



Grammar of the Hesquiaht Language-Part 2

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13.2 Adverbs of Place

Where: *waasih*; plural *waawaasih* (←does not recognize); + *waasihsuu*

On, at a certain place: *o é ?*; *hił*; *ʔahkuu*; i.e. *ʔahkuuʔaks łuucsma* = my wife

Here: *hił ʔahkuu*

Place, spot not reached: *winasé?* + *wiksii ɥayii*

Place, spot reached: *ha nasé?* + *ɥayiiʔałs ɭah náasʔi* = + I just got here today.

Away at sea (far on the ocean): *hiłcaatu*; + *sayaacatu*

Afloat on the sea: *hisamałni*

Therefore, *mamałni* = (not an Indian) from *maʔas*(house) and *małni* (floating on the sea)

Description of sea (on sea): *hiłacišt*; + *wiiqsiiʔat hiłacišt* = It is stormy out at sea;+ *wiwiiłkuk hiłacišt* = + It looks rough out at sea.

Hence, fine (at) sea: *ɭułacišt*; + *ʔuuqumɥi* + *ʔuuqumɥiʔat hiłacišt* = + It is nice out at sea.

bad (at) sea: *ɥišaacišt*

Anchored (on sea): *ɥayuučišt*; + *ɥayuučištałʔi čapacʔi* = + the canoe is anchored on the sea; + *ɥayuučištałʔi čapacmih* = + the canoes are anchored on the sea.

čišt is describing the surface of the sea

On rocky shore: *hiiyaaʔa*

On (sandy) beach: *hitinqis* + this can be a sandy, gravel or rocky beach, or anything that is the shoreline.

is is a description of sandy beach. + this can be a sandy, gravel or rocky beach, anything that is the shoreline.

Above beach: *hiisumɥas*; + *hiisumɥas ɥaa hitinqisʔi* = above the beach; around the land area.

+ *čaʔuuyis* = + when waves are coming in and breaking on the shoreline.

outside in general with affix *as*

outside in bush: *hiyasʔ*; *hitaaqłas*

in the bush: *hitaaqłas*; + *hitaaqłinł* = + to go in the forest; *ɥahayumʔas hitaaqłas*=lost in the forest.

+To come out of forest=*hitahtas*

outside: *łaʔaas*

not inside: *hiniʔas?* (gone outside) + *ʔahʔaawitassiš łaʔiicił* = + I am going to go

outside; + *łaʔiicił*, +*łaʔaasči*= go outside!; + *ʔaaqink hitiłmaɥsa* = + why do you want to be inside?; + *čaʔaalči łaʔaasšił* = + go ahead, go outside!

to be inside: *hitił*, +*hiniʔis* = + going inside

outside along wall: *hitł tse as?* *hiłciʔas*=standing above

+ in the back: + *hiłstukwł*

+ on the ground, where you are at/on the floor; *ʔustʔis* , *ʔustʔisʔałs*

on roof of house: hin atsa?; hitl astsa? + hinaas?aλ = + he is up there; + hiłaaas= + on something.

under tree: hiłpičas?, + hiłcapu?as = + underneath something on the earth.

on an elevation (shelf etc): hiłaaas; ?ukwis; ?uus?

above (object): hiłmisa

below: hiłaa?atu

on one side: ?ucpaa, + k'wispaa = + the other side, + k'wispinλ = + gone to the other side, sačispa (+ way over on the other side)

on this side: hachispa?

on the other side: k'wispaa

on both sides: hiščpaa

on the top: hiłqii, ?apqii

far; saya sayaa

not far: ana is?; hach k na is? + λawaa (+ these other ones mean small: ?anaa?is; ?acknaa?is)

inside of house: hił; hitiil; mačiil; ?u?iλ; + mačiinu?i = +come in; + čuk'waa hitiilšiλ = + come inside; +hinii?i?i = + come in

not in house: wikił; + wikił?aλ = + he is not in.

at entrance (door): hiłsatiil

down stairs: ?ust?ił

in the corner: hitl aminekwił ?

at the door of a home: tašiis

at the center of a home: ?apwint

at the farther end in a home: hitaaqλiiλ

The opposite side of the three last localities is determined by hitl tso kwois tas chitl?; hitl tso kwois apwinietl?; hitl tso kwois hitaktlietl?

on the other side: k'wisutiil (indoors); + q'waa?iiqsuu tiqsčiis k'wisutiil = + you are sitting in the opposite side as me/somewhere else/in a different location

in other room: k'wispiil; + wiłaaqλs na?aa suutił ?in k'wispiil'suk = + I can't hear you because you are in another room.

+ on another beach: + k'wispiis

along wall (inside): hitl tsa kietl ?

in canoe: hiłaḥs; hitaqs; + hiłaḥs hiłaḥi čapac?i =+ I am in this canoe; + hitaqs?i?i = + come on in (to a vessel).

in nose of canoe: hiłinł

in stern of canoe: λičaaḥ?

For all aids and purposed the above will suffice - more may be explained in the following notes.

13.3 Adverbs of Place

Many, much: ʔaya; + ʔayasa = + lots/many
not much, not many: kamaaʔis; + kamaasa = + hardly any; + kamaasa kamaasa = + really hardly any!; + čamihta kamaasa = + really hardly any!; + wikmuut ʔaya yaʔayis = + not many showed up.

a fair quantity: wish heiʔ; ʔaya ʔana = + not too many
very few, little: kach ka ma isʔ + kamaasa
how many, much: čaa quṁaa
how long: čaa ʔunic; + ʔunic ʔaḥkuu hiʔ = + that is how long I was here.

See chapter “Numbers”, adverbs of numbers.

primum (at first): ʔaʔum; + siyaaqs ʔaʔumʔaqs = + I am first.
valde (very): anakh ʔanaqh = + is it real?
entirely: hat sapeʔ + hišuk; + hišiiʔ
only: ʔaanasa (+ it is for real, it is there for real?), ʔana, ʔanačiʔ
on the point of: tsatekʔ; ekwoitʔ; + hiyihta, hiyihtaʔiš ʔaḥkuu = + it is right on the point of something.
by and by: etla chaniʔ; + qʷaackʷiiʔik
at least: takemaʔ; + ʔaanaḥi, + ʔaḥʔaaʔiš
for a short while: čaani; kaačʔis; kuučʔis; + kaačʔisʔaqʷs = + I will not be long; + kaačʔisʔaqʷaaʔišʔaʔ = + They (a group) will not be long.

13.4 Adverbs of Manner

AB: The affix “chikʔ” +maʔ means movement, described by root of word (to be) crying: ʔihʔič
+ Crying while someone is talking: ʔiihʔičʔiš
+ ʔihinkʷiyuʔʔiš = + A person who sounds like they are crying while speaking, and you can hear the sadness in their voice, but there are no tears yet.

without crying: ʔaaḥʔičḥ
silently crying: čamaqhʔičḥ
well: ʔuʔ (+ this means nice); ʔuʔʔumsaʔ

The prefix čum is often used
to speak well: chim'ewoiʔ; +čačumwa
the opposite is immeʔ eg: to speak unfavourably: immewoiʔ + wiqatuk = + speaking angrily; wiiwikstwaʔiš = + speaking wrongly/ speaking things that are not right.

The affix **sila** is very often used differently: **k^wissila** = + did it a different way; + **k^wisciikʔiš** = + did it in a different way.
+ Follow the way: +**hisiikʔiš**; **hisiikniš ʔiqḥmuut ciiqciqa** = + we are following in the way of ancient language.

crazily: **iegh sietlaʔ**; + **hayuxšiḷ**
foolishly: **wikḥtinsila**
nearly: **hiik^waḷ**; **čatiik**; +**čatiikʔaḷs wiktsila** = + I almost made a mistake; + **čatiikʔaḷs wikciik** = + I almost made a mistake in speaking.

loudly: **ʔaqcaqḥ**
vainly: **wiiwikčum** (= + did it all for nothing), +**wiiwikčumsaaš ʔucačiḷ** = + I went for nothing/in vain.
why?: **ʔaaqinḥʔ** or **ʔaaqink** etc., according to person + **ʔaaqinkḥ wawaa** = + why are you saying this?
how: **ʔaaqish** = + how did he/she/it?
only: **oniniweʔ** +**ʔana**; +**ʔanas** = I am the only one

about eg: go about without object, leisurely, with the affix **maḷapi**: **yaaemaḷapi**; + **ʔaanaštis**; + **ʔaanaštisʔaqḷs q^wicačiḷaqḷiis** = + I will go any which way

though, because: **ʔunuuḷ** in composition noʔ; hence **sotenoʔ**: though you only (because): **ʔaʔaanuʔaaḷ**
one by one: **čawaatum**
hardly: **haacyuḥa**, + **ʔaanatum**
at random: **ʔanaštis**
so, that way: **q^waa**; **q^waa^s**; + **q^waaʔaḷ ʔaḥʔaa ḥaa^s** = + that is the way it is today repeatedly: **ḷaʔuu**; **q^waaʔaḷa**; + **q^waa^sasaḷa** = + that is the way it is; **huʔaa^s**; **ʔiqsiḷa**

14. Affirmation and Negation

yes: **haaa**; + **haaa ʕaaḗiiks** = + yes, I am always willing
indeed: **ʔaani**
equivalent to truly: **ḷa^wuqḷi**
no: **wik**; + **čiiḥuqḷʔaaḷ wikʔii ʔaʔaatu čiiḥuqḷiikʔiš** = + He is always unwilling. Do not ask him. He is always unwilling.
it is well, alright: **ču^w**
let it pass, yes; + allow it: **kuwiḷaḗi**

perhaps (with an interrogation): **ʔaaqinḥ** = + why is it like that?
per chance, accidentally: **ʔaanuʔaaḷ**; + **ʔaanuʔaaḷ q^waaʔap** = + All of a sudden he started doing (these things).; + **ʔaanuʔaaḷ hinatšiḷmḥinḥ** = + They came all of a sudden

also: **ʔuq^waa**; + **wikʔaqḷs ʔaanu ʔuq^waaʔaqḷʔick** = + I am not going to do it alone, you will also...
conjointly: **miišiḷ**; + **miišiḷʔaqḷ q^waaʔap** = + They are going to do it together; + **miimiḷkuk** = + looks the same.
conjointly working: **miišuu**; + **miišuuʔaqḷniš q^waaʔap** = + We will do it together.

privately: xaačaa; + xaačaaʔaqʰs = + I am going to do it; + čaawuuʔaqʰʔicuuš = + you will all do it on your own/alone.

