Grammar of the Hesquiaht Language-Part 1

Auguste Brabant, 1910

**Transliterated to nuučaan̓uł from English by
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Hesquiaht Language Program   www.hesquiahtlanguage.org

This work is meant for the use of all Nuu-chah-nulth people and students of the language. Please share it freely and widely. Do not use it for commercial purposes.

From Our Team to You

This Grammar book came into being through the following process:

a. In 2014, Fr. Augustine DeNoble, at Mount Angel Abbey in Oregon notified chuutsqa of the existence of the 1910 Hesquiaht Grammar by Reverend Auguste Joseph Brabant.
b. Upon request, Fr. Augustine DeNoble made a copy of the Grammar and mailed it to chuutsqa.
c. The Grammar copy was exhibited and discussed with speakers at one of the Hesquiaht Language Gatherings, 2014.
d. The Grammar was transcribed by Meryl Bishop from the handwritten text.
e. The transcribed digital copy was then transliterated into nuučaaṅuł phonetic alphabet by chuutsqa, with one-to-one spoken support from fluent speakers weemṫis Hilda Nookemis, huʕeeʔaqsup (nee ḥiškʷiiʔaqsup); ƛumłka Harry Lucas, ḥiškʷiiʔatḥ; tupaat Julia Lucas, ḥiškʷiiʔaqsup.
f. The new digital copy is verified by fluent first language nuučaaṅuł speakers, is searchable and free to download at www.hesquiahtlanguage.org

In building the grammar, Reverend Brabant used the input of local people at Hesquiaht. People of adult age at the time of his work would have been born in the 1800s and it is said that some of their elders were born in the 1700s.

The use of the nuučaaṅuł phonetic alphabet, using symbols from the International Phonetic Alphabet, became popular within local schools and political organizations in the 1990's. As a language tool, it provides us with an accurate reflection of the sounds of our language formerly written only in approximated English orthography. The pronunciation by fluent speakers of the words and phrases within this new grammar document is crucial to capturing the authentic sounds of nuučaaṅuł as spoken by first language speakers.

The avid learner will find many audio, video and text resources online and some in print form to aid in learning to read the nuučaaṅuł phonetic alphabet.

This is not a perfect publication. You will find mistakes both with spelling and word meanings. As a team, great effort has been made to stick closely to the content written by Brabant. All extra content added to this grammar is marked with a "+" Where extra content is inserted, it is meant to be helpful to the reader.

Notes to the user:

"+" appears before an English word or phrase that has been added to the original text for the purpose of clarity.

"+" appears before a hiškʷiiʔatḥ word that has been added by fluent speakers for the purpose of sharing commonly used modern hiškʷiiʔatḥ words.

"?" appears after words for which there is uncertainty about accuracy.

"?" appears by itself where the original handwritten text was illegible or unrecognizable in its antiquity.

čuu,

chuutsqa

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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 huuʕeeyʔatḥ chief of 1874 was called ʕaċik which means clever with tools, also intelligent of the mind. ḳaasčaqnik from ḳaasča (a hair seal) and ʔuumiik, successful hunter, wiiqnit (from wiiqsii = strong wind, and unit = exposed to storm +this can mean prevailing or mostly, a locality in ḥiškʷiiʔatḥ territory.

ʔaʔapswinisʔ where the ḥiškʷiiʔatḥ store is built. ʔaʔapċu = elbow and "is" is descriptive of beach; +swi can mean through, and it is descriptive of water covering something. +The Hesquiaht dictionary lists ʔaʔapswinł = armpit.

yuukʷaatḥ (from yuʔi = wind or yukʷiƛ = +it got windy. The name means exposed to wind, windy place) applied to the village of Friendly Cove from the fact that the wind strikes the village from all quarters.

i) ḥaẇiłaƛ = young man

ḥaakʷaaƛ= young lady

ii) ƛaʔuukʷiʔatḥ - a Clayoquot man
ƛaʔuukʷiʔaqsup - a Clayoquot woman
ʕaaḥuusatḥ - an Ahousaht man
ʕaaḥuusaqsup - an Ahousaht woman
kiłcmaʔatḥ - a Kelsemat man
kiłcmaʔaqsup - A Kelsemat woman
muwačatḥ - a Nootka man
muwačʔaqsup - a Nootka woman
yuukʷaatḥ - Nootka

John ʔucḥi - John's wife

2. Gender

i) Gender is formed by different words, ḥaẇił = chief, a man of high rank hakum= queen, a

~~high toned(?)~~ +woman of high rank.

maʔiƛqac = a male child
łutsac = a female child (little girl, younger than ḥaakʷaaƛ)

ii) by different termination:

ḥiškʷiiʔatḥ = a man of Hesquiat
ḥiškʷiiʔaqsup = a Hesquiat woman, or simply ḥiškʷiiʔaqsa, this is in all cases the feminine termination of all female slaves when respectfully spoken of. When with contempt, say "ḥiškʷii!"

iii) by different words before or after the nouns, eg:

łuucsma muusmuus = cow
čakup muusmuus = ox
John ʔucḥi = the wife of John
Mary ʔucḥi= the husband of Mary

Inanimate being like trees etc. have no gender.

ii) mamałṅi - a white man
maamamałṅi - white men

iii) mamałṅiṁinḥ - white men
tačaak - a dead person +qaḥak ; +piksẏi (dead body)
tačaakṁinḥ - dead people +qaḥakṁinḥ; +piksẏiṁinḥ (dead bodies)
leplet – priest; +nipniit
lepletminḥ - priests; +nipniitṁinḥ
łuucsma muusmuusṁinḥ - cows
łucaamiiḥuk John - John's wives

3. Number

Plural is formed

i) By different termination, eg:

ḥaẇił = chief, ḥaẇiiḥ = chiefs

hakum = queen, hatkmiiḥ = queens

čakup = husband, male; pl. = čaakupiiḥ

ii) By doubling the first syllable, in which case one or two or more letters are inserted for the

sake of explaining eg ḥaakʷaaλ = young woman; pl. ḥaatḥaakʷaλ; quuʔas (man) pl.

qutquʔas or quuʔas.

iii) by adding the affix ṁinḥʔi e.g. quuʔasṁinḥʔi - the Indians. tačkʷačiλṁinḥʔi = the dead

people.

iv) The most extraordinary way of forming the plural consists of inserting before the first

vowel of the word the diphthong ay, thus adding to the word one syllable, e.g. łučnaak =

married (of a man who has a wife), łayuučnak= married (of men). čapxnaak= married (of a

woman who has a husband), čayaapxnak= married (of women who have husbands)

maʔiλqac - boy
maʔiλqin - boys
łutsacqin - girls
ʔuušḥtin maʔiλqac - a good boy
ʔayuušḥtin maʔiλqac - good boys
ʔuušḥtin quuʔasṁinḥ - good people
ʔayuušḥtin łutsac - good girls
ʔuušḥtin ḥaatḥaakʷaλ – good girls
hapaksuł - bearded face
hapaksuḥʔ; +hapaksułṁinḥ; +hathapaksuł - bearded faces
yaaqsumł - long haired
yaaqsapiiḥʔ, +yayaaqsaqumł- long haired (pl)

Many, if not most, words form their plural this way. There are exception to these rules, e.g. ʕiniiƛ = dog, ʕiitniiƛ = dogs, but not many have come under my notice.

v) There are also words that imply plurality, e.g. kʷaẏas = twins, and it happens frequently that the plural is expressed in the adjective, with the noun keeping the singular form, e.g. ƛuułƛuuła maḥtii?; +ƛułƛa maḥtii; +ƛułčuu maḥtii; +qʷaċał maḥtii = fine houses. ʔaya quuʔas = many people.

vi) Words in uł make plural by changing uł into ʔuuḥ or ʔuḥ eg, ƛ́isuuł = white faced, ƛ́isuuḥ= white faced plural. Alternatively, the prefix is doubled e.g. ƛ́iƛ́isuuḥ? or ʔaḥ?.

vii) The words in umł change umł into piiḥ e.g. ƛ́isumł = white, ƛ́isapiiḥ = white plural. tupkumł = black, tupkapiiḥ = black plural, etc. for other colours.

viii) Adverbs of place - plural in iḥa, e.g. waayiḥa muusmuus = where are the cattle. ʔuyiḥaʔiš hiłstiis = they are up the inlet.

