

wísenis x̄á'islakála

Beginning Haisla: Lessons 1-10

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Follow along on the Haislakala SoundCloud page:

<https://soundcloud.com/haisla-kala/sets/wisenis-xaislakala>

Editor's Note

This is the third Haisla language package from the archives that I've revised. "wísenis x̄á'islakala" is one of the most comprehensive packages that I've encountered because, not only does it include a considerable amount of words and phrases, but Emmon Bach also took it upon himself to explain some of the ways that the Haisla language actually works. He talks a great deal about the mechanics of x̄á'islakala; the meanings behind the symbols that he uses and how to take words and change them to fit the context of what you're trying to say. He also includes exercises that you can try on your own.

Reading through and revising the original document led to a greater understanding of x̄á'islakala for me personally. I now have a basic grasp of how to pluralize Haisla words (reduplication, also commonly referred to as "RED" in dictionaries that I've come across) as well as the meanings behind some of the suffixes that are commonly used. I have not seen any information like it in any other package.

I hold this document in great reverence, the only drawback to the original version is that I didn't have an electronic version of it. I've painstakingly reproduced the original document in two formats: one short version with just the lessons and vocabulary that appear in the recordings, and one of the original document in its entirety (with a few changes).

The shorter version can be used by people who want to follow along and listen to the recordings, the full document is for anyone that wants to learn more about how x̄á'islakala works. Whichever version you want to use is up to you.

This is the final complete package that I have revised, there is one more that I would like to work on: "An Advanced Course in Haisla". My goal is to take all of these language packages and re-record them, revise them and release them as one package. That will take the work of our language team so I'm hoping we can start working on that sometime in near future.

Thank you for taking an interest in the Haisla language. We are losing many of our fluent speakers so we need as many people as possible speaking the language to keep it alive.

It has truly been an honour and a great learning experience working on these language packages. With the revision and digitization that I've done, these lessons can last forever and be passed down to future generations to learn from. wísenis x̄á'islakala

wás̄gemit

-Ab Morrison-Hayward

Note

These lessons were prepared by Emmon Bach, Dora Robinson, and Rose Robinson, and used in the UNBC class FNST 101-3 (Haisla) in the winter term of 1994-95. We would appreciate any corrections or suggestions.

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Lesson 1
wísenis x̄á'islakála (Let's speak x̄á'islakála)

1.1 'aquála ('conversation, talk together')

ya'uc̄	Hi!
wísenis x̄á'islakála	Let's speak Haisla.
wa	OK.
sas wáila (ses wáila)	How are you?
kun wáila	I'm OK. (Not bad.)
si 'ix ḡ ^w ailása'eq ^{wsa}	How are you? Are you fine?
'au 'ix ḡ ^w ailás ^{genc}	Oh. I'm fine.
sen 'íku k ^w á'it̄ la gáda ha?	Am I able to sit here? (Yes or no?)
'nná ('enná)	Yes.
k ^{uu}	No.
kun qála	I don't know.
kun kúta	I don't think so.
ḡelísdanug ^{wa}	I forget.
'eng ^{was}	Who are you?
nux ^w Alicedi / Joeti	I'm Alice / Joe.
'eng ^{was} álas	What are you called?
máasi duéntus	What's your name?
wigáiqelas	Where did you come from?
gáiqelan x̄esduak ^{wa} x̄i	I came from the Kitlope.
wa 'iks ḡ ^w áilas	Well, goodbye. (All the best!)
kéci yálek ^{wa}	Don't get hurt!

1.2 Vocabulary

babá'u	grandfather
beg ^w ánem	person, human
duént	name
dúq ^w ela	see
'éng ^w a-	who
'eng ^w átl(a)	be called what?
'nná ('enná)	yes
gáda	this, here
gáiqela	come from, originate at
gáx'it (-λ)	come in (command form: gáxīt) [c is pronounced "ts"]
ḡeném	woman
ḡ ^w ailás	way of being, doing, process (many meanings)
hímas	chief, king
'ix ('ik-)	good, fine
kúta	think, guess
keci	don't! (command form) [c is pronounced like "ts"]
kuu	no, not, do not
k ^w áit	sit down inside
la gáda	here
la'áit (-λ)	go in
maas	what?
mamá'u	grandmother
múził	matriarch, woman of high rank, lady
núg ^w a	I, to be me
pála	work
qátela	walk
qála	know
q ^w émksiwakala	talk English, English language, white person's language
λelísda	forget
wa	OK, well (word of many uses)
wísenis...	let's...
wác	dog
wáila	what is it?, what is the matter with...?
wígáiqela	where...come from?
yálek ^w a	be hurt, come to harm, have an accident
ya'uc	Hi!
xá'islakala	talk Haisla, the Haisla language
xénáksiala	Kemano, Kitlope people and places
xesduáx ^w (-k ^w)	the Kitlope Valley

Note: Items that need some kind of ending to be full words are marked with a hyphen (-).

1.3 Explanations

Sounds and spellings. xá'islakala has many sounds that we don't find in English, and English has sounds that we don't hear in xá'islakala. So there are two things we have to do: first, we have to learn to hear and pronounce the special sounds of xá'islakala; second, we have to learn how to write them down. We will be learning and practicing these sounds and spellings throughout our course. In the lessons we will focus on a few points at a time. For a summary of the sounds and a comparison of different ways of spelling xá'islakala, see the appendix Sounds and

Spellings. Some sounds in the two languages are pretty much the same AND they are spelled pretty much the same way:

Letter	as in q̣'émksiwakala:	ḡá'islakala:	
b	Bob	babá'u	Grandfather
d	Dad	daad	auntie
m	Mom	mamá'u	Grandmother
n	no	nai	snow

...and so on for a lot of other sounds.

But some are really different and we'll take these a few at a time. In the mean time try to imitate as closely as you can your models (tapes, fluent speakers, teachers).

P's, K's, and Q's

Haisla has a whole series of sounds that are made in a different way than any English sounds: they are sometimes called 'hard' sounds, linguists call them 'glottalized' sounds because they are made by closing the glottis (the opening of the vocal cords) and then pushing up with the voice box before they are released. They are spelled by putting a mark like an apostrophe either right after or above the letter for the corresponding non-glottalized sound. Watch and listen to these pairs of words:

Plain:	Hard:
kúta 'think'	kúu 'no'
pú'es 'hungry'	púsa 'bend'
qápela 'smoke'	qála 'know'

If you know these sounds already then you just have to practice writing words that use them (and you can help someone who doesn't know them). If you don't know them then you have to keep trying—we'll practice in class until you've got a good start. Remember you have to mark the words with these sounds with an apostrophe over or right after the letters (p, k, q, and so on) that you would use for the plain ones. Go back over the conversation and the vocabulary concentrating on these sounds. It's a good idea to pick some word that contains the sound you are concentrating on and use it as a kind of tag or "hook" for your memory. (One common word you probably know already is *ya'uc'* "Hi!". It's last sound is a glottalized "ts" sound, spelled *c'*.)

The same mark (') is used by itself to stand for a break or catch in your breath, something like what happens in the middle of an English expression like "uh-uh." Listen to the word for herring-eggs: *'á'ent*. Words that have no other consonant sound at the beginning always have this sound to start with (it is called the glottal stop).

A little grammar. To learn a language we have to learn a lot more than individual sounds or even individual words. We need to learn how to put words together into sentences and we need to learn how to make words that have meaningful parts. *ḡá'islakala* is especially rich in its word-making capacities, and the way you put the words together into sentences is very different from English. We'll learn about making words and sentences little by little. Two general points about *ḡá'islakala*:

- **Verbs come first!**
- **Endings come on the end!!**

Verbs are words that stand for actions, qualities, and so on. If we compare English and *ḡá'islakala*, we can see that words for ideas like "walk", "think", "be hurt", and so on generally come first in *ḡá'islakala*, while they come second, or at least after the subject in English. The subject is the one who is the actor or the one doing the walking or other activity or the main one we are telling about. In both *ḡá'islakala* and *q̣'émksiwakala* the subject is the first participant mentioned. in most simple sentences.

qálelal wígita	Weegit was walking.
dúq'el Mike di qi wáciaxi	Mike saw the dog.

In $\dot{x}\acute{a}$ 'islakala words are almost always built up by adding things on the end. We call these meaningful pieces of word endings or suffixes. They are used for building new words:

$\dot{x}\acute{a}$ 'islakala = $\dot{x}\acute{a}$ 'isla- + -kal + -a

$\dot{x}\acute{a}$ 'islakal'i \dot{x} da = $\dot{x}\acute{a}$ 'islakal- + -i \dot{x} d + -a 'want to talk Haisla'

Or for helping to make sentences (single words can make sentences):

$\dot{x}\acute{a}$ 'islakalanug^{wa} I talk / am talking Haisla.

$\dot{x}\acute{a}$ 'islakal'i \dot{x} danug^{wa} I want to talk Haisla.

The sentences in the Conversation section (1.1) of this lesson illustrate some important endings. Three of them are:

-nug^{wa} / -n: I (as actor or subject)

-as / -es: you (as subject in a question or suggestion)

So to say 'I work' we take the word that means 'work' and add the suffix that means 'I':

$\dot{p}\acute{a}$ la + -nug^{wa} = $\dot{p}\acute{a}$ lanug^{wa}

To tell someone to work you may say:

$\dot{p}\acute{a}$ l(a) + -as = $\dot{p}\acute{a}$ las

Other endings seen in this lesson are: -(i)a \dot{x} i, -di/-ti, -i, -s, -us, -a'eq's. We'll learn about these and other endings in following lessons. To show that something is an ending or suffix and has to be attached to a word to make sense, we will write it with a hyphen (or similar mark) before it, as with these examples.

1.4 Cultural notes.

Place Names. The site of present day Kitimaat Village was originally called *čimáuča* — presumably meaning 'place of snags.' Kitimaat is a Tsimshian word meaning 'people of snow.' The word $\dot{x}\acute{a}$ 'isla is the name for a site somewhere near the mouth of the Kitimat River. It means 'down the river, down channel' or the like. Clio Bay is called *g^waxsgelis*. The bay at MK Marina is called *zak^welisela*.

Suggestions for studying.

Learning a language takes a lot of time and practice. The most important thing is to keep at it and try to practice every day. You don't have to restrict yourself to working at it at special times, you can practice while you are doing other things. Make yourself word lists. Practice with friends and relatives. Don't be afraid, to make mistakes, they will get ironed out eventually. As you learn words and other expressions, practice them while doing appropriate things, such as pointing at objects, imagining or acting out what you are saying. Don't get discouraged and have fun!

1.5 Practicing.

A. Pronunciation practice: practice saying these words:

kúta kuu pú'es púsa qápela qáala 'á'ent

B. Bring a word! Get into the habit of carrying a little notebook around with you and writing down examples you hear or see, or ask someone about. Every class we will take time for us to share these words or other information about language or culture

C. Memorize the conversational materials and the vocabulary. Practice whenever you can: half an hour a day is much better than three hours on one day. Don't be afraid to try out your *xá'islakala* and don't be afraid to make mistakes!

D. Exercises:

[Always write out the exercises for the next class.]

i. Make the suggested substitutions and translate:

Example:

gáiqelan xá'islixi

(Massachusetts-a \bar{x} i)

gáiqelan Massachusetts-a \bar{x} i. I come from Massachusetts.

1. *gáiqelan xá'islixi*

(geldálixi)

(bélx^welixi)

(Terrace-a \bar{x} i)

2. *kun qal gáda*

(Jeff di)

(hímasa \bar{x} i)

(beg^wánema \bar{x} i)

(généma \bar{x} i)

3. *kéci yálek^wa*

(talk English)

(walk)

(sit down)

(go in)

ii. Translate into English (if you're not sure, guess!):

1. *kéci q^wémksiwakala*

2. *yálek^wa wácia \bar{x} i*

3. *wáila Michael ti*

4. *wígáiqela beg^wánema \bar{x} i*

5. *kun dúq^wela hímasa \bar{x} i*

6. *kéci λ elísd gáda*

7. *k^wá'itc*

8. *kun gáiqel xá'islixi*

9. *wísenis qátela*

10. *'eng^wái gáda*

iii. Answer the question in *xá'islakala*:

1. *wígáiqelas*

2. *máasi duéntus*

3. *'eng^wás*

4. *sen 'iku gáx'it ha*

5. *si 'ix g^wailása'eq^wsa*

iv. Express in *xá'islakala*:

1. Hi, I come from Kitamaat.

2. Do you want to speak Haisla?
3. Goodbye, don't get hurt!
4. What are you called?
5. Did you forget? (Do you forget?)
6. I don't know this.
7. I forget your name.
8. Do you come from Rivers Inlet? ('uikiniḅ)
9. I think this.
10. Don't walk!

Lesson 2
wix'idɫas (Where are you going?)

2.1 'aquála ('conversation, talk together')

ya'uc	Hi!
wix'idɫas	Where are you going?
lávɨsɫnug ^w a	I'm going across? (to town)
sen 'iku láaɫa ha	Can I go along?
'nná	Yes.
wilái 'áupa'us	Where is your father?
kun qála	I don't know.
wilái 'ebúk ^w a'us	Where is your mother?
li k ^w á'it'ina	She's sitting inside now.
wilái babá'ua'us	Where is your grandfather?
'tepánumaki	He's gone fishing (trolling).
wa wísenis lá'exci	OK, let's go.
'máasi gáda	What is this?
k ^w áxdemakelasu gada	This is called "k ^w áxdema" (chair).
máisgas	What did you say? (Pardon?)
k ^w áxdema	Chair.
'au k ^w áxdema sen qapá ha	Oh, chair. Am I right?
qapásu	Right! You got it! (You are right)
mai	What? (What did you say?)
qapásu máasi gáda	You are right. What's this?
kun qála	I don't know.
kácañu gáda	This is a pencil.

Note: The word wix'idɫas contains a suffix -ɫ, for future meaning. See the section Explanations for the example sentences with *li...*

2.2 Vocabulary

ʼaup	father
ʼáupaʼus	your father *
cíx̄ ^w a	crabapple, sour
čík ^w	bird
láw̄es	tree or standing up outside
ʼebúx ^w (-k ^w)	mother
ʼebúk ^w aʼus	your mother
hečík ^w (-x ^w)	wolf (Kitlope)
kála	carry (in a bowl)
- kélasu	be called
(“X”- kélasu	be called “X.”)
kácañu	pencil, charcoal stick
k ^w áxdema	chair
láala	accompany, go along with
láʼex̄ci	leave, go away
láw̄is	go across (bay, to town)
mai	what (did you say)
maísgas	what did you say? Pardon?
qapá	right, correct, hit the mark
tepa	to troll, to fish with a line and hook
tepanuma	to go trolling, fishing with a line and hook
láka	paddle (verb)
lásiag ^w emix (-k)	wolf (Kitamaat)
wixʼíd	go...where?
wílaa	where
záx ^w en	oolichan

* There are several different ways of saying ‘your,’ ‘mine’ and so on that we will learn about later.