ʔaqištiiik (what?) and ʔačaqištiiik (who?) are expletive adverbs without qualifying character used when one does not find the word required to express an idea or a name, and can be translated as “what you may call it /+ whachamacallit”.

15. Prepositions

1. The prepositions in this language are often left out or understood: eg: I go to

Victoria = ʔucačičiʰs mituuni; I came from Victoria = histaqšičiʰs mituuni.

+ ʔucahtaks = + I am going to go in that direction

+ histatʰs mituuni = + I live in Victoria.

2. The prepositions take different terminations according to the requirements of the case. See adverbs of place.

under the house = hiłcaapuʔiʰ mahtii

under an object on beach = hiłcaapuʔis

under an object outside = hiłcaapuʔas

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 are prepositions. As this is not meant to be a dictionary. I give only a few as an example.

With

ʔuušink (undetermined, in the company); + ʔuušinkʔaʔʔicuuš = + you are all together/ with one another.

ʔuk^wink (determined). In composition the affix ink is constantly used. + ʔuk^winks suutił = + I am with you; + ʔuk^winks ʔaḥkuu łuucsmaʔi = + I am with this woman; ʔačačink suwa = + who are you with?

ʔuuḥwał: with tool, instrument; + ʔuuḥwałʔaqʔs yaxýakʔi = + I am going to use the broom; + suwaaqʔaqʔick ʔuuḥwał ʔaḥ siýaaqʔaqʔs ʔuuḥwał ḥuu (pointing at something) = + You will use this, I will use that over there (the object pointed to is far away).

ʔuḥtin: with (of) material; + ʔuḥtinʔaks čapac ḥumiis = + My canoe is made of cedar; + ʔuḥtinʔaks ʔaḥkuu řuyíčamis = + This (thing) of mine is made of all the medicines.

ʔat (the lady with fine eyes = tloutlat kassi)?

ʔuʔuuł = to sleep with, + ʔuʔuuł waʔič; ʔuʔuułwitas tiq^waas ʔaḥkuu = + I am going to sit with (this person).

ʔuʔuukča: to be with, side with, in one's favour, take part with; + ʔuʔuukčawitas šiḥpanač čuucqa = + I am going to go driving with Layla.

Other uses of “with” are connected with the verbs, for which see the chapter of Relatives in general.

On

hił^waas; okwisʔ; osʔ

hił eg; hitl okte kim (oste itl)ʔ: on the floor + hiłʔaqʔ ʔustʔis = + on the floor/ground.

hił^waas; okwis chairʔ: on the chair; + hił^waas k^waacacumʔakʔi = + On his chair, + The seat = + tiquwiłʔi

hił^wačišt: on the surface of the sea; hił^wačišt = + In the harbour, on the ocean; + hił^wačišt hitaačuʔi = + way out on the ocean.

hiya aʔ: on the boulders

hitinqis: on the beach ; + hitinqisat taatḥaʔis ʔumč^waapstał = + The children are on the beach playing together.

wiḥ^waas: on land; + wiḥ^waasałuks čapac = + My canoe is on the beach (dried up when it is low tide-away from the water).

his masʔ: on ground outside

hił čumʔił: on the bed

hitl aktoiʔ: on the fence

hitl aststaʔ: on the roof; + hił^wapi ḥaa=He is up there (point at the place).

hiłqii: on the top of

In

hiłat determines all parts of body e.g. he has a wound in the foot; hiłat yayaačap
łiśłin?ak?i = he is sore at the foot

hił ; hitił: in the house; + hitił?in = let's be inside; hitił?i makuwił = go inside the store!

hiłcu: (inside) in a box, bottle, not firmly corked, an open receptacle.

hiłaqł: (inside) said of tight space, eg: hiłaqł ɥaspātu = in the stomach hiłaaqłinł?ał
hiłaaqłas = He went inside the forest.

From

1. The affix hiisum?ah; ima expresses the idea of having reference to time eg;

hiisum?ah ?apwın ?athii or ?uyima ?apwın ?athii = from midnight.

2. The affix histum, tumha is used when speaking of distance eg;

waastumha: from where, from what spot

histum Victoria: all the way from Victoria

Hence: histaqšił = to come from; histatqin = where we belong to, where we come from.

Among, Amongst

In the sense of “to be with” is translated by hił, e.g. qiisiś hił quu?as = (+ ←this is improper to say it like this) = I am a long time among the Indians; + qii?ałsi
hiyaaqsta quu?asminh (is correct). On its more proper sense, it is expressed by
?ukwiiqsta (+ accompanying, with somebody) and as an affix, iiqsta?, čiiqsta?.

Through

hitatswii

The prefix eta? marks a change of situation, passage, obstacle surmounted etc.
The affix swii confers the idea of the French “travers” (pass, overcome)?

čacwii: wet through + muɥaqłstuł

+ čacḥswii = + a stream passage

tloight swe?: passage covered with water

wiḥswii: passage is dry; + wiḥswiiḡat ḡin ḡaaḡuučičiḡ = + it is dried up because the tide went down; + wiḥswiiḡaḡuks čapac = + my canoe is dried up (on the beach).

hisiikswii: to pass through passage; + hisiikswiiḡaqḡḡicuuš = + you all are going to go through a passage.

takswii(ḡaḡ) through (inside) passage ; + takstiisḡaḡ; + takstiiswiḡas = + I am going to go through the inside passage.

kuḥswii: hole through; + kuḥswiiḡat ḡašii = + An opening on the road

Between

distance between two spots, villages etc

ḡunaa o matskḡ: distance between

+ ḡunaamaḡsaps qḡiquusi = + I want this to be only this long in whatever I do

+ ḡunaapaḡi qḡaayatukḡitq ciiqmaḡapi = + I only want you to speak (in a speech) this long

+ ḡunaapaḡi taanakmis wikapu ḡuupi = + That is how much money, do not put in too much.

amenits tasḡ: between houses, logs, mountains

o aps poutlḡ: between fingers, toes, legs etc

ḡaḡswaaḡ: said of sailing between, walking etc

ap h snakḡ: is, has between

ḡuḡsnuḡiḡ: between two persons; + ḡuḡsnuḡiḡs ḡaḡkuu kḡaacacumḡinḡ = + I am between chairs.

+kḡiiscaapi = + on the other side

+ḡaapcaapi = + on the correct side/place

+wiikcaapi = + in the wrong place

+ḡapḡinḡas = + I am in the middle; +ḡapḡinḡḡick = + you are in the middle

+qiiḡaḡ = + it is a long time between now and then

+ sayaaḡaḡ = + it is a long distance between two places

+ḡawaaḡaḡ = + it is near in distance

+wikmuut qii = + it was not long ago

+ḡaḡḡuyi = + now

ḡaḡ ḡaasḡii=today

sayatskatlḡ: long time between

16. Conjunctions

ʔuyihta; qʷayih̄ta = and yet, where as ʔuyihta = + later; qʷayih̄ta = + now, same meaning as + ʔah̄ = +now; + ʔaaḥsasa = + right now

+ huuʔaksa = + a very long time ago.

asties?: notwithstanding

ʔukstiikš̄iḥ: used after a transition, digression, when coming back to former idea.

ʔukstiikš̄iḥ = + “it was the way it was”

+ ʔukstiikš̄iḥ ʔah̄kuu qʷaayaatukmits ʔuʔusumni naʔaataḥa = + This is the way, what I was talking about, for those who want to listen.

qʷaačiḥ: nevertheless; + this is like using ʔaqiš̄tiik. It could mean, “that’s the way it was, or that is the way they made it, it became like that. qʷaamuut has the same meaning. + qʷisʔaḥ ʔah̄ = + that is the way they are doing it now.

+ yaqʷinkʔik = + accompanying somebody/who you are with tawinekwek?: and thus, therefore.

ʔuh̄ʔiiš; ʔiš: and; + ʔumaacukwiḥasniš ḥaw̄iḥcamis ʔuh̄ʔiiš ḥahuuḥiʔakʔi = + we are going to talk about chieftainship and their territories.

ʔuh̄tasa = + to do it properly and, connects to verbs or actions e.g.; J. Ch. kagshitlnit ogtasa katso chitl tiechachitl? = J. Ch. died and on the third day rose again. + qah̄š̄iḥmit qʷaačiḥḥ huʔacačiḥ tiičačiḥ... = + He died and this is how he came back to life...

ogegtakshitl? also connects two actions, e.g. woi ech egtakshitl yatshitl? = after sleeping went away, slept and then went away.

The Indians avoid long sentences and our frequent use of ordinary conjunctions is not practiced by them. Some of our conjugations are always left out, e.g. woimits inik takoktl? = I said you are truthful; + waamuuts ʔaaquksuqḥ = + I said you are truthful; + ʔitʔuqsuqḥ = you do not tell truths/you have knowledge that is not true
I said *that* you are always truthful, *that* is omitted. wikii hayaaqḥ ʔin ʔuʔuukčis suḥa = do not fear I am with you from, do not fear *for* I am with you.

+ hayaaqsuqḥ = + fear inside someone omak? (conjugated): for fear that

ʔinisaah̄: in order that; + ʔinisaah̄ implies waiting that something might happen a certain way.

