Klallam Translation Exercise for "Thoughts in the Silent Night" by Li Bai
Analysis and Translation Thoughts
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This is a discussion of a famous Chinese poem from the 8th century CE and how it might be expressed in Klallam. The aim is to show how people connect across gulfs of time and space and culture. As a convention to help the reader, Chinese (Mandarin) will be in red, Klallam in blue.

This exercise might illustrate some of the challenges of translation: the goal is to reach beyond literal translations to capture meaning and feeling in a natural sounding way in the target language.

Caveat: I do not have expertise in Mandarin Chinese or Klallam, though I have studied both. Please consider this a linguistic practice exercise or exploration. It is not an approved translation.

The Poet

Li Bai (李白, Lǐbái) was a poet who lived from 701-762 CE in the Tang Dynasty period of China. That era was known as the golden age of Chinese poetry.[2] Scholars of that time, like Li Bai, often had duties that involved traveling away from home. His being far from family and perhaps homesick are thought to have influenced one of Li Bai's most famous poems, "Thoughts in the Silent Night."[3]

The Poem

Li Bai "Thoughts in the Silent Night"

Beside my bed a pool of light—
Is it hoarfrost on the ground?
I lift my eyes and see the moon,
I bend my head and think of home.[4]

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[1] https://www.discoverwalks.com/blog/china/top-7-interesting-facts-about-li-bai/

[2] https://en.wikipedia.org/wiki/Li_Bai

[3] The title can also be translated literally as "Quiet Night Thought," but that would not be a natural sounding English translation.

[4] There are a number of translations. This one is from https://www.chinawhisper.com/top-10-most-influential-chinese-poems-in-history/

Klallam [5]

Líʔ Páyʔ "háhəkʷnəs cn ʔaʔ či ʔəsnát ʔəsyéʔyəqʷ"

tkʷátəŋ cə sɬx̣áčən ʔíyəwəɬ ʔaʔ cə nəsxʷʔaʔáʔmət
níɬ wuʔ cə sɬix̣ʷə́yu ʔaʔ cə sčtə́ŋxʷən
sáʔnəxʷ cn cə nəqqə́yəŋ' ʔiʔ k'ʷə́nnəxʷ cə ɬqáy'č' ttáʔwiʔ
c̓q'ʷúsəŋ cn ʔiʔ háhəkʷnəs cn ʔaʔ cə nəʔay̓xʷíyŋəxʷ

Klallam paraphrased back into English

Li Bai "I remember on a night that was quiet"

The floor next to my bed is illuminated
I wonder if it is hoarfrost on the ground
I (manage to) lift my eyes and see the moon that is shining brightly
I bow my head and remember my people

Chinese (simplified) [6]

李白《静夜思》

床前明月光
疑是地上霜
举头望明月
低头思故乡。

Chinese (Pinyin) [7]

Lǐbái "jìngyè sī"

Chuáng qián míngyuè guāng
Yí shì dìshang shuāng
Jǔtóu wàng míngyuè
Dītóu sī gùxiāng.

In the Pinyin version, sounds and tones are shown. That reveals AABA rhyming: the first, second, and fourth lines all end in *–uāng* with a high tone. Also, each line is five syllables. (Syllables may be more visible by counting the number of characters in the simplified Chinese version.)

This Mandarin Chinese poem is widely taken to express the traveling poet's loneliness, nostalgia, and homesickness as he gazes at the bright moon.[8]

Certainly those are common, cross-cultural experiences throughout human history.

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[5] See translation sections below to show how this possible translation was arrived at.
[6] Traditional characters were more complex than simplified versions. Simplification began in earnest in 1949 upon founding of the People"s Republic of China to promote literacy. See https://www.lionbridge.com/blog/translation-localization/the-difference-between-simplified-and-traditional-chinese/
[7] Pinyin (Jìng yè sī) is a Romanization – a method of writing Chinese with the Latin alphabet supplemented by diacritical marks to indicate tones.
[8] https://mandarinmatrix.org/famous-chinese-poems/

Klallam Tentative Translation of Li Bai's Poem

The goal was to craft a plausible Klallam translation that would capture some of the feeling of the Chinese original.

