in the fall-time. The police thought that it was Paul Spintlum who helped Moses Paul to escape from jail, and they hired an Indian named Cultus Jack to help them. He told the police, “Paul Spintlum goes out hunting every day, but I know where he camps. You can only catch him early in the morning, before daylight.” So Cultus Jack took a policeman to Paul Spintlum’s camp, very early one morning,

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3 Bouchard’s working method was to record a story in St’át’ímcets, then – sometimes at a considerably later period – to play the recording back to either the same or another speaker, and record and transcribe their English translation of the original St’át’ímcets. Sam translated his own stories: the English version of this particular text was recorded in December 1969, some 15 months after the original St’át’ímcets recording.
before daylight. The policeman stood outside the entrance to the tent, and yelled out, “Paul Spintlum, I want you!” Answered Paul Spintlum, “OK. I’m coming. But first I have to get dressed.” He picked up his gun and came out from the tent. Pointing his gun right at the policeman, he said, “If you want me, then come and get me, right now!” Still pointing the gun at the policeman, Paul Spintlum backed into the bushes, and disappeared. Cultus Jack and the policeman returned to Clinton, where the policeman turned in his badge. He quit his job, he was so shaken up.

After that, Moses Paul and Paul Spintlum became outlaws, and were never seen. In the spring of the next year, many people were gathered in Clinton for the Spring Assizes. A rider came into town and told everyone that he had seen Paul Spintlum, not far away. Policemen and white men all gathered together to look for Paul Spintlum, and they separated to search around. Near a hollow area, one policeman was shot, and fell down. Another policeman was shot in the arm. The searchers saw a person get on a horse and ride away, so they shot at him, but didn’t hit him, and he went out of sight. They said that this was one of the outlaws, Paul Spintlum. They put the dead policeman on a horse, and took him into Clinton.

After this, the government hired a bunch of trackers, both white men and Indians, from Kamloops, and not from the area around Clinton. They had a lot of horses, and searched for close to two months, but they never caught the outlaws. Once, they surrounded a mountain where the outlaws were supposed to be, but found no one. The government could not succeed, even though they put up four thousand dollars as reward for the outlaws.

Once, a tracker came close to meeting Moses Paul. He was at Chasm, and he had tied up a horse near the edge of the canyon, while he looked down into it. Moses Paul came along and took off with the horse, and the binoculars. Another time, a friend of mine named Tom Evans, a white man, told me that he and some other trackers were chasing the outlaws, but they took off into the bush, and by the time they got there, they had gone on foot - all that was there was their horses, sweating heavily. They didn’t want to go any further after them.

Even though the government paid the trackers, they still couldn’t catch the outlaws. Moses Paul and Paul Spintlum had relatives and friends all over the place, in the Clinton area. Later, one of the outlaws told his relatives how he had stolen the horse, saddle, and binoculars from one of the trackers, over at Chasm. And that was not all they did. Their relatives and friends helped them everywhere - around Chasm and around Lillooet - they fed the outlaws and protected them by telling misleading stories to the trackers.

At 11-mile, outside Lillooet (going towards Pavilion), the outlaws saw a boat there that was used to cross the Fraser River, so they went across in it, and then let the boat drift down the river. Then they went down the other side of the river to Bridge River village, to a house where there was some washing hanging on a line. They stole some dresses, and planned to cross over the bridge at Lillooet at nighttime, disguised as women. Some people gave them food to pack - this is something that women would conceivably be doing. Towards nightfall, they got to the bridge, and they recognized the white man who was guarding it - Joe
Russell. Still they went across - the white man thought it was just some Indian women going home with food.

Another time, the outlaws hid out around Pavilion for awhile, in summer-time, when everyone was working in the hayfields. They told the people there about the things that they had done. Also, they hid out for awhile in a cave at Leon’s Creek, across from Pavilion, and no one could find them there.

Moses Paul and Paul Spintlum were outlaws for four years, from 1910-1914. Finally, a relative of theirs - Chief Major from Leon’s Creek - decided that he would turn them in, not because he wanted the $4000 reward (he was a rich man, himself), but because he wanted to get a good lawyer for them and officially prove their innocence in court. So he went to the Merritt area, where they were staying, picked them up, and took them to Bonaparte Reserve, which is where the police picked them up. He got two lawyers - using his own money - Henry Costello and Stuart Henderson, but one of the outlaws was hung, and the other one was given a life-time sentence, and died four years later in jail.

3 St’át’îmcets

3.1 Na skéla7sa

Lts7áwna, pun ta sám7a szuqw.

Tsícw i wa7 cwíl’em. Nilh t’u7 snílhts ti7 ta wa7 sMoses Paul ma7eném kw snílhts k’a zúqwstal’i. Nilh t’u7 skwánem, nilh t’u7 nk’a7némm, nk’a7 lta... Nilh láti7 swa7s t’u nas et7ú lhqwál’tsten k’a sxek. Qapts k’a ts7a, nilh sqapt-snún k’a nilh s... ts7a ku száyten. Lhwál’tsten k’a nilh t’u7 s... nilh t’u7 tu7 s7ulhcw, lhwal’tstenálmen nilh t’u7 s7úts’ets’qa7s lhélta nk’á7mena. Nilh t’u7 múta7 ntutsáñwas i plísmena kw snílhts k’a ti7 ta wa7 sPaul Spintlum nuk’w7antáli kw s7úts’ets’qa7s.

3.2 Wa7 sqwéqwel’ sCultus Jack: Jack McMillan múta7 sPaul Spintlum

Wa7 ta wa7 zúscal, nilh t’u7 sk’wálhan’as ta pápl7a úcwalmicw. Wa7 t’u7 ma7enitas ti7 ta wa7 sPaul Spintlum kwes nilh k’a ti7 nuk’w7an’táli sMoses Paul ta ka7úts’q7a. Nilh t’u7 sqwatsátss ta wa7 zúscal, k’wálhan’as ta pápl7a úcwalmicw, nilh ti7 wa7 sCultus Jack. Tsúnas, “Wá7lhkaçw ka zewáten nká7as lhas wa7 tu7 pixém’?” Plan tu7 ti7 wa7 qwatsáts pixém’ kenkw7ú kísema, ti7 ta wa7 sPaul Spintlum. Tsut kw sCultus Jack, “Wá7lhkan zewáten nká7as tu7 lht’ákas.” Nilh t’u7 sqwatsátsi, k’wálhan’em éta plísmena, tsúñem éta ucwalmicwa ta wa7 sCultus Jack, “Ao kwásu kanása lku sq’it. Tsukw t’u7 lhn’án’atcwas kéla7 kw smá7eg’s, kéla7 sqwatsátss pixém’, láti7 kelh lhnas-min’émas, nilh t’u7 skwánensacw. Wa7 ti7 pixém’ lhas sq’it, t’u7 ao kwas wa7 lta campsa.” Nilh t’u7 sk’ul’un’itas kw skatsciwiha áta7 lkw skéla7s kw spsíl’.

4 The St’át’îmcets sub-section titles in this section and the interlinear section correspond to the titles given in the version of The Outlaws published in Davis et al. (2017), where Sam gives more information concerning his information sources for the individual episodes.
Tsícwwit, t’qwáw’swit, ti7 ta ucwalmícwa ta wa7 sCultus Jack múta7 ti7 ta plísmena, ta wa7 zúscał. Tsícwwit áta7, wa7 t’u7 guy’t. Nilh s... nilh t’u7 stsicws ta wa7 zúscał, tsícwmin’as, plan wa7 esp’ám i núkwa wa7 láti7 wa7 escamp. Tsicw ta wa7 zúscał sáwlen, wa7 tsúnem ku7 láta7 lhwá7as lt7u lta latáonta.

