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A Sliammon Text: “When Coming Out of the Woods”, as told by Mary George*

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1. Introduction

1.1. About Sliammon

“Sliammon” refers to the people of the Tla’amin (Sliammon) First Nation, which is situated just north of the city of Powell River in British Columbia, Canada. In this paper, Sliammon is also used to refer to their traditional language.¹

1.2. About this text

This text was narrated by the late Mrs. Mary George (1924–2009) on August 28, 1997. It was recorded by me, Honoré Watanabe; I was the only other person present in the room. The duration of the text is 4’18”. It was subsequently transcribed and translated with the help of the late Mrs. Marion Harry on August 12–13, 2010 and checked again with her in the summer of 2019. The linguistic analyses (phonological and grammatical) were all done by me.

In this text, Mrs. Mary George talks about the traditional practice of what people used to do after spending time in the woods to gather wood or pick berries. The text is not easy to follow in some parts; however, Mrs. Marion Harry explained this tradition as follows. When people went to the woods, before coming out from there, they lined up,

* My deepest gratitude goes, first and foremost, to the late Mrs. Mary George for sharing this story with me and to the late Mrs. Marion Harry for working through this text with me. Marion passed away on Sept. 7, 2019, only a few weeks after we worked on this text. I dedicate the present work to her. I am thankful to the Tla’amin (Sliammon) community and to my other language teachers for sharing their knowledge with me: the late Mrs. Agnes McGee, the late Mrs. Annie Dominick, and Mrs. Elsie Paul. I also thank the two anonymous reviewers for their comments. Thanks also to Allison Silver Adelman for editorial assistance. My research on Sliammon has been supported by various agencies, most recently by JSPS (KAKENHI, Grant Numbers 16K02660, 16H05672, and 19H01253) and also by the Japanese Ministry of Education, Science, Sports and Culture (funding given to ILCAA, Tokyo University of Foreign Studies for the “Linguistic Dynamics Science Project”). Needless to say, I assume full responsibility of my analyses and any errors in the data.

¹ Sliammon belongs to the Coast (or Central) branch of the Salishan language family. The most detailed description of the language to date is Watanabe (2003).

often in two lines, with the younger members of the group between the first and last ones. The older members took the first and last positions. When the group started to come out of the woods, each person would call the name of the person next to them, starting from the first ones in the lines. If this was not done properly, one's spirit would be left behind in the woods. Then animals could step on the spirit, and this would cause unsettling feelings for the owner of the spirit. Mrs. Mary George talked about not being able to sleep as an undesired consequence in this text. Mrs. Elsie Paul has explained this tradition likewise and also added that it was practiced even when the person was alone. Someone returning from the woods alone still called their own name out loud, so the spirit would come along. She also explained that one's spirit wants to stay in the woods, because of the enjoyable time spent in that beautiful place.

The audio file, along with this text, will be available on the following website: <http://honorewatanabe.com>

1.3. The format

The text is presented in §2, first in Sliammon only (§2.1, in phonemic representation), second in its English translation (§2.2), and third with morphological analysis (§2.3). The line numbers, from 1 to 69 in parentheses, all correspond between these three subsections. In §2.3, each line of the text is presented in a five-line format. The five lines respectively present the following:

1. The phonetic transcription in square brackets ([...]).
2. The phonemic representation with segmentation of morphemes.
3. The morphophonemic representation.
4. The gloss for each morpheme.
5. The free translation in English. (This is followed by the line ID in my original data.)

The phonetic transcription (i.e., the first line) is usually not included in presenting a text of this kind; however, it is included here because the 'orthography' used in the Sliammon community basically corresponds to the phonetic level, rather than the phonemic one.

The footnotes in §2.3 provide further notes and observations. Mrs. Marion Harry (MH) and Mrs. Mary George (MG) are identified by their initials in the footnotes.

2. The text

2.1. The text in Sliammon²

- (1) hiʔ naʔs k^w naʔa q'ayahitagıʔ tiʔin t^θ q'waq'wθəm'.
- (2) ʔut ʧx^w θu θiqnač higa maʔamk^wumax^w.
- (3) niʔ ʧx^w ɟa θičəm x^wux^w.
- (4) niʔ ʧx^w maʔamk^wum.
- (5) ʔut x^waʔ, ʔiy θiθiqnač ʧx^w.
- (6) ʔut x^waʔ, ʔiy t'at'aʔəm ʧx^w.
- (7) hu ʧx^w ɟa.
- (8) niʔ ʧx^w k^w x^wux^w, paʔa... paʔa t'θuk^w.
- (9) q^wəl ʧax^w q'wit k^w s_u nanatəms.
- (10) t'θiyit ʧx^w k^wə θ_u qəm'qəm.
- (11) ʔuʃaš ʧax^w k^wə θ_u qəm'qəm.
- (12) huy ɟa tan'...
- (13) huy ʔiy naʔa təsit k^wə θ_u q^wəl' q'wit.
- (14) huʃuθut ʧx^w k^wə θ_u q^wəl' q'wit.
- (15) ma~mat ʧax^w θ_u čačaʔaw.
- (16) ʃašt ʧx^w, huy šəypat ʧx^w tə θ_u qəm'qəm.
- (17) hihiw' k'wa ʔə naʔa hay's qaymix^w.
- (18) ʔiy ʔaʔawt k'wa k^w pipaʔa hay's qaymix^w.
- (19) huy hihiw' ʧx^w ɟa tiʔi.
- (20) ɟa ʧəyčuy'as qayawmix^w k^wə θ_u qəm'qəm,
- (21) hihiw' ʧx^w.
- (22) təs ɟa k^wə θ_u x^wit huʃitmut k^wə θ_u q^wəl' q'wit,
- (23) huy q'iyatawʔ ʧx^w.
- (24) hi k^w hihiw' niʔ k^waʔa q'iyat ʔə θ_u qix^wtigən.
- (25) pay'aθut ɟa k^w pipaʔa q'iyatas qix^wtigəns.
- (26) hanəm ʧx^w ʔut nam' tan' hu təs k^w ʔaʔawtmut.
- (27) huy ɟa ʔiy q'iyathim.
- (28) q'iyat ʧx^w k^wə θ_u qix^wtigan'uʔ.

