An Introduction to Nitinaht

Language and Culture

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and

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In October, 1984 the Nuuchanuulth Tribal Council meeting at Tin-wis near Tofino, B.C. proclaimed that the language and people previously known as *Nitinaht* be called henceforth *Ditidaht*. The name *Ditidaht* more closely approximates the name as the Native people say it when speaking in their own language. However, this grammar was prepared several years before the change and, therefore, it uses the older term throughout.

Introduction

Language setting

Nitinaht is an Indian language of Western Canada spoken along the southwestern littoral of Vancouver Island from Pachena Point to Jordan River. It is related to several other coastal languages which together comprise the Wakashan Language Family. Both in geographical distribution and degree of diversification from the original, ancient Wakashan tongue, the family divides into two groups. A southern branch consists of Makah, spoken on Cape Flattery across the Straits of Juan de Fuca from the Nitinaht territory; Nitinaht itself; and Nootka, spoken on the west side of Vancouver Island form Pachena Point to Cape Cook. This branch is known as the Nootkan Division of the Wakashan Family. The northern branch is called Kwakiutlan. It consists of four languages: Kwakwala, spoken on the northern portion of Vancouver Island and on the mainland opposite; Oowekyala centered around Rivers Inlet; Bella Bella (also called Heiltsuk), along the many waterways leading into Smith Sound northward to Milbanke Sound; and Haisla, along the upper reaches of Douglas Channel and adjacent inlets.

These seven languages are all related in the sense that they have evolved from a single ancestor speech just as French, Spanish, and Italian, etc. evolved from Latin. This ancient language, called Proto Wakashan was spoken somewhere in this region several thousand years ago. The languages within both groups are quite similar to each other but just different enough to be classed as separate languages. These differences are of about the same degree as between Italian and Spanish. Between the southern and northern groups, however, the differences are far greater — about as extensive as those separating Russian from English.

Beyond these six sister languages in the Wakashan family, Nitinaht has no other known linguistic affiliations. It is, along

with Makah and Nootka, quite different in grammatical form from all
other languages of British Columbia and the rest of North America.

As centuries pass, every language develops differences in
pronunciation and vocabulary from one region to another. These
varieties or dialects are also heard in Nitinaht. The specific
variety of Nitinaht presented in this book is from the Clo-oose[1]
area not far from Nitinaht Lake.

Language Type

For the speaker of English or other European languages,
Nitinaht presents a number of unusual features. For example,
the very sound of the language is a little startling to the English
ear. Nitinaht has many, many consonants and consonant clusters
which are totally unknown, not only in English, but also through-
out the length and breadth of Europe. One might imagine that
a language with so many consonants would sound harsh. The student
will soon learn, however, that Nitinaht speakers typically talk
quite softly which renders the language very pleasant to the ear.
(A chart of Nitinaht consonants is given on page iii.)

Some scholars have made the claim that Nitinaht (along with
other Wakashan languages) has no distinction between noun and
verb, nor between noun and adjective. While this claim is some-
what exaggerated, it is true that such parts of speech are nowhere
as clearly evident as in the languages of Europe. All Nitinaht
word classes freely occur as predicators without special derivation-
al devices to transfer a root[2] or stem from one class to another.
The following two sentences provide a glimpse of how, in Nitinaht,
the same word can function, now in a manner reminiscent
of an English verb, now more like an adjective or noun:

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[1] See Lesson Eighteen, page 151 for a map of the Nitinaht territory.

[2] The ROOT is the core of the word to which all else is attached.

NITINAHT CONSONANTS

	Labial	Dental	Dental Affr.	Palatal	Lateral	Velar	Labio-Velar	Uvular	Labio-Uvular	Pharyngeal	Glottal
1. Stops	p	t	c	č	λ	k	kʷ	q	qʷ	ʕ = ʔ	ʔ
2. Glottalized Stops	p̓	t̓	c̓	č̓	λ̓	k̓	k̓ʷ	q̓	q̓ʷ		
3. Fricatives		s		š	ɬ	x	xʷ	x̌	x̌ʷ	(h)	h
4. Voiced Stops and Resonants	b (m)	d (n)		y	l		w				
5. Glottalized Resonants				y̓			ẃ				

1) ʔiˑx̌-ʔa čapč̓-aq.   *The canoe is big.*
   big-is   canoe-the

2) čapč̓-a ʔiˑx̌-aq   *The big thing is a canoe.*
   canoe-is big-the

One of the most unusual features of Nitinaht and the other Southern Wakashan languages is the absence of a grammatical means for distinguishing subject from object in normal sentences, i.e., in those that do not focus extra attention on either the actor or the recipient of the action. For the statement *The dog is chasing the cat,* one hears equally either (3) or (4):

3) casiˑksa či·k̓ʷaʔałaq pi·špišaq
   chases   dog-the   cat-the

4) casiˑksa pi·špišaq či·k̓ʷaʔłaq
   chases   cat-the   dog-the

Everyone knows that dogs chase cats and not the other way around and speakers of Nitinaht feel no need to state the obvious. What is common knowledge is simply not stated specifically whether one is talking about natural or cultural phenomena.

In learning any language, the student must eventually acquire much knowledge about the culture that uses that language. In learning Nitinaht, however, the student must at once learn a great deal of the people's view of the world or remain forever uncertain about who is acting on whom.

Of course the language does have the means for specifically distinguishing subject from object when deemed necessary. If, for example, a big cat turned tables on a dog, the speaker could say,

5) casiˑksa pi·špišaq či·k̓ʷʔałiˑyuq
   chases   cat-the   dog-toward

where the suffix -(iˑ)yuq specifically marks či·k̓ʷaʔł *dog* as the

one being chased.

The fourth striking difference between Nitinaht and English is the extremely large number of affixes found in the former. Nitinaht has over four hundred suffixes which convey a very broad range of concepts, not only abstract grammatical and temporal notions as in European languages, but also a host of concrete ideas. For example, both -q(i)s *shallow vessel* and ·-(i·)kis *eat/drink* are suffixes. The speaker has the choice of using either the suffix or an independent word. Instead of -q(i)s he might say ha·waks(a)c *feast dish* and in place of -(i·)kis, he could use ha?uk^w *eat*. Contrast (6) with (7). (The final -s on the first words means *I*.)

6) ha?uk^{w}s buwc̓aq *I'm eating the venison.*

7) buwac̓kiss *I'm eating venison.*

Whether the speaker elects a suffix or an independent word of the same general significance depends upon the amount of emphasis he wants to give the item or action he is mentioning.

With so many suffixes, Nitinaht is classed as a polysynthetic language. That is, a single word often has many parts (morphemes) and frequently requires an entire English sentence to gloss it. Here is a typical example:

8) hi·?daqaƛita?bƛa *He is now taking something into the woods.*

This word has the following parts, a root hid *there* plus the lengthened vowel (symbolized by the · dot) which shows the *graduative aspect* followed by -(?a)q(a)ƛ *inside*, -(?)i(t) *ground* (in the *momentaneous aspect*), -(?)ap *causative*, -(?)aƛ *now (as opposed to a former condition)*, and -(?)a *he/she/it in the indicative mood*. In sum, seven morphemes.

Example #8 illustrates another important feature of Nitinaht word building, namely fusion. When morphemes line up one after

another in a Nitinaht word, each typically alters the pronuncia-
tion of its neighbor.[3] Three types of change are especially common,
glottalization (p.17), lengthening (p.50), and reduplication (p. 72).
Four out of the five suffixes in hi·ʔdaqaƛitaʔbƛa cause the pre-
ceding morpheme to take on glottal stricture. Some suffixes
cause both glottalization and lengthening, e.g., -(ʔ)abč *pray*
changes biƛ- *rain* into bi·ƛ as in bi·ƛabč *pray for rain*. Others
require both lengthening and reduplication as does -ʕad *sound of*
in ci·qci·qʕad *sound of someone talking;* ciq means *talk, say*.
Still others cause only one type of change instead of two. The
details of these processes are sometimes complex.

Scores of suffixes denote location and shape. In everyday
Nitinaht parlance, location is more precisely stated than it is
in the corresponding non-technical English. We might tell some-
one where his cat is in English by saying, *Your cat is under the
car*. The equivalent expression in Nitinaht is necessarily more
precise for the car must also be located:

9) hitaktqe·ʔƛa   pi·špiša·ki·k   huhpubiʔsaq.
located-under-inside-building-it is   cat-your   car-the
Your cat is under the car which is in the garage.

If, however, the car were not in the garage but, say, parked in
the driveway outside, then the first word must be altered to
hitaktʕa·sa. That is, the suffix -iʔƛ *building* must be replaced
by -(ʔ)a·s *ground*. And if one had parked his car at the beach
(where the cat had then crawled beneath it), still a different
suffix would be used, -iʔs, etc., etc. ! Such precision is
natural in everyday Nitinaht while in English it would be unusual.

Even such a simple statement as *She is sitting under a tree*
is impossible in Nitinaht unless she sits absolutely below the
tree, roots and all. Instead one must say that she sits *near, be-
side* the tree.

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[3]An example of such alternation in English would be the word *depth*
wherein the nominal suffix *-th* changes *deep* to *dep-*.

Particularly important to the grammar are two large sets of suffixes denoting different moods and aspects. Moods express the speaker's attitude toward the likelihood or reality of an action or state. In Nitinaht most of the mood suffixes are inextricably merged with the suffixes indicating *I, you, we,* ·etc. In this introduction to the language only six mood/person paradigms are presented. These are summarized in Appendix A.

Aspect suffixes relate the action or state to the passage of time such as *duration, momentaneous, habitual, repetitive,* and the like. Of the eight or so Nitinaht aspectual suffixes, only a few very high-frequency ones are included in this introduction.

Even the semantic segmentation of the universe is quite different in Nitinaht from English. Therefore, as the English-speaking student gradually learns Nitinaht, (s)he acquires a new and markedly different means of viewing the world. Acquiring this new perspective is one of the most intriguing aspects of learning a language that belongs to a radically different cultural setting.

Format

Suggestions to the teacher, written in italics, have been included in most lessons. They point out ways of presenting the material to young adults without resorting to English; however, the teacher may choose to ignore them, substituting instead any of his own ideas he thinks to be better.

Most lessons are built around a particular question word such as baqapti· *What kind of tree is it?,* ʔadi·qi· *How many?,* and the like. The question and answer format is used to stimulate student oral participation. It is also intended to provide the student with the sort of vocabulary useful for eliciting cultural information from Nitinaht elders who visit class from time to time during the second term.

There is a danger inherent in this approach, however. The student may come to believe that besieging someone with questions is as acceptable in Nitinaht culture as it is in the Anglo world. Nevertheless, we believe that the pedagogical advantages of this approach outweigh the dangers of cultural faux pas inherent in it.

Linguists generally state that most Nitinaht person/mood paradigms do not overtly mark third person (*he/she/it*). However, person and mood endings are, for the most part, inextricably merged; and the language has a form contrasting with first and second persons. Whether that ending is said to be simply a mood marker without a person element while the others are portmanteaux of person and mood is a question which does not, in our view, impinge upon teaching the language. This grammar is concerned first with helping someone learn how to speak Nitinaht. It is only secondarily concerned with analytical questions. Therefore, all paradigms are glossed with the labels first, second, and third person.