A structurally identical poem with lines rhyming in an AABA pattern with five syllables per line is probably not possible. Nor is the relative phonetic simplicity of the Chinese poem likely to be captured. Klallam words are often multisyllabic with rich consonant clusters, while Chinese is (almost always) monosyllabic and without consonant clusters.[9] Also, though some American indigenous languages are tone languages[10], Klallam is not one of them. Neither English nor Klallam are likely to replicate the "feel" of Chinese tones.

The following describes the translation thoughts and efforts for the title and for each of the Chinese lines.

Title and author

Chinese (simplified)	李白《静夜思》
Chinese Roots	李白 = Li Bai, 静 = quiet, 夜 = night, 思 = think
Pinyin	Lǐbái "jìngyè sī"
English	Li Bai "Thoughts on a Silent Night"
Klallam	Lí Pái or Líʔ Páyʔ "háhəkʷnəs cn ʔaʔ či ʔəsnát ʔəsyéʔyəqʷ"
Literally	Li Bai "remember something I on a night quiet"
Klallam Annotated [11]	Li Bai √remember<RSLT> 1SUBJ PREP ART √night<STAT> √calm<STAT,RSLT>
Klallam Paraphrase	Li Bai "I remember on a night that is quiet"

Notes:
1. 静 "silent" appears to be a common translation. 静 can also mean "still, quiet, placid, peaceful."
2. 静夜 taken together modify the type of thinking done. The thinking in this poem is the sort that is done on a silent (quiet) night. It is pensive in nature.
3. Klallam and Chinese phonology of course differ. "Li Bai" might be produced in Klallam as Lí Pái or Líʔ Páyʔ for maximum resemblance of names.
4. One must consider what "thoughts" refers to. "Think" means different things in different languages. Germans will use *Ich glaube* "I believe" where an English speaker is apt to say "I think" in certain contexts (e.g., "I think I'm late"). "Think" in German can be rendered as *denken* "to think," an entirely different verb and meaning than *glauben* "to believe." The type of "thinking" done in this poem involves concepts like contemplation, remembrance, reminiscence, and pensiveness.
5. Notes on the translation:
   - háhəkʷnəs is an intransitive verb that includes features of result and intent.
   - ʔaʔ is Klallam"s sole preposition.
   - či is a determiner (article) that is non-specific. It is used to convey that the poem is about "a night" (non-specific).
   - ʔəsnát ʔəsyéʔyəqʷ is a relative clause, where ʔəsnát "night" is the head.
   - ʔəsyéʔyəqʷ "be calm, peaceful, quiet" is a resultative verb form chosen to convey the possibility that the peace (the result state) might not have been preceded by peaceful nights.
   - Tense does not need to be specified in Klallam. I've adopted present tense as that arguably tends to bring the reader into the same moment as the writer.

First line of poem

Chinese (simplified)	床前明月光,
Chinese Roots	床 = bed, 前 = preposition, 明 = bright, 月 = moon, 光 = light
Pinyin	Chuáng qián míng yuèguāng

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[9] https://www.mustgo.com/worldlanguages/mandarin/
[10] Tone is the use of pitch to distinguish meanings or grammatical functions. For example, Klallam tán "mother" has one meaning but the sound [tan] in Chinese has many unrelated meanings depending on tone and context.
[11] See Appendix A for the annotation term definitions.

English	Beside my bed a pool of light
Klallam	tkʷátəŋ cə sɬx̣áčən ʔíyəwəɬ ʔaʔ cə nəsxʷʔaʔáʔmət ʔiʔ péq
Literal	Illuminated.is the floor beside the my-bed
Klallam Annotated	√light<TRNS-PSV> ART sxʷ√floor ART 1SGPOS-sxʷ√sit<ACTL>
Klallam Paraphrase	The floor next to my bed is illuminated

Notes:
1. 前 serves as a preposition with various translations. 前 means "before, beside: and also denotes "old, former" as well as things like "front, forward," etc.
2. 月光 together mean "moonlight" and the last three characters together, 明月光, mean "bright moon light."
3. tkʷátəŋ cə sɬx̣áčən "the floor was illuminated"
4. ʔíyəwəɬ ʔaʔ cə nəsxʷʔaʔáʔmət "beside PREP ART my-small bed, bench, couch, cot"

