

Page

Contents

| | | | |
|-----|--------------------------|-----|------------------------|
| 1. | Key of Pronunciation | 50. | Adverbs of time |
| 2. | Nouns | 52. | " " place |
| 3. | Gender | 55. | " " quantity |
| 4. | Number | 55. | " " manner |
| 6. | Case | 57. | Affirmation & negation |
| 7. | Article | 58. | Prepositions |
| 8. | Diminutives, etc. | 63. | Conjunctions |
| 8. | Comparison | 65. | Interjections |
| 12. | Numbers | 67. | Derivatives |
| 17. | Verb. trans. | | |
| 24. | " intrans. | | |
| 28. | " possessive | | |
| 30. | " Suppositional | | |
| 32. | " interrogative | | |
| 36. | " remarks on conjugation | | |
| 39. | Pronouns, personal | | |
| 41. | " " Compound | | |
| 42. | " demonstrative | | |
| 44. | " possessive | | |
| 45. | " relative | | |
| 47. | " interrogative | | |
| 50. | | | |

Jan 12, 1910.

A copy of the Rev. A. J. Brabant's
grammar of the Mesquian language.

Key of Pronunciation.

A as in Papa - â lang as in matt (house)
E e' as in ayek; ē as in check; e mute.
I as in brittle; ill agho (here)
O ordinary sound; when lang write ō
U as in much
Y as in the english "you"
ow as in "cow"
ou as in "you"
ie as in machine
ei as in pine
oi as in french.

Consonants as in english:

ch as in church
qu not used but expressed by kw
h as in hat
sh as in shoe
"tl" learned only by practise
"g" as "x" which is also expressed by "hr" expr.
mabte or magte.

1. Nouns.

There are proper and common nouns like in all other languages. The proper nouns as a rule have a meaning and are applied to people, countries for reasons too numerous to mention. The old Ahiat chief of 1874 was called "Atrik" which means "clever" with tools, also intelligent of mind.

Kas chag nik from kas chag (a hair seal) and onik, successful hunter.

Wek nit (from weksi - strong wind) and nit = exposed to storm) a locality in Meshquiat.

A aptso nis (a aptso = elbow and is = descriptive of beach) where the Meshquiat store is built.

you kwat (from you e = wind or you kwitt = exposed to wind, windy place) applied to the village of friendly cove from the fact that the wind strikes the village from all quarters.

1) Hawitl^atl = Young man
Hakatl = Young lady

2) Clayiq^aat = a Clayoquat man
Clayiq^aaksap = " " woman
Ahousat = an Ahousat man
ahousaksap = " " woman
Kelsemat = a Kelsemat man
Kelsewaksap = " " woman
Mowach^at = a Mowach man
Mowachaksap = " " woman
Youkwat = nootka

John otsh^a = John's wife

2. Gender

is formed 1) by different words, *hawitt* = chief;
hakom = queen, a high toud woman of rank.
ma etkats = a male child

tlou tsits = a female "

2) by different termination:

Heshqniat = a th. man = *Keegni* = *Heshqniat*

Heshqniakap = a th. woman, or simply

Heshqniaksa; this is in all cases the feminine termination of female slaves, when respectfully spoken of; when with contempt say: "Heshqnie!"

3) by different words before or after the nouns,
e.g.: *tloutsema mansmans* = cow

chakop " " = ox

John atshei = the wife of John

Mary atshei = the husband of Mary

Inanimate beings like trees etc.

have no gender.

2) Mamathluc = a white man
Mamamathluc = white men

3) mamathlucamech = white men
Tachuk = a dead person
Tachamech = dead people
Jeplet = Priest
Jepletamech = Priests
Tutsamamusamech = cows

Tutsamech^h John = John's wives.

3. Number.

Plural is formed:

1. by different termination egr: hawitt = chief;
hawêh = chiefs.

hakom = queen; hat komêh = queens.

chakop = husband, male; pl = chakopêh.

2. by doubling first syllable, in which case one or two or more letters are inserted for

the sake of euphony egr: hakwoitt = young woman; pl hat hakwoitt;
koos (man) pl kwokwas or ko-oös.

3. by adding the affix "meneh(ei)" egr:
koos meneh(ei) = the Indians

tach kwowichitt meneh(ei) = the dead people.

4. the most extraordinary way of forming the pl consists in inserting before the first vowel of a word the diphthongue "ay" thus adding to the word one syllable.
egr:

tlouchmak = married (of a man)

tlayouchmak = " pl.

chopmak = " (of a woman)

chayopmak = " pl.

Maitlkats = Boy
~~Maitlk~~ Maitlkane = boys
Thuwitkane = girls

Oshkene maitlkats = a good boy
Ayoshkene " = good boys
Oshkene hoosmerek = good people
Ayoshkene tlavtsits = good girls
Oshkene katchakwoit

Apaksoitl = bearded face
akpaksoj = " faces

~~Long hair~~

Yakseinitl = long haired
Yaksoapag = " (pl)

Many if not most words form their pl. this way. There are exceptions to these rules e.g. *ei mitt* (dog) pl. *eite mitt*, but not many have come under my notice.

5. There are also words which imply plurality e.g. *kwoi yês* = twins; and it happens frequently that the pl is expressed in the adjective, the noun keeping the singular form; e.g. *tlout tloutla mahrite* = fine houses, *aya kros* = many people.
6. The words in *outt* make pl by changing *outt* in "ogh" or "oh" e.g. *tlésoutt* = white faced, pl. *tlésogh*; or the prefix is also sometimes doubled: *tle tle sogh* or *ag*.
7. The words in *mitt* change *mitt* into *peg* e.g. *tlésimitt* (white) pl *tlésapêg*, *topkèmitt* (black), pl *topkápêg* etc. of other colors.
8. Adverbs of place - pl in *êha* e.g. *Wayêha nousmans?* = where are the cattle? *tléyêha isli hitl sties* = they are up the inlet.

4. Case.

1. The Nominative case or subject of the verb is generally put at the end of the sentence, e.g.: Peter is sick = ta itlish Peter;
my father is dead = kagslittish yakoukinties nowepso.
2. Positive Case. A. Orak means to possess, to have, which word is made use of, leaving out "o" and employing only the affix "nak"; this affix according to needs of euphony becomes "k", "ik", "ouk" etc. and is added not to the name of the possessor but to that of the adjective or the object possessed; e.g.:
the house of Peter = mahrite ak Peter;
the dog of John = einietlouk John;
the lovely boy of James is sick = ta itlish hattemachak ma etl kato James.
- B. The possessive case is also expressed by adding the affix otse or itse to the name of the possessor; e.g.: the house of the cows = nous-nousitse mahrite.
- C. The affix "at" is used when

speaking of the body and parts thereof of people and animate beings, also mind, soul etc. egr: John has a big head = eghat ish tohrbeta John; my foot is sore = ya akats tlish tin; my heart is bad = yishakato tlenopste (= I am sorry, angry)

D. "chip" in favor of, for another, to another; egr: take his money = sokwitt-chip tarva; I have his watch = so chips watch; to pray for - tsi tsi nik chip.

I insert here these remarks about "chip" as it sometimes expresses the possessive case, and I see no room elsewhere to mention the use of the very useful affix "chip". See page 113

5. Article.

Strictly speaking there is no article in the language of the Indians. Yet like in Latin the word "ipse" or "ille" so does the word "oh" or "ogli" sometimes take the place of an article. Egr: who is dead, ²/₁ the father or the son? say oh now ²/₁ the father or

7.

oh tadua (the son).

6. Diminutives:

- 1) are formed by the affix "is" e.g. a small house
mahite is.
- 2) "Euna" (not used in Clogogro and Ahousat)
e.g.: canoe = chajuts; a small canoe =
chajut^{na}na. mouse = mous; a small mouse =
mous^{na}na = calf

7. Argumentatives.

The affix sasa, e.g.: ttout^{sasa} = very good; akak, e.g.: egh^{akak} = very large.
The affix e also seems to be used in that sense, e.g.: hawitte = the chief; otse = his, one belonging to him; pl. menehei e.g.: kagshitt^e menehei = the dead.

8. Degrees of Comparison.

The Indians employ the same forms and expressions for the comparative and

Superlative:

1. When the qualities of two or more objects are compared, use the positive to express superiority of the one and A understand or B express inferiority in the other exp.:

A. if you compare the degrees of beauty of two or more rings (etc.), both or all being fine stoutish ahsko will mean that the one indicated is finer than the other or others.

B. you may also employ a negative expression and say "mekish stoutt" of the one of inferior quality or pishak (pl. piet pishake) leaving the one indicated to be stoutt and thus the positive^{one} expresses either the comparative or the superlative.

Again "achapso haak? who is the strongest? speaking of two or who is the strongest? speaking of several individuals, and the answer will simply be: Peter is the strongest: haakish Peter.

2. The comparative and superlative are also expressed by the affix sa or sasa;

for although speaking expr. of two or more objects that are all tauttsasa, yet when there is question of comparing, the additional sasa expresses the comparative or the superlative.

3. But the most regular way of expressing the comparative or the superlative is by the use of the word "ope" by itself or as an affix or suffix " acha pegso chimta (litt. achak so ope chimta) = who is the quickest? Sepis chimta (litt. siyas ope chimta) = I am the quickest or quicker. Ope ish ha ak John = John is the stranger or strongest.

Note a) hieshitt ope marks the superlative only.
b) different other forms express superlative only; expr: wiketats nil hei at = no one is my equal.

tsawoikish atsik John = John is the most clever of all, the only one who is clever.

4. Owie marks precedence as to time, rank etc. Its opposite being opouraktte.

Remarks

- The degree of signification is
- increased by the use of such expressions as anakh egr: anakh tlautl = very good; igh egr: igh tlautl = very good
apa (an augmentative) egr: chayutsaka = a very large canoe; cinitt aka = a very large dog.
 - diminished by such other expressions as wek anakh egr wek anakh atsik = not very clever.
wek kape egr: wek kape tlautl = not very good, fine.
 - slightly increased by affix tana (tadna) egr: tlautl tana = rather fine, good, but not very good, or fine.
 - our idea of excessive, too... is expressed by the affix or prefix asha pautl - (pautl) egr: tlotlo ya pautl = it is too hot, the heat is excessive.
wewek liti n apautl = too silly; notice the doubling of first syllable.

9. Numbers.

The way of using the cardinal numbers is a difficulty which requires practise to overcome, but for which the following explanation may be of some use. Say

1. tsawoik, atta etc. when speaking of people, men, women, children, salmon, tobacco.
NB. say tsawoi (rather long o) when speaking of people eating, working.
2. Koupekemitt, attpekemitt etc. (from oppekemitt - round) when speaking of anything round in shape (eg. moon), clothing (except pants) birds, vessels etc.
3. Koupett, attpett etc. of anything long and thin or narrow eg: rope, pants; also of the thempste, which is not the heart as some imagine, but a cord of fibre along the spine or in the brain.
4. Kouptakamitt etc. of an object containing many eg: block of matches, band of cattle, geese, ducks etc. bundle of rope; bale of blankets etc.

5. Nouptsêk, atltsek etc. of instruments, tools, also canoes and other vessels such as iron pots, matches.
 6. Nouptakak etc. of the line of thought or words egr: hayoshitakak H. H. ots woi-woichak = the ten commandments of God.
 7. Nouptaketts in the sense of having reference to anything; nouptaketts yawoichitt poos = there is one thing I find fault with the Indians; (but this may be more properly placed among the affixes as it may be explained by decomposing the word okwitts nouptakak nouptaketts.)
 8. Nouptak, atltak etc. of sacks or something similar; egr: nouptak ttapat = one (Indian) sack; socha kanitt litak so kohows = a band of five hairseals.
 9. trawista, atlista etc. of people in canoe.
 10. there came many other ways of employing the numbers by prefixing them to other words; egr: noupsahrtuk from osahrtuk (= kind); noupschch = one year; noupchitt = one day.
- NB. Refer for more to affixes below.

Decimal numbers are here improperly so
called, for the Indians count by "Twenties".

tsakêts = 20 ; atlêk = 40

katsêk = 60 ; moyêk = 80

sochêk = 100 ; nouyôk = 120

atlyôk = 140 ; atlakwoitlyêk = 160

tsawoikwoitlyêk = 180 ; hayôk = 200

Therefore in this language the decimal,
improperly so called is twenty (tsakêts), and
the counting goes up to 200 (hayôk being
ten times twenty.)

Distributive numbers:

All the words which take the cardinal number
tsawoik have the same as distributive numbers,
only the first syllable must be doubled; e.g.:
tsatsawoik kwisha = each one plug of tobacco.

