šənte

male cousin (both sides)

hawank^{w}ət'i

t'aditeyni

"Indian who belongs at..." (i.e. person who lives at hawank^{w}ət, t'adiḏn, etc.)

nawank'et'i

t'adlitsyani

"I don't like change it..." (e.g. women who have at nawank'et' t'adlitsyani etc.)

tšrawney

feces

enaksit

mussel poisoning

teyhəʔni

ling cod

texni

flounder

šilašrik

zurch

nawka

black striped finch

tšumis

sea eel

t'eš^{r}ə̨

river eel

št'awe

black snapper

hat'ątey

"certain time, we're going to go get something" (i.e. harvest-time) – "Let's go get it [harvest]"

A.B., H.S. L.G.

Expression used by headman to urge villagers to move to harvesting ground.

hawank^{w}ət

large village near mouth of
Smith River

tsəntąt

drilled clamshell beads

mexmi

packframe, for transporting fish

ƛsawašƛi

abalone-shell pendants

ta?meytšǫ

"mouth of pipe" (pipe bowl, usually of stone)

Place Names

19. nəntuʔn - acorn camp between Bald Hills and Mill Creek.
20. t'aʔadn - "Crescent City," large village at Battery Point,
21. ƛme - small village at mouth of Cushing Creek, about 4 mi. S. of Crescent City. The name, "Cushing", probably derived from whites' mispronunciation of ƛme.
22. whestayt'adn - Hupa Valley.
23. tšiniatʳe - smelting camp at mouth of Nickle Creek at Endert's Beach, about 4½ miles S. of Crescent City.
24. tšahuʔme - salmon and eel fishing camp near mouth of Mill Creek.
25. kɔ̨sə - Winchuck River.
26. hawanyagiglix - Smith River (suffix, -agiglix, means ~~at the mouth of the~~ river).
27. t'aʔatšidʔtagiglix - Elk Creek (near Crescent City).
28. t'ayiƛsatagiglix - Wilson Creek (about 10 miles S. of Crescent City).

[illegible] Place names

[illegible]. [illegible] – [illegible] camp outcrop Dal' [illegible] and Kill Creek.

[illegible]. [illegible] – "Uncomfort City," large village at Battery Point.

21. [illegible] – small village at mouth of Quarring Creek, about 4 mi. [illegible] of Uncomfort City. The name, "Quarring," probably [illegible] derived from [illegible] misproncunciation of [illegible].

22. [illegible] – [illegible] Valley.

[illegible]. [illegible] – small fish camp at mouth of [illegible] Creek at [illegible] Cove, about [illegible] mi. S. of Uncomfort City.

[illegible]. [illegible] – [illegible] and [illegible] fishing camp near [illegible] of Kill Creek.

25. [illegible] – [illegible] River.

[illegible]. [illegible] – [illegible] River ([illegible], [illegible], [illegible] [illegible] mouth of the river).

27. [illegible] – [illegible] Creek (near Uncomfort City).

28. [illegible] – [illegible] Creek (about 10 miles [illegible] Uncomfort City).

Place Names

12. ~~XXXXXXXXXXXXXXXXXXXX~~ t'ayeładn - (see Drucker map of 1936) "Very few people living there, 5 or 6 houses, mixed with Indians from the Klamath (Yurok)."

13. hawankʷət - large village near mouth of Smith River.

14. yǫtakət - "Burnt Ranch", large village on dune about ½ mile S. of mouth of Smith River.

15. ~~XXXXXX~~ eytšəlet - "Lagoon," large village on narrows between Lake Earl and Lake Talawa.

16. tawašnašrən - smelting camp about 3 miles N. of Point St. George along beach.

17. t'adidn - large village on S. side of Point St. George, opposite Goat Island.

18. mełexdn - "Pebble Beach," on Pebble Beach near N. limits of Crescent City, - large village.

Alice Arena

12. [illegible] t'ayetsin - (see Bracker map of 1956) "very few people living there, 5 or 6 houses, mixed with Indians from the Klamath (Hoopa)."