Second line of poem

Chinese (simplified)	疑是地上霜。
Chinese Roots	疑 = suspect, 是 = yes/affirmative, 地 = land, ground,上 = superior, above, 霜 = frost
Pinyin	Yí shì dìshàng shuāng
English	Is it hoarfrost on the ground?
Klallam	níɬ wuʔ cə sɬix̣ʷə́yu ʔaʔ cə sčtə́ŋxʷən
Literal	It.is wonder (I) the hoarfrost on the ground
Klallam Annotated	√3FOCUS SAP"wonder" sNOM-√freeze<active> PREP ART √land
Klallam Paraphrase	I wonder if it is hoarfrost on the ground

Notes:
1. 地上 together mean "above ground."
2. "Hoarfrost" is an intense kind of frost that forms needles and other shapes.
3. sčtə́ŋxʷən was chosen as it also means "land, territory, earth, dirt, country" and so could have a range of connotations.

Third line of poem

Chinese (simplified)	举头望明月，
Chinese Roots	举 = lift, 头= head, 望 = see, 明 = bright, 月 = moon
Pinyin	Jǔ tóu wàng míngyuè
English	I lift my eyes and see the moon
Klallam	sáʔnəxʷ cn cə nəqqə́yəŋ' ʔiʔ kʼʷə́nnəxʷ cə ɬqáy'čʼ ttáʔwiʔ
Literal	Lift I the my-(two)eyes and see the moon (that is) shining.brightly
Klallam Annotated	√lift<NCTR> 1SUBJ ART 1POS-PL+√eye CONJ √see<NCTR> ART √moon √light-dev<ACTL>
Klallam Paraphrase	I (manage to) lift my eyes and see the moon that is shining brightly

Notes:
1. sáʔnəxʷ "to manage to lift" was chosen to convey the possibility that the writer is not fully in control.
   a. Translation challenge: When you lift your arms you are actually lifting something. But when you "lift your eyes," as an English speaker would say, you are not literally lifting your eyes. Rather you are aiming your line of sight upward. However, to do that, you often do reorient your head and eyes to aim upwards. Therefore sáʔnəxʷ "lift" was chosen as a possibility though it might be metaphorical or even too much a carry over from English.
2. nəqqə́yəŋ' means both eyes.
3. ttáʔwiʔ means to be a "bright light shining, flashing, throwing off its rays." While the moon does not flash, it does reflect the rays of the sun, and it is at times a very bright light in the sky.
4. cə ɬqáy'čʼ ttáʔwiʔ is a relative clause headed by ɬqáy'čʼ "moon."

Fourth line of the poem

Chinese (simplified)	低头思故乡。
Chinese Roots	低 = low, down, 头 = head, 思 = think, 故 = therefore, 乡 = township, town
Pinyin	Dītóu sī gùxiāng
English	I bend my head and think of home
Klallam	c̓q̓ʷúsəŋ cn ʔiʔ háhəkʼʷnəs cn ʔaʔ cə nəʔayʼxʷíyŋəxʷ
Literal	Bow.head I and remember I about(PREP) the my-people
Klallam Annotated	√look.down\<MDL> 1SUBJ CONJ \<RSLT>√remember\<INT> PREP ART 1POS√person\<PL>
Klallam Paraphrase	I bow my head and I remember my people

Notes:

1. 低头 together carry the sense of lowering one's head or bowing. c̓q̓ʷúsəŋ (middle voice) carries this same sense of not only looking down, but of "bowing one's head" or "hanging one's head."
   a. Translation challenge: A cross-cultural body language question would be what the meaning of hanging one's head or bowing would be. In various cultures it can mean submission, respect, genuflection, religious worship, shame, embarrassment, and so on. This means a translator has to have a solid sense of the cultural norms of the target language as well as the literal sense of the word – pragmatic and sociological knowledge in other words.
   b. A simple example of this challenge can be seen in dealing with informal German as in *Er sitzt* or *Er ist blau*. Literally they mean, respectively, "He is sitting" and "He is blue" – which an English speaker might guess would mean he is sad. But to a native German speaker, the two phrases mean, "He is in jail/prison" and "He is drunk."
2. 故乡 when together can also translate as "birthplace."
3. c̓q̓ʷúsəŋ includes in its meaning that one's head is bowed. c̓q̓ʷúsəŋ cn means "I bowed my head" with "head" not needing to be stated since it is part of the meaning of the verb.
4. The preposition ʔaʔ is needed as the verb háhəkʼʷnəs is intransitive and therefore has only one argument (in this case the grammatical subject who thematically is a cognizer or experiencer). Therefore, the participant that is remembered (the people or village) is an oblique argument in a prepositional phrase.