The words which take the cardinal numbers or
rather the prefix "nouy" have also the same
as distributive number, again the first syllable
must be doubled; e.g.: nou nouy kamitt
aktloukitsuosh tana = you will get each one
dollar. A atlêtak aye aktt's sechitt kawits =
I will give you each two sacks of potatoes.

Adverbs of number:

nouyeh = once ; atlyeh = twice
katsyeh = 3 times ; hayoyeh = 10 times
tsaketsyeh = 20 " ; 30 times = tsaketsyeh
oyish hayoyeh or tsaketsyeh matlope
hayoyeh. Always with affix "yeh"

The numbers interrogatively:

The way of interrogating is by "oura", if
the interrogation is direct ; "koura" if
" " " " is indirect ; in both cases
the affix must agree with that of the cardinal
number ; e.g.:

- 1) Oura kooos = how many people?
- 2) heiyimeheis koura = I do not know how many.
- 1) ourakamittl opatl = how many months?
- 2) heiyimeheis kamakamittl = I do not know how many.
- 1) ourahhak kowits = how many sacks of potatoes
- 2) heiyimeheis kourahhak = I do not know how many sacks,

and so on, using the same affix required and
used in the cardinal number. Apply the same
in the decimal or rather vigesimal numbers.

Again in the distributive numbers, doubling the
first syllable of the interrogative form, oura

and koua; egr: ou ourakanitt egresso
tara = how many dollars did each of you gain?
heiyimeheis kopouakanitt = I do not know
how many (each).

In the adverbs of number when the question
is made to one individual whether directly or
indirectly use the term oura and koua
with the affix pet; egr: ourapetnik taill?
how many times were you (sing.) sick? heiyi-
meheis pouapet = I do not know how
many times? When the interrogation
is made to several or two persons you
must double the first syllable of the
form of interrogation oura and koua; egr:
ou ourapet negso kowitt = how many
times did you (pl) steal? heiyimeheis
kopouapet = I do not know how many
times.

10. Verb.

The verbs are strictly speaking not conjugated; but the following forms are used to express person, time, mood, and may accompany any part of speech.

I have divided them into

- I. transitive or active
- II. intransitive or passive
- III. possessive
- IV. suppositional
- V. after these will come the interrogative forms (d. + ind.)
- VI. other explanations will follow.

I. Transitive form (active). Indicative

Present

| | |
|-------------------|--------------------------------|
| 1 s (sish, se) | I kill = kagsaps or kagsapsish |
| 2 its itsk | kagsapits or itsk |
| 3 ish | kagsapish |
| 1 nish | kagsapnish |
| 2 itsosh | kagsapitsosh |
| 3 (aka) ish (atl) | kagsap(aka)ish-att |

Imperfect

- | | | | |
|---|-----------------|----------|------------------------------|
| 1 | * nits (e) | I killed | kagsaynits |
| 2 | nitits, nititsk | | kagsaynitits (kagsaynititsk) |
| 3 | nitish | | kagsaynitish |
| 1 | minish | | kagsayminish |
| 2 | nititsosh | | kagsaynititsosh |
| 3 | akamitish | | kagsay(aka)nitish all |
- * Remark: use "n" after consonant; "m" after vowel.

Perfect

- | | | | |
|---|-------------------|------------|-------------------------|
| 1 | anits | I did kill | kagsay anits |
| 2 | anitits, anititsk | | kagsayanitits, anititsk |
| 3 | anitish | | kagsayanitish |
| 1 | aminish | | kagsayaminish |
| 2 | anititsosh | | kagsayanititsosh |
| 3 | akamitish | | kagsay(aka)nitish all |

Plusquam Perfect

- | | | | |
|---|------------------|--------------|--------------------------|
| 1 | atlnits | I had killed | kagsayatlnits |
| 2 | atlnitits (itsk) | | kagsayatlnitits (itsk) |
| 3 | atlnitish | | kagsayatlnitish |
| 1 | atlninish | | kagsayatlninish |
| 2 | atlnititsosh | | kagsayatlnititsosh |
| 3 | atlaka nitish | | kagsayatl(aka)nitish all |

Future:

- | | | | |
|---|-------------------|-------------|--|
| 1 | aktlis, aktlish | I will kill | kagsapaktls |
| 2 | aktlits (or itsk) | | kagsapaktlits ^k |
| 3 | aktlish | | kagsapaktlish |
| 1 | aktnish | | kagsapaktnish |
| 2 | aknlitsosh | | kagsapaknlitsosh |
| 3 | aka aktlish | | kagsapaktl _a aktlish ^{all} |

Future exact

- | | | | |
|---|-------------------------|--------------------------------------|--|
| 1 | aktnits | I was ^{about} going to kill | kagsapaktnits |
| 2 | aktnitits or aktnititsk | | kagsapaktnitits |
| 3 | aktnitish | | kagsapaktnitish |
| 1 | aktninish | | kagsapaktninish |
| 2 | aktnititsosh | | kagsapaktnititsosh |
| 3 | aktl aka mitish | | kagsapaktl _a aktnitish ^{all} |

Conditional

Present:

- | | | | |
|---|-----------------|--------------|-----------------------------------|
| 1 | tsim'is | I would kill | kagsaptsim'is |
| 2 | tsim its (itsk) | | kagsaptsim its (itsk) |
| 3 | tsim ish | | kagsaptsim ish |
| 1 | tsim nish | | kagsaptsim nish |
| 2 | tsim itsosh | | kagsaptsim itsosh |
| 3 | tsim aka ish | | kagsaptsim(aka)ish ^{all} |

Past No 1

- | | | | |
|---|-----------------|---------------------|--------------------|
| 1 | agnits | I would have killed | kagsapagnits |
| 2 | agnitits (itsk) | | kagsapagnitits |
| 3 | agnitish | | kagsapagnitish |
| 1 | agninish | | kagsapagninish |
| 2 | agnititsosh | | kagsapagnititsosh |
| 3 | aka agnitish | | kagsapaka agnitish |

Past No 2

- | | | | |
|---|---------------------|-----------------------------------|-------------------------|
| 1 | egatl nits | I would have k. but was prevented | kagsapëg atl nits |
| 2 | egatl nitits (itsk) | | kagsapëg atl nitits |
| 3 | egatl nitish | | kagsapëg atl nitish |
| 4 | egatl ninish | | kagsapëg atl ninish |
| 2 | egatl nititsosh | | kagsapëg atl nititsosh |
| 3 | eg aka atl nitish | | kagsapëg aka atl nitish |

Subjunctive

- | | | | |
|-------|--------------|------------------|----------------------|
| 1 | ëgs or ags | let me kill = | kagsapëgs (or ags) |
| 2(e) | éts or ats | thou mayest .. = | kagsapéts (or ats) |
| 3 | ëh or at | let him kill = | kagsapat (or et) |
| 1 (e) | ne | let us kill = | kagsapne |
| 2 (e) | etso or atso | you may kill = | kagsapatso (or etso) |
| 3 (e) | ët or at | let them kill = | kagsapët (or at) |

Infinitive mood:

In the verbs having the affix *shitt* or *chitt* or *kwitt* this mood is two fold, that is, these verbs have a double infinitive. The one expresses the incipient action, the other the continuation; egr: (as in Latin *florescere* and *forere*)
yatshitt to walk, to start walking — *yatsa* to walk, the continuation of the action of walking, to be walking;
nootshitt the incipient action of going around, of walking a circuit, — *nootsa* the continuation of the action.

Participle

Present: Use the infinitive mood or one of the forms of conjugation with the verb egr: (to be) sleeping = *woi ech*; (he is) sleeping = *woi ech ish*.

Past: The following may serve as examples:

| | | |
|--|---|------------------|
| <i>atshitt</i> = to go out (per canoe) | — | <i>atsiyo</i> |
| <i>yatshitt</i> = to go (walking) | — | <i>yatsiyo</i> |
| <i>otak</i> = to do make | — | <i>otak chou</i> |
| <i>hiesshitt</i> = cut with ax | — | <i>hies chou</i> |
| <i>tle chitt</i> = to shoot | — | <i>tle chou</i> |

practise is necessary for the use of the past participle, for I have not been able to draw a general rule.

Future: is employed with the affix wetas or wotas
egs: visurus = agte wetas; other affixes are also
used for which see affixes pag: 114

Imperatives Sing. are

expressed by the following affixes:

- 1) e', atlé', frapé', atthaké', ik
- 2) souk
- 3) immé', imé' att.
- 4) when an order requiring movement say:
ché', atl che.
- 5) when an order is to be fulfilled towards the speaker
or speakers; one speaks to one: s, is, issime, egatt is;
one to several: chis, chissime, atliech issime
several to one: inenna, atlinenna
several to several: iechine, atliechine, iechinenna
- 6) when a message or order is given to be fulfilled by
a 3rd person: agme or agime; egs: See John to come.
(agime atliech) Hinatshi agme John
- 7) when a message is given to be fulfilled by a 3rd party
toward the speaker or speakers: ageissime, age issime
atl - by one to one. Notice "ag" and use it as a prefix.
- 8) The future is often used as an imperative; egs: you must,
do keep Sunday = o atlanp akthitsoh Sunday.

Imperative Plural is expressed

by the following affixes:

- 1) *iech*, *atliech*, *atluak iech*
- 2) *so*
- 3) *im iech*, *im atl iech*
- 4) especially re movement from one locality to another: *tso*, *atltso*.
- 5) When an order is to be fulfilled towards the speaker:
P. 22² egr: *owiyets apêg attlis*: give me medicine to take.
- *issime* - *egatl iech issime*; *iech is*; *atline*;
X *attlinema*; *êgattlinema*; *egattlie chinema*.
- 6) When a message or order is given to be fulfilled by a 3rd party egr: tell ~~me~~ John to come: *inratshi age-^{me} (miech) John*.
- 7) When a message is given to be fulfilled by a 3rd party towards the speaker or speakers:
age chissima by several to one. Notice "ag" and use it as a prefix to form and N^o 5 above.
- 8) The future is often used as imperative egr: you must, do, keep Sunday: *o atluak iech S. or better o atluak ap (Mitosh) Sunday*.

II. Intransitive form (passive)

Present:

Indicative

| | |
|-----------------------------|----------------------|
| 1. ats (atsish) I am killed | kagsapats (atsish) |
| 2. atits (atitsk) | kagsapatits (atitsk) |
| 3. atish | kagsapatish |
| 1. atrish | kagsapatnish |
| 2. atitsosh | kagsapatitsosh |
| 3. atish (atl) | kagsapatish (atl) |

Imperfect:

| | |
|------------------------|-----------------------|
| 1. atrits I was killed | kagsapatnits |
| 2. atnitits (itsk) | kagsapatnitits (itsk) |
| 3. atnitish | kagsapatnitish |
| 1. atrinish | kagsapatninish |
| 2. atnititsosh | kagsapatnititsosh |
| 3. atnitish atl | kagsapatnitish (atl) |

Perfect:

| | |
|-------------------------------|--------------------|
| 1. atamits I have been killed | kagsapatamits |
| 2. atamitits (itsk) | kagsapatamitits |
| 3. atamitish | kagsapatamitish |
| 1. ataminish | kagsapataminish |
| 2. atamititsosh | kagsapatamititsosh |
| 3. atamitish (atl) | kagsapatamitish |

Plusquam perfect

- 1 at atlnits
- 2 at atlnitits (itsk)
- 3 at atlnitish
- 1 at atlninish
- 2 at atlnititsosh
- 3 at atlnitish (att)

- I had been killed
- kagsapat atlnits
 - kagsapat atlnitits (itsk)
 - kagsapat atlnitish
 - kagsapat atlninish
 - kagsapat atlnititsosh
 - kagsapat atlnitish (att)

Future

I will be killed

- 1 akttl ats (atsish)
- 2 akttl at its (itsk)
- 3 akttl at ish
- 1 akttl at nish
- 2 akttl at itsosh
- 3 akttl at ish (att)

- kagsap akttl ats (atsish)
- kagsap akttl at its (itsk)
- kagsap akttl at ish
- kagsap akttl at nish
- kagsap akttl at itsosh
- kagsap akttl at ish (att)

Future exact

I was going to be killed

- 1 akttl at nits
- 2 akttl at nitits (itsk)
- 3 akttl at nitish
- 1 akttl at ninish
- 2 akttl at nititsosh
- 3 akttl at nitish (att)

- kagsap akttl at nits
- kagsap akttl at nitits (itsk)
- kagsap akttl at nitish
- kagsap akttl at ninish
- kagsap akttl at nititsosh
- kagsap akttl at nitish (att)

Conditional

Present: I would be killed

- | | |
|------------------------|---------------------------|
| 1 tsim atsish (or ats) | kagsap tsim atsish (ats) |
| 2 tsim at its (itsk) | kagsap tsim at its (itsk) |
| 3 tsim at ish | kagsap tsim at ish |
| 1 tsim at nish | kagsap tsim at nish |
| 2 tsim at itsosh | kagsap tsim at itsosh |
| 3 tsim at ish (atl) | kagsap tsim at ish (atl) |

Past No 1 I would have been killed

- | | |
|-----------------------|----------------------------|
| 1 at ag nits (sish) | kagsap at ag nits |
| 2 at ag nitits (itsk) | kagsap at ag nitits (itsk) |
| 3 at ag nitish | kagsap at ag nitish |
| 1 at ag ni nish | kagsap at ag ni nish |
| 2 at ag nititsosh | kagsap at ag nititsosh |
| 3 at ag nitish (atl) | kagsap at ag nitish (atl) |

Past No 2 I would have been killed, if not prevented.