Nilh t’u7 stsicws ta wa7 zúscał. Wa7 ti7 zewátenas, nilh t’u7 stsúnas, qwal’út.sas áku7 lhélta sk’ém’tssa ta latáonta, tsúnas, “Paul Spintlum, wá7lhkan xát’min’tsin.” Nilh t’u7 stsut.s kw sPaul Spintlum, “Wa7... cuy áma, cuy’lhkan, sk’al’emmnts kw nsysa. Cúz’lhkan yax.” Put on his clothes. Nilh t’u7 syaxs. Tsukwyaxs, kwánas ta swelmín’ksa, nilh t’u7 s7úts’qa7s lhélta latáont.sa. Ka7úts’q7a áku7, nilh t’u7 skwil’qscítas ta plísmena. Tsúnas, “Lhxát’mín’tsaew, nilh t’u7 sts7áststu kwants lhkun.” Lhláti7 ta wa7 zúscał, nilh t’u7 scw7aøys t’u7 kw sqwtsílcs, nilh t’u7 st’aks t’u7 ti7 kel’q ti7 ta wa7 sPaul Spintlum t’u kalhúcwa tú7a, nilh t’u7 láti7 s7aw’t.s kw s7áts’xs.

Nilh t’u7 lhláti7 sqwatsásti7 ti7 ta wa7 zúscał múta7 sCultus Jack, p’ámtwít et7ú Clinton, lhlá7a ti Clintona ti7 ku wa7 zúscał. Tsicw éta Clintona ti7 ta wa7 zúscał. Nilh t’u7 skelhenás ta q’wáolaptsa, that’s the badge, kelhenás ta q’wáolapsa, nilh t’u7 skáwlec wks zúscał látí7.

3.3 Wa7 sqwéqwel’ sJohnny Pólata: Pála7 ta zúqwa plísmena, pála7 ta q’ám’ta t’u7

S7aw’t.s lhlá7í7, nilh t’u7 ses wa7 iz’... q’wmiw’s, qecwqícw. Ao kwas wa7wit káti7 iz’ i n7án’wasa, ti7 ta wa7 sMoses Paul múta7 ta wa7 sPaul Spintlum. Aoy t’u7 kwás ts’x.wit, q’wmiw’swit t’u7.

Nas et7ú zánucwem, qapt5. Tsicw k’a ta wa7 t’ànam’ten ekw7á May, láti7 lhás wa7 i wa7 Spring Assizes, láku7 Clintona. Cw7ít áti7 gaw’p i sám7a. Nilh t’u7 sts7astst ta núkwa wa7... ta... Lání7 ku time wa7... takém lhás wa7 ta wa7 słheqw, ts7ás lhláku7 ta wa7 slheqw. T’iq ekw7á ti7 ta táowna, nilh ku7 tu7 stsut.s, “Wa7 lk7w7u kw sPaul Spintlum lk7w7a t’u7, k’ik’ta7!”

T’u7 sníl lhí7 láti7 sqelilám’s i sám7a múta7 i plísmena nas cwil’enitas, xekenás ti7 nkákás lháw7ítas. Tsicwalmenwit t’u7 áti7, nilh t’u7 sklhew’sílci. Nilh iz’ i plísmena n7í7z’ek. T’ákwit t’u7 áti7 lta ts’il ha áku7 lta k’cúlm’ecwa, nilh t’u7 sqúcitem ta pópl7a plísmen, kwis tu7. Qúcitem ta núkwa, qam’táká7, t’u7 nilh ts7a ta sqelilám’i náswit, plan wa7 qwatsáts. Q’áylec ta pópl7a, lhqwílc, quscítas, t’u7 aoy t’u7 kw sqam’t.stútwsa, nilh t’u7 tu7 sq’áylecs. Qélilám’ lhlá7í7 i núkwa, qélilám’ wit áku7 l7.s7aw7a ku t’eqwp. Tsicwvit, plan wa7 skits ta pópl7a plísmen, wa7 zúscał. Wa7 qáqeyt’ ta núkwa sqam’táká7. Ats’eníxtas tu7, plan wa7 lhqwílc ta... ti7 nilh iz’ i sq’wemq’wmíwsa, ststúnítas iz’, sPaul Spintlum. Quscítas, ao t’u7 kw sqam’t.s, nilh skácim’a, nilh t’u7 skwánítas lhlá7í7 ta zúqwa. Q’ilín’ítas lta pépl7a ts’qáxa7, nilh t’u7 s7uxwal’ßtwítas, stst’itemstwítas ta táowna. T’iqstwítas áti7, plan wa7 szuqw ti7, nilh tu7 ti wa7 zúscał láti7 Clintona.
3.4 Wa7 sqwéqwel’ sPaul Spintlum: Nk’wancenánem nelh wa7 cwelcúlel

S7aw’t.s lhläti7, nilh t’u7 sk’wállheals ta kylvpema ku wa7 k’w’en’k’wan’cenálhts’a7 k’w’en’k’wan’cenan’tanemwitas, cuz’ cwíl’entanemwitas ncewa7cw7it. Cw7it i wa7 sámá7, lhelkw7ú Kamloops lhkwánitas i ucwalmicewa wa7 tsúñitas wa7 tracker. Ao kw sk’walhan’itas ku úcwalmicw káti7 k’ik’t7a, s7icwlhúlm’ecew úcwalmicw ku k’walhan’itas. Cw7it ts’qáxa7 wa7 qwezenitas, cuz’ nk’wan’cenán’itas, cuz’ karenítas iz’ i n7án’wasa, wa7 q’wemq’wmiw’s.

Cw7it... p’a7cw k’a lhélku pálá7 t’ánam’ten, tqílh k’a án’was t’ánam’ten kwas kálennitas, kwas tsútwit kwas plan wa7 npzáñitas, cw7aoy t’u7 kwas kakanenwitwas. Plan ku7 lts7a, q’ecwecwstwítas lta pál7a sqwem, náswit áta7, plan tu7 ao láta7 kwas wá7wit. Tsámá t’u7 ta kylvpema, cw7it sqlaw’ sgítel’s ta kylvpema, nilh t’u7 st’álán’as i wa7 nk’wen’cenálhts’a7, i wa7.... Nilh t’u7 sewits’ in’as ta kylvpema four thousand dollars ku reward, lhswítas ku kwanenstanemwitas iz’. Nilh t’u7 slhlá7i7s lht’álas i wa7 nk’wen’cenálhts’a7, nilh t’u7 iz’ sáma7 wá7q’wemq’wmiw’s láti7 ku...

Iz’ lts7a i wá7as i wa7 nk’wen’cenálhts’a7, cw7it kwas ts’ilá wa7 npzáñalmenstwítas. Ta pápl7a láku7 lta wa7 tsúñitas wa7 fifty-nine, nilh ti7 wa7 Chasm lki sám7a, necnactám’ in the Indian. Wa7 áku7 ti7, nilh ti7 stswú7í sqwéqwel’ izáwna wa7 q’wemq’wmiw’s. T’ak ta sám7a kácalá, nilh t’u7 gsetenás ta st’sqáxá7sa, nilh t’u7 láku7 ses cálu. Q’wémic le tá pápl7a lhhlá7i7 t’u7 wi snílh iz’, Moses Paul, lhqwilecinma ta ts’qáxa7sa, nilh t’u7 ta sq’áy’lecsa. P’elenílh ta trápstená, láti7 lhkwamemwitas ta ámha tráple, (trápsten, that’s uh...)

3.5 Wa7 sqwéqwel’ sTom Evans: Tqílh t’u7 kwáñenwit nelh wa7 cwelcúlel lta qwilítúlm’ecew

Tsamawit t’u7, cw7it, cw7it kentswsáta ts’ilá wa7 qwenanstwítas t’u7 wa7... t’u7 kalhúcwítas, nilh t’u7 ses páqu7 iz’ i wa7 nk’wen’cenálhts’a7. Sk’alám’min’skan ta pápl7a iz’ i wa7 nk’wen’cenálhts’a7. “Kálenem,” tsut, “t’u tsiécwkalh t’u7 kalhúcwkalh tá t’u7, wa7 láti7 i ts’qax7íha estálhlec, cw7aoz káti7 láti7 kwá7wit. Plan t’u7 wa7 tsexwtsíxw sqemps i ts’qax7íha.” Nilh ku7 t’u7 stuts.s ts7a ta pápl7a ta sám7a ti7 ta wa7..., nilh t’u7 wa7 sTom Evans, nilh ti7 wa7 sqweqwel’entsáts. Tsut ku7, “That’s, láti7 lh... láti7 t’u7 lhstemp’pás kwënswá kálén kw sPaul Spintlum. Lhqwenánal’ap áta7 kw st’ákl’ap, nilh st’ákl’ap, cúz’ lhkan p’an’t lhelts7á.”