2.3 Explanations

Sounds and spellings. Besides the glottalized sounds that are indicated in spelling with apostrophes (p̣, ṭ, and so on), x̄á'islakála and English both have two complete series of consonant sounds that differ by being voiced or voiceless. Here are some examples of pairs of words that differ in having voiced and voiceless sounds at the beginning:

Voiced:	Voiceless:
q̣ ^w emskiwakála:	
bill	pill
goat	coat
x̄á'islakála:	
bá ^l a 'measure in fathoms'	pa ^l áa 'flatten'
gá ^l a 'ancient, early'	ká ^l a 'carry (in a bowl)'
lá ^w 'es 'tree'	lá ^l a 'paddle' (verb)

In both languages, the voiceless sounds are usually pronounced with a little puff of air, they are called **aspirated** sounds. Remember now that x̄á'islakála also has the hard (glottalized) consonants that we learned about in Lesson 1. This means that for all the positions for making sounds like the ones we've focused on so far, that is, the stops like "p" and "b" and "d" and "λ" we have to distinguish three different sounds:

Voiced:	Voiceless:	Hard (glottalized):
b	p	p̣
d	t	ṭ
z	c	c̣
λ	λ	λ̣
l	l	ḷ

The last three rows introduce some more special things about x̄á'islakála sounds that we have to pay attention to. The sounds of the third row are sounds that are very important in the language: the voiced one sounds somewhat like "dz" or (for some speakers) the sound represented by "j" in English words like *judge*, the voiceless one sounds like "ts" or "ch" (for some speakers) while the hard one is like that, only glottalized. Here are some words to learn or remember as tags:

záx^wen 'oolichan'
 cíx^wa 'crabapple'
 c̣ík^w 'bird'

The next row in the chart above gives some more sounds that don't exist as such in q̣^wemskiwakála. The first two are sounds that sound like "λ" and "λ̣" (both voiceless and hard or glottalized). Here are some words for tagging these sounds:

lá^wes 'tree' or 'standing up outside'
 lá^la 'to paddle (a canoe etc.)'
 lá^lq^wa 'copper'

Finally, in the last row we see alongside the voiced sound spelled with "l" a voiceless counterpart which doesn't occur in English, represented with "ḷ." You have to put your mouth and tongue in position to make an "l" sound but then let your breath out without any voicing. Here are some examples:

ḷáns^lac 'tomorrow'
 ká^la 'sleep'

Spelling: we want to concentrate on getting the sounds right in these early lessons. Later on we'll take up the question of different ways of writing x̄á'islakála.

Different ways of talking.

The population of present-day Kitamaat has grown from several different sources. There are language differences that go with these different sources, mainly, the Kitlope/Kemano branch and the Kitamaat branch. We will notice the differences between the two slightly different ways of talking that go with these two branches. When we want to point out the difference we will label one way as “Kitlope” and the other as “Kitamaat.” These two ways are sometimes called *x̄enákʷsialakala* and *x̄áʷislakala*. We will continue to use Haisla (or *x̄áʷislakala*) to mean the overall language (somewhat like “English” is used of British English as well as Canadian, American, and so on). The differences come out sometimes in choice of words (like the words for ‘wolf’ in today’s vocabulary), sometime in areas of pronunciation, or even in points of grammar.

Another word that is used in Haisla to mean “speak Haisla” or “speak your native language” is *ʷuikela*. Keep this word separate in your mind from the word *ʷuikala* (“speak Oowekyala – the language of *ʷuikinixʷ* (Rivers Inlet)”).

Grammar: More Endings.

More subject endings. You’ve probably noticed that most of the time the subject of a sentence, the one who is doing the coming or going or seeing or singing, is indicated not by a separate word but by an ending on the verb. In Lesson 1, we began to learn these endings for subjects. We’ve had ones for “I” in statements and “you” in questions or suggestions. Here are some more endings:

- -su (you as subject (in statements))
- -i (he or she or it)

Here are two verbs with the endings that we’ve had so far:

<i>pála</i>	work
<i>pálanugʷa</i>	I
<i>pálasu</i>	you
<i>pálex</i>	he, she, it (qix)
<i>pálu</i>	he, she, it (qu)
<i>páli</i>	he, she, it (qi)
<i>pálaki</i>	henáki (qiki)
<i>pálanis / pípálanis</i>	we (incl)
<i>pálanuxʷ / pípálanuxʷ</i>	we (excl)
<i>pípálasu</i>	you (pl)
<i>pálas</i>	work! do you work?
<i>pípálas</i>	work! do you work? (pl)
<i>hená</i>	sing
<i>henánugʷa</i>	I sing
<i>henásu</i>	you sing
<i>pálex</i>	henáx (qix)
<i>pálu</i>	henaú (qu)
<i>páli</i>	henaí (qi)
<i>pálaki</i>	henáki (qiki)
<i>henaí</i>	he or she sings
<i>henás</i>	sing!

(The word *henaí* has the letter combination “ai” in it. It is pronounced somewhat like the vowel sound in the English word “air.”) We’ll see many times that when we put together a suffix that is or starts with “i” and a word that ends with “a” the result is “ai” with this sound. Another example is *wílái* “where is she or he or it?” which is made from *wíla-* plus a question suffix *-i*.

In sentences with subjects other than “you” or “I” (or “we”), the subject is either a separate phrase or name or someone we have in mind and refer to (in English) with a pronoun like *he* or *she* or *it*. In *x̄áʷislakala*, pronoun

meanings like those are expressed by endings on the verb. If the subject is a whole phrase or separate word or name, there is no ending on the verb:

wílái Jeffrey ti? ‘Where is Jeffrey?’
wílái? ‘Where is he?’
q̇al Alice di gáda. ‘Alice knows this.’
q̇áli gáda. ‘She knows this.’

In its pronouns, x̄á’islakala does not distinguish sexes or genders.

There are other ways of expressing ‘he’ or ‘she’ or ‘it’ in x̄á’islakala. One of them is seen in the Conversational examples: -ki in ṫepánumaki. We’ll learn about more of them in the next lesson.

Different verb forms. The example sentences show two patterns for verbs that we’ll also take up in more detail later. One of them is the use of a suffix -λ to indicate the future, things that are going to be, or actions that will happen in the future:

w̄ix’ídλas	Where are you going? (Where will you move or go to?)
láwisλnug ^w a	I’m going across. (I will go across.)
ṫepáλi	he or she will fish, is going to fish

The other is a combination of a helping word *li* (in the “-i” form) together with a verb with a suffix -’ina. It has a number of uses we’ll gradually learn about. People often use this form to translate the English forms like “be ...ing.”

li k̄wá’if’ina	She’s sitting inside. (or He...)
li λáka’ina	She’s paddling now. (or He...)

Noun endings. x̄á’islakala has endings that go onto other kinds of words besides verbs. In our examples so far we’ve seen two kinds: endings like -(a’)us in ‘ebúk^wa’us that show possession or relatedness (meaning “my, your, her, his” and so on); and endings like -(i)a^wi in words like w̄áçia^wi (‘the dog’) that are somewhat similar to little words in English like *the, a, that*. We’ll focus on these two kinds of endings later. For now just notice them. For the second one (-(i)a^wi) we’ll just translate it as “the” and notice that the word it is tacked onto often has a *qi* in front of it:

(qi) beg ^w ánema ^w i	the man / person
(qi) çik ^w ia ^w i	the bird

2.4 Practicing.

A. Pronunciation practice:

bála, paála, pála
gála, kála, kála (sleep)
lávēs, láka, láq^wa
záx^wen, cíx^wa, òik^w
lánslac

B. Bring a word!

C. Memorize the conversational materials and the vocabulary.

D. Exercises:

i. Using the models for verbs and endings given in the lesson (in the Explanations section Grammar: More Endings) write out the forms for these the verbs, with their meanings. Practice saying them out loud and test yourself on knowing them with flashcards or a helper:

1. (like pála): láka
2. (like hen): tépa

ii. Make substitutions for the underlined portions and translate:

1. wílái babá'ua'us

(áupa'us)
(qi òik^wiaxí)
(your mother)
(the bird)

2. keci lá'exci

(láka)
(pála)
(come in)
(get hurt)

3. kun xelísda

(qála)
(kúta)
(tépanumaλa)
(talk English)
(go across)
(sit inside)

iii. Translate into English (if you're not sure, guess!):

1. wix'idlílí
2. wisenis xá'islakala
3. sen 'iku lá'ai ha
4. kéci pála
5. qal qi hámasaxí qi gēnémaxí
6. gáxilc
7. gáiqelan Terraceaxí
8. henás gáda
9. qal qi múzilaxí qi beg^wánemamaxí
10. wílanug^wa

iv. Answer the question in xá'islakala:

1. wígáiqelas
2. wílái 'ebúk^wa'us
3. sas wáila
4. si 'ix g^wailásus ha

5. m̄áasi duéntus
6. w̄álli qi ġenémaḫi
7. q̄álas qi beg^wánemaḫi ha
8. w̄ix'ídλinug^wa
9. sen 'íku láawis ha

v. Express in x̄á'islakala:

1. Where are you?
2. How is your father?
3. He is paddling.
4. Don't go along [with somebody]. *
5. The woman is right.
6. I stand up outside.
7. You know the mother.
8. Let's go in.
9. The wolf sees the bird. [two ways]
10. The lady leaves.

* Words in brackets are to help explain and should not be translated.

Lesson 3
máasi gúda (What is that? Close to you)

3.1 'aquála ('conversation, talk together')

(A) máasi gáda	What is this? (Close to me)
(B) gux ^w gúda	That is a house. (Close to you)
(B) gúk ^w ú	It's a house.
(B) máasi gúda	What is that? (Close to you)
(A) láwes gáda	This (close to me) is a tree?
(A) láwesix	It is a tree.
(A) máasi gída	What is that? (far away)
(B) gélwá gída	That's a canoe (far away).
(B) gélwí	It's a canoe.
(A) másili	Whose is it?
(B) gúx ^w demagaḡga gencí	This village owns it.
(B) ḡas wísenis dúq ^w a'i	Come, let's look at it.
(A) 'eng ^w ái qi ḡesiláiniḡwaxī	Who is the masterbuilder?
(B) 'esú Samson gél ^w agilax ^w	It was made by Samson.
(B) gu'álasuis qi wauk ^w s gúk ^w elutsi	Other people of his village helped him.
(A) wílái máyałayus 'islám	Where is your friend today?
(B) lakí Terraceila'ina	She's gone to Terrace now.
(A) wigáiqeli	Where does she come from?
(B) gáiqeli Rupertaḡi	She's from Rupert.
(A) síli g ^w ítelaḡsemi ha	Is she Tsimshian?
(B) kuu q ^w émksiwaḡsemi Bostonaḡsemi	No, she's white, she's American.

3.2 Vocabulary

Bostonaḅsem	American woman
dúq ^w a	look
ga	this (near me)
gádeḅa	this (near me = gada) (ḅenákḅialakala word)
gélwá	canoe
gélwagila	make a canoe
genc	own
gu'áḅa	help
gúk ^w elut	fellow villager, co-resident
gux ^w (guk ^w : root word)	house, to be a house
gúx ^w dema	village
g ^w ítela	(Coast) Tsimshian
g ^w ítelaḅsem	(Coast) Tsimshian woman
ḅas	come!
ḅaaḅ (ḅaaq: root word)	raven
ḅída	that, this (remote)
ḅídeḅa	that, this (remote = ḅída) (ḅenákḅialakala word)
ḅúda	that (near you)
ḅúdeḅa	that (near you) (ḅenákḅialakala word)
'isḅám	today, now, nowadays, present (time)
la (l)	at, in, to,... (many uses)
más-	whose?
máyafa	friend
qi	that..., the...
qíki	that (was here, just gone)
qix (qik)	this (near me)
qu	that (near you)
q ^w émkḅiwaḅsem	white woman
wáux ^w (-k ^w)	other, some
ḅesilaíniḅ ^w	canoe-builder

(See Explanations for the use of [] in suffixes, such as -[g]ila).

3.3 Explanations.

Sounds and spellings.

g's and ḡ's, ks and q's, x's and x̄'s and more! Among the important distinctions that are made in *xá'islaḱala* but not in *q̄'émksiwakala* are a number in the area of sounds like “k” and “g.” This is one place where we run out of letters in the European alphabet, so we have to make use of special letters or make special use of letters. There is a whole set of sounds that are made farther forward in the mouth, and a set that are made farther toward the back. Here are examples, in each row the first consonant in the word differs from the first consonant of the second word mainly in the place in the mouth where the sound is made:

Front:	Back:
kúta ‘think’	qúta ‘full, stuffed’
kíbát ‘elderberry’	qísina ‘greyberry’
gux ^w ‘house’	ḡúda ‘that, over there’

Among these front and back sounds are the sounds indicated by “x” and “x̄”:

xúk ^w em ‘Indian rice’	x̄aaḱ ‘bone’
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These sounds have an influence on the surrounding vowels. The front sound, especially before an “a” or “u,” sound like they are followed by a little “y” sound, so the beginning of *xúk^wem* sounds a little bit like the beginning of the English name “Hugh,” spoken in an exaggerated way, and the word for “thinking” *kúta* sounds a little bit like a speaker of British English saying “cuter.” With the back sounds (q, ḡ, x̄ and so on) following “i” and “u” vowels get “bent” and sound like English o’s or ow’s or ay’s.

Here and there, this and that

There are more ways to indicate where things are located in *xá'islaḱala* than in *q̄'émksiwakala*. We can see this in words for “here” and “there” and “this” and “that” as well as on endings on verbs and other words. The vocabularies so far have given these words:

ga, gáda, gádeña	this, near me
ḡu, ḡúda, ḡúdeña	that, this near you
ḡi, ḡída, ḡídeña	that, this (away from here)

Some speakers use these also to mean “here” and “there” (with the same distinctions of meaning), others use them, especially the last two in each set together with *la* (usually pronounced just “el” (l)) before the words to mean “here” and “there”:

sen 'íku kwá'íif la gáda ha Am I able to sit here?

There are other words that show these distinctions: more words that mean ‘this’ and ‘that’ as well as ‘this one’ and ‘that one’ are:

qix	this (one) (near me)
qu	that (one) (near you)
qi	that (one)
qíki	that (one) (was here, now gone)

These words are also used before nouns (words for things and people etc.):

ga láwēsgaḱga	this tree here
qi gúk ^w aḱi	that house over there
qu beg ^w ánemaḱu	this person
qiki ḡeném ^t iḱga	the woman that was just here

As you might expect, there are subject endings that go on verbs and helping words like *kúu* that correspond to these distinctions. So for the two model words *pála* and *hená*, we can fill out the patterns for **third person** forms

(‘he/she/it/they’) like this:

Compare:

pálex	henáx	(qix)
pálu	henaú	(qu)
páli	henaí	(qi)
pálaki	henáki	(qiki)

(There is some variation among speakers for some of these forms.)

Kinds of words

You may have noticed that some words we have had correspond to verbs in some of the English renditions of the sentences in our examples and to nouns in others. In *xá’islakala* most words can be used either way, so *gux^w* means either ‘house’ or ‘be a house’ (really both). This means that when we talk about nouns and verbs in our examples in *xá’islakala* we are really talking about how the words are being used in a given sentence rather than about the words themselves:

guk ^w ú	It is a house.
dúq ^w elan qi gúk ^w a ^x i	I see the house.

Building words and canoes

The vocabulary and conversational material in this lesson introduces a tiny sample of the extraordinary resources of *xá’islakala* for building words. There are some special notations and effects of suffixes that we need to learn about. These will be gradually introduced. Look at these words from the conversation:

gél ^w agilax ^w (...k ^w)	‘be canoe-built’
Terraceila	‘go to Terrace’

These words both use a suffix that means, among other things, ‘go to X’ or ‘make X’ where X is whatever the suffix is attached to. Many suffixes in the language occur in two (or rarely more) forms. Here the suffix is either *-gila* or *-ila*. Which you choose depends on the last sound of the stem to which you add it: usually (as here) you have to choose the form WITH the consonant (here *g* if the stem ends on a vowel or vowel-like sound (this usually includes *em en el*)), the form WITHOUT the consonant (so: *-ila*) if the stem ends on a real consonant. We’ll call the form to which we add an ending a stem, it may or may not be a full-fledged word.

3.4 Practicing.

A. Pronunciation practice:

gux ^w	ḡúda
kúta	qúta
kúu	qúta
xúsa	xúsa
gáxala	ḡáxela
kála	qáʔela
káʔa	qáʔa
xáʔa	xása
gízuá	ḡísdem
kix ^w i	qíki
kíx ^w a	qíx ^w 'a
xíqela	xíxa

B. Memorize the conversational materials and the vocabulary. Practice whenever you can: half an hour a day is much better than three hours on one day. Don't be afraid to try out your xá'islakala and don't be afraid to make mistakes!