² The phonemic inventory of Sliammon includes the following: p, t^θ, t, λ, č, k, k^w, q, q^w, ʔ, p', t'θ, t', λ', č', k', k^w, q', q^w, ʃ, ɟ, ʃ', ɟ', θ, s, ʔ, š, x^w, x, x^w, h, m, n, l, y, w, m', n', l', y', w', i, u, a, ə. In addition, two morphophonemes //L// and //L'/ need to be posited. They are realized, depending on the environment, as ʔ ~ y ~ w and ʔ ~ y' ~ w' ~ ʔ, respectively. The primary stress generally falls on the first vowel of the word. The secondary stress (and/or high pitch) is distinctive, and when it does not follow the basic trochaic pattern, it needs to be marked. However, much remains to be investigated in terms of the prosody of Sliammon. See Watanabe (2000) and references cited therein for details. The Americanist phonetic symbols are used in this paper. Where they differ, the IPA equivalents are as follows: λ = tʃ, č = tʃ̣, ʃ = dʒ, š = ʃ, x = χ.

- (29) huy q'iyathim k'wə_θ_ qix'wtigən.
- (30) nanaθim.
- (31) q'wəl' q'wit. "q'wəl_aga, hu_št_hiyt q'wit!"
- (32) "hu_št_ju?", hut_čx'w_ k'wa k'wan'.
- (33) nanat_čx'w k'wə_θ_ qix'wtigən.
- (34) ?ut_čx'w_ k'wa x'wa? ?əxtiysx'wax'w, ni?_ k'wa k'wə_θ_ qaymix'wanan ?əx'wi k'w_ θičəm.
- (35) x'wa čamas_ k'wa ?iy_ x'əč't_ čax'w_ s_ nats.
- (36) paya?_čx'w_ k'wut na?a yaxət k'wə_θ_ ni?uʃ.
- (37) nam' _čx'w_ č'a k'w_ k'wičiyigan.
- (38) ?aw'əx'wax'w k'wə_θ_ qaymix'wanən k'w_ θičəm.
- (39) ?uwk'w tam ni?_ ?a? q'it k'wə_θ_ qaymix'wanən.
- (40) ?uwk'w tam na?a ?əx_ titačumix'w ni?_ ?i?imit k'wə_θ_ ni?_ ?i?imašuf.
- (41) hi_ k'wa_ ga_ x'w_ ?əxtiystəgit q'iyathim.
- (42) q'iyathut_čx'w k'wə_θ_ q'wəl' q'wit.
- (43) q'iyatawʃ hi k'wan' _?aju.
- (44) q'iyatawʃ.
- (45) huy_ ga k'wə_θ_ yay'aθut, q'wəl_ čax'w_ ga q'wit.
- (46) q'iyat_čax'w_ ?uwk'w_ θ_ qəm'qəm.
- (47) q'wəl_ čax'w_ ga q'wit.
- (48) q'wəl_ čax'w_ titsit k'wə_θ_ ?aya? na?a.
- (49) x'in ?iy q'wəl'.
- (50) paya?_čx'w_ ga_ ?əθ_ x'aʃ'as.
- (51) x'wa?_s ni?ax'w_ ?aw'əx'w_ k'w_ θičəm k'wə_θ_ qaymix'wanən.
- (52) hiʃ tan' namtuwumituʃ s'x'wux'wuf.
- (53) ?ut_št hu ma?amk'wum ?əxtiystuwəm ta?at.
- (54) hihiw' tə_ x'aʃ'axay'.
- (55) čəčx'wit_št_ ga nimuf.
- (56) huy hat_ ga q'iyatuwəm
- (57) nanaθim. q'iyathim.
- (58) q'iyatəm k'w_ sk'waq.
- (59) huy q'wəl_ čat_ ga q'witiw.
- (60) x'wuk'wt tam, miya_čx'w_ ?ut ma?amk'wum,
- (61) ?iy nam' _?ut_ ?aju.
- (62) təsit k'wə_θ_ q'wəl' q'wit,
- (63) q'iyatawʃ... q'iyatawʃ_št_ ga.
- (64) huys k'wə_ ms_ ma?amk'wum.
- (65) hiʃ tan' nam's k'w_ na?a q'ayahitagif.
- (66) na?_s k'w_ nam's k'w_ s'x'wux'wuf.
- (67) k'wə_θ_ x'wa?_ ?aw'əx'wax'w k'wə_θ_ qaymix'wanən ni?_ k'w_ θičəm.

- (68) q^wəq^wəl ɡut q^ʼaq^ʼat^ʼit ʔə nəgi k^wə θ q^wəl ʃuʔ.
(69) hiʔ naʔs k^w naʔa q^ʼayahitagit k^wan^ʼ q^ʼwaq^ʼwθəm^ʼ.

2.2. The text in English translation

- (1) 'It is about calling for each other that I'm going to talk about.'
- (2) 'If you go digging roots, or if you are picking berries'
- (3) 'You are way up in the back woods for a long time.'
- (4) 'You are there picking berries.'
- (5) 'If not, you are digging roots.'
- (6) 'If not, you are getting cedar sticks.'
- (7) 'You go along your way.'
- (8) 'You stay there for a long time, for one... one whole day.'
- (9) 'Then you come down in early evening.'
- (10) 'You look for your group.'
- (11) 'Gather your group together.'
- (12) 'And then...'
- (13) 'Then it is close to the time to come down.'
- (14) 'You get ready to come down.'
- (15) 'You take your tools.'
- (16) 'You pack them on your back, then you have your group line up.'
- (17) 'The first one in front is a respected woman.'
- (18) 'And there is one respected person at the back.'
- (19) 'Then you go in the front (after the first person).'
- (20) 'If your group is all young,'
- (21) 'You are at the front.'
- (22) 'And when you are all ready to come down,'
- (23) 'Then you holler for each other.'
- (24) 'Whoever is at the front calls the person beside them.'
- (25) 'Then another one (the next in line) calls the name of the person beside her.'
- (26) 'You just keep on doing that to the last one.'
- (27) 'Then they call you.'
- (28) 'You call the person beside you.'
- (29) 'Then the person beside you calls you.'
- (30) 'Your name is called.'
- (31) 'They start going down. "Come! We are going down!"'
- (32) "'We are going home," you say that.'
- (33) 'You say the name of the person next to you.'
- (34) 'If you didn't do that then your spirit would be left up there in the back woods.'
- (35) 'You would not be able to sleep at night.'