In general, the system of spelling Nitinaht words adopted here follows the conventions used by literate Nitinaht speakers and linguists. One small change has been introduced however. Before u and o sounds the consonants k̲, q̲, x, and x̃ are automatically pronounced with the lips rounded. Because this rounding is automatic, it is not written in standard Nitinaht orthography. However, in this text, all rounding is marked with a little raised ʷ beside the consonant, whether predictable or not.
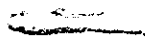
On the other hand, the spelling used here does follow standard Nitinaht orthographic convention in that long vowels are marked by a following raised dot, e.g., c̓awa·ʔk *one*. The student will discover, however, that it is much easier to remember which vowels are long or short in a word if (s)he writes long vowels with two letters, e.g., c̓awaaʔk in place of letter plus dot. (Double vowel-letter spelling is used regularly by some speakers of the related language Nootka.)

Dimensions of various items discussed in the Cultural Comment sections are given in the imperial system rather than metric. No Nitinaht-speaking consultant thinks in metric units but not a few know English well and are accustomed to imperial units of measure. It is ethnographically more accurate to use the terms which the people themselves provide.

Cassette recordings of these lessons are in preparation.

Appreciation

We express our deep gratitude to the many students who have contributed suggestions to this text from two earlier drafts used by Mr. Thomas to teach his language at the University of Victoria from 1978 to 1980. We especially thank Betty Hesser who volunteered to proofread the entire work, Barry F. Carlson who offered grammatical counsel, illustrators James Kelly and Naděžda Ložkovová, and Gisèle Clément who cheerfully, speedily, and accurately typed this very difficult manuscript.

Victoria   1981

CONTENTS

1. *The elder who is teaching the class stands before his students.
    points to himself and says distinctly several times* ʔuX̌ʷs ____
    _____, *I am* _____. *(Note that he does
    not at this time use his Indian name.) Next he points to a
    student and asks* ʔačqik, *Who are you? If that student does
    not understand, the teacher should suggest possible answers
    with a questioning intonation such as* Dan?, Jim?, Tom?, *or*
    Mary?, Betty?, Martha? *(If the student being questioned still
    does not understand, others will, and they should be called on
    to answer.)*

    *Each student should be questioned several times. This is the
    teacher's opportunity to begin to learn the students' names.
    The teacher must insist that everyone answer with* ʔuX̌ʷs ...
    and not reply with the name alone. This is very important.

2. *After the teacher has asked every student his name at least
    twice and received the correct answer, he goes about the class,
    pointing to each one and naming him* ʔuX̌ʷʔa _____,
    He/she is _____. *Now he asks each student to name the
    classmate he points out,* ʔačqi· ya·, *Who is he/she?*

3. *Once again the teacher goes about the class naming each member.
    This time however, he looks directly at each one and says*
    ʔuX̌ʷʔas _____, You are _____.
    *Now the teacher points to himself and, enunciating very dis-
    tinctly, asks who he is, saying* ʔačqiks, *Who am I? The class
    should be able to reply* ʔuX̌ʷʔas ... . *Speaking briefly in*

English, the teacher instructs the class to, one at a time, ask the classmate sitting next to him ʔačqiks to which the classmate replies appropriately.

Pattern Drill A

1. ʔačqik.   Who are you?

   ʔux̌ʷs _____ .   I am _____ .
          (student's name)

2. ʔačqi· ya·.   Who is he?

   ʔux̌ʷʔa _____ .   He is _____ .
                (name)

3. ʔačqi· ya·.   Who is she?

   ʔux̌ʷʔa _____ .   She is _____ .
                (name)

4. ʔačqiks.   Who am I?

   ʔux̌ʷʔas _____ .   You are _____ .
                 (name)

Sound and Symbol

ʔ   This letter, called a glottal stop, represents the abrupt
     closing of the vocal cords. English speakers do this
     when saying the negative word *uh-uh*.

a   represents the sound of *a* in *about*, *u* in *but*, or *o* in
     mother. (In English spelling many letters can stand for
     the same sound; and, conversely, the same letter can
     represent a variety of sounds, *e.g.*, the letter *a* in *at*,
     father, *ate*, and *about*. In Nitinaht, however, each letter

has only one sound value which makes Nitinaht spelling very easy.)

a· is like the sound of *a* in *father*. Note carefully that a· is a different letter from a. The dot is important!

č is like *ch* in *church*.

i This symbol represents a sound much like the vowel of *it* or *bid*. Occasionally, it is more like a very briefly held *i* as in *machine*. (Contrast with i· below.)

i· is like *e* in *he* or *i* in *machine*. From the Nitinaht perspective, the difference between i and i· is simply one of length — the duration of the sound. Usually, however, English speakers hear the short i as *i* in *it* and the long i· as *e* in *he*. That is, the Nitinaht difference in vowel length, quantity, is PERCEIVED by the English speaker as a difference in quality, *i* versus *ee*.

k is like *c* and *k* in *cake*.

ƛ There is nothing in English similar to the Nitinaht sound represented by ƛ. It is made by pronouncing *tl* as a unit. The student may find it helpful in mastering this sound to place the tongue in position for *la*, begin the 1-sound, and then while still holding the 1-sound, make a *t*. (See 1.5.)

q The sound represented by this letter is not known in English. It is something like *k* but pronounced further back in the mouth. Listen to the teacher (or recording) carefully. (See page iii.) The following may help the student master this sound: With a finger against the tip of the tongue, gently push it back while trying to say *key*. This should produce the second syllable of ?ačqi·. (See 1.3, and 1.6.)

s is like *s* in *miss*.

š is similar to *sh* in *shoe* and *ch* in *chauffeur*.

u is frequently like *oo* of *boot*. It is a shorter sound than u·. Sometimes is is more like the *oo* of *look, took*.

u· is like *oo* of *brood*.

x̌ʷ   The sound represented by this letter is a little like that
      made when gargling if the lips are held rounded as if
      trying to say *who* at the same time. (See 1.4 and 1.7.)

y   is much like *y* in *yip* or *ye*.

y̓   is pronounced as if it were a sequence of *ʔ* + *y*.

Grammar Notes

1.1   Comparing the sentences of A-2 and A-3 shows that Nitinaht
      does not ordinarily distinguish *he* from *she* (although the
      difference can be made, in ways to be learned later, if the
      speaker thinks it necessary).

1.2   Different from English which uses separate words called
      pronouns to designate *I, you, he, she,* etc., Nitinaht expresses
      the concepts with SUFFIXES, that is, different sounds added
      to the end of a word. In Pattern Drill A there are six such
      endings:

         Statements of Fact   Questions
              -s   *I*   -qiks
              -ʔas   *you*   -qik
              -ʔa   *he/she/it*   -qi·

      (The suffix -qi· is usually pronounced as -qi when ya· *that
      (one)* immediately follows.)

      Statements of fact are said to be in the DECLARATIVE MOOD
      while questions are in the INTERROGATIVE MOOD. (See, however,
      2.3 on page 12.)

      Nitinaht has many sounds which do not occur in English. Some
      of these will require practice to hear and say correctly.
      The Sound Drills are designed for this practice. Over a
      period of approximately two months EVERY student can master

them — even those that to the English ear at first seem impossible.

Sound Drill I

Listen carefully to the following pairs of words. Can you hear the difference between q and k̓, between x̌ʷu and hu? Imitate the teacher (or recording) as exactly as you can concentrating on the initial sounds of these words.

1.3	ka·tka·t	*kneeing*	qa·tqa·t	*head*
	kiciy̓k	*fireplace poker*	qiciy̓k	*pencil*
	kacši̓ƛ	*measure*	qacši̓ƛ	*elbow someone*

1.4	hu?a·	*same*	x̌ʷu?a·	*change*
	hu·thu·t	*opening and closing curtain*	x̌ʷu·tx̌ʷu·t	*splashing*
	huya·	*migrating duck*	x̌ʷuya·	*bailing*

Repeat the following phrases and sentences after the teacher (or recording). Each one has many instances of one Nitinaht sound not heard in English. (The meanings vary from slightly ridiculous to very ridiculous; but all that matters in this exercise is practice in making the sounds correctly. Here meaning is not important.)

1.5   ƛ   ƛa·ƛawa·pƛuw ƛaƛasc̓aq ƛa?a·s.

The black oyster catcher went too near the post.

1.6   q   qaqa·kacƚa?ƛuw qišabƚaq qʷu·?as.

The crippled man got a sliver in his foot.

1.7   x̌ʷ   ʔu·x̌ʷʔu·x̌ʷs ƛux̌ʷƛux̌ʷ.

I am chewing oysters.

Pattern Drill B

1. ʔux̌ʷaʔƛak.   So, is it you now?

    ʔux̌ʷaʔƛs.   It's me.

2. šu·.   Good-bye.

3. ʔux̌ʷaʔƛaksuw̓.   So, is it you folks now?

    ʔux̌ʷaʔƛid.   It's us.

4. šu·č.   Good-bye, you folks.

Grammar Notes

1.8   The suffix -aʔƛ means that *a new situation has come to be;
      some condition or state has changed.* This concept figures
      prominately in the grammar of many languages native to British
      Columbia. In Nitinaht discourse it occurs constantly. (Trans-
      lators often render the meaning of -aʔƛ in English as *now*, but
      the student should bear in mind that *now* is appropriate for
      -aʔƛ only in the sense of *new, different from (just) before.*
      It does not mean simply *present time.*)

1.9   The suffix -ak *you?* is another question form. It is pre-
      sented in 2.3 of Lesson Two.

1.10 In addition to the Declarative endings -s, -ʔas, and -ʔa
      (1.2) may now be added -id *we.*

1.11 A very common way of designating *you plural* in Nitinaht is
by adding -suẃ to any suffix meaning *you (singular)*. (The
form šu·č *Good-bye, you folks* is explained in a later lesson.)

The instructor selects four items which meet the following criteria:
1. The items chosen should be objects that were important in the
old days. 2. They should be small enough to take into the teaching
area. 3. The names for them should not require the student to
learn more than two new sounds at this time. 4. They should be
representative of both men's and women's activities if the students
are both men and women. The following four items are suggested:
qaʔawc pack basket, kʷiˑqaˑbɬ whale harpoon head, ɬicɬib mat,
kaceýk measuring stick, tally stick.

Each sentence in the following pattern drills should be said
several times while holding the appropriate object for the class
to see. Then the class repeats the sentences several times after
the teacher in unison; and finally individual class members repeat
the sentences.

Pattern Drill A

1.	ʔukʷaqɬa qaʔawc.	It is called a pack basket.
2.	ʔukʷaqɬa kʷiˑqaˑbɬ.	It is called a whale harpoon head.
3.	ʔukʷaqɬa ɬicɬib.	It is called a mat.
4.	ʔukʷaqɬa kaceýk.	It is called a tally stick.

Pattern Drill B

1.	ʔukʷaqɬaˑ qaʔawc.	Is it called a pack basket?

hi·ʔ, ʔukʷaqɫa qaʔawc.	Yes, it's called a pack basket.
2. ʔukʷaqɫa· ɫicɫib.	Is it called a mat?
hi·ʔ, ʔukʷaqɫa ɫicɫib.	Yes, it's called a mat.
3. ʔukʷaqɫa· kaceఝk.	Is it called a tally stick?
hi·ʔ, ʔukʷaqɫa kaceఝk.	Yes, it's called a tally stick.
4. ʔukʷaqɫa· kʷi·qa·bɫ.	Is it called a whale harpoon head?
hi·ʔ, ʔukʷaqɫa kʷi·qa·bɫ.	Yes, it's called a whale harpoon head.

