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Stanley Newman's comparative study of Salish lexical suffixes advances our knowledge notably in a particularly interesting area of comparative Salish grammar, and immediately suggests to one interested in Quileute a profitable confrontation of this category of features in the latter language.

1. It is possible to refine somewhat the semantic categorization arrived at by Newman for the Salish suffixed. Newman distinguishes (p. 17, 29) three groups: body parts, spatial references, and other entities. Body parts form an obviously large group; spatial references are notably limited in number. Newman then (17) mentions several subtypes for the third, rather open-ended, category: human beings, animals, plants, natural phenomena, man-made objects, "and others". While there clearly is an open, productive aspect to these suffixes, which we do not want to lose sight of and which Thompson in particular has exploited, the categories can be specified to bring out more of their inner character; and in so doing, we find that the trail-off is by no means so gradual.

Running through Newman's list (3-9) and skipping the body parts (in which I count BOTTOM, BREATH, FATHOM, SIDE, and VOICE), certain remaining items can be categorized as follows: BETWEEN, a locational; BLANKET, an implement; BOW, an implement; BUSH, natural object; CANOE, an implement; CHILD, a person; CLOTH, an implement; EDGE, a locational; FAMILY, persons; FIRE, a natural object; GROUND, a locational; HOUSE, an implement; INSIDE, a locational; INSTRUMENT, an implement; LONG, a natural object (as a TREE); MEAT, perhaps a locational, if INSIDE; PEOPLE, persons; PLACE, a locational; ROCK, ROUND, STONE, TREE, WATER, natural objects. Summing these up, we arrive at the following revised categories:

Body parts

Personal implements (or artifacts)

Locationals

Natural objects (or their properties: LONG/TREE, ROUND/STONE)

Close persons (PEOPLE; the others are all Interior Salish)

Plus the unique items ANIMAL, DAY, FISH, ROAD, WEATHER. All of these last, with the exception of the sense WAVES in Squamish for WEATHER, are restricted to the Interior Division.

Moreover, there are ways in which body parts and locationals form a notional continuum; for example, EDGE is linked to MOUTH and TOOTH, and other borderline cases are alluded to above. Similarly, we may regard personal implements as extensions of body parts; here is a problem that can be approached from other directions by the cultural anthropologist.

We may then reduce the above specifics to two principal categories without presuming in the absence of other tests to attach a complete folk cosmology to them: the closely personal, and the cosmically (or physically) general.

2. Newman is unable on his evidence to resolve the problem whether the greater number of suffixes in Interior Salish represents an archaic retention or an innovation by extension. On the face of it it looks likely that at least some individual items in Thompson are innovations; but the important question is really whether Interior languages have expanded the number and scope of categories. It is on this point that Quileute may inform us, I believe, and so without further delay let us proceed to detail the Quileute evidence; I base the following largely on the data listed without analysis in Andrade's Quileute, pp. 191 ff.

3. To maximize exact comparison with Salish, I first match Newman's glosses with Quileute equivalents.

ANKLE lacking, but cf. HEEL below.
 ANUS -daqo (man's), -dac'il (female's)
 ARM (CdA wing) cf. FEATHER/WING
 BETWEEN cf. -čō 'apart'
 BLANKET -c'ai
 BODY -k'es
 BOTTOM (CdA behind, after) -qočx 'after'
 BOW -packa 'bow', -pa 'weapon'
 BREAST -tic 'breasts', -tepil 'breast, trunk, lungs'
 BUSH see TREE
 CANOE -qa 'canoe, vehicle', -tq 'sealing canoe', -ku 'river canoe'
 CHEST see BREAST
 CHILD -lee, -lk'wa
 CLOTH cf. BLANKET; -idis 'decorated blanket'
 DAY/SKY -t 'day (with numerals), -wo? 'sky'
 EAR -lax
 EDGE (Squam door, mouth) cf. -tip 'door'
 EYE -ti?lox^u
 FACE -l
 FIRE -sp, -kwa?, -čiso (: -čiiso 'burn')
 FOOT/LEG -dask, -čeli, -č'oq^u
 FOREHEAD -doq^u
 GROUND -x'cl 'ground', -c'o? 'thing, ground'
 HAIR -sidał 'human h.', -q'waał 'fur', -qa? 'hair'
 HAND -t'ai 'hand, branch', -x'a?č 'hand', -x'o?x'ač 'palm'
 HEAD -t'ee(q^u)
 HIDE -dis
 HOUSE -tee 'dwelling, indoors'
 INSIDE (room, area) -qoot 'inside', -k'aq^u 'size, space'
 INSTRUMENT -qol
 LEG see FOOT
 MEAT -saya?
 MOUTH -li 'mouth', -hileto? 'tongue'
 NECK (nape) -q'os 'neck', -ceedoq^u 'nape'
 NOSE -os, -č'os
 PEOPLE -t' 'live at/with, tribe'
 PLACE -q^u, -toq^u; -q'o 'somewhere'
 ROAD -lib
 ROCK -yax
 SHOULDER -xai, -č'ixal 'shoulder', -č'ata 'top of shoulder'
 SIDE -ča? 'side', -qus 'side of canoe'
 STONE see ROCK
 TAIL -t'adax 'tail', -daaqwa 'fish-tail'
 THIGH -t'os
 THROAT -k'a?das
 TOOTH -dil
 TREE -eli 'wood'; -lat 'w. for burning'; -ya 'tree, log', -c'ep 'stump'
 TREE^b -pat 'plant, bush, tree'
 VOICE cf. -sq'wa? 'language' (: -sq'wa 'speak a language')
 WATER^a -c'i
 WATER^b -sid 'body of water'
 WEATHER -al

We find in this fashion that of Newman's list only the following are unmatched in Quileute: ANIMAL, BACK, BELLY, BREATH, FAMILY, FATHOM, FISH, LONG, ROUND, STOMACH; a remarkably small number, though comprising some highly interesting items.