C. Exercises:

[Always write out the exercises for the next class.]

i. Write out all the third person forms for these verbs, practice saying them out loud and test yourself on knowing them with flashcards or a helper:

1. (like pála): ʔáka
2. (like hená): tepá

ii. Make substitutions for the underlined portions and translate:

1. Terraceilaʔnug^wa

(xesduák^w)

(ʔemdú) [Klemtu]

(ʔewikinix^w)

(cámis) [Vancouver]

2. gélwagilaʔi.

(I)

(she [near you])

(he [near me])

(you)

(she [just gone])

iii. Translate into English (if you're not sure, guess!):

1. sen qapá ha

2. 'nná kútanug^wa

3. sílu qal qi múziʔaxi ha

4. wísenis láwís

5. ses 'íku dúq^wel ga k^wáxdemagaḡga ha

6. síli 'íku láaʔa ha

7. kuu li tepáʔina

8. láwesi [two meanings]

9. 'eng^wái genc qix gélwagaḡga

10. 'eng^wái qáli'i

iv. Pick an appropriate answer from the list below for each question and translate:

1. wígaíqeli 'áupa'us

2. wix'idʔi máyaʔayus

3. m̄áasi ḡída
4. w̄ilái qi g^wítelaḅsemaḅi
5. ses dúq^wel ḡídeḅa ha
6. 'eng^waḅi mama 'ua'us
7. 'engwái qu beg^wánemaḅu

Answers:

- a. kun 'íku dúq^wela'i
 - b. Bostonaḅsemi gáiqeli Californiaḅi
 - c. gáiqeli ḅemduaḅi
 - d. li 'ewíkeniḅwilaḅina
 - e: Laurakelásui
 - f. kácaḅukelasu ḡída
 - g. lai ÷imáuḅiḅi
- v. Express in ḅá'islakala:
1. What is that (over there)?
 2. It's a chair. [two ways]
 3. I am going to build a house.
 4. The masterbuilder is Jeffrey.
 5. This is the chief.
 6. Can you see that tree over there?
 7. I don't know this woman here.
 8. Don't look!
 9. He's just gone to Terrace.
 10. This is called "gélwa".

Lesson 4

ḫá'islakaliḫdanis (We [including you] want to speak ḫá'isla)

4.1 'aquála ('conversation, talk together')

wix'idḫas

lámaḡisḫnux^w

senúx^w 'íku lámaḫa ha

'nná

máasi pípali'eq^s 'isláam

pálaḫnux^w la ḡi

'au la qi wí

lánux^w pálaḫina la ḫi'elásaḫi

ses dúdeq^wel qi bíbeg^wanemaḫiya

'nná 'í'eng^wili

gúk^weluti

wa lánux^w lámiḡax^wḫin

ses gámeḫeliḫdaa

lánis lámíḡaxçìḫin

lánis lámuḫduaḫin la qix

wa 'iks ḡ^wáilas

Where are you going?

We (excluding you) are going across.

Can we (excluding you) go along?

Yes.

What are you all working at today?

We (excluding you) are going to work over there.

Oh, where?

We (excluding you) are working at the store now.

Do you (all) see those people?

Yes, who are they?

They're from the village.

Ok then. We (excluding you) are going home.

Do you all want to come along?

Let's leave!

We'll get off here.

OK. Goodbye

4.2 Vocabulary

The vocabulary in this lesson includes plurals for many of the words in the first three lessons. From now on vocabularies will list plurals of words.

bíbeg ^w anem	people, humans
dúdeq ^w ela	see (pl) [=plural]
gáxáała	come along
gámexáała	come along (pl)
gáxemił	come in, enter (pl)
gígu'ała	help (pl)
gúełex ^w (-k ^w)	houses (pl)
geḡeném	women
hi'ená	sing (pl)
hińás	chiefs
'í'auḡ	fathers
'íbúx ^w (-k ^w)	mothers
'í'eng ^w i	who (pl)
'iłek	good (pl of -'ix/'ik-)
kíkuta (also kúketa)	think, guess (pl)
k ^w ik ^w á'ił	sit indoors (pl)
lańax ^w (-k ^w)	go home
lámińax ^w (-k ^w)	go home (pl)
láma'aíł	enter, go in (pl)
lámała	accompany, go along with (pl)
lámiyaxči	go away, leave (pl) [??]
lámańis	go across (pl)
la'úłdua	get out or off (boat, bus, car)
lámułdua	get out or off (boat, bus, car) (pl)
músmeził	women of high rank
pípała	work (pl)
qáqapá	right, correct, hit the mark (pl)
qíqála	know (pl)
łiłáka	paddle, travel by water (pl)
títepa	fish with hook and line, troll (pl)
łiá, łiłiá (pl)	buy
łi'elás	store

4.3 Explanations

Sounds and spellings.

Vowel sounds.

By now you should be getting used to the way vowels work in *xá'islaḱala*. Here's a summary. Please be aware that the *q̄wémksiwakala* approximations are very much that, approximations only!

Vowel:	as in:	somewhat like:
i	gig	machine
u	gux ^w	Luke
a	ḡas	got (sorta, little farther forward)
aa	ḡaaḱ	father
ai	henaí	hair (no "r"!))
au	'aup	law, hawk
e	ḡeném	fun, sofa

Variation: these are the basic vowel sounds of *xá'islaḱala*. But they can vary quite a lot depending on the sounds they stand next to in a given word.

Notice especially:

- After a back consonant (*x̄*, *q*, *ḡ*) or *h* or a glottal stop (') and for many speakers any glottalized consonant (*p̄*, *t̄* etc.), *i* and *u* are "bent" to sound almost like "ay" (long a) and "oh" or even "au":

qí	Kay
'ix	ache
'úmas	"oh, moss"
qu	Coe

- The sound of *e* combines with *m n l* to make a syllabic sound like *mm nn ll*:

sems	Simms
λens	buttons
l̄el	lull

- Before back sounds in the same syllable, *i* sometimes acquires a little bit of an "uh" or "a" offglide (like a hyper-British "deah"):

qíx'a	"Kay-uh-ha"
-------	-------------

- The sound of *e*, including in its combination with *m n l* varies from an *i* sound like the sound of English *fit*, *dim* to the *u* of English *put*, depending on the surrounding sounds:

ketá	kitten
k ^w émta	room (with short "oo")
sems	Simms

Most of these variations result naturally from the way your mouth and tongue are getting ready for or coming away from a neighboring sound, so that getting those neighboring sounds right will have the right effect on the vowel almost automatically.

Plurals and reduplications.

Many words in *xá'islaḱala* have a second form or shape that may be used when you want to express that more than one thing or action is involved in what you are describing. The vocabulary of this lesson consists mostly of such plural forms for many of the words from the first three lessons, plus a few new words. Most of these plural forms are made according to one of a few patterns in which part of the basic word or root is repeated, sometimes with a change of vowel or some other difference. Such a form is called a **reduplication**. Some common patterns are:

- Repetition of first consonant + *e*: *ḡeḡeném*

- Repetition of first consonant + *i*: ṗíṗala
- Repetition of first consonant + first vowel: ḷiḷiá
- Repetition of first consonant + first vowel, followed by root with vowel replaced by *e*: dúdeq^wela

Since these plural forms cannot always be predicted from the basic word, you need to learn them for each word (and maybe keep a few good guesses in your pocket for when you're not sure). A large number of words use a second method — inserting *m* or *-am* into the word: *lámawisa*. Most words formed from the popular roots *laa-* and *gaḵ-* or other roots for going or coming together with a suffix for manner, direction, etc. use this second method.

ḵá'islaḵala is not quite so rigid about the use of plurals as q̇émksiwakala. Often you don't have to use the plural if there is some other indication from context; and some words just don't have a separate plural form. Keep your ears peeled and listen for this feature of the language!

More subject endings!

The example sentences show two new endings for subjects. They both translate into 'we' ('our, us') in English, but they mean different things. One form *-nis* includes the person or people you are talking to, the other *-nux^w* excludes the person you are addressing. The two are accordingly called **inclusive** and **exclusive** first person plural forms (*incl* and *excl* for short). These endings may or may not be used with the plural forms we've just discussed. To clearly indicate a plural 'you' ḵá'islaḵala uses the reduplicated plural form. So we can fill out the patterns for our model verbs like this:

ṗála	work		
	ṗálanug ^w a	I	
	ṗálasu	you	
	ṗá lax	she, he, it works	(qix)
	ṗá lu	she, he, it works	(qu)
	ṗá li	she, he, it works	(qi)
	ṗá laki	she, he, it works	(qiki)
	ṗá lanis	ṗípalanis	we (incl) work
	ṗá lanux ^w	ṗípalanux ^w	we (excl) work
	ṗípalasu	you (pl) work	
	ṗípalax	they work	(qix)
	ṗípalu	they work	(qu)
	ṗípali	they work	(qi)
	ṗípalaki	they work	(qiki)
	ṗá las	work! do you work?	
	ṗípalas	work! do you work? (pl)	
hená	sing		
	hená nug ^w a	I sing	
	hená su	you sing	
	hená x	she, he, it sings	(qix)
	henaú	she, he, it sings	(qu)
	henaí	she, he, it sings	(qi)
	hená ki	she, he, it sings	(qiki)
	hená nis	hi'enánis	we (incl) sing
	hená nux ^w	hi'enánux ^w	we (excl) sing
	hi'ená x	they sing	(qix)
	hi'enaú	they sing	(qu)
	hi'enaí	they sing	(qi)
	hi'ená ki	they sing	(qiki)
	henás	sing! do you sing? (singl)	
	hi'enás	do you sing? (pl)	

That's *almost* all the subject endings we have to learn!

4.4 Practicing.

A. Pronunciation practice.

bibí'u	íx ^w a	qínem
'úx ^w a	kúta	qúta
k ^w aas	ḡas	ḡ ^w aḡ ^w istás
bek ^w ai	qepai	ḡ ^w ail
'aup	qapaú	lau
ḡeḡeném	'emdém	ménceḡ

B. Bring a word!

Memorize the conversational materials and the vocabulary. Make flash cards or practice with a friend on the plurals of the words we've had. Go from plural to non-plural, and from non-plural to plural. When you say words try to visualize the thing or action or "act it out" with your hands (for example, "walking" your fingers, making shapes for going into and out of). Remember: practice whenever you can: half an hour a day is much better than three hours on one day. Don't be afraid to try out your *xá'islaḡala* and don't be afraid to make mistakes!

C. Written exercises:

- Write out all the forms with different subject endings on the models of *pála* and *hená* for *ḡáka* and *tepá*.
- Change the subject (for the underlined portions), use plural forms of the verb wherever it makes sense, and translate:

Example: *ḡaiqelan čimáučiḡi*. (we inclusive): *ḡigaiqelaniḡ čimáučiḡi*. (We come from Kitamaat Village.)

1. *láwisḡnug^wa*

- (we exclusive)
- (you (sg))
- (they (near you))
- (he (far away))

2. *qalḡ qḡ beg^wánemaḡi*

- (you (pl))
- (she (just gone))
- (we (inclusive))
- (you (sg))
- (they (near you))

3. *lámiḡak^weniḡ*

- (I)
- (they (near me))
- (we exclusive)
- (you (sg))

iii. Translate into English (if you're not sure, guess!):

- Terraceilaḡniḡ
- ḡi'aḡnux^w qix guk^wgaḡ
- ses títepanumaḡ ha
- senis 'iku gaḡemiḡ ha
- ḡigaiqeli yamacisiḡi
- hiḡás músmeziḡ ses dúdewela gada ha
- wisenis hi'ená
- 'i'eng^wai lamaḡa
- lanis gelwagila'ina

10. gigu'ałal̥nux^w qu hímasaḅu

iv. Match the ḅá'islakala sentences with the q̣^wémksiwakala ones:

1. Is that your friend?
2. They will go to Bella Bella.
3. Don't look at this!
4. Whose is it?
5. Are we right?
6. Some people are building a house.
7. She's Haisla.
8. What is this?
9. Let's go in.
10. We (inclusive) want to speak Haisla.

- a. maasi gada
- b. ḅa'islakaliḅdanis
- c. si mayalayus ḅudenaa
- d. ḅa'islaḅsemi
- e. hiłzaq^wilałi
- f. wisenis lama'aił
- g. keci duq^w qix
- h. guk^wila'in waux^ws bibegwanemḅi
- i. sinux^w qapa ha
- j. masili

v. Express in ḅá'islakala:

1. The people (near you) come in.
2. Can we (excl) see the women?
3. They (far away) sit indoors.
4. She's just gone inside.
5. Do you all know that Tsimshian woman?
6. He (near me) is a masterbuilder.
7. Where are the fathers?
8. They are good.
9. Are you all leaving?
10. No, we are sitting inside.

Lesson 5
kéci ziqá (Don't stop talking!)

5.1 'aquála ('conversation, talk together')

ya'uc sas wailáa
kun qála wailás
'úxwan kes qála
silu k'ísaa
kuu kúsu k'ísa
sas dúq^wel qi k^wenáqaxiia
kuu, kun dúq^wela'i
si dúq^wel x^welápdus'iya
kúsgi dúq^wela'i 'úx^wa
bek^wálas kéci ziqá
ziqás kéci hiláq^wa
kus bek^wál qix wísemgax
kúsix hiláq^wa
wáilas las k^wixqaa
'nná 'úmasens k^wixqaa
wíláq^was lá'exciλ
łansłác lan lá'exciλ
sili 'íkaa
wíláq^was x^wıtaλ
kúwesemen qála
lánis g^wáłausłina
wa

Hi! How are you?
I don't know. What's the matter?
I don't know either.
Is it snowing?
No, it's not snowing.
Do you see the mink?
No, I don't see it.
Did your uncle see it?
He didn't see it either.
Talk, don't stop talking!
Be quiet! Don't say it!
This man isn't talking.
He (near me) isn't talking.
What's the matter? Are you angry?
Yes, I'm really angry!
When are you going to leave?
I will leave tomorrow.
Is that OK?
When will you return?
I don't know yet.
Let's quit for now!
OK!

5.2 Vocabulary

bek ^w ála	speak, talk, discuss
g ^w íá, g ^w ig ^w íá	wake someone up
g ^w asaú	pig (from Chinook Jargon)
ḡ ^w ális	ready, finished on the beach
ḡ ^w ał	finished, completed
ḡ ^w eyém / g ^w eyém	whale, humongous
hiláq ^w a	speak, say something
kes-	not, -n't (prefix, root word)
k ^w enáx̄ (-q)	mink
k ^w íxq̄a, k ^w ík ^w exq̄a	angry
k ^w ísa	to snow
łánsłac	tomorrow
'úmas	big; really, very
'úx̄ ^w a	also, too, either (with negative)
wísem, wí'esem	man, male
wíláq ^w -	when? (prefix, root word)
x̄esilá	make a canoe
x̄ ^w eláp, x̄ ^w ix̄ ^w eláp	uncle (mother's brother)
zíqa, zízeqa	stop talking, be silent

5.3 Explanations

Sounds and spellings.