Pattern Drill C

1. ʔukʷaqɫa· ɫicɫib.	Is it called a mat?
wikʔa ʔukʷaqɫuws ɫicɫib.	It is not called a mat.
ʔukʷaqɫa qaʔawc.	It is called a pack basket.
2. ʔukʷaqɫa· kʷi·qa·bɫ.	Is it called a whale harpoon head?
wikʔa ʔukʷaqɫuws kʷi·qa·bɫ.	It is not called a whale harpoon head.
ʔukʷaqɫa kaceఝk.	It is called a tally stick.
3. ʔukʷaqɫa· qaʔawc.	Is it called a pack basket?
wikʔa ʔukʷaqɫuws qaʔawc.	It is not called a pack basket.

ʔukʷaqɫa kʷiˑqaˑbɫ.   It is called a whale harpoon head.

4.   ʔukʷaqɫaˑ kacey̓k.   Is it called a tally stick?

    wikʔa ʔukʷaqɫuws kacey̓k.   It is not called a tally stick.

    ʔukʷaqɫa ɫicɫib.   It is called a mat.

Pattern Drill D

The instructor takes each item and one at a time hands one to each of four students. Then each student, in turn, hands the object he now holds to a classmate. The following verbal exchange is to accompany this giving:

1.   kʷuˑ kʷiˑqaˑbɫ.   Here (I'm handing you) the whale harpoon.

    kaˑ.   I'm receiving it from you.[1]

2.   kʷuˑ ɫicɫib.   Here (I'm handing you) the mat.

    kaˑ.   I'm receiving it from you.

3.   kʷuˑ kacey̓k.   Here (I'm handing you) the tally stick.

    kaˑ.   I'm receiving it from you.

---

[1] ka· is said not only to acknowledge receipt of something but it is also used to mean *Give it here.*

4. kʷuˑ qaʔawc.   Here (I'm handing you) the pack basket.

   kaˑ.   I'm receiving it from you.

Sound and Symbol

b   This letter represents a sound much the same as *b* in the English word *rib*.

c   The sound represented by this letter is like *ts* in English *cats* and *Tsetse fly*. (See 2.7.)

e   stands for a sound similar to *e* in English *peck*. (Occasionally, the sound is more similar to *a* of *pack*.)

h   is like *h* in English *he*.

kʷ   is like *qu* in English *quack* or *queen*. (The raised w indicates that the consonant is pronounced with the lips rounded.)

ɬ   There is no sound in English similar to ɬ. It is made by placing the tongue in the same place as if to say *la* but the vocal cords do not move. The only sound is the rush of air around the sides of the tongue. If the English word *clay* is drawn out at the beginning, ɬ is heard between the *c-* and *-lay*. Some students find it helpful to think of it as being *lh* pronounced together. Others think of it as a lateral lisp. Imitate the teacher (or recording) carefully. (See 2.8.)

w   is like *w* in English *wick*.

Grammar Notes

2.1   The declarative mood suffix -ʔa *he/she* also designates *it*.

2.2   The suffix -ʔa *he/she/it* becomes simply -a after ɬ (and other FRICATIVES. Fricatives are all those sounds listed

in the third row of the Sound Chart on page iii.)

2.3 There are two sets of interrogative suffixes in Nitinaht. One, called the INFORMATIONAL, is used with words that are inherently interrogative such as ?ač- *who* or baq *what*. Most of this set was presented in 1.2.

The other interrogative set is called CONFIRMATIONAL. Confirmational suffixes are used to form questions with words that are not inherently interrogative as in Pattern Drill B and in ?uх̌ʷa?ƛaƙ, *So, is it you now?* of Lesson One B. Questions of this type anticipate a yes or no answer.

Below both sets are presented side by side for better contrast. (-kʷaqƚ is a suffix meaning *call* or *name*. ?ač(q)- is an interrogative ROOT[1] meaning *who* while ?u- is a non-interrogative root of very general meaning called *anaphoric*. (See 13.1, 15.1, and 7.3.)

Informational		Confirmational	
?ačkʷaqƚi·.	*What is he called?*[2]	?ukʷaqƚa· Joe.	*Is he called Joe?*
?ačkʷaqƚik.	*What are you called?*	?ukʷaqƚak Joe.	*Are you called Joe?*
?ačkʷaqƚiks.	*What am I called?*	?ukʷaqƚaks Joe.	*Am I called Joe?*
?ačkʷaqƚikid.	*What are we called?*	?ukʷaqƚakid di·ti·d?a·?tх̌.	*Are we called Nitinaht(s)?*
?ačkʷaqƚiksu.	*What are you folks called?*	?ukʷaqƚaksu di·ti·d?a·?tх̌.	*Are you folks called Nitinaht(s)?*

---

[1]A root is that part of a word which remains after all suffixes (and other types of affix) have been removed. It is the core of the word.

[2]Note that Nitinaht (like other languages in this region) asks literally *Who is he/she called?* rather than *What is he/she called?* when asking about humans.

2.4 The q of informational interrogative forms -qiks, -qik, -qi·,
etc. is lost when immediately preceded by a consonant that
is in the same syllable. Thus, the expected form ?ač-kʷaq-łqi·
(where - indicate syllable boundaries) is instead ?ačkʷaqłi·.

2.5 The mood suffixes that designate person are typically added
to the first word in the sentence. Thus, -(?)a *he/she/it*
is suffixed to wik *no, not* in the second sentence of Pattern
Drill C but to ?ukʷaqł *is called* in the third sentence.

2.6 The suffix -uws has the effect of rendering *hypothetical*
the concept expressed by the word to which it is added. In
negative sentences, it is suffixed to the word being negated.

Sound Drill II

Repeat the following phrases and sentences after the teacher.
Concentrate on the sounds *c* and *ł*; meaning is not important.

2.7 casa· cu·ccu·c.   Chasing and scratching.

2.8 łałakʷa?da ?u·kʷi·ł łicłib.   He asked her to make a mat.

Vocabulary Comment

2.9 The word kaceẙk *tally stick, measuring stick* is composed of
two parts, a root kac meaning *measure* and a suffix -ẙ(a)k
implement. The -e- vowel occurring between the two parts is
merely EPENTHETIC. (Epenthetic sounds are those inserted
within a word merely to facilitate pronunciation.) See 3.10.

2.10 kʷi·qa·bł *whale harpoon head* is made up of three parts, a
root kʷi·q (as in kʷi·qiyu· *smoothed, sanded*), a suffix
-(q)abł (9.1) designating *spherical* or *rounded objects*, and
a vowel-lengthening process (which here changes /a/ to /a·/)
meaning PERFECTIVE, i.e., a completed act now a permanent
state. The name derives from the fact that the head of the
harpoon, once all pieces have been put together as described
in the following Cultural Comment, is smoothed by using the
skin of the dog fish, ya?ča. Skin from the back is used

first because it is rougher, while the less coarse skin
from the belly is used for the finishing touches.

2.11   ƚicƚib *mat* is also composed of three elements: a root
ƚic designating what is *flat and limp*, -ƚ- *floor* (See 7.6,
8.1), and -ib denoting (usually) *man-made objects*.

2.12   The word qaʔawc *packbasket* is not analyzable in modern
Nitinaht. However, the last part of the word, -aw(a)c, is
an ancient suffix meaning *container*. (In the closely
related language Makah spoken on the Olympic Peninsula
-awc is still being used to form new words for various
types.)

Cultural Comment

kʷi·qa·bƚ

ƛučckʷi·

di·ʔdikʷa·ʔdib
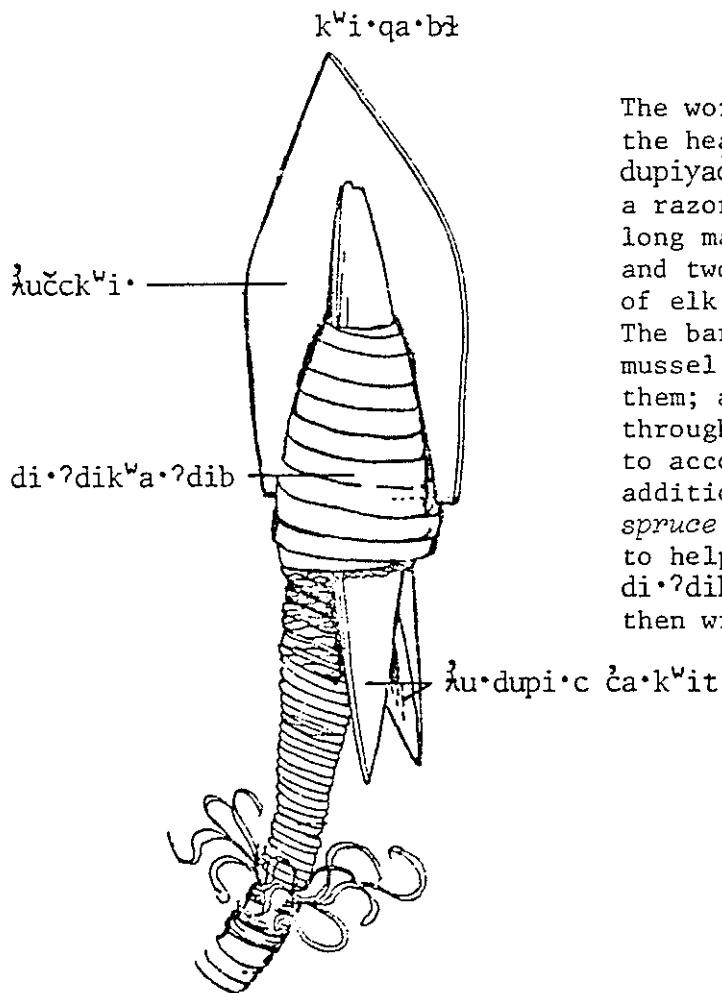
ƛu·dupi·c ča·kʷit

The word kʷi·qa·bƚ designates only
the head of the harpoon and not the
dupiyaq̓ *shaft*. The head consists of
a razor-sharp tip about two inches
long made from ƛučckʷi· *mussel shell*,
and two five to six inch barbs made
of elk antler, ƛu·dupi·c ča·kʷit.
The barbs are grooved so that the
mussel shell fits snugly between
them; and one or two holes are drilled
through both antler pieces and shell
to accomodate a ƛap̓qab *dowel*. In
addition to the dowel(s), ʔišiči·y̓p
spruce tree pitch serves as a glue
to help hold the pieces together and
di·ʔdikʷa·ʔdib *wild cherry bark* is
then wrapped around the head.