- | | |
|--------------------------|--------------------------------|
| 1 at eg atlnits (sish) | kagsap eg at eg atlnits (sish) |
| 2 at eg atlnitits (itsk) | kagsap at eg atlnitits |
| 3 at eg atlnitish | kagsap at eg atlnitish |
| 1 at eg atlninish | kagsap at eg atlninish |
| 2 at eg atlnititsosh | kagsap at eg atlnititsosh |
| 3 at eg atlnitish (atl) | kagsap at eg atlnitish (atl) |

Subjunctive

| | | | |
|---|------------|-----------------|------------------|
| 1 | at is | may I be killed | kagsapat is |
| 2 | at ik | | kagsapat ik |
| 3 | at i | | kagsapat i |
| 1 | at ine | | kagsapat ine |
| 2 | at iso | | kagsapat iso |
| 3 | at i (att) | | kagsapat i (att) |

Infinitive

to be killed = kagsapat.

Remark tspe as an affix, not included in the ordinary forms of conjugation — as it is itself conjugated — means the completion of an action. It denotes a perfect part e.g.: nietlak tspe otso chittl Victoria = to go to Vick. after being engaged in a quarrel; nietlak tspe akttl otso chittl Victoria = I will go to Victoria but not before making trouble.

III Possessive form.

anak (to have); in composition expressed by the affixes ak, ik, ok, auk, k.

Present:

Indicative

| | | | |
|-----|-------------|-----------------|------------------|
| * 1 | aksish | I have a father | nowinak sish |
| 2 | akits(itsk) | | nowinak its |
| 3 | akish | | nowinak ish |
| 1 | ak nish | | nowinak nish |
| 2 | ak itsosh | | nowinak itsosh |
| 3 | ak ish(att) | | nowinak ish(att) |

* Nowinak (nowekso-father); anak = to have; in composition say nowinak; one ekso = mother; in comp. one anak, affix of anak.

Imperfect

| | | | |
|---|----------------|----------------|---------------------|
| 1 | aknits | I had a father | nowinak nits |
| 2 | aknitits(itsk) | | nowinak nitits |
| 3 | aknitish | | nowinak nitish |
| 1 | ak minish | | nowinak minish |
| 2 | ak nititosh | | nowinak nititosh |
| 3 | ak nitish(att) | | nowinak nitish(att) |

Plusquam perfect.

| | | |
|-----------------|-----------------|-------------------|
| 1 ak nêks | that I have had | hat ak nêks |
| 2 ak nitik | | hat ak nitik |
| 3 ak niti | | hat ak niti |
| 1 ak nekone | | hat ak nekone |
| 2 ak netekso | | hat ak netekso |
| 3 ak niti (att) | | hat ak niti (att) |

For briefness sake I here omit the other tenses and forms. The conjugation is the same as in the intransitive form, only instead of "at" put ak, ik, ok etc. as euphony will require; egr: prachêk aktlok-sish = I will have (or keep) it for a present; "ok" occupies the same place in the formation of the future which "at" occupies in the future passive (intransitive) form. Kagsap aktl at sish = I will be killed; 1 pers. fut. pass.; that is it immediately preceds the expression of the pronoun and follows "aktl" which indicates the future. In all cases place ok, ik, ak where at is placed in the intransitive conjugation.

IV. Suppositional form in "ko"

In all the different forms of conjugation "ko" is the affix (of supposition) and its regular form of use runs through all the tenses.

Present (indicative) (active)

| | | |
|------------|-----------|----------------|
| 1. kos | if I kill | kagsap kos |
| 2. kok | | kagsap kok |
| 3. ko | | kagsap ko |
| 1. kane | | kagsap kane |
| 2. koso | | kagsap koso |
| 3. ko(att) | | kagsap ko(att) |

Present passive

If I am killed = kagsap at kos
etc.

Present pass. possessive

If my own is killed = kagsap at outkos
etc.

Imperfect active

| | | |
|-----------|-----------------|---------------|
| 1. nekos | if I had killed | kagsap nekos |
| 2. nekok | | kagsap nekok |
| 3. neko | | kagsap neko |
| 1. nekone | | kagsap nekone |

2 nekoso

kagsap nekoso

3 neko (att)

kagsap neko (att)

Future active

1 akttl kos

when I shall kill

kagsap akttl kos

2 akttl kok

kagsap akttl kok

3 akttl ko

kagsap akttl ko

1 akttl kane

kagsap akttl kane

2 akttl koso

kagsap akttl koso

3 akttl ko (att)

kagsap akttl ko (att)

Again for briefness sake I omit the other tenses; only bear in mind that when ever the forms of the present is used: sish, its(k), ish, nish, itsosh, (aka) ish, the suppositional form is kos, kok, ko, kane, koso, ko(att); and when the form of the past is used: nits, nitits, nitish, ninish, nititsosh etc. you must use the form nekos, nekok, neko, nekane, nekoso etc.

Remarks: 1° In the intransitive (passive) form instead of the simple sup. form "ko" say "atko."

2° In the possessive form ko is replaced by akko or oukko.

3° An optative form is produced by changing

1 kos into kots

2 kok " kochk

3 ko " koch

1 kane " koclaine

2 koso " kotsso

3 ko(att) " koch(att)

V Interrogation A direct:

Present: to be afraid tohok

- 1 hs am I afraid? tohok hs?
- 2 k tohok k?
- 3 h tohok h?
- 1 hne tohok hne?
- 2 hso tohok hso?
- 3 hatt tohok hatt?

Imperfect

- 1 nehs was I afraid tohok nehs?
- 2 nitk tohok nitk?
- 3 neh tohok neh?
- 1 nehne tohok nehne
- 2 nehso tohok nehso
- 3 nehhatt tohok nehhatt

and so on through all the tenses hs, k, h, hne, hso, hatt take the place of ish, its(k), ish, nish, itsosh, ish(alt); and again nehs, nitk, neh, nehne, nehso, nehhatt take the place of nits, nitits(k), nitish, ninish, nititsoh, nitish alt.

And this holds good whether the form is transitive (active) intransitive (passive) or possessive.

B indirect:

heiyineheis = I do not know; woi woi = say, tell.

Present:

- 1 heiyineheis I do not know what I say woi woi yis[†]
- 2 " ik thou " thou sayest woi woi yik
- 3 " i he " he says woi woi yi
- 1 " yine we " we say woi woi yine
- 2 " iso you " you " woi woi yiso
- 3 " i att they " they " woi woi yi att.

† for euphony's sake insert "y"

Imperfect

- 1 " mitis I did not know what I said = woi woi mitis
- 2 mitik woi woi mitik
- 3 miti woi woi miti
- 1 mitine woi woi mitine
- 2 mitiso (ekso) woi woi mitiso (ekso)
- 3 miti att woi woi miti att

The other tenses follow the same rule viz.: when you have only sish, its(k), ish, nish, itsash, ish att - leave them out and read is, korik, i, ine, iso (ekso), i att; and when you have nits, nitits(k), nitish, ninish, nititsash, nitish att - read: nitis, nitik, niti, nitine, nitiso (nitekso) niti att.

Remark: woi ish is frequently used as a quotation egr:
yatshittl woi ish, = they say he is gone (walked away)
Woi anne used as a dubitative egr: kwetsa chitt woi anne =
I wonder whither he went.

VI Other necessary explanations and forms.

α) Suppositional form in "ka"

egr: I thought (wrongly) that you are sick

oktlipnits ta itt kak.

1. oktlipnits that I am sick ta itt kas

2 = I thought (falsely) thou art ta itt kak

3 he is ta itt ka

1 we are ta itt kane

2 you are ta itt kakso

3 they are ta itt ka att.

The same affix in other tenses; i.e. where you have
po, aptlko etc say ka, aptlka etc.

Present. B) conjugation in iets

1 woi at iets = they say of me or better it is said of me

2 woi at iechk " " of thee

3 woi at iech " " of him, her

1 woi at iechene " " of us.

2 woi at ietso it is said of you

3 woi at iech all " " of them

Imperfect:

1 woi at nitietso it was said of me

2 woi at nitiechk " " of thee

3 woi at nitiech " " of him, her

1 woi ah nitiechine " " of us

2 woi ah nitietso " " of you

3 woi at nitiech all " " of them

Future:

1 woi akth at ietso it will be said of me

2 woi akth at iechk " " of thee

3 woi akth at iech " " of him, her

1 woi akth at iechine " " of us

2 woi akth at ietso " " of you

3 woi akth at iech all " " of them

Conditional pres.:

1 woi tsim at ietso it would be said of me

2 woi tsim at iechk " " of thee

3 woi tsim at iech " " of him, her

1 woi tsim at iechine " " of us

2 woi tsim at ietso " " of you

3 woi tsim at iech all " " of them

Conditional past

- | | | |
|----|-----------------------|-------------------------------|
| 1 | woi at agnitiets | It would have been said of me |
| 2 | woi at agnitietchk | " " " of thee |
| 3 | woi at agnitietch | " " " of him, her, |
| 1. | woi at agnitietchine | " " " of us |
| 2 | woi at agnitietcho | " " " of you |
| 3 | woi at agnitietch all | " " " of them |

From the above it will be easy to form the other tenses.

11. Conclusive Remarks re Conjugation.

You will, please, bear in mind:

- A. 1^o that the 1st pers. sing. is marked almost indifferently by the affix sish and s egr: kagsaps or kagsapsish, kagsapaktts or kagsapakttsish; also
- 2^o that the 2nd pers. sing. is its or itsk. In Ahousak and Clayogwoh itsk seems to be the usual affix.
- 3^o that the 3rd pers. sing. is iech instead of ish when the speaker has not seen personally what he speaks about and wishes this to be understood. In matters of religion the Indians do not seem

to observe this rule very strictly

4° that the 1st pers. pl. is sometimes expressed by the simple affix ne instead of nish.

5° that the 3rd pers. pl. takes the form of 3rd pers. sing. when the pl. as is often the case, is expressed by doubling the first syllable or applying any of the rules for forming the plural of words in general; and again there are several ways of expressing the pl. such as aka, att.

B. The persons are also, not infrequently expressed by the prefix: inixis, inik, ineh, inine, iniso, inehatt, etc.

| | | | | |
|----------------|---|------------------|---|-------------------|
| <u>inixis</u> | | <u>kagschitt</u> | = | I am dying, I die |
| <u>inik</u> | " | <u>thau art</u> | " | " |
| <u>ineh</u> | " | <u>he is</u> | " | " |
| <u>inine</u> | " | <u>we are</u> | " | " |
| <u>iniso</u> | " | <u>you are</u> | " | " |
| <u>inehatt</u> | " | <u>they are</u> | " | " |

Time and mood are marked by the usual affixes and as a rule remain at their usual place; e.g.: inixis kagsapnit = I killed

inixis kagsap artl = I am going to kill

inik ta itl tsim = you would be sick

ineh kagschitt agnit = he would have died.

inixis kagschitt agnit 37

C. 1° For the present "atlish" is employed as well as "sish" — atlits as well as atlitsk and so on for the other persons.

2° For the Imperfect say mits, mitits(k) mitish etc. after a vowel; nits, nitits(k), nitish etc. after a consonant.

In the plural mits, mitits, mitish monish, mititsosh, mitishall is often preferred to mits etc. nits etc.

D. ets seems to be a kind of a diminutive in the conjugation of verbs, egr:

ha onk ets atlish = he eats, begins to take food, said of a person beginning to recover from sickness.

yatsouk ets atlish said of an infant that begins to walk.