4. Case

1) The nominative case or subject of the verb is generally put at the end of a sentence, e.g.

taʔiłʔiš Peter = Peter is sick. qaḥšiƛʔiš yaqukint̓iis nuẁiiqsu = my father is dead.

2) Positive case. **A.** ʔunaak means to possess, to have, which word is made use of, leaving out ʔu and employing only the affix nak; this affix according to needs of euphony becomes ak, ik, uk etc., and is added not to the name of the possession but to that of the adjective or the object possessed, eg maḥtiiʔak Peter = the house of Peter. ʕiniiƛuk John = the dog of John. taʔiłʔiš ḥaałmač̓ak maʔiƛqac James = the lovely boy of James is sick +taʔiłʔiš ḥaałmaḥak maʔiƛqac James = the lovely boy of James is sick.

B. The possessive case is also expressed by adding the affix ʔuuc or ʔiic to the name of the possession e.g. muusmuusʔiic maḥtii = the cow's house.

C. The affix at is used when speaking of the body and parts thereof, of people and animate human beings, also, mind, soul, etc. e.g. ʔiiḥʔatʔiš t̓uḥc̓it̓i John = John has a big head. yaaʔakʔats ƛišƛin = my foot is sore. ṗišaqʔats łiṁaqsti = my heart (+my thoughts/feelings/inner being) is bad (I am sorry, angry).

D. čip is in favour of, for another, to another, + to do for e.g. sukʷiƛčip taana = take this money. ciciqinkčip = to pray for. suučips watch = I have his watch. I insert here these remarks about čip as it sometimes expresses the possessive case, and I see no room elsewhere to mention the use of the very useful affix čip.

5. Article

Strictly speaking, there is no article in the language of the Indians. Yet, like in the Latin

words *ipse* or *ille* so does the word ʔuḥ or ʔuuḥ sometimes take the place of the article, e.g.

Who is dead, the father or the son? Say ʔuḥ nuẃiiqsu (the father) or ʔuḥ ťaṅa (the son).

6. Diminutive

i) Diminutives are formed by the affix is eg, maḥtiiʔis = a small house. +ʔanaḥʔis maḥtii = a

small house; +ʔučknaḥʔis maḥťii = a small house; +ʔačknaḥʔis maḥťii = a small house.

ii) ʔaana (not used in Clayoquot and Ahousaht) e.g. čapac = canoe. čapaana = a small

canoe.

7. Argumentatives

The affix sasa e.g. ƛuɬsasa = very good. Another suffix, aqaq is also used, e.g. ʔiiḥaqaq =

very large. The affix ʔi also seems to be used in that sense, eg ḥaẃiłʔi - the chief. ʔuuc = his,

one belonging to him +čapacʔuucʔi ḥaẃił or čapacʔuuc ḥaẃiłʔi. Plural = ṁinḥʔi e.g.

qaḥšiƛṁinḥʔi = the dead +the people who have died + qaḥakṁinḥʔi = the dead.

8. Degrees of Comparison

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

i) 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 of the other e.g.

    A. if you compare the degrees of two or more rings (etc.), both or all being fine, ƛułʔiiš ʔaḥkuu will mean that the one indicated is finer than the other or others. +ƛułaqʔiš ʔaḥkuu = this one is nicer, expresses the comparison more directly.

    B. You may employ a negative expression and say wikʔiiš ƛuł of the inferior quality or ṗišaq (ṗitṗiišaq plural) leaving the one indicated to the ƛuł and thus the position expresses either the comparative or superlative.

Again, ʔačaqḥsuu ḥaaʔak = who is the stronger, speaking of two, or who is the strongest speaking of several individuals, and the answer will simply be ḥaaʔakʔiš Peter = Peter is the strongest.

ii) The comparative and superlative are also expressed by the affix sa or sasa for although speaking e.g. of two or more objects that are all ƛułsasa, yet when there is question of comparing the additional sasa expresses the comparative or the superlative.

iii) The most regular way of expressing the comparative or the superlative is by the use of the word ʔuupi by itself or as an affix or suffix, e.g. ʔačapiḥsuu čimťa (ʔačaqḥsuu ʔuupi čimťa) = who is the quickest? + (who is prone to win?) siiṗis čimťa (siỷaaqs ʔuupi čimťa) = I am the quickest, I am quicker + (I am more prone to win). ʔuupiʔiš ḥaaʔak John = John is the stronger or John is the strongest.

Note:

    a) hiišił ʔuupi marks the superlative only

b) Different other forms express superlative only, eg. wiḱiitʔats miiłḥiʔat = no one is my

equal; +wiḱiitʔats miiłḥi = no one is my equal. ċawaakʔiš ʕaċik John = John is the

most clever of all, or John is the only one who is clever.

iv) ʔuwii marks precedence as to time, rank, + in front; + ahead etc. Its opposite is ʔuqumkλi

Remarks: The degree of signification is

a) increased by the use of such expressions such as ʔaanaqḥ e.g. ʔaanaqḥ λuł = very

good. ʔiiḥ, e.g. ʔiiḥ λuł = very good. aqa an augmentative e.g. čapacʔaqa = a very

large canoe; + čapacʔaqaq = a very large canoe. ʕiniiλaqa = a very large dog; +

ʕiniiλaqaq = a very large dog.

b) Diminished by such other expressions as wik ʔaanaqḥ, eg, wik ʔaanaqḥ ʕaċik = not

very clever/+ skilled. wikʔapʔi e.g. wikʔapʔi λuł = not very good, not very fine. +The

literal meaning of this phrase is "do not let it be good".

c) Slightly increased by the affix ṫana e.g. λuł ṫana = rather fine or rather good. This

does not mean *very.* +ṫana = sort of, a little.

d) Our idea of excessive, too…is expressed by the affix or prefix apuλ e.g. ƛuƛupapuλ =

it is too hot, the heat is too excessive. wiwiikḥtinapuλ = too silly, +behaving badly.

Note the reduplication of the first syllable.

9. Numbers

i. Cardinal Numbers.

The way of using the cardinal numbers is a difficulty which requires practice to overcome, but for which the following explanations may be of use.

Say:

1. ċawaak, ʔaƛa etc when speaking of men, women, children, salmon, tobacco etc. Say ċawaa when speaking of people eating, working, etc.

2. nupqumł, ʔaƛqumł, etc (from hupqumł = round) when speaking of round objects, eg. moon (hupał), clothing (except pants), birds, vessels, etc.

3. nupiƛ, ʔaƛpiƛ etc. of anything long, thin, or narrow, e.g. rope, pants. This is also used for łiṁaqsti, which is not the heart as some imagine, but rather a cord of fibre along the spine or in the brain.

4. nuptaqumł, etc of an object containing many things, e.g. block of matches, band of cattle, geese, ducks, bundle of rope, bale of blankets, etc.

5. nupċiik, ʔaƛċiik etc, of instruments, tools, also canoes and other vessels such as iron pots, matches, etc.

6. nuptaqak, etc of the line of thought or words, such as ḥayuštaqak ḥayuštaqak ʔuuc wawaačak = the ten commandments of God.

7. nuptakiƛs in the sense of having reference to anything, eg nuptakiƛs yawačiƛ quuʔas = there is one thing I find at fault with the Indians (but this may be more properly placed amongst the affixes as it may be explained by decomposing the words ʔukʷiƛs muutaqak nuptakiƛs)

8. nupḥtak, ʔaƛḥtak, etc, of sacks of something similar, e.g. nupḥtak ƛapaat = one (Indian) sack/one cedar basket. sučaqumłḥtak kukuḥwisa = a band of fine hair seals.

9. ċawiista, ʔaƛista, etc, of people in a canoe.