The sounds that we have been spelling by combinations of “g k k̄ x” and “q q̄ ḡ x̄” together with “w” really count as single sounds in x̄á'isłakala. Here is a summary table of these sounds, with some examples:

k ^w	k ^w ík ^w enaḡ ‘frog’	q ^w	q ^w áq ^w es ‘hole in the ground’
ḡ ^w	ḡ ^w íá ‘wake someone up’	ḡ ^w	ḡ ^w eyém ‘whale’
k ^w	k ^w aas ‘mussel’	q̄ ^w	q̄ ^w ása ‘cry’
x ^w	x ^w ísa ‘to whip’	x̄ ^w	x̄ ^w ísala ‘further to that side’

Here are some more words for practicing these sounds at the beginnings of words:

g ^w ásalił	further to this side inside
g ^w ásanuis	near side of something on beach
ḡ ^w íwáta	handle something a certain way, use
ḡ ^w íx̄em	bread
k ^w ík ^w enaḡ (-q)	frog
k ^w ík ^w eḡd	whistler, marmot
k ^w aas	mussel
k ^w aas	sit outside
k ^w aḡłau	red cedar wood
q ^w áksi, q ^w áq ^w eksi	split open
q ^w áq ^w ela, q ^w áq ^w eq ^w ela	hole
q ^w auq ^w anaí	swing
q ^w epelá	powdery snow
q̄ ^w ása, q̄ ^w áq̄ ^w esa/q̄ ^w íq̄ ^w ása	cry, weep, mourn
q̄ ^w elá, q̄ ^w íq̄ ^w ela	live, be alive
q̄ ^w elaax ^w , q̄ ^w íq̄ ^w elaax ^w	life
q̄ ^w íta, q̄ ^w íq̄ ^w eta	hug, embrace
x ^w éłta, x ^w éłx ^w elta/x ^w ix ^w éłta	burn (fire or coal)
x ^w ax ^w emalaḡáči	bumblebee
x ^w íła, x ^w ix ^w elá	go back, return

x^wáta
x̄^wáɬa

rake, pull something toward oneself
clean fish, carve wood

These sounds are made by rounding the lips, as for “w,” at the same time as the “g” “ḡ” and other sounds are pronounced. Before a “u” or “em” “en” “el” the rounding of the consonant blends together with the following vowel so that the combination sounds more or less like the consonant part followed by a short “u” sound (but without the “y” sound of the front consonants “k k̄ g x”): *K^wag^wít*.

Helping verbs (auxiliaries).

x̄á’isalakala has many words that can be used as ‘helping verbs’ or auxiliaries, and we’ve had a number of examples of them already. They include some words that also have other uses, and some that are basically only used in this way. They come as the first word in a plain sentence, and carry the subject endings if there are any:

kun qáala = k̄u- ‘not’ + -n ‘I’ + q̄al- ‘know’ + -a (‘completive -a’)
sas wáila = s- (question) + -as ‘you’ + w̄ail -a

One of the most important ones is k̄u- / k̄us- (some of its forms are formed on each of these two alternate root forms and there is another form kes- seen in k̄eci ‘don’t!’): k̄uu- / k̄uus-

k̄un	I ...not ...
k̄ucu (=k̄us- + -su)	you ...not ...
k̄unis	we (incl) ...not ...
k̄unux ^w	we (excl) ...not ...
k̄usix	she, he, it, they (near me) ...not ...
k̄usu	she, he, it, they (near you) ...not ...
k̄usi	she, he, it, they (far away) ...not ...
k̄usgi	she, he, it, they (just gone) ...not ...

If plurals are indicated explicitly with negatives, the reduplication occurs in the main verb:

k̄usi q̄iq̄ala. ‘They don’t know.’

Another important one is the question auxiliary formed from a root or stem beginning with *s-* or *si-*:

si	(base form used when no subject endings are needed)
sin, silan	I (do I ...?) and so on
sas	you
sinís	we (incl)
sinúx ^w	we (excl)
sílix	he, she, it, they (close to me)
sílu	he, she, it, they (close to you)
síli	he, she, it, they (remote)
síláki	he, she, they (just gone)

This helping verb is used to make questions that can be answered with *’nná* or *k̄uu*. Another question auxiliary is *li-*, which works exactly like *si-*: *lin*, *las*,... and so on.

The helping verbs in x̄á’isalakala cover a wider range of meanings than English auxiliaries. One example is *’úx^wa* ‘also.’ Some words that have other uses can be used as helping verbs (sort of “volunteer” helping verbs): in the conversational material we have one example of this, can you find it?

5.4 Historical note: Chinook Jargon

In an area like the Northwest Coast with many different language groups in contact with a great deal of trade and cultural interchange, as in other parts of the world, the problem of communication was helped by the development of a special “trade language.” This language was Chinook Jargon, in x̄á’isalakala this language is called zenúk^wala or (using the word for ‘talk’ in the language itself) *cenuk^wwáwa*. There are some loanwords in x̄á’isalakala from this

language, the word for ‘pig’ *g^wasaú* is one. Like this word, words for ‘new’ objects are often borrowed. Other words from *cinúgwíkala* are *leplait*, *lileplait* ‘minister, priest’ (those two words ultimately from French), *mesmuús* ‘cow’ (ultimately from Cree). Notice that the word *leplait* has developed its own plural according to regular patterns of *xá’islakala* grammar. This trade language was the means of communication between groups from different language areas, and was sometimes used in the first contacts between missionaries and coastal peoples. Chinook Jargon should not be confused with Chinook or Chinookan, names for languages and nations of the lower Columbia River. The language does contain some words from some Chinookan language, including the word for ‘horse,’ which shows up in a number of languages of this area. In *xá’islakala*, this word is *guedén*.

5.5 Practicing.

A. Pronunciation/spelling practice:

- | | |
|--|---|
| 1. g ^w íá ‘wake up’ | 2. ḡ ^w íyém ‘whale’ |
| 3. k ^w ísa ‘spit’ | 4. q ^w ísela ‘make a rattling noise’ |
| 5. k̄ ^w ísa ‘to snow’ | 6. q̇ ^w ísa ‘crush with hands’ |
| 7. x ^w ísa ‘whip’ | 8. x̄ ^w ísala ‘further to that side’ |
| 9. g ^w ásala ‘further on this side’ | 10. ḡ ^w álas ‘lizard’ |
| 11. k ^w ánalas ‘yellow cedar’ | 12. q ^w áqa ‘split wood’ |
| 13. k̄ ^w aas ‘mussel’ | 14. q̇ ^w ása ‘cry’ |
| 15. x ^w ása ‘get moving’ | 16. x̄ ^w ása ‘maggoty’ |

B. Bring a word!

Memorize the conversational materials and the vocabulary.

Exercises: [Always write out the exercises for the next class.]

i. Make substitutions for the underlined portions and any other changes in the rest of the sentence that are necessary and translate:

1. kun qaiqel címauci^{ci}xī

(you)

(she [just gone] doesn't)

(we inclusive)

(they [remote])

2. sas k^wixq̇aa

(I)

(he (near you))

(we (exclusive))

(you (plural))

3. kusi 'u^xw k^wixq̇a

(talking)

(making a canoe)

(leaving)

(coming along)

(working)

ii. Translate into English (if you're not sure, guess!):

1. kunis 'u^xw k^wik^wexq̇a

2. linis x̄a 'islakalix̄daa

3. sili lamu^ldua la gada ha

4. kunux^w qal qix wisemga^{x̄}

5. wígaíqelix, wíx'idl̄ix, wílaqwix ga^{x̄}'i^{l̄}

6. gaiqelan k^wag^wu^la^{x̄}i

7. 'au gaiqelasu k^wag^wu^la^{x̄}i

8. q̇apau ses 'iku k^wak^wala a

9. kuu bek^walas keci ziq̇a

10. wa lan hilaqwa^lina

iii. Answer the question in x̄a'islakala, try to use a complete sentence of more than one word for your answer:

1. sas k^wixq̇aa

2. si lainax^w 'ebuk^wa'eq^ws ha

3. wílaq^was la'exci^{l̄}

4. wílai x̄e^lapa'eq^ws

5. maasi pali'exq^ws 'islam

6. 'en^{ḡ}wai qiki wisemti^{x̄}ga

7. wíx'dl̄ilaki

8. 'maasi qix gux^wga^{x̄}
9. sas dudeq^{wel} qi gelwⁱx̄iya
10. sinis 'iku bek^wala ha

iv. Express in $\bar{x}\acute{a}$ 'islakala: (don't worry about the tenses, that is having "went" as opposed to "go," translate all examples the same as 'I go across' and so on).

1. I went across.
2. You did not come along.
3. Your friend came along,
4. We went to the store.
5. Your uncle works at the store.
6. We went home.
7. We saw a mink.
8. You did not see the mink.
9. We got off here.
10. I will go home tomorrow.

Lesson 6

sas 'íku dúq^welenǵa (Are you able to see me?)

6.1 'aquála ('conversation, talk together')

sas 'íku dúq ^w elenǵa	Are you able to see me?
'nná dúq ^w elanug ^w uǵa	Yes, I see you.
sas qíqal qi ġenéms xē'ábex ^w xīya	Do you all know that young girl?
qíqalanuxwí	We know her.
síli qáluǵa	Does she know you?
qálienǵanux ^w 'uǵ ^w a	She knows us too.
wíláa 'enísdi'us	Where is your aunt?
láki lá'excí'ina	She's just left.
qaǵlen náká'eǵgi	I'll look for her.
'íkus nuáqi	Good idea!
kéci ǵelísdi qu xē'ábek ^w aǵu	Don't forget that child.
lan dapiuǵina'ix	I'll take her along.
sas qáka'eǵgia	Did you find her?
kúu kun qáka'eǵgi	No, I didn't find her.
'au 'aqatǵi lauǵa	Oh. She'll come to you.
sas qaútelenǵa qaqawatásenǵ	Do you hear me? Listen to me!
kun 'emáís qaúteluǵ	I don't hear you at all!

6.2 Vocabulary (sg = singular, pl = plural)

'áqa (sg), 'i'áqa (pl)	come
dáḗpiu (sg), dámeḗpiu (pl)	take along
'emaí (sg), 'imai (pl)	little, small, (not) at all, (not) a bit
'enís (sg), 'i'enís (pl)	aunt (father's sister)
lanḗa	(to) me
lanḗanis	(to) us (incl)
lanḗanux ^w	(to) us (excl)
lauḗa	(to) you
lax (sg), lilax (pl)	(to) him, her, it, them (here, near me)
laḗu (sg), lilaḗu (pl)	(to) him, her, it, them (near you)
laḗi (etc.)	(to) him, her, it, them (remote)
laḗgi (sg), lilaḗgi (pl)	(to) him, her, it, them (just gone)
ḗekwáni (sg), ḗilekwani (pl)	older woman, female elder
nuáqela (sg), ninuáqela (pl)	older man, male elder
nuáqi	idea, thoughts, mind
ḥaká (sg), ḥaḥeká (pl)	look for, search for
qaqawataá	listen attentively
qaútela (sg), qíqautela (pl)	hear, understand (language)
qáká (sg), qáqekaá (pl)	find (what you are looking for)?
sásem	children, offspring (plural of x ^w enúx ^w)
xē'ábex ^w (-k ^w) (sg), xíxē'ábex ^w (pl)	young person, youth
x ^w enúx ^w (-k ^w) (sg)	child, offspring
yeqsú (sg), yiyeqsú (pl)	you, to be you

6.3 Explanations

Sounds and spellings: Hard *ṃ, ṇ, ḷ, ẉ, ỵ*

Besides the glottalized or hard sounds we've practiced on so far, *ḡá'islaḡala* has glottalized and plain versions of the **m, n** (nasal), **l** (liquid) and **w, y** (glides or semivowel) sounds. They are pronounced with a glottal stop (ʔ), stop either slightly before or during the articulation of the nasal, liquid, or glide. Here are some examples of the contrast:

<i>ṃ</i>	<i>ṃekʷáḡa</i> 'drop'	<i>m</i>	<i>muxʷ</i> 'four'
<i>ṇ</i>	<i>ṇaa</i> 'pick berries'	<i>n</i>	<i>nai</i> 'snow on ground'
<i>ḷ</i>	<i>ḷeḡuá</i> 'cough'	<i>l</i>	<i>laala</i> 'go upstream'
<i>ẉ</i>	<i>ẉap</i> 'water'	<i>w</i>	<i>waa</i> 'river'
<i>ỵ</i>	<i>ỵugʷá</i> 'rain'	<i>y</i>	<i>yudúxʷ</i> 'three'

These sounds are easiest to hear and, practice when they come in the middle of a word and you can easily hear the glottal 'break in the voice:

<i>ṃaṃaxʷcuá</i>	'basketball'
<i>ṇánakila</i>	'fish patrol, be on the lookout for something'
<i>ḷiḷeḡuá</i>	'cough' (plural)
<i>ẉíwíala</i>	'parents'
<i>ỵayugwaúł</i>	'rain all the time'

You can make up nonsense words to practice the difference between the plain and glottalized sounds:

mama *ṃaṃa* *ṃaṃa* *ṃaṃa*
wawa *wa'wa* *wa'wa* *wa'wa* (and so on)

Object endings:

The 'aquála section of this lesson illustrates some of the object endings that are used to express such ideas as *him, her, it, them, us* or *you* as the **object** of a verb, the thing or person to whom something is done, said, and so on. Here are the endings:

-enλ(a)	me (1st person singular)
-uλ(a)	you (2nd person)
-enλanis	us (1st person plural inclusive)
-enλanuḡʷ	us (1st person plural exclusive)
-'ix	him, her, it, them (3rd person, here near me)
-'u	him, her, it, them (3rd person, near you)
-'i	him, her, it, them (3rd person, remote)
-'eḡgi	him, her, it, them (3rd person, just gone)

(You may hear some variants of these endings from different speakers. Notice that the 3rd person forms are used for plural as well as singular, *them* as well as *him, her, it*.)

These endings go on the end of the word that would naturally come before the object words if there was a full object there:

<i>duqʷa'i</i>	Look at it!
<i>duqʷelaλnugʷuλa</i>	I will see you.
<i>sas qautelenλa</i>	Do you hear me?

Here are sentences that show all the possibilities:

<i>kun duqʷelenλ</i>	I don't see myself.
<i>kun duqʷeluλ</i>	I don't see you.
<i>kun duqʷelenλanis</i>	I don't see us.
<i>kun duqʷelenλanuxʷ</i>	I don't see us. (excl)
<i>kusi duqʷela'ix</i>	He (remote) doesn't see her. (here)

ḱun duq ^w ela'u	I don't see her. (by you)
ḱun duq ^w ela'i	I don't see her. (away)
ḱun duq ^w ela'eḱgi	I don't see her. (just gone)

The last two might be more natural if we add another little ending: -c (or -z)

ḱun duq ^w eluc	I don't see her. (by you)
ḱun duq ^w elic	I don't see her. (away)

This ending emphasizes that the thing we are talking about is not visible to the speaker. (Other meanings: possibly only imagined or thought of as a possibility.) When we combine these endings on a single word with the subject endings, we get quite a few possible words:

duq ^w elax'ix	She/he/it (here) sees him/her/it (here)
duq ^w elax'u	She/he/it (here) sees him/her/it (there)
duq ^w elax'i	She/he/it (here) sees him/her/it (far away)
duq ^w elax'eḱgi	She/he/it sees him/her/it (just gone)
duq ^w elu'ix	She/he/it (there) sees him/her/it (here)
duq ^w elu'u	Him/her/it (there)
duq ^w elu'i	Him/her/it (remote)
duq ^w elu'eḱgi	Him/her/it (just gone)
duq ^w eli'ix	She/he/it (remote) sees him/her/it (here)
duq ^w eli'u	Him/her/it (there)
duq ^w eli'i	Him/her/it (remote)
duq ^w eli'eḱgi	Him/her/it (just gone)
duq ^w elaki'ix	She/he/it (just gone) saw him/her/it (here)
duq ^w elaki'u	Him/her/it (there)
duq ^w elaki'i	Him/her/it (remote)
duq ^w elaki'eḱgi	Him/her/it (just gone)

Each of these endings can also go on the end of words with the other subject endings:

duq^welanug^wa'ix, etc.

In sentences with a helping verb, the subject endings (as usual) go on the helping word (the first word), the object endings get tacked onto the main verb:

ḱusi duq^wa'i He didn't look at it.

In sentences with full word subjects, the third person object ending goes on to the subject words, but a first or second person (me, you, us) object form goes on the verb:

duq^wel qi wisemaḱi'i The man sees it.
duq^welenḱ qi ḱenemaḱi The woman sees me.