3.6 Wa7 sqwéqwel’ ta ts’k’wáylacwmece: Smuíhats ta syáxíha i wa7 cwelcúlel

S7aw’t.s lhläti7, lhel t.st’álas ta kylvpema kwas xág’enas kwa nk’wen’cenálhts’a7, nilh t’u7 aylih st’s’tílas ku ti7eg’wwit, nilh t’u7 sas kentákem t’u7 lhas áts’x.wit kénki ucwalmicwa. Cw7it úcwalmicw wa7 qan’ímensan kws tuts kwá tsícwwit áti7, um’nítas kénki s... Cw7it i nk’saytkéníha kentákem, aoz kws tsukw láku7 Clintona i ucwalmicwa, kentákem lhas snek’wnúk’wa7wit, kekáw’ kentswsáa
tsic w i wa7 nk’sáytkeni. Nilh t’u7 ses t’u7 wá7wit, ts’ila kentákem lhas tsićewcwit. Cw7it kentswása áts’x.wit, kent7ú lhas wá7 i wa7 leqmám, kent7ú i spálem wa7 láti7 i nűkwa nk’sáytkeni, áti7 lhus tsićewwit. Wa7 ti7 hal’hán’itas, hal’acítas izáwna, wa7... wá7lhkan zewáten izá wa7 sqweqwel’mintanemwitas... ti7 ta trapsteniha, stexw ku7 t’u7 áma ku trápsten. Láti7 lhas sqweqwel’mínitas nka7 lhkwanenstwítas ti7 ta trápsten. Naq’wcitítas ti ts’qáxa7sa ta saddlesa, ti7 ta wa7 nk’wen cenálhts’a7 ta trápsten.

Cw7aoy ti7 wá7ís kws tsukw száyteni, cw7it áti7 kw sxílemi, wa7, kw skwánitas ku ts’qáxa7, ku áma ts’qáxa7, ku áma sáotvl, kenká7 tu7 lhas lhas kakanwstwítas. Nilh t’u7 ses t’u7 wá7wit ku7 ti7 kw ts’qáxa7sa estíg’w kénki tákema kénki... kwenel ucwalmícwiha. Cw7ao káti7 kwa tsut ltsa lhwa7witás t’u7.

Kentákem t’u7 lhas tsićewwit kent7ú Lillooeta, ta pál7a sa száyteni lts7áwna ti7, lkw7a ta wa7 tsúnem wa7 eleven mile. T’ák.wit ku7 áti7, wa7 t’u7 nmáqt.wit, t’u7 aoz t’u7 kwaw ests’qáxa7wit, láti7. Ats’xenítas ta t’láz’a láti7, nilh t’u7 scuy’s... stxútí, “Cúz’lhkalh lha7q et7ú x7ílha.” Nilh t’u7 skwánitas ta t’láz’a, t’aq’ .wit át7a x7ílha. Lha7qswit, nilh t’u7 szwqw’wenitas ta t’láz’a, kelhenítas ta lápó. Nilh t’u7 ntáki et7úwna, et7ú ta wa7 tsúnem wa7 nxwisten, át7a lhts’itemwítas.

T’ák.wit át7a... tsićewwit láta7 lki ucwalmícwa tsitews wa7 eslhép’ i sq’wits’ma, st’ánwen. Cw7o et7ú stxúts ta nűkwa, “Cúz’lhkalh láti7 kwam ku st’ânwen. Cúz’lhkalh t’aq’ lt7u lta ntqwíxwa, nilh iz’ lhecweném i st’ânwenwa.” Nilh t’u7 skwás láti7 ku án’was st’ánwen wa7 esq’wits’em íta linea.

Iy, pták.wit lhláti7 aylh, nilh t’u7 snlhá7qi, ts’itemwít est7áwna... Lillooeta, ti7 ta táowna. Nilh t’u7 swá7i káta7 cá7a; nilh t’l stxú7wi sqwéqwel’. Nilh t’l sqweqwel’i kwaw wá7wit káta7. Lání7 ku... láti7 ku time, k’a kw7aoz káti7 kwá cw7it kwaw... ku ucwalmícwa, cw7aoz kwaw cw7it et7 i sa7ma. Gap lhálati7, nilh t’u7 stsićewwit káti7 táowna, cw7it kí wa7 s7ílheni. Cw7ao láti7 kw zewatentanemwítas.

Gap, ts7as gap, ts7as kakwása, nilh t’u7 stxútí, “Cúz’lhkalh t’aq’ lta ntqwíxwa.” Lhecwenitas iz’ i st’ânwen, nilh t’u7 sqwatsátsi szczacenstwítas i s7ílheníha. Papt láti7 wa7 matq i ucwalmícwa smelhmúlhats, nmatq. T’ák.wit ayllh éta n... tsićewwit áti7 ta ntqwíxwa, wa7 zewatenitas ta pápl7a láti7 sé7ma, wa7 es7ats’xstáli ta ntqwíxwa. Nilh iz’ láti7 wa7 s7ats’xstánemwítas kánas kwaw t’aq’ .wit. Scewtenitas ta pápl7a, nilh ku7 ti7 wa7 s Joe Russell, wa7 t’i7 zewatentítas, nilh t’u7 ti7 st’áki t’u7 t’aq’. Lha7qswit, ao káti7 wa7 kastanemwítas, tsut t’u7 iz’ i sa7ma kwá s7úcwlmacw kwelh smelhmelhmúlhats káti7 t’áka.

3.7 K’úl’emwit ku tsitcwiha ku sk’wals láku7 Leon’s Creek

Pták.wit lhlálati7, nilh t’u7 st’áki t’u7 ts’item wa7 i nk’sayteniha áku7 cácel’pa lh... Wa7 zewatenitas láku7 i nűkwa ucwalmícwa, áku7 lhstícwweitís ta pál7a sgap. Lhlálati7 qwsat móvil kent7úwna ta wa7 tsúnem spálem. Áta7 lhwa7as i nűkwa nk’sáytkeni, káta7 lhas tsićewwit. Kentákem kénki ucwalmícwa lhas tsićewwit, sqweqwel’mínitas i wa7 száyteni, ats’x i wa7 sqweqwel’mintas iwás kalentámemwit ku sá7ma, legwilcémintas lhnúkwás: T’ák.wit ku7 káti7 s... wá7wit láti7 sleqwilc, t’ak káti7 i wa7 nk’wan cenántanemwitás sq’útihá, t’u ptá::k.wit.
Láti7 lta pápl7a snúk’w7i lháta7 ti7 ta wa7 tsúinem ts’k’wáylacw, wa7 iz’ alkst láta7 lki wa7 leqmám las pipánts. Áti7 ku7 papt... lhk’wínas gap kwas tsicwwit áta7, láta7 lhas kwanenstwítas i síilheniha. Nilh láti7 ku7 lhas sqwe-qwel’mínitas kwas ti7 naq’wctítas ta trápstená múta7 ta ts’qáxa7sa ti7 ta wa7 nk’wán’cenantanemwítas. Stexw ku7 t’u7 ti7 áma ta trapstenlíha, kaw’ kw shál’a... sk’ík’ta7sas s...

Kentákem t’u7 aylh káti7 lhas wá7wit t’u7 wa7 hem’, wá7wit hém’ t’u7 sleg-wíle l7tu lta wa7 tsúnitas wa7 Leon’s Creek, sx7ilhts. Láku7 ku7 ku tscitcwíha sk’ul’emwit t’u7 ku sk’wals, nilh ti7 ta wa7 tsúnem ti sám7a wa7 cave. Láti7 lhas wá7wit, kekáw’ ti7 tswása eshál’a kentákem, lháti7 ltswása wá7wit. Lhkúnsa wa7 k’a t’u7 sts’ila eshál’a, kw sts’ilas ti7 wa7, nk’wínk’wenán’as k’a wa7 tsicw áku7 ats’xentálí, ti7 lta tscitcwíha esmáys ku... Tsicwkacw áta7, wa7 hem’ t’u7 cw7aoz kwásu áts’xen kwás wa7 láti7 ku tsitcw. Pútkacw t’u7 zewáten kw s... lhnká7as lhákás, t’u7 wá7lhacw ka7áts’xs.