ʔunuuł: because. The Indians usually place this conjunction not before the reason given but before the phrase proceeding, e.g. onoutls wektak inis ta itlʔ = therefore I do not work I am sick; + wiks mamuuk ʔunuułs, + ʔunuułs wik mamuuk ʔin taʔiłsi, + wiksi mamuuk ʔunuuł taʔiłsi, + wiksi mamuuk ʔin taʔiłsi ʔunuuł. + Like many sentences, this sentence can be formed with many different orders of the words.

kuʔiła: however, yet still e.g. I intended to do so and so however = + wikʔaqłs kuʔiła = + I am not going to continue/I shall do it now.

ća: as an affix = then, so then. If it is so... then it is not = wik ća ʔiś = + it was not that way, it is not the way it is.

yaacmałapiʔiś N., wik ća ʔiś taʔił = N. is out walking, so then he is not sick.

ʔani: with suppositional quu takes the place of unless, if, when, etc

waaʔiła = + say it again/repeat

matlapeʔ: used in counting, e.g. hayo matlape tsaketsʔ = ten and twenty. + ćawaak ʔahʔaaʔał ʔała = + twelve; + ʔayu ʔahʔaaʔał ʔała = +twelve; + ʔayu ʔahʔaaʔał ʔałaqičʔmit = + He was twelve years old; + ʔayu ʔahʔaaʔał ʔałaqičʔał łaʔ = +He is twelve years old now.

initliʔ: in order to

yaqsaahʔi = what it was caused by; relative of ʔusaahʔi, expresses cause, origin, motive + ʔusaahʔimit ʔahkuu qʔis = + this is what happened.

mił: with, and, e.g. John mitl taye akʔ = John and his elder brother; miłyiis ʔukʔink tayiiʔakʔi= + He is sitting with his oldest brother (or it could mean he is sitting with his chief, depending on who you are talking about).

Some expressions include two persons, e.g.

ʔałćiih: father and son

as cheg nikʔ: the father and son together ʔałćiihnit = + they were together in the past

ma agʔ: sisters. ma magnikʔ = both sisters together, she and her sister. + łuučmuup = + sister; + łuučmuupstał tiqʔaas = + sisters sitting together.

eikʔ; milt eikʔ: and his brother

eikwinikʔ: he and his brother; + ʔukʔink = + with someone

ʔahʔaaʔał: and then .+ ciiqmałapis ʔahʔaaʔał ciiqmałapiʔaqłs suwa = + I will speak and then you will speak.

kwoi chitl? joins actions, events, eg; haties hwoi chitl ta itl? = sick from the effects of bathing. + hatiiismits ?unuu?ał ta?it = + I was sick from bathing. yashe matl kwoichitl kagshitl? = to die after or caused by sealing.

17. Interjections

awoi?, woi?: to attract attentions

waa: say, plural: waač

?akaa: exclamation of pain, suffering + = ouch!

+ ?aaxax = + It is both an expression of love and an expression of sympathy at the same time-both feelings are present when this is said. This expression includes the feelings of love and pain together. It is said when somebody is in pain...you can say it when you feel sad to hear something e.g. a tragedy etc. The sound can be extended at the end, i.e. ?aaxaxx

akish?: exclamation of pain, suffering of little children

kuwiła: let it be. ?uuc?ap?i liimaqsti kuwiła = let him have his own way; + kuwiłap?i ?uuc?ap?i liimaqsti = + Let him have his way

qatqyuu: strictly an imprecation (+ curse word), often used lightly means "head cut off"

łuštakuł: dry up! said in passion is very offensive; + qwišt'akšił = + to dry up

okwoit?: to be sure. Not used alone, e.g. woiwoimit okwoit? = to be sure, no doubt about it, he said so; + wawaamitsa = I am sure he said so/that is what he really said
eta ime?: indeed it is so. eg; woiwoimit eta ime? = he said so indeed (emphasis)

qaħčuu: (curse word) die! + dead or beaten very badly
čuu: well, go ahead, etc. + hi; +bye; + in agreement

?aani: indeed, in astonishment

wah; waa; + haa; + haa wah; + haa waa; + haa waas: derision, cry of mockery.

+ Person A: ?uħmuutha čakupukqs ?aya?iip ?iiħ suuħaa = + My husband got real lots of big springs
+ Person B: haa waas! (This will only sound right with the right level of expressiveness).

+ Person A: siyaaʔaʔs ʔačik ʔukwiit čapac = + I am skilled at making canoes
+ Person B: haa wah!

+ Person A: čamihtas wiicihisa, ʔuʔuukwi ʔayanak taana = + I am truly wealthy, I have lots of money
+ Person B: haa waa

+Person A: siyaaqs čamihta haaʔak ʔunuuʔsi ʔayaʔiip ʔiihtuupminh = Because I am really strong, I get lots of whales.
+Person B: haa wa

+ʔitʔuktnak = + someone with nothing but lies.
+wiyaaʔat ʔitʔita = + You are not allowed to lie

+ʔitaqʔi ʔuucsma/čakup = + A dishonest woman/man

qʔaaqʔaanima= is it possible! how is that!; + this is the way we are/we are all like this

čamaašsi: that is nice + that is in a proper or orderly way. + čamaasipmašsas haʔah ʔitaqʔi = + I want to straighten out that liar/set him straight.

ʔuyaasilaʔiš= + something happened to that person. In Hesquiat the affix motʔ is often used to express astonishment, wonder, or surprise at a person, his conduct, appearance or language, eg; jim motʔ = Just look at Jim! Just imagine Jim!
+muut=+ can be a past tense ending or it can be a boat on its own.

ča(ʔiš) ; qačah ; qačka: these terms are used as expressions of doubt, guessing, etc.
ʔuh čaʔiš: I guess it is he, so it is he
ʔuh qačahʔiš: I suppose it is he
suwaak qačka: Maybe it is you, I presume it is you.

18. Derivatives

Most words are derivative: many may be derived from a single word. The principal methods of derivation are:

A. By prefixes. Which consists of syllable or syllables attached to the beginning of a word as an English unkind, un 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 suffixes which I picked up at random and which are duly explained by examples.

ʔat; ʔath, ʔaqsup (feminine)

1. People, inhabitants, tribes etc. Hesquiat = a man of hesquiat (the tribe).+ ʔath
2. Renders a transitive verb intransitive (passive); qahsaap = to kill; qahsaapat = to be killed
3. Marks the possessive case of parts of animate beings; λuʔat λišt̪in = he has nice feet; λuʔat ʔim̪aqsti = he has a good heart (+ is kind). + ʔuʔinupʔat ʔapac = + put (him) in a canoe. + λuyaʔiʔat ʔim̪aqsti = + raised spirits/good feelings; + yaaʔaknit ʔim̪aqsti = + feelings were bad; +ʔaanuʔaʔ λuyaʔiʔat ʔim̪aqsti = + All of a sudden his spirits were lifted.

ik: descriptive of hair on head, head

λ̪iisik: white hair(ed) + λ̪isuuʔ = + white face

tupkiik: black hair(ed)

ʔi̪ih̪ik: big head; +ʔi̪ih̪ʔat tuʔʔiti ʔunuuʔ ʔi̪ih̪ik = + He has a big head, and that is why he is called big head.

um̪: also describing of hair

yaqsum̪: long hair

niicum̪(is): short hair

waλum̪: thin hair

ʔasqum̪: bald +ʔasqii = + bald on top of head

hap

Prefix as in: haps̪yup: hair

hapaksum: beard; + hapkʔaʔyu = + hairy/lots of hair

+haps̪yim̪=covered in hair

hapitʔ - skin covered with hair

hapaksuʔ: beard, hair on face

+ yaqsum̪ʔi̪š λ̪um̪ka =+ Harry has long hair.

itʔ - description of skin?

hapitʔ - skin covered with hair

pumalit: skin itching; pumalit = + itchy head

ʔuušʔit: something on skin e.g. pimples; +ʔuušʔit qʔaaʔap = + some people do that

oshitoutʔ - has an eruption

etak(r)oitshitʔ - an eruption appearing on the skin

uuʔ: descriptive of face (hiʔuuʔ: face)

hapaksuʔ: bearded face, wears beard

tupkuuʔ: black face

tumisuuʔ: face blackened with dust or dirt, ashes etc.

ʔisiituuʔ: face covered with red colouring/also blood on face

+λ̪i̪hisuuʔ = + red in the face

suł (of eyes)

momoksoutl? - sty on eye or eyes

ł̇ał̇ačksuł: contracted eye; + ł̇ačk^wačyu: dented

tutktupksuł: black eyed, has black eyes; + čamihtał čiiqcu = + a person truly beaten up

ł̇icł̇iisuł: pale, white eyed

aksuł (mouth, opening)

hiłaksuł: (at the opening) mouth

hasaksuł: speaks loud, clearly

wiisaksuł: low (mouthed) voice (not clear)

apeaksoutl? - opposite opening; sound, bay; + ɕapałsuł

aḥs teeth

wiikałataḥs: toothless

čičistaḥs: pull out teeth

wiikaḥs: tooth (pulled out)

+ čučumyaqłāḥs: + to brush teeth

cuq: mouth (inside); hitaqcu

ɕičcuqšił: rotting inside mouth

siqsuqšił: eruption in mouth; + infection in the mouth

puʔatucuqwa: the taste after sleeping

+ yaaksuqł: sore mouth (inside)

ɕsumil: arm

k^wak^watsumil: broke arm

kakatsimitl? - cut off, stabbed in arm

ihta: nose (nića)

sačih^ʔta: sharp nose (shape of nose)

maʔih^ʔta: top of nose bitten off; + maʔih^ʔtinł

ɕičʔih^ʔta eicheghta - top of nose sore, rotten

ʔumwinł: neck

+ yuckinł = + long neck

ɕawinł: cut in the neck

ɕičʔinł: scrofula (+sores) around neck

makumł: tied, hanged by the neck

ʔaʔapsyimł: shoulder (yumł)
kakatkyimitł? - lost arm at shoulder
k'wak'wayumł: broke shoulder
a a yimitł ?- wound at shoulder
mumuutkyimł: arm amputated at shoulder

nuk; ink: hand (kukwinksu)
čiičišnuk: dirty hands
čičinkʔaλ: cut in hand; + čičinkʔaλ kukwinksi
mumuutknuk: part of hand amputated; + čičaatu; + mutxma = + if one were to have some part cut off, they might give you that name.
čučink: to wash hands
susinkwiλ: to shake hands + also means to walk hand in hand

saata: forehead (ʔumčaata)
tsetsata? - baptised (water poured on forehead)
kupsaata: sign of the cross (literal point finger to forehead)
tučksaata: large forehead; + čučksaata

umł - ears (paḗii)
maḗamumł: ears bitten off
yayaḗumł: long ears
ninicumł: short ears ninicumł

appi; puuł - back (hiinapaal)
λappi: on back (of horse)
hispi : struck on back
supuuł: take by the back

kyarup: back
λičyaruλ: shoot on the back
hiskyaruλ: strike with a stick on the back
λuḗkyarup: strike with an open hand on the back
λiktyarup: strike with a fist on the back

