

Workbook. Mr. Thomas' home village is Clo-oose, British Columbia.

3. Compare the etymologies of English eleven and twelve.

4. Unless ʔakpu/ʔakpu is a borrowing in Nitinaht and Makah. Note that it was just this etymon which was borrowed into the Northern Wakashan Kwakiutl. There seven is ʔələbu. (Words borrowed into Kwakwaka have voiceless stops and affricates replaced by voiced ones, e.g., bide from Peter, qiwac from Salish qiwac deer.)

5. There may have been a longer stem for ten in the proto language, perhaps *yayuk which by apocope (and the well attested shift /x/ to /h/ resulted in the Nootka hayu and by the loss of the first syllable gave -yu'k in Nitinaht. Compare the identical case in nearby Salish:

Saanich	ʔeseʔ	two	csəsaʔliʔ
Lushootseed	sáliʔ	two	
Cowichan	yəsəʔliʔ	two	

6. ʔiə in Makah and ʔuhʔiə in Nootka are both more or less equivalent to and.

7. This may be a misrecording for caqi'c.

8. The root for thirty in Nitinaht is the same etymon as three in Makah and the suffix is elsewhere -teen, i.e., ten. Notice also that the Makah term for thirty involves the same suffix etymon, and the root might prove to be the same etymon as qakac/qacca three in Nitinaht and Ahousaht (if /k/ > /x/). If so, then the root etyma for three and thirty in Makah neatly match thirty and three in Nitinaht.

9. Observe the similarity between the Albanian and Nitinaht counting systems - especially the formation of the numeral forty in both:

Albanian:	10	1'20	3'10	2'20	5'10	6'10
Nitinaht:	10	20	3'10	2'20	50	6'10

Menninger, p. 69.

10. Note, however, that decimal systems do sometimes give way to vigesimal gradations. The Old Irish decimal counting has been completely replaced by the vigesimal in Modern Irish. Beginning in the eleventh century the French decimal system acquired some vigesimal gradations under Norman influence. In Sicily eggs, fruit, and people are all calculated by twenties - again due to the Normans. Menninger p. 64 ff.

11. In fact, according to Thompson and M. Dale Kinade they resemble most closely the numerals in the language of the Teamosan Branch of Salish. (p.c.)

12. In Nootka Texts, page 325, this suffix is glossed as along with ...; in the same group with

How to Act like a White Man in Lillooet

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0. Introduction. Lillooet has four morphological devices which broadly express 'to act like (the referent of the stem), to pretend to be (the referent of the stem)'. These devices are discussed in sections 1-4. All four operations are verbalizing, i.e., they maintain the morphological status of verbal stems while they verbalize nominal stems. (For a discussion of verbal and nominal stems in Salish see Hess and Van Eijk 1985). In section 5 I give a summing up of sections 1-4.

1. Total reduplication. Total reduplication (i.e., the repetition of the first two consonants of the root) operates on two Lillooet words to express 'to act like a X, to do something the X way'. These two cases are: ʔux'almix' 'Indian' (also 'person, human being') → ʔəx'-ʔux'almix' 'to act like an Indian, to do it the Indian way'; sámaʔ 'white person' → səm-sámaʔ 'to act like a white person, to do something the white man's way'. (Normally, total reduplication expresses plurality/collectivity in nouns, and repetition/intensity in verbs, e.g., s-núk'aʔ 'friend, relative' → s-nək'-núk'aʔ 'friends, relatives', túpuŋ 'to punch so.' → təp-túpuŋ 'to beat so. up'. In some cases, total reduplication has completely lexicalized, e.g., kəxkəx 'elder sister', ʔəliʔəl 'strong'.)