4. In general categories, we find in the above that Quileute includes all body parts (except the trunk and BREATH), implements, locationals, natural objects (but not properties), persons (except FAMILY), DAY/SKY, ROAD, and WEATHER.

Important blanks are ANIMAL (remember that they had no domestic animals), FAMILY (perhaps this refers to social organization, rather than the persons as such), and FISH (Interior Salish only; we return to this below).

5. But Quileute has in addition many other suffixes:

Body parts

-yaʔ 'intestines, sinew'
 -taal 'mind, heart'
 -suwaʔ 'muscle'
 -tʔis 'eyebrow'
 -xwaʔdas 'inside of mouth'
 -ski 'feather, wing, gill'
 -dosqwai 'elbow'
 -cʔitqo 'rib'
 -oqus 'navel'
 -qʔwa 'hip'
 -tʔeeʔlaʔ 'vulva'
 -sko 'penis'
 -xee 'testicles'
 -ʔ 'bird's egg'
 -kʔedax, -suwa 'egg of salmon'
 -kʔeli 'heel'

Locationals

-tʔida(q^u) 'end'
 -oolwa 'point'
 -ʔʔoʔ 'point, peak'

Natural objects and features

-laʔ 'grass'
 -ʔʔiyil 'leaf'
 -kʔis 'kelp'
 -qtiyaʔ 'sun'
 -tay 'gravel of sea-bottom'
 -laʔqʔ 'coast'
 -wa 'beach'
 -li 'cape'
 -kʔac 'river'
 -ʔʔo 'river bank'
 -tooʔot 'prairie'
 -lil 'hill'

Implements

-cʔi 'spear'
 -kʔi(t) 'arrow'
 -ʔʔod 'arrow point'
 -yaʔat 'stone arrow-head'
 -taxo 'bowstring'
 -bai 'basket'
 -ʔʔisaʔ 'small basket'
 -saaya 'box'
 -qʔwaai 'pack' (: verbal qʔwayi)
 -cʔidaxai 'pack strap'
 -ʔʔapas 'top of a bag'
 -sil 'load'
 -taqoʔ 'fishing equipment' (<tackle?)
 -tqei 'fish trap'
 -cʔix 'fishing line'
 -ʔʔi 'gill net'
 -ʔʔista 'bait'
 -tʔil 'knife'
 -kʔwaʔ 'strand of rope' (cf. HAIR)
 -tqo 'bed'

Persons

-tʔ 'spouse'
 -kil 'wife'
 -cʔoʔop 'female'
 -qas 'friend'
 -sqobeʔ 'companion' (: -sqobe 'to have with one')
 -qal 'canoe mate'
 -sil 'guardian spirit'
 -tʔeeq 'shaman'

These lists, however, add to the number of members, but do not add or expand categories. Note that the increment to locationals is very small; this class has clearly always been restricted. On the other hand, we find an important increment in the class of close persons. Perhaps ROAD ultimately goes with natural features. WEATHER and SKY may also fit originally with 'sun'.

6. Additionally, Quileute has:

<u>Dress</u>	<u>Place</u>
-tags 'dress'	-tal 'place where something is done'
-disč 'hat'	-kisi 'territory'
-kapoo 'man's coat' (Chin.J.)	

<u>House</u>	<u>Fish</u>
-tip 'door'	-c 'trout, smelt'
-wiy 'wall'	-yit 'flounder'
-s 'roof'	-kwal 'whale'
-šiił 'platform'	-ti? 'dead whale'
	-q'uc 'mussels'

Inalienable properties

-at' 'color'
 -t'ada 'odor'
 -läyo? 'noise, sound'
 -elwa, -šiks, -šiił 'food'
 -taql 'lunch'
 -takił 'footprints'
 -łool 'magic' (: shaman)
 perhaps also:
 -tkul 'sick'
 -sx 'occasion, time'
 -xiksa 'year'

-keda 'manner, way' and -qli 'kind, sort' may belong with relationals or with the last class above. -qeełqal 'custom' (cf. -qłti 'be expert, do by custom') may also belong here.

-qei 'bunch, handful' may follow HAND, and -q'w 'piece' and -stakeetił 'remainder, waste' seem to go with the last, if anywhere.

-š'iyol,)tiyol 'village' could follow Place or House; but perhaps here we find the match for the missing FAMILY.

7. First we must note that it is remarkable that all the above fit into natural categories as well as they do.

The category Dress is easily derived from BLANKET and CLOTH; note too the verbal -c'a 'dress, have clothes on'. Place is an easy extension of the locationals. The category House may be traced either to locationals or to body parts (metaphorically).

The category Inalienable properties cannot be readily linked with LONG and ROUND; I prefer to regard the latter as extended from something like TREE and STONE. These inalienables can indeed be understood within the rubric "closely personal" (§1 above), but we clearly have here an additional category. Is this a Quileute development? Was it once Salish, too? And was it Mosan?

The most surprising category is that of Fish; recall that the generic is absent. Note too that all the culturally important varieties are absent! Can it be accident that alongside the Salish limitation to the Interior Division we find 'trout'?

On the other hand, the absence of FISH may be significant in another context: With the exception of Close persons, the absence of living beings is striking. But then how did any fish (or whales) get in there at all?

8. Even down to the important fish problem, Quileute affords us in detail a framework that fits Salish very well, and justifies all our categorizations.