ḗuł - chest – (hiinashuł)
ʔuusugtashuł: hurt on chest
kapwaashuł: short of breath, chest
mušashuł: chest stuffed up
tiititskashuł: hiccough
λapshuniya, properly the carcass of the chest
+ ḗaḗapčuł = + wheezing
+ mushuł = + heartburn

ineka? - belly, abdomen

tie whineka? - big, large abdomen; + puxwin

chets ineka? - cut open at abdomen; +čiič?inqa

Ġiminqa: large naval

yach ineka? - belly ache; + taač?iḥa; + yayaačap = + pain (anywhere) i.e. yayaačap
čičiči or čič?iḥa = toothache

ḥi - legs - qaḃapḥa

kʷakʷaaḥi: broken leg, lame

mumupitqathi: quadruped

?u?aḥpitqathi: biped

yayaaqḥi: long legged

ḥta - foot - ḥišḥin

wiiwikḥta: naked feet

šušuuḥta: feet with shoes on

hihiḥta: cut in foot

?a?iiḥta: large feet

+?a?ačkḥinḥta: + small feet

+ḥuḥuqḥta: + wide feet

aḥuḥ - along, a stretch, a rope

hiishiisaḥuḥ: cut along a long stick

hiishiisaḥuḥ: cut one's leg with an axe

hinaaḥuḥ: up a river, sound (narrow)

picāaḥuḥ: a line of cedar bark from picup (cedar bark), and aaḥuḥ which as an affix determines something long. Therefore it is used in connection with ropes, poles, masts, rivers etc., used also in narrative e.g. wikcāaḥuḥ will mean I am off the line, off the subject; yiqcāaḥuḥ again back on it, i.e. the subject. + wikcāaḥuḥši?aḥ?ick = + you are off subject; + yiqcāaḥuḥši?aḥ?ick = + you are back on subject.

Prefix ?uuš; ?u

?uuš as a prefix is used when the matter is undetermined; ?u when it is determined.

?uušiic - belongs to somebody undetermined; + yaqwatsii = + I wonder who it belongs to?

?uuc (o iets) - to somebody determined; + ?u?iic is for eating

?uuštaq - to work something not determined, to be busy. If you use ?utaq, you must say what, e.g. ?utaq čapac - to work at a canoe.

?uušcačiḥ - to go away (undetermined)

ʔucačił - to go to eg Victoria (determined)
ʔuuš (important); ʔuʔuušwa - to say something important, so woiʔ, determine what.

prefix ho – ekʔ; huʔaas - again; ʔiqhii – yet; + still
hu - again, do over again, recommence
huʔacačił - come back
huʔiʔił - come inside again
huʔahtačił - to go out to sea again; break a bargain; + i.e. resume talks during a labour strike.

iq
ʔiqstačił - return to the same place
+ʔiqsaap - put back again to the same place
ʔiqhwaa - say (something) again, repeat

prefix ha (perseverance, thoroughness)
hasiik - to complete a work
+ hačatsił - end of a life's journey after a lengthy illness
haaʔatupʔas - all day + haaʔatupʔas čiič = + to fish all day

+ ʔaanaḥ - not to give up looking for; + ʔaanaḥʔałʔiš čuucqa ʔaanaḥuk piišpiš = + Layla is not going to give up looking for the cat.

haaḥtuuł (quuʔas) – (a person) who lives as old as possible
haakʔayiiḥ - to persevere in trying, strive. + haakʔayiiḥʔaqłs ḥaačuk piišpiš = + I will persevere in looking for the cat.

wi, wik - opposite of haaa (+ no)

1 – wisiik - not complete a work
wiikkʔaʔiiḥ - not try, neglect
wikḥaaḥ - not look for

2- is also employed as the opposite of ʔuuš etc.

ʔuuštaq - to work
wiiktaq - to be idle
ʔuʔuušwaa - to say something important
wiiwiikʔa - to say something unimportant, to say nothing
ʔuušiic - belonging to somebody
wikiic - belonging to no one + wikiicqača ḥayaḥi čamasʔi = + That sweet there might not belong to anybody.

iic, itsʔ, tsʔ, itseʔ
imply the idea of belong to somebody –ʔuušiic
the opposite has the prefix wek - wikiic
čawiic - belonging to one

hišiiic - belonging to all

ʔayiiic - belonging to many

wikiic - belonging to no one

quuʔasʔiiic - belong to Indians

The interrogation ʔačiich – Whose is it?; plural ʔayačiich

Indirect interrogation – ʔayumʔis yaquusi - I do not know who it belongs to; plural yaqiyaaqutsi or yatyaaqutsi.

čap - pain, ailment

a okachap kassiʔ - sore eyes + qasmiiʔa

yayaačap - pain in a determined spot

tiitiičmačap - pain in the heart (+ now and then) + tiičmaqiiʔa = + pain in the heart

ap

1 - To cause, to make eg; qahšiił - to die, qahsaap - to kill (make die); equivalent to the Chinook mamoukʔ

2 - To appoint; ʔawiiyap - to appoint as chief; mamałiiʔap - to appoint as constable.

3 - At a certain period – mułsaapmitniš tiħšiił - we left at rising or full tide.

4 - To take for, to believe e.g. ʔuʔap; ʔuʔapnits John? - I thought it was John. +

ʔukłipmits ʔuʔ John = + I thought it was John

ʔuʔap ʔimsa - I consider he is right

wiłapnits λuł - I did not consider it fair

tałaatuqłapk - do you consider he is truthful?

5 - to buy, to purchase - ʔuʔaap; wiiłkaap

I buy a coat - ʔuʔaaps kuut

Did you buy food? - ʔuʔaapʔitk haʔum

I did not buy any – wiiłkaapsiš haʔum

What did he buy? - ʔaqiʔapnith

I do not know what he bought – ʔayumʔis qwiʔaapitʔi or ʔayumʔis qwiʔaapnitʔi

-muptʔ, mapt, - miptʔ - said of trees, grass, etc.

łaqapt - grass, green verdure

ʔakmapt - native grass

maawiqmapt - fir tree

ħumapt - cedar tree + ħumiismapt

tup (tuup) -generic (affix) for fish, birds, animals, and many others; e.g. łikihtup - rags

ʔapłtuupʔ – fish + piiš

maamaatištup - birds

saštup - quadruped animals

hapstup - furs, skins in general

ʔak, čak, ak - Used for, serving for, etc.; instruments, tools, kettles, pots, canoes
chečekʔ - lancet
huupʔak - plane
niisʔak - kettle, pot
kiłaaśakʔ - canoe for sealing or schooner

tsitsʔ, sitsʔ, sac, csac, ac
Are also used as affixes for certain

1 - Kinds of pots, kettles, and canoes:

tiicsac - tea kettle
yaśmaqac - sealing canoe
čiicsac - canoe for trawling salmon

2 - Articles of furniture:

ʔinksac - stove
hawasac - table
taanasac - purse for money

3 - A receptacle in general, eg;

qaawacsac - potato sack
łiłickuksac - flour sack
taathasac - womb
čaxwac - water bucket
tuuksac - tub for washing clothes

um, immeʔ, sum, usum - needed for, used for.

muśasum - door (from muśas - closed), needed to close house; + ʔaśii = door, road, path, way.

kukułuqsum - window (from kułuḥ - transparent, clear), needed to see through

małumumł - hoop (from małśił - to tie, braid), needed to bind together; a barrel or its staves

małumił - a barrel, keg

tsietsiets imeʔ (maałiicum) - to tie around the head in the form of a hat.

ciiyapuxs = hat

ʔusumnis; sumis - Not to delay, to do in a hurry, needed to be done at once

ʔuqumḥisumis - while the weather is fine, before an expected storm or other impediment of the weather

kałḥaksumis - before it is dark, clear yet

łaḥsumis - at once, cannot delay or must not postpone

ñaasaqłsumis - (hurry up) while it is not raining, before the expected rain comes down (nasak - not rainingʔ)

ičḥ - Season, year

čuʔičḥ - winter

ʔupiičh - summer

ʔaʔiičh - fall (salmon river season) + ʔatsiʔ = + to decompose

kʷisqičh - another year

ʔaʔqičh - two years

muuqičh - four years

1. nahii (+ this means to give); 2. atakʔ, tah about to

1 - Xmas naheiʔ - vigil of xmas, near xmas, immediate future

2 – atah - on the point of doing something

yayatsiʔatah - on the point about to go out

ʔiʔiʔsiʔatah - going to cry + ʔiʔiʔatah

ta eklʔ, mahsa, ʔiiqʔ, ekl matoutʔ

All imply the idea of a desire, wish, inclination. The use of these affixes is very frequent.

ʔiixmaʔiiqʔ - to feel like laughing

yaacsiʔmahsa - wish to go

waʔʔiiqʔ - homesick

waʔʔiiqstuʔ - to become homesick

uʔuk, ʔuk

Looks like, resembles, etc.