k̉ʷi·qa·bɬ ————

su·buq̉ʷa·ʔdɬ ————

pak̉ʷʔiɬtiẏk ————

k̉aba·k ————

dupiyaq̉ ————

ɬu·k̉ʷa·ʔdɬ ————
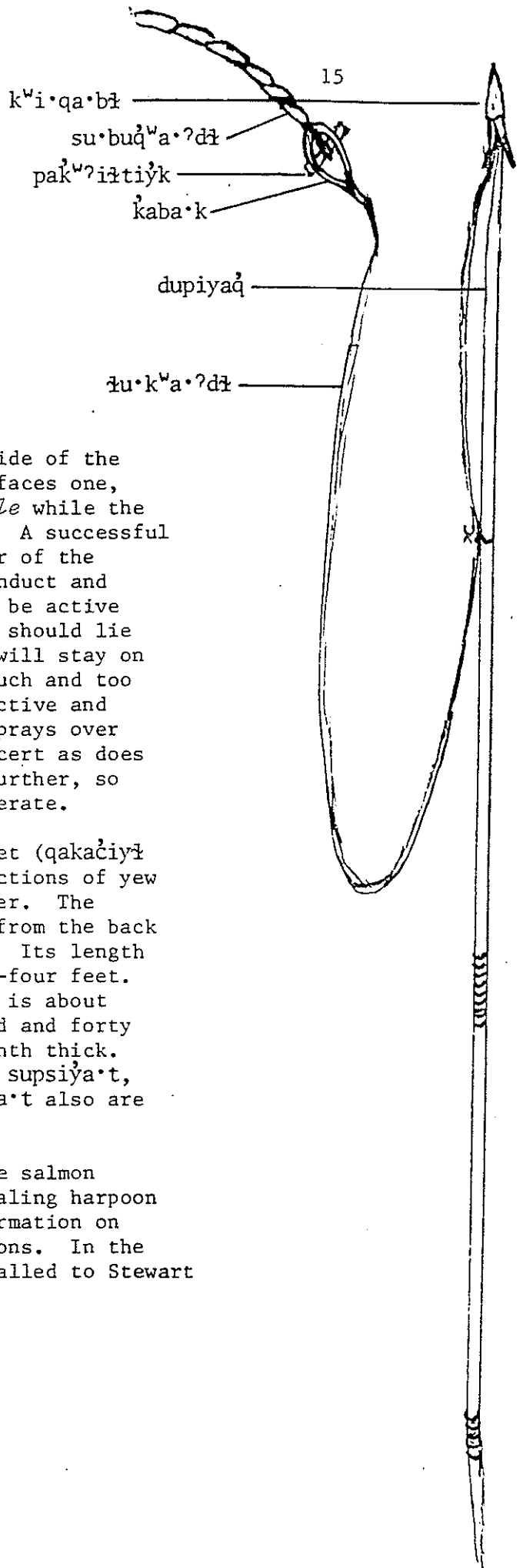
When holding the harpoon so that the side of the
head to which the lanyard is attached faces one,
the barb on the right is the čak̉ʷup *male* while the
one on the left is the xa·daʔk *female*. A successful
hunt requires the appropriate behaviour of the
harpooner's wife as well as his own conduct and
skill. For example, the wife must not be active
while her husband is out whaling. She should lie
down as much as possible so the whale will stay on
the surface. If she moves about too much and too
rapidly, the whale will also be very active and
difficult to approach. The harpooner prays over
each barb so that they will act in concert as does
a harmoniously married couple — and further, so
that the weather and the sea will cooperate.

The dupiyaq̉ *shaft* is about eighteen feet (qakačiyɬ
three fathoms) long made of several sections of yew
wood, ƛatapt, scarfed and bound together. The
lanyard, ɬu·k̉ʷa·ʔdɬ, is made of sinew from the back
of a whale which is twisted clockwise. Its length
is about bu·ẏiɬ *four fathoms* or twenty-four feet.
The first section of su·buq̉ʷa·ʔdɬ *rope* is about
ʔaƛi·qsiẏɬ *forty fathoms* or two hundred and forty
feet long and about an inch and an eighth thick.
This rope is made from cedar branches, supsiẏa·t,
which have been shredded. (The supsiẏa·t also are
used for the ribs in a qaʔawc.)

The k̉ʷi·qa·bɬ is only for whaling. The salmon
harpoon head is a ɬe·k̉itawx̌ and the sealing harpoon
head is called čapxtu·p. Further information on
whaling is included in subsequent lessons. In the
meanwhile the student's attention is called to Stewart
1973 pp. 136-138. (See bibliography.)

*The teacher places the pack basket and digging stick a bit apart
from him keeping the tally stick and arrow at hand. He then says
the four sentences of Pattern Drill A (below) emphasizing* ti· *and*
ya·. *Now he changes the location of the four items so that the
tally stick and arrow are a bit aside and require* ya· *when Pattern
Drill A is repeated, while the pack basket and digging stick are
at hand and require* ti·. *Thus, by moving the items about the
instructor teaches the concepts of* ti· *and* ya· *(this and that)
without recourse to English.*

Pattern Drill A

1. kaceẙka ti·.   This is a tally stick.

2. qaʔawċa ya·.   That is a pack basket.

3. hadɬiẙka ti·   This is an arrow.

4. ƛapeẙka ya·.   That is a digging stick.

Sound and Symbol

ċ   is something like *ts* pronounced as a single sound but with
    a simultaneous catch in the throat; that is, the vocal
    cords are brought together abruptly while articulating the
    –*ts*. Thus, ċ is a combination of c (Lesson Two) and ʔ
    (Lesson One). To make the sound of ċ, the student may
    find it helpful to say the English word *rats!* as though
    very disgusted and with strong emphasis on the –*ts*. (See 3.1.)

d   is similar to the sound of *d* in the English name *Bud*.

k̓   stands for a sound much like that of k (Lesson One)
     except for the added simultaneous abrupt closure of
     the vocal cords. Thus k̓ is to k as č is to c. (See 3.1.)

t   is similar to the *t*-sound in the English word *tea*.

t̓   is a *t*-sound with simultaneous abrupt closure of the vocal
     cords. (See 3.1.)

3.1   The sounds represented by č, k̓, t̓ and ẙ are called GLOTTAL-
       IZED. All of the Nitinaht glottalized sounds are listed in
       the second and fifth rows of the Sound Chart on page iii.

*The teacher now tests the students' understanding of the vocabulary
by holding up one item but asking if it is a different sort of
thing altogether.*

Pattern Drill B

1. *Holding up a digging stick the teacher asks,*

   kaceẙka· ti·.   Is this a tally stick?

   The student should reply,

   wik?a kaceẙk.   It is not a tally stick.

   ƛapeẙka ya·.   That is a digging stick.

2. *Holding an arrow:*

   qa?awca· ti·.   Is this a pack basket?

   wik?a qa?awc.   It is not a pack basket.

   hadɬiẙka ya·.   That is an arrow.

3. *Holding a tally stick:*

    ɬicɬiba· ti·.   Is this a mat?

    wik?a ɬicɬib.   It is not a mat.

    kaceýka ya·.   That is a tally stick.

4. *Holding a pack basket:*

    kʷi·qa·bɬa· ti·.   Is this a whale harpoon head?

    wik?a kʷi·qa·bɬ.   It is not a whale harpoon
                                 head.

    qa?awča ya·.   That is a pack basket.

5. *Holding a whale harpoon head:*

    hadɬiýka· ti·.   Is this an arrow?

    wik?a hadɬiýk.   It is not an arrow.

    kʷi·qa·bɬa ya·.   That is a whale harpoon head.

Grammar Notes

3.2 a   The ending -?a *he/she/it (is)* sometimes causes a change in
         the preceding sound: If the preceding sound is a VOICELESS
         STOP or AFFRICATE (i.e., any one of those given in row 1 of
         sound chart on page iii), that sound absorbs the ? of -?a.[1]
         Thus, the final c of qa?awc *pack basket* becomes č resulting

---

[1]However, the uvular stops (columns 8 and 9 on page iii), ʕ and ?
— all those stops articulated in the extreme back of the vocal
track — are not so affected.

in qaʔawča *it is a pack basket* rather than the expected qaʔawç̓a. Similarly, kacey̓k *tally stick* plus -ʔa becomes kacey̓ka *it is a tally stick* instead of kacey̓kʔa.

3.2 b If, however, the preceding sound is a VOICED STOP (i.e., the first two in row 4 of the sound chart, page iii), the ʔ comes before it rather than combining with it to create a new sound. Thus, from łicłib *mat* + -ʔa comes łicłiʔba *it is a mat*.

3.2 c Changes of this sort are traditionally known as HARDENING and the suffixes that cause it are HARDENING SUFFIXES. Note, however, that hardening suffixes do not affect the last consonant of a root (2.3, footnote #1). Thus, wik *no, not* does not elide with -ʔa.

3.2 d If a word ends in a fricative (row 3 on page iii) such as ł, the glottal stop, ʔ, is simply lost rather than combining with the fricative. Thus, ʔukʷaqł *call* + -ʔa becomes simply ʔukʷaqła *he/she/it is called* and kʷi·qa·bł *whale harpoon head* + -ʔa results in kʷi·qa·bła *it is a whale harpoon head*.

3.3 The word ti· is approximately equivalent to English *this*. Many speakers use ʔax̌qi· *this* instead of ti··.

Sound Drill III

Listen carefully to the following pairs of words. Can you distinguish c from č, k from k̓, and t from t̓? Once you can hear the difference, practice making it yourself. Mimic the teacher's pronunciation concentrating on the initial sounds.

3.4 cušiƛ *poured out*   čušiƛ *dug*

3.5 kacšiƛ *measure*   k̓acšiƛ *pinch*

3.6 taba·x̌ *eel grass*   t̓aba·x̌ *singing while being busy*

Practice saying the following sentences. Ignore the meaning. Attention should be centered on the glottalized consonants in them:

3.7   ċa·ċawiščx̌a ċaċawaqsᴵtaq ċukʷiƛ ċu·ya·sčx̌.

The one-legged person is washing alone at the water-hole.

3.8   ᴵkakadkʷƛuw ᴵka·či?baq.

The poor boy broke his hand.

3.9   ᴵtabu·ᴵkʷx̌a ᴵtaba· ᴵtaᴵtpaẃadx̌ tiʕa·s ᴵtiqʷa·s.

The kingfisher sitting on the ground is singing with belts on.

Vocabulary Comment

3.10   The suffix -ẏk *implement* (-ẏak in its full form (see 12.4 a)) was introduced in 2.9. By comparing hadɫiẏk *arrow*, kaceẏk *measuring stick/tally stick*, and ƛapeẏk *digging stick* in the following fashion, the student can begin his own word analysis:

hadɫi	ẏk
kace	ẏk
ƛape	ẏk

The second vowel in each of these words (the $\underline{i}$ of hadɫiẏk and the $\underline{e}$ of kaceẏk and ƛapeẏk) is epenthetic (2.9). Epenthetic vowels heard between root (2.3) and -ẏk are $\underline{i}$ unless the preceding vowel is $\underline{a}$ or $\underline{a\cdot}$ in which case the epenthetic vowel is $\underline{e}$.

The word hadɫiẏk is only an apparent exception because the full form of the root is hadiɫ as heard, for example, in hadiɫ-šƛ *just now arrow goes, sudden darting*. This second root vowel, the $\underline{i}$, is lost in hadɫ-iẏk but not before it has influenced the quality of the epenthetic vowel: hadiɫ + ẏak becomes hadɫ-i-ẏak, and then hadɫiẏk. (For general statements about vowel loss, see 12.4.)

3.11   The root of ƛapey̓k is ƛap *sticking up out of a surface*.
It occurs in a variety of words with various changes in
vowel length and final consonant, e.g., ƛa·pa·ʔs *post*
(which is literally *it is standing up on the ground*),
ƛap̓qab *dowel, nail*, ƛab *house post*.

Typically, a ƛapey̓k is made of yew wood, ƛatapt, or wild
crabapple, c̓ix̌apx̌apt. It is three to three and one half
feet long and pointed on one end. Using the weight of
her body by pressing the sternum against the blunt end
of the ƛapey̓k, a woman unearths edible roots by working
the sharp end under them and prying them up.

Along with the ƛapey̓k, the basket called bux̌ʷu·y̓ is used
in root gathering. The cover term ti·kʷiy̓k includes
both ƛapey̓k and bux̌ʷu·y̓ (and any other item a woman
might customarily use for gathering roots). It is
composed of the root ti·kʷ *use cylindrical object
having pointed end* and the suffix -y̓(a)k *implement*
(with linking epenthetic vowel -i- (3.10)).