E. In the conjugation of Verbs having the affix kwitt, clitt, shitt the consonant tl may be left out if the affix is immediately followed by a vowel; egr: sokwi agnits (or sokwittag-nits) = I would have taken, seized; kag-shi agme (kagshittagme) = let him die! an imprecation.

G It may be here the place to call attention

to the frequent way of interrogating by the form:

- 1 wek has eys. am I not right. - wek has inesa?
 - 2 wek hak " art thou not sick = wek hak ta itt?
 - 3 wek ha " is he not coming = wek ha hinatshitt?
 - 1 wek hane " are we not ashamed = wek hane inneha?
 - 2 wek haso " " you not good = wek haso stautt?
 - 3 wek haatt " they not dead = wek haatt kagak?
- or by the simple affix inesa has? ta itt kak?
hinatshitt ha? inneha hane? stautt haso?
kagak haatt? am I not right? art thou sick etc.

12. Pronouns.

1. Personal pronouns.

The personal pronouns are:

| | | | |
|------|--------|------|-------|
| I | siya | we | newoi |
| thou | sarvoi | you | sewsi |
| he | oli | they | ohob |

They are declined: 1 pers. -

| | | | | |
|-------------|-------------|----------|-----------|-----------|
| <u>Nom</u> | <u>sing</u> | siya (k) | <u>pl</u> | newoi (k) |
| <u>poss</u> | " | siyas | | newois |
| <u>obj</u> | " | sechitt | | neheitt |
| <u>ind.</u> | " | sechitt | | neheitt |

2. person:

| | | | |
|------------------|-----------|-----------|-----------|
| Nom. <u>sing</u> | sowoi (k) | <u>pl</u> | sewoi (k) |
| poss. " | sowois | " | sewois |
| obj " | sotitt | " | seheitt |
| ind " | sotitt | " | seheitt |

3. person:

| | | | |
|------------------|--------|-----------|---------|
| Nom. <u>sing</u> | oh | <u>pl</u> | ohoh |
| poss " | ots | " | otsots |
| obj " | okwitt | " | okwitt |
| ind " | okwitt | " | okwitt. |

NB West of Sunday rock (Mesquial) the Indians say nowoi, nowois instead of newoi, newois.

Remarks: A In the composition of words the personal pronouns are reduced to the prefixes

1 sing si pl neh

2 " sot " seh

3 " o " ste egr:

1 pers. sipes ha ak (siya ope ha ak) = I am very strong

2 " sot me (sowoi owe) = thou first

3 " ope (oh ope) = comparative or superlative

1 " neh me (newoi owe) = we first

2 " seh me (sewoi owe) = you (the) first

3 " ate me (ohoh owe) = they (") first

R. B. The personal pronoun is sometimes expressed for the sake of emphasis in the use of verbs, otherwise it is always included in the forms set down for the conjugation of verbs or other parts of speech; e.g.: if I want to emphasize that I did say a certain thing (and not some one else, I may say: "siyaknits woi, instead of simply saying "woi(a) mits".

2. Compound personal pronoun.

1) myself, yourself, himself (herself), ourselves, yourselves, themselves.

The affix self or selves is expressed by the prefix "ōō k(o) oh", the usual pronoun itself being expressed by verbal affixes: sish, its(k), ish, nish, itsosh, ish att, etc. according to tense.

Present: I myself am sick = ōōkoh sish taitt.

he himself is shot = ōōkoh ish ttechow.

Past: we were wrong ourselves:

ōōkoh nish ttea; and so on as time and mood require.

2) to myself, to yourself ect is rendered by "ōpwoichitt; he who drinks whisky does harm

to himself = okwoi chittish ttea yakeso naak (naka).
Refer to affixes and prefixes e.g.: o ashit, ossa ha,
omet sa att etc. — okwoi ashit, okwoi sa ha,
okwoi metsa att etc.

3. Demonstrative pronoun.

agpo (ahoko) means "here"; chokwoi agpo = come here! It is also frequently used as a demonstrative; opaks agpo: I prefer this one. Say "agni" when indicating person or object. He, she, it as a demonstrative pointing out a person or an object are expressed by the prefix 1) ha, when the person or object are near; 2) ho, when the person or object is more distant; and affixes are used according to locality. A few examples:

| | | |
|------------------------------|-----|------------|
| hayitt (in the house) | fil | hayayitt |
| hasimitt (moving inside) | " | hayasimitt |
| hayis (on the beach) | " | hayayis |
| hattas (on the table, shelf) | " | hayattas |
| hattatt (one coming) | " | hayattatt |
| hasiepis (going on beach) | " | hayasiepis |

3) yo, said when person or object is very far, comparatively speaking; yoyis = away, far (on the beach).

See adverbs of place for affixes, pag 55

The plural of the demonstrative pronouns is made as follows:

| | | |
|---------------------|-----|----------|
| <u>Sing.</u> hayitt | pl. | hayayitt |
| " hayitt | " | hoyayitt |
| " yoyitt | " | yoyayitt |

NB. the above terms are used of persons etc. indoors, inside of house.

| | | |
|--------------------|----|---------|
| <u>Sing.</u> hayis | pl | hayayis |
| " hoyis | " | hoyayis |
| " yoyis | " | yoyayis |

used of persons etc on beach; "is" being description of beach.

For other places or localities see adverbs of place, where you will find the affix required. pag. 52

| | | |
|---------------------|-----|--------|
| <u>Sing.</u> hayaha | pl. | hayêha |
| " yayaha | " | yayêha |
| " yoyaha | " | yoyêha |

are used when you express the locality without determining specially whether it is on the beach or any other spot. Waisseh mansmanns? = where are the cows? hayêha ish tlayies = they are on the beach not far outside.

4. Possessive pronoun.

See personal pronoun above! Conjugated:

1. siyas mine ; it is mine = siyas sish
2. sowois thine " thine = sowois its(k)
3. ots his " his = ots ish
1. newois ours " ours = newois nish
2. sewois yours " yours = sewois itsosh
3. (ots) ots att theirs " theirs = ots att

NB Can be conjugated as a regular verb to suit mood, tense, person.

2. 1. oh oks sing it is mine pl oh ok nish it is ours
 2. oh ok its(k) " " thine " oh ok itsosh " yours
 3. oh ok ish " " his " oh ok ish att " theirs
- oh oks nowekso = he is my father (it is my father)
oh ok its(k) magte = it is their house etc.

NB a) follow possessive form of conjugation.

b) you may also say:

- oh oks siyas = it is mine
oh ok its(k) sowois " thine
oh ok ish ots " his
oh ok nish newois " ours
oh ok itsosh sewois " yours
oh ok ish, ots(att) " theirs

| | | |
|----------------|---------|-------------------|
| c) yakokis | nowekso | = my father (Pl.) |
| yakokik | " | = thy " |
| yakoki | " | = his " |
| yakokine | " | = our " |
| yakokiso(ekso) | " | = your " |
| yakoki(alt) | " | = their " |

Remark: Conjugate as an indirect interrogative.

d) sit siyas; soksonois; otsots; nek newais;
set sewais; otsotsalt, is a plural form of
siyas etc. implying several persons or objects.

5. Relative pronouns!

The Indians avoid the use of long sentences; the use of the relative or conjunctive pronoun is, therefore, of not such frequent use as in our civilized languages. However, the relatives are used, and the proper employ thereof constitutes the most difficult part of the language. The relative pron. "who" is

| | | |
|-------------|---------|-------|
| <u>Nom</u> | yakel | who |
| <u>poss</u> | yakotse | whose |
| <u>obj</u> | yakwitl | whom. |

a) The relative pronouns are conjugated to suit

mood, tense and person after the model of the indirect interrogatives as formed above:

| | | | |
|---|---------|------------|---------------|
| 1 | yakis | yakotsis | yakwittis |
| 2 | yakik | yakotsik | yakwittik |
| 3 | yaki | yakotsi | yakwitti |
| 1 | yakine | yakotsine | yakwitt(k)ine |
| 2 | yakiso | yakotsiso | yakwittiso |
| 3 | yakiatt | yakotsiatt | yakwittiatt |

and so on for the rest of the conjugation.

b) In the composition of words they became a prefix: "ya, yak" and take the affixes required for the occasion.

c) The expression "yakose" corresponds to the Latin *ille qui*, he who, any person, quicumque; e.g.:
yakose kagsap chip sechitt einiatt = he who kills my dog.

Dubitative yake woi anie - French Qui d'abord ?

I wonder who? who should, I say, did...

The plural of yake etc is twofold:

| | | |
|---------|----|-------------|
| 1) yake | pl | yakeyake |
| yakotse | " | yakeyakotse |
| yakwitt | " | yakeyakwitt |
| 2) yake | " | yat yake |
| yakotse | " | yat yakotse |
| yakwitt | " | yat yakwitt |

6. Interrogative pronoun.

A. Who? direct interrogation

| | | | | |
|------|-------|-----------|----|--------------|
| Sing | Nam. | achak | pl | ayachak |
| " | poss. | achiets | | ayachiets |
| " | obj. | achichitt | | ayachichitt. |

Conjugation

Transitive (active),

intransitive (passive)

| | |
|--------------|--------------|
| 1 achak hs | acha at hs |
| 2 achak k | acha at hk |
| 3 achak h | acha at h |
| 1 achak hene | acha at hne |
| 2 achak hso | achaat hso |
| 3 achak hatt | achaat hatt. |

For the other tenses use the same affixes as in chapters above: Direct interrogation, example:

"tohok" page 32.

B. who, as indirect interrogation is translated by

yake and ya ati, and conjugated:

| | |
|-------------------|---------------------|
| <u>Transitive</u> | <u>Intransitive</u> |
| 1 yakis | ya atis |
| 2 yakik | ya atik |
| 3 yaki | ya ati |

- | | | |
|---|-----------|------------|
| 1 | ya kine | ya atine |
| 2 | ya kiso | ya atiso |
| 3 | ya ki att | ya ati att |

For other tenses apply same affixes as in indirect interrogatives example "woi woi" pag. 33

Remark: where required ya atis may follow conjugation in "iets" page: 34

Note. When you ask a man "who are you?" meaning to ask the tribe, country he belongs to, say: ^kachathk? pl apat hso? When asking a woman "who are you", in the same meaning say "akaksap k?" When asking "who are you?" wishing to learn simply the name, say: achaktlik? for both genders; pl: ayachattleighso?

Which?

of two or more persons:

Nom woiyek = which one

Pass woiyekiets = of which one (whose)

Obj woiyekittk = whom or to whom (which) more than one.

e.g. Nom. which one is dead = woiyek kagslitt

Pass which (or whose) house = woiyekiets magte

Obj which one did you see = woiyekittk natsa.

The above applies to direct interrogation. In the indirect interrogation "which" is rendered by yake, yakotsi, yakwitti etc. Plural is formed by doubling first syllable e.g.:
wiye piets? pl. wiwiye piets?

What?

as a direct interrogation is translated by "akak?"

What is that "akak agni?" As an indirect interrogation what is rendered by kwê pe.

I do not know what it is = heiyimeheis kwê pe.

In composition the direct interrogation has the prefix ak or ake e.g.: what does he look for = ake nagh?

The indirect interrogation has the prefix "kwê", e.g.: I do not know what he is looking for = heiyimeheis kwê naghi!

mark that what, which, not used inter-
rogatively are used like the relative pronoun

who e.g.: that is a fine house = tlantl'ish

yake magte. The house which was burned, belongs to John = Otri'ish John yake mo akwoi-

shitt magte. The cow which I sold, belongs to Peter =
ts'ish Peter yakwittuits etato or mapwato nousmous.