ʔiʔiʔʔuk - flour (looks like ʔicmis - white sand)

sisijʔuk - rice (looks like siicmin - maggots)

ʔuʔuk - looks like being good + ʔuʔuk ʔayaʔi ʔapacʔi = + This canoe looks good.

cʔak, ʔik

Looks as if being, going to be, going to

miimiʔcʔak - it looks as if it was going to rain (miʔaa - rain)

tataʔiʔik - looks as if being sick

tataʔiʔik - looks sick

wiwiikʔakʔit hiinatʔiʔ - looks as if he were not going to come

ʔuʔuciʔukʔiʔ ʔaʔʔiʔquu (o otse ek ish kagtse ekishʔ) - it looks as if he were going to die

aʔquu

When it is, the date, day, year, season, etc. e.g.

santiiʔaʔquu - when it is sunday

kʷismisaʔquu - on xmas day

sit

water, liquid, air

1 – čiišsiĭ - dirty, filthy water

čamasit - molasses, sweet liquid

2 – maalsit - cold air

ĭuupsit - warm air

(u?) pum

Broth of animals, birds

muusmuuspum - broth of beef

naahĭačpum - broth of mallard duck

+ ĭimtsit - + fish broth

p̣aĭ- taste

čišp̣aĭ - bad taste

wikp̣aĭ - no taste

čamasp̣aĭ - sweet to taste

ħusp̣aĭ – saltish taste

p̣uqs- smell, odour

čamasp̣uqs - sweet smell

wikp̣uqs - no smell

muusmuusp̣uqs - the smell of cattle

čup̣uqs - the presence of smell + čup̣uqsuĭ = + boozy breathe

maĭapi

1 - at random, leisurely; 2 – besides

1 – ciiqmaĭapi - [speak?] like Indians do

yaacmaĭapi - take a walk, nothing in view (+ no set destination)

siikmaĭapi - sail about for amusement

2 – hiniicmaĭapi - take somebody or something along with no special object

ħaačmaĭapi - look about

tsakets matlape hayo - 20 and 10 (30)? + caqiic ħaħ?aa?aĭ ħayu = + 30

che ?- when the speaker has not seen what or whom he speaks about

London che? - when speaker wants to express that he has not seen London

Japanat che? - a Japanese not seen or known; country not seen

ħuħuušči; ook che?; čĭ - to be on the side of, take the part, a frequenter, lover of, to be fond of company of..

ħuħučči - a frequenter of women

čĭčĭĭčĭ - a pack (coven?) of dogs

le leplet che - fond of the priest; + nipniči
ʔuʔuušči - take the part of somebody (undetermined)

iik - habit, custom
čiḥuqʔiik – lazy + wiiwišʔaqʔiik
qʷaqʷaʔiikʔiš - he is in his usual way
ʔiwiik - of a laughing habit
čiʔik - of a talking habit
ʔuupiik - industrious

ckʷii - part of a fragment, having belonged to
šipckʷii - fragment piece of a ship
maamutckʷii? - a piece of bone + hamuutckʷii; + maamutckʷii is left over food to be brought home from an event.
maḥtiickʷii - portion of a demolished house
muusmuusckʷii - part of dead cattle
kiʔuukckʷii - fragment of a cup, plate, etc.
šaapšaapckʷii - fragment of an umbrella

činʔ - get amongst; be overtaken by
ʔuupčinʔ - caught in a calm, to be in a calm
wiiqčinʔ - overtaken by a storm, in a storm
miʔčinʔ - caught in a shower, to be in rainy weather

staʔ - each other, one another
yaaʔakstaʔ - love each other
qaḥstaʔ - kill each other, fight to the death
waḥstaʔ - desert each other, separate
cuqḥstaʔ - stab each other
nikstaʔ - scratch one another

upaʔ, paʔ - abundance of..., actually existing
yačpaʔ - plenty of dogfish (running)
tsogpatl - plenty of salmon (running) maybe this is suuḥpaʔ...suuḥaa is spring salmon.

unit; ounit? - A locality where there is an abundance of ... although, perhaps, not actually existing.
ʔunit cuʷit - a locality which the coho salmon frequents in numbers
ʔunit yačaa - a locality frequented by dogfish
hisnit - (hisit - a salmon) where hisit (sockeye) goes up the river

The difference between upaʔ and unit is that when there is upaʔ, the abundance actually exists; whereas unit is only meant to describe the locality where such an

abundance may exist, and generally does exist at certain seasons. The head of the Hesquiatic Harbour is renowned as being **suḥnit**, but there is only **suḥpał** in the heart of the winter.

ʕu, wiḥ - as affixes are employed to express the presence of liquid or its absence

ʕuḥcu - contains liquid

wiḥcu - contains no liquid

ʕuwic̣inup - to pour liquid in; + **ʕuwicinup čaamasit** = + to pour in the juice

wiḥc̣inup - to pour liquid out

ʕuc̣inλ - liquid is poured in

wiḥc̣inλ - liquid is poured out

ʕupaaʔatʔiš qasii - has tears in eyes

ʕuʔas - a brook of water, ground covered with water

ʕuyi or **ʕuʔi** - liquid medicine

ʕu(yi), (ʕuks?)yi - the affix **yi** used as a medicinal termination

qasyi - eye medicine

tačyi - stomach medicine

puλuksyi - calming drug

masyi - healing medicine

ʔaqisyi - what kind of medicine? +**what is the medicine for?**

šucyi - shit medicine (+ laxative)

ḥi...aḥ The prefix **ḥi** with the affix **aḥ** expressed impossibility; employ personal endings of verb as required; **-s, -ick, -iš** etc.

ḥiyiʔaḥs - I can give nothing

ḥiwaaʔaḥs - I can say nothing

hei ts hamitl agsʔ - there is no one I can marry

ḥicʔaačiʔaḥs - there is no place I could go to

ayi; uyi; yi - to give

ʔaqiʔayanitk - what did he give to you

wikayiʔatsiš - he gave me nothing

ʕuʔiyiʔatsiš - I received medicine

ʔuušayi - to give something

či, aał

are used as affixes the first to express the idea of frequently; the second of sometimes.

qʷaaqʷaačiʔiš - always at it

qʷaasiišʔaał - I do it sometimes

ʕitʕitamitsʔaał - I told lies sometimes

aał is also used to express a habit e.g.

haʔuksišʔaał kuʔał - I have the habit of eating in the morning

wiiyasʔaał haʔuk kuʔał - 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 ł by the natives in the frequent use of aał, as the expression of the present, the third person plural etc. I make therefore, no attempt to express in letters the difference there may exist in reality.

ʔuušʔał (ʔaʔaasinhat) - a noise, report heard

łiʔał - report of a gun

tinʔał - report of a bell

wekatł? - noise ceasing +wikʔał=quiet

hasʔał - clear, distinct noise

atuk - making a noise, producing a sound

hasaatuk - speak clear, loud

wikatuk - not speak

qiiʔatuk - lasting, speak a long time

qʷaayaatuk - speak that way

in - speak, utter, saying

waykaašin - adore, to say “woikash”

hiʔin - to quarrel

yayaaʕin - to deny

ciciʕin - + to sit and speak with someone to scold, to speak siwash + wiškaa = + to scold

im - as a prefix implied the idea of “not right”, “not agreeable”, a negative (of “čim/čum”)

ʔimwaa - to object (not to agree in words)

ʔimʔaqł - not to agree to

ʔimʔiihʔiik - a spendthrift

ʔimčikšił - to be hurt, receive a bruise

ʔimuqinnik - incompatible

ʔimʔiq - get into trouble, misfortune

ʔimkup - disapprove

čim - the opposite of im

čimwaa - allow, permit, approve; + said the right thing

čimʔiihtak - saving

čimukqin - agree

čimqł - approve, permit; + čumqł also means happy

čimkup - approve (at a meeting)

sčim (witl?) - as affix means to accompany on invitation
naʔuuqsčim - to go along (per invitation) per canoe
wašišiłčim - to accompany home on invitation, with somebody
yašmałsčim - go out sealing with somebody on the latter's invitation
łuchaačim - to accompany (being invited to do so) to buy a woman

uukt - gift, got by, already in possession
paʔuukt - got by purchase
łuchaaʔukt - got by occasion of marriage
naħiiʔukt - got as a present

ma, maʔak- gift intended for, to make a present of
naħiima - article for present
łuchiiima - intended for marriage present
qaaciima - food to give away; + alsomeans "social assistance money"
naħiimaʔaksiš - I intended it for a present at a potlatch

ʔapħt - a prefix which implies the idea of half, interim, in halves
ʔapħtaačínł - half full of liquids
ʔapħtaaču - half full of solids of liquids, the receptacle being half full

ħta - to separate, divide, separate from body
hiisħtaʔap - cut off with axe
čithħtaʔap - cut off with saw
łapħtaʔap - cut off with scissors
muħtaʔap - separate by fire

iita - give assistance, help, come to relief
ʔasiita - to help + hupii
ciqiita - interpreter
paťkwiita - help carry baggage

ħsi, ukħsi - expresses the one who performs a work, duty
ciqħsi - who speaks + ʔanaweeʔišʔaał ħawıtałquu ciqħsiinak = + they say only chiefs have speakers.
ʔupħsi - who interprets + ʔupšiʔałı = + repeat what I said/interpret
łikħsi – hunter
mamukħsi - laborer, servant
łiħsi - clerk, writer

mit, ckwii - son of, descendant
johnmit - the son of John (who is alive)
johnckwii - the son of John (who is dead)

as, qas - the daughter of
tuk^witas - the daughter of tokwit
ya^laaqas - the daughter of yatloi

matak - to be under the impression, to think, suspect
wa^lši^lmatak[?]iš - I think he is going home
mi^laa^mmatakhas - I think it will rain
qa^hši^lmatak[?]aq^l[?]iš - I think he will die
wikmatak[?]iš q^waa - I do not think it is so
tiičaci^lmatakaps - I am under the impression that he is recovering

Remarks

- 1 - For verbal affixes see the different forms of conjugation.
- 2 - For affixes to indicate locality or place, see adverbs of place.
- 3 - For numeral affixes, see numbers.
- 4 - The affix of the names of colours agree with the object which they describe; that is the names of colours take the affix required by the objects in question e.g.

tupkak - black
tupksaath - black man
tupkuu^l - black face
tupqum^l - black round object
tupk^htin - black coat
tupksaa^htak - of a black kind (species)
tupkin^hik - black hair
tupki^hta - painted black

(ash?) 1. k^wači^l, 2. k^wa

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

mu[?]ak^wači^l - death, loss, etc
ki^lk^wači^l - broken such as cup, dishes, etc
qa^hk^wači^l - lost through death (plural)
x^wak^wači^l - swollen (all over)
čiⁱčk^wači^l – rotten +rotting
+ čiⁱčk^wači^luks čepinis = + my apples rotted

2 - need metaphorically

hu[?]akk^wači^l - leave early
santiik^wači^l - after leaving church
yack^wači^lmit quu[?]as - after the people left
qii[?]ak^wači^l - last a long time
kačk^wači^l[?]is - soon used up, disappears + kačk^wači^lukniš čamas = + our sweets do not last long.