- (36) 'You would always remember where you were.'
- (37) 'It would be like you had a disturbed feeling.'
- (38) 'You've left your inner spirit in the back woods.'
- (39) 'Everything would be hanging around your spirit.'
- (40) 'All the bad animals would be stepping on where you were walking.'
- (41) 'That is why they call your name.'
- (42) 'You call yourself when you come down.'
- (43) 'Call each other. It's what it's about.'
- (44) 'They call each other.'
- (45) 'You finish what you are doing, and you come down.'
- (46) 'Call for each one in your group.'
- (47) 'You come down.'
- (48) 'You get close to your house.'
- (49) 'You are close.'
- (50) 'You do it again if you want.'
- (51) 'So that you do not leave your spirit in the back woods.'
- (52) 'That's what they did to us a long time ago.'
- (53) 'If we went to pick berries, they would do that to us.'
- (54) 'The elders would go first.'
- (55) 'We would be in the middle.'
- (56) 'Then they would start calling us.'
- (57) 'They would call out your name. They would holler for you.'
- (58) 'They would call out the others.'
- (59) 'Then we would come down.'
- (60) 'Anything... Even if you were picking berries.'
- (61) 'It would be the same. (You would do the same thing.)'
- (62) 'When it was close to the time to come down,'
- (63) 'Then we would call each other.'
- (64) 'When we finished picking berries.'
- (65) 'That is the way we called each other.'
- (66) 'That was the way a long time ago.'
- (67) 'So you wouldn't leave your spirit in the back woods.'
- (68) 'Then it (your spirit) would come with you when you came home.'
- (69) 'That is the story about calling each other.'

2.3. The text with analysis³

- (1) [hét náʔs k^wna: q'áyehta:gìt téʔen t^oq'wáq'wəəm']
 hiʔ naʔ-s k^w naʔa q'aya-h-i-t-ag<i>ʔ tiʔin
 hiL naʔ-s k^w naʔa q'aya-h-i-t-agʔ<i> tin'
 it's possess-3POSS DET_~ R.FILLER holler-EPEN-STV-CTR-RCP<STV> DEM
 t^o q'wáq'wəəm'.
 t^o q'wáq'wəəm'
 1SG.POSS_~ story

‘It is about calling for each other that I’m going to talk about.’ (MG-WOODS.001)

- (2) [ʔóčx^w θó θéqnač hégla máʔamk^wu·màx^w]
 ʔut čx^w θu θiq-nač higa maʔamk^wu-m-ax^w.⁴
 ʔut čx^w θu θiq-nač higa maʔamk^wu-Vm-ax^w
 if 2SG.INDC.SBJ go dig-bottom and pick.berries-MDL-2SG.CNJ.SBJ
 ‘If you go digging roots or if you are picking berries,’ (MG-WOODS.002)

- (3) [né::čx^wgla θí·čim x^wox^w]
 niʔ čx^w ga θičəm x^wux^w.
 niʔ čx^w ga θičəm x^wux^w
 be.there 2SG.INDC.SBJ MTG back.woods long.time
 ‘You are way up in the back woods for a long time.’ (MG-WOODS.003)

³ Symbols and abbreviations used are: _~ = clitic boundary, _~ = reduplication boundary, <> = infix boundaries, 1 = first person, 2 = second person, 3 = third person, CAU = causative, CJR = conjectural, CLT = clitic, CNJ = conjunctive, CTR = control transitivizer, DEM = demonstrative, DET = determiner, DIM = diminutive, EPEN = epenthesis, ERG = ergative, R.FILLER = rhetorical filler, IMP = imperative, IMPF = imperfective, INDC = indicative, INDP = independent form, INTR = intransitive, LV = link vowel, MDL = middle, MTG = mitigator, NEG = negative, NMLZ = nominalizer, NTR = noncontrol transitivizer, OBJ = object, OBL = oblique, PASS = passive, PAST = past, PERS = person, PL = plural, POSS = possessive, QUOT = quotative, RCP = reciprocal, RDPL = reduplication, RFL = reflexive, SBJ = subject, SBR.PASS = subordinate passive, SG = singular, STV = stative, TR = transitive. + is used to connect glosses of morphemes that are merged as a single morph.

⁴ Note that in the first clause, the predicate takes the Indicative Subject marker (čx^w) after the auxiliary ʔut ‘if’, as expected. In the second clause, the predicate is marked with the Conjunctive Subject (-ax^w), which indicates that it is a conditional clause. I suspect that the proclitic ga ‘if’ was omitted before this second predicate. Alternatively, higa could be the combination of hiy’ ‘and’ and ga ‘if’.