Cultural Comment

The Nitinaht use the following five types of baskets:

1. qaʔawc   *packbasket (used also for gathering berries)*

2. bux̌ʷu·y̓   *utility basket for gathering sea food and
edible roots*

3. ƛapa·t   *storage basket*

4. ɬaʔa·š   *basket for storing coiled line used in whaling*

5. pukʷuʔ / pukʷʔu· *ornamental basket for keeping cosmetics and
for tourist souvenirs*

The first two are made of red cedar boughs which serve as the ribbing
while the webbing is from split Sitka spruce roots. The size of a
qaʔawc varies but typically it is about twenty inches by eighteen
inches deep. It has rings attached around it near the top through
which the tumpline, ƛuʕqay, passes. Its shape reminds the people
of a raindrop, hence the expression qaqa·ʔawac̓ʕaqƛ *It's raining*

packbaskets which is the equivalent to the English saying *It's raining cats and dogs.*

The buxʷu·ẏ is made from the same materials and has the same weave as the qaʔawc, but it is oblong, being about two feet long by fifteen inches wide and ten inches deep. It has a bail type of handle. It is used particularly in gathering seafood and roots. (Both the qaʔawc and the buxʷu·ẏ are shown on page 141 of Stewart, 1973.)

Both the ƛapa·t and the ɫaʔa·š are made from one inch wide strips of pičip *red cedar inner bark.* Ribs are not used in their construction. The ƛapa·t is about forty inches square and holds one hundred dried čička·wa·ʔs *dog salmon.* (See Cultural Comment of Lesson Thirteen, p. 109.)

The word ƛapa·t is derived from ƛapa· *straddle.* People sit on the ƛapa·t to squeeze the fish into it. Hence its name. See 5.15!

The ɫaʔa·š is somewhat smaller than the ƛapa·t being about three feet square. In it is kept the coiled rope used in whaling. There are two or more ɫaʔa·š in each whaling canoe.

Nitinaht Basket Shapes

(not to scale)

qaʔawc

buxʷu·ẏ

ƛapa·t

ɬaʔa·š

pukʷʔu·
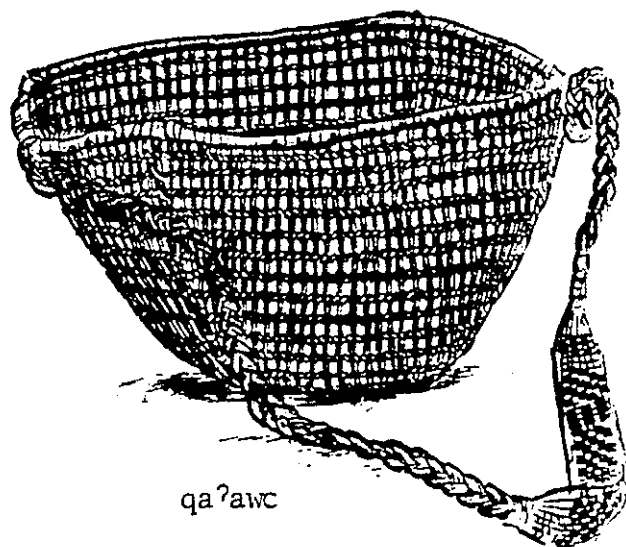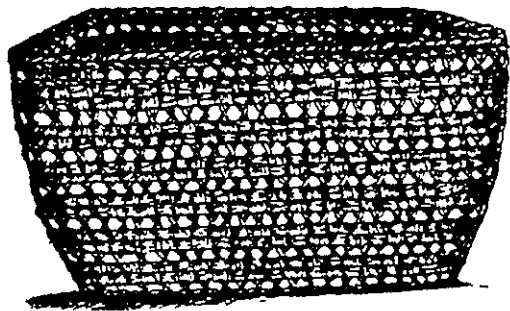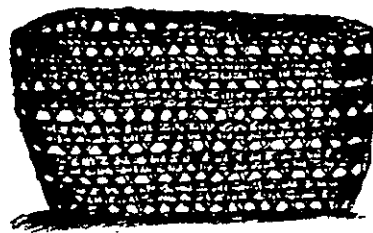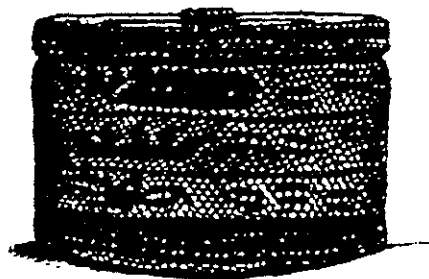
The pukʷʔu· (also called pukʷuʔ) is a small round basket varying from a half inch to twelve inches in circumference. It has ribs of pičip *inner bark of the red cedar tree,* and the webbing is čibpat *tall basket sedge* and ƛi·ssukʷub *beargrass.* Formerly, it was used to hold cosmetics such as deer fat tallow or a powder made from mussel shell shavings (which was put on the body for protection from sunburn). Today, pukʷʔu· are made mostly for the tourist trade.

The ƛi·ssukʷub grows near Neah Bay but not in Nitinaht territory; conversely, čibpat is found on Vancouver Island but is lacking around Neah Bay in the Makah region. Therefore, the Nitinaht women trade their čibpat to the Makah for their ƛi·ssukʷub.[2]

---

[2]The Makah word for ƛi·ssukʷub is q̓aɬtadis which is a borrowing from Quileut language to the south.

None of the Nitinaht baskets is made to be watertight the way some
types of Coast Salish baskets are. All Nitinaht water containers
are either wood or made from the bladder of seal or codfish.[3]

---

[3]The Nitinaht also use a sixth basket called ƛaʕašabł which originated
among the Coast Salish.

Up to this point the students have learned the names of six
items. In Pattern Drill A below these are reviewed; at the same
time a new interrogative word is taught, viz., baqqi· *what?*
The teacher picks up an object and asks a student baqqi· ti·
What is this? At first the student probably will not understand
the question, so the teacher repeats baqqi· ti· *then right away*
asks kaceẙka· ti·?, *(slight pause),* hadɬiẙka· ti·?, *(slight pause),*
qaʔawca· ti·?, *(slight pause),* baqqi· ti·? *By now the student will*
understand the significance of baqqi· ti· *or, if not, several*
classmates will, and they should be called on.

Now the teacher holds up the other five artifacts one at a time
asking of each baqqi· ti·:

Pattern Drill A

1. baqqi· ti·.   What is this?

   hadɬiẙka ya·.   That is an arrow.

2. baqqi· ti·.   What is this?

   kʷi·qa·bɬa ya·.   That is a whale harpoon head.

3. baqqi· ti·.   What is this?

   kaceẙka ya·.   That is a tally stick.

4. baqqi· ti·.   What is this?

   ɬicɬibʔba ya·.   That is a mat.

5. baqqi· ti·.   What is this?

    ƛapey̓ka ya·.   That is a digging stick.

6. baqqi· ti·.   What is this?

    qaʔawc̓a ya·.   That is a pack basket.

Pointing to his eye, the teacher says qaliʔ; *pointing to his nose,
he says* dic̓. *Next he pulls on his ear saying* p̓ip̓iʔ *and points to
his mouth saying* hitʔaqsɬ. *Then he raises his hand, palm toward
class with fingers spread, and says* kʷukʷudukʷsiʔ. *Finally, he
raises his foot saying* kʷakʷa·tqac̓ib.[1]

*This little demonstration is performed about four times while the
students watch and listen. (The lesson books should remain closed!)
Then the class repeats the words after the teacher performing the
appropriate gestures.*

*Now the teacher indicates by gesture each of the six parts of the
body just learned asking of each* baqqi· ti·. *Each member of the
class should be called on to answer at least twice.*

*Finally, the six object terms and six body part terms should be
reviewed by asking* baqqi· ti· *of each in random order mixing both
sets of words. Various students should also be asked to question
their classmates.*

---

[1]The instructor might prefer to repeat each term as new ones are
added, e.g., qaliʔ; qaliʔ, dic̓; qaliʔ, dic̓, p̓ip̓iʔ; qaliʔ, dic̓,
p̓ip̓iʔ, hitʔaqsɬ; etc.

qali?

ṗiṗi?

dič̓

hit?aqsł

č̓ič̓i?

Pattern Drill B

1. dič̓i?ts ti·.   This is my nose.

2. kʷakʷa·tqač̓ibi?ts ti·.   This is my foot.

3. hit?aqsɫi?ts ti·.   This is my mouth.

Pattern Drill C

1. qal?i·?badx̌i?ts ti·.   These are my eyes.

2. p̓ip̓?i·?badx̌i?ts ti·.   These are my ears.

3. kʷukʷudukʷs?i·?badx̌i?ts ti·.   These are my hands.

4. čič?i·?badx̌i?ts ti·.   These are my teeth.

Pattern Drill D

1. qal?i·?badx̌i?ts ti·.   These are my eyes.

   ?aλi?ts qali?.   I have two eyes.

   č̓awa·?k. ?aλ.   One. Two.

2. p̓ip̓?i·?badx̌i?ts ti·.   These are my ears.

   ?aλi?ts p̓ip̓i?.   I have two ears.

   č̓awa·?k. ?aλ。   One。 Two.

3. kʷukʷudukʷs?i·?badx̌i?ts ti·.   These are my hands.

   ?aλi?ts kʷukʷudukʷsi?.   I have two hands.

čawa·ʔk. ʔaƛ.   One. Two.

4. kʷakʷa·tqac̓ibiʔts ti·.   This is my foot.

    ʔaƛiʔts kʷakʷa·tqac̓ib.   I have two feet.

    čawa·ʔk. ʔaƛ.   One。 Two.

5. čičʔi·ʔbadX̌iʔts ti·.   These are my teeth.

    ʔaye·ʕts čiči?.   I have lots of teeth.

Sound and Symbol

ʕ   This letter represents the pharyngeal stop, or more
     precisely, the pharyngealized glottal stop. It is
     produced by retracting the tongue to the back wall of
     the throat simultaneously closing the vocal cords for
     ʔ (page 2).

     To get a feeling for where the tongue should be, pretend
     to be cleaning eyeglasses by making the raspy, breathing
     sound used when getting moisture from the mouth onto the
     lenses. While doing this, pay attention to where the
     tongue is. Repeat this sound (which is h (iii)) but
     this time interrupt the flow of air periodically by tapping
     the tongue against the back of the throat. This interruption
     is a pharyngeal stop. Once the pharyngeal stop is mastered,
     practice making it at the same time the vocal cords are
     abruptly closed.

     Some students find it easy to make this sound if they imagine
     themselves taking a break from heavy work on a hot day with
     a cool drink. The deep, throaty sigh people often make in
     such circumstances after the first swig begins with the ʕ.

ɔ̣   This is the hand written equivalent to the typed ʕ.

1   The sound this letter stands for is quite similar to
     English l-sounds.

ƛ̓   This letter is called the glottalized barred lamda. It represents a ƛ- sound (Lesson One) plus the simultaneous articulation of ʔ (Lesson One).

p̓   This symbol is conveniently called the glottalized p. To make the sound it represents, pretend to remove a blade of grass stuck on your lips by protruding the tongue slightly, then retracting it sharply forcing air out of the mouth and against the grass blade. Simultaneously, you should feel some tension in the larynx (Adam's apple). The same process can be used to articulate p̓ except that the lips remain closed.