10. There are many other ways of employing the numbers by prefixing them to other words, e.g. nupsaaḥtak from ʔusaaḥtak kind/type/variety of. nupqičḥ = one year, +nupiiłčiƛ, nupčiƛ = one day. Refer for more affixes below.

ii. Decimal Numbers

Decimal numbers, here improperly so called, for the Indians count by twenties

ċaqiic = 20

ʔaƛiiq = 40

qacċiiq = 60

muyiiq = 80

sučiiq = 100

nupuuq = 120

ʔaƛpuuq = 140

ʔaƛakʷałyiiq = 160

ċawakʷałyiiq = 180

ḥayuuq = 200

Therefore, in this language the decimal, improperly so called, is twenty (ċaqiic) and the numbers go up to 200 (ḥayuuq ten times twenty).

iii. Distributive Numbers

All the words which take the cardinal number ċawaak have the same as distributive numbers, only the first syllable is doubled, e.g. ċaċawaak qʷišaa = each one plug of tobacco. The words which take the cardinal numbers, or rather the prefix nup, have also the same as distributive numbers, again doubling the first syllable e.g. nunupqumłaqƛukicuuš taana = you will each get one dollar. ʔaʔaƛḥtak ʔuyiiʔaqƛs siiḥił qaawic = I will give you each two sacks of potatoes.

iv. Adverbs of Numbers

nupiiḥ = once, ʔaƛpiiḥ = twice, qacċupiiḥ = thrice, ḥayupiiḥ = 10 times, ċaqupiiḥ = 20 times, ċaqiicpiiḥ ʔuḥʔiiš ḥayupiiḥ or ċaqiicpiiḥ małapi ḥayupiiḥ = 30 times. Always with affix piiḥ.

+nupiiḥsiš tuškuuḥ "I am aiming to get one codfish"

v. The Numbers Interrogatively

The way of interrogating is by ʔuna if the interrogation is direct, quṁaa if the interrogation is indirect. In both cases, the affix must agree with that of the cardinal number, e.g.

1. ʔuna quuʔas = How many people?

2. ḥayumḥis quṁaa = I don't know how many.

1. ʔunaqumł hupał = How many months?

2. ḥayumḥis quṁaaqumł = I don't know how many.

1. ʔunaḥtak qaawic = How many sacks of potatoes?

2. ḥayumḥis quṁaḥtak = I don't know how many sacks.

... and so on, using the same affix as is required and used by the cardinal number. Apply the same in the decimal, or rather vigesimal numbers. Again in the distributive numbers, doubling the first syllable of the interrogation form ʔuna and quṁaa e.g. +ʔuʔunaqumłitqḥsuu taana = How many dollars did each of you gain? ḥayumḥis ququṁaqumł = I do not know how many (each).

In the adverbs of the number when the question is made to one individual whether directly or indirectly use the term ʔuna and quṁaa with the affix piiḥ e.g. ʔunaṗitnik taʔił = How many times were you (singular) sick? ḥayumḥis quṁapiḥ = I do not know how many times. When the interrogation is made to two or more persons, the first syllable of the interrogatives ʔuna and quṁaa are doubled e.g. +ʔuʔunaṗititḥsuu nuʔiƛ = how many times did you sing? ʔuʔunaṗitniḥsuu kuẃił = how many times did you steal? ḥayumḥis ququṁapiḥ = I do not know how many times.

10. Verbs

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, direct and indirect

vi. Other explanations will follow.

i. Transitive (or Active)

Transitive Indicative

Present

1*	s (siš, si)	I kill	qaḥsaap or qaḥsaapsiš
2	ʔic,ʔick	you (s) kill	qaḥsaapʔic *or* qaḥsaapʔick
3	ʔiš	he/she/it kills	qaḥsaapʔiš
1	niš	we kill	qaḥsaapniš
2	ʔicuuš	you (pl) kill	qaḥsaapʔicuuš
3	ʔišʔał	they kill	qaḥsaapʔišʔał

+ *M. Bishop Remark*: The numbers noted here stand for first, second, and third person singular, while the second set stands for first, second, and third person plural. These are used throughout the examples that were noted by Rev. A. J. Brabant.

Imperfect

1	*nits	I killed	qaḥsaapnits
2	nitits, nitick	you killed	qaḥsaapnitic, qaḥsaapnitick
3	nitiš	he/she/it killed	qaḥsaapnitiš
1	minniš,+mitniš	we killed	qaḥsaapminniš, + qaḥsaapmitniš
2	niticuuš	you (pl) killed	qaḥsaapniticuuš
3	(aka)mitišʔał	they killed	qaḥsaapmitišʔał, qaḥsaapakamitišʔał

* Remark: use *n* after consonants and *m* after vowels.

Perfect

1	amits	I did kill	qaḥsaapamits
2	amitʔic, ʔamitʔick	you did kill	qaḥsaapamitʔic, qaḥsaapamitʔick
3	amitiš	he/she/it did kill	qaḥsaapamitʔiš
1	aminniš, + amitniš	we did kill	qaḥsaapaminniš,+qaḥsaapamitniš
2	amiticuuš	you (pl) did kill	qaḥsaapamiticuuš
3	amitʔišʔał	they did kill	qaḥsaapamitʔišʔał

Pluperfect (Also known as plus-que-parfait and more than perfect)

1	aƛnits	I had killed	qaḥsaapʔaƛnits
2	aƛnitic, aƛnitick	you had killed	qaḥsaapʔaƛnitic, qaḥsaapʔaƛnitick
3	aƛnitiš	he/she/it had killed	qaḥsaapʔaƛnitiš
1	aƛniniš	we had killed	qaḥsaapʔaƛniniš
2	aƛniticuuš	you (pl) had killed	qaḥsaapʔaƛniticuuš
3	aƛakamitʔiš,+aƛʔišʔał	they had killed	qaḥsaapʔaƛakamitʔiš, +qaḥsaapʔaƛʔišʔał

Future

1	aqƛs, aqƛsiš	I will kill	qaḥsaapʔaqƛs, qaḥsaapʔaqƛsiš
2	aqƛic, aqƛʔick	you will kill	qaḥsaapʔaqƛic, qaḥsaapʔaqƛʔick
3	aqƛʔiš	he/she/it will kill	qaḥsaapʔaqƛʔiš
1	aqƛniš	we will kill	qaḥsaapʔaqƛniš
2	aqƛʔicuuš	you (pl) will kill	qaḥsaapʔaqƛʔicuuš
3	akaʔaqƛʔiš,+aqƛʔišʔał	they will kill	qaḥsaapʔakaʔaqƛišʔał, +qaḥsaapʔaqƛʔišʔał

Future Exact

1	aqƛnits	I was going/about to kill	qaḥsaapʔaqƛnits, +qaḥsaapmaʕiiqƛnits
2	aqƛnitʔic, aqƛnitʔick	you were " "	qaḥsaapʔaqƛnitʔic, qaḥsaapʔaqƛnitʔick +suẅaaqwitasnit qaḥsaap
3	aqƛnitʔiš	he/she/it was " "	qaḥsaapʔaqƛnitʔiš
1	aqƛniniš	we were " "	qaḥsaapʔaqƛniniš
2	aqƛnitʔicuuš	you (pl) were " "	qaḥsaapʔaqƛnitʔicuuš
3	aqƛakamitʔiš	they were " "	qaḥsaapʔaqƛakamitʔiš, +qaḥsaapʔaqƛmitʔišʔał

Transitive Conditional
Present

1	cums	I would kill	qaḥsaapcums
2	cumʔic, cumʔick	you would kill	qaḥsaapcumʔic, qaḥsaapcumʔick, + qaḥsaapwitasʔick
3	cumʔiš	he/she/it would kill	qaḥsaapcumʔiš
1	cumniš	we would kill	qaḥsaapcumniš
2	cumʔicuuš	you (pl) would kill	qaḥsaapcumʔicuuš
3	cumʔakaʔiš	they would kill	qaḥsaapcumʔakaʔišʔał

Past No 1

+ Using qaḥsaap to begin all the example sentences is unrealistic in normal speech.