3 - used as a conjunction

waak^wačiči^lš - I said to myself, I thought yours, two actions/events, in conversation or narrating; + I said the wrong word; + waak^wačiči^lš ʔuušmisnakšiči^lš = + I said something wrong.

o mitl^ʔ, ma^l - left over

čaawum^lmit - only one left

wiikma^luks taat^ha^ʔis - I have no children left

ʔiiqma^luks - I have still some left

h^snak - interval (between, of time)

qiiqiih^snak - long time between

h^up^qiič^hnak - one year between

kakač^hnak wiikš^hahⁱ – well/feeling fine at short intervals

ʔuu^haqič^hnak^ʔaa^l - how many years interval?

amas- in the sense of having along, bought etc.

wikimas - has bought nothing

ʔayamas - bought lots, has lots along

ʔaqimash^h - What has he along (bought)?

aq^l

1 - see preposition “in”, “inside”

x^wakaq^l - a swelling (inside skin)

si^ʔaq^l - contains matter eg; ripe boil/with pus inside + ʔiiyik^wačiči^l = + to have a boil that spreads.

wikaq^l ha^ʔum – fasting

2 - price, value

ʔiiw^laq^l – dear; + expensive

wikaq^l – cheap + not expensive

ʔaaqinaq^lhⁱ - What is the price?

3 - the state of being

mu^ʔaq^l - wet, the state of being wet

h^uš^ʔaq^l - dry, the act of being dry

qaqah^ʔaq^l qay^lapta - limbs numb, very sore

4 - power capacity

ʔu^hmaa^lʔi^š - he can, is able to (do it)

wi^hmaa^lʔi^{ck} - you can not do it

5 - entire, altogether
ʔum̄aqaḷ ḥaas - the entire day
ʔum̄aqaḷniš - we are all together (the entire tribe)

uqaḷ- a description of stern part, hind quarters etc
ʔuqtiḷʔiš ʔaahuusath - the Ahousahts hold the tail + Ahousaht is last in the order
maḷuqaḷ -in tow
ʔiičʔuqaḷ - rotten aft
hinasaqaḷ - back part, seat of body

ʔuumaʔuq - clever, able to
hiišmaʔuq - jack of all trades
ʔumaqaḷmaʔuq - able and clever at the same time
ḷiimaʔuq - a good shot; +kʷačiḷ; + wičiḷ = + bad shot/aim
ciiqmaʔuq - a good speaker

map, mup - listen, obey, take notice, mind
wikii ʔumaap - do not listen, obey, mind
wikiicmapʔi - take no notice, do not mind; + wiwiikicmapʔi
ʔuušiiicmap - to listen, obey, comply with what is asked
wiiya ʔumaap - never listen
ʔumaapʔi- listen to that is being said, (imperative) + ʔuʔumaap̄i = + do what the person is saying for you to do.

uwisa, usa - accidentally, not intended
kikiḷuwisa - broken (cup) per accident
ḷicwisa - conceived a bastard + conceived by accident
ḥuḥuqwisa- upset + tipped over by accident
ḷaḷačwisa - let go unintentionally
ḷiḷuusa - shoot accidentally

ḥisa- see omas (to have along)
kačhakmisa - has a blanket along
wikmisa - has nothing to show (along)
ʔayamisa - has much (many things) along
ʔaqimisaḥ - what has he along? + ʔaqismisaḥ = + what happened to him?

ʔuqwiqsta, čiiqsta - among, amongst
quʔaciqsta - to be amongst the Indians; + qiičmiqsta = + a nuisance among the people (like a qičin/lice)
muwiqsta - animal lying (in the grass)
wiikiqsta - not amongst + wiikiqstamitk = + were you not part of it/amongst the group?

aqsta - to take part in, to be amongst
ciiʔaaqsta - to take part in the discussion
ciiʔaaqstanitk - to take part in the discussion; + this means “Did you take part in the discussion?”
ciʔaqstup - to give a verbal message
wiikaaqsta - to take part in + this means “to not take part in”.
hiyaaqsta - to take part in

ʔuʔiʔ - determines a place for, room, house
muusmuusʔuʔiʔ - stable
santiiquwiʔ - church
ʔiisʔiisuwiʔ - school, room for writing
maʔuwiʔ - prison, place of confinement
ʂuʔuwiʔ - toilet
makuwiʔ - store, place of trade

ʔac - prefix, obstinacy, determination
ʔacapun - appropriate, not return
ʔacʔaqʔinuk - have hold and refuse to let go
ʔacmuup - stay away, not come back

ap - opposite wik, as prefix implies the idea of following proper course, doing or acting on sight, not making mistake
ʔapstiih - steers or walks proper direction
ʔapciik - being correct in speaking or saying
ʔapyuyi - at the proper time
ʔaapciyuk - following right road
ʔapsaacu - at the proper place
ʔaaphii - pleasant, friendly
+ ʔapwaa - + to speak correctly
+ʔaaʔapwaʔiik – the name of the little bird who flew up the elk’s nose.

uwiqʔ, owoiktʔ

1 - to have in mind
wiikwiqʔ - nothing to bother my mind
ʔaʔanawiqʔ - have upper most in mind

2 - to be in debt
ʔayawiqʔ taana - I owe much money
suʔaʔumʔwiqʔʔs - I owe five dollars
wikʔiwiqʔstuʔs - I am free of debt now

ista, uqs, aḥs, aqs

All describe contents of canoe

ista is used of the personal in canoe

uqs, aḥs, aqs in general of articles, freight etc.

sučista - a canoe with five parties

qaccista - a canoe with three parties

paṭʔaḥs - has items on board canoe

wikʔaḥs - has not in canoe, nothing

ʔayaqs - has much (many) in canoe

uṭa, wuṭa, wiṭa

ḥinuṭa - take out, get out of canoe

čiifʔuṭa - run away out of canoe

ʔayuṭa - many, much out of canoe

lučwiṭa - steal woman, land out of canoe

patkwiṭa - to land articles, freight

ʔaḥsʔap - to place in canoe, load

paṭʔaḥsip - to load

wikaḥsip - to unload, take out of canoe + wikaḥsipaḷi huupukʔwas = + Unload the car!

uyukʔwaṭ, muup, uk - all mark the idea of absence, being away

qiiyukʔwaṭ - long absent

ʔayuukʔwaṭ - many missing yet

kačmuup - to be absent a short time

tamuup - away, detained by sickness

ʔiiquk - still absent

wiikuuk - all absent, nobody at home; + wikiṭ = + nobody in the home

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

ḷupcuup - produces heat

ʔinkcuup - burn well, easily

qaḥstup - easily killed

kʔitcuup - sticky

caas - side of limbs

čimsaas - right hand, foot

qacaas - left hand, foot

kʔishisa qasii - has ... strange eye (one)

ʔucaas - the one side of hand, foot

kʔiscaas - the other side of hand, foot

hiišcaas - both sides of hand, foot

pa, cpaa - determines the side of place, locality
k^wiscpaa- on the other side
ha chis pa? - on this side
+ ʔapčiiisni = + We are on the right side
tuxcpaa- jump over the other side; + tuxcpinǎ = + jumped on top
ńačcpaa- look beyond + ʔuʔuk^wisaaʔap ńaacsamis = + Looking at something
yaccpaa- pass, go beyond

mis - renders an adjective a noun
kačx^waa - proud; kačxmis – pride; + kačx^waaʔat = + they are proud; + ʔuʔuk^wiiʔaat
kačx^waa^minḥ = + They are always proud people
ǎuǎ - good; ǎuǎmis - goodness
p̄išaq - bad; p̄išmis - badness, evil; + wikḥtinmis = + badness
hutʔatu - jealous; hutaḥmis – jealousy; + hutiiik = + a jealous person

k^wista, kusta, kustas - out of the ground
hupk^wista (hupaǎ) (hupaǎ - moon, sun) - rise of sun, moon
aya kustas? (e.g. potatoes) - reap, dig up plenty; + čusʔasnak qaawac = + dug up
potatoes
nouphtak kustas? - dug up one sack + čawaanak
atlhtak kustas? - produced, dug up two sacks + ʔaǎḥtak

iǎ - description of ground outside, as with movement + tuxšiiǎ = + to jump
tu^wiǎ to wetl - jump from a distance to the ground
čumʔiiǎ - good crop; + čumʔiiǎ=something good
ime etlʔ - not growing, not good looking; + wik ǎaaqaa = + not growing
te etlʔ - fall, drop to the ground; + ʔipitšiiǎ = to fall ; + ǎasyaqis ʔunuuǎ ǎipiǎ = + He fell
because it is slippery.
šiiǎʔiiǎ - a new settler, just settling; + šiiǎwaas = + moved out

stiiǎ, sti asʔ - into, in hole, excavation, pores of body, throat
yacstiiǎ - step into hole ; + this means “broke through into a hole”
tiicstiiǎ - fall into open cellar, hole; + this means “to fall into (anything)”
tsoptstiasʔ - caught in a muddy hole
čactiiǎ - swallow; also rain, water through hole into house, e.g. chimney tsa yeitlʔ,
when through a crack, flaw in roof etc. + ʔiqatmis = + dripping; ʔiʔiqata = + dripping;
+ ʔiʔiqatats ʔimʔaqsti = + my feelings are dripping/feeling as though tears drip in your
feelings