3.8 Wa7 kwánenwit i wa7 q’wemq’wmíw’s, nilh swas kotháwsi

S7aw’t.s lhelts7áwna, cw7ít kwas... p’a7cw k’a t’u7 ku xw7útsin máqa7 kwas wá7wit q’wmiw’s. Plan t’u7 tu7 pa7cw ta kýpmana kwas nk’wan’cenán’as, cw7aoy t’u7 kw skakwánsa, kwas ts’ila wa7 npzánitas. Tsukw t’u7 ti7 aylh ta wa7 tsúnitas wa7 reward, four thousand dollars.

Wa7 t’u7 ts7a ta pápl7a kúkwpi7, ts’íla k’a ti7 ku sísq7i izá. Nilh t’u7 stsután-wasts, “Lhnásan tsuntanihan kw sts7ási t’u7 ets7áwna, nilh t’u7 scuy náscit i wa7 zsúcal, tsukw t’u7 kw scw7aoy7s kw nscuz’ kwan ta sqláw’a wa7 sxaq’. Cúz’llhkan t’u7 qwézen ku ntsúwa7 sqlaw’ lkw s... lku lóya.” Nilh t’u7 stscws sqwel’qwel’sás izá i tewtwíw’ta, n7án’was. Nilh t’u7 sncwatsín’em, nilh t’u7 sts7ási. Nilh t’u7 aylh skwántanemwit éki plisímena, nilh t’u7 ts7a ta kúkwpi7a cwits’in’táli, elh cúz’wít aylh láti7 kotháw.

S7aw’t.s lhálá7, cw7ít kw skotháwsi. Kentákem lhdsicws, nilh ti7 wa7 sStewart Henderson ta loyhíha múta7 nilh wa7 sCostello. Henry Costello ti7 ta núkwa lóyhi. Cw7ít kw skotháwsi kénki s7ícwilha tmicw.

Pápla7 t’u7 ta láwa lhel wi snílh. Nilh t’u7 slifetíme7um ta pápl7a, t’u7 cw7aoy t’u7 kw scw7ít.s máqa7, xw7útsin k’a t’u7 ts’íla máqa7, nilh t’u7 szuqws tu7 láta7 t’u7 lta nk’á7mena.

Láti7 iz’ lhñtsem’pwítas.

4 Direct English Translation

4.1 Prologue

At the time I’m talking about, a white man was found dead.

When the people who had been searching for him got there, they blamed Moses Paul for killing him. So they took him and threw him in jail. He stayed there until it was getting towards fall, I guess. It must’ve been getting towards spring, when this happened. So he was in jail, and when it was nearly fall he got
out of jail. The police thought that it must have been Paul Spintlum who helped to get him out.

4.2 Cultus Jack’s Story: Jack McMillan and Paul Spintlum

So the policeman who was there hired this Indian guy. They were blaming Paul Spintlum for helping Moses Paul to get out of jail. So the policeman went off and hired this Indian, Cultus Jack. He said to him, “Do you know where he (Paul Spintlum) used to go hunting?” Paul Spintlum had already set out hunting in the bush. Cultus Jack said, “I know where he is.” So then they set out, the policeman and the one he had hired. This Indian named Cultus Jack told him, “Don’t get there during the day. In the morning, just before dawn, he leaves to go hunting, that’s when we’ll go after him, then you’ll get him. He goes hunting during the day, and won’t be there in his camp.” So they arranged it so that they would be able to get there before dawn.

They arrived there together, that Indian named Cultus Jack and the policeman. When they got there, he (Paul Spintlum) was still sleeping. When the policeman who was going after him got there, some of the others in camp already had a fire going. So he went and asked, and was told that his (Paul Spintlum’s) tent was over yonder.

So the policeman went there. He knew Paul Spintlum, so he spoke to him from the entrance of the tent, he said, “Paul Spintlum, I want you.” Then Paul Spintlum said, “Okay, I’m coming, just wait for me to get dressed. I’m going to get dressed.” (Put on his clothes.) So he got dressed. When he finished dressing, he grabbed his gun, and he went outside his tent. As soon as he had got outside, he aimed his gun at the policeman. He told the policeman, “If you want me, then come and get me now.” The policeman didn’t move, so Paul Spintlum kept backing away until he disappeared in the bushes, and that was the last time he was seen.

Then the policeman and Cultus Jack left, they went back to Clinton, where that policeman was from. The policeman got to Clinton. Then he took off his badge - that’s the badge - he took off the badge, and he quit being a policeman.

4.3 Johnny Pollard’s Story: One Policeman Dead, One Wounded

After that, those guys were outlaws, on the run. They weren’t around anymore, Moses Paul and Paul Spintlum: they weren’t seen around, because they had become outlaws.

Next spring came around. The month of May came, that’s when the Spring Assizes were held in Clinton. There were a lot of white people gathered there. Then this guy came who was... At that time, everyone there rode horses, and someone came in on horseback. He arrived at the town, and said, “Paul Spintlum is just over there, he’s nearby!”

So the white people and the policemen started rushing around looking for them, and they figured out where they were at. When they had almost gotten there, then they split up. Those policemen were in the middle. They went over to
where there was kind of a hollow in the ground, then one of the policemen was shot, and he fell. Another one was shot in the arm, but by the time they rushed over to get the shooters, they had left. One of them jumped on his horse, they shot at him but they didn’t hit him, and so he got away. Some other members of the posse rushed over to where the gunshots had come from. When they got there, one policeman was already down. The other one was suffering because he’d been hit in the arm. They saw that one of them - the outlaws, that’s what they called them - Paul Spintlum, had already got on his horse. They shot at him but he didn’t get hit, then he disappeared, so then they took the dead person and laid him on one of the horses; then they brought him home, towards town. When they arrived there, the policeman from Clinton was already dead.

4.4 Paul Spintlum’s Story: Tracking the Outlaws

After that, the government hired trackers to track them, and to search for them all over the place. A lot of them were white people, but they also got some Indians from Kamloops that they call “trackers”. They didn’t hire any Indians from near here, the Indians they hired were from different places. They used a lot of horses to track and chase down the two outlaws.

Many times - they must’ve been chasing them for more than a month, maybe nearly two - they thought they’d caught up with them, but they couldn’t catch them. They had them surrounded at one mountain, but when they went there, they’d already gone. The government tried in vain, and lost a lot of money, so they stopped (paying for) the trackers. But the government handed over four thousand dollars as a reward for anyone who could catch them. So then the trackers stopped, and then the outlaws...

When they were there, the trackers nearly kind of caught up to them a bunch of times. One of them was at 59 Mile, that’s Chasm amongst the white people, and necnactam’ in Indian. That’s where it was, according to the outlaws’ own story. A white guy went over to look across the brow of a hill, then he tied up his horse and looked over the edge. One of the outlaws was crouching down, it was Moses Paul, and he jumped on the guy’s horse and escaped. Among other things, there were some binoculars in there, they got some good binoculars there.

4.5 Tom Evans’ Story: A Close Call in Jack Pine Country

They kept trying, many, many people wanted to get them... but they managed to disappear into the bush... So then the trackers got scared. I listened to one of those trackers. He said, “We followed them until we got into the brush, and there were their horses standing there, but they weren’t there. Their horses were dripping with sweat.” This part comes from this one white person, it was Tom Evans, that’s who told me this story. He said, “This is where I quit chasing Paul Spintlum. If you all want to keep going, then keep going, but I’m going back.”
4.6 Pavilion Person’s Story: Disguised as Women

After the government stopped paying for trackers, the outlaws kind of got free, and they were seen all over where there were Indian people. I heard a lot of Indian people say that they went by there, and they’d give them some of their stuff. They had a lot of relatives all over the place, not just the Indians at Clinton, they had friends everywhere, and they had relatives spread over a large area. And so there they were, and they kind of went all over the place. They were seen in a lot of places: where the haymakers were, over in the fields where some of their relatives were, that’s where they used to go. They showed - I know the people who told this story about them - they showed them the binoculars, really good binoculars. That’s when they told the story about where they got those binoculars. They stole the horse’s saddle and the tracker’s binoculars.

That wasn’t all they did, either, they did a lot of things, they took horses, good horses, good saddles, anywhere they could get them. They just kind of lived freely amongst their relatives. Nobody would say where they were.

