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A GRAMMAR

of the

ZIMSHIAN LANGUAGE

With some observations on the people.

by

WILLIAM RIDLEY, D. D., BISHOP OF CALEDONIA.

Not for publication.

Directions to the Printer.

With respect to underlining, you will observe that the g's
are not underlined unless they are gutturals. But all must be
alike in italics or some other fount used to distinguish Zimshian
from English. I avoided underscoring the common hard g, so that
it may easily be distinguished from the guttural.g. Also attend
to the guttural k as distinguished from the common k.

In some words only parts are underlined, but the whole must
in some way be distinguished from English.

In the paradigms of verbs and other tabulated matter where
lines or dots separate English from Zimshian, it may not be
thought necessary to distinguish between the two by different type.

The authorities at the office of the Indian Dept. pf the
Smithsonian Institute [sic] will determine this according to their own
experienced judgement.

The chief rules that precede explanatory matter ought to be
in larger type than the notes.

It may be better to print paradigms of the verbs across two
pages opposite each other than on folders which generally become
torn by use.

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INTRODUCTION.

The Zimshīan Indians as their name shows, lived on the banks of the river Skeena which next to the Fraser is the most important river of British Columbia.

The name Skeena is a corruption of Kshīan which is a compound of the preposition Ksha meaning "through;" and the verb yā, "to go." The final n is common to a class of verbs transitive and often causative.

The word Kshīan, taking the preposition zim in or on, and undergoing the usual euphonic changes, becones Zimshīan, the name of the ten tribes which formerly were settled on the banks of the Skeena and its tributaries between the canyon at Giazalāsh and tidal water.

The Giazalāsh consist of two tribes one on each side of the canyon. In some cases there remain the frame work of houses on the sites of the old villages; in others no trace remains but the absence of large timber and the luxuriant growth of weeds and bushes.

The tribal and family claims to the several localities are still asserted and were partially admitted by the government when the reserves were made.

These are the names of the tribes and their principal chiefs:

1. Gizīsh, people of the salmon trap. Chief's name, Nīshyag-unāt.

2. Gishbagulau'uz, people of the elder bushes which grow abundantly at their village. Chief's name, Līgēk, a name borrowed from the Watshdā(Bla'bla).

3. Giadandau, doubtful derivation, perhaps the fixed people. Chief's name, Shgagwēnt', the finned back whale.

4. Ginadoiksh, people of the swift current. The stream flows from Lakgelsh, a lake. Chief's name, Gwun-naknōutk, the listener for the raven's voice.

5. Gīzalthālth, people living nearly as far as the lthālth, a low berry bearing bush. Chief's name Nishŏt, grandfather of Ot. Their village on the Kshdaul was midway between Essington and Giat-gāat.

6. Ginagungīuk, people of the hemlock pines. Chief's name, Haleōnlakā, the high nosed one, meaning the raven when white.

7. Giatwilgiauz, people of the landing place. This is the proper name of Metlakātlas. Chief's name, Shushāk, the two headed being.

8. Giatlān, people of the salmon roe, or the inviting pepple. Chief's name, Niashlthagunōsh.

9. Gilūzāo, the inside (out of sight) people. They lived on a small lake which drains into the Skeena and called Lakgelsh, the place of mussels = gelsh. It is a fresh water species. Chief's name, Niashnāwā, grandfather, his name. It was given to him in ages past by a slave attached to him by kind treatment.

10. Giazimgēulum, people on the Gēulum, i.e., the shallow but swift stream. An affluent of the Skeena. Chief's name, Widild-āl, a great sound.

11. Giatgāat, people of the nets. Their home was on a creek that flows into Douglass channel from Lake Ginaaulip, which also flows into the Kshdaul river just at the great bend within six miles of Douglass channel.

The two branches of the Giazalāsh are:

1. Gilakzauksh. These lived on the left bank above the can-yon amid gardens. Chief's name, Gitkhon.

2. Giazēuksh. These lived on the right bank, perched on steep rocks. Chief's name, Niāsh-nagwalak, grandfather of burning, if the Zimshian meaning be understood, or drying, if Giatikshan.

All the Giatikshan tribes are much above the Giazalāsh, whose villages were impregnable against the Zimshians on the lower Skeena When Ligak married a Giazalāsh woman, who still survives him, he was able, with their consent, to take his splendid Haida-made

cedar canoes through and obtain paramount power over all the Giat-
ikshans,which his tribe retained until the church missions Christ-
ianized the Zimshians.   This made it possible for the Giatikshans
to descend the river to the sea and trade on an equality with the
coast Indians and whites.

The names of the Giatikshan tribes are as follows:

1. Giatwungak, people of the hares; gak a hare--the Arctic
hare. Chief's name, Kauk, the raven. Onomato-poetic.

2. Giazagiyukla.

3. Giatwunlthgolk.

4. Giadanmat. Chief's name, Giadanguldau, a person of Guldau,
i.e., the frontier tribe.

5. Gishbaiyoksh, people among(shbagait) the yoksh, abbrevia-
ted from yaūsh ? purse net.   Chief's name, ᵉel.

6. Gishgagāsh.

7. Guldau, too far away. The furthest inland Giatikshan tribe

These last two tribes overlap the most westerly of the Dinne,
or Athabaskan tribes whose language is entirely unintelligible to
the Giatikshans.   This tribe calls itself Wazowadin but by the
coast Indians Hagwilgiat, the wandering people and by the whites,
"Acwylkit."   The last syllable of Wazowadin is the name common to
the Dinne tribe.

A distance of about one hundred miles lies between Hazelton (Giadanrāt) and Giatlakdāmuksh, people on the _damuksh_, i.e. a pool like stillness; and over the trail between those two villages the Giatikshans kept up constant communication with the Nishga Indians and the sea. This prevented any considerable linguistic deviations. The vocabulary is the same. The chief distinction is in the vowel sounds, e.g. the Nishga _e_ is _i_ in Giatikshan. In Zimshian it is _ā_ of Italian.

The Zimshian differs very much in sound and considerably in the vocabulary. Its vowels are more open and musical, its consonants less guttural and clickish. Twenty years ago the home staying Giatikshan could not understand a Zimshian excepting in the simplest and briefest sentences spoken deliberately.

Which dialect is nearest the original tongue is uncertain, but probably the Giatikshan. Obscurities in Zimshian are sometimes explained by reference to the former. For instance, _gwilthya_ in Zimshian means to go about or round. In Giatikshan _tgwulthye_ means the same, and retains the _t_ which the Zimshian has lost in composition, though the most significant letter in the compound. The latter is certainly the more musical, though spoken on the coast, where the wet climate is supposed to roughen the voice. But this theory does not accord with the facts. The dry climate

of the interior is not better for the vocal organs than the moist-
ure of the coast.   On the contrary the Zimshian and Nishgās are
all able to sing well, much better than the majority of whites;
but the interior tribes cannot.   In the hilly West Riding of
Yorkshire which is humid, the voices excel in sweetness and compass
those heard either in Lancashire or Lincolnshire.

In the year 1888 the population of the Zimshian family was
by the census then taken as about 5,000, but this was in excess
of the actual numbers which may have reached 3300.   In 1887
about 600 migrated to Alaska under grievous circumstances.   More
than 100 have returned, being disillusioned and others are expected
to follow them to their old homes.   The last census reckoned this
family as 3156, but this is understated as there are more now than
in 1888 because of the accession from Alaska.   The pagans are
diminishing but among the Christians the birth rate is higher than
the death rate, especially at Metlakātla.

How these people reached the seacoast is uncertain, but tra-
dition which more often than not is trustworthy, says that they
came from the interior from the northwest and forced their way
down the Skeena river.   Their name tells the same tale.

Probably war urged them on and forced them to risk the terrors
of the dangerous river in cottonwood canoes such as now are used
only for ferrying purposes.

Having reached the tidal water they would say gul-kshiyām, we are passed through. Kshiān is ksha plus yān. Ksha = through, yān = to cause to proceed; an intensive of yā, to go. The preposition zim means on or in, so that we have zim-ksha-yān. The a of ksha and the y of yān coalesce in ī and the ā of yān is shortened. Thus we have the name Zimshian after losing the k sound of ksh.

In a similar manner the laws of euphony will explain contraction and transposition in many of the tribal names. Giat, like naáda(Haida) and klthingit(Tlinget) means people or person. This is generally written kit, as Kitlope, the Zimshian name(Giat-laup, people of the rocks) for the Gunākshiella, a tribe at the head of the Gardners Inlet belonging to the Wakashan family. This word giat is found in every tribal name, but in one it becomes gin, in another gish, or giz or gil, in euphony with the next member of the compound.

The Giatkātlas though of the same stock and speaking the same language, do not reckon themselves Zimshians. They live on a small island at the seaward end of the Ogden channel which is in a line with the chief outlet of the Skeena. They are a fine hardy and enterprising tribe noted as sea otter and fur seal hunters.

Tradition says that they broke off from the main body of the Zimshians at a point on the coast far to the northwest and when

the latter went up some river and journeyed thence overland, those

continued their voyaging along the coast and eventually settled

on the site of the village now called Metlakātla.   This word

means "the midst of sea coasts,"or, as we say, " a channel." Cer-

tainly an inappropriate name for anything ashore, which no one

knowing its meaning would have pitched on.

When the Zimshians had reached the lower Skeena one of its

boldest tribes, called the Giatlān, pressed seaward and settled

at Laklān, the present home of the Giatkātlas.   Eventually they

explored the beautiful melthakātla or channel, and there found the

Giatkātlas as old settlers.   Giatkātla means people of the coast.

Their first village is now by the Zimshians called Giatwilgiaush

or the place of good landing for canoes, but by the whites only,

lletlakātla.

Soon war broke out and the Giatkātlas fled from the Giatlān

and founded a village at the southern end of Banks island where

Captain Vancouver R.N.met with them a century ago.   They thought

his ships were supernatural birds and the boats their captors

were noknok, or, strange beings from another world.

After peace was established between the Giatlān and Giatkātlas

the latter settled at Laklān(Dolphin Id.) and all the Zimshians

by that time had settled along the shores of the melthakātla,where

thence onward, they spent their winters; but their summers were

spent at their old homes on the banks of the Skeena.   When the

Hudson Bay Company established themselves at Fort Simpson the Zim-
shians deserted the melthakātla and built up, from 1836 and onward,
a large village round the fort.   In 1864 the first Church mission-
ary, during a small-pox epidemic, induced about fifty of them to
reoccupy Giatwilgiaush, one of the village sites of the meltha-
kātla, and from that number it grew to about 800 in the year 1887
when the large majority of them migrated to Alaska.

The Giatizū have been wrongly counted as a Zimshian tribe.
They are Wakashian.

This concludes the review of this group of Indian tribes
who, with the above exception of the Giatgaat, have their homes
in the great basin formed by the Nass and Skeena rivers.

For convenience sake and to follow other investigations, this
group is here called the Zimshian.

The origin of the word Nishgā is doubtful.   The Haidas appear
to have called the river the Nass - perhaps because the Indians
called themselves Nishgās.   These call their river Lishimsh, some-
times Klishimsh.   The Zimshians, as is their wont to broaden and
round out their vowels, call it Klōshumsh.   The termination umsh
or imsh is equal to ish in English, e.g. swiftish, which may stand
as a fair translation of Klōshumsh.   The same root is found in
the name Giazalāsh from giat and Kshlāsh, steep and swift.   The
canyon of the Nass through a great lava bed is steep and swift and

therefore rightly called Klishimsh or the steep and swiftish one.

The Zimshian migration to the coast favored them, for here they have forests stocked with fat deer, the harbors with a variety of fish in their several seasons; and the beaches at low water teeming with clams, cockles and other edible shell fish.   Hence the superior physique of the coast tribes of the Zimshian group and their mastery of the interior Giatikshans.   The Nishgas on the lower Nass enjoyed almost equal advantages and consequently could not be so subjugated.   The effect of climatic changes can be well studied by observing the gradation from the bold and sturdy coast Zimshians to the frontier Giatikshans who are spare but strong in their lower limbs, differing but little in build from the nomads of the east beyond the mountains.

For ages the Zimshians appear to have been cut off from the Giatikshans by the swift and dangerous rapids.   It is only within the last fifty years that the Zimshians, led by chief Ligek, possessed the means of navigating the river to Giadanmaksh(Hazelton). The more advantageous environment of the Zimshian sufficiently accounts for the softening of the gutturals and for the fuller vowels.   It is remarkable that greater changes did not ensue. Tradition and language are less liable to change among barbarous and sedentary tribes than is commonly supposed.   The development of memory among these illiterates is as remarkable as in the case

of the Hafiz whose life's aim is to memorize the Quran. The In-
dian reciter of his folklore is certain to be corrected on the spot
should he venture on any change in his story. Tradition therefore
is less subject to change than language.

Their method of counting time and naming seasons gives a pos-
sible clue to their former condition. This will be briefly point-
ed out in the chapter on numerals.

The language has many indications that would class it among
the primitive tongues that grew out from some one parent stock.

The missionary clergy for whose benefit this work is primarily
intended, will from their knowledge of Hebrew, be able to compare
Zimshian with that ancient language. It is by no means intended
here to suggest any lineal relationship, but certainly to claim
for this one a character as primitive as either Arabic or Hebrew
and as near a relationship with the unknown mother of the oldest
known family.

Stress is not laid on the occasional similarity of sounds
bearing meanings similar to the approximate sounds in Hebrew,
though this cumulatively is not worthless in the discussion. The
much more important fact is the existence of numerous similar
grammatical constructions and a kindred mode of thought therein
exhibited as well as in word and idiom building.

It provokes a smile to observe the nonchalant placidity of certain authors who take it for granted that all notions of ethnological relationship between the peoples on the widely separated shores of the North Pacific ocean have been exploded. Too little is yet known either to establish or explode such a notion which is more likely to be justified than not.

The study is in its infancy. Materials are being diligently sought after on this American side of the ocean, especially under the direction of Colonel Powell of the Smithsonian Institute and of Dr. G. Dawson in Canada. In England Dr. Boas is personally pursuing this study with exact and successful methods. His research is likely to be specially useful to ethnologists. M. Pinart of Paris is also devoting attention to the Lthingit language which abuts on the Zimshian and may provide an important link in the furtherance of this study.

Missionaries on this coast are likely to derive much help from these authorities by keeping pace with their researches. They may also render some assistance.

Before long more will be known of the cluster of Indian languages spoken between the Columbia and Youcon rivers than of those spoken between the Lena and Behrings Sea. The latter may be the required links connecting the former with the Mongolian race extending from Japan tot the Dardanelles. This may lead back to Akkadian.