13. Adverbs and adverbial terms

1. Adverbs of time.

When = wais kwé pl woi woi kwé (o-e')

Indirect : cha! kwe yoyi.

today = ag nase'; apko nase'.

yesterday = a' mi (mit)

day before yesterday = tla-okwitt (nit)

tomorrow = a' mi (aktt); a' mittik (tempora)

day after tomorrow = tla-okwitt (aktt)

pridie (vigil = nahei; vigil of Xwas = Xwas nahei or
noup chitt wek yan Xwas.

morning = ko att

in the evening (tempore matutino) = ko-attik

evening = top shitt

tempore vespertino = top shik

day time = nas yo; nasik

night time = ut hei yo; ut hei tik

now = tlagh.

then = oye'; later = o ma e'

in a little while = tlagh tadwa (with the future)

at once = ta pouk

not yet = mek you
 since a little while = tlagh tadna (with Past)
 olim = ho ak (or oak)
 iam pridem = ho ak ouya (to oak ouye)
 a long time = ke'; ke'atti
 often = kechitt; ke'pet
 always = takshitt, sachinik, kwoi-sasa
 never = meya
 sometimes = osh-pet; ott osh yek
 yet = ek hei; tak ase.
 simul = mil shitt
 every day = konna nas shitt
 " year = " kwisshitt
 deinde, then = age att
 already = howe att
 again = ho as; ttaok

o eitt is employed to signify that such a state of affairs exists, when arriving; o ne ap means the state of affairs as it is upon leaving; e.g.: John is dead at Abousat, when reported to inquirers upon returning from Abousat — o eitt's tiech yek hei means, when I arrived he was still alive — o ne ap's kagshitt, when I left

he was dead.

how long = cha'ou its!

not long = kachis

"a little long" = kotsotta

a long time = ké

always = sachinik

without end, everlasting = wek atlok simatt, litt.

can not be counted (= wek oksa simatt)

NB for more look in a dictionary (Bish. Lemmens)

2. Adverbs of place (localities)

Where = moiseh pl woiwoiseh.

on, at a certain place = o'é; litt, agpo;

here = litt agpo.

place, spot not reached = winasé

" " reached = ha nasé

away at sea (far on the ocean) = litt tsa to

afloat on the sea = hi senittné

therefore narrattné = ship (not an Indian)

from "mas" (house) and mittné (floating on the sea)

description of sea (on sea) = litt achisht

hence; fine (as) sea = ttantl achisht

bad (at) sea = yish a chisht
 anchored (in sea) = tayo chisht,
 "chisht" describing the surface of the sea.
 on rocky shore = hiya a
 "(sandy) beach" = (h) itimepis
 "is" is a description of sandy beach.
 above beach = hilt sine hows
outside in general with affix "as"
 outside in bush = hiyas hitaktas
 in the bush = hitaktas
 outside = tta as
 not inside = hineas (gone outside)
 outside along wall = hilt to as
 on roof of house = hin astra; hilt astra
 under tree = hilt pechas
 on an elevation (shelf etc.) = hilt as, opwis, os
 above = hilt emisa
 below = hilt ato
 on one side = otpa; sachispa
 on this " " = sachispa
 on the other side = kwispa
 on both sides = hiesh topa
 on the top = hilt ké; ap ké.

all top of fence = hitt ak toi
 far = saya
 not far = ana is; hach k na is
inside of house = hitt; hitieth; machieth; o ieth.
 not in house = mekieth (away from home)
 at entrance (door) = hitt sa tieth
 down stairs = oste ieth
 in the corner = hitt aminekwieth
 at the door = tas chieeth
 " in center = apwinieth
 " farther end = hit ak tlieth

} chief's side
 in house

NB The opposite side of the three last localities is determined by "hitt too kwois, tas chieeth; hitt too kwois apwinieth; hitt too kwois hit ak tlieth."

on the other side = kwis o tieth (indoor)
 on other room = kwis pieth
 along wall (inside) = hitt tea kieth
 in canoe = hi yags; hit aks
 in nose of canoe = hit line
 stern " = tliecha

Remark: For all ends and purposes the above will suffice. —
 More may be explained in the following notes.

3. Adverbs of quantity

| | |
|---|--------------------------|
| Many, much | = aya |
| not " , not " | = ka ma is |
| a fair quantity | = wish hei; aya tadna |
| very few, little | = kach ka ma is. |
| how many, much? | = cha! koma? |
| how long | = cha! ou its? |
| See chapter "Numbers", <u>adverbs of number</u> page 15 | |
| primum (as first) | = a ime |
| valde | = anakh |
| omnino, entirely | = hat sape |
| only | = anasa; ana; anachitt |
| on the point of | = tsatek; epwoitt |
| by and by | = etla chari |
| saltem, at least | = takema |
| for a short while | = chari; kuchis; kochis. |

4. Adverbs of manner.

| | |
|------------|----------------|
| Stealthely | = tloutloutla |
| " as cat | = kopogta |
| secretly | = hapitak chik |

NB the affix "chik" means movement, described by root of word.

(to be) crying = egh pièch
without " = ttagh pièch
silently = tsamak pièch
well = tlautl, imesa

The prefix chim'e often used to speak well = chim'ewoi;

the opposite is imme egr:
to speak unfavorably = immewoi

The affix "sietla" is very often used; egr:

differently = kwis sietla
crazely = iegh sietla
foolishly = wekhtin sietla
nearly = ekwoitt, tsatek
loudly = aptsak
in vain, vainly = newek chimé
why? = akeneh? or akenik etc. according to person.

quomodo, how = apis h
only = aninowé

about egr. go about without object, leizerly = with the affix "matlape" = yatse matlape.

through, because = anoutt; in composition

"no"; hence sotenno = through you.

wepeno (through nothing, for nothing)

only (because) = a are no

are by are = tsowi time

hardly = hatsoha

at random = anash ties

so, that way = kwoi, kwis

repeatedly = tlaok; kowitta; hoas;
ek sietta.

14. Affirmation and Negation

Yes = ha

indeed = anii

equivalent to truly = takoktt

No = wesk

it is well, alright = chon.

let it pass, yes = kowitta

perhaps (with an interrogation) = a keneh?;

a kenik h? (according to person)

per chance, accidentally = a a nowatt

also = youkwoi

conjointly = nil shitt (simul)
 " working = mitlo
 privately = , gha cha.
Note apesh tik (what?) and acha kesh tik (who?)
 are expletive adverbs without qualifying character,
 used when one does not find the word required
 to express an idea or name, and may be trans-
 lated "What you may call it".

15. Prepositions :

1. The prepositions in this language are often left out or understood; e.g. I go to Victoria = atsachitts Victoria; I came from Victoria = hiestakshitts Victoria.
2. The prepositions take different terminations according to the requirements of the case. See Adverbs of place, page 52; e.g.
under the house = hilt sapo itt magte
 " an object on beach = hilt sapo is
 " " " outside = hilt sapo as
3. The language being so rich our English prepositions with their several meanings have

generally a separate word to express each different meaning. The following are some examples, taken at random, and quite numerous enough to show the use of the prepositions or the expressions equivalent to our prepositions. As this is not meant to be a dictionary I give only a few as examples:

With:

osherik (undetermined) (in company)
okwinik (determined). In composition the affix nik is constantly used.
owhoitt with tool; instrument
aghtin with (of) material
at. (the lady with fine eyes = Hantlat kassi)
o outt ; to sleep with = o outt woi'ech
o ok cha to be with, side with, in one's favor;
take part with.

Other uses of "with" are connected with verbs, for which see chapter of Relatives in general

On:

hittas, okwis, os.

hitt egr: hitt oste kinn (oste itt) = on the floor.

hittas, akwis chair = on the chair
 hittlachisht = on the surface of the sea
 hiya a = on the boulders
 hitinnepis = on the beach
 wêg tras = on land
 his mas = on ground outside
 hitt chimett = on the bed.
 hitt aktoi = on the fence
 hitt astoa = on the roof
 hitt ke = on the top of.
 ect. etc.

In:

hittat determines all parts of body, egr:
 he has a wound in the foot = hittat a e' thishtlin.
 hiett, hietiell = in the house
 hiett too (inside) in a box, bottle (not firmly
 corked, an open receptacle
 hie yaktl (inside) said of a tight place; egr:
 hie yaktl asepato = in the stomach.
 etc. etc.

Fram:

1. The affix "hiesema", "ierna" expresses the idea of "fram" having reference to time e.g.: hiesema
apwin ut hei or oyema apwin ut hei =
from midnight.
2. the affix "hiestema", "tema" is used when speaking of distance; e.g.:
wois tema = from where, from what spot
hiestema Victoria = all the way from Victoria
Hence: hiestakshittl = to come from;
hies tat kon = where we belong to, where we
came from; our tribe, country.

Among, amongst:

In the sense of "to be with" is translated by:
"hittl"; e.g.: ke sish hittl ek koos = I am a
long time among the Indians. In its more
proper sense it is expressed by "opwêksta"
and as an affix "eksta", cheksta

Through:

Etats me.

The prefix eta makes a change of situation,

passage, obstacles surmounted etc.

The affix swe, we confers the idea of the Latin "trans", French "a travers"

tsats we' = wet through

thoigh swe = passage covered with water.

wegh swe = " dry

hiesiek swe = " pass through

taks we (atl) = through (inside) passage

pog swe = hole through.

Between:

distance between two spots or villages etc.

o natsk distance between

amenits tas between houses, logs, mountains

o aps poutl " fingers, toes, legs

ap h snoitl said of sailing, walking etc.

ap h snak is, has between

oh sno itl between two persons

sayats k atl long time between.

16. Conjunctions. Conjunctive terms.

O yegta; kwoigta = and yet; whereas

atsies = not withstanding

okstekshitt - used after a transition, digression,
when coming back to former idea.

kwoichitt = nevertheless

yakwiremek = and thus, therefore

ogish, ish = and

ogtasa = and; connects two verbs

or actions; - J. Cl. kayshitt nit ogtasa kato-
chitt tiechia chitt = J. Cl. died and on the
third day rose again.

oyegtakshitt also connects two actions; e.g.:
woi ech egtakshitt yatshitt = after sleeping
went away - slept and then went away.

Remark: the Indians avoid long sentences
and our frequent use of the ordinary con-
junctions is not practised by them.

Some of our conjunctions are always left out;
e.g.: I said that you are always truthful -
that being suppressed, woimits inik takoktt.
I said you are truthful.

Fear not for I am with you = "for" not expressed,
weke hayakth inis ook che sotitt = do not
fear I am with you.

onak (conjugated) = for fear that...

inisaq = in order that

onoutl = because; the Indians

usually place this conjunction not before the
reason given but before the phrase preceding;
eg: onoutls wektak inis ta itl = therefore I
do not work I am sick.

kwittla = however, yet still; eg: I
intended to do so and so, however (yet still)
wekaktls kwittla I shall not do it (now)

cha as an affix = then, so then; If it is so...
then it is not = wek cha ish.

yatse matlap ish N, wek cha ish ta itl! =
N. is not walking, so then he is not sick.

ani with suppositional "ko" take the place
of unless, if, when etc.

woitla = and again

matlape is used in counting; eg:

hayo matlape tsakets = ten and twenty

initli = in order to

yaksaha - relative of osaha, expresses cause,
origin, motive.

mitt = with, and; egr: John mitt taye'ak =
John and his elder brother.

NB: Some expressions include two persons; egr:

as cheg = father and son.

as cheg nik = the father and son together.

ma ag = sisters; ma agnik = both sisters
together, she and her sister.

eik; mitt eik = and his brother.

eik winik = he and his brother

a he att = and then (deinde)

kwoichitt joins two actions, events; egr:

hates kwoichitt ta itt = sick from the

effects of bathing. yashe matt kwoichitt

kagshitt = to die after or caused by sealing.

17. Interjections:

anvoi, voi to attract attention

voi = say pl voich

aka exclamation of pain, suffering.

akish " " of little children.

kovitta = let it be; otsape temokste kovitta = let him have his own way!

kat kiyau, strictly an imprecation, often used lightly means "head cut off!"

tlosh tak ott = dry up! said in a passion is very offensive.

opwoit = to be sure, not used alone; e.g.:
woi woi mit opwoit = to be sure, no doubt about it, he said so.

eta ime = indeed it is so; often used with disapprobation; e.g.: woi woi mit eta ime = he said so indeed. (Emphasis)

kagacho (curse) die!

chou! well! go ahead! etc.

ari! indeed! in astonishment.

sha! expression of disgust, repulsion.

wah or woi, derision, cry of mockery.

kwoi kwoi nema! = is it possible! how is that!

chamas hei ish = that is vice

oya sietta ish! = here must be something up to judge from the looks. In Besquiat the affix "not" is often used to express astonishment, wonder, or surprise at a person.

his conduct, appearance or language; e.g.:
Jim not! just look at Jim! just imagine Jim!
cha(ish), kacha, kachka, these terms are
used as expressions of doubt, guessing etc.
oh cha ish = I guess it is he, so it is he.
oh kacha ish = I suppose it is he.
sowoi kachka = may be it is you, I pre-
sume it is you!

18. Derivatives

formation of words.

Most words are derivatives; many may be de-
rived from a single root. The principle methods
of derivation are:

- A by prefixes: which consists of a syllable or
syllables attached to the beginning of a word, as in
English unkind, in being a prefix.
- B by affixes or suffixes which are attached to the
end of a word; as in English kindly, the affix or
suffix being ly.

The following is a list of prefixes and affixes
which I picked up at random, and which are

duly explained by examples.

At or ath; (fem.) aksap

1° people, inhabitants, tribes etc. Uesquiat =
a man of Uesquiat (the tribe)

2° renders a transitive verb intransitive (passive);
kagsap = to kill; kagsapat = to be killed.