- (10) [tʰə́yɪčxʷ kʷʊθqámʹqám]
- | | | | | |
|---------------|--------------|-----|----------|-----------|
| tʰə́yɪ-i-t | čxʷ | kʷə | θ | qəmʹqəm. |
| tʰə́yɪ-V-t | čxʷ | kʷə | θ | qəmʹqəm |
| search-LV-CTR | 2SG.INDC.SBJ | DET | 2SG.POSS | relatives |
- ‘You look for your group.’ (MG-WOODS.010)
- (11) [ʔóːjəščéxʷ kʷʊθ qámʹqám]
- | | | | | |
|-----------|--------------|-----|----------|-----------|
| ʔuj-aš | čaxʷ | kʷə | θ | qəmʹqəm. |
| ʔuj-Vš | čaxʷ | kʷə | θ | qəmʹqəm |
| gather-TR | 2SG.INDC.SBJ | DET | 2SG.POSS | relatives |
- ‘Gather your group together.’ (MG-WOODS.011)
- (12) [hóyɣ tánʹ]
- | | | |
|------|-----|---------|
| huy | ɣa | tanʹ... |
| huy | ɣa | tanʹ |
| then | MTG | DEM |
- ‘And then...’ (MG-WOODS.012)
- (13) [hó:y ʔiːna: tásət kʷʊθqʷólʹ qʷét]
- | | | | | | | | |
|------|-----|----------|-----------|-----|----------|-------|-------|
| huy | ʔiy | naʔa | təs-it | kʷə | θ | qʷəlʹ | qʷit. |
| huy | ʔiy | naʔa | təs-it | kʷə | θ | qʷəlʹ | qʷit |
| then | and | R.FILLER | reach-STV | DET | 2SG.POSS | come | beach |
- ‘Then it is close to the time to come down.’⁶ (MG-WOODS.013)
- (14) [hójuθətčxʷ kʷʊθqʷólʹ qʷét]
- | | | | | | |
|-------------------|--------------|-----|----------|-------|-------|
| huʔ-u-θut | čxʷ | kʷə | θ | qʷəlʹ | qʷit. |
| huʔ-V-θut | čxʷ | kʷə | θ | qʷəlʹ | qʷit |
| finish-LV-CTR+RFL | 2SG.INDC.SBJ | DET | 2SG.POSS | come | beach |
- ‘You get ready to come down.’ (MG-WOODS.014)
- (15) [mámʹa:čéxʷ θčéčèʔaw]
- | | | | |
|-----------------|--------------|----------|---------------|
| ma~ma-t | čaxʷ | θ | ča~čaʔaw. |
| CV~maʔ-t | čaxʷ | θ | CV~čaʔag |
| RDPL~obtain-CTR | 2SG.INDC.SBJ | 2SG.POSS | DIM~belonging |
- ‘You take your tools.’ (MG-WOODS.015)

⁶ The houses of the Sliammon people are built close to the beach, and the woods and bushes are on higher ground. Hence, ‘coming home’ is expressed as qʷəlʹ qʷit, meaning ‘come down towards the beach from higher grounds where there are woods and bushes.’

(16) [jěščx^w hoy ší:pačx^w tλθqám'qám]

jaš-t	čx ^w ,	huy	šəyp-a-t	čx ^w
jašn-t	čx ^w	huy	šəyp-V-t	čx ^w
pack.on.back-CTR	2SG.INDC.SBJ	then	line.up-LV-CTR	2SG.INDC.SBJ
tə	θ	qəm'qəm.		
tə	θ	qəm'qəm		
DET	2SG.POSS	relatives		

‘You pack them on your back, then you have your group line up.’ (MG-WOODS.016)

(17) [héhèw'k'wa tλ náʔa háy's qáymix^w]

hihìw'	k'wa	tə	naʔa	hay's	qaymix ^w .
hihig'	k'wa	tə	naʔa	hay's	qaymix ^w
first	QUOT	DET	R.FILLER	respected	Native.person

‘The first one in front is a respected woman.’ (MG-WOODS.017)

(18) [ʔi: ʔáʔawt k'wa k^wpé:pàʔa háy's qáymix^w]

ʔiy	ʔa~ʔawt	k'wa	k ^w	pi~paʔa	hay's	qaymix ^w .
ʔiy	CV~ʔagt	k'wa	k ^w	Ci~paʔa	hay's	qaymix ^w
and	RDPL~behind	QUOT	DET	PERS~one	respected	Native.person

‘And there is one respected person at the back.’ (MG-WOODS.018)

(19) [hoy héhèw'čx^w ga téʔε]

huy	hihìw'	čx ^w	ga	tiʔi.
huy	hihig'	čx ^w	ga	tiʔi
then	first	2SG.INDC.SBJ	MTG	DEM

‘Then you go in the front (after the first person).’ (MG-WOODS.019)

(20) [gačí:čùʔyes qáyəwmìx^w k^wθ qám'qám]

ga	čəy~čuy'-as ⁷	qay<aw>mix ^{w8}	k ^w ə	θ	qəm'qəm,
ga	CəC~čuj'-as	qaymix ^w <ʔVg>	k ^w ə	θ	qəm'qəm
if	PL~child-3CNJ.SBJ	Native.person<PL>	DET	2SG.POSS	relatives

⁷ The underlying root form is *včuj* ‘child, baby’. *j* is realized as *j* before a vowel ([ʔjV]), but it alternates with *y* before a consonant or a word boundary ([y'C] or [y'#]). In careful speech, this word is pronounced as *čəyčuj'as*, as expected, since *j* is followed by a vowel. In the actual pronunciation in this line, the vowel after *j* is hardly audible or even omitted entirely. It sounds more like [...y's] or [...ys], where the consonant (s) comes directly after the segment in question (*j*).