Full word forms of pronouns:

There are special forms of some of the pronouns (words like 'I, you, he'). The vocabulary includes words for 'you' and some words that may be thought of as a combination of *la-* and a pronoun. These sometimes correspond to phrases like 'to him, her, it' and so on, but their use is wider. We will be seeing more uses of them as we go along.

6.4 Practicing.

A. Pronunciation practice:

1. mámax ^w cuá	‘basketball’	2. mámia	‘fish for salmon’
3. múmēg ^w ezu	‘halibut’	4. mudúlas	‘balsam fir’
5. mánikás	‘valuables’	6. mamanaúf	‘punch all the time’
7. nánakila	‘on the lookout’	8. nineqá	‘tired’ (pl)
9. níníá	‘string up fish’ (pl)	10. ninínia	‘earthquake’
11. nuñelá	‘oldest siblings’	12. núnefá	‘surprised’ (pl)
13. líleqá	‘to dry berries’ (pl)	14. líleta	‘shovel snow’ (pl)
15. lílexu’á	‘cough’ (pl)	16. lílek ^w elá	‘different, strange’ (pl)
17. legéx ^w	‘dried berry cake’	18. leg ^w ís	‘fire on beach’
19. wíwená	‘sneak around’ (pl)	20. wíwená	‘make war’ (pl)
21. yáyug ^w áuf	‘rain all the time’	22. yayañá	‘speed up’

B. Bring a word!

C. Memorize the conversational materials and, the vocabulary. Practice whenever you can: half an hour a day is much better than three hours on one day. Don't be afraid to try out your xá'islakala and don't be afraid to make mistakes!

D. Written exercises:

[Always write out the exercises for the next class.]

i. Make substitutions for the underlined portions and translate:

1. kusi qáluλ

(her (just gone))

(us (incl))

(me)

(him (far away))

2. qaqawatasenla

(him (near you))

(us (excl))

(her (near me))

(yourself)

3. sas qáka'ia

(I)

(they (far away))

(you (plural))

(they (just gone))

ii. q^wemksiwakalisdausi'u (put into English)

1. 'aqal Jamesdi lanλa

2. gañitc lanλanux^w

3. sas lawisλ lilañia

4. lan xwiñal'in lauλa

5. lamiyaxc'is damepius qu sasema'eq^ws

6. keci k^wik^wexqá

7. 'ikui xá'islakala 'uñwa

8. lanis naka'in qi xiñabekwañi

9. 'au lamawisgi

10. qautelenλanux^w qi nuaqela 'isλam

iii. 'ağalas his xá'islakala! (answer in Haisla)

1. wilaqwas lainax^wλ

2. sas 'i'acaqλ lanλanux^w łanslac (h)a
3. wílaa x̄^wełapa'us
4. wígaiqeli qi łekw̄aniax̄I
5. sas qautelenλa
6. si 'ix qix nuaqiga^{x̄}ga
7. si x̄á'isłakala x̄^wenuk^wa'us ha
8. sinis la mełexx̄a^{h̄}x̄ua
9. q̄^wemksiwakali^{x̄}das ha
10. wílas

iv. x̄a'isłakalisłaudci'u:

1. Your aunt can speak Haisla.
2. I hear you. Don't stop talking.
3. Look at that canoe! It is finished now.
4. It's really snowing.
5. The mink (far away) hears the whale (far away).
6. We (excl) don't think so.
7. They are sitting inside.
8. The fathers look for the children.
9. Can you help me?
10. We (excl) also will leave tomorrow.

Lesson 7
nis 'uísda (My family)

7.1 'aquála ('conversation, talk together')

wílāa gúk^wus
lai 'úbālc qix gúx^wdemagāxga
dútiḥāsenḥānux^w his qi qaus 'uísda
lánux^w kwá'it du ḡenémenc qi gux^ws wíwīatīsi
ses sásemzada
'nná sásemnuk^wenux^w
li 'agámin 'úmaas
laa gúk^wel ḡenéms x^wenúk^wenux^w Rupertaḥi
tēpínīx^wi du lāwēlemasi
ma'eláux^w wí'esems sásemnux^w
gúk^wel náuk^waḥi le qix gúx^wdemagāxga
nēx^wál gúk^wasi la qi tēxáwīaḥi
laa gúk^wel náuk^waḥi camizásaḥi
sīli náwīlema
kútanug^wa kun qálaksila
si q'íq^welawesem ḡa'eḡápus ha
kuu ḡíāla'in qi látemasi kes q'íq^wela

Where is your house?
At the end of the village.
Tell us about your family.
I live with my wife in the house of her parents.
Do you have children?
Yes (excluding you), we have children.
They've all grown up.
Our daughter lives in Rupert.
She and her husband are fishermen.
We have two sons.
One lives here in the village.
His house is close to the bridge.
One lives in Vancouver.
Does he live alone?
I think so, I don't know for sure.
Are your grandparents still alive?
No, they have not been alive for a long time.

7.2 Vocabulary

'agám	all, every, each
ćúlx ^w łema, ćúćex ^w łema	grandchild
ćúlx ^w łemax'id, ćúćex ^w łemax'id	great-grandchild
łú'el (łuel), λułál	nephew, niece
dútiłta, dúdetiłeta	tell, relate
'esa- ('esa'i etc.), 'isa-	his, her(s), its, their(s)
gúk ^w ela, gúguk ^w ela	live (inhabit), reside
g̃ágap, g̃a'eḡáp	grandparent
g̃ágapíd, g̃a'eḡápíd	great-grandparent
ḡeném	wife, woman, female
ḡiála	long (time)
his, -s	by, of, about (see Explanations)
łáwelem, łiláwelem	husband
ma'eláux ^w (-k ^w)	two (people)
mėnaísut, mímėnaísut	brother (of man), sister (of woman)
OR: mėnaís'ut, mímėnaís'ut	
nis	my, mine
nísanis	our, ours (incl)
nísanux ^w	our, ours (excl)
n̄aux ^w (-k ^w)	one (person)
n̄awilem, n̄áxn̄awilem	live alone
n̄ex ^w ála, n̄in̄ex ^w ála	close, neat
n̄ex ^w aláls, n̄in̄ex ^w aláls	close, near (outside)
qaus, qíqaus	you, yours
q̄ ^w elá, q̄ ^w ílq̄ ^w ela	live, alive
sásėmnux ^w (-k ^w)	have children
sasėmzád	have children
łexáwía	bridge
'ubáls	end (of village)
'uísda	surroundings, family
wáq ^w á, wíwáq ^w á	brother (woman's), sister (man's)
wáwėx̄k ^w awá	relatives, parents
wíwíałta	parents

7.3 Explanations.

Sounds and spellings.

We have covered all the sounds and letters of $\bar{x}\acute{a}$ 'isla \bar{k} ala. You should continue to practice them until they slip smoothly off your tongue. In this lesson and the following few we will look at a few “rules of combination” that tell you how certain sounds are replaced or changed into others depending on where they come in a word and what their neighboring sounds are.

- **Final k, q, k^w, q^w are replaced by x, \bar{x} , x^w, \bar{x} ^w**

If you say the word for house just by itself, it is pronounced gux^w , but if it is said with an ending that starts with a vowel like *-us* or *-a \bar{x} i* the final sound of the word is, *-k^w*, so we say $g\acute{u}k^w\bar{a}\bar{x}i$ or $g\acute{u}k^wus$. The reason for this is the pronunciation rule just given: At the end of a word or a syllable, the plain sounds *k q k^w q^w* are replaced by *x \bar{x} x^w \bar{x} ^w*. (Plain sounds means this rule does not apply to the voiced and glottalized counterparts.) Practically, this means that if you hear a word like $\bar{g}aa\bar{x}$ for the first time, you don't know whether the final \bar{x} comes about because of this rule or is “original” with the word. In the vocabularies we have been giving words like gux^w with the notation “(-k^w)” to show that the basic final sound here is *k^w* and not *x^w*.

Possessives: yours, mine, and theirs

We've had a few examples of endings showing possession, to express such things as ‘my house,’ ‘your mother’ and so on. In this and the next lesson we will learn more of these endings. They can express distinctions according to where things are as well so there are quite a few to learn. Fortunately, a lot of them are similar to each other and to endings and words we've learned already.

Here are examples of words showing possession: ‘my house’ and so on. In this set we have to think of the house as right here (by the speaker):

$g\acute{u}x^w\text{genc}$ ‘my house here (by me)’
 $g\acute{u}x^w\text{gus}$ ‘your house’
 $g\acute{u}x^w\text{ganis}$ ‘our (incl) house’
 $g\acute{u}x^w\text{ganux}^w$ ‘our (excl) house’
 $g\acute{u}x^w\text{gasix}$ ‘his/her (here)’
 $g\acute{u}x^w\text{gasu}$ ‘his/her (there by you)’
 $g\acute{u}x^w\text{gasi}$ ‘his/her (away)’
 $g\acute{u}x^w\text{gasgi}$ ‘his/her (gone)’

In all of those examples the house is right here, but with the last four we are expressing a difference about where the possessor is. Notice the *-ga* or *-g* is like the words that we've had that mean ‘this’ or ‘there’: *ga, g\acute{a}da, g\acute{a}de\acute{n}a*, the endings *-s\acute{i}x, -su, -s\acute{i}, -s\acute{g}i* also remind us of endings we've had already, the subject and object endings for ‘she, he, him, her, it, they, them.’

Here are some more endings for the ‘just gone’ situation (often translated with a past tense in the sentence):

$m\acute{a}y\acute{a}f\acute{a}t\acute{i}'\text{enc}$ ‘my friend’ (just gone)
 $m\acute{a}y\acute{a}f\acute{a}t\acute{i}'\text{us}$ ‘your friend’ (just gone)
 $m\acute{a}y\acute{a}f\acute{a}t\acute{i}'\text{enis}$ ‘our (incl) friend’ (just gone)
 $m\acute{a}y\acute{a}f\acute{a}t\acute{i}'\text{enux}^w$ ‘our (excl) friend’ (just gone)
 $m\acute{a}y\acute{a}f\acute{a}t\acute{i}s\acute{i}x$ ‘his, her, its (here) friend’ (just gone)
 $m\acute{a}y\acute{a}f\acute{a}t\acute{i}s\acute{u}$ ‘his, her, its (there near you) friend’ (just gone)
 $m\acute{a}y\acute{a}f\acute{a}t\acute{i}s\acute{i}$ ‘his, her, its (away) friend’ (just gone)
 $m\acute{a}y\acute{a}f\acute{a}t\acute{i}s\acute{g}i$ ‘his, her, its (just gone) friend’ (just gone)
-t\acute{i} is *-di* after some consonant (s, x, \bar{x} , \bar{t}): $\acute{e}n\acute{i}s\acute{d}\acute{i}'\text{us}$ ‘your aunt’ (just gone)

That's enough for this lesson. We'll have more in the next lesson. But in anticipation we need to understand that these endings really have two parts: the first part is the *-ga* or *-g* or *-ti*, the second part is the rest of the ending, the part that clearly shows the identity of the possessor and something about where she or he is with reference to the speech situation, the speaker, and so on (the 'here' or 'there' or 'away' or 'gone' part). We'll see in a later lesson that sometimes the first part of these two-part endings is not there.

We need to think about two things with the third person endings: where is the thing possessed (with respect to the speech situation) and where is the possessor. So we can have, for example:

máyafa -ti	si
friend	just gone of him/her away
máyafa -ga	-sgi
friend	right here of him/her just gone

There are also independent words for possession that can stand by themselves:

(qi) nis gux^w 'my house'
 qaus gux^w 'your house'

The independent word for 'his, her, its' is made by putting the appropriate object endings onto a stem 'esa-, the plural (referring to the number of things possessed) is 'isa-:

'esa'ix, 'esa'eḅ 'his, her(s), its' (right here by me)
 'esa'u ... (there by you)
 'esa'i ... (away)
 'esa'eḅgi ... (just gone)

Connective :his, -s You may have noticed that sometimes in our examples words end with an extra *-s*. This ending is best thought of as a short form of the word *his*, a little word with many uses, which we will gradually learn about. The use that we see in this lesson is as a way of connecting a word referring to a thing possessed and a word for the possessor, as in the phrase

...gux^ws wíwíalisi 'house of her parents'

So here it means something like 'of.' We've also seen it as a kind of connecting glue between two words in phrases like these:

ḡenéms xē'ábex^w 'young girl'
 wísems x^wenúx^w 'son' (male child)

The word or ending is also used, to stand, for 'by' in expressions like this: gu'álasui his/-s qi gúk^welutasi. "He was helped by his fellow villagers."

7.4 Practicing.

A. Bring a word!

B. Memorize the conversational materials and the vocabulary. Practice whenever you can: half an hour a day is much better than three hours on one day. Don't be afraid to try out your $\bar{x}\acute{a}$ 'islakala and don't be afraid to make mistakes!

C. Exercises:

[Always write out the exercises for the next class.]

i. Translate and then give appropriate forms of the words as indicated:

1. $\bar{x}^w\acute{e}lapti^'enc$

- your
- his (just gone)
- our (excl)
- her (right here by me)
- her (away)

2. $\acute{w}aq^waganis$

- your
- my
- his (there by you)
- our (excl)
- her (just gone)

3. $sas\ sasemnuk^wa$

- Do I...?
- Does she (right here by me)...?
- Do we (incl)...?
- Does he (just gone)...?
- Does he (away)...?

ii. Translate into English (if you're not sure, guess!):

1. $sasemzadnux^w$
2. $sili\ 'agam\ lamiyax\acute{c}ia$
3. $k\acute{u}u\ \acute{p}al\ \acute{n}auk^wax\acute{i}\ le\ qix$
4. $\acute{m}aasi\ \acute{p}alisi$
5. $\bar{x}esilaini\bar{x}^wi\ li\ gelw\acute{a}gila^'ina$
6. $\acute{w}ilaq^wili\ \bar{g}^waf\lambda$
7. $kun\ \acute{q}ala$
8. $\acute{w}ilaa\ gelw\acute{ic}i$
9. $\acute{n}ex^walalsi\ guk^wasi\ le\ qix\ gux^w\acute{d}emaga\bar{x}ga$
10. $'iks\ \bar{g}^wailas\ duq^wela\lambda\acute{n}ug^wu\lambda\ \acute{l}ans\lambda ac$

iii. Answer the question in $\bar{x}\acute{a}$ 'islakala (in a full sentence):

1. $sas\ sasemzada$
2. $\acute{w}ilas\ k\acute{w}a\ 'i\acute{t}?$
3. $sas\ \acute{c}ux\lambda emanuk^wa$
4. $sas\ \acute{q}i\acute{q}al\ \lambda u\acute{l}egenca$
5. $si\ \acute{n}aw\acute{i}lem\ \acute{m}enaisuti^'us\ ha$
6. $\acute{w}ilas\ guguk^wela$
7. $\acute{w}ilaq^wi\ 'i\ 'aqa\lambda\ \acute{w}i\acute{w}ia\acute{l}ayus$
8. $\acute{w}igaimaqeli$
9. $sas\ game\bar{x}\acute{a}hi\bar{x}daa$
10. $\acute{w}ilaa\ guk^wus$

iv. Express in $\bar{x}\acute{a}$ 'islakala:

1. We (excl) live here in the village.

2. We (excl) are fishermen.
3. My husband (just gone) is a canoe-builder.
4. Is your uncle working in the store?
5. No, he's just left.
6. Who is your friend here (by me)?
7. She is called Sarah.
8. She comes from Vancouver.
9. When will she return?
10. She doesn't know yet.

Lesson 8
máyinīwas (What clan are you?)