3° marks the possessive case of parts of animate
beings; thoutlat thishlin = has nice feet;
thoutlat themokste = has a good heart (is kind)

ik descriptive of hair on head, head.

thesik = white hair(ed)

topkik = black "

eghik = big head

imitt, also descriptive of hair.

yaksimitt = long hair

nietsimitt(is) = short "

woittimitt = thin "

aske mitt = bald.

hap (ay)

prefix as in (h) apisi oup = hair

(h) apaksim = beard

hapit = skin covered with hair

hapakoutt = beard, hair on face

it description of skin

hapit = skin covered with hair

pro matl it = skin itching

osh it = something on the skin, e.g.: pimples

osh it outt = has an eruption

eta kw-it shitt = an eruption appearing on the skin

outt (hittoutt = face)

descriptive of face:

apaksoutt = bearded face, wears beard

top k outt = black face - negro

tonnis outt = face blackened.

heisit outt = face covered with red coloring

soutt (of eyes)

monok soutt = sty on eye or eyes

ttatlachksoutt = contracted eye

töts topk sautl = black eyed; has black eyes
tléts tlé' sautl = pale, white eye(d)

ak sautl (mouth, opening)

hittak sautl (at the opening) mouth
hasak sautl (clear voice) speaks loud, clearly
més ak sautl (not clear) low (muffled) voice
ape ak sautl = opposite opening; sound, bay.

ags (aghs) teeth

wepaktl aghs = toothless
chikis taghs = full set teeth
wep aghs = tooth (pulled out)

tsok = mouth (inside); tatsokwoi

eich tsok shitt = rotting inside mouth
sektok shitt = eruption in mouth
groat tsokwoi = taste after sleeping
yaktok shitt = sore mouth (inside)

tsine (arm)

kwoi kwoitsinitt = broke arm
kakat sinitt = cut off; stabbed in arm.

egta (mitsa = nose)

siech egta = sharp nose

ma egta = top of nose bitten off

sich egta = top of nose sore, rotting

ime sumitt (initt): neck.

awé mitt , cut in neck

sich initt = scrofula around neck

makemitt : tied, hanged by neck.

a ap yimitt, shoulder - yimitt

kakatk yimitt = lost arm at shoulder

kwoi kwoi yimitt = broke "

a a yimitt = wound at "

momotk yimitt = arm amputated (at ")

ko kwini^{ks}o = hand - nouk, nik

tsi tsish hu ouk = dirty hands

che chinik (att) = cut in hand

mo motk nouk = part of hand amputated

tso tsinik = to wash hands

so sini^{ks}ovitt = to shake hands.

tsata forehead

- tse tsata = baptized (water poured on forehead)
kop tsata = sign of the cross (little. point finger to forehead)
toch ktsata = large forehead.

imitt ears (papé)

- ma ma imitt = ears bitten off
ya ya imitt = long ears
nie niets imitt = short ears.

1) appe - back - hinapatt - poutt

- klappé = on back (of horse)
hies pé = struck on back
so poutt = take by the back.

2) tk ya pop

- tlech tk ya pop = shoot on the back
hies tk ya pop = strike with a stick on back
tloig tk ya pop = " " open hand "
tlekt kyapop = " " fist "

howtl - chest - hinas howtl

osoh tas howtl = hurt on chest

kap whois howtl = short of breath, chest.

mos has howtl = chest stuffed up

té'té'ts kas howtl = hic cough

Alibi tlaps hownea, properly the carcass of the chest.

ineka - belly, abdomen

tie whineka = big, large abdomen

chets ineka = cut open at abdomen

eim ineka = large naval

yach ineka = belly ache

ei - legs: kayupta

kwoi kwoi hei = broken leg, lame

nomopett katt hei = quadruped

o att pett katt hei = biped

ya yak hei = long legged

hta - foot: thish tlin - time

swewephta = naked feet

shoe shoeshhta = with shoes on

hie hies hta = cut in foot
a egh hta = large feet

anoutt along, a stretch, a rope
hie hies anoutt = cut along a long stick
" " = cut one's leg with ax
hinaroutt = up a river, sound (narrow)
pets anoutt = a line of cedar bark from
petsop = cedar bark, and anoutt which as an
affix determines something long. Therefore it
is used in connection with ropes, poles, masts,
rivers etc., used also in a narrative; egr:
wêktsanoutt will mean, I am off the line, off
the subject; yêktsanoutt again back on it, i.e.
the subject.

Pref. osh - o
osh as a prefix is used when the matter is un-
determined; o, when it is determined.
oshiets belonging to somebody undetermined;
ots (o iets) to somebody determined.
oshak to work at something not determined,
to be busy; if you use otak, you must say

what; egi: otak chaputs = to work at canoe
osh tra chitt = to go away (undetermined)
otsa chitt = to go to egr. Victoria (determined)
osh (important); o osh woi = to say something
important; o o woi determine what.

Prefix ho - ek; ho as = again; ek hei = yet.
ho = again, do over again; recurrence
ho atsa chitt = come back
ho e itt = came inside again
ho agta chitt = to go out to sea again;
break a bargain.
ek; ektsa chitt = return to same place;
e ke ep = put back again to same place;
eke woi = say (something) again; repeat.

Prefix ha (perseverance, thoroughness)
ha sick = to complete a work
ha atop was = all day
ha nagh = not to give up looking for.
ha htoutt (kooz) = to live as old as possible
ha kwoi eg = to persevere in trying; strive to

We, wek opposite of ha

1° me sick = not complete a work

wek kwai eg: not try, neglect.

wek nagh = not look for.

2° Is also employed as the opposite of osh etc:

osh tak = to work

me tak = to be idle

o osh woi = to say something important

me wek woi = " " " unimportant

or to say nothing

ash iets = belonging to somebody

wek iets = " " to no one.

Jets, its, ts, itse

imply the idea of belonging to - oshiets!

the opposite has the prefix "wek" - wekiets

tsœw iets = belonging to one.

siesh iets = " " " all.

ay iets = " " " many.

wek iets = " " " no one.

po as iets = " " to Indians.

The interrogation "achiets?" = whose?

pl. a ya chiets?

Indirect interrogation: heiyimeheis yakotse =
I do not know to whom it belongs; pl yake +
ya potsi or ~~yakey~~ yat yakotse. See pag. 46.

chap (pain, ailment)

o okchap kassi = sore (pain in) eyes.

ya ya chap = a pain in a determined spot.

tie tieh ma(k) chap = pain in the heart.

ap:

1. to cause, to make egr: kagshitt = to die;
kagsap = to kill (make die); equivalent to the
chinook "mamuk"
2. to appoint: harwitt ap = to appoint as chief;
mamatt eg ap = to appoint as constable.
3. at a certain period - mols ap minish tlegslite
we left at rising or full tide.
4. to take for, to believe; egr: ~~oh~~ oh ap nits jolm =
I thought it was jolm.
oh ap^s. in^ska = I consider he is right.
mek ap nits tlantl = I did not consider it
fair.
ta koptl ap k? = do you consider he is truthful?

5. to buy, to purchase - o api; wek ap.

I buy a coat = o apis coat

did you buy food? = o ap nik ha-ouwi.

I did not buy any = wek ap sish.

what did he buy = ake' ap neh?

I do not know what he bought = hei yimeheis pwe api or
pwe ap niti.

muyt, mapt, mipt

said of trees, grass, etc.

tlakapt = grass, green, verdure.

ake muyt = native grass

ma wi kemuyt = fir tree

haw muyt = cedar tree.

top (toop)

generic (oppix) for fish, birds, animals, and many others; e.g.: tle keg top = rags;

aptt top = fish

ma ma ties htop = birds

sush top (toop) = animals (quadrupeds)

hap top = furs, skins in general

yêk, chêk, îk

used for, serving for, etc; instruments, tools,
kettles, pots, canves.

che chek = lancet

hoyeyek = plane

nêzeyek = kettle, pot.

pietlas yek = canve for sealing on schooner.

tsits, sits, sats, tsats, ats,

are also used as affixes for certain

1. kinds of pots, kettles and canves:

tea tsits = tea kettle

yashe makats = sealing canve

chiets sats = canve for trawling salmon.

2. articles of furniture:

inik sats = stove

lia woi tsats = table

tana sats = purse for money.

3. a receptacle in general; e.g.:

panits sats = potatoe sack

thi thits kank sats = flour sack

ta dna sats = womb

cha wh ats = water bucket

tsok sats = tub for washing clothes.

ime, imne, sime, osime

needed for, used for; egr:

moshasime = door (from moslas: closed)
needed to close house.

pōpōtlog sime = window (from pōtlog = trans-
parent, clear); needed to see through.

matleme ime = hoop (from matl slitt = to tie, bind)
needed to bind together; a barrel or its staves.

matle mitl = a barrel; keg.

tsie tsiets ime (alibi matliets ime) to tie around
the head in the form of a hat; tsia panks = hat.

osimnis, simnis

noh to delay, to do in a hurry, needed to be done
at once; egr: okomehei simnis = while the
weather is fine, before an expected storm or other
impediment of the weather.

putl trak simnis, before it is dark, clear yet.

tlagh simnis, at once, can not delay or
must not be postponed.

nasak simnis (hurry up) while it is not
raining, before the expected rain comes down;
(nasak = not raining)

ech h (season, year)

- tsō' éch h = winter
ttop' éch h = summer
ay' éch h = fall (salmon river season)
kwis' éch h = another year
att' éch h = 2 years.
mō' éch h = 4 years.

1. nahei; 2. atah, tah about-to

1. Xmas nahei = vigil of Xmas, near Xmas, immediate future.
2. atah - on the point of doing something; e.g.:
ya yat shitt atah = on the point about to go out.
ē ē gshitt atah = going to cry.

ma' êktl, magsa, êktl, êkstoutt

- all imply the idea of a desire, wish, inclination.
tlég ma' êktl = to feel like laughing
yatshitt magsa = wish to go
woitt êktl = to be homesick
woitt êkstoutt = to become homesick

The use of these Cash affixes is very frequent.

oo kawk, kawk

looks like, resembles, egr:

tlittits kawk = flour (looks like "white sand":
tlitsemiz)

sie siet's kawk = rice (looks like maggots =
sietsemine)

stantl kawk = looks like being good.

tsé' uk; tsé' êk

looks as if being, going to be, going to
misimitt tsé' êk = it looks as if it was going
to rain (mitta = rain)

ta ta itt tsé' êk = looks as if being sick

ta ta tsé' êk = looks sick

me wek tsé' êkish. Siwatthitt = it looks as if
he were not going to come.

o otse' êk ish. kagshitt po } it look as if he
or ~~kagshitt~~ kagtsé' êkish) were going to die.

att po

when it is, the date, day, year, season etc. egr:

Sunday att po = when it is Sunday

Xmas att po = on Xmas day.

sit

water, liquid, air

1. tsish sit = dirty, filthy water.
- chamas sit = molasses, sweet liquid
2. matt sit = cold air
- tlop sit = warm air.

(o) pomme

broths of animals, birds:

- mousmous pomme = broth of beef
nag tach pomme = " of mallard duck.

patt (taste)

- tsish patt = bad taste
mek patt = no taste; insipid
chamas patt = sweet to taste
has patt = saltish

pöps (poups) smell, odor.

- chamas pöps = sweet smell.
mek pöps = no smell
mous mous pöps = the smell of cattle
chö pöps = presence of smell

matlape

- 1) at random, leisurely ; 2) besides
- 1) tsik matlape = spout like Indians do
yats matlape = take a walk, nothing in view
siek matlape = sail about for amusement
- 2) hiniet's matlape = take along with no special object.
nach matlape = look about
trakets matlape hayo = 20 and 10 (30)

che

when speaker has not seen what or whom he speaks about:

Sandau che, when speaker wants to express that he has not seen Sandau.

Japanat che = a Japanese not seen or known; country not seen.

o osh che; ook che, che

to be on the side of, take the part, a frequenter, lover of, to be fond of company of...

thoutlouch che = a frequenter of women

ei eitt che = a lover of dogs (eitt = dog)

le leplet che = fond of the priest

o osh che = take the part of somebody (undetermined)

ék - habit, custom.

chénoktlék = lazy, indolent (chénoktl = lazy)
i.e. habitually lazy.

kwoi kwoi ék(ish) = it is his usual way.

tlé wék = of a laughing habit

tse ék = of a talkative "

op ék = industrious.

tskwe

part of, fragment, having belonged to.

shíp tskwe = fragment, piece of a ship

mamót tskwe = a piece of a bone.

magte tskwe = portion of a (demolished) house

mous mous tskwe = part of dead cattle

piellouk tskwe = fragment of a cup, plate etc.

shap shap tskwe = " of an umbrella.

chinitl

get amongst; be overtaken by:

owp, chinitl = caught in a calum; to be in a calum.

wék chinitl. = overtaken by storm; in storm.

mitl chinitl = caught in a shower; to be in
rainy weather.

stall

each other, one another.