⁸ This is a ‘complex nominal predicate’ construction, and *čuy* here means ‘young’, modifying the following *qaymix^w*. The third-person Conjunctive Subject *-as* attaches to the first word of a complex predicate. The construction of this *if*-clause is: *ga* [čəyčuy'as qayəwmìx^w]_{PREDICATE} [k^wə θ

‘If your group is all young,’ (MG-WOODS.020)

(21) [hé·hèw’čx^w]

hihiw’ čx^w.⁹

hihig’ čx^w

first 2SG.INDC.SBJ

‘You are at the front.’ (MG-WOODS.021)

(22) [tʌsgʌ k^wʊθ x^wɛt hóʝi·tmòt k^wʊθ q^wól’q^wèt]

təs gʌ k^wə θ x^wit huʝ-it-mut

təs gʌ k^wə θ x^wit huʝ-it-mut

reach MTG DET 2SG.POSS really finish-STV-very

k^wə θ q^wəl’ q^wit,

k^wə θ q^wəl’ q^wit

DET 2SG.POSS come beach

‘And when you are all ready to come down,’ (MG-WOODS.022)

(23) [hoy q’éyɛtəwłčx^w]

huy q’iya-t-awł čx^w.

huy q’iya-t-agł čx^w

then holler-CTR-RCP 2SG.INDC.SBJ

‘Then you holler for each other.’ (MG-WOODS.023)

(24) [hékw’hé·hèw’ néʔ k^wáʔa q’éyɛt ʔʌθ qéx^wtè·gə̀n]

hi k^w hihiw’ niʔ k^waʔa q’iya-t

hiL k^w hihig’ niʔ k^waʔa q’iya-t

it’s DET first be.there DEM holler-CTR

ʔə θ qix^w-t-igə̀n.¹⁰

ʔə θ qix^w-t-igan

DET 2SG.POSS beside-??-side.of.body/feeling

‘Whoever is at the front calls the person beside them¹¹.’ (MG-WOODS.024)

qəm’qəm]_{SBJ}.

⁹ MH suggests that the first word might be *hihiw’-s(x^w)* with the Causative suffix. This would make the sentence mean ‘you put them in front’, which would make more sense, after the immediately preceding clause.

¹⁰ Note *qix^w-am* ‘beside (s.t.)’ (with the Middle *-Vm*). I cannot offer an explanation for the *-t* in *qix^w-t-igə̀n*.

¹¹ Although the literal translation is ‘the person beside *you*’, from the context, it seems that MG meant to say ‘the person beside him/her’.

- (25) [páʎyeθot ɣak^w pé·pàʎa q'é·ye·tás qéx^wte·gə̀ns]
- pay'aθut ɣa k^w pi~paʎa q'iya-t-as
 pay'aθut ɣa k^w Ci~paʎa q'iya-t-as
 next/again ʎMTG DET PERS~one holler-CTR-3ERG
 qix^w-t-igə̀n-s.
 qix^w-t-igan-s
 beside-??-side.of.body/feeling-3POSS
 'Then another one (the next in line) calls the name of the person beside her.' (MG-WOODS.025)
- (26) [(há:nəmʔot hot...) há·nəmčx^wʔot nám' tán' ho tás k^wʔáʎawtmòt]
- han-əm čx^w ʎut nam' tan' hu təs k^w ʎa~ʎawt-mut.
 han-Vm čx^w ʎut nam' tan' hu təs k^w CV~ʎagt-mut
 excess-MDL ʎSG.INDC.SBJ ʎCLT similar DEM go reach DET RDPL~behind-very
 'You just keep on doing that to the last one.' (MG-WOODS.026)
- (27) [hóyɣ ʎi· q'é·ye·θè̃m]
- huy ɣa ʎiy q'iya-θi-m.
 huy ɣa ʎiy q'iya-θi-əm
 then ʎMTG and holler-CTR+2SG.OBJ-PASS
 'Then they call you.' (MG-WOODS.027)
- (28) [q'éyečx^wɣa k^wʊθ qéx^wte·ɣaʎnə̀t]
- q'iya-t čx^w k^wə ʊ qix^w-t-igan'-uʎ.
 q'iya-t čx^w k^wə ʊ qix^w-t-igan'-ʎuL
 holler-CTR ʎSG.INDC.SBJ DET 2SG.POSS beside-??-side.of.body/feeling-PAST
 'You call the person beside you.' (MG-WOODS.028)
- (29) [hoy q'éyeθè̃m k^wʊθ qéx^wte·gə̀n]
- huy q'iya-θi-m k^wə ʊ qix^w-t-igə̀n.
 huy q'iya-θi-əm k^wə ʊ qix^w-t-igan
 then holler-CTR+2SG.OBJ-PASS DET 2SG.POSS beside-??-side.of.body/feeling
 'Then the person beside you calls you.' (MG-WOODS.029)
- (30) [nán·a·θè̃m]
- nan-a-θi-m.
 nan-V-θi-əm
 name-LV-CTR+2SG.OBJ-PASS
 'Your name is called.' (MG-WOODS.030)

- (31) [q^wól'q^wét q^wvlá:gá hóšt^hi:t q^wét]
 q^wəl' q^wit. “q^wəl ɹaga, hu ʃt ɹhiyt q^wit!”
 q^wəl' q^wit q^wəl ɹaga hu ʃt ɹhiyt q^wit
 come beach come 1PL.INDC.SBJ CLT beach
 ‘They start going down. “Come! We are going down!”’ (MG-WOODS.031)
- (32) [hóšt jú? hóčx^wk^wa kwán’]
 “hu ʃt jú?,” hut ʃčx^w ɹk^wa kwán’.
 hu ʃt jú? hut ʃčx^w ɹk^wa kwán’
 go 1PL.INDC.SBJ home say 2SG.INDC.SBJ QUOT DEM
 ‘“We are going home,” you say that.’ (MG-WOODS.032)
- (33) [ná:načx^w k^wuθ qéx^wtè:gə̀n]
 nan-a-t ʃčx^w k^wə ʈ qix^w-t-igə̀n.
 nan-V-t ʃčx^w k^wə ʈ qix^w-t-igan
 name-LV-CTR 2SG.INDC.SBJ DET 2SG.POSS beside-??-side.of.body/feeling
 ‘You say the name of the person next to you.’ (MG-WOODS.033)
- (34) [ʔóčx^w k^wa x^waʔáx̄ti:sx^wàx^w nɛʔk^wa k^wuθ qáy^wmi:x^wànan ʔáx^wi: k^wθí'čim]
 ʔut ʃčx^w ɹk^wa x^waʔ ʔəx̄tiy-sx^w-ax^w,
 ʔut ʃčx^w ɹk^wa x^waʔ ʔəx̄tiy-stg-ax^w
 if 2SG.INDC.SBJ QUOT NEG similar-CAU-2SG.CNJ.SBJ
 niʔ ɹk^wa k^wə ʈ qaymix^wanan
 niʔ ɹk^wa k^wə ʈ qaymix^wanan
 be.there QUOT DET 2SG.POSS spirit
 ʔəx^wi k^w ʈičəm.
 ʔəx^wʔ k^w ʈičəm
 remaining DET back.woods
 ‘If you didn’t do that then your spirit would be left up there in the back woods.’ (MG-WOODS.034)
- (35) [x^wáčém^{as} k^wa ʔi: ʔí'č'čex^w k^wsnáts]
 x^wa čam-as ɹk^wa¹² ʔiy ʔ'əč't ʃčax^w
 x^waʔ čəm'-as ɹk^wa ʔiy ʔ'əč't ʃčax^w
 NEG why/how-3CNJ.SBJ QUOT and sleep 2SG.INDC.SBJ