13. Bawadlet - Large village near mouth of Smith River.

14. yotelet - "small Hoopa", large village on bluff about [illegible] mile N. of mouth of Smith River.

15. [illegible] ontelet - "Hoopa," large village on narrows between Lake Earl and Lake Talawa.

16. tsenkwan - medicine camp about 2 miles S. of Orick. Occupied along Hoopa.

17. t'ashin - Large village on N. side of Orick. Hoopa, occupied most Indian.

18. mosqin - "Whale head," on Whale Rock near N. limits of Crescent City. - Large village.

8. kalawhat - "A little way up Smith River, just name of a creek there which runs into river there - no village." (1st creek which enters upstream from Dr. Fine Bridge).

9. ʔeyaštšantən - large village on south shore near Dr. Fine Bridge, all traces washed away by flood.

10. seywhat - a small village at Peacock Ranch.

NOTE: "big village" means 10-12 houses, small village - 1 or 2 houses.

11. t'aɬtuwhat - (see 1936 Drucker map), "not too big, small place, village."

"Way back in there (inland, away from coast) just like a scatter - a few houses here and there. More people living on coast. Way back in the hills there ain't much food. Just deer hunting, pick camas and manzanita barries, pine nuts."

8. Kalaghat - "a little way up Smith River, just name of a creek there which runs into river there - no village." (Jet creek which enters Smithers from the Bulkley Bridge).

9. Tsayatbaghan - large village on south shore near Mr. Pine Bridge, all traces washed away by flood.

10. Kevin ut - a small village at Moosook Lanon.

NOTE: "big village" means 10-12 houses, small village - 1 or 2 houses.

11. Kitwancool - (see USGS Smithers map), "not too big, small place, village."

"Way back in there (inland, away from coast) just like a section - a few houses here and there. Some people living on coast. Way back in the hills there ain't much food. Just deer hunting, pick berries and wassailia berries, pine nuts."

Place Names:

1. nakət'at' - Big Flat
2. militšəntən - small settlement just above the Dr. Fine Bridge on the Smith River.
3. məsye - the present locaity of Gasquies, "That was a little village, people used to live there."
4. tšənsuxtən - large village near present locality of Hiouchi (close to Hiouchi Bridge on Smith R.) "Nice flat there, a nice place to live."
5. tənmeytən - (see Drucker's map of 1936) "There was a little village there. One of my aunts lived there, she sold that place for nothing when the white people came."
6. teynitšəntən - "On Smith R., just this side of Gasquies - just a few houses there."
7. tšestlitəmtən - close to where N. and S. Forks of Smith R. meet. "A camping place where they used to go and

Place Names.

1. Rabetlat – the flat
2. Mittlerhuben – small settlement just above the Br. Mine
   Huddles on the Smith River.
3. Magye – the present locality of Kaunitze. "That was a
   little village, people used to live there."
4. Kaunitzhöhe – Large village near present locality of Blount
   (close to Blount Hotel on Smith R.) "Nice flat
   there, a nice place to live."
5. Kaunitzkuppe – (see Kaunitz map of 1956) "There was a little
   village there. One of my aunts lived there, she
   said that place for nothing when the white people
   came."
6. Kaunitzwinkel – "On Smith R., just this side of Kaunitze –
   just a few houses there."
7. Kaunitzkeuten – close to where R. and B. forks of Smith R.
   meet. "A camping place where they used to go and

L.G.

"Used bone arrowhead for elk, deer. No special word for bone arrowhead, called same thing as stone arrowhead." (ąhąšteytx)

A.B.

"They have certain place where they make arrowheads and knives, clean fish. Called that place natak'nəš. Chipping (i.e. the action of ~~skikipx~~ chipping stone tools) was vik'lseł."

NOTE: Amelia went on to point ouf that this was a special place, set apart from the rest of the village. She claimed that this patterning held true for every village that she was familar with, including what she had been told about t'aiγa'n, the old settlement out on Point St. George.