They went everywhere around Lillooet, and there was this one thing that they did there, over at what we call Eleven Mile. I heard they were traveling on foot, because they didn’t have horses at that point. They saw a canoe, so they began to.... they said, “Let’s cross over to the other side.” So they took the canoe and crossed over. They got to shore, then they let the canoe drift away, they took off the rope. Then they were on the other side of the river, over towards what we call Nxwísten (Bridge River), and that’s where they headed.

They went on, and they got to some Indian’s houses which had laundry hanging up, skirts. So one of them said, “We’ll take some skirts. We’ll cross over on the bridge, and we’ll put those skirts on.” So they took two skirts that had been washed from the line.

Yes, they went past there, then they crossed over (Bridge River) and came towards Lillooet, to the town. They were up above the town; that was their own story. It was their story that they were around there. At that time, there can’t have been many Indians around, and not many white people. When it was evening, they went around town and got a lot of food. Nobody there knew who they were.

Evening came, it began to get dark, then they said, “Let’s cross over on the bridge.” They put on those skirts, then they set off, packing their food on their backs. There were always Indian women travelling there, walking. They got to the bridge and they knew this one white person who was there watching the bridge. They were watching out in case they (the outlaws) crossed. They recognized one person, it was Joe Russell, they knew him, but they kept going until they crossed over. They crossed over, nobody did anything to them, those white people just thought that the women going by were Indians.

4.7 The Hideout at Leon’s Creek

They continued towards where their relatives were at Fountain. They knew some of the Indians there. They got there one evening. From there they set out for what we call Spálem (Fountain Flats). Some of their relatives were living there, where
they went. Everywhere they went amongst the Indians, they told the story of what they had been doing: they told about how they were seen by the white people chasing them, and how they hid from them sometimes: the trackers went along - they were hiding, and the ones tracking them went by right beside them, until they passed by.

At one of their relative’s places over in what we call Ts’k’wáylacw (Pavilion), they worked amongst the haymakers during the summertime. On many evenings, they’d go there to get food. That’s where they told the story about stealing those binoculars and the horse from the tracker. Their binoculars were really nice, far away things showed close up.

They were staying all over, but they hid out over at what they call Leon’s Creek, on the other side of the river. They built their house in a rock-overhang, what is called a ‘cave’ in English. Where they were staying, you can see everything for a long ways, from where they were. Today it’s still more or less visible, it’s still kind of there, a bunch of people must have gone up there to take a look at it, that house they built... You get there, but you don’t see any house there. If you know just where it’s at, then you’re able to see it.

4.8 The Outlaws’ Capture, Trial, and Sentencing

After that, there were a lot.... it must’ve been more than four years that they were on the run. The government had given up on tracking them, they couldn’t catch... kind of catch up to them. There was just what they called the reward, four thousand dollars.

There was this one chief, he must’ve been kind of like their uncle. He thought, “What if I go tell them to come over here, and then go send for a policeman, only I’ll never take the reward money. I’m going to use my own money for a lawyer.” Then he went to talk to these two young people. So they listened to his advice and came. Then they were taken by the police, it was this chief who handed them over, and then they were going to go to trial after that.

After this, there were a lot of trials. They went everywhere, Stuart Henderson was their lawyer, and then there was Costello... Henry Costello was their other lawyer. There were a lot of trials in different places.

One of them was hung. The other one got a life sentence, but he didn’t survive many years, maybe something like four years, then he died there in jail.

That’s how it ended for them.

5 Interlinear Gloss

5.1 Na skéla7sa

(1) lts7á-wna, pun ta=sám7=a s-zuqw. at=here.vis-precisely get.found DET=white.person=exis STAT-dead

At the time I’m talking about, a white man was found dead.
When the people who had been searching for him got there...

...they blamed Moses Paul for killing him.

So they took him and threw him in jail.

He stayed there until it was getting towards fall, I guess.

It must’ve spring, early spring, when this happened.

So he was inside, and when it was nearly fall he got out of jail.
The police thought that it must have been Paul Spintlum who helped to get him out.

5.2 Wa7 sqwéqwel’ sCultus Jack: Jack McMillan múta7 sPaul Spintlum

They were blaming Paul Spintlum for helping Moses Paul to get out of jail.

So the policeman went off and hired this Indian, Cultus Jack.

He said to him, “Do you know where he (Paul Spintlum) used to go hunting?”
Paul Spintlum had already set out hunting in the bush.

Cultus Jack said, “I know where he is.”

So then they set out, the policeman and the one he had hired. This Indian named Cultus Jack told him, “Don’t get there during the day.”

“In the morning, just before dawn, he leaves to go hunting...”
“wá7=tí7 píxem’ lhas sq’it, t’ú7 ao
ipfv=that.vis hunting comp+ipfv+3sbjv day excl neg
kwás wá7 l=ta=camp-s=a.”
det+nmlz+ipfv+3poss be at=det=camp-3poss=exis
“He goes hunting during the day, and won’t be there in his camp.”

nilh=t’é7 s=k’ul’-úñ’-itas
cop=excl nmlz=get.made-dir-3pl.erg
kw=s=ka-tsícw=i-ha átá7
det=nmlz=circ-get.there=3pl.poss-circ to+there.vis
l=kw=s-kéla7-s kw=s=psil’=s.
at=det=nmlz=first-3poss det=nmlz=daybreak=3poss
So they arranged it so that they would be able to get there before dawn.

tsícw=wit, t’qwáw’s=wit, tí7 ta=7ucwalmícw=a
get.there=3pl together=3pl that.vis det=indigenous.person=exis
ta=wá7=s=Cultus Jack mútá7 tí7 ta=plísmen=[a],
det=ipfv=nmlz=Cultus Jack and that.vis det=policeman=exis
ta=wá7=zús-cal.
det=ipfv=get.tied.up-act
They arrived there together, that Indian named Cultus Jack and the policeman.

tsícw=wit átá7, wá7=t’é7 guy’t.
get.there=3pl to+there.vis ipfv=excl sleep
When they got there, he (Paul Spintlum) was still sleeping.

nilh s=... nilh=t’é7 s=tsícw=s ta=wá7=zús-cal,
cop nmlz cop=excl nmlz=get.there=3poss det=ipfv=get.tied.up-act
tsícw=min’-as, plan wá7 es=[s]p’ám i=núkw=a
get.there=rlt-3erg already ipfv have=firewood pl.det=other=exis
wá7 láti7 wá7 es=camp.
ipfv at+there.vis be have=camp
When the policeman who was going after him got there, some of the others in camp already had a fire going.
So he went and asked, and was told that his (Paul Spintlum’s) tent was over yonder.

So the policeman went there.

He knew Paul Spintlum, so he spoke to him from the entrance of the tent...

Then Paul Spintlum said, “Okay, I’m coming, just wait for me to get dressed. I’m going to get dressed.” (Put on his clothes.)

So he got dressed.
When he finished dressing, he grabbed his gun, and he went outside his tent.

As soon as he had got outside, he aimed his gun at the policeman.

He told the policeman, “If you want me, then come and get me now.”

The policeman didn’t move, so Paul Spintlum kept backing away until he disappeared in the bushes, and that was the last time he was seen.

Then the policeman and Cultus Jack left...
(34) ...p’an’t=wit e=t7ú Clinton=a, lhłáta7 return=3PL to=that.vis Clinton=EXIS from+there.vis ti=Clinton=a ti7 ku=wa7=zús-cal. det=Clinton=EXIS that.vis det=IPFV=get.tied.up-ACT...they went back to Clinton, where the policeman was from.

(35) tsicw [e]=ta=Clinton=a (ta...) ti7 ta=wa7=zús-cal. get.there to=det=Clinton=EXIS det that.vis det=IPFV=get.tied.up-ACT The policeman got to Clinton.

(36) nilh=t’u7 s=kelh-en-áš ta=q’wáolaps-ts=a, that’s COP=EXCL NMLZ=take.off-DIR-3ERG det=badge-3POSS=EXIS that’s the badge, kelh-en-áš ta=q’wáolaps=a, nilh=t’u7 the badge take.off-DIR-3ERG det=badge=EXIS COP=EXCL s=káw-lec=s kws NMLZ=move.away-AUT=3POSS det+NMLZ+IPFV+3POSS zús-cal láti7. get.tied.up-ACT at+there.vis Then he took off his badge - that’s the badge - he took off the badge, and he quit being a policeman.