Grammar Notes

4.1   With this lesson a new interrogative word is presented, baqqi· *what is it?* Like ʔačqi· *who is he/she?*, baqqi· also ends in -qi-. The · marks third person as shown in 1.2.

4.2   Just as final -i· is usually shortened to -i when ya· *that (one)* immediately follows (1.2), so is it when ti· *this* (3.3) follows. The spelling, however, remains unchanged (retaining the long i· in standard Nitinaht orthography).

4.3   The suffix -iʔt- indicates that something is a constituent of something else — a part of something larger as an eye is part of one's body or a branch is part of the tree.

      -iʔt- + -s (1.2) is translated by *my*. However, this sequence of suffixes corresponds to *my* only when speaking about a part of the self. It is not used, for example, to express ownership such as *my dog*. (Compare -i·c 15.3 and -a·k- / -kʷ 19.1.)

4.4   The suffix -ʔbadX̌- is one of several ways that plurality is indicated. (Compare 9.3 b.) Note that it precedes -iʔt-.

4.5   The student will have noticed that words for *eye, ear, hand,* and *tooth* have two forms each:

qali?   p̓ip̓i?   k\"uk\"uduk\"si?   čiči?

qal?i·   p̓ip̓?i·   k\"uk\"uduk\"s?i·   čič?i·

Actually, both words in each pair derive from a single
longer word no longer heard in modern Nitinaht.[2] In the
older language the forms were qali?i· *eye*, p̓ip̓i?i· *ear*,
k\"uk\"uduk\"si?i· *hand*, and čiči?i· *tooth*. When final, the
last (long) vowel was lost; when followed by certain
suffixes, the penultimate vowel drops. (Note also a
similar syncope in suffixes described in 12.4 b. Also
compare the similar but not automatic alternation between
puk\"u? and puk\"?u· mentioned in 3cc.)[3]

Sound Drill IV

Listen closely to the following pairs of words. Can you
distinguish ʕ from ? and h, ƛ̓ from ƛ, and p̓ from p? (It
is good to sit as close to the teacher as possible.)
Once you can hear the differences between the sounds of
each pair, practice saying them. Imitate the teacher's
pronunciation as accurately as possible concentrating
on the first sound of each.

4.6   ʕaƛa·k   *pliable*   ?aƛa·k   *has two*

       ʕu·y   *medicine*   ?uy   *at that time*

       ʕidi·?b   *snail*   hidi·b   *gift received*

4.7   ƛ̓uɬ   *touch, lay hands on* ƛuɬ   *good*

       ƛ̓u·ya·s *dry ground*   ƛu·ya·s   *pole on the ground*

---

[2]However, compare the related words in Makah, qali?i· *eye* and p̓ip̓i?i·
ear.

[3]The symbol 3cc refers to the Cultural Comment in Lesson Three.

4.8   p̓ačiƛ   *pay a potlatch witness*   pučiƛ   *the mob ran*

so·ʔp̓a   *he gave it to him to hold*   so·ʔpa·   *did he give it to him to hold?*

Practice saying the following sentences. Ignore the meaning. Attention should be centered on ʕ, ƛ, and p̓.

4.9   ʕaƛa·kuw ʕidi·ʔb ʕaʕaʕuk̓ʷuk̓ʷascx̌.

The pliable snail is in the puddles.

4.10   ƛa·ya·saʔƛuw ƛu·dp̓aq ƛaƛa·ẏiscx̌.

While being on slippery ground, the elk slipped.

4.11   p̓usa·k̓ƛu p̓ip̓xic̓p̓aq p̓a·p̓ačkidu·k̓ʷš?asx̌ p̓atqʷa·.

The one with the earache was tired of packing belongings through the foamy path.

Cultural Comment

In former times men wore a nose ornament called k̓ʷu·k̓ʷsuk̓ʷub made of wood or, in the case of higher-ranking men, bone. It was thinner than a pencil and a little longer than the width of the nose. It was inserted through a hole in the septum. The word k̓ʷu·k̓ʷsuk̓ʷub is derived from k̓ʷu·k̓ʷsuk̓ʷ *wear a nose piece.*

ʔa·ʔa·yx̌ib *earring(s)* made from dentalium were worn by high class women while commoners wore earrings of abalone or mussel shell. Only a girl's aunt was allowed to pierce her ears after which her aunt was not permitted to drink hot liquids for four days. This taboo prevented infection. A piece of pitch was fitted into the holes until the lobes healed. ʔa·ʔa·yx̌ib is derived from ʔa·ʔa·yx̌ *wear earrings.*

Women wore t̓at̓adk̓ʷub *bracelet(s)* made of strings of shells, or dentalium. tatadk̓ʷ means *wear a bracelet.* This word and ta·dib *necklace* are derived from the root ta· *string/cord-like object with*

items attached to it at intervals.

Men often bobbed their hair. This fashion is called buˑtap. Women, however, never cut their hair except in times of mourning. Generally, women parted their hair in the middle but for ceremonies it was allowed to fall over the face. When hair was worn in a pony tail, it was called čuča·qλadł.

When wrestling, men with long hair tied it in a knot at the top of the head. The opponents grappled each other by this knot of hair with one hand. The other hand was free to be used in any way the contestants chose but each had to retain his grasp of the other's hair. This form of wrestling is called čidipa·ł and hair tied in this fashion for čidipa·ł is called čučqi·.

In time of mourning both sexes cut their hair very short. Hair cut so short reminds the people of tučup *purple urchin* by virtue of its spines. Therefore, mourning is referred to as tuča·bł *looks like purple urchin.*

Men plucked their whiskers by using mussel shells as tweezers.
Girls plucked their eyebrows at puberty one time and never again.

*The teacher holds his hands up with fingers curled down, palms
towards face. Starting with his right hand, he extends the
thumb and each finger one at a time saying for each,*

ʔukʷaqɬa ċawa·ʔk.   It is called one.

ʔukʷaqɬa ʔaƛ.   It is called two.

ʔukʷaqɬa qakač.   It is called three.

ʔukʷaqɬa bu·.   It is called four.

ʔukʷaqɬa šuč.   It is called five.

Continuing on his left hand beginning with the little finger,

ʔukʷaqɬa ċi·x̌pa·ɬ.   It is called six.

ʔukʷaqɬa ʔaƛpu·.   It is called seven.

ʔukʷaqɬa ʔaƛasib.   It is called eight.

ʔukʷaqɬa ċawa·sib.   It is called nine.

ʔukʷaqɬa ƛax̌ʷ.   It is called ten.

*This counting is repeated two more times. Then the teacher goes
about the room counting the students present,* ċawa·ʔk, ʔaƛ, qakač,

bu·, šuč, či·x̌pa·ł, ʔaλpu·, ʔaλasib, čawa·sib, λax̌ʷ, čawayu·kʷ, ʔaλayu·kʷ ...

Now the teacher picks up a mat and asks a student, baqqi· ti· What is this? *Upon receiving the corrrect reply, he says,* hi·ʔ, łicłiʔba Yes, it's a mat; čawa·ʔka łicłib There is one mat. *He lays out a second mat and third mat saying,* ʔaλʔa łicłib There are two mats. qakač̣ʔa łicłib There are three mats.

Next he lays out a fourth mat and asks, ʔadi·qi· łicłib How many mats are there? *After a slight pause, he repeats the question,* ʔadi·qi· łicłib.

Using his fingers, the teacher continues to ask questions with ʔadi·qi· ti·. *This is drilled until everyone in the class can reply quickly and correctly.*

Finally, he asks ʔadi·qi· qʷu·tqʷoʔs ʔiyax̌ ti· How many people are here? *Pause.* hukʷsčíλ Count them! *He repeats* hukʷsčíλ *twice more and then begins himself to count, going up to about* qakač *or* bu· *letting his voice gradually trail off. He calls to a student and repeats the command* hukʷsčíλ *(If the student fails to understand, the teacher starts to count again up to* šuč *or* či·x̌pa·ł. *Then he repeats* hukʷsčíλ.)

Pattern Drill B

1. ʔadi·qi· ti·.   How many are there?

   haya·ʔäks.   I don't know.

   hukʷsčíλ.   Count (them)!

   čawa·ʔk, ʔaλ, qakač, bu·, šuč,   One, two, three, four, five,

či·x̌pa·ƚ, ʔaƛpu·, ʔaƛasib, čawa·sib,   six, seven, eight, nine,
ƛax̌ʷ, čawayu·kʷ, ʔaƛayu·kʷ ...   ten, eleven, twelve ...

2. ʔadi·qi· ƚicƚib ʔiyax̌ ti·.   How many mats are here?

    haya·ʔaks.   I don't know.

    hukʷsči̓ƛ.   Count (them)!

    čawa·ʔk, ʔaƛ, qakač, bu·, šuč̓,   One, two, three, four, five,
    či·x̌pa·ƚ, ʔaƛpu·, ʔaƛasib, čawa·sib,   six, seven, eight, nine,
    ƛax̌ʷ, čawayu·kʷ, ʔaƛayu·kʷ ...   ten, eleven, twelve ...

3. ʔadi·qi· qʷu·tqʷoʔs ʔiyax̌ ti·.   How many people are here?

    haya·ʔaks.   I don't know.

    hukʷsči̓ƛ.   Count (them)!

    čawa·ʔk, ʔaƛ, qakač, bu·, šuč̓,   One, two, three, four, five,
    či·x̌pa·ƚ, ʔaƛpu·, ʔaƛasib, čawa·sib,   six, seven, eight, nine,
    ƛax̌ʷ, čawayu·kʷ, ʔaƛayu·kʷ ...   ten, eleven, twelve ...

Sound and Symbol

    č̓   is like č (Lesson One) except that č̓ has simultaneous abrupt
         closing of the vocal cords. That is, č̓ is a combination of
         č and ʔ. (See 5.5 and 5.8.)

    k̓ʷ   (as heard in the exercises of this lesson), stands for a
         sound that combines the features of kʷ (page 11) and k̓
         (page 17). (See 5.6 and 5.9.)

    p   is similar to the *p* sound in the English word *put*.

    x̌   is like x̌ʷ (Lesson One) except that the lips are spread,
         not rounded. (See 5.7 and 5.10.)

Grammar Notes

5.1   With this lesson another question word is presented, ʔadi·qi· *how many?* Like ʔačqi· *who is he/she?* and baqqi· *what is it,* this new interrogative also ends in -qi·. (See 4.1, 4.2.)

5.2   Commands are made by adding the suffix -ʔ to the action word. If this word ends in a sound that can be hardened (3.2a – 3.2d), it is. Thus hukʷsčiƛ *starting to count* becomes hukʷsčiƛ *start counting!*

5.3   Commands addressed to more than one are indicated by the suffix sequence -ʔ-ič, e.g., hukʷsčiƛič *you folks, start counting!*

5.4   Commands are said to be in the IMPERATIVE MOOD. (See 1.2.)

Sound Drill V

    Listen closely to the following pairs of words. Can you distinguish c̓ from č, k̓ʷ from kʷ, and x̌ from h? (It is good to sit as close to the teacher as possible.) Once you can hear the differences between the sounds of each pair, practice saying them. Imitate the teacher's pronunciation of the following words as accurately as possible concentrating on the first sound in each.

5.5   c̓aʔak   *water*   čaʔak   *island*

5.6   k̓ʷa·čiƛ   *started to break*   kʷa·čiƛ   *started to back up*

           k̓ʷitšiƛ   *glued on*   kʷitšiƛ   *waved "come here"*

           k̓ʷaƛk̓ʷač   *shotgun*   kʷaƛkʷač   *December*

5.7   he·s   *nosed on*   x̌e·s   *crawl on*

           x̌aya·w   *it's far away*   haya·w   *not known*

Practice saying the following sentences. Ignore the meaning.
Attention should be centered on č, k^w, and x̌.