The physiognomy of the Zimshians plainly betokens a Mongolian descent. Their music, drawing and carving point in the same direction. This may be traversed by reference to the dissimilarity of the interior Indians. But the gradations between the two have been pointed out and their causes. From the Skeena to Mount St. Elias the Indians possess in common certain Mongolian peculiarities They are geographically nearest to that race, and though bigger, because better fed than the Japanese, they are smaller than the like visaged Tartars in sight of the Hindoo Kush. At present the evidence of these superficial features stands alone because no one is yet qualified to array against it any other.

The question is open and the subject attractive because of the significantcindications of their Asiatic origin apart from language.

For purposes of comparison the grammars of Cree, Kwagyutl, Haida and Japanese have been studied before venturing on the publication of this introduction to Zimshian.

Between the first two the construction of the verb exhibits a close affinity so that it may be stated that the same main characteristics obtain from shore to shore of this continent.

Haida and Japanese have the same mode of using post rather than pre-position; the same kind of case relations; indeclinability of nouns, whose number the context alone indicates; the infre-

quency of personal pronouns; the almost suppression of passive
verbs; and the decimal system of numeration.   The Zimshian is
vigesimal, e.g. (10x20)+(5x20)+(3x20)+5 = 365.   In Haida it is
thus: (10x10x3 or 100x3)+(10x6)+5 = 365.   In Japanese it is
thus: (3x100)+(6x10)+5 = 365.   This is borrowed from Chinese.

Before exhibiting the phonetic system used in this work it is
will be proper to put on record the steps leading to its adoption.

The first missionary to the Zimshians concluded after an
abortive effort, that it was impossible to reduce this language
to writing.   His attempt to do so produced a literary curiosity.
A single sheet containing twenty three verses of Holy Scripture,
the Lord's Prayer and a hymn, is still in existence.   This will
be cited when the verb comes to be treated.

The system now in general use was first applied to the Giat-
ikshan because it was found that an English speaking Zimshian could
not interpret the instruction the writer wished to impart to the
Giatikshan.   He therefore proceeded to learn that language and
after some progress made began to translate in it.   By the use of
a multiplex copier he printed off one hundred copies of morning
and evening prayer and taught many of the young Giatikshan to
read it.   Until then no Indian language or dialect of the six
spoken in the diocese had been reduced to writing.   Since then,
with some modifications, for the sake of removing prejudice, it

has been applied to Haida, Nishgā, Kwagyutl and Zimshīan.   These

modifications have been departures from certain fundamental prin-

ciples and therefore from a scientific standpoint leave much to be

desired.   It is however consistent throughout and proved to be

easily learnt.

The only literature in this language is provided for those

Indians who are familiar with the Roman characters.   Many of them

in middle life can read English fluently but generally without

understanding it.   Such look with assumed disdain on efforts made

to teach them to read their own language.   It is regarded as a

backward step, though in truth it is because they shrink from the

labor of learning to read a second time.   Younger people read it

easily and well.

The standard alphabet would be repulsive to them.   The object

in the choice of phonetic symbols has been to avoid the strange

looking ones, and a profusion of diacritical signs that repel the

learner and disfigure the page.

The following is a list of publications in Zimshīan.

The four Gospels.   Translated by the Bishop of Caledonia:pub-

lished by the Society for Promoting Christian Knowledge. England.

The Book of Common Prayer.   By the same translator and pub-

lishers.

A Hymn Book prepared by Mrs. Ridley and printed by Zimshians

at the Bishop's press.

The Ashigiamuk.   By the same.   A quarterly magazine now discontinued.

A number of songs, scripture cards, etc.

In the printer's hands are most of the remaining books of the New Testament.

In Nishga Archdeacon Collison has written and printed some hymns; the Rev. J.B. McCullagh has translated portions of the Book of Common Prayer and some hymns; the S.P.C.K. has printed them. He is passing through the press parts of the New Testament.

In Giatikshan the Bishop of Caledonia translated and had printed two editions of parts of the Book of Common Prayer.

The Nishga translation can be used by the Giatikshans with advantage as they are more efficiently done than those in the latter.

Chapter I.

THE SYSTEM OF PHONETICS.

Vowels.

Short	Long				
a		is like	a	in the word	fat
	ā	"	a	"	father
e		"	e	"	net
	ē	"	e	"	they, the same as ei in vein
i		"	i	"	pin
	ī	"	i	"	machine
o		"	o	"	not
	ō	"	o	"	note
u		"	u	"	bun
	ū	"	u	"	rule.

The u sound.

2. Only in the u sound is there any appreciable diversity from the types. The short u ranges from the u in "bun" towards the a and i, so that it is often difficult to decide which letter shall stand for this primary vowel-sound which appears to be the mother of all.

2. The long u also varies but only in a few words, such as n<u>ū</u>y<u>ū</u>, I; n<u>ū</u>ng<u>u</u>n, thou, and other parts of the personal pronoun. Also in such words as <u>ū</u>a, oolachan; <u>ū</u>giat, ignorant; <u>ū</u>sh, a bad smell: etc.

According to Lepsius this <u>ū</u> = <u>ü</u> and the short <u>u</u>, = <u>ü</u>. To a Frenchman it is easy and not difficult to a German, but the Englishman must pay careful attention or he will fail to produce it.

3.   The <u>a</u> sound.

Short <u>a</u> is very short after an aspirate in a monosyllable as in the particles <u>nha</u>, <u>gha</u>, etc.

Also after <u>gw</u> as in <u>gwaa</u>, this; <u>gwan</u>, etc.

This <u>a</u> is sometimes quite dropped as in <u>n'dum</u> for <u>nadum</u>, <u>n'zapt</u> for <u>nha zapt</u>; <u>n't</u> for <u>nha-t</u>.

When this is the case the <u>n'</u> becomes nasal.

4.   Short <u>i</u>.

The short <u>i</u> before <u>a</u> or <u>u</u> is extremely short, as in the English word "amiable" and in "piano." For example, <u>giat</u>, people or person; <u>gia</u>zag<u>i</u>ukla, a village on the Skeena.[1]

---

[1] All vowels not marked long are short.

5.   Diphthongs.

<u>ai</u>	as	ai in the word	aisle.
<u>au</u>	"	au "	taught.
<u>oi</u>	"	oi "	toil.
<u>ou</u>	"	ou "	bough.

In these symbols concessions have been made to comply withe the prepossessions of those for whom the work is intended.

6.   Double vowels.

These are sounded separately with a slight hiatus or explosive check between them, as daaplth, able; waaksh, dig; lthuun, under. So likewise when a dipththong immediately precedes a vowel, as gaiahu, a small mark, little; <u>naiiz</u>, send; <u>maunk</u>, humble.

7.   Consonants.

The letters c, ch, f, j, r, v and x, are only found in foreign words.

Three very difficult sounds.

1. For one of them(the d̓l of Lepsius) the combination <u>lth</u> has been adopted, as <u>ltha</u>; pronounced by slovenly speakers among forbigners elc. When initial it is nearly the same as <u>ll</u> in Welsh as Llan; but with the breath more vigorously emitted before the tip of the tongue is withdrawn from the palate close to the teeth. It must escape from the corners of the mouth with a slight hissing.

When final it differs not widely from <u>lth</u> in health but with-

out the

out the sudden check required by the th. It ends with a forced breathing.

When to a final lth a vowel augment is suffixed, the lth becomes initial to the final syllable, as gadoulth, they go away; gadoulthum we go away, not gadoulth-um, but gadou-lthum.

The general rule is that a final consonant becomes initial to the suffixed augment when the first letter of the suffix is a vowel.

2. For another(a dento-guttural) tk has been adopted. Careless foreigners make it either the pure dental t or else thr. But an uneducated Zimshian cannot pronounce r, he makes it l as do also the Chinese and some lisping Englishmen. The Japanese change l to r.

Let the learner begin by saying tika and gradually drop the vowels. It is a simple, not a compound consonant, and not attained without patience and constant imitation of a Zimshian. The k is a strong guttural.

3. The third is an extremely rough initial guttural for which k has been adopted. It is an exaggerated Semitic chain and always initial, so that it can never be mistaken for the medial or final k which is like ch in German, ach, bach, etc.

This initial k by foreigners is most rarely observed. Either a vowel prefix is foisted on to it as akti for kti, to drink tea; akwatk for kwatk, I am cold; akshau or kshau, a canoe.

Let the student beware of learning these sounds from any but a
Zimshian if he wishes to be accurate.   Only constant practice
which accustoms the vocal organs to them will lead to success.
From the beginning no pains should be spared or discontinued for
months.   The k of kdhān, bed, though not guttural, is not easy.
To be correct an Indian must be imitated.   Only a few words have
it.

8.   Other consonants.

Only the following need be explained as the others are common
to English. -g- is always hard, generally initial, and sonant to k

ǥ is guttural   ʼ   ʼ   ʼ   ʼ

k is final and surd to g.

k is a final guttural, surd to g and nearly like ch
    in Japanese.

v and y are always consonants and never final.

z when initial is equal to ds and to ts when final, as
    zōuz = dsōuts, a bird.   It is never like z in
    hazy.

9.   Letter consonants.

Gutturals.

G is initial; the surd k changes to the sonant g when an
augment beginning with a vowel is suffixed, as, thᵏauk(plural of
yaᵏk, to eat) becomes thaugaṃ, we eat.

Dentals.

D is generally initial and t final; but this t becomes d when an augment beginning with a vowel is suffixed to it, as nagwat, father; nagwadum, our father, not nagwatum.

Labials.

B is generally initial, and p final; but p becomes b when an augment beginning with a vowel is suffixed to it, as zap, a tribe; zabum, our tribe, yōp, earth; yōbum, earth of.

It will be observed that an augment beginning with a vowel changes the surds, i.e. sharp consonants, into sonants, i.e. flat consonants. Medial consonants are initial to the following vowel.

10. Observations.

Final syllables ending in subdued gutturals are frequently slurred over by Zimshians in common speech, so that inattentive hearers fail to catch such sounds. Thus hoigiak, right, becomes hoi or hoiya; algiak, word, becomes alya.

Zimshians separated during their childhood from their homes and educated apart, are not trustworthy guides, even after they return. They perpetuate the errors of children and have a small vocabulary. Besides this they actually learn to Anglicise their mother tongue by employing English idioms.

The old people are the only proper teachers. They are the fountain of pure Zimshian. Translations done with their assist-

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ance will be standards to their grandchildren and after them its grave. [sic]

The Giatkātlas generally follow the pronunciation of the bulk of the Zimshians, but have some peculiarities; for example, they substitute l for n, as gilam for ginam, give. They also weaken ah in the direction of s; and use a few words in a sense differing from common usage.   It is a misofrtune that Dr. Boas fell in with Giatkātlas.   As an instance of how the best qualified student may unwittingly be misled he wrote for "infant" wok ā uts.   This was the proper name of the eldest daughter of his accomplished informant.   Her name is Wha-gous, i.e., one without(whă) the gous, the pierced underlip.   His vocabularies are remarkably well done.

11.   Accent.

This is rather less marked than in English.   There is no lack of intonation in set speeches, but it is rhetorical.

It differs from the Dhinne to the north=east and the Blakūla (Bella Coola) imbedded among the Kwagyūtl tribes to the south, in that cadence is unknown to it.

Rule I. When syllables are of equal length the root or stem bears the accent.   Agglutination does not move though it may weaken it.

Rule 2. Words having only one long vowel accentuate that one.

Rule 3. Words containing a long vowel and a diphthong are accentuated on the latter.

Rule 4. Words having only vowels of equal length have the accent on the penultimate.

Some words do not accord with these rules, e.g.: ūk̲h̲

ūk̲h̲gólt̲h̲t, they landed; ālūwán, they are seen or understood. alt̲h̲bagṇtk, reckon, sum up; mīhóksh, fragrant; lūtigilthṣp, a pit; lūwal, a drop(of some liquid).

Chapter II.

THE PARTS OF SPEECH.

There is no indefinite article. Instead thereof the words
guel or gaul, one thing or one person, are used when required, like
an in Anglo Saxon which was both a numeral and the indefinite art-
icle.

In our modern sense there is no definite article. In Zim-
shian certain pronouns include the definite article as well in its
own proper meaning. A similar combination existed in Anglo Sax-
on and in yet older languages.

Gwai, this, gwaa, this, gwit, that, and the t of niat, pers.
pro. 3d pers. sing., used as a demonstrative, stand sometimes for
the definite article. So also the relative pronoun gu must be
sometimes so construed.

The particle na has this meaning in the following circumstan-
ces:

 1. It is so used when it precedes one noun governing

 another in the genitive case, as, na walpsh Israel, the

 house of Israel; na gaba gubitgulthk, the food of children;

 na shiu zaiyilshgum dikgautga, the example of his patience;

na hakhalthalsha shamet, the works of the flesh.

2. It is so used before an adjective qualifying a noun governing another in the genitive case, as, na gwilgwalgum hawal hadak gadit, the fiery arrows of the wicked. It governs the pronominal suffix in the genitive.

Observations.

This particle must be distinguished from nha the sign of the past indefinite tense.

When it precedes a noun which has a pronominal suffix it always has a possessive signification, as, na walbut, the house of me, i.e., my house; na walbunt, the house of thee, i.e., thy house; na walpt ga, his house - the house of him.

Sometimes the a of na is dropped, as, n lip zabut, for na lip zabut, my own people.

Most commonly this na is governed by some verb, thus: ma dum nakno na gigiengwakltha na zabunt, do thou hear the(na) prayer of(na) thy people.

Chapter III.

NOUNS.

Gender.

Gender is only distinguished by signification.

Masculine		Feminine.	
yo [1]	male, man	Hanak [1]	female, woman
lthgolthgum	son	lthgolthgum hanak	daughter
yodum wan	buck	hanagum	doe
yodum hash	dog	hanagum hash	bitch
klthgwayot	boy	klthgwahanak	girl
ka	slave	waduk	slave, female
shimoigiat	chief	shigidumna	chieftainess

Number.

The formation of the plural from the singular requires careful attention because of the great variety.

Some nouns do not change in the plural and the number can then be ascertained from the number of the verb in concord with them. Such are yot, man; giat, person; mati, sheep.

Observe that the nouns yot and hanak, as applied to persons are used as adjectives applied to animals.