2. The combination -az'am. The combination -az'am, which consists of -az' 'playingly, for fun' and the intransitivizer -am, expresses 'to pretend to be X, to act as if one is X'. I recorded the following cases: ʔux'almix'-az'am 'to pretend to be an Indian' (also used as a joking reference to East Indians); samʔ-az'am 'to pretend to be a white person'; k'uk'pəy' 'chief' → k'uk'pəy'-az'am 'to pretend to be a chief'; s-k'uk'mit 'child' → k'uk'mit-az'am 'to pretend to be a child, to copy a child's actions' (note the deletion of the nominalizer s- in the verbalized form); ləqsəy' 'pet, favorite child' → ləqsəy'-az'am 'to pretend to be the pet, to refuse to do anything, to demand attention or service'; ʔəliʔəm 'sick, ill' → ʔəliʔəm-az'am 'to pretend to be sick'. Forms with -az'am have a decidedly more negative tinge than the forms with total reduplication discussed under 1. However, an observer may be amused, rather than annoyed, by a person who is -az'am.

3. The combination -s-cút. The combination -s-cút consists of the transitivizer -s and the reflexive suffix -cút 'oneself'. The transitivizer -s has three functions, depending on the semantic nature of the preceding stem: (1) causativizer, as in qam't 'to get hit' → qam't-s 'to hit so.'; (2) forming transitive verba declarandi, as in q'alút 'to speak, hold a speech' → q'alút-s 'to speak to so., to admonish, rebuke so.'; (3) forming transitive verba sentiendi, as in xzum 'big' → xzum-s 'to respect so.' In -s-cút we have -s in function (3). The combination -s-cút expresses 'to pretend to be X, to act as if one is X'. Semantically, -s-cút largely overlaps with -az'am, although it is possible that -s-cút refers to slightly more reproachable behaviour. Cases with -s-cút are: samaʔ-s-cút 'to pretend to be a white person'; k'uk'pəy'-s-cút 'to pretend to be a chief, to be bossy'; k'uk'mit-s-cút 'to act like a child'; ləqsəy'-[s]-cút 'to want to be petted, to think one is the pet more than others' (with regular dropping of -s between t and c); xaʔ 'high' → xaʔ-s-cút 'to brag'; ʔəliʔəl 'strong' → ʔəliʔəl-s-cút 'to want to be tough'.

4. The combination -án-cut. This combination consists of the transitivizer -an and the reflexive suffix -cut. The transitivizer -an is only one of several transitivizers of the type -Vn or -Vn' (V = vowel). These n-transitivizers have two functions: (1) causativizer, as in xzum 'big' → xzum-un 'to make it big(ger)'; (2) forming transitive verba declarandi, as in wəʔaw 'to shout' → wəʔaw-on 'to shout at so.' (The difference between -s and n-transitivizers with regard to function (1) hinges on the notion of control: we have -s where the performer of the action is not entirely in

control of the outcome of the action, and we have -n where the performer is in control.) In -án-cut we have -an in function (1). This combination expresses various notions which center around the idea of 'acting like X, wanting to be like X'. Formally, this combination is somewhat odd in that comprises the only cases of unstressed -cut (in all other cases, the reflexive suffix -cút is stressed, as in kúq'un' 'to undress so.' → kúq'un'-cút 'to undress oneself'; núk^h?an 'to help so.' → nuk^h?an-cút 'to help oneself'; see also -s-cút in 3). Cases with -án-cut are: s-qayx' 'man' → qayx'-án-cut 'to act like a man, to do something in a man's way' (e.g., a man doing woman's work in a clumsy manner); s-yáqca? 'woman' → yaqc?-án-cut 'to do a man's job, but without being good at it' (said about a woman); k'uk'mít-án-cut 'to act like a child' (according to my consultants, this word is practically identical in meaning to k'uk'mít-s-cút); 'ól'ól-án-cut 'to act tough, to want to be brave (when one is not), to force oneself to do something'; qə]qə]-xn-án-cut 'to suffer from lack of help' (qə] 'bad', here reduplicated, -xn- 'foot, leg' (used in a number of words referring to having trouble); x'əst-án-cut 'to make a big effort' (cf. x'uX'st 'to crave, need something').

There are two cases that do have unstressed -cut, but that semantically belong with the cases where stressed -cút follows an n-transitivizer, i.e., those cases where -cút is purely reflexive (see kúq'un'-cút, nuk^h?-an-cút above). These two cases are: k'az-án-cut 'to train (k'az-) oneself', thín-cut 'to show off, brag about oneself' (thín 'to admire').