They have certain place where they make arrowheads and knives, clean fish. Called that place *metalnga*. Ohlo'ihs (i.e. the section of existing old/pin stone tools) was *yik lisi*."

NCM: Agalla went on to point out that this was a special place, not just from the rest of the village. She claimed that this patterning held true for every village that she was familiar with, including what she had been told about *t'ala'n*, the old settlement out on Point St. George.

L.G.

"Made spears of deer bone - t'šeyt'a - for salmon fishing. Only 2 barbs, never saw any with a row of barbs."

"Made spears of deer bone - I know it - for fashion
it bring. Only 3 bones, never saw any with a row of barbs."

A.B. & L.G.

NOTE: (Lydie and Amelia were shown a large spear head chipped from a highly silicious, slate-like rock. This spear head was found by Dr. Byers on the sruface in Big Flat):

"This was called tsənti. Most of these was made of bone, and they speared salmon on the riffles with them."

A.B. & L.G.

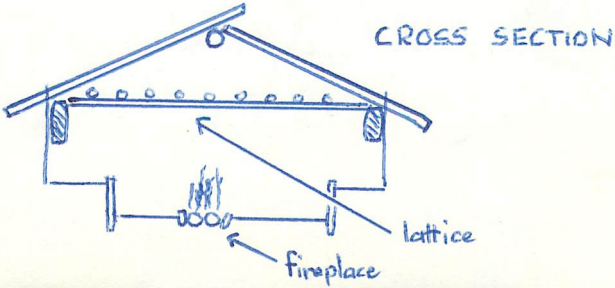
NOTE: (Lydia and Amelia were shown a large spear head chipped from a highly silicious, slate-like rock. This spear head was found by Dr. Byers on the surface in Big Flat):

"This was called <u>tsanti</u>. Most of these was made of bone, and they spoared salmon on the rifflies with them."

A.B.

"Relatives get together, put all their stuff (dried fish, meat, etc.) in one place, with in-laws. Just Lafountains and us today, though. Smokehouse same as regular house except for platform over fireplace, made of redwood sticks - dry fish on this. Was like attic, too, just like storeroom. Put old baskets there, store things there, too."

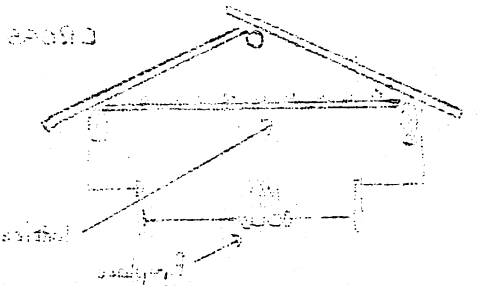
NOTE: smokehouse called <u>mənʔnaʔɬsa</u>. Lattice of redwood sticks for drying was set across the longitudinal house-beams:



A.B.

"Relatives got together, put all their stuff (dried fish, meat, etc.) in one place, with ta-lava. Just bounding and in today, though. Longhouses were as regular house except for platform over fireplace, made of rotted sticks - day fish on this. Was like attic, too, just like storeroom. Put old medicine there, stone things there, too."

NOTE: longhouses called rawmatea. Instead of rotted sticks for roofing was got some the longitudinal house-beams:



šilašřik

zurch

Šlaštík

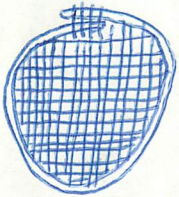
Hong

situkət

hummingbird

A.B.

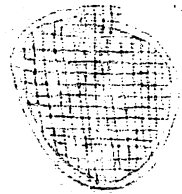
"Had one thing to put salmon in, sort of heart-shaped, about 3,4 feet long, made of hazel switches and fern.



called mexmi

Make 2 of these, lay salmon on, then layer of ferns, more salmon ferns, salmon - then take other one and lace it up around edge. Take it home, take salmon out and store it in baskets. Just a pack. They just lay whole salmon in that way after they smoked them - smoke 'em out there by Mill Creek. Get those big Chinook salmon. Cut backbone out, open it out like a book, smoke it that way. Then pack it in. Cut heads and tails off. They fix head and cook it right there. Take meat out of heads, smoke it, too, save it for winter."