5.8   c̓abeyq̓^{w}ubtuw če·ʔiƛ c̓uc̓wax̌sɫaq.

He got a bone caught in his throat, even though he thought

While being in a canoe, the wolf went for water.

5.9   k̓^{w}uk̓^{w}u·kac̓awƛuw k̓^{w}aʔaqƛak k̓ašabaɫckt k̓^{w}uc̓ak.

The broken hipped man got hooked on the foot with a crooked
hook.

5.10   x̌aši·y̓ɫaʔƛuw x̌^{w}ux̌^{w}takqatx̌aq x̌aša· x̌^{w}uɫapx̌iʔks.

He got a bone caught in his throat, even though he thought
he knew how to bone a sole.

Vocabulary Comment

5.11   Both ʔaƛpu· *seven* and ʔaƛasib *eight* are derived from ʔaƛ(a)
       two while c̓awa·sib *nine* is created from c̓awa·ʔk *one*. The
       suffix -sib shared by ʔaƛasib and c̓awa·sib means *lack*, *need*,
       so these two numbers mean literally *lacking two* and *lacking
       one*. The suffix -pu· is no longer a productive element in
       Nitinaht and its meaning is lost in the past. However, the
       general import of ʔaƛpu· is clear; it was approximately
       two more (than five).[1]

5.12   Different from English counting, the Nitinaht number words for
       eleven through *nineteen* do not involve an alternate form of
       ƛax̌^{w} *ten*. Whereas English (from thirteen on) adds a form of
       ten, namely *teen*, Nitinaht has an entirely different element,
       -yu·k^w (which is heard again in wiyu·k^w *thirty*).[2]

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[1]Compare n̓up(p)u· *six* and ʔaƛpu· *seven* in the neighboring and related
language Ohiaht Nootka. The root n̓up means *one*, *first*. Here too,
the original meaning of -pu· is lost in antiquity.

[2]It is worth noting in passing that the English words *eleven* and
twelve originated as *one left (over)* and *two left (over)*. This
'fixing' upon a unit like ten is similar in concept to the Nitinaht
use of the unit five in ʔaƛpu· *two more (than five)*.

5.13 The terms for the decades above λaX̌ʷ are as follows:

caqi·c   *twenty*   či·X̌pa·łi·q   *sixty*

       caqi·c ʔiš čawa·ʔk   *twenty and one*

wiyu·kʷ   *thirty*   ʔaλpu·qʷ   *seventy*

ʔaλi·q   *forty*   ʔaλasibi·q   *eighty*

šaša·čtaʔdkʷ   *fifty*   čawa·sibi·q   *ninety*

5.13a The term wiyu·kʷ is composed of wi designating *three*[3] and the *"teen"* suffix -yu·kʷ. Literally, therefore, wiyu·kʷ is *three tens*.

5.13b The suffix -i·q (-q after vowels) originally meant *score, set of twenty* and still does in ʔaλi·q *forty*, literally *two score*. However, in the numbers from či·X̌pa·łi·q through čawa·sibi·q it has come to mean simply *decade, set of ten*.[4]

5.13c The word for *fifty* is not based on šuč *five* but rather means literally *hand on one side*. It is composed of šaša·č (from šača·s *appendage on one side* such as an arm or wing) and the suffix -(t)aʔdkʷ *on the hand*. Thus, the concept behind šaša·čtaʔdkʷ refers to the fact that counting on the fingers by tens is completed on one hand.

5.14 Number words frequently bear a suffix which indicates the general class of word being counted. For example, note the following: bu·čaq *four canoes, four ships, four airplanes (including helicopters)*; bu·yist *four people traveling in a canoe or any conveyance*; bu·qis or bu·qs *four caught fish; four objects in a canoe (but not people, animals or birds)*; bu·kʷł?i·t *four big animals*; bu·qʷabł *four birds; four round objects either spherical or disk-like (including bullets, cars, electrical appliances and pianos)*; bu·pe·ył *four cylindrical objects (including spears, guns, trees, flowers, poles)*. More examples are given in 5.14a and 9.1.

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[3]In the very closely related language Makah, the word for *three* is wi·.

[4]In Ohiaht Nootka -i·q preserves its original meaning throughout. Thus, qacči·q *sixty* is *three score* (qacča *three*) and qacči·q ʔiš ḥayu *seventy* is *three score and ten*.

5.14a   Of the words learned thus far, only those representing
         stick-like objects require such a suffix which in this
         case is -p̓e·ýɫ.

5.14b   Many suffixes, including -p̓e·ýɫ, have a linking vowel
         -i- when added to STEMS[5] which end in a consonant. For
         example, qakač̓ + -p̓e·ýɫ becomes qakač̓ip̓e·ýɫ *three stick-
         like objects*. This i-vowel is replaced by -u- when the
         stem ends in a labial or labialized consonant.[6] Thus,
         ʔaƛasib + p̓e·ýɫ becomes ʔaƛasibup̓e·ýɫ *eight stick-like
         objects*. There is no linking vowel when the stem ends
         in a vowel, so bu· + -p̓e·ýɫ is simply bu·p̓e·ýɫ *four stick-
         like objects*.

5.14c   Sometimes the linking vowel is determined by the preceding
         suffix rather than by the preceding sound. Thus, always
         after -yu·kʷ *-teen* the linking vowel is -a- instead of the
         expected -u-. For example, čawayu·kʷ + -p̓e·ýɫ becomes
         čawayu·kʷap̓e·ýɫ *eleven stick-like objects*.

5.14d   Several stems themselves have variant forms when a suffix
         is added. Before -(u)p̓e·ýɫ, čawa·ʔk it is shortened to
         čaw-; and before -yu·kʷ, it is shortened to čawa-.
         Similarly, ʔaƛpu· is reduced to ʔaƛp- before -(u)p̓e·ýɫ.

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[5]A stem is the root (2.3) with or without suffixes to which other
derivational suffixes (15.2b) are added. For example, ʔaƛ *two*
is both a root and a stem, while ʔaƛayu·kʷ *twelve* is a stem
(consisting of the root/stem ʔaƛ(a) and the suffix -yu·kʷ *-teen*)
to which still another word building suffix, -p̓e·ýɫ *stick-like
shape*, can be added. However, ʔaƛayu·kʷap̓e·ýɫ *twelve stick
shaped objects* is not a stem because still more word building
suffixes cannot be added to it. (Mood/person suffixes (1.2, 2.3)
are inflectional not derivational (i.e., word building 15.2b) and,
therefore, are not a factor in determining stems.

[6]Labial consonants are b̲, m̲, p̲, p̲̓, and w̲. Labialized consonants
are all those represented with a raised ʷ̲, e.g., x̲̌ʷ. See page iii.

5.14e   Here follow the first twelve numbers for counting stick-
         like objects:

čawuṗe·ẏɫ   ʔaƛpuṗe·ẏɫ

ʔaƛiṗe·ẏɫ   ʔaƛasibuṗe·ẏɫ

qakačiṗe·ẏɫ   čawa·sibuṗe·ẏɫ

bu·ṗe·ẏɫ   ƛax̌ʷuṗe·ẏɫ

šučiṗe·yɫ   čawayu·kʷaṗe·ẏɫ

 · či·x̌pa·ɫiṗe·ẏɫ   ʔaƛayu·kʷaṗe·ẏɫ

ʔadiṗe·ẏɫi·   *How many stick-like objects are there?*

Cultural Comment

5.15   The word for *hundred*, ʔuba·qƛ, derives from ʔuʔu·ʔbx̌ *just
        fits* and the suffix -(a)q(a)ƛ *inside*. In the old days, a
        storage basket, ƛapa·t, held one hundred dried dog salmon,
        whence the name ʔuba·qƛ *just fits inside* to represent
        hundred.

        However, although it is the hundred salmon inside the
        basket that gives rise to the name ʔuba·qƛ, the suffix
        -(a)q(a)ƛ does not mean *inside the basket* but rather it
        refers to the fact that the basket was kept *inside* a
        cupboard (or more precisely an inset shelf built into the
        house wall opposite the side door). (See 7.4b.)

        From this concept of a basket full of one hundred dried
        salmon to stand for *hundred* the suffix -x̌taʔk *container,
        basket full* has come to play a role in number terms above
        one hundred. Thus, ʔaƛx̌taʔk ʔuba·qƛ *two baskets full just
        fit inside* is *two hundred*, qakačx̌taʔk ʔuba·qƛ *three baskets
        full just fit inside* is *three hundred*, etc.

5.16   Number systems like the one in Nitinaht which derive some
        of their number words by subtracting from a higher one are

called BACK COUNTING. These systems are world wide
occurring in such disparate languages as Finnish
(kahdeksan (2-10) *eight*, yhdeksän (1-10) *nine*) and Ainu
(tu-pesan *two steps down* for *eight* and šine-pesan *one step
down* for *nine*). The Romans said un-de-viginti *one from
twenty* for *nineteen* and even Old English expressed *nineteen*
as anes wona twentig literally *one less than twenty*.
Furthermore, back counting is used in Modern English for
telling time. We often say *five minutes to six* rather than
five fifty-five.

Back counting provides a glimpse into the ancient past when
man found it difficult to conceive of quantities much
beyond four[7] although larger *units* like five, ten, and
twenty were manageable. In this early epoch, two and a
unit like ten were much easier to conceptualize than eight
or twelve.

Exercises

1. Point (ƙʷupši̧ƛ) to the body part the instructor indicates:

   a. ƙʷupši̧ƛ p̓ip̓ʔi·ʔti·k.[8]

   b. ƙʷupši̧ƛ diči̧ʔti·k.

   c. ƙʷupši̧ƛ hitʔaqsɫiʔti·k.

   d. ƙʷupši̧ƛ qalʔi·ʔti·k.

   e. ƙʷupši̧ƛ kʷakʷa·tqačibiʔti·k.

   f. ƙʷupši̧ƛ p̓ip̓ʔi·ʔbadx̌iʔti·k.[9]

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[7]For information about *four* as an old limit of counting in many
parts of the world, see Karl Menninger, page 22 ff.

[8]The suffix -i·k means *your*.

[9]See 4.4.

g. ƙʷupšiƛ qal?i·?badx̌i?ti·k.

II. Each student should count twelve kaceẙk, twelve ƛapeẙk, and
twelve hadƚiẙk. (For additional practice twelve qiciẙk might
also be counted.)

III. Respond to the following commands:

(sukʷiƛ means *take* and ho?ce·ya·?b means *put back*.[10])

a. sukʷiƛ qakaćipe·ẙɨ kaceẙk.

b. sukʷiƛ bu· ƚicƚib.

c. sukʷiƛ ćawupe·ẙɨ ƛapeẙk.

d. sukʷiƛ ?aƛ qa?awc.

e. sukʷiƛ šućipe·ẙɨ kaceẙk.

f. sukʷiƛ ?aƛipe·ẙɨ hadƚiẙk.

g. ho?ce·ya·?b ćawupe·ẙɨ hadƚiẙk.

h. ho?ce·ya·?b qakaćipe·ẙɨ kaceẙk.

i. ho?ce·ya·?b ?aƛ ƚicƚib.

j. ho?ce·ya·?b ćawa·?k qa?awc.

k. ho?ce·ya·?b ya· ƛapeẙk.