Singular.		Plural.
auzun	soul	ashauzun
anon	hand	gaanon
aksh	water	akaksh
aamwal	property, treasure	amagawal
amadalagushk	praise	akamadalagushk
bilthgaut	hatred	bukbilthgaut
dilamak	answer	dadilamak
dumgoush	head	gadumgoush
emshk	excuse	amemshk and naknaemsh
eshk	promise	akeshk
gun	tree	gungun
goiba	light	gupgoiba
gaushu	knee	gagulgaushu
gutgiat	strength	gutlet
gaina	road	gakgaina
gumai	seed, offspring	gakgumai; gumai is plu. of mai, fruit
gish	fault	gishgish
gulzap	village	gulzipzap
gumbho	chip, shingle	gumbhobho
gauk	chest(sternal)	gagauk
goush	hair or hairs	gagoush, bristles, horns, not hairs

Singular		Plural
hanák	woman	hanānaga
halihaiitk	a chief's coun-cilor	halimaksh
halidhā	a seat	haliwan
hukẓāl	thief	hukgagāl
haliami	musical instru-ment	gahaliami
hōmzak	kiss, lit. smell nose	hokhōmzak, hōm, smell; zak, nose.
ẖā, mas. waduk, fem.	slave	lthilthūngiat, lthūun, under; giat, person
lthgwawmlthk	baby	gubitgüilthk. lthgwa, little one; waumlthk, cradle
lok	wound	laulok
lthgwadīn	valley	lthiklthgwadīn
laup	stone, rock	liplaup
līami	song, music	galīami
mitmat	dirt, soiled, spot	mukmitmat
malsh	speech, oration	milmalsh

Singular		Plural
naksh	wife or husband	ganīnaksh
ōmgauksh	sacrifice	ūkōmgauksh
shimoigiat or shimaugiat	chief	shimgigiat
shālzak	a sign or moan	shikshālzak
synagogue	Jewish place of worship	shiksynugogue
shi	foot	gashishi
tkalwūlimplth	servant	tkalūkwūlimplth
wulīl	eye	gawulīl, rarely used, zal is the usual word
wash	garment	wishwash, clothing, gwish is also used
wālp	house	ūwālp
waumgush	pain	wakwaumgushk
zāzuksh	garden, field, arable	zukzāzuksh
zumō	ear	gazumō, strictly mō in ear, zumō, interior of the ear
zumhōuzak	fountain, stream	zikzumhōuzak

NOTES ON THE FORMATION OF THE PLURAL.

The list given exhibits the varieties of the plural which are more numerous than those in Arabic.

There are two great classes:

1 Those prefixing ga which is the most numerous

2 Those formed by reduplication. The prefixed syllable is generally shorter than the first of the singular.

3 A considerable number that are not easily classified.

The ga of the first class is in sound slightly different from verbal and case ending ga. It is uttered from the lower muscles of the throat, nearly like the Arabic kaf. The vowel a is almost long enough to be marked long. To mark it long would be to exaggerate it and confuse it with the gā in the comparison of adjectives.

CASE RELATIONS.

To express these, the nouns are not inflected, but accompanied by certain particles, prepositions or postpositions.

The functions of some of these particles are not readily apparent.

GA

The vowel is extremely short and often almost slurred over.

This is the most commonly heard by attentive students. Slipshod learners do not observe or use it.   Yet it has important functions both in connection with nouns and with verbs in the third person.

Following nouns it generally indicates remoteness either in time or locality.   Its relation to time is so close that it might be appropriately called the historical _ga_.   In narrative it is a constant attendant on nouns as a postposition. In didactic precatory or hortative language it is rarely heard, and then only when some reference is made to the remote and unseen.

Oratio obliqua always has it; oratio recta only when

allusion is made to past events or absent persons.   A passage

without it may safely be regarded at a glance as oratio recta.

It requires patience to appreciate the varieties of

Zimshīan, but they deserve to be studied, because without

them speech is rugged and unidiomatic. It is only fair to

state that no foreigner perfectly understands them and there-

fore are constantly misunderstood even in treating the most

weighty subjects.

To illustrate this important but little understood

particle the following passage from St. John's Gospel, xii

ch. from 21-26 will be transcribed.

22 "Ada goiduksh Philip ga adat plīaūsh Andrew ga: ada

gutgoiduksh dup Andrew ga dish Philip adat malthit gish Jesus.

23. Ada dīlamak̲ gish Jesus gish dupnīat, asḥ ga houit, ltha

lūgwāntk ga hour dum da lthautk gish ga Lthgōlth gish ga giat

ga".

In these verses the ga often recurs, and indicates the

absence of the persons referred to.   The gish also points

to the same fact, although the sh also is used of persons as

opposed to things present, and before proper names. This dis-
                                                        tinction

between person and things, including animals, connects

Zimshīan with Cree, which, however, distinguishes between

animate and inanimate.

Now observe the entire absence of the _ga_ and _gish_ from

the following passage which is oratio recta.

"24 Shimhou shimhou houyū dā gwashim, ami lūlaklaga

gūel da nawamm anai da zim yōbit, zida wha zakt ltha dum wila

gūel dit, ami al zakt dit, ada zū dagoiduksha dit. 25 Nāt'in

lībāluksha na didōlsh didā holizoga gwa, dum gup dukīyāgu

da dit, wagait āwā whadi shābām gundidōlshit".

These particles must not be spoken loadly but softly

pronounced. Otherwise they confuse rather than clear the lan-

guage. Sotto voce they are useful ornaments.

In conclusion it is proper to observe that this _ga_ is

sometimes (apparently, not really) used contrary to what has

been stated. Take for example St. Mark, xiv, 21. "Yagai

nīada wālsh lthgōlthk gish ga giat, nīwālda na damtk ga dish

nīat; ada al gup dauklthk gut gish ga giat ga gū t'in wāadash

ga lthgōlthk gish ga giat ga". In this passage the speaker

refers to persons present, and yet, in both cases, the _ga_ is

used. But he speaks of himself in the third person by a kind

of anallage, and by the same figure, of one present as if

absent; probably to restrain feeling.

In the same manner the _ga_ may be used oratio recto when
the subjects and objects present are spoken of indirectly or
as impersonating.

But these refinements are not to be expected of those,
who as soon as they are able to struggle through a sermon
without halting for words, rest on such poor laurels without
making further effort to rectify and embellish their sentences.

GASH

This is a sign of the preceding word governing that
following, generally in the genitive case, when it is a con-
traction of _ga_ and _sh_ - cf.   Sometimes it is a contraction
of _ga_ and _ash_ when it is ablative. The context will clear it.

GISH

This governs a word in some oblique case, most frequently
of motion towards.

GISH GA

The gish indicates the dependence of what follows as what precedes.. The ga combined with it has been explained. They come chiefly into narrative.

GAGA

This, which must be lightly uttered, is used instead of ga after certain sounds as gunyikshzaltk gaga, gubitgüilthk ga ga. It also is the termination of the third person of passive verbs having stems ending in sibilants or liquids. Mutes take ga. This gaga has often an attributive force on the word ending with it. Something is, or is to be bestowed on or attributed to the object.

A

This vowel is a particle; is used more than any other. When long it is the sign of the ablative and sometimes the dative.

Following the common ga it coalesces so making it ga.
Following a word ending with t it attracts it, so forming da.
After gwai, nā, and sundry other words so ending, it unites
with them but infixes y, as; gwāyā; nāyā.

It also is the chief link between clauses of a sentence,
sometimes standing alone; at other times attracted by dit,
which then becomes didā, or, by sharp final consonants of
preceding words, when they become flat.   So dap becomes daba;
zak becomes zaga, etc. In this manner the particle becomes
an enclitic.   It always governs what follows, whether word
or clause, and in the latter case is generally construed as,
"that", like "ut" in Latin with a subjunctive.   It is like the
Spanish à in its relation to the immediate object.

The 25th verse of the vi chapter of St. John's gospel
contains this a in various senses. Nīnī gun horgū dā (dative)
gwashin, gilau uphouit gagaudshim da (as to, or, on account
of) wila didōlsha (euphonic between two sh's) shimt a (on ac-
count of) gau dum gabā (sign of objective) shim, ligi gau dum
aksha (euphonic between two shs and also sign of objective)
shim; dīlth ligi wila wāl tkamau shim a (sign of objective) gau
dum hoiya (sign of objective) shimt. Alth wha gādauklthk ga
dī gū gundidōlsha (euphonic enclitic) da (sign of comparison
after the ga of gadauklthk, and construed "than") wunēyab,

dilth t<u>ka</u>aut <u>a</u> (— the <u>a</u> of the last <u>da</u>) washut?

ASH

This may be <u>a</u> plus <u>sh</u> the final sibilant that betokens immediate following of a proper noun or a pronoun that stands for a person and not a thing.   When this is not the case it is locative and construed as "there" or "where".

Sometimes it is as a matter of taste used for <u>gash</u>, so varying the sound, but not the sense.

ASHGA

This is the commonest historical albative; "whence", etc.

DA

This is the dative <u>ā</u> with the <u>d</u> introduced for euphony. Slightly shorter than this is <u>da</u> the adverb "when" related to past time.   Related to future or to conditional time, this <u>da</u> takes <u>za</u> and becomes <u>zida</u>,when.

DA

This has been explained under the particle <u>a</u> to which <u>a</u> preceding <u>t</u> has been attracted. Commonly it is then con-strued, "that", "so that", etc.

Sometimes as a postposition it expresses the third person singular possessive pronoun, objective case.

DIDA

This is <u>dit</u> plus <u>a</u>. The <u>dit</u> is a sign of the personal pronoun third person. The <u>a</u> may be the sign of the dative or ablative case, when it is long. When short it is the <u>a</u> already so fully explained.

DASH

This is <u>d</u> plus <u>ash</u>. The <u>d</u> is <u>t</u> representing the agent whose action is to be expressed in the coming clause, and <u>ash</u>, which has been explained. It may be construed "it" (i.e. the subject) "there", whatever the locality may be. It may also be interrogative, as, <u>dash al gau da gū wilalaut</u>? What then of the law? <u>Dash altht libiltwōltk ga da wilalaui gū ga ēshk ga</u>? Is then the law against his promise?

DISH

This is <u>di</u>, also, plus <u>sh</u>, which precedes a proper noun, or a pronoun representing a person.

ASHĪ

This is again the a already explained and hī with the sibilant for euphony. The hī means, at this, or that precise moment and onward.

LTH

This as a final is interrogative, or if governing another noun is a sign of the genitive case.

Most commonly it is a verbal ending when it expresses something conditional. In a single sentence it may be repeated several times to emphasize the force of the conditions, option, or question. For example, ada ainlth hashagunlth dum na bāshinlth gutgiadī? The last ī is the sign of a question, but the three repetitions of lth constitute the force or intensity of the surprise in it, as if it meant "But really do you not stand in awe of power"! Without the emphasis it would be, "do you not wish to respect (or fear) power?" Nālth malth dalth giat ga gū ga lthgōlthk gish ga giat ga? Whom do people say the son of man is? N'dalth dup dum wil gīiklth anailth dum gabash dup gwa? Where shall we buy food for these to eat? Both these questions express the deepest interest which the succession of lth make evident.

NOTE

From the observations it will be perceived that a large
degree of flexibility exists.   Those parts in the language
that constitute the difficulties to the learner are the ele-
gancies that distinguish the accomplished student.   A few
familiar examples will illustrate the importance of attending
to these enclitics and particles.   Gā nakdhān may mean either,
take up thy bed, or, take up thy aunt! It is not ungrammatical
in the case of the aunt, but to avoid mistake the sh, which
precedes proper names and persons, may be joined to ga making
gāsh, which could not be understood of bed, because it is not
a person but a thing. Again, say that something is at or near
to William; it would be dida āwāsh William if present, but,
gishʒa āwāsh William if absent.   There is also a fine distinc-
tion between the name of a person and the name of his office,
without reference to locality, e.g., at the doctor's is āwā
doctor, but if his name is added it becomes, āwāsh doctor
William.   A further instance of expressiveness of certain,
enclitics is the use of n as a prefix; my father, if living is,
nagwādū; if dead n'nagwādi ga; my mother-in-law if living is

lthamshū, if dead, n'lthamshū; at the shaman's is āwā ālait.

If ālait is, as it may be, a proper name, it is āwāsh Ālait.

Shades of meaning are often found in words that may be thought

synonymous, for example

To ask (for information) gūadak

To request (for a favor) gwunō

To entreat (as would a needy person) shishgwungātiksh

To entreat (earnestly as a child to his mother)kshdilhon

A grown up person would say, na lthgōlthum yō nauyū, my

mother's son.   A child would say, lthgōlthk gish naush, the

child of my mother, (tenderly like our mamma).

These examples should make the learner alert to catch dis-

tinctions and master their meaning, rather than suppose they

may be disregarded as needless accretions.

THE DECLENSION OF NOUNS

After the exposition of the case relations it may be questioned if the term declension can be appropriately used of Zimshīan nouns. But they are declinable in the same sense as Hebrew is, seeing that cases are indicated by adding certain particles. By cases, only the signs are meant which are added to the object. The particular sign will depend on the signification of the verb from which it will derive its qualifying meaning.

Case	Sign of Case	Examples
Nom	The stem	wālp
Gen	sh ⎫ suffixed to the ⎬ um ⎭ preceding word	wālpsh William, Yutgiatsh Solomonum wālpsh David (The power of Solomon of the house of David) mīyānum wālp, master (mīyān) of the house
	gish	lthgōlthk gish Līgēk, child of Legaic
Dative	ā	dum dhūdū amawālum giadit a na wilaigīaudit. The rich man shall wither in his doings ā na wāyūt, in my name
	āwā or āwāsh	āwāt ga, towards him, āwā doctor, to the doctor; āwāsh doctor Lenty
	dā or dash	gū na'tin ginam ᵃᵐdā apostle gunt, who gave grace to thine apostle. Dash ga nagwādi ga to my father
	zim or zum	mangātk gut gish ga zum lakāga, he was taken up into heaven

Accus	The stem generally	The meaning of the governing word indicates it. In narratives, _gish_ _ga_, often precedes it, so also the enclitic _a_ suffixed to preceding word or uniting with _t_ forming _da_
Abla	a or ā	ā̲ wilhishidhāt, _from_ the beginning
	ash or ashga	same sense as ā̲ with historical _sh_ _ga_
	wātga, plural **amyā**	wātga Zamsh, from Victoria; amyā gulzipzap dit, from the villages
Voca	The stem spoken briskly and	sometimes preceded by O̱

NOTE

It should be observed that an accusative case governed by a verb signifying "to have" is generally followed by a pronoun in the dative case, thus; althgu shgū anai _da_ _goi_, lit. there is not bread _to me_ = I have no bread. This is most common. It is like the Latin idiom, non est _mihi_, and Hebrew אֲבִיהָ   l̲-ābīāh, to her father= her father's

NOUNS IN CONSTRUCTION

By this is meant a limited noun requiring another to define its limitation. The first in order may take as suffixes <u>um</u>, <u>sh</u> or <u>lth</u>, each meaning "of" and is said to be in a state of construction.   Such are these examples:

A alɡiagum shimhout. With a word <u>of</u> truth

Shimoigiadum tkānilth gumgaut. The chieftain of all kindness

Lūalgiadum amukshīwā. Least of the white men

Shinlaidum hoigiak. Sign of accuracy

Galiplībum laka. Rumblings of heaven, thunder

Gaudum hūkgumgaudit. Heart of the merciful

Gaimum shiebunshk. The path of love

Omgaukshum anait. Sacrifice of bread

Dildūalum lak. Tongues of fire

Adjectives followed by their nouns have the same termina-tion. The collection of the words make the distinction.