1	aḥnits	I would have killed	qaḥsaapaḥnits
2	aḥnitʔic, aḥnitʔick	you " "	qaḥsaapaḥnitʔic, qaḥsaapaḥnitʔick
3	aḥnitʔiš	he/she/it " "	qaḥsaapaḥnitʔiš
1	aḥniniš	we " "	qaḥsaapaḥniniš
2	aḥnicuuš	you (pl) " "	qaḥsaapaḥnicuuš
3	akaʔaḥnitʔiš	they " "	qaḥsaapakaʔaḥnitʔišʔał

Past No 2 + when łiṁaqsti = feelings/emotions/inner-self prevents one from doing something, use ẏiiḥa

1	ẏiiḥaƛnits	I would have killed but was prevented	qaḥsaapẏiiḥaƛnits
2	ẏiiḥaƛnitʔic, ẏiiḥaƛnitʔick	you " "	qaḥsaapẏiiḥaƛnitʔic, qaḥsaapẏiiḥanitʔick
3	ẏiiḥaƛnitʔiš	he/she/it " "	qaḥsaapẏiiḥaƛnitʔiš
1	ẏiiḥaƛniniš	we " "	qaḥsaapẏiiḥaƛniniš
2	ẏiiḥaƛnitʔicuuš	you (pl) " "	qaḥsaapẏiiḥaƛnitʔicuuš
3	ẏiiḥakaʔaƛnitʔišʔał	they " "	qaḥsaapẏiiḥakaʔaƛnitʔišʔał

Subjunctive +This section written in English orthography as in original document

1	êgs, ags	let me kill	kagsapêgs, (or -aḥs)
2	éts, ats	thou mayest kill	kagsapéts, kagsapats
3	è, at	let he/she/it kill	kagsapat, kagsapèt
1	(e)ne	let us kill	kagsapne
2	(e)etso, atso	you (pl) may kill	kagsapetso, kagsapatso
3	(e)ét, at	let them kill	kagsapet, kagsapat

+ It would properly be spoken another way, using other words before and after qaḥsaap

instead of the above examples i.e.: siẏaaqʔaqƛs qaḥsaap I am going to be the killer.

+END English orthography

Infinitive Mood

In the verbs having the affix šiƛ, čiƛ or kʷiƛ this mood is two-faced, that is, these verbs have

a double infinitive. The one expresses the incipient action, the other the continuation, e.g.

(as in Latin florence and florere) yaacšiƛ = to walk, to start walking, yaacaa = to walk, the

continuation of walking; nuutkšiƛ = the incipient action of going around, of walking in a

circuit, nuutka = the continuation of the action.

Participle

Present: use the infinitive mood of one of the forms in conjugation with the verb, e.g. waʔič = (to be) sleeping, waʔičʔiš = (he is) sleeping.

Past: The following may be used as examples

ʔatsšiƛ	to go out (per canoe)	ʔatsyu
yaacšiƛ	to go out (walking)	yacyu
ʔutaq	to do, make	ʔutaqčuu, +ʔutaqyu
hiisšiƛ	cut with axe	+ƛacyu, hiisčuu
ƛ̓ičiƛ	to shoot	ƛ̓ičuu

Practice 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 wiƚas or wuƚas, e.g. ʔaḥt wiƚas = *visurus* (+ to see, look at);

+ʔaaḥt̓iƛ (to invite someone over for no special occasion) other affixes are also used.

+ʔanasiłas ʔaaḥt̓iƛ suw̓a=I have invited you over for no special reason.

Imperatives Singular: are expressed by the following affixes. +Black text in this section written in English orthography as in original document

1   ʔi, ʔaƛ̓i, ʔaqƛʔi, ʔaƛaqƛʔi, ik

2   suuk

3   imné, imé atl

4   When an order requiring movement, say či, aƛči

5   When an order is to be fulfilled towards the speaker, or speakers; one speaks to one: s, is, issime, egatl is; one to many: chis, chissime, atliech issime; several to one: inema, atlinema; several to several: iechine, atlie chine, iechinema (?)

6   When a message or order is given to be fulfilled by a third person: agme or agime e.g. hinatlshiagme John = tell john to come.

7   When a message is given to be fulfilled by a third party towards a speaker or speakers: age issime; by one to one: age issime atl. Notice ag and use it as a prefix.

8   The future is often used as an imperative e.g. a atlouk aktlitosh Sunday = you must, do keep Sunday.

Imperative Plural: is expressed by the following affixes

1) Ɂič, Ɂaƛič, atl hak iech

2) so

3) im iech, im atl iech

4) especially regarding movement from one locality to another: tso, atlitso

5) When an order is to be fulfilled towards the speaker e.g. owyêts apêg atlis = give me medicine to take. issime, egatl iech issime, iech is, atline, atlinema, êgatlinema, egatlie chinema

6) When a message or order is given to be fulfilled by a third party e.g. imatshiagme John = tell john to come

7) When a message or order is given to be fulfilled by a third party towards the speaker or speakers. Several to one = age chissima. Notice the ag and use it as a prefix to form for this use and that noted in N∘5

8) The future is often used as an imperative e.g. a atloukiech Sunday, or better, a atlouk ak (tlitsosh) Sunday = you must do, keep sunday.

II. Intransitive (passive) +Black text in this section written in English orthography as in original document

Present

1	ats, atsish	I am killed	kagsapats, kagsapatsish
2	atits, atitsk	you are killed	kagsapatits, kagsapatitsk
3	atish	he/she/it is killed	kagsapatish
1	atnish	we are killed	kagsapatnish
2	atitsosh	you (p) are killed	kagsapatitsosh
3	atish (atl)	they are killed	kagsapatish (atl)

Imperfect

1	atnits	I was killed	kagsapatnits
2	atnitits, atnititsk	you were killed	kagsapatnitits, kagsapatnititsk
3	atnitish	he/she/it was killed	kagsapatnitish
1	atninish	we were killed	kagsapatninish
2	atnititsosh	you (pl) were killed	kagsapatnititsosh
3	atnitishatl	they were killed	kagsapatnitishatl

Perfect

1	at amits	I have been killed	kagsapat amits
2	at amitits, at amititsk	you have " "	kagsapat amits, kagsapat amititsk
3	at amitish	he/she/it has " "	kagsapat amitish
1	at aminish	we have " "	kagsapat aminish
2	at amititsosh	you (p) have " "	kagsapat amitisosh
3	at amitish (atl)	they have " "	kagsapat amitish (atl)

Pluperfect

1	at atlnits	I had been killed	kagsapat atlnits
2	at atlnitits, at atlnititsk	you had " "	kagsapat atlnitits, kagsapat atlnititsk
3	at atlnitish	he/she/it had " "	kagsapat atlnitish
1	at atlninish	we had " "	kagsapat atlninish
2	at atlnititsosh	you (pl) had " "	kagsapat atlnititsosh
3	at atl nitish (atl)	they had " "	kagsapat atl nitish (atl)

Future

1	aktl ats, aktl atsish	I will be killed	kagsapaktl ats, kagsapaktl atsish
2	aktl at its, aktl at itsk	you will be killed	kagsapaktl at its, kagsapaktl at itsk
3	aktl at ish	he/she/it will be killed	kagsapaktl at ish
1	aktl at nish	we will be killed	kagsapaktl at nish
2	aktl at itsosh	you (pl) will be killed	kagsapaktl at itsosh
3	aktl at ish(atl)	they will be killed	kagsapaktl at ish(atl)

Future Exact

1	aktl at nits	I was going to be killed	kagsapaktl at nits

2	aktl at nitits, aktl at nititsk	you were " "	kagsapaktl at nitits, kagsapaktl at nititsk
3	aktl at nitish	he/she/it was " "	kagsapaktl at nitish
1	aktl at ninish	we were " "	kagsapaktl at ninish
2	aktl at nititsosh	you (pl) were " "	kagsapaktl at nitisosh
3	aktl at nitish(atl)	they were " "	kagsapaktl at nitish(atl)