8.1 'aquála ('conversation, talk together')

sas 'íksduq^{wi}'inīwa
'nná, máyinīwas
miáinī^wnug^{wa}
máyinī^{wi} máyati'eq^{ws}
kun qála yexsús humá'ix
wa humá^λnug^{wa}'u máyinīwas
kun dúti^λu^λ kakútas
sas 'u^x miáinīwa
'nná qapásu
sen 'iku 'úq^{wa} gálay^uasu ha
dúq^wel^λzu gánu^λac
si hél^x'inī^w qi wísema^xia
kuu 'íksduq^{wi}'inī^{wi}
na húmecuamustasu
húme^cuinī^wgu^λ 'eníswel^{ay}enc
teteqilákien^λ qen g^wáiligenc qi 'ú^xwa

Are you an Eagle?
Yes, what clan do you belong to?
I'm in the Salmon tribe.
What tribe does your friend there belong to?
I don't know. You ask her.
Ok, then. I'll ask her. What tribe are you?
I won't tell you. Guess!
Are you Salmon also?
Yes. You got it.
Can I believe her answer?
You will see tonight.
Is that man a Killerwhale?
No, he's an Eagle.
You sure ask a lot of questions.
My late aunt was always asking questions.
She taught me to do that too.

8.2 Vocabulary

'áḡala, 'i'áḡala	to answer (question)
'áḡalayü	(an) answer
gecaúq ^w , gigecaúq ^w	Beaver (clan, tribe)
ḡaaḡ (-q)	raven
ḡáqiniḡ ^w , ḡigáqiniḡ ^w	Raven (clan, tribe)
ḡ ^w áila	do in a certain way, like that, be of a certain kind
hélḡ'iniḡ ^w , hél'eḡ'iniḡ ^w	Blackfish, Killerwhale, killerwhale, orca
humá, hu'emá	ask (a question)
húmećua, hihúmećua	person that's always asking questions
'íksduq ^w ia, 'í'iksduq ^w ia	Eagle (also bird)
kákuta, ká'ekuta	try to find out, guess
kánqas	crow
mámia	to fish for salmon
miá	fish, salmon
miáiniḡ ^w , mimiáiniḡ ^w	Salmon (clan, tribe)
máyiniḡ ^w	what clan, tribe?
qen	for, to (do something) (and other uses)
qulún	beaver
teteqilá, títeteqilá	teach, give advice
ḡix ^w a	black bear
'úq ^w a, 'úeq ^w a	believe

8.3 Explanations

Sounds and spellings.

Here are a couple more rules of combination:

- s + s becomes c

When two s-sounds come together, they are combined into a single “c” (‘ts’) sound. This happens often with the ending -s that is related to *his*. So if you have a word like *hímás*, which ends on an s and you use the connective s the two go together into *hímác* as in the common phrase used for “God” or “Lord” in Christian contexts: *hímác 'íkiaḡi*.

- **final ḡ becomes †**

This happens at the end of a word and at the end of a syllable, but the change is more or less optional. This explains the pronunciation of *ḡáḡit* from *ḡaḡ-* + *-iḡ*

- **s becomes z after † or ḡ**

This change comes when the ending -su is tacked onto a word ending in †: *láatzu*.

- **devoicing of final consonants**

Final voiced true consonants (stops and fricatives): b, d, ḡ, z, λ become unvoiced (more or less like p, t, k, q, c, λ). So combining the last three rules we can explain why the word *ḡáḡitc* is pronounced the way it is, coming from the combination *ḡaḡ-iḡ-s*. Remember that final “k” and “q” sounds are pronounced as “x” and “ḡ” sounds, so we can always hear a difference between final *ḡ ḡ^w ḡ^w* pronounced like *k q k^w q^w*, and *k q k^w q^w*, pronounced *x ḡ x^w ḡ^w*. Compare *ćaḡ* ‘mountain goat’, pronounced *ćaq*, and *ḡaaq*, ‘raven’, pronounced *ḡaaḡ*.

More possessive endings

The remainder of the possessive endings (for ‘my,’ ‘your’ and so on) are very similar to the ones given in the last lesson. There we had endings for the situation where the thing possessed was close to the speaker (the ‘qix’ situation), and for the “absent, just gone” situation (like ‘qiki’). The remaining situations are not fully differentiated. For the “qu” situation (‘here’ or ‘there’ near you) we have these:

- ḡúk^wa'enc (my ...near you)
- ḡúk^wa'eḡ^ws (ḡúk^wa'eq^ws) (there, near you)
- ḡúk^wa'enis (our - incl - near you)
- ḡúk^wa'enux^w (our - excl - near you)

We also have these forms for ‘my, your, our’:

gúk^wenc

gúk^wus

gúk^wanis

gúk^wanux^w

These forms are used for the “qi” situation: object away from the speech situation.

For the remainder (the ones meaning ‘his, her, its their’ under varying conditions for the place of the possessor), there is only one set in use for both the “qu” and the “qi” situations:

gúk^wasix (possessor near me)

gúk^wasu (possessor near you)

gúx^wasi (possessor away)

gúx^wasgi (possessor just gone)

8.4 Practicing.

A. Bring a word!

B. Exercises:

[Always write out the exercises for the next class.]

i. For each of the following words indicate where the “**possessor**” is located by saying: **gada**, **guda**, or **gida**.

1. 'ebuk^wasix
2. gel^wasu
3. gux^wdemasi
4. guk^welutasix
5. may^watasu
6. wi^wialisi
7. ga^wapulasix
8. gux^wgasi
9. 'aup^wdisu
10. miaisi

ii. For each of the following words indicate where the “**thing possessed**” (or related etc.) is located by saying: **gada**, **guda**, or **gida**.

1. menais^wutgenc
2. lu^walialia^weq^ws
3. k^waxdematisi
4. sasemganis
5. mayasgus
6. 'uisdati^wus
7. wa^wq^wwai^weq^ws
8. la^wwelemenc
9. genemasi
10. x^wenulma^wus

iii. q^wemksiwakalisdausi^wu:

1. teteqilasenlanux^w
2. ses duq^wel wacetienc ha
3. silu qautelelanux^w ha
4. keci bek^wala qaqawatasi^we^w
5. qaqawata^wusemnug^wu^w
6. la^waka^win la^wwelemasi
7. qakan gel^wwatius
8. gaiqelan gux^wdi^wus
9. bek^wali^wx^wd genemti^wus du ye^wsu
10. wa nakanuma^wlanug^wa^we^wgi

iv. x^wa^wislakalas 'ina^wx^ws 'a^wgala^w! [Speak Haisla when you answer!]

1. wilaa^w 'aup^wdius
2. ses giguk^wela la gada ha
3. may^wini^wx^w 'ebuk^wasi
4. ses ga^wqini^wx^w 'u^wx^waa
5. wilaa^w pal 'aup^wa^wus
6. silu lami^wyax^wci^wla^w l^wans^wlac ha
7. wilaq^wi x^wila^wla wi^wwia^wlatius
8. semi laal zaxwena^wxia
9. si lainax^wla^w waq^wwatiusa
10. si duq^wel qi tix^wa^wxi qi k^wenaqa^wxi ha

v. $\bar{x}a'$ islakalisdausi'u:

1. My mother is a Killerwhale.
2. Are you a Beaver?
3. Are you a beaver?
4. My brother (just gone) can't speak English.
5. We (inclusive) are Eagles, we come from Kitamaat.
6. His (away) friend will return tomorrow.
7. I can't see her (just gone), I can't see her canoe.
8. We have two children.
9. They live in Vancouver.
10. Are we quitting for a while?

Lesson 9
wísenis zázawánuma (Let's harvest oolichans!)

9.1 'aquála ('conversation, talk together')

ya'uc' 'ikáiqelan dúq^weligencuła
wílai gúk^welutus
'agámki zazawánuma
wílas zazawa
laálaguł ġa'eġapud^winux^w la qi wiagiwámiasaġi

ñex^wálil 'úx^wla'ic wáiaġi
ýex^wp' zax^wens wáiaġi 'islám
lánux^w yamácisagila'in qen láqiamasiganux^w'i 'islám
ses sákels táqataa
kuu lákanux^w'i
lix qepén^wuasuiñi la qi záwiasaġi
ġelála'in qen menex^wsíds helilás

Hi. I'm happy to see you.
Where are the village people?
They've all gone to harvest oolichans.
Where do you go after oolichans?
Our grandparents used to go up to the spring
oolichan camp.
It was near the mouth of the river.
The oolichan from the river taste bad now.
We go to Kemano to get them nowadays.
Do you use a taqał?
No, we seine for them.
They are dumped into the oolichan bin.
We wait for a week.

9.2 Vocabulary

láka	fish with a net
lúela	again, once more
ʻíkáiqla, ʻíʻíkaiqla (pl)	happy, glad
láqiamas	get, catch, obtain
láçua, lámaçua (pl)	put into a closed space or container
múλela	boil, ferment
saḡg, sáyēḡg	want, want to do something (...qen)
semgáçi	oolichan rendering box
sémka	render oolichan, extract oil
táqał	oolichan net
łáti	grease, oolichan oil
ʻúḡ ^w la, ʻuḡ ^w láʻis	mouth (of river or bay)
waa	river
wánúd, wáwanúd	trade
ḡáʻis	downriver, downchannel, south
yákaiqla, yaʻíkaiqla	sad, unhappy
yéx ^w pa	taste bad
zázáwa	harvest oolichan

9.3 Explanations

Sounds and spellings.

Sound changes in word-building.

When words are built up by suffixing, there are often changes in the final consonant of the word to which the suffix is added. For example, look at these words that are built on the root $\sqrt{\text{bekw-}}$

bek ^w ai ‘body, self’	beg ^w anem ‘person’	bek ^w es ‘wild man, monkey’
bek ^w elusemi ‘character’	beg ^w is ‘merman, sea-person’	bek ^w ala ‘speak, talk’

In the first column, the root ends on a plain or voiceless consonant, in the second column the root appears with a final voiced consonant, while in the third column the final consonant of the root is glottalized. Two points should be noted: first, these changes never are associated with the personal and demonstrative endings we’ve been learning; second, the changes are different from the more or less automatic rules of combination we’ve been learning about, as seen for example in another word from the same root: *bek^wsisda* ‘turn into a human.’ This latter word just comes about by the regular rule that replaces “k” by “x” in pronunciation when consonant comes at the end of a syllable or word. The changes illustrated above with the words built on $\sqrt{\text{bekw-}}$ come about by virtue of the particular suffixes that are used. The best way to think about it is this: the root has the basic shape that appears in the lefthand column (plain, voiceless), then certain suffixes have the power to voice or to glottalize this final consonant. It is convenient to have some way to mark the suffixes. We can follow a common practice and mark the ones that cause voicing with an equals sign (=X), the ones that glottalize with an exclamation mark (!) and the ones that cause no change with a plain hyphen (-). So the suffixes involved above would be given like this:

-ai	=anem	-!es
-el(a)	=is	-[k]!ala

Notice the way the last suffix is represented: the “[k]” means that the k appears only in certain circumstances (basically: after a vowel), otherwise the suffix is just -!ala and the “k” itself is glottalized when it appears.

9.4 qen

The word *qen* is one of the few prepositions in *xá'islakala*. **Prepositions** are words like *in, on, for, from*, and so on. It often means 'for' but it has other uses as well. When used with pronouns, it uses like 'for me,' 'for him,' and so on, it has special forms that have to be learned. These forms look mostly like a combination of **qen** and a subject ending:

qenug^{wa}
qencu
qenis
qenux^w
qenex
qenu
qeni
qenaki

There are also plural forms: **qiqeni** and so on. (You know these so well now, that there is no need to give meanings! Stop a few minutes and congratulate yourself!) The little word **qen** is also used as an important brick in building other kinds of constructions. Look at these examples:

lanux^w yamácisagila'in qen laqiamasiganux^w'i 'islám
We go to Kemano to get them now.
gaiqel beg^wanemi xá'isa^xi qen wánudisi
The people came up to trade.
sa^xgi qen wánudisi lan^lanux^w qi zax^wenasi du qi ^láti
They want to trade with us for oolichans and grease.

Here the use is reminiscent of the use of *for* in older English or in uses like *I would hate for you to do that*. After *kuta*, **qen** is used also where it roughly translates *that*. But it is not used after *qála*.

The verb form used after **qen** in these constructions is built with a suffix **-i** (roughly like an English *-ing* form) and then the appropriate subject endings. So we have:

wánúdigenc
wanúdi'eq^ws
wánúdiganis
wánúdiganux^w
wánúdisix
wánúdisu
wánúdisi
wánúdisgi

The subject of *sa^xg-* does not have to be the same as the subject of the *qen-* phrase (compare English):
sa^xgen qen lamiyax^{ci}'eq^ws 'I want you all to leave.'

These very same endings appear on the connecting word *li-* 'when, as.' Another connecting word that means 'and, when' and so on (depending on context) is built on the simple base *g-*:

gen
ges
genis
genux^w
gex
gi
gu
gisgi

Lesson 10
zázawa'ini (Oolichan harvest)

10.1

This lesson departs from the format of the earlier lessons. In place of a section of conversational material we give a transcription of a text recorded in the 1970's by the late Ella Grant describing the oolichan harvest in the old days. This text together with an English version was copied from a tape at the Kitimat Centennial Museum and has been copied onto the tapes for this course. The interviewer is Hein Vink, a linguist from the Netherlands who worked in Kitimaat in the 70's. Our transcription is lightly edited and leaves out a few words (indicated by [...]). The English version by Ella Grant is not a word-for-word translation but is fairly close. With the help of the notes at the end of the text, and the vocabulary of this lesson (many of the words have been presented in earlier lessons) you should be able to understand the text.