Shimhoum algiak, a true word

Hoigiagum shinlaida, a right sign

Shiebumum gaina, loveable path

Lagum dildūala, fury tongues

Those nouns taking <u>lth</u> and <u>sh</u> are of rare occurrence.

Shimoigiat<u>sh</u> Claudius ga, Governorship of Claudius

Goiba<u>lth</u> goiba, light of light

INTERCHANGE OF NOUNS WITH OTHER WORDS

The simplest form from which all but particles seem to
branch out is the participle. W̄al is doing, and thing done,
and third person, singular, indicative mood, present tense of
the verb. From this foundation may be built up by means of
enclitic pronominal affixes, changes from singular to plural,
and tense changes, nouns, adjectives, verbs and adverbs in all
their relations.

In consequence of this interchange, it is the context or
construction alone, in many instances, that determines the pre-
cise character and relationship of words. This is one of the
numerous indications of the primitive character of the language.

ABSTRACT NOUNS

It is doubtful if this term correctly describes the words that most nearly come into this category.

Gutgiat, physical power. It may as truly be classed with participles (he is) powerful

Bilthgaut, hatred. So also (he is) a hater

Shiebunshk, love. So also, loving

Wilgaushk, wisdom. So also (he is) wise

Shimhout, truth. So also (it is) true

etc., etc., etc.

NOTE

How that the Zimshians are rapidly making progress in civilization, and extending the sphere of their thought, additions to and modifications of, the meaning of words are imperceptibily made. A process of adaptation is in progress.

Hence unconsciously they impart into words compounded with gun, ideas which even the oldest generation living fail to grasp. They are and must remain outside the modern age while their juniors hunger after the fruits of modern thought.

The particle gun means, therefore, on account of, because that. Compounded with didolsh, living, it becomes, life. Only the singular is so used

with didūt (they are dead, it becomes death. Only the plural is
                                                        so used.

with lthgwishgū, is pleased, it becomes pleasure

with hāx, suffers it becomes suffering

with hashhosh, disturbing, it becomes disturbance

with giaksh, is peaceful it becomes peace

with wilai (he) knows it becomes knowledge

with ūgiat, is ignorant it becomes ignorance

with maut, is safe it becomes gunlimaut. Only the plural is
                                                        used

with lthāut, he protects it becomes defence

This can be much extended. Where the compound with gun

means some concrete object, adjectives are often used to des-

cribe abstract qualities, as:

amabash - well grown, for beauty

hoishk - adorned, for glory

ON THE CONCORD OF NOUNS WITH VERBS

This work is not so elaborate as to require an entire separation of the syntax from the etymology. As it is convenient to give examples of the rules as they are laid down, and some knowledge of the verb is necessary to profit fully by them, it is here recommended that some preliminary study should at this stage be devoted to the paradigms of the intransitive verbs and at least to one conjugation of the transitive. With the knowledge thus acquired the following rules will be explicable to the learner, and the examples become valuable exercise ground. The student is also expected to have some of the author's translations at hand in which he will be able to find other illustrations of the principles laid down.

RULES

Note. The translations will be as literal as possible, and then, when required, explained.

(1) The subject must agree in number with its intransitive verb, as, Wáluksh ga na gazibāt. They walk, the lame. The lame walk. Wáluksh is plural of yā. The ga prefixed to the subject makes it plural.

Hakniizk gish ga na gashūunshit ga. They see, the blind do. Hakniizk is plural of niaz.

(2) The subject only by accident agrees with its active
verb.

THE VERB EXPRESSIVE OF THE ACTION OF THE SUBJECT MUST ALWAYS
AGREE IN NUMBER WITH ITS OBJECT.

This is so startling as to require careful exposition.

Where the number of the subject and object is the same, of

course no surprise is caused by seeing the verb with the subject,

because this is the general rule of language.

(a) Examples of subject in the singular, object plural, with verb

in the plural. Na hashhaiiz shim hoigiaga da mati da shbagait

gibout. Na,I. hashhaiiz, plu. of haiiz, send, in accord with

shim, you; hoigiaga,like; mati, sheep; shbagait, among;

gibout, wolves.

Adat wil dokt gut Jesus ga kopault ga da dupgadōlt gish

ga āwāt ga Adat and he, dokt (plural of gā to take) took,

the twelve, to (āwāt) him.

Ada houit gish nīat, hash-haiiza wilhēlgiat

Ada, and, houit, they said; gish, to; nīat, him; hash-haiiza

(plu. of haiiz) send away wilhēlgiat, the multitude.Ob-

serve nīat is singular of dupnīat

Adat hakhaiizumakt gish gut, yakyaoulthemakt. Sign of plural

in italics.

Adat, and he; hakhaiizumakt plu. exhorted (and) yakyaoulthemak

plu. and commanded them.

NOTE.   In the text only the reduplicating sign of the plural in the above verbs is in italics.

(b) Examples of subject in plural, verb and object singular.

Adat gik dīt gūadakt ga soldiers. And the soldiers again also asked him

Adat, and they; (the _t_ is in apposition to "soldiers") gik, again; dī, also; gūadakt (singular of _gut_gūadakt) asked; the final _t_ represents the objective "him", final letter of niat.

If the verb had agreed with the subject (soldier) it must have been in the plural _gut_gūadak, but it is in the sing.,agreeing with the final _t_ which the context clearly shows to be singular.

Adat kshaoit gish ga shindointk ga. And they flung him out from the garden.

The _t_ of ada_t_ is the final of dupnīat, they. The verb kshaoit is sing. of kshaaioit, they flung out; oi, to throw + ksha, out. The context shows that the subject is plural and object singular. The verb is singular agreeing with the object. The final _t_ of kshaoi_t_ is the final letter of nīat, he or him.

(c) Examples of subject in the singular but the verb and ob-
jective plural.

Adat and (t) he, as the context proves to be sing.; hashhaiiz
ga tkalhūkwāulimplthk ga ga.

N.B. Signs of plural in italics, hash haiiz ga sent; his ser-
vants.

Nini dum gup dagutgoidukshut. So also I must bring them

nini, so, in like manner; dum, sign of future; gup, must,
dagutgoiduksh. plur. of dagoiduksh, to bring or cause
to come; goiduksh in intransitive = come + da, sing.of
causative, which makes the verb transitive. The ū of fin-
al syllable ūt is final vowel of nūyū, I, which singular
pronoun is suffixed to a plural verb. The final t after
ū, is last letter of dupnīat, them, plu.of nīat, him or
it.

This analysis exhibits the subject and object and the nature
of the action within one word.

Adat wilt dokt gut ga anai ga. And he took the loaves

Anai in the same in plu.and sing. The verb being plu.dokt,
plu. of gā, to take shows that the object must be plural. The
context shows the nominative to be sing.

Ada<u>t</u> and, <u>t</u>, he; wil, a particle of great extent of meaning;
here indicating manner = so then. The <u>t</u> of wil<u>t</u>,
fragment of nīat = he. The <u>t</u> of dok<u>t</u> and gu<u>t</u>, signs
of the objects = Anaī, loaves. The ga, is the his-
torical ga.

Āwil na dadokshim da zim gaudūt. Because I have (or take)
you in my heart.

Āwil, because; na, I; dadokshim, plu.of dagā, to take to-
wards, (gā,take; the da is an intensive particle,
here causative); shim is a fragment of mūshim, you.

The <u>d</u> of da, but for the <u>a</u> (which governs what follows)
would be a <u>t</u> joined to shim, making shim<u>t</u>, sign of the objec-
tive; zim, in; gaut, heart; gaudūt, my heart; the <u>ū</u> the final
vowel of mūyū, I; the final <u>t</u> a fragment of nīat, it; here not
construed, but in Indian thought it has a demonstrative force;
we should say, defining effect, like the definite article.

Note. The above analysis abundantly exhibits this peculiar-
ity of the Zimshīan concord of nouns and verbs, this must be
firmly imbedded in the learner's mind from the very first; or
else he will,like most of his predecessors, Anglicise Zimshīan
by making the nominative, instead of the objective agree in
number with transitive verbs. The young generation divine
their teacher's meaning, but the aged give it up and repose.

An example has been given of a singular pronominal affix
suffixed to a plural verb, as in dagutgoidushūt; now the re-
verse will be given.

(d) An example of a singular verb in concord with a singular ob-
ject but having a plural pronominal termination agreeing
with the subject.

Gādum lthgwaumlthk ga gwaa, we take, or receive, this in-
fant. Gā — verb in singular — dum = t+um fragments of nīat,
it, and mūgum, we. The d is the t of nīat, it or him, the
object, which becomes,d, because initial to an augment begin-
ning with a vowel. The d therefore is in apposition with
lthgwamlthk, infant; the objective, gwaa, this.

In the word gādum are contained therefore the agents, the ob-
ject and the nature of the action.

THE ORDER OF WORDS IN A SENTENCE.

Tense signs come foremost, then the principal verb, which
is next followed by the noun in the nominative case.   Then the
objective case.   The adverb precedes the verb and the adjective
the noun.

Examples

Ada wilt lthimaumt ga naut ga na lthgōlthk gut ga. Then
she, the mother, helped her child. The precise order in
Zimshīan is this: Ada, then; wil̲t, the particle, wil, with final
t̲, which is a sign of the agent, afterwards seen to be, naut,
the mother, in this case translated, "she"; lthimaumt, helped;
t̲, it, that is the objective, which is later seen to be her
child; ga historical; naut, the mother; na...........t; of
gu̲t, her; lthgōlthk, child; ga historical.

Ada wilt amagiadum lthimaumt ga shūbashum hanāk̲ gish gut
hońsh ga guldum-aksh gut ga, āwil lthgukshint ga lthgwaumlthk
ga ga.

Ada wil̲t, then she = t̲; amagaudum, kindly; lthimaum̲t, helped
(the t= the object, which is later seen to be lthgwaumlthk,
child); shūbashum, young; hanak̲, woman; gish gu̲t, this t̲ of
gut represents the nominative, the young woman (who) hońsh,
fills, the guldum-aksh, the pitcher; gut, the t̲ from nīat = her;
āwil, because; lthgukshint, impossible; lthgwaumlthk ga ga,
to the child.

Dha, goiduksh gault ga kshim. Haida ga wātgut gish ga
Massett ga ada hashaksh ga dum nīsh doctor Cruentus.

Dha, exclamation = just then! goiduksh ga, then came;
gault ga, one = a certain; kshim, woman of; Haida (of the)
Haidas; wātgut; *from,* Massett: ada hashaksh ga, and wished; dum, to;
nĭsh, see (nĭ=see: the sh required, because the proper name of
the doctor is used) doctor Cruentes (sic).

Ltha kwudakshit gūt John ga gulzap ga.

Ltha, tense sign of completed action; kwudakshit, he left;
gūt, that is, he, plu. ga; gulzap ga (the) village. John left
the village.

Ada wil honsh Henry gish nĭat. Ada, and; wil honsh,
said; Henry, gish, to; nĭat, him. The sh of honsh is required
by the proper name following; and the sh of gish = ga + sh, be-
cause a person not a thing or animal is spoken to.

The above examples exhibit the normal order, but it is not
by any means always followed. Emphasis, doubt or any other
marked condition of feeling may transpose the members of a sen-
tence. For example an indignant person would say, Malthilth a
goi mūshimt gū hashaga dida dum kshgēk ga shint! Malthilth,
imperative, tell; ā, dative, to; goi, oblique case of nūyū, I;
mūshimt, you; the final t sign of nom.(as if we said, tell me
you do you wish, etc.) gū, who; hashaga, wish; dida, (dit + a)it;

the a of dida is the a that usually links the members of a
sentence together; dum, sign of infinitive in independent
clauses, but in other cases generally is sign of the future.
Kshgēk̲ to run away, leave altogether. Tell me you, do you,
is it you who wish it, to go quite away!

Ada althga nha ma shim dī wilait, al nūyūt in wilait ga
Ada, then (adversative); Althga (do) not; nha, sign of past
tense; ma, thou; shim, ye = mashim ye; dī, indeed or really; wil-
ait, know him. The final t represents the object: al, but, or,
on the other hand; nūyūt, I. This t with in expresses the
noun to the verb wilait, know; t of wilait represents the object
or person known.

The sense is thus expressed:"well then you did not indeed
know him, but I indeed I know him".

It will have perceived already that the substantive
verb as a copula is never written, but understood. Two nouns
without any sign of verb may form a complete sentence.

Halizoga lak - zāzukshit, world, field. The predicate
precedes the subject and the verb "to be" must be supplied, when
it becomes, the field is the world. The Zimshīan order is,
world (the) field (is) it.

The same order is followed when verbs succeed each other

without nouns to express either subject or predicate.

Shadadhāsh ga nha zagutga. Shadadhā, sat himself up, sh ga, historical; nha, sign of past tense in sing. (zak, dead) zagut dead he.   He that was dead sat up. dhā, to sit; shadhā make to sit, shadadhā make sit up.   The Zimshian order is, sat up he that was dead.

Note.
It will have been noticed that words constantly are found in apposition, such as; he struck him, the boy; he fell, James did; he has come, the chief.   Such pleonasms are often found in other primitive languages.

In the next chapter the order and other relationships of nouns with adjectives will be explained.

DOUBLE PLURALS.

Such are sometimes heard and are distributive.