Conditional Intransitive
Present

1	tsim atish, tsim ats	I would be killed	kagsaptsim atish, kagsaptsim ats
2	tsim at its, tsim at istk	you would " "	kagsaptsim at its, kagsaptsim at itsk
3	tsim at ish	he/she/it would " "	kagsaptsim at ish
1	tsim at nish	we would " "	kagsaptsim at nish
2	tsim at itsosh	you (pl) would " "	kagsaptsim at itsosh
3	tsim at ish (atl)	they would " "	kagsaptsim at ish (atl)

Past N∘1

1	at ag nits, at ag sish	I would have been killed	kagsapat ag nits, kagsapat ag sish
2	at ag nitits, at ag nititsk	you would " "	kagsapat ag nitits, kagsapat ag nitisk
3	at ag nitish	he/she/it would " "	kagsapat ag nitish
1	at ag ninish	we would " "	kagsapat ag ninish
2	at ag nititsosh	you (pl) would " "	kagsapat ag nititsosh
3	at ag nitish (atl)	they would " "	kagsapat ag nitish (atl)

Past N∘2

1	atêgatlnits, atêgatlnitsish	I would have been killed if not prevented	kagsapatêgatlnits, kagsapategatlnitsish
2	atêgatlnitits, atêgatlnititsk	you would " "	kagsapatêgatlnitits, kagsapatêgatlnititsk
3	atêgatlnitish	he/she/it would " "	kagsapatêgatlnitish
1	atêgatlnininsh	we would " "	kagsapatêgatlnininsh
2	atêgatlnititsosh	you (pl) would " "	kagsapatêgatlnititsosh
3	atêgatlnitish(atl)	they would " "	kagsapatêgatlnitish(atl)

Subjunctive

1	at is	may I be killed	kagsapat is
2	at ik	may you be killed	kagsapat ik
3	at i	may he/she/it be killed	kagsapat i
1	at ine	may we be killed	kagsapat ine
2	at iso	may you (pl) be killed	kagsapat iso
3	at i (atl)	may they be killed	kagsapat i (atl)

Infinitive

qaḥsaapat = to be killed

Remark: ckʷi as an affix, not included in the ordinary form of conjunction - is in itself conjugated- it means the completion of the action +it can also mean where one/a thing is from. It devotes a perfect part e.g. niλaakckʷiʔacačiλ Victoria = to go to Victoria after being engaged in a quarrel. niλaakckʷiʔaqλsacačiλ Victoria = I will go to Victoria but not before making trouble. + "I heard Alec Amos using that word. Brabant asked the chief if his men could check on a shipwreck and the men left in a frenzy/a hurry/excited". +niλkʷakšiλckʷi can mean "a frenzy".

iii Possessive Form

unaak (to have) is in composition expressed by the affixes ak, ik, uk, uuk, k

Present

1	aksiš	I have a father	nuẁinaksiš*
2	akʔic, akʔick	you have a father	nuẁinakʔic, nuẁinakʔick
3	akʔiš	he/she/it has a father	nuẁinakʔiš
1	akniš	we have a father	nuẁinakniš
2	akʔicuuš	you (pl) have a father	nuẁinakʔicuuš
3	akʔišʔał	they have a father	nuẁinakʔišʔał

*nuẁinak (nuẁiiqsu = father); unaak = to have. In composition say nuẁinak. ʔumiiqsu = mother. In composition say ʔumnaak + also can say ʔumʔinak, affix of ʔunaak.

Imperfect

1	aknits	I had a father	nuẁinaknits
2	aknitʔic, aknitʔick	you had a father	nuẁinaknitʔic, nuẁinaknitʔick
3	aknitʔiš	he/she/it had a father	nuẁinaknitʔiš
1	akninniš	we had a father	nuẁinakninniš
2	aknitʔicuuš	you (pl) had a father	nuẁinaknitʔicuuš
3	aknitʔišʔał	they had a father	nuẁinaknitʔišʔał

Pluperfect

1	ukniqs	the hat I have had	hatukniqs
2	uknitʔik	the have you have had	hatuknitʔik
3	uknitʔi	the hat he/she/it has had	hatuknitʔi
1	uknukitqin	the hat we have had	hatuknukitqin
2	ukititqsuu	the hat you (pl) have had	hatukititqsuu
3	uknitʔiʔał	the hat they have had	hatuknitʔiʔał

For briefness sake I have omitted the other tenses and forms. The conjugation is the same as in the intransitive form, only replace at with ak, ik, uk etc as euphony will require, e.g. ṗačiƛaqƛuksiš = I will have (or keep) it as a present.+ṗaʔuq= a gift that was given to you at a potlatch. uk occupies the same place in the formation of the future which at occupies in the future passive intransitive form. qaḥsaapʔaqƛatsiš = I will be killed. That is that it immediately precedes the expression of the pronoun and follows aqƛ which indicates the future. In all cases place ak, ik, uk where at is placed in the intransitive formation.

iv. Suppositional form quu

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

Present (indicative, active)
1	quus	if I kill	qaḥsaapquus
2	quuk	if you kill	qaḥsaapquuk
3	quu	if he/she/it kills	qaḥsaapquu
1	qun	if we kill	qaḥsaapqun
2	qusuu	if you (pl) kill	qaḥsaapqusuu
3	quuʔał	if they kill	qaḥsaapquuʔał

Again for briefness sake I omit the other tenses, only bear in mind that whenever the forms of the present is used (siš, ic(k), iš, niš, icuuš, (aka)ʔisʔał) the suppositional form is quus, quuk, quu, qun, qusuu, quuʔał and when the format of the past is used, nits, nitʔic(k), nitʔiš, ninniš, niticuuš etc, you must use the form nekosʔ, nekokʔ, nekoʔ, nekoneʔ, nososoʔ etc.

Remarks:

1) In the intransitive (passive) form instead of the simple suppositional form quu say,

   aλquu. + uḥʔaλquu huuɬhuuɬa = if he is the one that is going to dance

2) In the possessive form quu is replaced by akquu or ukquu. +ʔaλaʔakquu huuɬhuuɬa = He will have two dancers.

3) An optative form is produced by changing

   1 quus into quuts

   2 quuk into quučk

   3 quu into quuč

   1 qun into qučin

   2 qusuu into qutsuu

   3 quučʔaɬ

   +ʔuḥquučʔaɬ huuɬhuuɬamaḥsa = if it is them that want to do the dance.

v. Interrogation

a) Direct
Present

1	ḥs	am I afraid?	tuḥukḥs
2	k	are you afraid?	tuḥukk
3	ḥ	is he/she/it afraid?	tuḥukḥ
1	ḥin	are we afraid?	tuḥukḥin
2	ḥsuu	are you (pl) afraid?	tuḥukḥsuu
3	ḥaɬ	are they afraid?	tuḥukḥaɬ

Imperfect

1	niḥs	was I afraid?	tuḥukniḥs
2	nitk	were you afraid?	tuḥuknitk
3	niḥ	was he/she/it afraid?	tuḥukniḥ
1	niḥin	were we afraid?	tuḥukniḥin
2	niḥsuu	were you (pl) afraid?	tuḥukniḥsuu
3	niḥaɬ	were they afraid?	tuḥukniḥaɬ

...and so on throughout the tenses, ḥs, k, ḥ, ḥin, ḥsuu, ḥał take the place of siš, ic(k), ʔiš, niš, ʔicuuš, ʔisʔał and again niḥs, nitk, niḥ, niḥin niḥsuu, niḥał take the place of nits, nitʔic(k), ninniš, niticuuš, nitišʔał. This holds good whether the form is transitive (active), intransitive (passive), or possessive.

b) Indirect

Present

1	is	I don't know what I say	ḥayumḥis wawaayiis*
2	iik	you don't know what you say	ḥayumḥis wawaayiik
3	i	he doesn't know what he says	ḥayumḥis wawaayi
1	in	we don't know what we say	ḥayumḥis wawaayin
2	isuu	you (pl) don't know what you (pl) say	ḥayumḥis wawaayisuu
3	iʔał	they don't know what they say	ḥayumḥis wawaayiʔał

*For euphony's sake, insert y.