"Last one thing to put salmon in, sort of round-shaped, about 2, 3 feet long, made of hazel switches and form.



called <u>rudd</u>

Make 2 or three, lay salmon on, then layer of ferns, more salmon, ferns, salmon - then 4 to either one and lace it up round edge. While it boils, take salmon out and store it in baskets. Just a pinch. They just lay whole salmon in that way after they scaled them - smoke 'em out there by mill Creek. Get three big Chinook salmon, cut backbone out, open it out like a book, smoke it, hang up. Then pack it in. Cut heads and tails off. They'd head and cook it right there. Take most out of heads, smoke it, too, save it for winter."

A.B.

"Them old-timers had funny laws. If a man's wife died he would marry his (her) sister. They used to marry with their in-laws that way. And if a woman's husband died she would marry his brother. Man called his sister-in-law: weyt'e; woman called her brother-in-law: tšamage. They used to marry 3rd cousins, too, (on either side), but didn't want to marry too close."

sk'ʳieyša

"Creator" (God – both the word and the concept are post-contact. Word probably derived from "creator").

tattex

tatoo (3 stripes on chin)

tayay neytšeyney

"war song" (sung at conclusion of peace settlement by both of the formerly hostile parties)

tutštawətš tayeyney

songs sung during girl's puberty ceremony

nextax tšeyney

"dance song" (fr 10-Night, Flower Dance, etc.)

t'inan

shaman

tš'əɬen tšeyney

"doctor's song" (i.e. shaman's song)

t'reywhatnəɬ

"garbage dump" (i.e. midden situated close to houses)

natak'nəš

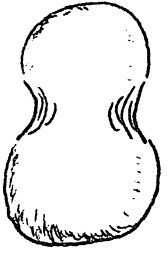
"work flint place" (i.e. workshop area of village)

L.G., A.B.

Note: Both of these informants identified a notched stone collected from the surface at Burnt Ranch (yetakət).

It was called ~~[illegible]~~ meɬhaʔseʔ

and was used as a net-sinker.



ABOUT 1/3 SIZE

A.B. (with H.S. present)

"Had wife trading. Gotta have even trade. Man has lots of sons, he wants girls (as daughters-in-law), this other man has daughters. They call this <u>məstusʔe ʔaʳix</u>, traded sister. Boy with sister and no money wants wife. How you going to get wife if you ain't got no money? He trades his sister for the wife. So wife's parents still have daughter, and boy has wife. And if this guy has lots of sisters he can get lots of wives."

NOTE: Wives are, of course, unmarried sisters in this case. Also, Boy must be the eldest sonm, and father must have died. Otherwise he does not have the right to dispose of unmarried sisters in this way.

M.L.

"They called that (naming ceremony) weyniatre - 'feed for the names.'"

L.G. (with A.B. present and agreeing)

(I showed Lydie and Amelia the two thimbles I had picked up off the surface at Burnt Ranch. Each of these old thimbles had a hole in the top). "Thimbles used around bottom of beaded dress to make noise while they (women) danced, cut hole in top. Before that they used abalone shells for this."

Thimbles called <u>trətnəˈwhət</u>

A.B.

(Examinign the pronged bone implement, 1-158891, collected from Point St. George): "That was called tsǎ̆ɬpaɬ. Used to stand up there, put string over 'em to make net. Had different sizes and some with grooves at both ends - all called by same name. My uncle had one of those, a little small mesh-board made for smelt (net), made out of bone. He used that to sew with (i.e. for setting the guage of the net when he was weaving the net). My old man took that with him to Sweetwater Creek. He left it there and never saw it again. Men had these in sweathouse."