Lthgōlthk, a child

Klthgū, children

Gaklthgū, children of more persons than one

e.g. na gaklthgūum yōshimt, your (not thy) sons

dūala, tongue   ēmsh, excuse

dildūala, tongues   naēmsh, excuses

gadildūala, tongues of naknaēmsh, excuses of several
 more than one set of   persons
 persons

zal, eye; zilzal, eyes;gazilzal, eyes
  of more than one person

Sometimes the double plural has a meaning different from

the common plural.

zak, sing., dead

dū, plu., dead

dūdū, withered

An instance of double plural is found in Acts II, 11. Dup

naknō wilt maltha dida na lip gadildūalumt. We hear them speak

in our tongues.   Zimshian order, we hear them speaking with the

own tongues, our, they.

Dup, we; first person plural, personal pronoun, nominative case; nakuō, hear; active verb, not increasing in plural, first person plural, indicative; wil, sign here of present participle; the t of wilt fragment of dupniat, they; personal pronoun, third person plural, objective maltha, speak. Malth is a verb not increasing in plural, though the derived noun milmalsh, speeches, does become reduplicated; didā = dit + ā, with, = they with; na.........um = the our; lip, own; ga, the plural sign of groups; dil, plural of tongues, dūala, tongue. t final = them, the speakers. If the speakers were not then present, the dida would have been gīshga,

WHEREIN THE ZIMSHĪAN NOUN IS UNLIKE THOSE IN CREE AND KWAGYŪTL.

It cannot be so midified as to indicate, size, material, locality (beyond absence or presence) position or quality.

CHAPTER IV.

THE ADJECTIVE

ITS CONCORD WITH THE NOUN AND PRONOUN

The adjective agrees in number with the noun it qualifies or limits.

When the noun is expressed, its qualifying adjective precedes it and terminates in um.

When the noun is not expressed, but understood, the adjective agrees with it, or its pronoun, in number, but does not terminate in the augment um.

THE FORMATION OF THE PLURAL OF ADJECTIVES.

This is accomplished by reduplication in common with nouns and verbs. A few are formed from the singular by epenthesis as didōlshum, living, plural, dildōlshum. Only a few take the ga which is prefixed to the largest class of nouns; as, galūgūelum, plural of lūgūelum, simple, not double.

The reason of this may be that the augment ga in adjectives would constantly be confused with the same prefix as a sign of the comparative.

Examples of the formation of plurals

Singular		Plural
Amagiadum	kind	Amagigiadum
Alashgum	weak	Akalashgum
Āzagum	straight	Ashāzagum
Algum	brave, fierce	Alalgum
Alūdām	visible, clear,	Alūwan
Balgiakshum	heavy	Bilbalgiakshum
Ban	stomach	Binban
Bashagum	separate	Bishbashagum

Singular		Plural
Dauklthgum	difficult	Dakdauklthgum
dalupgum	short	Dildalupgum
Dadaklthgum	bound, fastened	Dukdadaklthgum
Dīkgaudum	patient	Dīkgagaudum
Didōlshum	alive	Dildōlshum
Dagiltkgum	creased (as clothing)	Dikdagiltkgum
Goushgum	hairlike, small	Gushgoushgum
Geshgum	jealous	Gishgeshgum
Gwatgum	cold	Gwutgwatgum
Gwātgum	lost	Gwutgwātgum
Gwalgum	burning	Gwilgwalgum
Gwashgum	broken	Gwishgwashgum
Gūamukshum	dry	Lūamukshum
Gibaigum	flying	Lībaigum
Gilukshaiitikshum	penitent, self blaming	Gilukshataiitikshum
Hēkulum	persevering	Hukhēkulum
Hākgum	grevious, painful	Hakhākgum
Hadagum	wicked, bad	Hadadagum
Hoigiagum	right, straight	Hakhoigiagum
Kshdogum	sleeping	Lakshdoigum
Kshanīshkgum	chosen	Kshnaknīshkgum
Kshahadagum	convicted	Kshahadadagum

Singular		Plural
Laubum	Strong, rocky	Liplaubum
Lthuundium	angry	Lthiklthuundium
Lthigiadum .	crooked	Lthilthigiadum
Luguelum	single, simple	Galuguelum
Luwantgum	sorrowful	Luwunwantgum
Lthabum	deep	Lthiplthabum
Lthadaklthum	wrinkled (cheek)	Lthaklthadaklthum
Lukshgiadum	different	Lukshgigiadum
Lugulthigabushkgum	malicious, envious	Lugulthigupgabushkgum
Luzagum	covetous	Luduum
Mauukgum	humble, not proud	Mukmauukgum
Haukshgum	white	Mukshmaukshgum
Nountgum	adorned	Ganountgum
Omsh	shallow (water)	Umomsh
Shubashum	young	Shumakshum
Shakshgum	clear	Shikshakshgum
Shaipgum	hard, bone like	Shipshaipgum
Shiipgum	ill, sick	Shipshiipgum

Shiebumum	affectionate	Shipshiebumum
Shābām	concluding; the end one	Shugolthum
Shūulgum	terrible, frightful	Shikshūulgum
Tkām	dented, flattened, crushed	Daktkām, applied to Flathead Indians
Ūugiadum	ignorant	Ūkūugiadum
Wilēkshum	large	Liklēkshum
Waumagushgum	painful, aching	Wokwaumagushgum
Wudagiadum	old (person)	Wudagigiadum
Wunezagum	beaten, corrected	Whakwunezagum
Yūzum	concealed	Yikyūgum
Yēugum	grateful	Yikyēugum
Yangushgum	deceitful	Yikyāmgushgum
Zōshgum	small	Shishshōshgum
Zagum	dead	Dūum
Zāzukshum	dirty, foul	Zikzāzukshum Zazāzukshum, arable

Zaugum	shameful	Zakzaugum
Zinshzagum	widowed,=back from the dead	Zinshdūum
Zapshum	manufactured	Zipzapshum
Zōlbukshgum	sinking	Zipzōlbakshgum

Note.

These columns of adjectives have been selected to exhibit the various methods of forming the plural. The larger number are so formed by reduplication. It will be observed that where the initial syllable is a prefix as lū or ksha, the reduplication comes after the prefix. There are exceptions.

Those who give attention to the laws of euphony and possess an ear for harmony will meet with but little difficulty in forming the plural from known singulars.

COMPOUND ADJECTIVES.

Only the second member of the compound is usually changed in the plural.

Wudi-meshgum	reddish	Gina-gaulum	alone
Walumsh-lipgigiat	freelike	Zinsh-zagum,	widowed
Shila-wil-gian	exactly like	Gugwundalupgum	near to
Whadi-shabam	un-ending		

Note

The termination umsh or omsh is like -ish in English. It is from homsh, as it were; as homsh shū liami, as it were a new song. homsh hēltk; as if many.

PLURAL ADJEVTIVES QUALIFYING NOUNS THAT HAVE THE SINGULAR AND PLURAL ALIKE.

Such nouns are nouns of multitude; as, anai, bread; tūwalum zim aksh, fish; the names of most wild animals, as, shikshūulgum gibou, terrible wolves; liklēkshum mati, large sheep;,shishshōshum, yeni, small martin; alalgum ol fierce bears; yikyēum nhanha, fat pin-tailed ducks; gwilgwalgum hawāl, fiery darts.

In such cases the number of the adjective is often the only indication of the number of the noun, as gīshum wāl, a wrong thing; gīshgīshum wāl, wrong things.

ADJECTIVES WHICH HAVE NO SINGULAR.

Some such express a condition produced by a number of similar things or causes; as zikzagilshgum, sprinkled dropped on, drops, flung on.

Gubaugum, wrinkled, applied to forehead as gubaugum waupk, wrinkled brow. Others expressive of repetition are in this category; as, whamahgum, manifold.

ADJECTIVES THAT HAVE NO PLURAL FORM.

Ādupgum	opposite		
Dīltgum	quick		
Gumzin	secret	haliguzikshgum	marketing
Gaiumsha	sudden	lāltgum	slow
Gumgautgum	blessed	miungum	long winded, wiffuse
Giakshum	peaceable	naknogum	bewitching, ghostly

Gēugum	low	n'lthōdukshum	set carefully, apart, holy, not used of the Divine Being.
Giangum	hot	shilawālum	associated with
Gaigum	capsized	shdagūeltgum	any other such a
Gulwáanum	empty handed	shīlgiadum	eldest
Gidal	rejected, not used	shimhoum	truthful
		shgokshgum	insufficient
		shgatgum	vain, good for nothing

Zhūrum	strong (wind)
Zakaautgum	naked
Zōshgum	small
Zikshum	chief, foremost

ADJECTIVES THAT AGREE WITH SOME SINGLE
ABSTRACT QUALITY COMMON TO MORE THAN ONE PERSON.

Adjectives that are augmented in the plural, when qualifying concrete nouns in the plural, are not augmented when they qualify some personal quality, or emotion that may be described as subjective, though the nouns are plural.   In such relations the adjective is singular because the quality· defined is the same; and though possessed by a number of persons is regarded as a united whole and therefore singular.
For example:

wīlēkshum (not liklēkshum) lūwunwantgum gagaut, great sorrow; literally, great sorrowful hearts. The first adjective is singular, the second is plural agreeing with the plural noun. Lthabum (not lthiplthabum) dakdauklthgum gagaudit, deep (sing.) distress. The first adjective is singular, the second plural, agreeing with gagaut, hearts.   Balgiakshum, singular (not bilbalgiakshum) gagaut, heaviness of heart; literally, of hearts. Shakshgum wilwālukshum gagaut, pure minds; literally, pure walking hearts—pure thinking.

Note.

Nouns in a state of construction illustrate the same principle, as <u>Nugun</u> <u>wil</u> <u>didau</u> <u>algiagum</u> <u>whadi</u> <u>shabām</u> <u>gundidōlshit</u> Thou hast (the) word (not "words" though that is the meaning) of endless life.   The subject is singular, and the two nouns are singular, but the verb <u>didau</u> is the plural of <u>shgu</u>, to have. The governing noun (<u>algiagum</u>) therefore must, though singular, stand for the plural. It must therefore be thus read: Thou hast the <u>words</u> (as if alalgiagum) of endless life. This life being abstract and consequently indivisible any adjective qualifying it, or any preceding noun (as, <u>algiagum</u>) must be singular.

Care however must be taken to avoid confusing the two different constructions.

DISTINCTION BETWEEN A NOUN IN A STATE OF CONSTRUCTION AND AN ADJECTIVE ENDING IN <u>UM</u>.

Both terminate alike. It is not therefore unlikely that confusion may arise. In some instances the same sense will be expressed by both constructions; as, <u>yōdum</u> <u>wilgaushk</u>, a man of wisdom. Let the words be transposed, and the <u>um</u> transferred from the noun <u>yōdum</u> to the noun <u>wilgaushk</u>. We have then, <u>wil-gaushgum</u> <u>yōt</u>, a wise man.   The noun has become an adjective

and the governing noun the governed. But the sense is not very

materially changed. Sometimes however the sense is entirely

different by making this transposition. For example; <u>lukshaugum</u>

<u>gundidōlsh</u>, the door of life. Transpose these words and they

read, <u>gundidōlshum</u> <u>lukshauk</u>, the life of a door, if both words

be regarded as nouns; or, if the former word be an adjective

it would mean, "a living door". This expresses an idea entirely

unlike, "the door of life".

This clearly shows that care must be taken to distinguish

between these two constructions so as to avoid confusion.

UNAUGMENTED ADJECTIVES.

1.   An adjective without the suffix <u>um</u> may be an exclamation;

as, <u>amabash</u>! beautiful! This really involves the notions of the

pronoun and its predicate with a verbal copula; it-is-beautiful.

In Zimshian adjectives are often so used. So also without being

exclamatory; as, <u>shūmlk</u> (it is) terrible; <u>ām</u> (it is) good;

<u>gutgiatk</u> (it or he is) strong; <u>hoigiakt</u> <u>ga</u> (he is) right.

2.   An adjective preceding a noun, but without the suffix <u>um</u>

is the predicate and the noun the subject of the sentence; as,

<u>shimhou</u> <u>na</u> <u>magaunshk</u> <u>ga</u> <u>dit</u>, true (is) his evidence; <u>tkullthgoksh</u>

ga gumwilaigilsh ga, insufficient is wisdom; lūshānālthk gulth wishiebunshk, wonderful (is) great love.

Occasionally the noun and adjective may terminate alike so as to be indistinguishable; as, dāaklthk lthgōlthkgut, able (is the) child; but the predicate precedes the subject and this indicates the sense.

3.   Adjectives governed by verbs do not take final um unless the nouns they qualify are expressed and follow them; as, dum dadēuntk ga gishgīsh a dit dīlth na yakyāmuksh a dit, to lead the mistaken and deluded (ones)

ADJECTIVES MAY BE GROUPED TOGETHER WITHOUT CONJUNCTIONS.

For example may be heard such a coordinate succession as this, āwīl mu whadishabām, ām, gumgautkshum, because of the non-ending, good (and) merciful (one). Dum gup lthāwila ām'm hoigiagum shakshgum dildōlshumt, that we must always live a good, upright (and) pure life.

THE PARTICIPLE GA FOLLOWING AN ADJECTIVE OFTEN EXCLUDES THE FINAL UM; as, shim wīlēksh ga lūamāmsh ga gagaut ga, very

great joy.   The noun shows the joy to be felt by more than one

person.   Kshagēagunshk ga hadagut ga haiik ga, he cast out a

wicked spirit.   Ma shim sha bilbalgiaksh ga wilwale ga, you make

heavy the burdens.

THE CONCORD BETWEEN ADJECTIVES AND VERBS.

Adjectives like nouns must of course always agree in

number with neuter verbs.

Active verbs must agree in number with the objective

whether that is represented by a noun or an adjective; as, lthat

gumziu hukhuitk gut Herod ga wilgagaushgut ga.   Herod secretly

called (-hukhuit, plural of huit) the wise (men).

The great importance of keeping this construction constant-

ly in mind has been insisted upon in treating this concord of

nouns with verbs.

DEGREES OF COMPARISON OF ADJECTIVES.

GĀ

1. The comparative is formed by prefixing gā to the positive.

The compound of this ga is generally a; sometimes da or dash; and these particles immediately precede, but are not pre-fixed to the word or phrase that the word taking the ga is com-pared with. Before proper nouns and pronouns (not neuter) the a or da takes sh.

Examples:

Gāhadak ga kshdalān a kshgauga dit, worse (is the) last than (the) first.

Gāwilēksha dash John, greater than John

Gāzōshk da dash nīat, less than he.

Note. This gā is uttered in the same way as the sign of the plural of nouns, but is rather longer.

YAGAI

2. This word is constantly on Zimshīan lips. Its most com-mon meaning is "rather" but the context often modifies its mean-ing.