Imperfect

1	mitiis	I did not know what I said	ḥayumḥis wawaamitiis
2	mitiik	you did not know what you said	ḥayumḥis wawaamitiik
3	miti	he did not know what he said	ḥayumḥis wawaamiti
1	mitin	we did not know what we said	ḥayumḥis wawaamitin
2	mitisuu, mitiqsuu	you (pl) did not know what you (pl) said	ḥayumḥis wawaamitisuu, ḥayumḥis wawaamitiqsuu
3	mitiʔał	they did not know what they said	ḥayumḥis wawaamitiʔał

The other tenses follow the same rule. When you have only siš, ic(k), iš, niš, icuuš, ʔišʔał leave them out and instead read is, iik, i, in, isuu (iqsuu), iʔał. When you have nits, nitic(k), nitiš, ninniš, niticuuš, nitišʔał, read mitiis, mitiik, miti, mitin, mitisuu or mitiqsuu, mitiʔał.

Remark: waaʔiš is frequently used as a quotation e.g. yatsšiƛwaaʔiš = they say he is gone (walked away). waaʔum is used as a dubitative e.g. kʷiscačiƛwaaʔum = I wonder where he went. +ʔiisaakʔiʔaał waaʔum taatnakʔik =You should say to your children to have respect.

vii. Other Necessary Explanations

a) Suppositional form in "qa"

1	qas	I thought wrongly that I was sick	ʔukłipmits taʔiłqas
2	qak	" " that you were sick	ʔukłipmits taʔiłqak
3	qa	" " that he/she/it was sick	ʔukłipmits taʔiłqa
1	qin	" " that we were sick	ʔukłipmits taʔiłqin
2	qaksuu	" " that you (pl) were sick	ʔukłipmits taʔiłqaksuu
3	qaʔał	" " that they were sick	ʔukłipmits taʔiłqaʔał

The same affix in other tenses ie; when you have quu, aƛquu, say qa, aƛqa etc.

b) Conjunction in iits
Present

1	atiits	it is said of me	waaʔatiits
2	atiičk	it is said of you	waaʔatiičk
3	atiič	it is said of him/her/it	waaʔatiič
1	atiičin	it is said of us	waaʔatiičin
2	atiicuu	it is said of you (pl)	waaʔatiicuu
3	atiičʔał	it is said of them	waaʔatiičʔał

+waamacutaay=Dixon Sam and Harold Little used this when a Chief was going to do his song and dance "waamacutaay nuʔiƛwitas ḥawił!"

Imperfect

1	atnitiits	it was said of me	waaʔatnitiits
2	atnitiičk	it was said of you	waaʔatnitiičk
3	atnitiič	it was said of him/her/it	waaʔatnitiič
1	waaʔatnitiičin	it was said of us	waaʔatnitiičin
2	atnitiitsuu	it was said of you (pl)	waaʔatnitiitsuu
3	atnitiičał	it was said of them	waaʔatnitiičał

Future

1	waaʔaqƛatiits	it will be said of me	waaʔaqƛatiits
2	aqƛatiičk	it will be said of you	waaʔaqƛatiičk
3	aqƛatiič	it will be said of him/her/it	waaʔaqƛatiič
1	aqƛatiičin	it will be said of us	waaʔaqƛatiičin

| 2 | aqƛaticuu | it will be said of you (pl) | waaʔaqƛaticuu |
| 3 | aqƛatiičał | it will be said of them | waaʔaqƛatiičał |

Conditional Present

1	cumatiits	it would be said of me	waacumatiits
2	cumatiičk	it would be said of you	waacumatiičk
3	cumatiič	it would be said of him	waacumatiič
1	cumatiičin	it would be said of us	waacumatiičin
2	cumatiicuu	it would be said of you (pl)	waacumatiicuu
3	cumatiičał	it would be said of them	waacumatiičał

Conditional Past

1	ataḥnitiits	it would have been said of me	waaʔataḥnitiits
2	ataḥnitiičk	" " of you	waaʔataḥnitiičk
3	ataḥnitiič	" " of he/she/it	waaʔataḥnitiič
1	ataḥnitiičin	" " of us	waaʔataḥnitiičin
2	ataḥnitiicuu	" " of you (pl)	waaʔataḥnitiicuu
3	ataḥnitiičał	" " of them	waaʔataḥnitiičał

11. Conclusive Remarks Regarding Conjugation

You will please, have in mind,

A1. That the first person singular is marked almost indifferently by the affix siš and s, e.g.

q̇aḥsaaps or q̇aḥsaapsiš, q̇aḥsaapʔaqʌs or q̇aḥsaapaqʌiš. Also, si.

A2. That the second person singular is ic or ick. In Ahousaht and Clayoquot ick seems to be

the usual suffix.

A3. The third person singular is iech? instead of iš when the speaker has not personally

seen what he speaks about and wishes this to be understood. In matters of religion the

Indians do not seem to observe this role very strictly.

A4. That the first person plural is sometimes expressed by the simple affix ni instead of niš.

A5. That the third person plural takes the form of a third person singular when the plural, 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

plural such as aka, ał.

B. The persons are also not infrequently expressed by the prefix inis, inčk, inč, inna, insuu,

inčał. +To me (tupaat), this means "if only" when expressing a wish.

1	Ɂinis qaḥšiʌ	I'm dying, I die
2	Ɂinčk qaaḥšiʌ	you're dying
3	Ɂinč qaaḥšiʌ	he is dying
1	Ɂinna qaḥšiʌ, +Ɂin qaaḥšiʌna	we are dying
2	Ɂinsuu qaaḥšiʌ	you (p) are dying
3	Ɂinčał qaaḥšiʌ	they are dying

Time and mood are marked by the usual affixes and one as a rule remain in their usual

place.

ʔinis qaḥsaapnit		I killed
ʔinis qaḥsaapaqƛ		I am going to kill
ʔink taʔiłsum		you would be sick
ʔinč qaḥšiƛaḥnit or qaḥšiʔaḥnit		he would have died
ʔinč qaḥšiʔaḥmit		he would have died

C. First for the present aƛsiš is employed as well as aƛic as well as aƛick and so on for other persons. Second, for the imperfect say mits, mitits. nitiš after a consonant. In Hesquiat muuts, muutic, muutiš, muuniš, muuticuuš, muutisʔał, is often preferred to mits etc., nits etc.

D. ʔiċ seems to be a kind of diminutive in the conjugations of verbs eg, haʔukʔiċaƛʔiš = he eats, begins to take food, said of a person beginning to recover from sickness. yaacukʔiċaƛʔiš, said of an infant that begins to walk.

E. In the conjugation of verbs having the affix kʷiƛ, čiƛ, šiƛ, the consonant ƛ may be left out if the affix is immediately followed by a vowel, e.g. sukʷiʔaḥnits (or sukʷiƛʔaḥnits) = I would have taken, seized +sukʷiƛniḥs = I would have taken. qaḥšiʔaḥmi (qaḥšiƛaḥmi) = let him die! an imprecation + qaḥšiʔaṗi = let him die.

+qaḥšiʔapmi = we would have died

G. It may be here the place to call attention to the frequent way of interrogating by the form;

1	wikḥas	am I not right?	wikḥas ʔimsa +wikḥa ʔimsa ʔapciik (imsa means to repeat something, so this is a question: "Did I repeat my mistake again?")
2	wikḥak	are you not sick?	wikḥak taʔił
3	wikḥ	is he not coming?	wikḥ hintšiƛ
1	wikḥin	are we not ashamed?	wikḥin ʔimḥaa
2	wikḥasuu	are you (pl) not good?	wikḥasuu ƛuł
3	wikḥaaʔał	are they not dead?	wikḥaaʔał qaḥak

Or, by the simple affix +ʔimsaaḥas = + Am I ashamed/embarrassed? +taʔiłk=+Are you sick? +hinaƛšiƛḥa = + Did the person arrive? +ʔimḥaaḥin=+ Are we embarrassed? +ƛułḥsuu=+Are you all good? +qaḥakḥaʔał = + Are they dead?