Other Thoughts

Klallam has a rich lexical inventory and grammar capable of capturing thoughts and writings from other cultures and time periods. Klallam might wish to establish a protocol for adopting (and adapting) loan words from other languages, or creating Klallam words for new concepts using Klallam roots (as in the roots for "small" and wave" for "microwave."

Iceland provides a possible model for using Klallam word roots to craft indigenous words rather than borrowing them. After centuries of political domination by Scandinavian countries (most notably Denmark) Iceland purged most Danish loan words and created Icelandic words based on Icelandic roots. One example was the indigenous word *sími* "long thread" which was broadened semantically to mean "telephone" – telephone landlines of course being connected by wires – long threads. [12] German at one time used a similar process, but blended Germanic roots with Latin to create words like *Fernsehapparat* – literally, "far.see.apparatus" (I have also heard *Fernsehen* "far.seeing" for "to watch TV", *Fernseher* "far.see-er" for the "TV" itself, and other variations).

Another viable process that Klallam has used is to bring loan words into Klallam by modifying them to conform to Klallam phonology. For example, Klallam for "fish" (from English) is simply píš. Formation of neologisms (new words) is another approach, as seen in the 1995 coinage of čáʔsiʔ "marshmallow."

Also, Klallam has semantically adapted Klallam words to new uses. Living languages do this on a regular basis. The semantics (meaning) of a word can change over time in several major ways. A word's meaning can broaden, specialize, worsen, or become better, for example. One instance of this in Klallam is snə́xʷɬ "canoe" which semantically broadened (generalized) to include "car" as one of its meanings.

The point is that Klallam is well situated, in my opinion, for revitalization that preserves traditions and the

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[12] https://en.wikipedia.org/wiki/Linguistic_purism_in_Icelandic

traditional lexicon even while the language expands to include additional concepts in a way that is Klallam.

Appendix A – Annotation Definitions

These terms are for the most part from Montler, T. (2015). "Klallam Grammar." University of Washington Press. Seattle, WA.

√ indicates the root of a lexical item
1SGPOS first-person singular possessive
1SUBJ "I" subject
3FOCUS third person focus
ACTL actual
ART article, determiner
CONJ conjunction
MDL middle voice
NCTR non-control transitive
PL+ collective plural
PREP preposition
TRNS-PSV passive form of a transitive verb
RSLT resultative
SAP speech act article
sNOM s-nominalizer; marks verbs for use as grammatical nouns
STAT stative
sxʷ lexical prefix meaning "reason, reason for, why, thing for"

Appendix B – Klallam Words That Were Considered

A number of Klallam words and morphemes were considered. They included the following, which are from Montler, T. (2012). "Klallam Dictionary." University of Washington Press. Seattle, WA. Any errors are mine.