5.3 Wa7 sqwéqwel’ sJohnny Pólát: Pála7 ta zúqwa plís men, pála7 ta q’ám’ta t’u7

(37) s-7aw’t-s lhłáti7, nilh=t’u7 ses wa7 NMLZ-behind-3POSS at+there.vis COP=EXCL NMLZ+IPFV+3POSS be iz’... q’wmiw’s, qecw•qícw. those.vis wild TRED•wild

After that, those guys were outlaws, on the run.

(38) ao kwas wá7=wit káti7 iz’ NEG det+NMLZ+IPFV+3POSS be=3PL around+there.vis those.vis i=n-7án’was=a, ti7 ta=wa7=s=Moses Paul múta7 PL.DET=LOC-two=EXIS that.vis DET=IPFV=NMLZ=Moses Paul and ta=wa7=s=P aul Spin t l um: DET=IPFV=NMLZ=Paul Spin t l um

They weren’t around anymore, Moses Paul and Paul Spin t l um:
...áoy=t’u7 kwas áts’x=wit, q’wmiw’s=wit=tu7. NEG=EXCL DET+NMLZ+IPFV+3POSS get.seen=3PL wild=3PL=REM
...they weren’t seen around, because they had become outlaws.

nas e=t7ú zánucw-em, qapts. go to=that.vis year-mid spring
Next spring came around.

tsicw=k’a ta=wa7=t’ánam’ten e=kw7á May, láti7 get.there=EPIS DET=IPFV=moon to=this.INVIS May at+there.vis
lhas wa7 i=wa7=Spring Assizes láku7 COMP+IPFV+3SBJV be PL.DET=IPFV=Spring Assizes at+there.vis
Clinton=a.
Clinton=EXIS
The month of May came, that’s when the Spring Assizes were held in Clinton.

cw7it áti7 gaw’-p i=sám7=a. many at+there.vis gather-INCH PL.DET=white.person=EXIS
There were a lot of white people gathered there.

nih=t’u7 s=ts7as=ts ta=núkw=a wa7... ta...
COP=EXCL NMLZ=COME=3POSS DET=other=EXIS IPFV DET
Then this guy came who was....

(lání7...) láni7 ku=time wa7... tákem lhas at+there.ABS at+there.ABS DET=time IPFV all COMP+IPFV+3SBJV
wa7 ta=wa7=s-lhéqw, ts7as lhláku7 be DET=IPFV=STAT-ride.horseback come from+there.INVIS
ta=wa7=s-lhéqw.
DET+IPFV=STAT-ride.horseback
At that time, everyone there rode horses, and someone came in on horseback.
He arrived at the town, and said, “Paul Spintlum is just over there, he’s nearby!”

So the white people and the policemen started rushing around looking for them, and they figured out where they were at.

When they had almost gotten there, they split up.

Those policemen were in the middle.

They went over to where there was kind of a hollow in the ground, then one of the policemen was shot, and he fell.
Another one was shot in the arm, but by the time they rushed over to get the shooters, they had left.

One of them jumped on his horse, they shot at him but they didn’t hit him, and so he got away.

Some other members of the posse rushed over to where the gunshots had come from.

When they got there, one policeman was already down.

The other one was suffering because he’d been hit in the arm.

They saw that one of them - the outlaws, that’s what they called them - Paul Spintlum, had already got on his horse.
They shot at him but he didn’t get hit, then he disappeared, so then they took the dead person...

...and laid him on one of the horses; then they brought him home, towards town.

When they arrived there, the policeman from Clinton was already dead.

5.4 Wa7 sqwéqwel’ sPaul Spintlum: Nk’wancenánem nelh wa7 cwelcúlel

After that, the government hired trackers to track them, and to search for them all over the place.
A lot of them were white people, but they also got some Indians that they call "trackers".

They didn’t hire any Indians from near here, the Indians they hired were from different places.

They used a lot of horses to track and chase down the two outlaws.

Many times - they must’ve been chasing them for more than a month, maybe nearly two - they thought they’d caught up with them, but they couldn’t catch them.
They had them surrounded at one mountain, but when they went there, they'd already gone.

The government tried in vain, and lost a lot of money, so they stopped (paying for) the trackers.

But the government handed over four thousand dollars as a reward for anyone who could catch them.

So then the trackers stopped, and then the outlaws...

---

5 There is a break in the recording at the end of this stanza.
When they were there, the trackers nearly kind of caught up to them a bunch of times.

One of them was at 59 Mile, that’s Chasm amongst the white people, and necncetám’ in Indian.

That’s where it was, according to the outlaws’ own story.

A white guy went over to look across the brow of a hill, then he tied up his horse and looked over the edge.
One of the outlaws was crouching down, it was Moses Paul, and he jumped on the guy’s horse and escaped.

Among other things, there were some binoculars in there, they got some good binoculars there.

They kept trying, many, many people wanted to get them... but they managed to disappear into the bush...

...so then the trackers got scared.
I listened to one of those trackers.

He said, “We followed them until we got into the brush, and there were their horses standing there, but they weren’t there.”

This part comes from this one white person, it was Tom Evans, that’s who told me this story.
“that’s, láti7 lh... láti7=t’u7
say=QUOT that’s at+there.VIS COMP at+there.VIS=EXCL
lh=tsém’p=ás kwenswá kál-en
COMP=get.finished=3SBJV DET=1SG.POSS+NMLZ+IPFV chase-DIR
kw=s=Paul Spintlum.”
DET=NMLZ=Paul Spintlum
He said, “This is where I quit chasing Paul Spintlum.”

“If you all want to keep going, then keep going, but I’m going back.”

5.6 Wa7 sqwéqwel’ ta ts’k’wáylacwmeca: Smúlhats ta syáxiha i wa7 cwel-cúlel

After the government stopped paying for trackers...
I heard a lot of Indian people say that they went by there, and they’d give them some of their stuff.

They had a lot of relatives all over the place, not just the Indians at Clinton, they had friends everywhere, and they had relatives spread over a large area.
(87) cw7it ken=tswása áts’x=wit, 
many around=DET+NMLZ+IPFV+3POSS+EXIS get.seen=3PL

ken=t7ú lhas wa7 [i]=wa7=leqm-ám, 
around=that.vis COMP+IPFV+3SBJV be PL.DET=IPFV=hay-MID

ken=t7ú i=spálem=a wa7 láti7 
around=that.vis PL.DET=field=EXIS be at+there.vis

i=núkw=a nk’sáytken-i, áti7 
PL.DET=other=EXIS relative-3PL.POSS to+there.vis

lhus tsícw=wit. 
COMP+IPFV+3SBJV get.there=3PL

They were seen in a lot of places: where the haymakers were, over in the fields where some of their relatives were, that’s where they used to go.

(88) wá7=ti7 hal’h-án’-itas, hal’a-cit-as izá-wna, 
IPFV=that.vis SHOW-DIR-3PL.ERG SHOW-IND-3ERG these-precisely

wa7... wá7=lhkan zewát-en izá 
IPFV IPFV=1SG.SBJ be.known-DIR these.vis

wa7 sqwe•qw•el’-min-tanemwitas... ti7 
IPFV tell•CRED•-RLT-3PL.OBJ+NTS that.vis

ta=trápsen=i=ha, stéxw=ku7=t’u7 ámá 
DET=binoculars-3PL.POSS=EXIS really=QUOT=EXCL good

ku=trápsten. 
DET=binoculars

They showed - I know the people who told this story about them - they showed them the binoculars, really good binoculars.

(89) láti7 lhas sqwe•qw•el’-min-itas nka7 
at+there.vis COMP+IPFV+3SBJV tell•CRED•-RLT-3PL.ERG where

lh=kwan•en-s-twítas ti7 ta=trápsten=a. 
COMP=take•FRED-CAUS-3PL.ERG that.vis DET=binoculars=EXIS

That’s when they told the story about where they got those binoculars.