A.B. and L.G.

"The old-timers used to chew elder bark to use for tanning. And they use them things (pointing to an elkhorn wedge) for splitting wood logs, called tšuttšitš."

E.R.

"Woodpecker heads - skin 'em and dry 'em, sew on to big buckskin, sew about 3 deep (i.e. in a row of 3), make a head-dress out of it to dance in. One of these would buy a woman. Took about 25 to make one, depends on size - up to 30 (wood-pecker scalps). Had narrow ones, too; just one row of scalps, go clean down to foot, dance in it. Headdress called teta, and little thin headband, nikateta, - was long thin one."

tšeʔe siney

young girl

tšənsuɬtən

large village near present locality of Hiouchi (on N. side of Smith R., near Hiouchi Bridge)

hitǫ wano ɬʳəʔtaʔ

"Once upon a time..." (used as introduction for stories about Coyote, Bear, etc.)

[illegible]

Once upon [illegible] a time ... (used as introduction of stories about (Coyote, Bear, etc)

ksawaški

abalone-shell pendants

ksawaški

abalone-shell pendants

t'sąsti

"acorn bush" - Valley oak

(Quercus lobata)

t'sąsti

"acorn bush" - Valley oak

(Quercus lobata)

šiniye nat'a

"up in air, flying" (i.e. airplane)

šiniye nat'a

"up in air, flying" (i.e. airplane)

neɬt'haynəs

antler purse

neɬt'haynəs

antler purse

tšuɬtšitš

antler wedge

ąhąšteytx

arrowhead

ąhąšteytx

arrowhead

tagiglix

"at forks of river" (often used as suffix to place name. No special Tolowa term equivalent to our words, <u>river</u>, or <u>creek</u>)

xhibit

[illegible] been with [illegible] since [illegible] daily to

having [illegible] constant anxiety & suffering.

always scared of the [illegible] must ended

[illegible] S. [illegible]

mate

aunt (both sides)

mate

aunt (both sides)

t'uyą

bear (Black Bear - <u>Ursus americanus</u>)

t'uyą

bear (Black Bear - <u>Ursus americanus</u>)

t'uyąwhə?

"bear's paw"

t'uyąwhə?

"bear's paw"

t'uyą

bear (Black Bear - Ursus americanus)

+ 1/4

bear (Black Bear - Ursus

americanus)

t'uyą

bear (Black Bear - Ursus americanus)

+ 1/4

bear (Black Bear - Ursus

americanus)

tšǫ

black obsidian

tšǫ

black obsidian

št'awe

black snapper

št'awe

black snapper

k'ʷitsk'ʷeyšətnąga

"he walks in the middle" –

blood feud intermediary

kiʔsti

Blue Jay

kiʔsti

Blue Jay

mištaiγa

"extends outward" – ornamented bone noseplug signifying the wearer as a man of high prestige.

mištaiγa

"extends outward" – ornamented bone noseplug signifying the wearer as a man of high prestige.

nikąteża

buckskin strip with woodpecker scalps sewed on.

nikąteża

buckskin strip with woodpecker scalps sewed on.

yǫtakət

"Burnt Ranch", large village on dune about ½ mile S. of mouth of Smith River

yǫtakət

"Burnt Ranch", large village on dune about ½ mile S. of mouth of Smith River

okəšley

"china shipper" (chiton?)

also used to denote "Okies" who have moved onto the Rancheria.

Okéšev

„Ohne Adjunkt" (Autor?)

ab und zu fährt „Oblomov" mit

hier und da zur Kneipe.

okəšley

"china shipper" (chiton?)

also used to denote "Okies" who have moved onto the Rancheria.