1. -uʔa "actual"
2. ʔayʔxʷíyŋəxʷ (variant, ʔəxʷíyŋxʷ) "village, tribe, community, a group of people; locals" (might get more of the sense of "home"? – one of the translations of the Chinese refers to a specific village where "home" is used in other translations)
3. ʔáyəŋ [√ʔayŋ] [√eye] "eye"
4. ʔaʔ preposition (Klallam has only one preposition; prepositional functions are largely part of verb morphology and meaning, such as in directional or locational verbs)
5. ʔáʔyəŋ "house, home; any building"
6. ʔaʔyúx̣t "to be lifting, picking something up"
7. ʔayʔxʷíyŋəxʷ [√ʔə<y'>xʷiy=ŋixʷ] [√person<pl>=being] ⇒ ʔəxʷíyŋxʷ "village, community of people, tribe, group of related people"
8. ʔəsc'éʔcéŋ "to be close to" (a location verb)
9. ʔəsɫiʔəxʷénəkʷ [ʔs-√ɫəy'x̣ʷ=ənukʷ] [stat-√freeze=ground] ⇒ ʔəsɫáy'x̣ʷ "frozen ground"
10. ʔəsnát [ʔs-√nat] [stat-√night] "night"; ʔəsnát can also mean "to be at night"
    a. ʔə́y' cə ʔəsnát. "It was a nice night." Here "night" functions as a noun.
    b. kʷɫʔəsnát. "It's already night." Here "night" is performing as a verb.
11. ʔəssáʔənəxʷ "to manage to put in a lifted position"
12. ʔəstásɫ "to be close by" (a location verb)
13. ʔəsyéʔyəqʷ [ʔs–yiʔ+√yiqʷ] [stat–rslt+√calm] "to be calm, peaceful, quiet, no wind"
14. ʔiʔ "and"; conjunction
15. ʔíwəɫ "be beside, alongside" (a location verb) See: ʔíyəwəɫ.
16. ʔíwɫ "beside" *See:* ʔíyəwəɫ.
17. ʔíyəwəɫ [√ʔiy=əʔəw-ɫ] [√beside=side-dur] "to be beside, next to, around, alongside"
18. ʔiʔčáʔi "be before" (a location verb)
19. ʔučtə "as one might expect, of course, predictably, probably"
20. ʔúyəx̣t "to lift, pick up something carefully (as something treasured or cherished like a baby)"
21. ʔúyəx̣təŋ [√ʔuyx̣-t-ŋ] [√lift-trns-psv] ⇒ ʔúyəx̣t. "to be lifted carefully"