¹² Note the position of the Quotative clitic ɹk^wa, which usually occurs following the first word of a clause. I suspect that this positioning of the clitic occurred here because of the reduction of the words x^waʔ and čam-as into one chunk. MH confirmed that in careful speech, this would be x^waʔɹk^wa čam'-as.

k^w s nat-s.
 k^w s nat-s
 DET₂ NMLZ₃ night-3POSS
 ‘You would not be able to sleep at night.’ (MG-WOODS.035)

(36) [páyčx^w k^wut náʔa yá:ɣàt k^wθ néʔoʔ]

payaʔ	čx ^w	k ^w ut	naʔa	yax-à-t
payaʔ	čx ^w	k ^w ut	naʔa	yax-Ŷ-t
always	2SG.INDC.SBJ	CLT	R.FILLER	remember-LV+STV-CTR
k ^w ə	θ	niʔ-uʔ.		
k ^w ə	θ	niʔ-ʔuL		
DET ₂	2SG.POSS ₂	be.there-PAST		

‘You would always remember where you were.’ (MG-WOODS.036)

(37) [nám'čx^w č'è k^w k^wičiyiğən]

nam'	čx ^w	č'a	k ^w	k ^w ičiy-igan.
nam'	čx ^w	č'a	k ^w	k ^w ičiy-igan
similar	2SG.INDC.SBJ	CJR	DET ₂	bother-side.of.body/feeling

‘It would be like you had a disturbed feeling.’ (MG-WOODS.037)

(38) [ʔáʔwùx^wax^w k^wθ qáyimi:x^wànən k^wθ'čim]

ʔaw'-əx ^w -ax ^w	k ^w ə	θ	qaymix ^w anən	k ^w	θičəm.
ʔaw-ng-ax ^w	k ^w ə	θ	qaymix ^w anən	k ^w	θičəm
leave-NTR-2SG.ERG	DET ₂	2SG.POSS ₂	spirit	DET ₂	back.woods

‘You’ve left your inner spirit in the back woods.’ (MG-WOODS.038)

(39) [ʔú'k^wtám néʔ ʔáq'et k^wθqáyimi:x^wànən]

ʔuwk ^w	tam	niʔ	ʔaʔq'-it	k ^w ə	θ	qaymix ^w anən.
ʔuwk ^w	tam	niʔ	ʔəq'-it	k ^w ə	θ	qaymix ^w anən
all	what	be.there	wait-STV	DET ₂	2SG.POSS ₂	spirit

‘Everything would be hanging around your spirit.’ (MG-WOODS.039)

(40) [ʔú'k^wtám na: ʔax tačtaču'mix^w néʔεʔemet k^wθ néʔ ʔéʔema:šð]¹³

ʔuwk ^w	tam	naʔa	ʔəx	titačumix ^w	niʔ	ʔi-ʔim-i-t
ʔuwk ^w	tam	naʔa	ʔəx	titačumix ^w	niʔ	CV~ʔim-i-t
all	what	R.FILLER	bad	animal	be.there	IMPF~step/walk-LV-CTR

¹³ [tačtaču'mix^w] appears to be a mispronunciation of [titaču'mix^w].

kʷə̀ θ̀ niʔ ʔi~ʔim-aš-uʔ.
 kʷə̀ θ̀ niʔ CV~ʔim-Vš-ʔuL
 DET 2SG.POSS be.there IMPF~step/walk-INTR-PAST
 ‘All the bad animals would be stepping on where you were walking.’ (MG-WOODS.040)

(41) [hékʷagaxʷʔáxti:stìgt q'ýεθem]
 hi ʔkʷa ʔga xʷ ʔəxtiy-stəg-it q'iya-θi-m.
 hiL ʔkʷa ʔga xʷ ʔəxtiy-stg-it q'iya-θi-əm
 it's QUOT MTG NMLZ similar-CAU-SBR.PASS holler-CTR+2SG.OBJ-PASS
 ‘That is why they call your name.’ (MG-WOODS.041)

(42) [q'ýε·θòčxʷ kʷθ qʷól' q'wét]
 q'iya-θut ʔčxʷ kʷə̀ θ̀ qʷəl' q'wit.
 q'iya-θut ʔčxʷ kʷə̀ θ̀ qʷəl' q'wit
 holler-CTR+RFL 2SG.INDC.SBJ DET 2SG.POSS come beach
 ‘You call yourself when you come down.’¹⁴ (MG-WOODS.042)

(43) [q'ýεtawʔ hékʷanʔaʔjú]
 q'iya-t-awʔ hi kʷanʔ ʔaʔju.¹⁵
 q'iya-t-agʔ hiL kʷanʔ ʔaʔju
 holler-CTR-RCP it's DEM CLT
 ‘Call each other. It’s what it’s about.’ (MG-WOODS.043)

(44) [q'ýεtawʔ]
 q'iya-t-awʔ.
 q'iya-t-agʔ
 holler-CTR-RCP
 ‘They call each other.’ (MG-WOODS.044)

(45) [hóy ga kʷθ yéʔyεθòt qʷólčexʷgaqʷét]
 huy ʔga kʷə̀ θ̀ ya-y'a-θut,
 huʔ ʔga kʷə̀ θ̀ CV~yaʔ-θut
 finish MTG DET 2SG.POSS IMPF~do-CTR+RFL

¹⁴ Although MG used the singular second person subject, it would make more sense if she meant ‘you all call yourselves...’