1. wiágiwa 'áqal wiágiwiḡi
2. lánux^w láala'ina la qi wiágiwamiási
3. látemanux^w gúk^wela [...]
4. ḡelámisina laḡi
5. laal qi zax^wenaḡi gi láala
6. delaídisis yeqsúk^wela gi láata [...]
7. 'amakápstax^wen qi beg^wánemaḡi
8. qen qíamqamis láqiamasasi
9. náuk^wisis ḡ^wiaḡás wel ... teḡina...
10. yúg^wa'ina wel híluatusin zax^wenaḡi
11. gemi ḡ^wail hálakapi
12. láka'ina la ḡánuḡ du qágecualsi qen qíúḡisi
13. [...] páláḡuala'in wáuk^ws beg^wánemaḡi
14. gu'aláapina qen qínemis láqi'isi
15. [...] teḡina [...] pála'in qen lagís qi zax^wenaḡi
16. 'unácesgasu'i wícek^wiḡ 'i'wauwíc qínemic baḡi
17. wéli ḡ^wálin qutaúsu qi
18. wéli gísa'ina'i
19. qen men'écqs helilás
20. lámíyaxcín qi wí'esemaḡi
21. li 'aníqa'in qen leq^wálc qi
22. 'enáḡ^wi hemgilásu
23. wel [...] pála'in ḡeḡenemaḡi zax^wenaḡi [...]
24. dáx^wa'ina'i le qi daúmaḡi qen cúsasi
25. ḡwalaúsui qi gi ḡ^watelatela wéli lu lex^wsud ḡeḡenemi
26. wéli lámíyaxcína x^wíqa'ina qi ḡúbex^ws qi láwesi
27. qen teḡi [...] típuyaciḡila
28. sáwatinux^w qi la qi ḡiáliḡi
29. genux^w típuḡ qi zax^wenaḡi
30. lásdu qi ḡíwiaḡási wéli múḡeludcuin qi
31. gi ḡ^wa'ls qi semgáci du qi típuyaci wi
32. leḡ^wabúdina li múḡelúḡin qi zax^wenaḡi
33. galemi ḡ^waḡ múḡela lanux^w 'áx^wa'ina qi
34. daúḡin qi ḡátiaḡi
35. ḡ^waláusunux^w qi gi 'ageḡeḡai qi ḡátiaḡi
36. lanux^w sákela'inḡs qi típuyaci ... típuḡin qi zax^weniḡi
37. náux^ws teḡi [...] típuyaciaḡi
38. ḡwáti ... teḡi ... típuḡsu
39. wéli lueláin gáḡḡusdu ḡáti

40. λueláin 'áx^wa qi
41. lanux^w galemi g̃wał 'ax^wa
42. lanux^w cíx̄sdudina kákeχlaludaçi 'au "can"
43. da'in tísemāxi lanux^w laásdudina qi
44. qen daíd̄xenta'is wałpás
45. 'awaiýudina qi
46. g̃^wáli wéli q̄epén̄cuasuina
47. saw̄atis g̃igáli g̃aḡápanux^w t̄ex̄i... kikaúzihi
48. li saksiwá'ina sakila'ins qu barrel-kelasu
49. lid̄λ k̄aúziḡāxi sáw̄atisa gali beg^wánem̄xi
50. lanux^w p̄ála'in qi w̄icek^wił w̄asali m̄enēxsids helilás
51. 'au g̃iagiwalids 'enāx^wi g̃^walaúsuina
52. g̃^wátemnux^w genux^w g̃wał wel cusa'in qi záx^wenia qi cúsasu
53. g̃^wáhin lanux^w níá'ina'i – t̄ex̄áxi – denásāxi
54. qi cús̄is záx^wen qi níá'ina'i
55. g̃walaúsunux^w w̄ax̄ qi g̃^wał w̄ax̄ p̄alalási p̄al záx^weni
56. wel q̄^wáx̄asa'in w̄aux^ws beg^wánem̄xi gusíkelasuanis
57. la'éxc̄in w̄aúk^wāxi kakatá'in tíx^wa
58. g̃iálixi λiasúis qu k̄^wec̄is qi t̄ix^wīxi la g̃iálixi
59. w̄aúk^wina welids log-sila'ina weli x^wḡta'in
60. la látemasi leq^welá
61. g̃^wáhin w̄ax̄ beg^wánem weli gáx̄atusina
62. la qic May-aic̄xi 'au λex'á̄lela June
63. weli gāx̄aȳax̄c̄in qi gaiqeli x̄a'īxi
64. gaiqeli q̄átidīx̄wi... gaiqeli híłzaq^w
65. weli dápiuin qi 'á'entasi du láq̄esgiasi
66. qen w̄anúdisi lán̄lanux^w qi záx^weni
67. du qi λáti sáx̄gesuasi
68. w̄ax̄ g̃^wiḡ^wisdalásanux^w g̃^waíl
69. qi záza^wa'iniāxi qi
70. w̄ásḡemił w̄áldemenc qix

10.2 Notes on text

General note: there are a number of places on the tape where the speaker hesitates and sometimes corrects herself. One marker of hesitation is the marker *íeḡi*, which may even have endings, it seems to be halfway between something like “uh”, and a cover-all word like “what-you-may-call-it” or the like. The transcription leaves out some of these false starts.

Notes are given by line numbers: [*editor’s note: due to inconsistency in numbering in the original document, the line numbers have been revised*]

2: The name of the site means literally something like “spring place.” Location near the present day mouth of the Kitimat River.

(*8): [*This entry originally referenced line 4 but there is no line 4 in the original document*] Several words in this text use the suffix -ap meaning ‘each other.’ The analysis of the first work is ’amak- ‘reach something first’ -ap ‘each other’ -stax^w ‘seem to be or do...’ -en is a short form of -a’in. (*amakápstax^wen is the resulting word)

9: The speaker starts to use the English word *time*, then starts over with the $\bar{x}\acute{a}$ ’islakala word $\bar{g}^w\acute{i}\acute{\lambda}\acute{\lambda}as$ (also $\bar{g}^w\acute{i}\acute{\lambda}\acute{\lambda}elas$). The first two words together mean: ‘sometimes’ (if or when it rains....)

11: *gemi* is g- + -em + -i, -em basically means that what is being referred to has been mentioned before. The usage here to give the reason or explanation is very common. It corresponds exactly to the sentence “Why they do that...” in the $\acute{q}^w\acute{e}mksiwakala$ text.

16: This line is about the bins used for letting the oolichans sit for a week (*helilás*). The general idea is: they are huge (-*gasu* (or -*kasu*) emphasized big size) and they are I don’t know exactly how many *baḡi*. *baḡa* means to measure by stretching your arms out wide, often translated as measuring ‘fathoms’ (six feet).

30: The sequence here seems to be: the boiling is mentioned, and then there is an elaboration or explanation of how the boiling is done.

31: The first word is built like this: leq^w- ‘fire’ =abud ‘underneath’. Recall discussion of effects of suffixes in Lesson 9, = indicates that the suffix causes voicing of the final consonant of the root.

32: *galem-* is a connective meaning ‘as soon as’ or ‘when’. It works like *g-* and other connectives, taking regular subject endings.

36: The verb *sakela* takes objects that are marked with *his* or -*s* (attached to the preceding word).

36: The *tipuya’i* was a long basket made from cedar bark into which the oolichans were placed to make the last pressing of oil from them. The root of this word and *tipud* is *tip-* meaning tread or step on something.

44: The suffix - $\bar{x}enta$ is one of a number of suffixes that convey some general feeling or viewpoint of the speaker: surprise, expectedness, exasperation or the like.

48: *saksiwa* gives the idea that the people came to be aware of other possibilities and then changed to using “barrels.”

56: The word for potatoes is shared by a number of different NW languages. It is popularly believed to be derived from English “good seed.”

67: Analysis: saḡg- ‘want’ -su ‘-ed’ -asi ‘by them.’

Spelling Key

KEY: (the letters are arranged here systematically according to the kind of sound)

b	babá'u	grandfather
p	paa	lay boards
p̣	pála	to work
d	daa	take in hand, grab
t	taa	wade
ṭ	tálaús	dried fish
z	záx ^w en	oolichan
c	cúsa	dry brittle
č	čúta	fresh (food)
s	sabáyu	knife for skinning
g	gux ^w (guk ^w)	house
k	kála	carry in a bowl
ḳ	kácañu	pencil
x	xumáx̄ (-q)	nose
g ^w	beg ^w ánem	person
k ^w	k ^w elaá	lie down
ḳ ^w	ḳ ^w as	sit on ground
x ^w	x ^w ásela	wiggle
ḡ	ḡaaḡ (ḡaaq)	raven
q	qáŋela	walk
q̣	qála	know
x̄	x̄aaḡ	bone
ḡ ^w	ḡ ^w ał	finished
q ^w	q ^w áqa	split
q̣ ^w	q̣ ^w ása	cry
x̄ ^w	x̄ ^w ísala	further to that side
λ	laa	split with wedge
λ̣	lása	slap
λ̣̣	lála	porpoise
ł	łendáyu	handkerchief
h	hása	Indian doctor (shaman)
'	'e'aínix	eyebrows
m	miá	salmon
n	nai	snow
l	laa	go (etc.)
ṃ	ṃaṃax ^w cuá	play basketball
ṇ	ṇánaq̣ ^w a	dawn
ḷ	ḷilqá	drying berries (plural)
w	waa	big river
y	yápa	send on an errand
ẉ	ẉíwíala	parents
ỵ	ỵayug ^w aúł	rain all the time
i	gik (gig)	tooth
u	gux ^w (guk ^w)	house
aa	ḡaaḡ (ḡaaq)	raven
ai	qepaí	capsized
au	'aup	father
em	'emdém	sea-egg

en
el
e

'abén
łel
qepái

maggot
dead
capsized

Marking stress (accent):
á, etc.

himás

chiefs (plural: hímas)

Demonstrative endings:

here: gada	ga, qix gux ^w gaḅ(ga)	'um̄ac (-s-s) gukweḅ (?)
there: ḡuda	qu guk ^w aḅu	'um̄ac gux ^w ḅu
away: ḡida	qi guk ^w aḅi /guk ^w i	'um̄ac gux ^w ḅi
gone (qiki)	qi gux ^w diḅga	'umasdis guk ^w eḅ

Vocabulary: ᑭᓄᓐᓂᓴᓴᓴᓴᓴᓴ - ᓴᓴᓴᓴᓴᓴᓴ

[Number indicates lesson that the word appears in]

- (sg = singular, pl = plural)
- (-k^w) indicates true spelling of the last sound of a word; Ex: ᓴᓴᓴᓴᓴᓴ^w (-k^w) indicates that it's spelled ᓴᓴᓴᓴᓴᓴ^w but is pronounced ᓴᓴᓴᓴᓴᓴ^w; it often keeps original spelling when a suffix is added: ᓴᓴᓴᓴᓴᓴᓴᓴᓴᓴ^w (our [excluding you] child)
- -[x]suk^wela indicates a suffix, it needs to be added to the end of a word; Ex: dúq^welaxsuk^wela (see a little bit) (“x” is put before “suk^wela” if the word that it's being added to ends with a vowel)

a bit, not: 'emái, 'imái 6

able to: 'íku 1

about: his, -s 7

accompany: láaᓴa 2

accompany (pl): lámata 2, 4

added on (something added on): giagiwalids 10

again: láuela 9, 10

again (short for láuela): λu 10

alive: ᑭᓄᓐᓴᓴ, ᑭᓄᓐᓴᓴᓴᓴ 7

all: 'agám 7

all (that): wáx̄ 10

all on the surface: 'agegeᓴai 10

also: 'uᓴᓴᓴᓴ 5

American woman: Bostonaxsem 3

amount: wásali 10

ancient: gála 10

and: ge- (plus subject endings) 9

and (connective): wel- + subject endings 10

and (connects nouns): du 10

and that's why: gem- (+ endings) 10

angry: k^wíxq̄a, k^wík^wexq̄a 5

answer (an): 'áᓴᓴᓴᓴ 8

answer (question): 'áᓴᓴᓴᓴ, 'i'áᓴᓴᓴᓴ 8

as soon as: galem-

ask (a question): humá, hu'emá 8

as: li- + subject endings 9

at: la, l 3

at all, not: 'emái, 'imái 6

aunt (father's sister): 'enís, 'i'enís 6

basket for pressing oolichans: típuyaçí 10

be of a certain kind: ᓴᓴᓴᓴᓴᓴ 8

beaver: qulún 8

Beaver (clan, tribe): gecauq^w, gigeçauq^w 8

believe: 'úᓴᓴᓴᓴ, 'ú'eᓴᓴᓴᓴ 8

bentwood box: kaúziᓴ, kikaúziᓴ 10

big, really: 'úmas

big thing: 'umáçesgasu 10

bird: çik^w 2

black bear: tíx^wa 8

Blackfish (clan, tribe): hélx̄'iniᓴᓴ, hel'eᓴ'iniᓴᓴ

boil: múᓴᓴᓴ 9

boil something: múᓴᓴᓴᓴ 10

boiled: múᓴᓴᓴᓴᓴᓴ 10

bridge: texáwía 7

brother (man's): menáisut, mímenaisut 7

brother (woman's): waᓴᓴᓴᓴ, wíwaᓴᓴᓴ 7

but (connective): wel- + subject endings 10

buy: ᓴᓴᓴᓴ, ᓴᓴᓴᓴᓴᓴ 4

by: his, -s 7

called: -kelasu 2

called (= -kelasu): -ᓴᓴ/-ᓴᓴ 10

camp: leq^welá 10

campfire: leq^wá 10

can (may, be able to): 'íku 1

canoe: géᓴᓴᓴᓴ 3

canoe-builder: xesilainiᓴᓴ 3

carry (in a bowl): kála 2

catch: láqia 10

catch: láqiamas 9

cedar bark strips: denás 10

chair: k^wáxdema 2

charcoal stick: kácaᓴᓴ 2

chief: hímas 1

chiefs: hímas 4

child: ᓴᓴᓴᓴᓴᓴ^w (-k^w) 6

children: sásem 6

close: ᓴᓴᓴᓴᓴᓴ, ᓴᓴᓴᓴᓴᓴᓴᓴᓴ 7

close (outside): ᓴᓴᓴᓴᓴᓴᓴᓴ, ᓴᓴᓴᓴᓴᓴᓴᓴᓴᓴᓴ 7

come: ᓴᓴᓴ 3

come along: gáᓴᓴᓴᓴ 4

come along (pl): gámeᓴᓴᓴᓴᓴ 4

come away: gaᓴᓴᓴᓴᓴᓴᓴᓴ 10

come down channel: gáᓴᓴᓴᓴᓴᓴᓴᓴ 10

come downriver: gáᓴᓴᓴᓴᓴᓴᓴᓴᓴ 10

come from: gaiqela 1

come from (pl): gigaiqela 4

come in: gáᓴᓴᓴᓴᓴ 1

come in (pl): gáᓴᓴᓴᓴᓴᓴᓴ 4

come to be aware of something: saksiwá 10

come to harm: yálek^wa 1

come up: gáᓴᓴᓴᓴᓴᓴᓴᓴ 10

come up (time for something): lásdu 10

completed: ᓴᓴᓴᓴᓴ 5

condition: ᓴᓴᓴᓴᓴᓴᓴᓴᓴᓴᓴᓴᓴ 10

container or bin for rendering oolichans: **semgáci** 10
 cooked: **hemgilásu** 10
 correct: **qapá** 2
 correct (pl): **qaqapá** 2, 4
 co-resident: **gúk^welut** 3
 crabapple: **cix^wa** 2
 crow: **kánqas** 8
 day: **qágecuals** 10
 daytime: **qágecuals** 10
 different, do something different for a change:
 lex^wsud 10
 dissuss: **bek^wála** 5
 do in a certain way: **g^wáila** 8
 do, do thus, do like that: **g^wail** 10
 dog: **wac** 1
 doing: **g^wailás** 1
 don't (command form): **kéci** 1
 don't know how (much): **wicek^wiž** 10
 down channel: **xá'is** 9, 10
 down river: **xá'is** 9, 10
 do not: **kuu** 1
 dry (to dry): **cúsa** 10
 dump or pour into container or enclosed space:
 qepén^wčia 10
 each: **'agám** 7
 Eagle: **'iksduq^wia**, **'i'iksduq^wia** 8
 early: **gála** 10
 either (with negative): **'úx^wa** 5
 elder (man): **nuáqela**, **ninuáqela** 6
 elder (woman): **tek^wáni**, **filek^wani** 6
 end (of village): **'ubáls** 7
 end, The End (traditional end of story): **wásgemit** 10
 English, talk English: **q^wémksiwakala** 1
 enter (pl): **lama'aít** 4
 enter (pl): **gáxemit** 4
 equal in size to something: **'iwáúwis** 10
 evening: **gánuł** 10
 every: **'agám** 7
 exchange: **wanúd** 10
 extent: **wasali** 10
 extract oil: **sémka** 9
 family: **'uísa** 7
 father: **'aup** 2
 fathers: **'i'aup** 2, 4
 fathom (measurement): **bałi** 10
 fellow villager: **gúk^welut** 3
 female: **geném** 7
 female elder: **tek^wáni**, **filek^wani** 6
 filled: **qutáusu** 10
 find (what you are looking for): **qaká**, **qaqekaá** 6
 fine: **'ix (-k)** 1
 finish: **g^walásu** 10