12. Pronouns

i. Personal pronouns.

1	I	siẏa
2	you	suẇa
3	he/she/it	ʔuḥ
1	we	niẇa
2	you (pl)	siiẇa
3	they	ʔuḥʔuḥ +ʔuḥʔał
		+ʔuḥʔatḥʔał = +Is it them?

They are defined:

1 Person

	singular	plural
Nominative	siẏaaq	niiẇa(q)
Possessive	siẏaas	niẇaas
Objective	siičił	niiḥił
Inclusive	siičił	niiḥił

2 Person

Nominative	suẇaa(q)	siẇaa(q)
Possessive	suẇaas	siẇaas
Objective	suutił	siiḥił
Inclusive	suutił	siiḥił

+siiẇaaʔaksuu nunuuk = +You all will be the ones to sing.

3 Person

Nominative	ʔuḥ	ʔuḥʔuḥ +ʔuḥʔał
Possessive	ʔuuc	ʔuucʔuuc +ʔuucʔał
Objective	ʔuukʷił	ʔuukʷił
Inclusive	ʔuukʷił	ʔuukʷił

Remark: West of Sunday Rock (Hesquiat) the Indians say nuẇa, nuẇaas instead of niẇa,

niẇaas

Remarks

A. In the composition of words, the personal pronouns are reduced to the prefixes
1	I	si
2	you	sut
3	he/she/it	ʔuḥ
1	we	niḥ
2	you (pl)	siḥs
3	they	ʔut

eg, 1st Person

1	si	I am very strong	siipis ḥaaʔak
2	sut	you first	sutwiiʔi , suẁa ʔuwii
3	uḥ	comparative, superlative	ʔuupi, ʔuḥʔuupi
1	niiḥ	we first	niiḥwi, niiẁa ʔuwii,+uwiiʔaqƛna niiẁa= we will be first
2	siiḥ	you (pl) (the) first	siiḥwi,siiẁa ʔuwii, +siiḥwiʔič
3	ut	they (the) first	ʔutwii, ʔuḥʔuḥ ʔuwii, +ʔuḥʔapi ʔuwii

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; if I want to emphasise that *I* did say a certain thing, and not someone
else, I may say siẏaaqnits waa instead of simply waamits

ii. Compound Personal Pronoun

A. myself, yourself, him/herself, ourselves, yourselves, themselves.

The affix self or selves is expressed by the prefix ʔuʔukuḥ, the usual pronoun itself being
expressed by verbal affixes: siš, ic(k), iš, niš, icuuš, išʔał etc. according to tense.

Present: ʔuʔukuḥsiš taʔił = I myself am sick +He made himself sick/implying that he is at
fault for getting sick

ʔuʔukuḥʔiš ƛ̓ičuu = he himself is shot

Past: ʔuʔukuḥninniš łiʔaa = we were wrong (+doing) ourselves
... and so on as time and mood require.

B. *To* myself, *to* yourself, etc is rendered by ʔukʷačiƛ. akwoichitlish tlea yekeso naak (naka)?
= he who drinks whisky does harm to himself. Refer to affixes and prefixes, e.g. ʔaʔašt?,
asaḥi, ometsa atl? etc. - ʔukʷaʔašt?, ʔukʷasaḥi, okwoimetsa atl ?etc. +ʔukʷasaḥi ƛ̓ičuu=It is
his own fault he got shot.

iii. Demonstrative Pronouns

ʔaḥkuu means "here"; čukʷaa ʔaḥkuu = come here. It is also frequently used as a

demonstrative; ʔuupiʔaks ʔaḥkuu = I prefer this one. Say ʔaḥnii when indicating a person or

object. He/she/it as a demonstrative when pointing out a person or object are expressed by

the prefix 1) ha when the person is near, 2) ḥu, when the person or object is more distant;

affixes are used according to locality, below are a few examples. +If you extend ḥuu, it is

farther, according to how long you extend the vowel i.e. ḥuu, ḥuuuuuuu, the further it is.

singular		plural
hayił, +hitiił	in the house	hayaayił,
hasumł	moving inside	hayasumł
hayis	on the beach	hayayis
hiłaas	on the table/shelf	hiłałaas
hałał	one coming	hayałał
hasiikis	going on beach	hayasiikis

3) yu, said when a person or object is very far comparatively speaking; yuuyis = away, far

(on the beach). See adverbs of place.

The plural of the demonstrative pronouns is made as follows

singular	plural
hayiƛ?	hayayiƛ?
ḥuyiƛ?	ḥuyayiƛ?
yuyiƛ?	yuyayiƛ?

The above terms are used of pronouns etc. indoors, inside of the house.

singular	plural
hayis?	hayayis?
ḥuyis?	ḥuyayis
yuyis?	yuyayis?

The above pronouns are used for objects on the beach, is being the descriptor of the beach.

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

singular	plural
haẏaḥi	ḥaẏiḥa
yaẏaḥi	yaẏiḥa
yuẏaḥi	yuẏiḥa

Above are used when you express the locality without determining specially whether it is at the beach or any other spot. waasiḥ muusmuus = where are the cows? haẏaḥiʔiš ƛayiis = they are on the beach not far outside +they are standing on the beach.

iv. Possessive Pronouns

See personal pronouns above, conjugated:

1	siẏaas	it is mine	siẏaassiš
2	suẇaas	it is yours (s)	suẇaasʔick
3	ʔuuc	it is his	ʔuucʔiiš
1	niẇaas	it is ours	niẇaasniš
2	siẇaas	it is yours (pl)	siẇaasʔicuuš
3	(ʔuuc)ʔuucʔał	it is theirs	(ʔuuc)ʔuucʔał +ʔuucʔatsʔiš

These can be conjugated as a regular verb to suit mood, tense, person.

1	ʔuḥuks	it is mine
2	ʔuḥukʔic(k)	it is yours (s)
3	ʔuḥukʔiš	it is his
1	ʔuḥukniš	it is ours
2	ʔuḥukʔicuuš	it is yours (pl)
3	ʔuḥukʔišʔał	it is theirs

ʔuḥuks nuẇiiqsu = he is my father (it is my father). ʔuḥukʔick maḥtii = it is their house.

Notes: a) follow possessive form of conjugation.

b) you may also say:

1	ʔuḥuks siẏaas	it is mine
2	ʔuḥukʔic(k) suẇaas	it is yours (s)
3	ʔuḥukʔiš ʔuuc	it is his
1	ʔuḥukniš niẇaas	it is ours
2	ʔuḥukʔicuuš siẇaas	it is yours
3	ʔuḥukʔiš ʔuucʔał	it is theirs

c) Conjugate as an indirect interrogative.

1	yaakukiis nuẇiiqsu	my father
2	yaakukik nuẇiiqsu	your (s) father
3	yaakuk?i nuẇiiqsu	his father
1	yaakukqin nuẇiiqsu	our father
2	yaakukisuu nuẇiiqsu	your (pl) father
3	yaakuk?i?ał	their father

+ You can shorten nuẇiqsu to nuẇi when you say the above phrases.

Remark: Conjugate as an indirect interrogative.

d) sitsiẏaas, sutsuẇaas, ?uuc?uuc, niniiẇaas, sitsiiẇaas, ?uuc?uuc?ał, are the plural forms of siẏaas etc. implying several persons or objects. +suẇasa, +siẏasa, +?uuc?uucsa/?uucsasa ?uuc.

V. Relative Pronouns

The Indians avoid the use of long sentences; the use of the relative or conjugative pronoun is, therefore, of not much 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 pronoun *who* is

yaqi	who	nominative
yaqatsi	whose	possessive
yaaqʷił	whom	objective

a) The relative pronouns are conjugated to suit mood, tense, and person after the model of the indirect interrogation as formed below.