¹⁵ This line is problematic. It could be two separate sentences, but there is no pause in between. [hε] is almost inaudible, and MH suggested that it is perhaps ʔə kʷanʔ instead, although that did not make much sense to her either.

q^wəl ǰčax^w ǰga q^wit.
 q^wəl ǰčax^w ǰga q^wit
 come 2SG.INDC.SBJ 2MTG beach

‘You finish what you are doing, and you come down.’ (MG-WOODS.045)

(46) [q^wéyεčəx^w ʔú·k^w θqám^wqám (stumble)]

q^wiya-t ǰčax^w ʔuwk^w θ ǰqəm^wqəm.
 q^wiya-t ǰčax^w ʔuwk^w θ ǰqəm^wqəm
 holler-CTR 2SG.INDC.SBJ all 2SG.POSS relatives

‘Call for each one in your group.’ (MG-WOODS.046)

(47) [q^wólčə:x^wglaq^wét]

q^wəl ǰčax^w ǰga q^wit.
 q^wəl ǰčax^w ǰga q^wit
 come 2SG.INDC.SBJ 2MTG beach

‘You come down.’ (MG-WOODS.047)

(48) [q^wólčəx^w tí·tsèt k^wθ ʔa:yéʔ na:]

q^wəl ǰčax^w tí~ts-it k^wə θ ʔayaʔ naʔa.
 q^wəl ǰčax^w Ci~təs-it k^wə θ ʔayaʔ naʔa
 come 2SG.INDC.SBJ DIM~reach-STV DET 2SG.POSS house R.FILLER

‘You get close to your house.’ (MG-WOODS.048)

(49) [xén ʔi: q^wól’]

xin ʔiy q^wəl’.
 xin ʔiy q^wəl’
 close/almost and come

‘You are close.’¹⁶ (MG-WOODS.049)

(50) [páyeʔčəx^w glaʔaθxáʔ’as]

payaʔ ǰčəx^w ga ʔəθ xáʔ’-as.
 pagaʔ ǰčəx^w ga θ xáʔ’-as
 always 2SG.INDC.SBJ if 2SG.POSS want-3CNJ.SBJ

‘You do it again if you want.’ (MG-WOODS.050)

¹⁶ Incidentally, MH commented that this line would be more natural if it were *xin ǰga q^wəl’*.

- (51) [x^wASneʔΛx^w ʔáʔ^wux^w k^wθiːčim k^wθqáymix^wànən]
- | | | | | |
|---------------------|---------------------|----------------------|----------------|-------|
| x ^w aʔ-s | niʔ-ax ^w | ʔaw'-əx ^w | k ^w | θičəm |
| x ^w aʔ-s | niʔ-ax ^w | ʔaw'-ng | k ^w | θičəm |
- NEG-3POSS be.there-2SG.CNJ.SBJ leave-NTR DET₂ back.woods
k^wə₂ θ₂ qaymix^wanan.
k^wə₂ θ₂ qaymix^wanan
DET₂ 2SG.POSS₂ spirit
‘So that you do not leave your spirit in the back woods.’ (MG-WOODS.051)
- (52) [héʔ tán' nám^wtumwumètoʔ sɣ^wóx^woʔ]
- | | | | |
|-----|------|--------------------|-------------------------------------|
| hiʔ | tan' | nam-t-uwum-it-uʔ | sɣ ^w ux ^w uʔ. |
| hiL | tan' | nam'-t-uwum-it-ʔuL | sɣ ^w ux ^w uʔ |
- it's DEM similar-CTR-1PL.OBJ-SBR.PASS-PAST long.time.ago
‘That’s what they did to us a long time ago.’ (MG-WOODS.052)
- (53) [ʔóšt ho máʔamk^wum ʔəxtiːstuwum táʔt]
- | | | | | | |
|-----|----|----|--------------------------|------------------|--------|
| ʔut | ʃt | hu | maʔamk ^w u-m | ʔəxtiy-st-uw-əm | taʔat. |
| ʔut | ʃt | hu | maʔamk ^w u-Vm | ʔəxtiy-stg-uw-əm | taʔat |
- if 1PL.INDC.SBJ go pick.berries-MDL similar-CAU-1PL.OBJ-PASS DEM
‘If we went to pick berries, they would do that to us.’ (MG-WOODS.053)
- (54) [hé:hèw' tə ʔáxʔáːxàʔ]
- | | | |
|--------|----|-------------|
| hihiw' | tə | ʔáx~ʔáxay'. |
| hihig' | tə | CVC~ʔáxaj' |
- first DET₂ RDPL~elderly.person
‘The elders would go first.’ (MG-WOODS.054)
- (55) [čičx^wètštga néːmoʔ]
- | | | | |
|-------------------------|----|----|--------|
| čə~čəx ^w -it | ʃt | ga | nimuʔ. |
| CV~čəx ^w -it | ʃt | ga | nimuʔ |
- PL~middle-STV 1PL.INDC.SBJ 1MTG 1PL.INDP
‘We would be in the middle.’ (MG-WOODS.055)
- (56) [ho:y hátga q'éyetuwum]
- | | | | |
|-----|-----|----|----------------|
| huy | hat | ga | q'iya-t-uw-əm. |
| huy | hat | ga | q'iya-t-uw-əm |
- then do.with.full.force 1MTG holler-CTR-1PL.OBJ-PASS
‘Then they would start calling us.’ (MG-WOODS.056)