22. caʔcə́yʼəɬ [caʔ+√cəyʼəɬ] [dim+√lake] ⇒ cə́yʼəɬ "small lake" [MJ - T160.1] *Variant:* caʔcə́yʼɬ. [HS - 16.9.8]
23. cə "the" – article indicating something particular, specific
24. cə́yʼəɬ [√cəyʼəɬ] [√lake] lake. ƛʼaʔƛʼúʔaʔ *cə́yʼəɬ* "Little lake" (Failed to find a word for "pool, puddle, pond".)
25. cəʔéʔt [√cʔi<ʔ>t] [√true<actl>] ⇒ cəʔít "truly, really, actually, properly"
26. cəʔítəŋ [√cʔit-ŋ] [√true-mdl] ⇒ cəʔít "truly, really, actually"
27. cɬíŋəstxʷ [√ciɬ-ŋi-stxʷ] [√high-rel-caus] ⇒ cíɬəŋ "to raise up, lift something up"
     c.   cɬíŋəstxʷ tə nʼʼtʼʼáwiʔ "raise your arm"
28. cn first-person singular pronoun "I"
29. cxʷás [√cxʷ-as] [√disappear-ptcaus] "a Klallam village, closely associated with the Klallam village at Pysht, on the west side of Pillar Point, Coalmine"
30. cʼáʔ "on top" (locative verb)
31. cʼqʼʷús [√cʼqʼʷ=us] [√look down=face] "to have one's head hanging down, look down"
32. cʼqʼʷúsəŋ [√cʼqʼʷ=us-ŋ] [√look down=face-mdl] ⇒ cʼqʼʷús "to look down, bow one's head, hang one's head"
33. čéyʼ "on top" (locative verb)
34. či in this usage, "a, the" – non-particular, non-specific article or determiner
35. čte "probably, must be, might have"
36. háhəkʼʷ [há+√hakʼʷ] [rslt+√remember] ⇒ hákʼʷ "to be remembering"
37. háhəkʼʷnəs [ha+√hakʼʷ-nəs] [rslt+√remember-intent] ⇒ hákʼʷ "to remember something or someone"
38. hahəkʼʷnəsnúʔəŋə [ha+√hakʼʷ-nəs-nu<ʔə>ŋə] [rslt+√remember-intent-2obj<actl>] ⇒ háhəkʼʷnəs "remembering you"
39. háhəkʼʷtxʷ [há+√hakʼʷ-txʷ] [rslt+√remember-letcaus] ⇒ háhəkʼʷ "to commit something to memory"
40. hákʼʷnəs "to remember something"
41. hákʼʷ [√hakʼʷ] [√remember] "to remember, come to one's mind"
42. hákʼʷnəs [√hakʼʷ-nəs] [√remember-intent] ⇒ hákʼʷ "to remember something"
43. hákʼʷnəsəŋ [√hakʼʷ-nəs-ŋ] [√remember-intent-psv] ⇒ hákʼʷnəs "to be remembered by someone"
44. húyʼ "probably"
     d.   húyʼʼ caʔ kʷi ʔiʔ ƛʼáyʼʼ kʷaʔšə́q "sheʼʼll probably sigh again"
45. kʷɬnát "to be night time"
46. kʷɬnáttxʷ "to let it be night time"
47. kʷtús [√kʷt=us] [√look up=face] "to look upward"
48. kʷtúsəŋ [√kʷt=us-ŋ] [√look up=face-mdl] ⇒ kʷtús. to look upward.
49. kʷaʔtúsəŋ [√kʷ<ʔ>t=us-ŋ] [√look up<actl>=face-mdl] ⇒ kʷtúsəŋ "to be looking up."
50. kʷə́nnəxʷ [√kʷən-naxʷ] [√see-nctrns] ⇒ kʷə́nt. to see something.
51. kʷənúɬ [√kʷən-uɬ] [√see-compl] ⇒ kʷə́nt "to observe, watch, see and understand, pay attention"
52. ɬaʔčiʔə́nəkʷ [√ɬaʔčiy=ənukʷ] [√cold=ground] ⇒ ɬáʔči ʼ "to be kind of cool, cold ground"
53. ɬqáyʼč [√ɬqayʼč] [√moon] "moon"
     e.   ʔínəŋ kʷɬə ɬqáyʼʼčʼʼ ʔaʔ kʷi ʔəsnát "the moon appeared at night"
54. náʔnət "to be getting to be night"
55. nə- "my"; first-person singular possessive marker
56. nəsháhəkʼʷ "my thinking, remembering"
     f.   nəsháhəkʼʼʷ cxʷ "I'm thinking of you" (lit., "my-think.of you" – notice that the object of the preposition in English is the grammatical subject in Klallam)
     g.   nəsháhəkʼʷ "my thinking, remembering"
     h.   nəsháhəkʼʼʷ cxʷ "I'm thinking of you" (lit., "my-think.of you")
     i.   nəxčŋín tə ʔaʔ či nəshiyáʔ "I thought I went" (lit., "my-think CONTRARY PREP DET my-NOMINALIZER-go – the structure with the tə gives the sense of "I thought I went – but I didnʼʼt")
     j.   nəxʷqʷiʔqʷaʔyéwənʼʼ "to be thinking, wondering, deciding"
57. nəxʷčəŋʼúsəŋ [nxʷ-√čŋʼ=us-ŋ] [loc-√bend=face-mdl] ⇒ čəŋʼúst "to bend over, look down"
58. nəxʷsƛʼáyʼəmʼ "Klallam people, Klallam tribe"
59. níɬ [√niɬ] [√3focus] "it is; there are; he, him, she, her, it, they, them"
60. qáyʼŋən [√qayʼ=ŋin] [√short mat=piece] "short cattail mat. Feather bed"
61. qə́yəŋ [√qəyŋ] [√eye] "eye"
62. qqə́yəŋʼ [q+√qəyŋ] [pl+√eye] "both eyes"
63. qʼʷiyáči [√qʼʷyačy] [√open eyes] "to open one's eyes" *qʼʼʷiyáči* cn. "I opened my eyes"
64. sáʔənəŋ "to manage to be lifted"
65. sáʔənəxʷ [√saʔ-naxʷ] [√lift-nctrns] ⇒ sáʔət "manage to lift someone or something"
66. sáʔət "to lift, hoist up something, to reel something in"

k. mán ʔuʔ síq”i tə nəsx̣ónaʔ ti nəssáʔət "my feet were too heavy for me to lift"