1	yaqiis	yaquusi	yaaqʷiłs
2	yaqiik	yaquusik	yaaqʷiłik
3	yaqii	yaquusi	yaaqʷił?i
1	yaqin	yaquusin	yaaqʷiłqin
2	yaqisuu	yaqusiisuu	yaaqʷiłisuu
3	yaqii?ał	yaquusii?ał	yaaqʷit?i?ał

... and so on and so forth the rest of the conjugations.

+yaqiis ʔumaaċuk = what I am talking about

b) In the composition of words, they become a prefix: "ya"; "yaq" and take the affixes

required for the occasion.

c) The expression yaquusi corresponds to the Latin term *ille qu,* he who, any person, ? e.g.

yaquusi qaḥsaapčip siičɩɬ ʕiniiƛ = he who kills my dog. Dubitative: yake woi ame ? = I wonder

who? +yaqmuutʔi qaḥsaap siẏaas ʕiniiƛ = the person who killed my dog

The plural of yaqii etc is two fold:

1)   singular   plural
        yaqii   yaqiiyaqii   +ʔuḥmuutaɬ
        yaquusi   yaqii yaquuc + this can mean "something he owns"
        yaaqʷɩɬ   yaqii yaqʷɩɬ + this can mean "the person that did it"

2)   yaqii   yaatyaqii
        yaquusi   yaatyaquusi
        yaaqʷɩɬ   yaatyaqʷɩɬ

VI. Interrogative Pronouns

A. Who? - Direct Interrogation

	singular	plural
nominative	ʔačaq	ʔayačaq
possessive	ʔačiic	ʔayačiic
objective	ʔačičiiƛ	ʔayačiiƛ

Conjugation

	Transitive	Intransitive (passive)
1	ʔačaqḥs	ʔačaʔatḥs
2	ʔačaqk	ʔačaʔatḥk
3	ʔačaqḥ	ʔačaʔatḥ
1	ʔačaqḥin	ʔačaʔatḥin + this can mean "who did that to us?"
2	ʔačaqḥsuu	ʔačaʔatḥsuu
3	ʔačaqḥał	ʔačaʔatḥał

For other tenses use the same affixes as in the chapter above; Direct Interrogation,

example, tuḥuk.

B. Who? - Indirect Interrogation

This is translated by yaqi and yaaʔati, and conjugated as:

	transitive	intransitive
1	yaqiis	yaaʔatis
2	yaqiik	yaaʔatik
3	yaqii	yaaʔati
1	yaqin	yaaʔatin
2	yaqiisuu	yaaʔatisuu
3	yaqiiʔał	yaaʔatiʔał

For other tenses, apply same affixes as in indirect interrogatives example wawaa.

Remark 1: Where required, yaaʔatis may follow conjugation in ʔiic ?.

Remark 2: When you ask a man "who are you?" meaning to ask which tribe or country he

belongs to, say ʔaqaatḥk, +waastatḥk, plural ʔaqaatḥsuu. When asking a woman "who are

you?" in the same meaning, say ʔaqaqsupk. When asking "who are you?" simply looking for the name, say ʔačaqⱡik for both genders, ʔayačaqⱡiḥsuu.

c) Which?

Of two or more persons.

nominative	waayiq	which one
possessive	waayiqiic	of which one
objective	waayiqiⱡḥ	whom or to whom (which)
	+waayiqk = +which one of you?	

e.g. nominative: waayiq qaḥšiƛ = which one is dead?

possessive: waayiq maḥṫii = which/whose house? +ʔačiic maḥṫii

objective: waayiqiⱡk ṅaatsa = which one did you see? +where did you see it?

The above applies to direct interrogation. In indirect interrogation, "which" is rendered by yaqi, yaquusi, yaqaawiⱡi etc. + this means "who" Plural is formed by reduplicating the first syllable, e.g. singular - waayiqiic, plural - wawaayiqiic. +wawaaʔicuuš

d) What?

As a direct interrogation is translated by ʔaqaq. ʔaqaqḥ ʔaḥnii = what is that? As an indirect interrogation, "what" is rendered by qʷiqii. ḥayumḥis qʷiqii = I do not know what that is. In composition the direct interrogation has the prefix ʔaq or ʔaqii eg ʔaqii ṅaḥ = what does he look for? +ʔaqi ṅaḥk = what are you looking for? The indirect interrogation has the prefix qʷi e.g. ḥayumḥis qʷiṅaaḥii = I do not know what he is looking for.

Remark: That what, which, not used interrogatively are used like the relative pronoun *who*, e.g. ƛuⱡʔiiš yaqii maḥṫii = that is a fine house. +ƛuⱡʔiiš ḥaa maḥṫiiʔi. ʔuucʔiš John yaqii muʔakʷačiƛ maḥṫii = The house which was burned belonged to John. ʔuucʔiš Peter yaaqʷiⱡnits makʷatu muusmuus or ʔuucʔiš Peter yaaqʷiⱡnits ʔitatu muusmuus = the cow which I sold belongs to Peter.

13. Adverbs of Time

waasqʷii = when. wawaasqʷii (o - é) = when pl. +waasqʷiimi(t)k ʔuʔaap muusmuus = When did you buy the cow?

Indirect: čaa qʷiyuuyii. +čaa qʷiiyuumitk = when did you…?

Today: ʔaḥ n̓aasʔi, ʔaḥkuu n̓aasʔi

Yesterday: ʔam̓iimitʔi

Day before yesterday: ƛaʔuukʷił(nit)

Tomorrow: ʔam̓ii (aqƛ), ʔam̓iiƛik (tempora- time, period)

Day after tomorrow: ƛaʔuukʷił(aqƛ)

Pridie (on the day before): (vigil: naḥii?, vigil of Christmas: Christmas naḥii? or nupčiƛ wikyuu Christmas?) +This line refers to Catholic holidays.

Morning: kuʔał

In the (tempore matutino (morning time): kuʔałik

Evening: tupšiik

Day time: n̓aasyuu, n̓aasik

Night time: ʔatḥiyu, ʔatḥiƛik, +ʔatḥiʔaƛ

Now: ƛaḥ

Then: ʔuyi

Later: ʔumaʔi

In a little while: ƛaḥt̓an̓a (with the future tense)

At once: takuk

Not yet: wikyuu

Since a little while: ƛaḥt̓an̓a (with past tense)

Olim (in former times, yesteryear etc): huʔak or ʔuʔak, +huʔaksa= Very long time ago

Iam pridem (long ago): huʔak ʔuyi

A long time: qii, qiiʔaƛi, + qiisasa

Often: qiičiƛ, qiip̓it

Always: taakšiƛ, saač̓ink, qʷaasasa

Never: wiiy̓a

Sometimes: ʔuušp̓it, ʔułʔuušy̓ak +ʔuušyuuya

Yet: ʔiiqḥii, takaasi. +takaas can mean "the truth"

Simul (???): miiłšiƛ

Every day: qum̓aa n̓aasšiƛ

Every year: qum̓aa qʷisqšiƛ, +qum̓aa ʔičqšiƛ +qum̓aaʔičqḥ

Then: ʔaḥʔaaʔaƛ

Already: hawiiʔaƛ

Again: huʔaas, ƛaʔuuk

o eitl? 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 Ahousaht, when reported to inquirers upon returning from Ahousaht = +ʔuḥʔat tiič ʔiiqḥii? a eitls tiech yek hei? means, when I arrived he was still alive - +ʔuyiʔaƛ qaḥšiƛ? o ne aps kagshitl?, when I left he was dead. + wiikapuʔaƛ John hiłḥ ʕaaḥuusatḥ = John is passed away at Ahousaht. ƛaḥ qaḥšiƛ = He just died.

How long: čaa ʔunits

Not long: ḱaačis

"A little long": +ḱaačisťaṅa kōts otla?

a long time: qii

Always: saaǯink

Without end, everlasting: wek atlok simatl? +qʷaasasa