In very many instances it is to a phrase what <u>ga</u> is to a single word, and takes the same complement <u>a</u> as a separate particle or combined with <u>d</u>, or <u>d- -sh</u> or the final <u>sh</u> only, making <u>ash</u>. Examples will be found in almost every page of Zimshīan, such as these; <u>dum yagai gunlūamāmsh ga gaut ga ash nīat</u>, to be rather glad of heart than he, i.e. more joyful than he. <u>Yagai gāam da dash nīat</u>, rather better for him, is it is better for him. In this example both <u>yagai</u> and <u>gā</u> are used, the <u>yagai</u> to emphasize the <u>gā</u>.

<u>Yagai althga dauklthk ga</u>, rather not difficult. This is the usual way of saying a thing is <u>easier</u> than something else understood or stated.

THE SUPERLATIVE.

This is expressed by adding some adverb to the comparative to intensify its force, such as <u>shimgul</u>, very, <u>shim</u>, thorough, real, certain, etc., <u>yagai</u>, rather. The word <u>shāuklthawāl</u>, also is used to express something phenomally extreme or excelling.

The simplest method is this; <u>gwalak</u> (he is) enterprising; <u>gāgwulak</u>, more so; <u>yagai gāgwulak</u>, most.

THE EFFECT OF TONE OR EMPHASIS TO
EXPRESS DEGREES OF COMPARISON.

Positive adjectives not unfrequently have a comparative value attributed to them rhetorically, as gwai amabash, this (is) beautiful! meaning, more than commonly beautiful.

OBSERVATIONS.

Adjectives sometimes assume the functions of adverbs; as, gumgaudgum dadeunlk ga dit (being) merciful guide them; dauklthgum zagut (being) distressed he died; i.e., he died painfully; amagiadum naknoun (being) kind do thou hear, i.e., kindly do thou hear.

By affixing pronominal fragments to adjectives they express attributes of the person to which the pronoun belongs; as, giakshk, peaceful; giakshgi, I (am) peaceful; giakshgun, thou (art) peaceful; giakshkt ga, he (is) peaceful. By adding the article pronoun na to the above a new idea is introduced, thus; na giakshu, my peace; na giakshgun, thy peace; na giaksht ga, his peace.

This exemplifies the great importance of becoming very familiar with those oft neglected but really important fragments the particles.

CHAPTER V.

NUMERALS.

Very little attention is paid to these. The school-taught Zimshians know scarcely more of the several sets of numerals remembered by the old folk than the average Englishman does the different sets used by ancient lovers of the chase for their victories.

English is superseding the native enumeration, so that only the most intelligent of the aged, who retain their memories, can be trusted to count accurately. They never appeared to understand the system underlying it, but mechanically trusted to memory; so that when that fails they cannot correct themselves. Yet the system is not hard to understand and when understood is flexible and full enough to embrace many thousands.

The Zimshian youths are not slow in learning arithmetic and keep ahead of the white children educated with them; but the untaught heathens still use some kind of tokens, such as small pebbles or bits of stick, counting them by scores, to work out their calculations.

A few of them however have a great reputation as deposi-
                                                         tories

of Indian wisdom and truly interesting individuals some of them
are.

With them will pass into oblivion untold treasures., such as
the most expressive part of their vocabulary, their folk-lore
and ancient customs. Their world is sealed to the rising genera-
tion.

Enterprising travelers have extracted some of it from ill-
qualified young persons who give imperfect accounts, and these
are further mutilated by the word painting of the collectors.

THE INDIANS' SCHOOL OF ARITHMETIC.

That pernicious institution commonly called the "potlatch",
but in Zimshīan iyāōk educated the natives in the art of count-
ing. Originally this institution was adopted as an outlet for
personal energy and ambition.

The accumulation of the property formerly exposed its owners,
as the Jews were in the middle ages, to the cupidity of less
thrifty neighbors. The most advanced nations are unwittingly
relapsing into ideas of property that the half civilized Zimshīan
is emerging from. As he could not carry his personal property
about with him in bulk, nor dared to entrust it for safe keeping
to bolts and bars, nor able to conceal it, he must needs either

cease to produce more than enough for living from hand to mouth, or else institute some elementary system of banking. This he did according to his genius which made a most ostentatious show of giving away his great store of property without losing his interest in it. Within a few years all he gave away must be returned with interest, often cent per cent, and no debtor ever forgotten or death allowed to conceal it.

But it must be a formidable undertaking to distribute a fortune among thousands of persons, some living hundreds of miles distant, without offending many by unintentional trans-gression of their elaborate social laws; as well as to record in some manner what, with accrued interest, will be owed by each receiver of a gift, at the expiration of the period for repaying it.

This was their school for the art of counting. Its survival among the uncivilized, now that each man's property is protected by the state, is to be deplored. The means used to obtain property include the prostitution of the females that engenders disease which the few children born inherit, so that unless they can be quickly Christianized rapid extinction is inevitable. There are some white creatures who, vulture-like prey on these decaying heathens and hinder all efforts to reclaim their victims

Years of acquiring property enrich a tribe by means that do not promote even their temporary well being, and end in destitution. For half the year when their labour would be valuable in developing the resources of the country they are wasting their accumulated stores in hurtful feasting, and their time in idleness, relieved by the excitement of alcholic liquors sold to them by abandoned traders. This is a blot on our national fame that ought to be quickly removed.

THE KEEPING OF POTLATCH ACCOUNTS.

Without attempting to describe in detail the method of keeping the record, it will be of interest to observe that the set of numerals which count farthest is the set applied to things of a cylindrical shape, or in which length is the chief attribute, such as, trees, bows and arrows, guns, the limbs of animals, spears, etc.

This arose from the system of counting by means of bits of cedar shaped like lead pencils about four inches long. To each
(they are)
a string is tied and then bound together at the end of the strings in scores and these scores in twenty scores. The expert ones, men and women, seemed to attribute different values to the various tokens, and also saw in their representatives of the

various ranks of the persons invited. In this way they check

the articles as stowed orderly away ready for the distribution.

The tokens are at hand but appeared to be unnecessary because

the distributors trusted to their wonderful memory.

THE NUMERALS.

	FIRST SET				SECOND SET	
1	gouizgun (-gun, tree)			1	giāk	
2	gauupshgun			2	dupgàt	
3	gulshgun			3	gwun	
4	tkālpshgun			4	tkālpk	
5	kshdōnshgun			5	kshdōnsh	
6	gauulshgun			6	gauul	
7	dupgauulshgun			7	dupgauul	
8	yūklthaashgun			8	gundault	
9	kshdimaushgun			9	kshdimaush	
10	kpīizgun			10	giap	
	From ten to twenty units follow tens with the copula *da*			11	giap da giāk	
				12	giap da dupgāt, et.	
20	gadīizgun			20	gigīitk	
21	gadīizgun da gouizgun, etc.			21	gigīitk da giāk, etc.	
30	gadīizgun dukpīizgun			30	gigiitk da giap	
	Add units to 30 on to 40			31	gigiitk da giap da giāk, etc	
40	dupgadōlgitk	2 20		40	tkālp da wil giap	
41	dupgadōlgilk da giāk(gith or giāt people, persons)			41	tkālp da wil giap da giāk, etc	
	To 50 the 10 and units taken from set 2					
50	dupgadōlgitk da giap	2 x 20 + 10		50	kshdōnsh da wilgiap	
	To 60 the units of second set to 50 of first set				On to 60 units of set four to 50 of set two	
60	gwilaulgitk	3 x 20		60	gaul da wil giap	
70	gwilaulgitⱪk da giap			70	dupgauul da wil giap	
80	tkalpdaul	4 x 20		80	yūkdel da wil giap	
90	tkalpdaul da giap			90	kshdimaush da wil giap	
100	kshdinshaul	5 x 20		100	Hence onwards one set only	
110	kshdinshaul da wil giap					
120	guldaul	6 x 20				
130	guldaul da giap					
140	dupguldaul	7 x 20				
150	dupguldaul da giap					
160	yūklthaadaul	8 x 20				
180	kshdimashaul	9 x 20				

* 80, 100, 120 and all the scores to 200 are the same as the units 4 to 10 of third set. Each such unit =20 =10 fingers + 10 toes the number of tokens each man counts with.

FIRST SET CONTINUED

200	kpaul	10 × 20
210	kpaul da giap	
220	kpaul da gigīitk	200 + 20 *
230	kpaul da gigīitk	
240	kpaul da dupgadōlgitk	200 + 2 × 20
250	kpaul da dupgadōlgitk da giap	
260	kpaul da gwilaulgitk	200 + 3 × 20
280	kpaul da tkalpdaul	200 + 4 × 20
300	kpaul dukshdinshaul	200 + 5 × 20
400	gidaulgitk	20 × 20
500	gidaul dukshinshaul	20 × 20 + 5 × 20
600	gidaul dukpaul	400 + 200 or gwilī wil kpaul 3 × 200
700	gidaul dukpaul dukshdinshaul	400 + 200 + 5 × 20
800	tkālpk wil kpaul	4 × 200
900	tkālpk wil kpaul dukshdinshaul	4 × 200 + 5 × 20
1000	kshdōnsh wil kpaul	5 × 200
2000	kpault wil kpault	10 × 200
4000	gidault wil kpault	20 × 200

1893 kshdōnsh wil kpaul da tkālpk wil kpaul da tkalpdaul da giap da

$\qquad$ 5 × 200 + 4 × 200 + 4 × 20 + 10 +

gwilī

3

* Obs. the 10 of set 3 = 200, but the score of set two reckoned as such so that the unit of the personal set three is equal to the score of common things.

	THIRD SET *(infix -aw something like -tzin in Aztec)*		FOURTH SET
1	gaul	1	gūel
2	dupgadōl	2	gūbl
3	gwilaun	3	gwili
4	tḵalpdaul	4	tḵālpk
5	kshdinshaul	5	kshdōnsh
6	guldaul	6	gauul
7	dupguldaul	7	dupgauul
8	yūklthaadaul	8	yūkdel
9	kshdimashaul	9	kshdimaush
10	kpaul	10	kpīl
11	kpaul da gaul	11	kpīl da gūel
12	kpaul da dupgadōl, etc.	12	kpīl da gūbl, etc.
20	gidaul	20	gadīl
21	gidaul da gaul, etc.	21	gadīl da gūel, etc.
30	gidaul dukpaul	30	gadīl dukpīl
31	30 to 40 add units to 30		30 to 40 add units to 30
40	Same as second set	40	Same as second set
41	40 to 50 the tens from second and units from fourth set	41	The tens from second set with units of fourth, etc.
50	ksdōnsh da wil giap On to 60 units of set four to 50 of set three	50	kshdōnsh da wil giap On to 60 units of set four to 50 of set four
60	Same as set two	60	Same as set two
70	Same as set two	70	Same as set two
80	Same as set two	80	Same as set two
90	Same as set two	90	Same as set two
100	Hence onward one set only	100	Hence onward one set only

FIFTH SET

1	gumēt
2	gulbēl
3	gulshguntk
4	tḳalbush
5	kshdōnshk
6	ɕauultk
7	dupɕauultk
8	yūkdeltk
9	kshdimaushk
10	giapsh
11	giapsh da gumēt
12	giapsh da gulbēl, etc.
20	gigiitkshish
21	gigiitkshish da gumēt, etc.
30	gigiitkshish da giapsh
	30 to 40 add units to 40
50	Same as set four
	On to 60 units of set four to 50 of set four.
60	Same as set two
70	Same as set two
80	Same as set two.
90	Same as set two
100	―――

SPECIAL CHARACTERISTICS OF THE SETS

1   Length
2   Thinness, blankets, skins, hence animals valued for their
           skins, cloth, etc.
3   Persons
4   Compact objects whatever their shape
5   Floating objects, ships, canoes, rafts, etc.
6   Fathoms length of any object measured; suffix -ont, "hand"
7   Number of days travel from starting point; suffix -shat
           (sha, day)

OBSERVATIONS ON THE NUMERALS

The termination of the first set is <u>gun</u>, a tree, of which

the chief feature is length. But it proceeds not beyond the

thirties. After that the special value put upon the third set

first appears. Forty is <u>dupgadōl</u> <u>gitk</u>, that is,.two persons

or giat =
<u>gitk</u>, people. The word for <u>gitk</u> is taken from the score of

set two, of which the scores are equal in value to the units

of set three.

The next advance is at eighty which discards the second

set. No longer <u>gitk</u> but <u>au</u> has the place of honor. <u>Tkalpdaul</u>

that is your
is both four and eighty, ~~therefore~~ person's scores. From eighty

to two hundred the units of the third set stand for the succes-

sive scores.

It is therefore clear that the third set is most honorable. Its characteristic is the infix au. In the numeral 2 it is represented by ō but has the same signification. The same sound is in the penultima of shimoigiat, chief. There it is oi, a variant of ō and au. It is met with again in lthaumsh honor, lthaut, he honors, hamsh or hoish brightness, glory; gauiba, light. This may be the reason why the third set is used so far as 10 for persons only, and when compounded to form the higher numbers in the other sets, each unit, as far as 10, stands for a score as far as 400 which is gidaul gitk, that is 20 persons gitk or giat, i.e. people. In short it is a score of scores. This implies that the units of set three are chiefs and each equal to a score of common people or 200 things.

This system is not pure. The dominant element is the score in which respect it is vigesimal. Between the scores are found the decimals.

It has also its quinquenary element. One hundred is reckoned as 5 scores and 1000 as 5 tens of scores.

The system is orderly but rather cumbrous; but this attribute of honor to a particular set in the higher compound, exhibits greater intellectual power than might have been expected. It is capable of extension to many thousands.

THE SIXTH SET OF NUMERALS.

This is used in counting fathoms, each the distance reach-

ed by outstretched arms, and applied in measuring canoes, ropes,

pieces of cloth, etc.

1	gulgaid
2	gwilbil gaid
3	gwiliən
4	tkālpgul-ont
5	kshdōnshil-ont
6	gaunldil-ont
7	durgaunldil-ont
8	yūkdeldil-ont
9	kshdimaushil-ont
10	kpa-ont
11	kpa-onda gulgaid, and so on to 20
20	gida ont
21	gida onda gulgaid
30	gida on dukba ont (dukba = da kpa)

Observations.   gul = as far as, gaid for gaikt, chest.

This indicates the mode of measuring between the outstretched

hands and across the chest.   From 4 onward the final ont =

anon, hand.   The half fathom is from the sternum to the out-

stretched finger tips.