čišt - determines the surface of the sea, rivers, etc
ġułačišt - smooth water
píšačišt - bad, rough water; + wiiqačišt
ħaalačišt - there on the water; + hiłačišt = + here on the water

mił, miłni, mał, małni - floating, adrift on water, sea, etc.
mamałni - not an Indian (on the sea afloat). From maʔas ma is (house); małni (floating).
tamałni - drifting at random

nii, ʔuušni, uni - used as an affix to objects drifting towards shore, or already drifted on shore
kaxnii - driftwood; + ʔuʔuʔiiħwiłasniš kaxnii = I am going to go for driftwood.
tiech neʔ - from sea on shore alive
kotl neʔ - said of a slave that escapes out of a canoe and is taken by another owner
hunii - said of something of value found on beach
kwoitlneʔ - a sea otter found on shore
onekatlʔ is the common expression when speaking of a whale, ship etc. which drifted on shore. + hunii (iiħtuup) = + drift whale

kwał, ʔuuškwał, ukwał - see kʔaa; imparts the idea of loss, being short
aya kwoitl ko osʔ - many Indians short, absent; + ʔayaʔat wik hił ʔaħkuu yaqii ġiċuu
= + There are many not here at the feast; + ġiiʔił = + at the feast

hino kwoitlʔ - not to be at home; + wiikił
aya kwoitl tanaʔ - lose, be short many dollars; + ʔayakʔaċił taana
pawał - to be missing; + to lose (something)
saya kwoitlʔ - very much too few, short; + ʔuʔuupi wik ʔaya = + there are few of everything
wek kwoitlʔ - all, enough

ʔatu - removing by selling, or otherwise, separation
et atoʔ - to sell; + makʔatu; + makʔaħs = + to send money along with someone to buy something for you
makʔatu maħtii - sell house; + makʔatunak maħtii = + he has a house for sale
kag atoʔ - died, removed by death; + wiikapuł = + died/lost
ʔayatuʔ - many dead, removed by death; + ʔayatu qaħckʔwii
kupʔatu - remove something, hanging up + take it down

ʔatu (ʔuʔatu) - down, below
hitl atoʔ - underneath, down an object; + hiłsʔatu = + to come up from underneath
hupʔatu - sunset, sun down + hupałʔatu = + something round coming down
kietl atoʔ - lower canoe for sealing
ħaċʔatu - look down, eyes down

uʔi, ii - as affix designate injuries on skin or surface of body

muʔi - a burn; = + burning

a e ʔ - a wound

che e ʔ - a cut

nuqʷii - a boil

kʷis - other, different

kʷisaath - stranger, belonging to another tribe

kʷiscpaa - on other side

kʷistuup - something else ; + or somebody that is awesome!

kʷisuuʔat - on other side of bay etc.; + kʷisacpa

kʷisciik - hold different language; + to do something different; + kʷisaatuk = + saying

something different/speaking another language; + kʷikʷiswaaʔat ʔunuul kʷisaath = +

he is saying it differently because he is from different people.

o atlaʔ - to be in need of, require, not have

ha oum atlaʔ - to be in need of food + haʔumʔatu = + low on food; + wik ʔayanak

haʔum = + to not have much food.

chaputs atlaʔ - to be in need of canoe (have no canoe); + wiknaak čapac

wek atlaʔ - to have everything, need nothing + hišnaaks = + I have everything; + wik

ʔuʔusums qʷiquusi = + I do not need anything.

mał - as a suffix is used in relation to the body, face, or something about the body

waa mał - tell to the face

łikmał - strike in the face

łaphmałyak - a strap (rope) to strike with

timałup – Veronicaʔ wiping the face of J.C.ʔ

nikmał - scratch in the face; + nikkʷačyu = + scratched up

ouneʔ, ʷin - in the middle of

ʔapʷin - in the middle, small of back

ʔapʷin ʔathii – midnight; + ʔapʷinʔał ʔathii = + it is midnight now

kʷakʷaʔin - broken in the middle (hunch back)

atł kwinneʔ - crooked in the middle

ʔapʷin ʰaas – midday

+ ʔapʷinʔałs qʷaaʔapiis = + I am half way with what I am doing.

+ ʔapʷinʔałs qʷiicayukiis = + I am half way to where I am going.

ihta - point

sačkiihta - sharp at point, end

ʔamihta - at the point; + hiʔʔatsi ʔamihtaʔi = + I am at the point

kišiihta - crooked at point, end

miskiihta - blunt at point; + miskiihtałuksʔi ʔutaayu = + This knife of mine is dull.

tupkihta - black at point (pointed black); + anything black on top i.e. people with black hair, plants.

qii - top

ʔapqii nučii - the top of the mountain

ʔapcaasqi - the top of the head

hiłqii - on the top; + hiłqiiʔatħa maħtiiʔakʔi = + His house is on top; + hiłqiiʔałʔiš hičʔak =+ The flashlight is on top.

tleg malth keʔ -flag on mast

Verb formed by affix e.g. ke mitlʔ, ke nouʔ

p̄ii, paʔ, cp̄ii - on top of something else

hiłcp̄ii - to be on top of; + hiłcp̄iiʔats nučii = + I am on top of the mountain

namatspeʔ - only on the surface

kiiçapi - one stick, log, lying on another + on top of, i.e. like a fallen tree on another; + kiiçapiłħa kaçniçinħʔi = + The driftwood pieces are lying on top of one another.

ma pe asʔ - house on a cliff, hill, elevation

ʔuqħ̄ii - to narrate, tell, confess

wikħ̄ii - tells, has no news; + wikiituks ʔuyaqħ̄mis = + I have no news; + ʔaani wikħ̄ii = + He really has no news!

wekh leʔ - says the weather is bad

hišħ̄ii - tells everything, all

wek h le ahʔ - have nothing to tell ; + q̄wiimacukmitiis wikħ̄ii = + What I told you, I did not tell you all of it (yet)

ʔayaqħ̄ii - to report many, abundance

+ naʔaaħ̄suu q̄waayaatukmitiis hišħ̄iisa ʔin ʔunuuł ʔuuktismitʔaala mayiixtukm̄inħ
ʔahʔaaʔał ʔiʔiic̄um̄inħ histaq̄šił yaqwiimitʔi ʔiqħ̄muutʔi wawaačakʔi ħaħ̄uupçuumis
= + Are you all listening to how I told about everything/I gave everything I know,
because they went by/used these teachings, the elders and the older people, from
the ancestral people, the sayings and the teachings.

+ʔiqħ̄muutʔi yaqwiimit = + the long ago, ancient ancestors.

suuq̄ł - inside of body, mind

hiłsuuq̄ł - the inside

ʔušsuuq̄ł - angry

łacsuuq̄ł - fat inside of body

wiksuuq̄ł - good tempered; = + nothing inside or good tempered

+ nuuksuuq̄ł = + music inside someone/musically gifted

iiqsu - affix of relationship

nuw̄iiqsu – father; + nuw̄i = + dad; + nuw̄iiqsu m̄inħ = + fathers

m̄aa m̄iiqsu - elder sibling

ħačumsiq̄su - girls brother

naniqsu - grandfather, grandmother, uncle, aunt + (can be said of “great uncle or aunt” in English way)

ʔuuḥwáḥ - with instrument used
+ ʔuuḥwáḥʔaqʕs ḥaa = + I am going to use that
xutwáḥ - with a knife
he whoitl ah? - nothing to do it with
ake whoitl? - with what to do it? + aqihwáaḥk = + What are you using?

ašt - dry food, such as fish, meat
ʔaakwaašt - dry salmon. ak – salmon; + this is dried dog salmon/chum with the skin on.
ʕusašt - dry herring. ʕusmit - herring
apṭl asṭ? - dry halibut. apṭl – fish; + ʔuwašt = + dried halibut
ḥičašt - dry clams. ḥičin = + littleneck clam; + ḥičinʔaaḥ = + To have no partner to go with (i.e. on a date). When the flood happened, Raven wanted everyone to go in pairs into canoes but littleneck clam had no partner to go with in the canoe.

čik - way of proceeding, following direction, road, walking, sailing, etc.
taknikchik? - proceed (two) abreast
weh ei ak chik? - travel close in shore; + wiḥiʔaqšič; + They called Charles Lucas' grandfather wiḥa. The meaning of his name relates to this.

ḥiḥaapakčik - to walk stooping
ʕiqiṭqḥčik - ride on knees, proceed in kneeling position

ʔapciik - follow right course, road etc., see below.

ciik - to speak, utter; also same as čik
+ ciqšič = + to speak/say; + ciqciqa = + speaking
ʔapciik - to speak correctly; + ʔapciikʔick
wikciik - not to speak correctly
ʔaʔaayačciikʔik - talk incoherently (habit of)
hisiik - to speak that way

ʔuyiiḥa - to be suffering in body or mind
tuḥmiiḥa - head ache; + tuḥʔatu = + headache medicine
qasmiiḥa - sore eyes
ha oum ega? - short of food, suffering of hunger; + hakwiiḥa
ʔuušʔiiḥa - suffer, have on mind, hard eye; + a sty or a cyst.
+ taṭaʔaaḥuk = + Person announcing the chiefs as they come in the door.

saahtak - kind, species
čuphsaahtak – male + for describing animals
łucsaahak – female + for animals
k^wisaahak - an other kind, different; + k^wisaath = + immigrants
aya sagtik? - of different, many
+ ʔayistahak k^wik^wisaath = + people of different nations
tupksaahtak - of black colour

ʔumiik - successful hunter, fisherman, laborer etc
k^wałmiik - good sea otter hunter
ʔayamiik - catches many
wikmiik - bad, poor at hunting

čip - in favor of, to, from ... another
suk^wiłčip - to take from somebody
hiniičip - to give to
+ kaḥsaapčip = + to break it open for the other person
qaḥsaapčip - to kill... belong to, for another
ʔuʔaałinkčip - to take care of ... for another
ʔink^wiłčip - to start a fire for another; + ʔink^wiłčipwitas čuucqa łuqwiiłwitas ʔumʔiiqsu
= + Layla is going to make a fire for her mother because she is going to smoke fish.

tip - at, being busy, engaged in, while
waʔičtup - while asleep
qaqaḥaqłtip - (done by another) a dying person; + the person is aware that is being done to them.

cuuta - the side of body, time
qacuuta - to the left
čumcuuta - to the right
kuʔałsuta - before noon, side of morning
łučinłcuta - afternoon, side of evening

wotas?, witas, ois?, as, is? - going to, about to perform an action, very common affix expressing future
waawitas - going to tell, go and tell; + Dixon Sam was announcing the chief from Ahousaht was going to sing: waamasuutaay! nuuʔiłwitas ḥawiiłukqin łah ʔuyi = + waamasuutaay! our chief is going to sing now.
ʔaht witas - visit, to go on a visit
ha^waaas - to go with the object of eating
makmaayas - to go with the object of trading/+ purchasing
+ maak^wahs = + To give money to somebody to buy something for you.