- yaak stall = love each other
kag stall = kill " " fight to death.
woig stall = desert " " ; separate
tsok stall = stab " "
mik stall = scratch one another.

o patt, patt

- abundance of ... actually existing
yach patt = plenty of dog fish (running)
tsog patt = " salmon "

onit; ounit

- a locality where there is abundance of ...
although, perhaps, not actually existing.
onit tsowit = a locality where ^{pick} the salmon
frequents in numbers;
onit yacha = a locality frequented by dog fish.
his nit (hisit = a kind of spring salmon)
= where the hisit goes up the river.

The difference between o patt and onit is:
that when there is o patt, the abundance

actually exists; whereas onit is only meant to describe the locality where such an abundance may exist, and generally does exist at certain seasons.

The head of the Heshyinat harbor is renowned as being sob nit, but there is only sob patt in the heart of the winter.

aw - wêg

as affixes are employed to express the presence of liquid or its absence.

awtso contains liquid

wêg tso " no "

awtse nauy to pour liquid in

wêg tse nauy " " out

awtse nitt liquid is poured in

wêg tse nitt " " out

awpa at ish passi has tears in eyes

aw as. = a pool of water, ground covered with water

awye = liquid medicine

(aw) ye ; (oks) ye

The affix "ye" used as a medicinal termination.

kas ye' = eye medicine

tats ye = stomach "

protloks ye = calming drug

mas ye = healing medicine

akits ye ? = what kind of " ?

shouks ye = shit medicine.

hei . . . ag

The prefix "hei" with the affix "ag" expresses impossibility; employ personal endings of verb as required, e its (k) ish etc. yr!

hei ye ags = I can give nothing

hei woi ags = " say "

hei ts hanitt ags = there is no one I can marry

hei ts acli ags = " is no place I could go to.

aye', oye', ye'

as affix means to give

aka ye (atnik) = what did he give to you

wek aye' atsish = he gave me nothing

aw ye ye' at sish = I received medicine

ish aye' = to give something

chi ; atl

are used as affixes the first to express the idea of frequently ; the second of sometimes ;
kwoi kwoi chi ish = always at it

kwoi ish atl = I do it sometimes

eite eita mits atl = I told lies sometimes

atl also to express a habit, e.g.:

ha onk sish atl ko atl = I have the habit
of eating in the morning.

wéyas atl ha onk ko atl = It is my habit
not to eat in the morning.

Remark: It is extremely difficult for us to seize the difference of sound given to a or tl by the natives in the frequent use of atl, as the expression of the present, the 3rd pers. pl. etc. I make, therefore, no attempt to express in letters the difference there may exist in reality.

osh atl (a as in hat)

a noise, report heart

tle atl = report of a gun

tin atl = " of a bell.

wek att = noise ceasing
has att = clear, distinct noise

attouk

making a noise, producing a sound.
has attouk = speak clear, loud.
wek attouk = not speak
pe'y attouk = lasting, speak a long time
kwoiy attouk = speak that way.

aire

speak, utter, saying.
woi kash aire = adore, to say "woi kash"
he aire = to quarrel
ya ya aire = to deny
kiti aire = to scold (alibi to speak siwash)

imme

as prefix implies the idea of "not right" "not agreeable", a negative (of "chimine")
imme woi = to object (not to agree in words)
imme akth = not to agree to
imme ig êk = a spendthrift

imne schëkshittl = to be hurt, receive a bruise
imne opinrik = incompatible
imne jék = get into trouble, misfortune
imne kōp = disapprove.

chim me

is the opposite of imne
chimme woi = allow, permit, approve
chimme ig t'k = saving
chimme opinrik = agree.
chim moktl = approve, permit
chimme kōp = approve (at a meeting)

o chimme (with)

as affix means to accompany on invitation
na oks chim me = to go along (per invitation)
per cause

woitlshittl s chimme = to accompany home
on invitation, with somebody.

yash ematl s chimme = go out sealing with
somebody on the latter's invitation.

tlouch tra s chimme = to accompany (being
invited to do so) to buy a woman.

ouk, ak, k, nak, nip, kenak, itse
are all affixes to designate possession.

See possessive pronoun, page 44; and
possessive form " 28.

oukt

gift, got by, already in possession.

pa oukt = (special) gift at a pattatch

make oukt = got by purchase

thouch ha oukt = got by occasion of marriage

na hei oukt = got as a present.

ma, ma ak

gift intended for, to make a present of

na hei ma = article for present

thouch he ma = intended for marriage present

katsé ma = food to give away

viou she ma akish = I intended it for a present
at a pattatch.

ap hit

a prefix which implies the idea of half, in twain,
in halves; e.g.:

ap hta tse nitl = half full of liquids
ap hta tso = " " of solids and liquids,
the receptacle being half full.

hta

to separate, divide, separate from body:
hies hta ap = cut off with ax
chiet hta ap = " " saw
tlap hta ap = " " scissors
mo hta ap = separate by fire

ieta

give assistance, help, come to relief
assieta = to help
tse k ieta = interpreter
pat k wieta = help carry baggage.

hse - okhse

expresses the one who performs a work, duty.
tse k hse = who speaks
onp hse = " interpreter
tlek hse = hunter
mamank hse = laborer, servant
tle hse = clerk, writer

mit ; tskwe

son of, descendant;

John mit = the son of John (who is alive)

John tskwe = " " " (" is dead)

mit properly speaking son of (alive)

tskwe " " descendant of (dead)

es, ass, kass

the daughters of:

Tokwit ass = the daughters of Tokwit

Yatloi kass = " of Yatloi.

matak

to be under the impression, to think, suspect:

woitl skitt matakish = (I) think he is going home.

mitta matak hass = I think it will rain

kagshitt matakaktl ish = (I) think he will die

wek matak ish kwoi = (I) do not think it is so.

tiecha chitt matakaps = I am under the impression
that he is recovering.

Remarks:

- 1° For verbal affixes see the different forms of conjugation; pags. 17-36
- 2° For affixes to indicate locality or place see adverbs of place; pags. 52-54
- 3° For numeral affixes see numbers, pags 4 and 5. See also adverbial forms pags 55 and 15.
- 4° The affix of the names of colors agree with the objects which they describe; that is the names of colors take the affix required by the objects in question; egr:

töjk puk (black); töjk ksät = black man
 töjk outl = " face
 töjk mitl = " (of a round object)
 töjk hitm (coat = a coat of black material)
 Töjk sagtök = of a black kind (species)
 (töjk) time kik = black hair
 töjk egta = ...pointed black

(ash) kwoi chitt kwoi

1. implies the idea of deterioration, ruin, destruction, death, loss, etc.

mo a kwoi chitt = burned

pitl kwoi chitt = broken such as cup, dishes etc.

kag kwoi chitt = lost through death (pl)

whoik kwoi chitt = swollen (all over)

eich kwoi chitt = rotten.

2. used metaphorically

(h) oak kwoi chitt = leave early

Sunday kwoi chitt = after leaving church

yats kwoi chitt nit koo = after the people left

ke' a kwoi chitt = last a long time

kach kwoi chitt is = soon used up; disappears

3. used as a conjunction:

woi kwoi chitt s = I said to myself, I thought
yours two actions, events, in conversation
or narrating.

o mitt, matl (left over)

tsa wo mitt = only one left

wek matl auk ta tadnais = has no children left

ek matl auk = I have still some left.

h snak

interval (between, of time)

ke ke hsnak = long time between

noup kéch hsnak = one year between

ka kach hsnak mek shahéi = well at short intervals

ouna kéch hsnak? = how many years interval?

a mas

in the sense of having along, bought etc

wéke mas = has bought nothing

ayé mas = bought lots; has lots along.

ake' mas h? = what has he along (bought)?

aktt

1. See prepositions "in", "inside" page 60

hence say: whoik aktt = a swelling (inside skin)

se' aktt = contains matter esp. ripe boil

wek aktt (ha um) = fasting.

2. price, value:

e' waktt (oikt) = dear

wek aktt = cheap

akeraktt (ekt) ? = what is the price?

3. the state of being . . .

mo aptl = wet, the state of being wet

hosh aptl = dry " " dry

ka kag aptl kayapita = limbs numb; very sore.

4. power capacity:

o maktl ish = he can, is able to (do it)

me maktl its(k) = you can not do it

5. entire, altogether:

o maktl nas = the entire day

o maktl nish = we are all together (the entire tribe)

uptl

description of stern, part, hind quarters etc

o uptl ish Alionsat = the Alionsats hold the tail

matl uptl = in tow

eich uptl = rotten aft

hinas uptl = back part, seat of body.

o ma ok (clever, able to)

hiesh ma ok = Jack of all trades

o maktl ma ok = able and clever at the same time

tle ma ok = a good shoot

tsok ma ok = a good speaker.

map, mup

listen, obey, take notice, mind:

wepi'omap = do not listen, obey, mind

wepiets map = take no notice of, do not mind

oshiets mup = to listen, obey, comply with
what is asked.

meya omup! = never listen!

o map! = speak; answer! (Imperative)

o wissa, osa

accidentally, not intended:

pi pi tho wissa = broken (cup) per accident.

thiets owissa = conceived a bastard

ho hok wissa = upset

tha tha ch wissa = let go unintentionally

the thosa = shoot accidentally.

o missa

See omras (to have along) page 96

puts hak missa = has a blanket along

wep missa = has nothing to show (along)

aya missa = has much (many things) along

ape missa h? = what has he along?

okwêksta ; chêksta

among, amongst (French parue)

koats chêksta = to be amongst the Indians

no wêksta = animal lying (in the grass)

wek êksta = not amongst.

aksta

to take part in ... ; to be amongst

tse' aksta = to take part in the discussion

tse aksta nitt = " " " "

tse akstoup = to give a verbal message

wek aksta = to take no part in

hi yaksta = to take part in

o itl

determines a place for, room, house:

mons mons o itl = stable

Sunday po itl = Church

ties ties o itl = school, room for writing

matl o itl = prison, place of confinement

shou o itl = toilet, water closet

mak o itl = store, place of trade.

ats

prefix: obstinacy, determination:

ats ap oune = appropriate, not return

ats aktinouk = have hold, and refuse to let go

ats mop = stay away; not come back.

ap; opposite wek

as prefix implies the idea of following proper course, doing or acting right, not making mistake:

ap steg = steers or walks proper direction

ap tsiek = being correct in speaking or saying

ap yoye' = at the proper time

ap tsiyouk = following right road

ap tsatso = at the proper place.

ap hei = pleasant, friendly

o wêktl; owôktl

1. to have in mind:

wêke wêktl = nothing to bother my mind

a ana wêktl = have uppermost in mind

2. to be in debt:

aya wêktl tana = I owe much money

socha ~~ka~~ mitt wêktl = " five dollars.

wêke wêktl ~~stoutl~~ = I am free of debt now.

ista, oks, ags, aks.

all describe contents of canoe:

ista is used of the personal in canoe

oks, ags, aks in general of articles, freight etc.

soch ista = a canoe with five parties

kats ista = " " " three " "

pat ags = has iktas on board canoe

wek ags = has noh in canoe, nothing

ayaks = has much (many) in canoe.

oultta, woultta, ilta wilta.

hinoultta = take out, get out of canoe

chielt oultta = run away out of canoe, e.g. slaves.

ay oultta = many, much out of canoe

ttouch wilta = steal woman, land out of canoe

pat wilta = to land articles, freight.

agsip

to place in canoe, load:

pat agsip = to load; the opposite is

wek agsip = to unload, take out of canoe.

o you kwoitl, möje, ök

all mark the idea of absence, being away:

- ké' you kwoitl = long absent,
a you kwoitl = many missing yet
kach möje = to be absent a short time
ta möje = away, detained by sickness
yêk ök = still absent
wêk ök = all absent, nobody at home.

tsöp

determines the quality of anything, as being good for, adapted to, serviceable; producing a desired effect:

- tloj tsöp = produces heat
inik tsöp = burns well, easily
kag tsöp = easily filled
kwit tsöp = sticky

tsas - side of limbs

- chinitzas = right hand, foot.
kats tsas = left " "
kwis kwis hana tsas at kassi = has .. strange
eye (one)

otsas = the one side hand, foot
kwistsas = the other " " "
hieshtsas = both sides " "

pa, tsipa

determines the side of place, locality
kwispa = on the other side
hachispa = on this side
tog tsipa = jump over the other side
nach tsipa = look beyond
yats tsipa = pass, go beyond

mis

renders an adjective a noun:
kuch gwoi = proud; kuchgh mis = pride
tloutl = good; tloutl mis = goodness
pishak = bad; pish' mis = badness, evil
ote ate = jealous; ote ate mis = jealousy

kusta, kustas out of the ground:

öp kusta (öpatt = moon, sun) = rise of sun, moon
aya kustas (eg. potatoes) = reap, dig up plenty
nouy htak kustas = dug up one sack
atl htak kustas = produced, " " two sacks.

ett

- description of ground outside, as with movement
to wett = jump from a distance to the ground
chime ett = good crop e.g. potatoes growing
ime ett = not growing, not good looking " "
te ett = fall, drop to the ground
yats ett = step down to the ground
shiett ett = a new settler, just settling.

stiett; stias

into, in hole, excavation; pores of body,
throat

- yats stiett = step into hole
te tetiett = fall into open cellar, hole
tsöp stias = caught in a muddy hole
tsat stiett = swallow; also rain, water through
hole into house; e.g.:
chimney tsayiett, when through a crack, flaw
in roof etc.

chist

determines the surface of the sea, rivers etc.
bloutlachist = smooth water.

piſha chist = bad, rough water
tayo chist = at anchor
hathla chist = there on the water.

mitt, *mittne*, *matl*, *matlne*
floating, adrift on water, sea etc.
ma matlne = not an Indian (on the sea afloat)
from *ma* is (house); *matlne* (floating)
ta matlne = drifting at random

ne', *osh ne'*, *o ne'*
used as an affix to objects drifting
towards shore, or already drifted on shore.
kag ne' = drift wood
tiech ne' = from sea on shore alive.
potl ne' = said of a slave who escapes out
of a canoe and is taken by an
other owner.

one = said of something of value found
on beach.

kwoitt ne' = a sea otter found on shore
o ne' patl is the common expression when speaking
of a whale, ship etc. which drifted on shore.

kwoitt, osh kwoitt, okwoitt

See kwoi pag. 95; imparts the idea of loss, being short;

- aya kwoitt kooz = many Indians short, absent
hino kwoitt = not to be at home
aya kwoitt tana = lose, be short, many dollars
sia woitt = to be missing
saya kwoitt = very much too few, short
mek kwoitt = all, enough.

ato

removing by selling, or otherwise, separation
et ato = to sell

makwato magte = sell house

kag ato = dead, removed by death

ay ato = many " "

koze ato = remove something, hanging up.

ã to (o ato) - down, below.

hitt ato = underneath, down an object

oye ato = sunset, sun down

piett ato = lower canoe for sealing

nach ato = look down, eyes down

oé', é'

as affix designate injuries on skin or
surface of body, egr:

mo é' = a burn,

a é' = a wound,

che é' = a cut

nōkwé' = a boil

kwis

prefix - other, different.

kwisat = stranger, belonging to another tribe

kwispa = on other side

kwis top = something else

kwis o voit = on other side of bay etc.

kwis tsiek = hold different language.

o atta

to be in need of, require, not have

ha oum atta = to be in need of food

chajuts atta = to be in need of canoe (have no canoe)

wek atta = to have everything; need nothing.

matl

as a suffix is used in relation to the body, face or something about the body, egr:

woi matl outl = tell to the face

tlik matl outl = strike in the face

tlap h matl yek = a strap (rope) to strike with

te matl outl oyr = Veronica wiping the face of J. C.

nik matl outl = scratch in the face.

oune, winne (in the middle of)

ap winne = in the middle, small of back

ap oun uthei = midnight

kwoi winne = broken in the middle (hunch back)

atl kwinne = bent in the middle

kish k winne = crooked in the middle

ap'oun nas = midday.

ëgta (= point)

such k ëgta = sharp at point, end

am ëgta = at the point

kish ëgta = crooked at point, end

nik k ëgta = blunt at point

töpk ëgta = black " " (painted black)

ke' (= top)

- ap ke' nonclie = the top of the mountain
ap tsas ke' = " of the head
hiett ke' = on the top (e.g. of pole)
hleg matt ke' = flag on mast

13 verb formed by affix

eg: ke' mitt =

ke' noun =

pe', pa, spe'

on top of something else:

- hiettspe' = to be on top of (above)
nannatspe' = only on the surface
pietsape' = one stick, log, lying on another
ma pe' as = house on a cliff, hill, elevation.

okh le'

to narrate, tell, confess:

- wekh le' = (tells) ^{has} no news
wikh le' = says the weather is bad
hiesh le' = tells everything, all
wekh le' ah = have nothing to tell
ayakh le' = to report many, abundance

söptl

inside of body, mind:

- hiett söptl = the inside
osh söptl = angry
thats söptl = fat inside of body
mek söptl = good tempered

ekso

affix of relationship; gr:

- no we kso = father
na me kso = elder brother or sister
hach mis ekso = girl's brother
na ne kso = grand father, gr. mother, uncle, aunt

o whoitt

with instrument used; gr:

- göt whoitt = with a knife
hê whoitt ah = nothing to do it with
ake whoitt? = with what do it?

asht

dry food, such as fish, meat:

- akwasht - ak: salmon - dry salmon

tlas asht - tlosmit = herring - dry herring
aptl asht - aptl = fish - " halibut (flesh part)
heichasht - heichine = clams - " clams

chik

way of proceeding, following direction,
road, walking, sailing etc.

tak nik chik = proceed (two) abreast

meh si ak chik = travel close in shore

hei na jak chik = to walk stooping

Atik itt chik = ride on knees; proceed in kneeling position

No aptsiek = follow right course, road etc.

see below.

tsiek

to speak, utter; also same as chik (rare)

aptsiek = to speak correctly

wek tsiek = wot to " "

ayatsiek ok = talk incoherently (habit)

hi tsiek = to speak that way.

syêga

to be suffering in body or mind:

toq mēga = head ache

kassi mēga = sore eyes

haoum ēga = short of food, suffering of hunger

osh ēga = suffer, have on mind, hard up.

sagtik (kind, species)

chopi h sagtik = male

tlants sagtik = female

kwis sagtik = an other kind, different

aya sagtik = of different, many

topk sagtik = of black color.

o mik

successful hunter, fisherman, laborer etc.

kwitl mik = good sea otter hunter

aya mik = catches many

wek mik = bad, poor at hunting

chiip

- in favor of, to, from another.
sopwitl chiip = to take from somebody
hinie chiip = to give to "
kagsap chiip = to kill . . . belonging to, for, another
oatlank chiip = to take care of . . . for another
inikwitl chiip = to start a fire for another.

see D page 7.

tip

- at, being busy, engaged in; while (Latin "dum")
wai êch tip = while asleep
kapag aktl tip = (done by another to) a dying person.

tsota

- the side of body, time:
katsota = to the left
chimi tsota = to the right
koatl tsota = before noon, side of morning.
tlochanitl tsota = afternoon, side of evening.

wotas, wetas, ois, as, is See page 22
going to, about to perform an action; very com-
mon affix, expressing future:

woi wotas = going to tell, go and tell

agte wetas = visit, to go on a visit

ha wois = to go with the object of eating

wake may as = to go with the " of trading

o'ets

1) to eat, to use:

tosh k'ets = to eat codfish

tlouch'ets = habere rem cum femina

pro wets = to eat walibut

tatl'ets = to eat fresh (not dry) food.

2) price:

noupkarni'ets = the price one dollar

apene'ets h ? = what is the price

tsag tik

towards, direction

aptsag tik you e = fair wind, right direction

otsag tik alwusat = in the direction of
alwusat.

ote' etla

imitate, pretend:

- mamatte te' etla = imitate the white man
mamatte ti' etla = the imitation of ship, schooner.
Sioutan te' etla = picture, imitation of horse
ap hei te' etla = pretend to be friendly
tse patl te' etla = to imitate in reality; follow as example.
ta itl te' etla = pretend to be sick

stoutt, akstoutt (became)

is a verbal affix, not get noticed, and which describes an inside or interior action:

- makstoutt = strike, go inside e.g. sores
se akstoutt = swelling, boil getting ripe, containing puss.
mo akstoutt = became wet (through out)
etakstoutt = to get inside (etakstoutt = per inside)
we' akstoutt = to (became) be down cast.

po a (rocky point, cape).

- you po a = wind from (around) point
ap po a = at the point.
eta po a = pass point
kwisot po a = beyond point, cape.

(oya) eye - eya (tempore . . . , state of weather)

- milt'eya = tempore pluviae; raining
mek'eya = storm, stormy
tlop'eya = warm, hot
matt'eya = cold
Sunday k'eya = on Sunday

ats'ha

end of absence, intention:

- waist'ha? = where to?
Alansat'ha = to Alansat
sot'ha = to you, you in view
ke' mopt'ha = for a long time, intended
to be away a long spell.
sachenik'ha = for good.

o al'hta

hit, not intended, not aimed at:

- tle' al'hta = shot unexpectedly, not intended
pictures al'hta = anaphoto, not supposed to be
mek' al'hta = at random and miss

h sa (animal appetite, wish)

- tlouch h sa = cupido viri
choph h sa = " mulieris
ha cum hsa = wish for (Indian) food
mek hsa = unwilling

pett (across water, stream)

- eta pett = cross a stream
timak h pett = " " an foot
sos pett = swim across
yats pett = step across
tög pett = jump across.

oo êgh; êgh

after, in search of, end:

- hashi chêgh = try to find out, learn news
kamatk êgh = run after, try to catch
agtik shi êgh = learn
momok wêgh = hunt deer.

tso (arm)

- a aptso = arm
yayaktso = long arm

whoi whoi k'tso = swollen arm.

kwoi kwoi tso = broken "

satt

hitasatt = landed

tlag satt = just arrived on shore

nt hei satt = landed at night

hiesh satt = all arrived - landed.

chi (fast to, attached)

mama k'chi = fastened by string

kwi kwit chi = " " glue

tlatla pak chi = " " nails

mewek chi = unfastened, loose.

opa, aversion for, refuse:

miegt pa = on account of old age

eich pa = " of being rotten

push pa = " " bad.

o youch

appear, to be up:

ke youch = up a long time

o aks youch = " early

anas youch (toqtsete) = (the head) sticks out

tlag si youch = just up.

o yakgh (offer, bid,

omakamitt yakgh? = how many (dollars) does he bid?

mokamitt yakgh tana = four dollars

akene yakgh? = what is the bid?

atl (blankets, paper)

tl'e's atl = white blanket

tojk atl = black "

mek yout atl = unused (new) "

tl'eg atl = red "

otshei; otsha (consort)

atl otshei = bigamist

niegtshei = has old husband or wife

folun otshei = the wife of folun

Profiq oste (on ground)
 oste itl = down stairs
 oste as = down, outside
 oste is = " on beach
 oste a = " on stones of ground.

pet shitt (downward movement)
 tepet shitt = fall down
 toqpet shitt = jump down
 yatspet shitt = step down
 chatpet sap = push down

h-tinne
 made of egr: iron, gold etc. also of articles of
 dress, material:

tlitshtinne = white
 silk htinne = silk
 tsash htinne = of new material
 tlëgh htinne = of red

onagh (in search of)
 ha own nagh = look for food,
 nis mak nagh = in search of land

poots nagh = look for people, somebody.

o atl at

has the reputation, name of..

pishakatl at = .. " being bad

tlautl at = .. " good

kniesa hei atlat = .. " a good hunter

inure atlat = bad news about somebody.

apoutl (figure of, model)

o kwä poutl = the likeness of, figure

pootsapoutl = figure of man

mans mans apoutl = figure of cattle

magte ka poutl = .. " of a horse.

atse akhsa

syn. witse wekhsa

speaking of trees, current bushes etc:

atse ha oum akhsa = bears fruit

witse .. " wekhsa = .. " no "

atsa ayakhsa (ha oum) = bears much fruit

ta akth (price)

- osh ta akth = for something
mek ta akth = for nothing, gratis
ha oom ta akth = for food (as price)
tana ta akth = " money as payment

otsteg (have in view, follow course)

- anats teg = depend only on, have only in view
mek steg = follow wrong course
ap steg = " right "
hies teg = " that certain "

o é chitt (learn, learn news)

- kagé chitt = hear. of death
immé é chitt = " of bad news
chimme é chitt = " good news
tlag é chitt = just now learned news.

pié ch

- egh pié ch = crying
tlag pié ch = not crying
tsarrak pié ch = silently.

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