(90) naq’w-cit-itas ti=ts’qáxa7-s=a ta=saddle-s=a, 
steal-IND-3PL.ERG DET=horse-3POSS=EXIS DET=saddle-3POSS=EXIS

ti7 ta=wa7=na-k’wen’-cen-álhts’a7 ta=trápsten-s=a. 
that.vis DET=IPFV=LOC-look-foot-meat DET=binoculars-3POSS=EXIS

They stole the horse’s saddle and the tracker’s binoculars.
(91) cw7áoy=ti7 kwas tsukw száyten-i, 
NEG=that.vis DET+NMLZ+IPFV+3POSS finish doings-3PL.POSS 
cw7it áti7 kw=s-xil-em-i, wa7, 
many to+there.vis DET=NMLZ-do-MID-3PL.POSS be 
kw=s=kwán-itas ku=ts’qáxa7, ku=7áma 
DET=NMLZ=take+DIR-3PL.ERG DET=horse DET=good 
ts’qáxa7, ku=7áma sáotvl, kenká7=tu7 
horse DET=good saddle around+there.INVIS=REM 
lhas ka-kwan-s-twitas-a. 
COMP+IPFV+3SBJV CIRC-take-CAUS-3PL.ERG-CIRC 
That wasn’t all they did, either, they did a lot of things, they took horses, 
good horses, good saddles, anywhere they could get them.

(92) nilh=t’u7 sás=t’u7 wá7=wit=t’u7 ts’ila 
COP=EXCL NMLZ+IPFV+3POSS=EXCL be=3PL=EXCL like 
káti7 es-tig’w ken=ki=tákem=a 
around+there.vis STAT-get.loose around=PL.DET=all=EXIS 
ken=ki... kwel=ucwalmicw-i=ha. 
around=PL.DET PL.INVIS.DET=indigenous.person-3PL.POSS=EXIS 
They just kind of lived freely amongst their relatives.

(93) cw7ao káti7 (kwa...) kwa tsut 
NEG around+there.vis DET+IPFV DET+IPFV say 
l=tsa lh=wa7=wit=ás=t’u7. 
at=DET+NMLZ+IPFV+3POSS+EXIS COMP=be=3PL=3SBJV=EXCL
Nobody would say where they were.

(94) ken-tákem=t’u7 lhas tsicw=wit ken=t7ú 
around-all=EXCL COMP+IPFV+3SBJV get.there=3PL around=that.vis 
Lillooet=a, ta=pál7=a száyten-i l=ts7á-wna 
Lillooet=EXIS DET=one=EXIS doings-3PL.POSS at=this.vis-precisely 
ti7, l=kw7a ta=wa7=tsún-em wa7 eleven 
that.vis at=this.INVIS DET=IPFV=say+DIR-1PL.ERG IPFV eleven 
mile. 
mile
They went everywhere around Lillooet, and there was this one thing that 
they did there, over at what we call Eleven Mile.
I heard they were traveling on foot, because they didn’t have horses at that point.

They saw a canoe, so they began to... they said, “Let’s cross over to the other side.”

So they took the canoe and crossed over.

Then they were on the other side of the river, over towards what we call Nxwisten (Bridge River), and that’s where they headed.

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6 Sam Mitchell uses lha7-q and lha7-qs interchangeably in this narrative, which suggests that the lexical suffix -qs ‘point’ may have a less common variant, -q.
(100) t’ák=wit áta7... tsícw=wit láta7
go.along=3PL to+there.vis get.there=3PL at+there.vis
l=ki=7ucwalícw=a tsítcw-s wa7 es-lhép’
at=PL.det-indigenous.person=exis house-3PL ipfv stat-hung
i=s-q’wíts’-m=a, st’ánwen.
pl.det=nmlz-clothes.get.washed-mid=exis skirt
They went on, and they got to some Indian’s houses which had laundry hanging up, skirts.

(101) nilh=t’u7 s=tsut=s a=núkw=a, “cúz’=lhkalh
cop=excl nmlz=say=3poss det=other=exis going.to=1pl.sbj
látí7 kwam ku=st’ánwen.”
at+there.vis get det=skirt
So one of them said, “We’ll take some skirts.”

(102) “cúz’=lhkalh t’aq’ l=t7u l=ta=ntqwíxw=a,
go=going.to=1pl.sbj cross.over at=that.vis at=det=bridge=exis
nilh=iz’ s=lhecw-en-ém i=st’ánwen.a.”
cop=those.vis nmlz=put.on-dir-1pl.erg pl.det=skirt=exis
“We’ll cross over on the bridge, and we’ll put those skirts on.”

(103) nilh=t’u7 s=kwán-itas látí7 [ku]=án’was
cop=excl nmlz=take+dir-3pl.erg at+there.vis det=two
st’ánwen wa7 es-q’wíts’-em l=ta=line=a.7
skirt ipfv stat-clothes.get.washed-mid at=det=line=exis
So they took two skirts that had been washed from the line.

(104) iy, pták=wit lhláti7 aylh, nilh=t’u7 s...
yes go=past=3pl from+there.vis then cop=excl nmlz
n-lhá7-q=i, ts’item=wit e=t57á-wna...
loc-close.to-point=3pl.poss go.towards=3pl to=this.vis-precisely
Lillooet=a, ti7 ta=táown=a.
Lillooet=exis that.vis det=town=exis
Yes, they went past there, and then they crossed over (Bridge River) and came towards Lillooet, to the town.

7 There is a break in the recording after this stanza.
They were up above the town; that was their own story.

It was their story that they were around there.

At that time, there can’t have been many Indians around, and not many white people.

When it was evening, they went around town and got a lot of food.

Nobody there knew who they were.
Evening came, it began to get dark, then they said, “Let’s cross over on the bridge.”

They put on those skirts, then they set off, packing their food on their backs.

There were always Indian women travelling there, walking.

They got to the bridge and they knew this one white person who was there watching the bridge.

They were watching out in case they (the outlaws) crossed.
(15) sucwtenitas\textsubscript{ta=pá•pl7=a, nilh=ku7=ti7 recognizer-3PL.\textsubscript{ERG} \text{\textsubscript{DET=ired\textbullet{one=exis cop=quot=that.vis}} wa7 \text{\textsubscript{s=Joe Russell, wá7=ti7 zewat-en-itas,}} ipfv \text{\textsubscript{nmlz=Joe Russell ipfv=that.vis be.known-3PL.\textsubscript{ERG nilh=t’u7=ti7 s=t’ák=i t’u t’aq’.}} cop=excl=that.vis nmlz=go.along=3PL.'poss until cross.over They recognized one person, it was Joe Russell, they knew him, but they kept going until they crossed over.}

(16) lha7-qs=wít, ao káti7 wa7 close.to-point=3PL \text{\textsubscript{neg around+there.vis ipfv}} kas-[ts]-tanemwitas, tsút=t’u7 iz’ do.how-cause-3PL.object+s say=excl those.vis i=sám7=a kw=s7ucwalmicw \text{\textsubscript{pl.det=white.person=exis det=indigenous.person}} [kwe]lh=smelh•melh•múlhats káti7 \text{\textsubscript{pl.abs.det=tred•tred•woman=epis around+there.vis}} t’ák=a. \text{\textsubscript{go.along=exis}} go.along\text{\textsubscript{exis}} They crossed over, nobody did anything to them, those white people just thought that the women going by were Indians.

5.7 K’úl’emwit ku tsitcwiha ku sk’wals láku7 Leon’s Creek

(17) pták=wit lháláti7, nilh=t’u7 s=t’ák=i=t’u7 go.past=3PL from+there.vis \text{\textsubscript{cop=excl nmlz=continue=3PL.'poss=excl ts’item wa7 i=nk’saytken-i=ha (ákú7...)} go.towards be \text{\textsubscript{pl.det=relative-3PL.'poss=exis to+there.invis áku7 cácel’p=a lh... to+there.invis Cácl’ep[\text{\textsubscript{fountain}}]=exis comp They continued towards where their relatives were at Fountain.}}

(18) wa7 zewat-en-itas láku7 i=núkw=a ipfv be.known-3PL.\textsubscript{ERG} at+there.invis \text{\textsubscript{pl.det=other=exis úcwalmicw... indigenous.person They knew some of the Indians there...}}
...áku7 lh=tsícw=wit=as ti=pál7=a sgap. to+there.INVIS comp=get.there=3PL=3SBJV det=one=EXIS evening
...They got there one evening.

llhlát7 qwatsáts=wit ken=t7ú-wna
from+there.vis leave=3PL around=that.vis-precisely
ta=wa7=tsún-em spálem. det=1PFV=say+dir-1PL.ERG field[Fountain.Flats]
From there they set out for what we call Spálem (Fountain Flats).