ʔuʔiic

1 - to eat, to use

tuškʔiic - to eat codfish

lučʔiic - babere rem cam femina; + cunnilingus; + hupqas = + a penis flushed up right against the vagina

puwiic - to eat halibut

taʔʔiic - to eat fresh (not dry) food

+ taʔyuʔaʔh = + to soften dry food by soaking in water

ʔuʔiic

2 - price

hupqumʔiic - the price is one dollar

akenets h? - what is the price?; + ʔuʔaʔh

cahtak - towards, direction

ʔapcahtak yuʔi - fair wind, right direction

ʔucahtak ʔaahuusath - in the direction of Ahousaht

ʔutiiʔiʔa - imitate, pretend

mamaʔni ʔiiʔiʔa - imitate the white man

mamaʔni ʔiiʔiʔa - the imitation of ship, schooner

kiiwitaana ʔiiʔiʔa - picture, imitation of a horse

ʔaaphi ʔiiʔiʔa - pretend to be friendly

ciikaʔ ʔiiʔiʔa - to imitate in reality, follow example

taʔiʔ ʔiiʔiʔa - pretend to be sick

tuʔ, aqstuʔ - became. Verbal affix, not yet notice, and which described an inside of interior action.

hʔaaqstuʔ - strike, go inside; + inward eg., sores + i.e. measles

siʔaqstuʔ - swelling, boil getting ripe, containing puss

muʔaqstuʔ - become wet (through out)

hitaqstuʔ - to get inside (hitaqstup etakstoup - put inside)

wiʔaqstuʔ - to (become) down cast

quuʔa - rocky point, cape; + this is also a shortened name for quuʔuʔsinmʔit

yuquʔa - wind from (around) point

ʔapquuʔa - at the point (+ the right point)

hitaquʔa - pass point

kʔwisuutquʔa - beyond point, cape (+ the left point)

(oya) eye?, iya (tempore, state of weather)
miłiyya - + temporarily raining
wiiqiya - storm, stormy + travelling in the storm
łupiiya - warm, hot; + travelling in the hot weather
małiyya - cold
santiqiyya – (+ travelling) on Sunday
ʔuɕa - end of absence, intention
waastɕa - where to?
ɕaahusathɕa - to Ahousaht
suutɕa - to you, you in view
qiimurłɕa - for a long time, intended to be away for a long spell
saacinkɕa - for good

ʔuʔałɕa - hit, not intended, not aimed at
łiʔałɕa - shot unexpectedly, not intended
pikɕasʔałɕa - on a photo, not supposed to be; + photo bomb
wikʔałɕa - at random and miss; “+ to take a shot in the dark”

ɕsa - animal appetite, wish
łuɕɕsa - cupido viri; + desire a woman; + ʔuuɕɕsa = + to desire someone
choph hsa? - cupido mulieris
haʔumɕsa - wish for (Indian/+ quuʔas) food
wikɕsa - unwilling

pił - across water, stream
hitapił - cross a stream
timkpił - cross a stream on foot
suspił - swim across
yacpił - step across
tuxpił - jump across

ʔuʔuʔiiɕ, iiɕ - after, in search of, end
haasiɕiiɕ - try to find out, learn news
kaamatqʔiiɕ - run after, try to catch
ɕuuɕtikɕiiɕ - learn
mumukʷiiɕ - hunt deer

cu - arm
ʔaʔapcu - arm
yayaaqcu - long arm
xʷaxʷakcu - swollen arm
kwoiwkoitso? - broken arm; + kwakʷaakʷał
+ broken leg = + kwakʷaakʷałɕi

sał

hitasał – landed; + can be any destination that you have reached by vehicle, boat etc.

łahsał - just arrived on shore

ʔathisał - landed at night

hišsał - all arrived, landed

či - fast to, attached

mamałči - fastened by a string

kʷikʷitči - fastened by glue

łalariqči - fastened by nails

wiiwikči - unfastened, loose

ʔuupa - aversion for, refuse

mixtupa - an aversion to old age; + dislike someone for being old

ʔičpa - an [illegible] of being rotten; + dislike because it is rotten

pīišpa pish pa - an [illegible] of being bad; + dislike because it is bad

+ wiitupa = + dislike because it is bad

ʔuʔuuč - appear, to be

qiiʔuuč - up a long time

huʔaksʔuuč - up early

ʔanaʔuč (tuħćiti) - (the head) sticks out

łahsʔuuč tlag si youch - just up + łahsʔuučʔałk = + are you just getting up?

ʔuʔah o yakgh - offer, bid

ʔuunaqumʔyak ounakamitl yakgh - how many (dollars) does he bid?

muuqumʔyak taana mokamitl yakgh tana - four dollars

ʔaaqinyakħ akene yakgh? - what is the bid?

ał - blankets, paper

tles atl? - white blanket; + łisuk kaçhak

topk atl - black blanket; + tupkak kaçhak

wikyuułal wek yout atl - unused blanket

łiħal tleg atl - red blanket

ʔuçhi, otsha? – consort ; + spouse

+ ʔuuchas ħačiqs ħašił ʔuušqʔałquus tiisšiʔał = + I am going to Tofino to see if any body has written to me.

ʔałachhi - bigamist

mixçhi - has old husband or wife; + ʔiičakħsi

John ʔuuchhi - the wife of John

ʔust - prefix, on ground
ʔustʔit - downstairs
ʔustʔas - down, outside
ʔustʔis - down on beach
ʔustʔa - down on stones of ground

pitšiλ - downward movement
tupitšiλ - fall down
tuxpitšiλ - jump down
yacpitšiλ - step down
čatpitsap - push down

htin- made of e.g. iron, gold etc, also articles of dress, material
λichtin - made of white
silkh̄tin - made of silk
čušhtin - made of new material
λihtin - made of red material, + λih̄in = + clitoris

ʔuńaah - in search of
haʔumńah - look for food
nisńakńah - in search of food = + looking for something that tastes spicy, like pepper.
quʔacńah - look for people, somebody

ʔuʔaʔat - has the reputation, name of
p̄išakʔaʔat - reputation, name of being bad
λuʔaʔat - reputation, name of being good
k̄wiisah̄iʔaʔat - reputation, name of a good hunter
ʔimʔaʔat - bad news about somebody

ʔapuuł - figure of, model
ʔuk̄waaapuł - the likeness of, figure of
quʔacapuł - figure of man
muușmuusapuł - figure of cattle
mahtikapuł - figure of a house

atse... akhsa?
+ʔaqsa = + siyaaʔaqsa q̄waaʔap = + I am the one to do it
witse...wekhsa? + wiksa ʔumaḥsa lemon pie = + I do not want lemon pie.
speaking of trees, current bushes, etc
atse ha oum akhsa? - bears fruit
witse ha oum wekhsa ?- bears no fruit
otsa ayakhsa (ha oum) ?- bears much fruit

taʔaqʌ – price; + aqʌ
+ ʔiiwʌaqʌ = + expensive
+ wikaqʌ = + low price
ʔuuštaʔaqʌ - for something, in exchange for
+ ʔaspuuʌ = + pay for work done.
wiktaʔaqʌ - for nothing, gratis, + free
haʔumtaʔaqʌ - for food (as price)
taanataʔaqʌ - for money as payment

ʔuuctiih - have in view, follow course
ʔaanactiih - depend only on, have only in view
wikstiih - follow wrong course
ʔapstiih - follow right course, + doing it for the right/good reasons
histiih - follow that certain course

ʔuʔiičiʌ - learn, learn news
qaʔiičiʌ - hear of death
ʔimʔiičiʌ - hear of bad news
čimʔiičiʌ - hear of good news
ʌaʔiičiʌ - just now learned news

ʔič
ʔihʔič – crying; + crying while telling a story
ʌiihʔič - not crying
čaamaqʔič – silently crying, + tears only, no sound.

+ čiihnaaks = + I have special metaphysical powers
+ ʔuʌaaʔ čihaa = + to seek special metaphysical powers
+ čihʌaaʔ = + to seek special metaphysical powers
+ čiihnaakšiʌ = + To get/receive special powers
+ ʔuštaqyu = + someone talented/a knowledgeable healing person
+ yaqii ʔunaak čihaaanak ʔunuuʌ ʔaaʔak/našuk = + Those who have special powers,
that is why they are strong.
+ kʷiishin quuʔas = + Someone who is different/more gifted than others.
+ ʔapksʌʌ = + a game played in many tribes where opponents squeeze one another.
+ ʌačiʌ quuʔascamis = + To let go of Indian ways of being.
+ huupʌa; čikʌa = + the type of little bird that flew up elk's nose. The bird's name
was ʔaʔapwaaʔiik
+ ʔixwaas = + to fall out of
ʌupaathinʔap = to warm up one's legs