THE SEVENTH SET OF NUMERALS.

Applied to number of days travel. At the end of the first

they would count on, thus;

1   am wogun
2   gwil bowokt
3   gwun shat (sha = day)
4   tkalup shat
5   kshdinsh shat
6   gul shat
7   durgul shat
8   yūklthaa shat
9   kshdina shat
10   kpa shat
11   kpa sha da gūel, or, gumiwok
12   kpa sha da gwil bōwokt
13   kpa sha da gwun shat
14   kpa sha da tkalup shat
15   kpa sha dikshdin shat
16   kpa sha da gul shat and so on to 20
20   giada sha
21   giada sha da gumiwokt, 20 on to 30
30   giada sha dukba shat   20 + 10   or
      gūeluk giamuksh da gumiwokt, which means one moon's travel.
31   gūeluk giamuksh da gwilbowokt   and so on to 40 adding
          units to gūeluk giamuksh da

To illustrate the mode of suffixing the pronominal termina-

tions to this set; suppose a traveler to be asked how many days

he has been out he will reply for
1   am wogunū. The ū is a fragment of nūyū = I.
2   gwil bowogunū
3   gwun shādinū, and so on to 10
10   kpa shādinū
11   kpa shādinū da gumiwokt
12   kpa shādinū da gwil bōwokt
13   kpa shādinū da gwun shat, and so on to 20
20   giada shādinū
21   giada shādinū da gumiwokt and so on to 30

30　⎰giada shàdinū dukba shat or
　　⎱gūel giamukshinū = I have one monthed it.

Should the speaker answer for others as well as himself
the m̄ū,sign of the first person singular,is changed to um,the
sign of the first person plural.　　So gūel giamukshinū
would become gūel giamukshimum.

Note.
　　Thirty days are reckoned by the Zimshians as one month
which is solar reckoning.　The appearance of the thinnest arc
of the new moon begins their month which is lunar reckoning.

This apparent confusion hints at a former distinction
between solar and lunar reckoning and a relationship to Asiatic
nations in the earliest time..

The year was a distinct entity and measured by the rising
and setting of the sun exactly over the same landmarks every
springtide.　It is called a gaulth, that is, a going, the ini-
tial t signifying round being dropped in Zimshian.　It is deriv-
ed from gau to go, and tgwau　round about: hence a revolution.

OBSERVATIONS ON THE MOON AS A MEASURER OF TIME

As soon as the new moon is visible it is said to be hung
out.　Therefore the first section of the month is called yaga
giamuk.

1st Section   yaga giamuk
2nd Section   lūtgwudā giamuk; tū, inside; tgwa, round; dā, to sit
                              meaning, the moon is filling on the
                              inside.
3rd Section   zoga gunt, refers to the shape. The half a circle
                              is like the half section of a split
                              tree = gun.
4th Section   kshawaibun giamuk, the moon is pregnant
5th Section   gwilth am giamuk, the round good moon = full moon
6th Section   tikiyā giamuk, the moon goes down, shrinks
7th Section   wha shdau giamuk, not half a moon
8th Section   ltha zakt, it is dead

THE MONTH MAKER

There is always some one famous for his knowledge of the seasons, to whom the tribes apply when they wish to know of the order or near approach of certain seasons.   Each new moon has its proper name according to the food then in season whether fish or berries.

This chief authority is called hūkgiamuk, month maker.   He was an observant person who took pains to avoid miscalculation. He left nothing to chance, but knew the seasons by the place of the rising and setting sun, and moon.   He also notched sticks as the days passed from certain new moons and in this way could tell his inquirers to within a few days when the candle fish would come or the different runs of salmon, etc.

The importance attached to this careful observation of
seasons will be perceived from the use of the word lūālthbugut.
The primary meaning is, one who carefully counts, but the deriva-
tive, meaning as commonly used is, one who prospers; as if
sagacity is a primary condition to success.

THE PRINCIPAL SEASONS ARE

1 gauyim, spring; meaning, proceeding, i.e., springing up

2 shōunt, summer; meaning, new life

3 kshūt, autumn; meaning, going out

4 gaumshin, winter; meaning, longing (probably for spring)

The middle of winter is called gailthuk, dreadful.

At the first approach of lengthening days, it is called,
laklagamuksh, falling or leaning back; because then the young
moon reclines like a chief in a pleasant mood taking his ease in
his easy chair.

THE SPAN MEASUREMENT.

The long span is that distance between the tops of the out-
spread thumb and second finger. The short span is from the tops
of the outspread thumb and forefinger.

The long span is thus counted:

1   gulshagulsh; shagulsh means, fully outstretched

2   gwilbel shagulsh

3   gwilal shagulsh

   The short span is called <u>gulshagulshum</u> <u>hazēak</u>; <u>hazēak</u>, is α
the taster; the name of the forefinger because used for dipping
into food to taste it.

ORDINALS.

   These are but few as distinguished from numerals

   The first is, <u>kshgaugum</u>

   The next is <u>naaniyā</u>

   The last is <u>kshtkalān</u>

   THE ORDER OF COUNTING CHILDREN IN A FAMILY

   <u>Shilziat</u>, the eldest. <u>Shil</u> is that part of a tree next the
roots, <u>giat</u>, person. Naaniyā, the next one following, next to
whatever is named. E.G., Naaniyāsh James, next to James.
<u>Zawangiat</u>, the youngest, <u>zawān</u>, the top of a tree or mountain.

   If exactitude is required the order of the thing is said
to be following so and so, naming the number of that preceding,

e.g., <u>naaniya</u> <u>da</u> <u>gwilit</u>, following number three.

For one, <u>gūel</u> <u>da</u> <u>wālt</u>, twice, <u>gōbl</u> <u>da</u> <u>wālt</u>, thrice, <u>gwilī</u> <u>da</u> <u>wālt</u>, etc.

It appears that among some families or tribes ordinals were distinguished from numerals, but it is by no means certain.

ON THE USE OF FINGERS AND TOES IN COUNTING.

The usual meaning of <u>gaulumsh</u> <u>giat</u> is a pair, as gloves, shoes, hands, feet. The termination <u>umsh</u> is from <u>homsh</u>, like, similar; <u>gaul</u>, is, one person, <u>giat</u>, person. Hence it means, one person's persons; or as many as the fingers and toes of one person can count, that is, a score.

<u>Names of the fingers and toes.</u>

maush, the thumb and great toe. Observe the <u>au</u>, chief.
hazēa<u>k</u>, the forefinger. <u>Ha</u> causative particle; <u>zēak</u>, to tast
kshna<u>k</u>, middle finger, the longest, <u>nak</u>, long, <u>ksh</u>, beyond
hashdaluksh, third finger, <u>shdaluksh</u>, to split or divide.
Fingers divided in couples.
shgēi, little finger, <u>shgōk</u>, below, <u>shgōk</u>, dark.

The generic name for finger is zawālt, plural, gazawālt.

The generic name for toe, is zawānuksh, plural, gazawānuksh

From zawān, the end.

ON THE RELATIONS BETWEEN FINGERS AND NUMBERS.

In counting to ten the left thumb stands for one, thence to the little finger, and from the little finger of the right hand to its thumb, which stands for ten.

The left thumb is bent for one; the next forefinger tip touches the top of the thumb for two. Thence in order each is bent. Odd numbers are unsatisfactory to the Zimshīan. Things in pairs are symmetrical and this is dear to them. Both eye and ear are keen and delight in harmony. With the uniting of thumb and finger tops they say dup which is the sign of plurality, first person plural pronominal sign of "we". So dupgadōl is a two. Dup nūyū, mine and I, i.e., my company or family and I. Thus we find a united plurality.

Gwilī, three, an odd number going about, gwilth, to seek a mate. Tkālpk, four, when formed makes a second couple. Tka is a root meaning, the whole, completeness. Kshdōnsh, five; ksha, through, and do, a deprecatory exclamation, as if the little finger (shgēi, darkness) being reached further progress should not be enforced. It is never paired. Shgēi is the Kwag-yutl for five. Gauul, six, is nearly the same sound as gaul, one; but the guttural g, akin to the initial k, is significant

of swallowing, as <u>kti</u> to drink tea, <u>kanai</u>, to eat bread. So <u>gauul</u> includes the numbers that began with <u>gaul</u>, and starts a-fresh with the same word (plus <u>k</u>) embraced in the new series now begun.

Next to <u>gauul</u> is <u>dupgauul</u>, seven, just as <u>gaul</u> is followed by <u>dupgadol</u> in corresponding relationships.

<u>Yukdel</u>, eight, is counted on the second finger, the long-est, hence called <u>kshnak</u>, longest. <u>Yuk</u> means concealed and <u>del</u>, war. The giant among fingers suggests its fitness for great deeds. It battles on for a mate and finds one next the thumb, <u>maush</u>. When this forefinger (<u>hazeak</u>) is enlisted it is called <u>kshadimaush</u>, nine. <u>Ksha</u>, as far as, <u>di</u>, indeed, really; <u>maush</u>, thumb; really as far as the thumb, the great chief; <u>mau</u>, chief. So <u>yukdel</u> obtains a consort by war. Only this chief remains unsubdued. No note of cherry encouragement is more heard among Zimshians, when a final effort is to be made, than <u>gp</u> or <u>kp</u>. This is the symbol for ten, as may be seen from the sets of numerals. Thus both hands are enlisted. Probably this progress was slow.

In saying <u>giap</u> as the thumb, following all the fingers, is bent down, both the clenched fists are placed together smartly, and then quickly opened with the palms outward, as if both

hands were ostentatiously emptied of some gift bestowed in charity.

SYNTAX OF NUMERALS.

They are placed before the objects like other adjectives that are not predicates. It takes the termination um to denote a definite group or series or distributively, gagaulum in ones, dupgadolum in twos, gwilaumum in threes, etc. As nouns they sometimes govern other nouns in construction. They may be united with pronominal affixes, as, na dupgadōlūt my two. In compound numbers the lesser precedes the greater at each step, as, $3 \times 20 = 60$, $4 \times 200 = 800$, etc. When the noun is omitted the numeral does not take the adjectival form of termination, um.

Numerals become interrogative by suffixing ī to them.

The only fractional part having its proper name is half, shdau. By placing the numerals in construction with kbīe, part, fractions can be expressed.

A yoke of oxen is a double plural, giāk, one, dupkăt, two, dukdupkāt, in two, a yoke.

THE DIVISIONS OF A DAY.

These are described by the position of the sun from rising
to setting.

1   kshiyā da zīush, dawn; literally, light (zīush) gone (yā)
                    through ksha

2   ltha zīush, early morning, or gunlthāk, it is accomplished.

3   whagiaumsh, midst of morning; literally, not yet arrived
                    (at the meridian)

4   shūilgiaksh, midday; literally, midst of the deep

5   ltha doulth sha, mid-afternoon; literally, day has passed
                    on (past meridian)

6   ltha dum hōbil or wogumuksh, sunset; literally, approaching
                    evening

7   gup hōbil, dusk; literally, quite evening

8   ātk, night

9   shūil ga ātk, midnight

In disturbed times night watches were set and called,
līlthk.

Those accustomed to keep fowls or to see them frequently
speak of the early morning, before dawn, as, algiaga zōuz, the
speaking of birds, i.e., cock crowing.

TIME

There is no word for time, which in English means, a cut
off part. In Zimshīan when any point in time is reached it is
lūgwānt, touched. So the hands of a clock are said to touch
any given point on the face of it.

Weeks began to be counted only after the white traders were
observed to mark one day in seven. The seventh day was called
haliganōuntk; one week, gūel ganōuntk. Nōuntk means, to adorn
or beautify; ganōuntk is its plural; ha a particle having a cau-
sative or instrumental meaning; literally, a locative particle.
The whole meaning a set time for them to wear their best clothes.

The names of the days of the week have been in use only
since the whites settled in the country.

Haliganōunt, Sunday
Haligūel da sha, Monday; literally, first day, i.e., working day
Haligōbl da sha, Tuesday, second day
Haligwilī da sha, Wednesday, third day
Halitkālpx da sha, Thursday, fourth day
Halikshdōnsh da sha, Friday, fifth day
Haliyaōk, Saturday; yaōk giving, distributing, potlatch, be-
                        cause on Saturday the Hudson's Bay
                        Company distributed rations among their
                        work people on that day.

Of late years Christian Zimshīans have exchanged haliga-
nōuntk for halishgwait, or rest day.

CHAPTER VI

P R O N O U N S

These will first be classified and their uses explained in separate sections.

The personal pronouns in their complete form are only used when they are more or less emphatic.

Fragments of them are employed as affixes to other parts of speech which owe their inflections mainly to these augmentations.

Because of such combinations the greatest care should be taken to commit them to memory.

TABLE OF THE PERSONAL AND REFLECTIVE PRONOUNS

SINGULAR

First person

I	nūyū or nūi	Verbal suffix ū or ī
me	nūyū or nūi	Nishga, for I, ni
To me	ā goi; or, dā goi	Nishga, loi
From me	ash nūyū	
Mine	nūyū na-, or, na.....ū or ī	Prefix na, suffix ū or ī
Myself	lip nūyū	

PLURAL

We or us	nūgum, Nishga, nim	Verbal suffix um
To us	dā gum, Nishga, laum	
From us	ash nūgum	
Ours	nūgum na wāl	na------um = the....of us
Ourselves	lip nūgum	

SINGULAR

Second person

Thou	mūgum or nūngun	Verbal suffix n or um
Thee	mūgum or mūngun	Nishga for mūgun is nin
To thee	ā gwan or dā gwan	Nishga, laun
From thee	ash mūgun	
Thine	mūgun na-, or, na........un	Prefix na; suffix n,or,un
thyself	lip mūgun	

PLURAL

Ye or you	mūshim	Verbal suffix, shim
To you	dā gwashim	
From you	ash mūshim	
Yours	mūshim na wāl	na......shim; the...of you
Yourselves	lip mūshim	=your

SINGULAR

Third person

He, she, or it	nīat, Nishga nit	Verbal suffix, t
Him	niat	niat ga, if in narrative and
To him	dash niat	absent
From him	ash niat	
His	niat ga wāl	na.....t.ga,the....of him=
Himself	lip niat	=his

PLURAL

They or them	dupnīat, or, dup gwi	Verbal suffix t and ga if
To them	dash dupnīat	absent
From them	ash dupnīat	
Theirs	dupniat na wāl	na.... t ga, the...of them
Themselves	dup lip niat	=their

ON THE USE OF.THE PERSONAL PRONOUNS.