áta7 lh=wa7=as i=núkw=a nk’sáytken-i,
to+there.vis comp=be=3SBJV pl.det=other=EXIS relative-3PL.POSS
kátá7 lhas tsícw=wit. around+there.vis comp+1PFV+3SBJV get.there=3PL
Some of their relatives were living there, where they went.

Ken-tákem ken=ki=7ucwalmicw=a lhas
around-all around=pl.det=indigenous.person=EXIS comp+1PFV+3SBJV
tsícw=wit, sqw•qw•el’-min-itas [i]=wa7=szányen-i,
get.there=3PL tell•cred•-RLT-3PL.ERG pl.det=1PFV=doings-3PL.POSS
ats’x i=wa7=sqw•qw•el’-min-itas
get.seen pl.det=1PFV=tell•cred•-RLT-3PL.ERG
i=wás kal-en-támenwit
when.past=1PFV+3SBJV chase-dir-3PL.PASS
ki=sám7=a, legw-ilc-min-itas
pl.det=white.person=EXIS hide-aut-RLT-3PL.ERG
lh=núkw=as:
comp=some=3SBJV
Everywhere they went amongst the Indians, they told the story of what
they had been doing: they told about how they were seen by the white
people chasing them, and how they hid from them sometimes:
The trackers went along - they were hiding, and the ones tracking them went by right beside them, until they passed by.

At one of their relative’s places over in what we call Ts’k’wáylacw (Pavilion), they worked amongst the haymakers during the summertime.

On many evenings, they’d go there to get food.
Their binoculars were really nice, far away things showed close up.

They were staying all over, but they hid out over at what they call Leon’s Creek, on the other side of the river.

They built their house in a rock-overhang, what is called a ‘cave’ in English.
Where they were staying, you can see everything for a long ways, from
where they were.

Today it’s still more or less visible, it’s still kind of there, a bunch of people
must have gone up there to take a look at it, that house they built...

You get there, but you don’t see any house there.

If you know just where it’s at, then you’re able to see it.
5.8 Wa7 kwánenwit i wa7 q’wemq’wmíw’s, nilh swas kotháwsi

(134) s-7aw’t-s lhel=ts7á-wna, cw7it
NMLZ-behind-3POSS from=this.vis-precisely many
kwas... p’á7cw=k’a=t’u7 ku=xw7útsin máqa7
det+NMLZ+IPFV+3POSS more.than=EPIS=EXCL det=four snow
kwas wá7=wit q’wmiw’s.
det+NMLZ+IPFV+3POSS IPFV=3PL wild
After that, there were a lot.... it must’ve been more than four years that
that they were on the run.

(135) plán=t’u7=tu7 pa<7>cw (i...) ta=k’pmen=a
already=EXCL=REM give.up<INCH> PL.DET det=government=EXIS
kwas n-k’wan’-cen-án’-as, cw7áoy=t’u7
det+NMLZ+IPFV+3POSS LOC-look-foot-DIR-3ERG NEG=EXCL
kw=s=ka-kwán-s-[a], kwas ts’ila
det=NMLZ=IRC-take-CAUS-IRC det+NMLZ+IPFV+3POSS like
wa7 n-pzán-itas.
IPFV LOC-meet+DIR-3PL.ERG
The government had given up on tracking them, they couldn’t catch... kind
of catch up to them.

(136) tsúkw=t’u7 ti7 aylh ta=wa7=tsún-itas wa7 reward,
finish=EXCL that.vis then det=IPFV=say+DIR-3PL.ERG IPFV reward
four thousand dollars.
four thousand dollars
There was just what they called the reward, 4000 dollars.

(137) wá7=t’u7 ts7a ta=pá•pl7=a kúkwpi7, ts’ila=k’á=ti7
be=EXCL this.vis det=RED•one=EXIS chief like=EPIS=that.vis
ku=sisq7-i izá.
det=uncle-3PL.POSS these
There was this one chief, he must’ve been kind of like their uncle.

(138) nilh=t’u7 s=tsut-ánwas=ts, “lh=nás=an
COP=EXCL NMLZ=say-inside=3POSS COMP=go=1SG.SBJV
tsun-tanihan (kw=s...)
say+DIR-3PL.OBJ+1SG.ERG det=NMLZ
kw=s=ts7áas=i=t’u7 e=ts7á-wna...”
det=NMLZ=come=3PL.POSS=EXCL to=this.vis-precisely
He thought, “What if I go tell them to come over here...”
...and then go send for a policeman, only I’ll never take the reward money.

I’m going to use my own money for a lawyer.

Then he went to talk to these two young people.

Then they were taken by the police, it was this chief who handed them over, and then they were going to go to trial after that.
They went everywhere, Stuart Henderson was their lawyer, and then there was Costello...

Henry Costello was their other lawyer.

There were a lot of trials in different places.

One of them was hung.

The other one got a life sentence, but he didn’t survive many years, maybe something like four years, then he died there in jail.

That’s how it ended for them.
6 Appendices

Conversion Chart: van Eijk Orthography to American Phonemic Alphabet (A.P.A.)

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Notes on the version of the van Eijk orthography employed here:

(i) Where a sequence of two adjacent consonants may be confused with a di- 
graph (a single sound represented by a sequence of two letters), a period is 
inserted between them. Thus we have c.walh ‘road’ versus cwak ‘get wo-
ken’, t’iq.wit ‘they arrived’ versus t’iqw’t ‘fire crackles’, ts’il.hálqwem’ ‘re-
sembling’ versus ts’elhts’álh ‘cool’, and stsut.s ‘what someone says’ versus 
tsútsin ‘mouth’.

(ii) Underlined consonants are retracted, that is, produced with the tongue root 
pulled back and down.
(iii) Non-retracted s is pronounced like the sh in ‘ship’, retracted s like the s in ‘sip’; non-retracted ts is pronounced like the ch in ‘catch’, retracted ts like the ts in ‘cats’.

(iv) Vowels may also be retracted: the system here recognizes four underlying plain vowels (a, e, i, u) and four retracted vowels (ao, v, ii, o).

(v) Vowels are automatically retracted immediately before back consonants (q, q’, qw, q’w, x, xw, g, gw, g’, g’w), and to a lesser extent immediately afterwards; non-retracted vowels are written in these environments, since retraction is predictable. Thus we write t’iq rather than t’iiq for ‘arrive here’, even though the vowel is pronounced as ii.

(vi) The glottal stop (ʔ) is ‘transparent’ to retraction - that is, for the purposes of retraction, we treat it as though it wasn’t there. Thus we write nliʔx rather than nliiiʔx for ‘water clears up’, even though the vowel is pronounced as ii.

(vii) Particularly in clitics and suffixes, schwa (e) is frequently deleted. Thus kelh ‘will, might’ is often pronounced klh, and t’elh ‘at this/that moment in time’ is often pronounced t’lh. By convention, the schwa is uniformly represented in these forms within the St’át’imc-ets-only versions. When not pronounced, the schwa is not represented in these forms within the Interlinear Gloss versions.

Abbreviations

1 first person
2 second person
3 third person
A paragogic “a”
ABS absent
ACT active intransitivizer
ANTI antithetical
APPL applicative transitivizer
AUT autonomous intransitivizer
CAUS causative transitivizer
CIRC circumstantial modal
COLL collective
COMP complementizer
COP copula
CRED consonant reduplication
DET determiner
DIR directive transitivizer
EPIS epistemic modal
ERG ergative
EXCL exclusive
EXIS assertion-of-existence
EXP experience involuntarily
FRED final reduplication
FUT future
INCH inchoative
IND indirective applicative
INDEP independent pronoun
INS instrumental
INVIS invisible
IPFV imperfective
IRED initial reduplication
IRR irrealis
LOC locative
MID middle intransitivizer
NEG negative
NMLZ nominalizer
NTS non-topical subject
OBJ object
OBL oblique
PASS passive
PAST past tense marker
PL plural
POSS possessive
QUOT quotative
REM remote in time
RLT relational applicative
SBJ subject
SBJV subjunctive
SG singular
STAT stative
TRED total reduplication
VIS visible

References


Tales of Our Elders. University of British Columbia Occasional Papers in Linguistics vol. 4, Vancouver, BC.