5. Summing up. The four devices for 'acting like, pretending to be' overlap semantically and (in the case of -s-cút and -án-cut) also formally. The reduplicated cases show the least amount of semantic overlapping since they merely indicate 'to act like X, to do in an X way', while the other cases refer to behaviour that is objectionable, laughable, or perhaps (in the case of x'əst-án-cut) admirable. The finer semantic distinctions between the four devices can only be established by a Native speaker of Lillooet. Also, it remains to be seen which cases that combine with -az'am and were not found with -s-cút do indeed combine with -s-cút, and vice versa. Here follows a chart of the various possibilities recorded so far:

Stem	English gloss	Reduplication	-az'am	-s-cút	-án-cut
ʔúx'almix'	'Indian'	x	x		
sáma?	'white person'	x	x	x	
k'úk'pəy'	'chief'		x	x	
ʔə]šəm	'sick'		x		
loqsáyʔ	'pet, favorite child'		x	x	
s-k'úk'mít	'child'		x	x	x
xa?	'high'			x	
'ól'ól	'strong'			x	x
s-qayx'	'man'				x
s-yáqca?	'woman'				x
x'əst-	'needed, craved'				x
qə]qə]-xn-	'in trouble, suffer'				x

(x'əst- and qə]qə]-xn- were not recorded without -án-cut)

Reference

Hess, T., and J. van Eijk. 1985. "Noun and Verb in Salishan." Pp. 97-103 of the contributions to the 20th International Conference on Salish and Neighboring Languages.

When Chief Seattle (Siʔai) spoke in 1855

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Because Siʔai was recognized as one of the gifted orators among the Lushootseed people who lived in this Puget Sound area, he was one of the speakers when Governor Isaac Stevens was arranging treaties with our Lushootseed tribes located around these inland waterways.

Speeches given by our orators are eloquent and thoughtfully appropriate to each occasion. Siʔai must have carefully thought about what he would say when he went to Mukilteo to be among those leaders who were called to listen to Governor Stevens. The words he brought out for this gathering in 1855 were especially eloquent as he responded to the presence of many concerned leaders who were gathered there at Mukilteo.

Siʔai had the special gift of oratory. One of his spirit powers was that of Thunder. People possessing spirit guides may be helped in special ways. According to Clarence Bagley in his article, 'Chief Seattle and Angeline' (Washington Historian Quarterly, Oct. 1931), Siʔai could be heard from half a mile away when he spoke.

The interpreter who listened to his words at this time carefully chose vocabulary from the limited Chinook Jargon to transmit Siʔai's philosophy. A listening white man, Dr. Henry A. Smith,¹ sensed the beauty of Siʔai's words and chose the vocabulary that has been attributed to Siʔai's speech. Many skilled writers, not understanding a word of Lushootseed could listen to the language, feel the beauty, and perceive the important content of an Indian orator's speech. We are fortunate to have tape recordings of two of our elders giving us information from that period in our history.

We don't know exactly how much information our people had about the proceedings that were to transpire at this meeting with Governor Stevens. Some voice of authority had called the people to this meeting. People traditionally respect an invitation to a gathering.

In 1855 people spoke Lushootseed and a few people used some Chinook Jargon, the trade language of this region. They knew a few English words. Clarence Bagley states that Siʔai didn't use Chinook Jargon; he didn't like it.

When Governor Stevens' interpreter spoke to the assemblage, he used Chinook Jargon to explain what Governor Stevens was saying in English. He read the terms of the treaty. There were many good sounding promises! Governor Stevens promised that the people would be taught how to build houses like those of the white people. They would have schools and hospitals for their people. They would be given many gifts that would make their lives easier. There was great hardship; sickness, invasion by warring tribes from the north and other restless groups; and not all people had homes to protect them from the winter cold. Many of the leaders were weary from their years. They were getting depressed from these hardships.

From the Memories of Ruth Shelton² we can hear a little of what took place at Mukilteo. Ruth Shelton was born in 1855 and died in 1958. She was one of our highly respected historians, consulted by many because of her reliable memory. She related information which had been passed on to her by her family in addition to her observations on white contact during her life. Her husband, Chief William Shelton, was an important