Okéšev

„Ohne Adjunkt" (Autor?)

ab und zu fährt „Oblomov" mit

hier und da zur Kneipe.

okəšleymi ɬreyne

"china shrimp's backbone"

t'ąk'ret'lure

"Chinook" or King Salmon (<u>Oncorhynchus tschaytscha</u>)

+ 'pink' lure

Chinook or King Salmon (Oncorhynchus tschawytscha)

t'ąk'ret'lure

"Chinook" or King Salmon (<u>Oncorhynchus tschaytscha</u>)

+ 'pink' lure

Chinook or King Salmon (Oncorhynchus tschawytscha)

šǫkše

"Common Littleneck" (Protothaca staminea)

Šykše

Common Lithenek (Protothaca staminea)

šǫkše

"Common Littleneck" (Protothaca staminea)

Šykše

Common Lithenek (Protothaca staminea)

sk'əm

Coyote (*Canis latrans*)

sk'əm

Coyote (*Canis latrans*)

sk'əm

Coyote (*Canis latrans*)

SK-GNN

Copyright (Canis Informatica)

tuktuk

cricket

tuktuk

cricket

kąšʳęk

crow - (<u>Corvus</u> <u>brachyrhuchos</u>)

kąšʳęk

crow - (<u>Corvus</u> <u>brachyrhuchos</u>)

tik

dog

tik

dog

tik

dog

tik

dog

haynəs A.B., L.G.

hanəs I.B.

dugout canoe

t'ąk'et

fall

tšąʔiš

fine, compensation

tšąʔiš

fine, compensation

what ʔnta

fireplace, hearth

what ʔnta

fireplace, hearth

tšagət

fishhook

wątšął

"half tore off" (i.e. halfbreed)

wątšął

"half tore off" (i.e. halfbreed)

tšeynišoš

"heart" (note resemblance to "pointed")

tšeynišoš

"heart" (note resemblance to "pointed")

situkat

hummingbird

situkat

hummingbird

tettas

dentalium over about 3"-3½" long

(with or without decoration)

tettas

dentalium over about 3"-3½" long

(with or without decoration)

šʳəmɫ

lizard

ΣΑΜΕΣ

šʳəmɫ

lizard

ΣΑΜΕΣ

šənte

male cousin (both sides)

šənte

male cousin (both sides)

weyt'r e

(a man's) sister-in-law

weyt'r e

(a man's) sister-in-law

nəšɬ yanaʔa

"talking for him" – marriage intermediary

nəšɬ yanaʔa

"talking for him" – marriage intermediary

tseywhət

acorn-pounding slab (of rock)

tsey/what

cream-pumping slab (at rock)

tseywhət

acorn-pounding slab (of rock)

tsey/what

cream-pumping slab (at rock)

kawtšułye

Mosquito

kawtšułye

Mosquito

A.B., L.G., E.R., S.L., M.L., T.V.P., C.W., E.L.

All informants agreed that a man could have more than one wife (as many as he could afford to buy) and that the husbands and unmarried men slept in the sweathouse while the wives of a man would reside together with their children in the family house. Boys of about the ages of 6-10 years would move from the family house to the sweathouse. The wives of a man lived together in the same house, around a single hearth. The husband and unmarried men of the family would take their meals at the family house. At night the husband would slip out of the sweathouse and have sexual relations with a wife.

enaksit

mussel poisoning

enaksit

mussel poisoning

maše

nephew (both sides)

tak'tri

"North wind"

tʳəʔtaʔ

"old-timers, way back"
(refers to Coyote, Bear, etc. - all characters in folktale who could alternate animal-human form)

hitǫ wano tʼəʔtaʔ

"Once upon a time.." (used as introduction for stories about Coyote, Bear, etc.)

hʷeytayte winahašʳəʔte

"Divide it up even" - oral will given by a man publically in front of friends and kin.