In order to exactly exemplify their use the translations
will be made as far as possible, word for word; the English im-
mediately under the Zimshian when verbal equivalents are compact
enough.

(1) They are sparingly used in their unbroken form, and then
for emphasis or antithesis.

Examples:

```
Nini   gwai        gunwalsh miyu-t      Paul      didaklthkganu
So     this (is the)reason   I,that is  Paul (am) bound, I
```

```
Ash    miyu   gu      tkalwalimplthk
to     me     who (am a) servant.
```

```
Malthil  a  goi  mushimt  gu  hashaga  dit
Tell     to me  you      who wish      it
```

The same meaning but without emphasis would be expressed in
this manner:

```
Malthil   a   goi  gu  ma  shim  hashagut.
```

(2) The third person singular niat is sometimes used in a
demonstrative sense; as,

```
Althga             niat    in      sha- hadak   da   giada
(It is) not        that    which   makes wicked  a    person
```

(3) Pronominal suffixes agreeing with the subject, are almost exclusively used with intransitive verbs.

Examples:

Dum	giniatgam̄		
will	arise I = I will arise; i.e., from a recumbent pos-
	ture

| Dum | haldumbam̄ |
| will | arise I = I will arise; from a sitting posture |

Dum	halitgam
will	stand I = I will stand up; without reference to former
	posture

| Ami | houm | Dum | malthdū |
| If | say we = if we say. | will | tell I = I will tell |

EXCEPTIONAL CONCORDS.

(1) The pronominal suffixes may agree with the subject in the case of active verbs of the fifth conjugation, which end in n affixed to intransitives; as,

Wilaiyū, I know; this with n suffixed to the root becomes, wilaiyinū, I make known.   Shakshūt, I am clean, becomes shakshinūt, I cleanse.

(2) In like manner verbs governing the dative may have their pronominal suffixes agree with the subject; as,

Ginam, to give, ginamū dā gwan, I give to thee; ginamun dā goi,

thou givest to me; <u>ginamt dish nīat,</u> he gives to him; <u>ginam'm dā</u>

<u>gwan,</u> we give to thee.

(3) There are also other exceptions which need not be classified

such as <u>naknoyū,</u> I hear; <u>haiizū na haiizumshū,</u> send I the messen-

ger of me, i.e., I send my messenger.

Verbs of sensation generally belong to the small class which

is exceptional.

(4) The relation of the verb <u>shgū</u>; plural, <u>dau</u> and <u>didau</u> to

the pronoun requires particular attention, because of its constant

use, and yet most varied construction.

(a) In some cases this verb is transitive; when its concord with

the pronoun is normal; as, <u>dum śkakshgūyū na didōlshūt,</u> down will

I lay <i>my</i> life; <u>adat shgū halidhām a dit,</u> and he (t) laid a founda-

tion; <u>n'dalth ma shim wil shgū dida?</u> Where have you put him?

The final <u>a</u> is a sign of interrogation.

(b) It is also used with the dative case of the pronoun with the

sense of "to have"; as, <u>1tha shgū shāonshk dā goi,</u> literally, there

is a (shgū) book to me, i.e., I have a book. <u>Alth shgū dālā dā</u>

<u>gwan?</u> have you money? <u>Shgu,</u> I have.

This verb is sometimes used in the sense of the verb "be"; as,

<u>shgu gaādum shimoigiat,</u> there <u>is</u> a chief's staff.

When <u>shgū</u> takes any of the prefixes it is generally in con-

cord with the former of two objects, the latter being in the dative

case, whether noun or pronoun; as, <u>ma</u> <u>lishgū</u> <u>anomun</u> <u>dā</u> <u>lakomi</u>,

thou on place hand thy to on us; i.e., lay thy hand on us; <u>gul</u>,

<u>lidau</u> (plural of <u>lishgū</u>) <u>gaanon</u> (plural of <u>anon</u>, hand) <u>dash</u> <u>niat</u>,

come, on place hands thy to her, i.e., come lay thy hands on her

(or him). <u>lūshgū</u> is sometimes intransitive; as, <u>lthgwa</u> <u>gumbhō</u>

<u>lūshgū</u> <u>didā</u> <u>zant</u>, a small splinter <u>is</u> <u>in</u> thy eye.

PRONOMINAL AFFIXES OR PARTICLES AND TRANSITIVE VERBS.

Those that agree with the subject are prepositional; those

that agree with the object are postpositional; as, <u>dup</u> <u>gigiengwak-</u>

<u>lthgunt</u>, we (<u>dup</u>) pray to (<u>unt</u>) thee; <u>dup</u> <u>amadālgunt</u>, we praise

thee; <u>dup</u> <u>gumgautgunt</u>, we bless thee; <u>dup</u> <u>doiyukshint</u>, we thank

thee; <u>ma</u> <u>shiebumū</u>, thou lovest me; <u>na</u> <u>shiebunt</u>, I love thee; but

notice; <u>gaudū</u> <u>dā</u> <u>gwan</u>, literally, heart my to thee — I love thee

dearly.

The third person of the pronoun when objective is represent-

ed by <u>t</u> of <u>niat</u> or <u>dupniat</u>; as; <u>althga</u> <u>na</u> <u>wilait</u>, not I know it

(<u>t</u>); i.e., I do not know it. I don't know.

<u>Alth</u> <u>ma</u> <u>shim</u> <u>wilait</u>? Do ye know it? <u>Ada</u> <u>ma</u> <u>za</u> <u>da</u> <u>ltha</u> <u>shim</u>

<u>wāt</u> <u>ada</u>, and; <u>ma</u>..............<u>shim</u>, ye; <u>za</u> <u>da</u>, when; <u>ltha</u>, sign,

with <u>za</u>, of future perfect,shah, have; (<u>wā</u> find); <u>wāt</u>, found him,

i.e., when ye shall have found him. n'da ma wil wilaiyūt? when

didst thou know him?

Ada nhan nīazunt, ada, then; nhan (contraction for nha, sign

of past tense, and na, I) did I, (nīaz, see) nīazunt see thee.

Then I saw thee.

From the above examples it will be seen that na is the prepo-

sitional form of nuyū the first person singular pronoun, I.

Ma is the prepositional form of nugun the second person singular pronoun,

dup is the prepositional form of nugum the first person plural

pronoun we, ma...shim is the prepositional form of nushim second

person plural pronoun ye. t by attraction to preceding vowel is

from nīat, or dupnīat, third person singular or plural he or they.

All these represent the subject of the sentence.

THE FIRST PERSON PLURAL IN THE PULPIT.

The first person plural should not be used in addressing a

congregation unless the preacher includes others in the communicat-

ing of information.   In English the preacher's "we" includes only

that most dignified first person singular.   To use the same

honorific term in Zimshīan would imply that the speaker includes

others for whom he is the mouth piece.   Zimshīan, unlike Cree

and Kwagyutl, has not two forms of first person plural.   It is

therefore necessary for the preacher in Zimshian to assert his

singularity, which to many is as dear as dignity and more natural.

He cannot say "we" even by including his congregation. He must

say "I, also you" muyū dish nushim, if he would include himself

and his hearers in the same category.

Zimshian is strangely lacking in honorifics. The chiefs

and meritorious persons are accorded genuine respect but language

is rarely its vehicle. Truth is therefore less the loser.

PRONOUNS AND THE VERB "BE".

In sentences where no verb is expressed some form of the verb

"be" must be understood and the particular place of it is general-

ly indicated by the position of the pronoun or its fragment; as,

awil gaumt ga na gunawaleyū ada epun na walayūt
Because easy | the yoke(of)me(is) and light the burden of me (is).

For my yoke is easy and my burden is light.

Ada	dish	nushim	mukmagaunshk	ga dit
And	also	ye (are)	witnesses or explainers.	

Muyū	lukshauksh	a	matit.	Hadagum	yoyut.
I (am)	door	of (the)sheep		Bad	man I (am).

N'da	da gū	kshdamashaul	dit?	N'da	da gū
Where	are	nine	those?	Where	(is)

zoshgum	ginadan?
the small	horse? i.e., ass.

Where are those nine?   Nā yā gū gwa?   Who is this?

PHONETIC MODIFICATIONS OF THE PRONOMINAL SUFFIXES.

When a word ends with a vowel and then is augmented by a syllable beginning with a vowel the two may become contracted into a dipthong, or one may be dropped, as; <u>algiaga</u>, a word; <u>algiagout</u> for algiagaut, my word. Lthauda, praise;lthaudun, thy praise. The a is dropped. It is rarely radical.

The sign of the first person singular pronoun ū is often changed to ī when suffixed to a vowel. Between them g is sometimes interposed. <u>Shgaugi</u> for <u>shgaui</u>, I am set aside.

The large number of examples employed th explain the use of the pronouns should be further employed by the learner from a study of Zimshian writing, and yet more particularly observed in listening to the Zimshians themselves; because familiarity with the usage will be a great step in the knowledge of the language.

The same extent of illustration will not be bestowed on the rest of the pronouns because a careful digestion of the preceding pages on the use of the personal pronoun will render easy the use of those now to be proceeded with.

THE POSSESSIVE PRONOUN.

Father, nagwāt			
My father	nagwādū or ī	Our father	nagwādum
Thy father	nagwādun	Your father	nagwātshim
His father	nagwādit or nagwāt ga	Their father	nagwādit or nagwat ga
My forefather	gunagwādū	Our forefather	ganagwādum
Thy forefather	ganagwādun	Your forefather	ganagwātshim
His forefather	ganagwāt ga	Their forefather	ganagwāt ga

Notes.

The particle ga is a sign of the remoteness of the object.

A nasal n is prefixed to the noun when it represents a deceased person; as; naksh, a wife; ~~deceased~~, Nagwādū, my father; n'nagwādi ga, my dead father.

n'naksh, a wife deceased;

EXAMPLES OF THE POSSESSIVE PRONOUNS.

It is mine	mūyū na wālt	It is ours	nūgum na wālt
It is thine	nūgun na wālt	It is yours	mūshim na wālt
It is his	{t nīadi na wālt or {t gwīda na wālt	It is theirs	{t nīadi na wālt or {t gwīda na wālt

All mine are thine,   tkānī na gianū nūgun na wāldit

All thine are mine,   tkānī na gian'n mūyū na wāldit

This is our son,   lthgōlthgumī ā gwa

Is this your son?   Nīnī lthgōlth ga shimī?

His own house, na līp wālpt ga

My father, (said by a child), ābū

A child calling its father, says, bă

A child calling its mother, says, nauush, or gāash, which is the
                    more endearing

My mother, nauyū; said by a child, na'ī

My dear, addressed to a male, is, nāt

My dear, addressed to a female, dāalth

My father's house, na wālba nagwādū, or, wālpsh nagwādi

My mother's son, lthgōlthgum yō nauyū; or said by a child, lthgōlthk
                    gish naush

The son of my mother, n'lthgōlth ga nauyū......Something will be
                    predicated of him.

My uncle's garden, na shindointk a na bibū

My aunt's (mother's sisters) box, kbīshum nauyūt. Mother and ma-
                    ternal aunts alike addressed.

My aunt's (father's sisters) box, nakbīsha nakdaiyū or kbīshum
                    nakdaiyū

Thy grandson, lthukdaiin. To emphasize the sex lthukdaiimum yōun,

    thy grandson, lthukdaiimum hanagun, thy grand-

    daughter.

Thy grandfather, t nīyant; the initial t softly said. If dead,
                n'niyan da

Thy grandmother's dog, na hāsh gish n'zīizun

We took his gun, lthā gādum na gupilō da. The gā singular agree-
                ing with gun; the um- nūgum.

They (if present) had my walking stick, nha gā dish dup gwi na
                gaadū.

They (if absent) had my walking stick, nha gā dida na gaadūt ga
Thy dollar is in my bag, lūshgū n'dālan da n'zim gwēlthū
Your dollars are in my purse, lūdau na dālashim n'zim n'ta-dālayūt
Your birds eat my seed, gipgaba na gazōuzshim nawanayūt.
Your bird had its own cage, nha lip shgū shgēukshin n'zōuz shimt
Thy dog pulled out my bird's feathers, ltha kshgaukgut na hāshgun
                                        n'līum zōuzgūt
His bird is in my hand, lūdhā n'zōuz ga dida zim anomūt; or;
zum anomūt n'zōuz ga dit
Henry is his cousin (mother's sister's son) t'Henry lthgudaau
                                        dit (if alive)
Henry is his cousin (mother's sister's son) na lthgudaaush Henry
                                        da (if dead).
Our forefathers country, na lakyōba na agwīguniyāt gum
Now it is the white man's, gīoun ltha amukshīwā wāl dit; or,
                        -na wāl da dit.
It is really God's, Shimhou Shimoigiat ga lakāga na wāl da dit
He knows whose it is, lip wilait ga nā na wāl da dit
All are yours, tkanī dit mūshim a na wāl dit

DEMONSTRATIVE PRONOUNS

The substantive form, this (is)

gwa'a. The final a of gwa'a is almost suppressed
gū gwaa
gū gwai

The adjective form, gwai, this (thing)

The adjacent form, gwīt, this (person or thing present)

The remote form, niat, that (person or thing absent)

THE USE OF THE DEMONSTRATIVE PRONOUN

Examples.

Gū wiltkulneumshk ga gwaa
Which parable   this; i.e., This which (is a) parable

Gū   a gwai   nahou   dit
Which(as to)this say they; i.e., that is to say

Ada   nīnī   gwai   gun   niat   ga.......
And   so   this therefore he; i.e., and for this reason he is,
                                                    etc.

Nīnī   gwai   ma gun   shim   wha   naknō   dit
So   this   therefore ye(do)not hear him; i.e., so for this
                                    reason ye do not listen to him

Āmt   nīadi   gū houumt
Good   this (is) which say we; i.e., This is right which we say

Am   lshoksh   ga   gauda   gwayā   gwashim
Let   together with   heart   this to you; i.e., let this dis-
                                    position be in you; or; be of this mind

Note.   The i of gwai is exchanged for y before a, the sign of the
        dative.

Ada	gawileksha	diya	gwaa
And	greater	indeed to	this; i.e., andgreater than this

Note. gwaa, is both singular and plural.

"THIS" OR "THESE" IN QUESTIONS

THAT RELATE TO THE FUTURE.

Gwaa or gwai are not then used but a different construction;

as, n'dalth dum walt?

When will happen it?   When will this take place?

Malthil a gum n'dalth dum di wal tkani nha houunt
Tell to us when   will so happen all hast said thou, i.e.,

Tell us when these things will happen of which thou hast spoken.

SHGA, INCLUDING GWAA.