(57) [náːnaːθèm q'ýeθèm]

nan-a-θi-m. q'íya-θi-m.
nan-V-θi-əm q'íya-θi-əm
name-LV-CTR+2SG.OBJ-PASS holler-CTR+2SG.OBJ-PASS

'They would call out your name. They would holler for you.' (MG-WOODS.057)

(58) [q'ýeθəm k^w sk^wáq]

q'íya-t-əm k^w sk^waq.
q'íya-t-əm k^w sk^waq
holler-CTR-PASS DET_{CLT} remaining

'They would call out the others.' (MG-WOODS.058)

(59) [hoy q^wólçitgΛ q^wétew]

huy q^wəl çat ɟga q^wit-*iw*.
huy q^wəl çat ɟga q^wit-*ʔVg*
then come 1PL.INDC.SBJ ɟMTG beach-PL

'Then we would come down.' (MG-WOODS.059)

(60) [x^wúk^wta:m mí:čx^wʔut máʔamk^wùm]

x^wuk^wt tam, miya çx^w ʔut maʔamk^wu-m,¹⁷
x^wuk^wt tam miya çx^w ʔut maʔamk^wu-Vm
NEG what even 2SG.INDC.SBJ CLT pick.berries-MDL

'Anything... Even if you were picking berries,' (MG-WOODS.060)

(61) [ʔi: nám'ʔot ʔaʔjú]

ʔiy nám' ʔut ʔaʔju.
ʔiy nám' ʔut ʔaʔju
and similar CLT CLT

'It would be the same. (You would do the same thing.)' (MG-WOODS.061)

(62) [tʌset k^wθq^wól'q^wet]

təs-it k^wə θ q^wəl' q^wit,
təs-it k^wə θ q^wəl' q^wit
reach-STV DET_{CLT} 2SG.POSS_{CLT} come beach

'When it was close to the time to come down,' (MG-WOODS.062)

¹⁷ This line is problematic, and MH had trouble figuring it out. The analysis adopted here is that MG restarted the sentence after *x^wuk^wt tam*.

- (63) [q'éyetawł q'éyetawłštga]
 q'iya-t-awł... q'iya-t-awł št ga.
 q'iya-t-agł q'iya-t-agł št ga
 holler-CTR-RCP holler-CTR-RCP 1PL.INDC.SBJ MTG
 ‘Then we would call each other.’ (MG-WOODS.063)
- (64) [hóys kwoms málamkwùm]
 huy-s kwə ms małamkwu-m.
 huɣ-s kwə ms małamkwu-Vm
 finish-3POSS DET 1PL.POSS pick.berries-MDL
 ‘When we finished picking berries.’ (MG-WOODS.064)
- (65) [héł tán' nám's kw na: q'áychèta'gìł]
 hił tán' nám'-s kw na?a q'aya-h-i-t-ag<i>ł.
 hiL tán' nám'-s kw na?a q'aya-h-i-t-agł<i>
 it's DEM similar-3POSS DET R.FILLER holler-EPEN-STV-CTR-RCP<STV>
 ‘That is the way we called each other.’ (MG-WOODS.065)
- (66) [náłs kw nám's kw sɣwóɣwotł]
 nał-s kw nám'-s kw sɣwuxwutł.
 nał-s kw nám'-s kw sɣwuxwutł
 possess-3POSS DET similar-3POSS DET long.time.ago
 ‘That was the way a long time ago.’ (MG-WOODS.066)
- (67) [kwəθ xwá? łáwùxwaxw kwəθ qáyimi·xwànən né?kwθí'čim]
 kwə θ xwá? ław'-əxw-axw kwə θ qaymixwanan
 kwə θ xwá? ław-ng-axw kwə θ qaymixwanan
 DET 2SG.POSS NEG leave-NTR-2SG.CNJ.SBJ DET 2SG.POSS spirit
 ni? kw θičəm.
 ni? kw θičəm
 be.there DET back.woods
 ‘So you wouldn't leave your spirit in the back woods.’ (MG-WOODS.067)
- (68) [q'wóq'wəlgùt q'á'q'at'ə̀t ?a nígi kwəθ q'wól' jú?]
 q'wə~q'wəl gut q'a~q'at'ə̀t ?ə nəgi
 CV~q'wəl gut CV~q'at'ə̀t ?ə nəgiL
 IMPF~come CLT IMPF~gather-STV OBL 2SG.INDP

kʷə̀ θ̣ qʷəl' ʃuʔ.
kʷə̀ θ̣ qʷəl' ʃuʔ
DEṬ 2SG.POSṢ come home

‘Then it (your spirit) would come with you when you came home.’ (MG-WOODS.068)

(69) [hɛʔ náʔs kʷna: q'áyeɬetaʔgiʔ kʷan' q'wáq'wθəm']

hiʔ naʔ-s kʷ naʔa q'aya-h-i-t-ag<i>ʔ
hiL naʔ-s kʷ naʔa q'aya-h-i-t-agʔ<i>
it's possess-3POSS DEṬ R.FILLER holler-EPEN-STV-CTR-RCP<STV>
kʷan' q'wáq'wθəm'.
kʷan' q'wáq'wθəm'
DEM story

‘That is the story about calling each other.’ (MG-WOODS.069)

Reference

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スライアモン語テキスト：メアリー・ジョージによる「森から出てくる時」

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本稿は、スライアモン語（北米先住民諸語、セイリッシュ語族）のテキストに、原語、形態素分析とグロス、そして英訳を付けたものである。このテキストは、メアリー・ジョージ氏（故人）によって語られたもので、長さは4分18秒である。内容は、何人かで森に入って木を集めたり、ベリー摘みをしたあと、その森から出てくる時には列を作り、順々に隣に並んだひとの名前を呼ばなくてはいけないという伝統的な慣習について語ったものである。

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