sesteylitšu

owl

sesteylitšu

owl

tšusaɬne

panther

tšusaɬne

panther

deynutš

"periwinkle" ("Black turban" –

Tegula funebralis)

dzyrnutý

„pevnina" (Black Tundra" –

Tequila Transbordo)

deynutš

"periwinkle" ("Black turban" –

Tegula funebralis)

dzyrnutý

„pevnina" (Black Tundra" –

Tequila Transbordo)

hakəs

jig

hakəs

jig

mịtšyiɬ tšątawni

"he digs with his nose" (expression used in describing behavior of pig)

mịtšyiɬ tšątawni

"he digs with his nose" (expression used in describing behavior of pig)

hakəs

jig

hakəs

jig

tšeynišox

"pointed"

t'aʔəsąšʳe

"big mouth" (Raven)

t'aʔəsąšʳe

"big mouth" (Raven)

t'aʔəsąšʳe

"big mouth" (Raven)

t'at'eye

"red clay" (heamatite)

tšə̨t'ṣək

red obsidian

tšə̨t'ṣək

red obsidian

test'ak

Red Headed Woodpecker (probably Western Pileated Woodpecker, *Ceoploeus pileatus picinus*)

tet'k

"door" of redwood rolled in front of entrance to house

Heft

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

tet'k

"door" of redwood rolled in front of entrance to house

[illegible]

[illegible] in [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]

tši tləš

ring-tail cat

tši tləš

ring-tail cat

tšrjkaki

Robin

teyšł

"Sandhill Crane"

Six men paddled the boats. They always went out on an outgoing tide and came into the Klamath on the incoming tide, on the 7th wave, counting the build up from a lesser wave.

The Yuroks used these boats for hunting sea lions off the coast of Trinidad, at Redding rock. It looks nearer to Oric. There were several boats engaged in the hunt, Minnie Macomber had not heard how many. They rushed upon the sea lions while they were asleep and clubbed them.. Then they rolled them into the boats and brought them back to Rekwoi. There they were butchered, and the pieces laid out to be claimed by the individual Indian who owned part. Paku Spott, Cap. Spott's wife owned a certain cut as well as a "flipper". The men who paddled the boats had no claim to any part of the lion. As you know claims were inherited, purchased, or acquired by gift.

Sea lion were speared at the mouth of the Klamath river when they were following schools of fish, and also salmon into the river. They used the conventional long

tanimaɬnahe

"boat you use out in ocean" (i.e. seagoing canoe)

ONDERTEKENING

[illegible]) "[illegible]"

([illegible]

nąset'

shell fr woman's dance apron

yaɬkatšane

"Short-spine Sea Urchin" (Strongilo sintrodus)

YAKKATSANE

Short-horns Sea Urchins" (Strongylocentrotus)

nągaštey ʔłi

dentalium less than about 3"-3½" long

nągaštey?łitas

short dentalium with decorations

eytšǫ

smoking pipe

eyʔ nąga

"he walks at night" - sorcerer

yǫʔnisɬyǫ

"South wind"

t'astši

Suckers

t'sątšentšeyne

"acorn tree" (Tanbark oak - *Lithocarpus densiflora*)

t'sgtsentsayne

"acorn tree" (Tanbark oak -

<u>Lithocarpus densiflorus</u>)

tjtn

"this time" (today)

štetni

thunder

štetni nakta

"thunder running"

štetni nakta

"thunder running"

štetni

thunder

yaʔtšəs

tidal wave

t'ą

combined form, "time [to get something]" i.e. harvest, implies action, not abstract time

ɬʳə̥ʔtaʔ wano

"That' way back" (used when speaking of "old-timers" and in stories about Bear, Coyote, etc.)

ONEW ? ET ? G ? K

tʳǫʔtaʔ wano

"That's way back" (used when speaking of "old-timers" and in stories about Bear, Coyote, etc.)

keytreyu

"Way out woman"

yǫʔniʔn

"West wind"

yǫʔtreynıš

"Whale Killers"

yǫʔtreynıš

"Whale Killers"

ts'kire

k^{w}inąk

"White mans' beads" (includes all glass trade beads)

tšawntskəsh

widow

t'əʔmine

"wild man" (figures in eyʔ nąga stories - a good man, always likes to smoke)