finished: **g^wat** 5
 finished on the beach: **g^wáalis** 5
 fire: **leq^wá** 10
 fire: **leq^welá** 10
 firewood (go for): **'aníqa'in** 10
 first part (quarter) of month: **lex'álela** 10
 fish: **miá** 8
 fish for salmon: **mámia** 8
 fish with a line and hook: **tepá** 2
 fish with a line and hook (pl): **titepa** 4
 fish with a net: **láka** 9
 flavour: **wałpás** 10
 for: **qen**
 forget: **xelísda** 1
 former(ly): **-guł** 8
 for: **gem-** (+ endings) 10
 friend: **máyata** 3
 gather: **saik^wa** 10
 gear: **páksańu** 9
 get: **láqia** 10
 get: **láqiamas** 9
 get or catch a lot: **qíúł** 10
 get out or off (boat, bus, car): **la'úłdua** 4
 get out or off (boat, bus, car) (pl): **lamułdua** 4
 give: **daid** 10
 give advice: **teqelá**, **ti'eteqelá** 8
 glad: **'ikáiqela**, **'i'ikáiqela** 9
 go across (the bay): **láwis** 2
 go across (pl): **lámawis** 4
 go after: **saik^wa** 10
 go along with: **láata** 2
 go along with (pl): **lámata** 2, 4
 go away: **lá'exci** 2
 go away (pl): **lamiyaxci** 4
 go fast: **yexsúk^wela** 10
 go fishing with a line and hook: **tepánuma** 2
 go for firewood: **'aníqa'in** 10
 go home: **lainax^w (-k^w)** 4
 go home (pl): **laminax^w (-k^w)** 4
 go in: **la'aít** 1
 go in (pl): **lama'aít** 4
 go to: **-[g]ila** 3
 go to town (across): **láwis** 2
 go trolling: **tepánuma** 2
 go where?: **wix'id** 2
 good: **'ix (-k)** 1
 good (pl of 'ix/'ik-): **'itek** 4
 good-tasting: **'ixpa** 9
 grandchild: **cúx^wlema**, **cúcex^wlema** 7
 grandfather: **babá'u** 1
 grandmother: **mamá'u** 1
 grandparent: **gágap**, **ga'egáp** 7

grease: **láti** 9, 10
great-grandchild: **úx^wlemax'id, úc^wex^wlemax'id** 7
great-grandparent: **gáḡap'id, ḡa'egápid** 7
grow (plants): **q^wáxasa'in** 10
guess: **kúta** 1
guess: **kakúta, ká'ekúta** 8
guess (pl): **kikúta** 4
Haisla language, talk Haisla: **xá'islakala** 1
handlog: **log-sila'ina** 10
hang up: **dáx^wa** 10
happy: **'ikaiqela, í'ikaiqela** 9
Hartley Bay: **qátidix^w** 10
harvest oolichan: **zázáwa** 9
have an accident: **yálek^wa** 1
have children: **sasemzád** 7
have children: **sásemnux^w (-k^w)** 7
hear: **qaútela, qíqautela** 6
help: **gu'ála** 3
help (pl): **gígu'a^wla** 3, 4
help each other: **gu'a^wláp** 10
her (to her) (gone): **la^wgi** 6
her (to her) (near me): **lax** 6
her (to her) (near you): **la^wxu** 6
her (to her) (remote): **la^wxi** 6
her(s): **'esa- ('esa'i etc.)** 7
here: **gáda** 1
herring eggs: **'á'ent** 10
hide (of animal): **k^wec** 10
him (to him) (gone): **la^wgi** 6
him (to him) (near me): **lax** 6
him (to him) (near you): **la^wxu** 6
him (to him) (remote): **la^wxi** 6
his: **'esa- ('esa'i etc.)** 7
hit the mark: **qápá** 2
hit the mark (pl): **qáqápá** 2, 4
Hi: **ya'u^c** 1
house: **gux^w (-k^w)** 3
houses (pl): **gú'etex^w (-k^w)** 3, 4
huge thing: **'umácesgasu** 10
human: **beg'anem** 1
humans: **bibeg'anem** 4
humongous: **ḡ^weyém / ḡ^weyém** 5
hunt: **saik^wa** 10
hunt: **kakáta** 10
hurt (be hurt): **yálek^wa** 1
husband: **táwelem, filáwelem** 7
I: **núg^wa** 1
idea: **nuáqi** 6
if: **'inax^w- (+ endings)** 9
if: **'enax^w-** 10
implement: **páksa^wu** 9
in: **la, l** 3

it (to it) (gone): **la^wgi** 6
it (to it) (near me): **lax** 6
it (to it) (near you): **la^wxu** 6
it (to it) (remote): **la^wxi** 6
its: **'esa- ('esa'i etc.)** 7
Kemano/Kitlope people and place: **xenáksiala** 1
killerwhale: **hélx'ini^w, hél'e^wini^w**
Killerwhale (clan, tribe): **hélx'ini^w,
hél'e^wini^w**
king: **hímas** 1
Kitlope/Kemano people and place: **xenáksiala** 1
Kitlope Valley: **xesduáx^w (-k^w)** 1
know: **qála** 1
know (pl): **qíqála** 1, 4
lady chief: **múzi^t** 4
lady chiefs: **músmezit** 4
late (deceased): **-ut**
leather: **k^wec** 10
leave: **lá'ex^ci** 2
leave (pl): **lámi^wax^ci** 4
let's: **wísenis** 1
like that: **ḡ^wa^wila** 8
listen attentively: **qaqawataá** 6
little: **'emaí, 'imai** 6
little, a little: **[x]-suk^wela** 9
live: **q^welá, q^wiq^wela** 7
live alone: **náwitem, náxnawitem** 7
live (inhabit): **gúk^wela, gúguk^wela** 7
logging camp: **leq^welá** 10
long (time): **ḡiála** 7
long time ago: **ḡiála** 10
look: **dúq^wa** 3
look for: **naká, nañeká** 6
lot, a real lot: **qínemqamis** 10
lots, a lot: **qínemis** 10
make: **-[g]ila** 3
make a canoe: **gél^wagila** 3
make a canoe: **xesilá** 5
make fire underneath something: **leg^wabúd** 10
male elder: **nuáqela, ninuáqela** 6
male: **wísem, wí'esem** 5
man: **wísem, wí'esem** 5
matriarch: **múzi^t** 4
may: **'iku** 1
me, be me: **núg^wa** 1
me (to me): **lan^wla** 6
measurement made by spread arms: **ba^wli** 6
mind: **nuáqi** 6
mine: **nis** 7
mink: **k^wena^wx (-q)** 5
mother: **'ebúx^w** 2
mothers: **'ibúx^w (-k^w)** 4

mouth (of river or bay): 'úx^wla 9
much: qínemis 10
my: nis 7
name: duént 1
near: nex^wála, ninex^wála 7
near (outside): nex^waláls, ninex^waláls 7
nephew: lú'el (lúe'l), lula'el 7
niece: lú'el (lúe'l), lula'el 7
night: gánuł 10
no: kuu 1
not: kes- 5
not: kuu 1
now: 'isłám 3
nowadays: 'isłám 3
obtain: láqiamas 9
obtain: láqia 10
of: his, -s 7
offspring (sg): x^wenúx^w (-k^w) 6
offspring (pl): sásem 6
okay: wa 1
old (time): gala 10
old times: giála 10
older man: nuáqela, ninuáqela 6
older woman: tek^wáni, filek^wáni 6
once more: lúela 9, 10
one: menćeqs 10
one: mēnēxsids 10
one (person): naux^w (-k^w) 7
oolichan: zax^wen 2
Oolichan Camp: wiagiwaniás 10
oolichan harvest: zázawa'ini 10
oolichan oil: láti 10
oolichan rendering box: semgáci 9
or: 'au 10
orca: hélx'ini^w, hél'ēx'ini^w 8
originate at: gaiqela 1
originate (pl): gigaiqela 4
other: waux^w (-k^w) 3, 10
our(s) (excl): nisanux^w 7
our(s) (incl): nisanis
outspeed one another: hálakáp 10
own: genc 3
paddle (verb): láka 2
paddle (pl): lila'aka 4
parents: wíwíala 7
parents: wawēx^wk^wawá 7
past: -uł 8
past: -guł 8
pencil: kácañu 2
people: bíbeg^wanem 4
person: beg^wánem 1

person that's always asking questions: húme'ua,
hihúme'ua 8
pig: (from Chinook Jargon) g^wasaú 5
pot: káxłaluda'ci, kákexłaluda'ci 10
potatoes: gusí 10
prepare: g^walaúsu 10
prepared: g^wa'ls 10
present (time): 'isłám 3
press out oil: típuđ 10
presumably, I think: -xenta 10
process (many meanings): g^wailás 1
pull roots from ground: x^wíqa, x^wix^weqa 10
put hot rocks into water or liquid: cíxsdud 10
put into a closed space or container: lá'ua, lama'ua
9
put into water or liquid: laásdud 10
put on the ground: lagís 10
put onto the ground: gísa 10
put something up on a rack or structure: g^wałelátela
10
race: hálakáp 10
racing (seem to be): 'amakápstax^w 10
rain: yúg^wa 10
raven: gaa^w (-q) 3, 8
Raven (clan, tribe): gáqini^w, gígáqini^w 8
ready (outdoors): g^wa'ls 10
ready (on beach): g^wális 5
really: delaíd 10
relate (tell): dútiła, dúdetiła 7
relatives: wawēx^wk^wawá 7
render oolichans: sémka 9
reside: gúk^wela, gúguk^wela 7
result: g^wig^wisdalás 10
right: qapá 2
right (pl): qaqapá 2, 4
river: waa 9
rock: tísem 10
root (of tree): lúbex^w (-k^w) 10
sad: yákiqela, yá'ikiqela 9
salmon: miá 8
Salmon (clan, tribe): miaíni^w, mímiaini^w 8
say something: hiláq^wa 5
search for: naká, nañeká 6
seaweed (edible): láqesg 10
see: dúq^wela 1
see (pl): dúdeq^wela 4
seem to be racing: 'amakápstax^w 10
settle (let): 'awaiyud 10
silent, be silent: zíqa, zízeqa 5
sing (pl): hená 4
sing (pl): hi'ená 4
sister (man's): waq'á, wíwaq'á 7

sister (woman's): **m̄enaísut, m̄im̄enaísut** 7
 sit down inside: **k̄w̄á'it̄** 1
 sit indoors (pl): **k̄w̄ik̄w̄á'it̄** 4
 size: **w̄ásali** 10
 skim: **'awáiyud** 10
 skim grease or anything off surface of liquid: **'áxw̄a**
 10
 skin (of animal): **k̄w̄eç** 10
 slightly: **[x]-sukw̄ela** 9
 small: **'emái, 'imái** 6
 snow: **k̄w̄ísa** 5
 sold, be sold: **ʔíásu**
 some: **w̄auxw̄ (-k̄w̄)** 3, 10
 some time ago: **-gut̄** 8
 sour: **cíxw̄a** 2
 south: **x̄á'is** 9, 10
 speak: **hiláqwa** 5
 speak: **bekw̄ála** 5
 speed: **yexsúkw̄ela** 10
 spring season: **wiágiwa** 10
 Spring Village: **wiagiwamiás** 10
 sticks for hanging up oolichans to dry: **daum** 10
 stone: **tísem** 10
 stop talking: **zíqa, zizeqa** 5
 store: **ʔi'elás** 4
 string something up: **niá** 10
 Sunday (time of rest): **helilás** 10
 surroundings: **'uísda** 7
 take: **da** 10
 take along: **dápiu, dámepiu** 6
 take out: **daúd** 10
 talk: **bekw̄ála** 5
 taste bad: **yéxw̄pa** 9
 teach: **teteqilá, tí'eteqilá** 8
 tell: **dútiḷa, dúdetiḷa**
 that: **gída** 3
 that: **gídeña** 3
 that (near you): **gúda** 3
 that (near you = gúda): **gúdeña** 3
 that (near you): **qu** 3
 that (was here, gone now): **qiki** 3
 that, the: **qi** 3
 that which: **w̄ax̄** 10
 the harvesting of oolichans: **zázáwá'ini** 10
 their(s): **'isa-** ('isa'i etc.) 7
 them (to them) (just gone): **liláxgi** 6
 them (to them) (near me): **liláx** 6
 them (to them) (near you): **liláxu** 6
 them (to them) (remote): **liláxi** 6
 things said: **wátdem** 10
 think: **kúta** 1
 this (near me): **ga** 3

this (near me = gáda): **gádeña** 3
 this (remote): **gída** 3
 this (remote = gída): **gídeña** 3
 thoughts: **nuáqi** 6
 time: **ḡwiaḷás** 10
 to: **la, l** 3
 think (pl): **kikúta** 4
 this: **gáda** 1
 this (near me): **qix (qik)** 3
 to (do something) (and other uses): **qen** 8
 today: **'isḷám** 3
 tomorrow: **ḷánsḷac** 5
 too: **'úxw̄a** 5
 tool: **p̄áksaḷu** 9
 trade: **w̄anúd, w̄aw̄anúd** 9, 10
 travel by water (pl): **ʔiḷáka** 4
 tree or standing up outside: **láw̄es** 2
 troll: **tepá** 2
 troll (pl): **títepá** 4
 try to find out: **kakúta, ká'ekúta** 8
 try to shoot (with a gun): **kakata** 10
 trying to be first, seem to be: **'amakáps̄taxw̄** 10
 Tsimshian (Coast Tsimshian): **ḡwítela** 3
 Tsimshian woman: **ḡwítelaḷsem** 3
 two (people): **ma'eláuxw̄ (-k̄w̄)** 7
 uh (hesitation form): **teḷi** 10
 uncle (mother's brother): **x̄w̄eláp, x̄w̄ix̄w̄eláp** 5
 understand (language): **qaútela, qíqautela** 6
 unhappy: **yákiqela, yá'ikiqela** 9
 us (to us) (incl): **lánḷanis** 6
 us (to us) (excl): **lánḷanuxw̄** 6
 use (used with his / -s [by, of, about]): **sákela** 10
 use (used with his / -s [by, of, about]): **sáwati** 10
 very: **delaíd** 10
 very: **'úmas** 5
 very much: **qínemqamis** 10
 village: **gúxw̄dema** 3
 wait (pl) on beach: **gelámisi** 10
 wake someone up: **ḡwíá, ḡwiḡwíá** 5
 walk: **qátela** 1
 want: **saḷg, sáyex̄g** 10
 want to do something (qen): **saḷg, sáyex̄g** 9
 wanted, be wanted: **sáxgesu** 10
 wash down river: **hiluatus** 10
 way things are or turn out: **ḡwíḡwísdalás** 10
 way of being: **ḡwailás** 8
 week (old usage): **helilás** 10
 well: **wa** 1
 whale: **ḡweyém, ḡweyém** 5
 what?: **maas** 1
 what (called what?): **'engw̄ál-** 1
 what (did you say): **mai** 2

what did you say? Pardon?: **máisgas** 2
 what is it?: **wáila** 1
 what is the matter with...?: **wáila** 1
 what...said: **wátdem** 10
 what tribe (clan): **máyiniḵ** 8
 when: **'enaḵ** - 10
 when: **galem**- 10
 when: **ge-** (plus subject endings) 9
 when: **'inax**- (+ endings) 9
 when: **li-** (plus subject endings) 9
 when: **wílaq**- 5
 where: **wílaa** 2
 where...come from?: **wigaiqela** 1
 where (something is or happens): **látem** 10
 white person's language: **q'émksiwakala** 1
 white woman: **q'émksiwaḵsem** 3
 who: **'éng**^wa 1
 who (pl): **'i'eng**^wá, **'i'eng**^wí 4
 whose?: **mas**- 3

wife: **ḡeném**
 wolf (Kitamaat): **ḷásiag**^wemix 2
 wolf (Kitlope): **hečik**^w 2
 woman: **ḡeném** 1
 woman of high rank: **múziḷ** 4
 women of high rank: **músmezit** 4
 woman from...of: **-aḵsem** 3
 women: **ḡeḡeném** 4
 words: **wátdem** 10
 work: **ḡála** 1
 work (pl): **ḡíḡála** 4
 work together: **ḡaláḡuala** 10
 yes: **'nná** ('enná) 1
 you, be you: **yeqsú**, **yieqsú** 6
 you (to you): **láuḷa** 6
 young person: **ḵábex**^w (-k^w), **ḵe'ábex**^w, **ḵíḵabex**^w 6
 your(s): **qaus**, **qíqus** 7
 youth: **ḵábex**^w (-k^w), **ḵe'ábex**^w, **ḵi'ḵábex**^w 6