67. sáʔətəŋ "to be lifted, hoisted up, reeled in by someone or something"
68. sáʔnəxʷ "to manage to lift something or someone" (this would carry the sense that the narrator perhaps had some difficulty in raising the head or eyes)
69. sáʔt [√saʔ-t] [√lift-trns<actl>] ⇒ sáʔət "to be lifting something"
70. scáwt "to be down on the ground"
71. sčičiʔúʔis "ancestors, ones who went ahead, came before us" (perhaps usable as a metaphoric extension of "before my bed"?)
72. sčtóŋxʷən [s-√čtəŋxʷ=ən] [s-√land=instr] ⇒ tóŋəxʷ "ground, land, territory, earth, dirt, country"
73. səm"íxʷtəŋ "to be silenced by something or someone"
74. səm'íxʷ "to be keeping quiet, silent, still"
75. sháhək'ʷ "to be the object of remembering, wondering about, thinking of something or someone known from the past"
76. sinəłqiʔáw'txʷ "the name of a pond on Discovery Island" (this is formed of the morphemes for "tempter spirit" and "house" but not meaning "pond" or "pool" – still interesting possible allusion?)
77. słixʷóyu [s-√łəy'x̣ʷ-əyu] [s-√freeze-activ] ⇒ słóy'əx̣ʷ "frost, hoarfrost, ice"
78. słx̣áčən "floor" (See sxʷłx̣áčən .)
79. stayəx̣áyəs [s-√tayəx̣=ayus] [s-√wide=eye] "to have big, wide open eyes (as someone startled)"
80. stayəx̣áyəsəŋ [s-√tayəx̣=ayus-ŋ] [s-√wide=eye-mdl] ⇒ stayəx̣áyəs "to open one's eyes wide (as someone startled)"
81. stáʔk'ʷəyu "a light"
82. súyaʔəč "a long woven cattail bed"
83. súʔəsəŋ "to look up, raise one's head"
84. sxʷłx̣áčən [sxʷ-√łax̣=ač=ən] [for-√lie flat=backside=instr] "floor"
    a. Variant: słx̣áčən. tk'ʷát cə słx̣áčən. "Shine a light on the floor."
85. sxʷʔaʔáʔmət [sxʷ-ʔa+√ʔə<ʔ>mut] [for-dim+√sit<actl>] ⇒ sxʷʔáʔmət "small bed, bench, couch, cot"
86. sxʷʔáʔmət [sxʷ-√ʔə<ʔ>mut] [for-√sit<actl>] ⇒ ʔámət "bed, bench (in the longhouse where people sit)"
87. taʔk'ʷʔóyu "to light up" (compare stáʔk'ʷəyu)
88. taʔk'ʷát "to be lighting up, shining a light on something"
    l. taʔk'ʷát cn "I'm shining a light on it"
89. taʔk'ʷátəŋ "to be lit up, enlightened" (this has the possible use in the poem of a double meaning of light and realization, enlightenment)
    m. táʔk'ʷats kʷaʔčaʔ cə sŋiyánt "he was shining a light on the rocks" (note the accent shift)
90. taʔk'ʷíŋəł " to light up"
91. taʔtáʔk'ʷi "to be glowing, bright lighting, shining, daytime"
92. táʔk'ʷt "to light up, illuminate something, shine, flash a light on something" (as the "t" at the end indicates, this is transitive)
93. tk'ʷátəŋ [√taʔw-t-ŋ] [√light-trns-psv] ⇒ táʔk'ʷt "to be illuminated, lit up, have a light shined on one by someone"
94. ttaʔk'ʷát "to be shining, flashing a light on something"
95. ttáʔwiʔ [t+√taʔw-iy<ʔ>] [pl+√light-dev<actl>] ⇒ táʔk'ʷi "to be bright light shining, flashing, throwing its rays"
96. ťaʔk'ʷáy'ŋən' [√ťu<ʔ>k'ʷ-ay'ŋən'] [√go home<actl>-want] ⇒ ťək'ʷáy'ŋən "to be wanting to go home, be homesick"
97. ťək'ʷáy'ŋən "to want to go home"
98. ťón'əs "to set, stand beside, next to" (this is also a location verb meaning "be next to" per p. 311 of grammar)
99. tóŋəxʷ [√təŋxʷ] [√land] "land, ground, Indian reserve"
    n. tk'ʷát cə słx̣áčən "shine a light on the floor" (tk'ʷát is a variant)
100. ťúk'ʷtəŋ [√ťuk'ʷ-txʷ-ŋ] [√go home-caus-psv] ⇒ ťúk'ʷtxʷ "to be taken home by someone or something"
101. ťúk'ʷtxʷ [√ťuk'ʷ-txʷ] [√go home-letcaus] ⇒ ťúk'ʷ "to let someone or something go home, take someone or something home"
102. u "yes/no" question marker
103. wayúct "to get brightly lit, brightened up"
104. wuʔ "wonder I wonder"
105. x̣čŋín "mind, thought, idea, wisdom, memory, feeling, will, spirit"