IV. Answer the following questions by simply stating the appropriate
number. A complete sentence is not necessary at this time.
(The suffix -yuqʷ- has the effect of indicating that objects
rather than subjects are being asked about. The root su· means
holding. (Compare sukʷiƛ *take*.))

---

[10]The final -a·?b is a special combination of -(?)a·?p + ? to be
studied later (8.2, 14.2). The ? is the imperative suffix (5.4).

a. ʔadi·yuq^wik su· k^wi·qa·bɬ.

b. ʔadi·yuq^wik su· ɬicɬib.

c. ʔadi·yuq^wik su· qaʔawc.

d. ʔadi·yuq^wik su· ƛapeẏk.

e. ʔadi·yuq^wik su· hadɬiẏk.

f. ʔadi·yuq^wik su· kaceẏk.

č̓i·x̌pa·ɬ

Pattern Drill A

1. *Holding up a large object:*

    ʔi·x̌ʔa ti·.   This is big.

2. *Holding up a small object (of the same sort as #1):*

    wikʔa ʔi·x̌ ti·.   This is not big.

    ʔinu·xʷa ti·.   This is small.

3. ʔi·x̌ʔa qaʔawč̓aq.   The packbasket is large.

    wikʔa ʔi·x̌ pukʷʔo·ʔaq.   The cosmetics basket is not large.

    ʔinu·xʷa pukʷʔo·ʔaq.   The cosmetics basket is small.

4. *Pointing first to (a picture of) a raven then to a crow:*

    ƛu·kʷši·ʔda ya·.   That is a raven.

    ʔi·x̌ʔa ƛu·kʷši·ʔdaq.   A raven is big.

    č̓a·q̓a·ʔdʔa ya·.   That is a crow.

    wikʔa ʔi·x̌ č̓a·q̓a·ʔdʔaq.   A crow is not big.

    ʔinu·xʷa.   It is small.

Pattern Drill B

1. ha·č̓ʔa ƛapeýkaq·   A digging stick is long.

    wikʔa ha·č̓ kaceýkaq.   A tally stick is not long.

ni·č?a.   It is short.

2. ha·č?a ti· hadᵵiẏk̓aq.   This arrow is long.

    wik?a ha·č ya· hadᵵiẏk̓aq.   That arrow is not long.

    ni·č?a.   It is short.

3. ha·č?a ya· ᵵa·x̌ʷu?k̓ʷaq.   That young man is tall.

    wiks ha·č. ni·čs.   I am not tall. I am short.

    ha·čak̓.   Are you tall?

Pattern Drill C

1. *Rapping knuckles against a blackboard or any hard surface:*

    qat?a ti·.   This is hard/solid.

2. *Rapping on some other hard surface such as a table top:*

    yuqʷa·?a qat ti·.   This is hard too.

3. *Holding up a stone:*

    ?uk̓ʷaqᵵa ƛidičkʷ.   It is called a stone/rock.

    qat?a ƛidičk̓ʷaq.   A stone/rock is hard/solid.

4. *Holding up a bone:*

    yuqʷa·?a qat habu·ƛaq.   A bone is hard too.

Sound and Symbol

    n   represents a sound much like the *n*-sounds in the English

ha·č̓ʔa ti· ƚa·xʷuʔk̓ʷaq.

ni·č̓ʔa ti· ƚa·xʷuʔk̓ʷaq.

wikʔa ha·č̓uws.
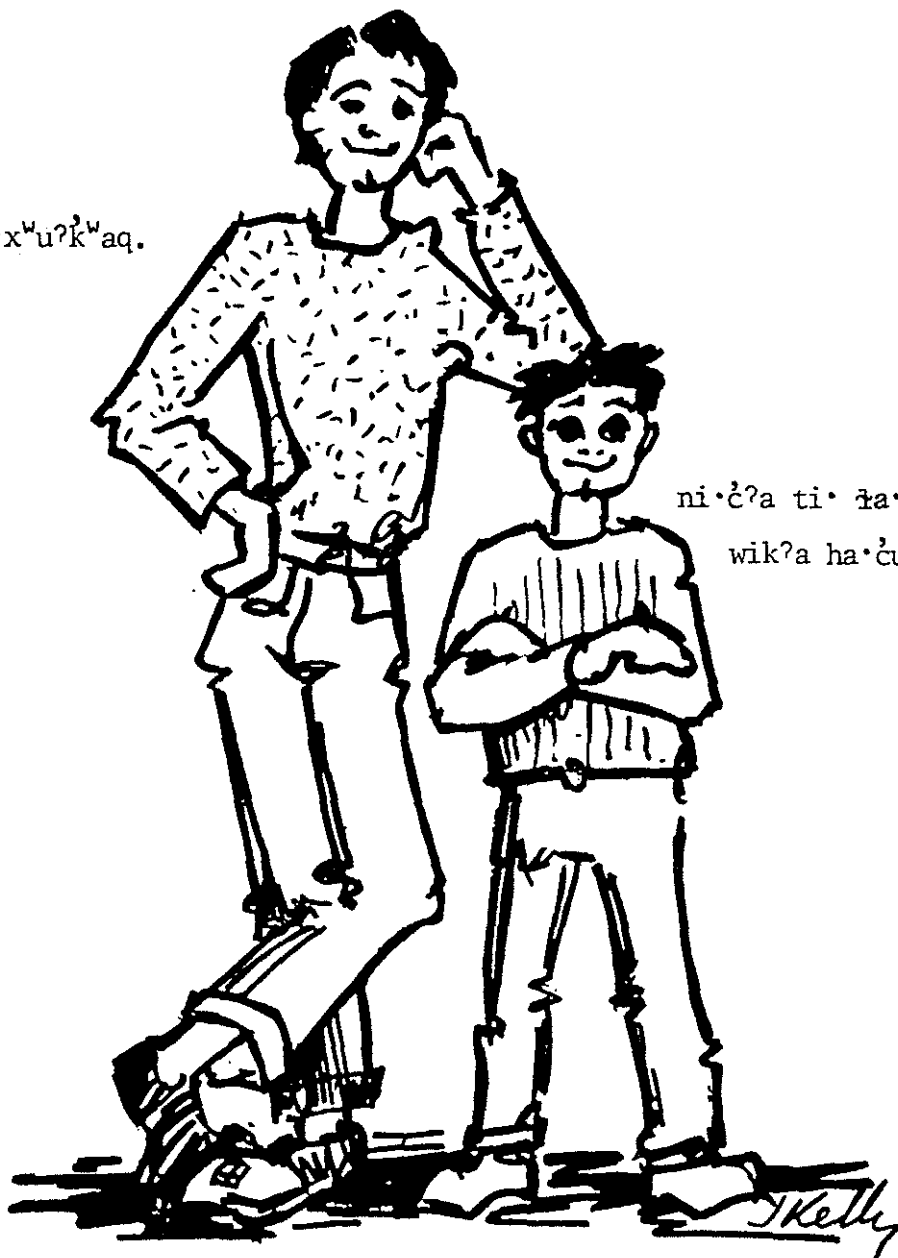
ha·č̓ʔa   ni·č̓ʔa

word *noon*. In Nitinaht, however, *n* is a relatively rare
sound because long ago the language underwent a change of
pronunciation whereby original *n* (and *m*) came to be
articulated as *d* (and *b* respectively). (Note that the only
difference between *n* and *d* as between *m* and *b* is that the
nasal cavity resonates for the former but not for the
latter.)

Presumably, the few cases of *n* in the modern language have
been reintroduced from words borrowed from neighbouring
languages. However, it is possible that some instances of
n in today's speech descend from the ancient language having
failed to undergo the switch from nasal to oral articulation.
For a discussion of this phenomenon see Thompson 1969.

x^w represents a sound something like *wh* of English *when* except
that the friction occurs in the velar part of the mouth.
(See page iii.) Say the word *queen* with lots of breathiness.
The friction before the vowel sound is x^w.

Grammar Notes

6.1   The suffix -ʔaq *the* is a hardening suffix. Reread 3.2a –
3.2d. The vowel in this suffix is responsible for the
change of puk^{w}ʔu· to puk^{w}ʔo·- in A3. See 7.1.

6.2   The student will note that words like ti· *this* (3.3) and
ya· *that* can be only approximately rendered in English.
The same is particularly true of the suffix -ʔaq *the* (6.1).
The following sets of contrasting sentences may help the
learner begin to get a 'feel' for the proper use of ti·
and -ʔaq.

a.   1.   ha·č̓ʔa ɬa·X̌^{w}uʔk^w.   He is a tall youth.

       2.   ha·č̓ʔa ɬa·X̌^{w}uʔk̓^{w}aq.   The youth is tall.

       3.   ha·č̓ʔa ti· ɬa·X̌^{w}uʔk̓^{w}aq.   This youth is tall.

On the basis of their GLOSSES[1] English speakers would not expect tiˑ (or yaˑ) and -ʔaq to cooccur. Note however, that they often do as in sentence a.3 above and b.3 below. More examples follow:

b. 1. ʔiˑx̌ʔa ƛuˑkʷšiˑd.   It is a big raven.

   2. ʔiˑx̌ʔa ƛuˑkʷšiˑʔdaq.   The raven is big.

   3. ʔiˑx̌ʔa yaˑ ƛuˑkʷšiˑʔdaq.   That raven is big.

6.3   Although -ʔaq corresponds more closely to the English article *the* than to any other English word, it is sometimes best rendered by *a* or some other word. For example, in statements of general truth English uses *a* or a plural formation but not *the* whereas Nitinaht employs -ʔaq. ʔiˑx̌ʔa qaʔawčaq can be translated as *Packbaskets are large*; *A packbasket is large*; or *The packbasket is large*. While most English speakers regard the first two translations as more or less equivalent, the third is felt to have a rather different meaning. That difference — important in English — is usually ignored in Nitinaht.

6.4   The suffix -ʔaq may be added to either the descriptive word or the object word. One may say either ʔiˑx̌aq qaʔawc *the big packbasket* ·or ʔiˑx̌ qaʔawčaq *the big packbasket*.

6.5   When a number occurs in the phrase as a modifier, -ʔaq is not said; nor does -ʔaq occur with questions of quantity involving ʔadiˑ-.

Sound Drill VI

    Listen closely to the following pair of words in order to distinguish x^w from $\check{x}^w$ (1.4, 1.7).

---

[1] *A gloss* is a one or two word rendition in one language of a word in another language. It is something like *translation* except that in careful English one translates a passage but glosses a particular word. Compare the term *glossary*.

6.6   ?u·x^wʔu·x^w   *falling trees*   ?u·X̌^wʔu·X̌^w   *chewing*

6.7   x^w: ?inu·x^w x^wi·šx^wiši·taʔk^wuʍ.

They are afraid of the little bluejay.

Vocabulary Comment

6.8   ƚa·X̌^wuʔk^w *young man, youth* is derived from ƚaX̌ *now*
plus the lengthening suffix -uʔk^w (L) *going toward,
progressing toward; coming to be.* Any male who has
not quite completed growth or in other ways peaked in
virility — or any man in his early twenties who looks
fairly young — is termed ƚa·X̌^wuʔk^w.

6.8a   The capital L in parentheses following a suffix, as here,
means that the suffix causes a root vowel to become long.

6.8b   The final consonant of the root ƚaX̌, that is X̌, becomes
labialized, i.e., X̌^w, under the influence of the following
u-vowel. (See 5.14b, footnote 6.)

6.8c   This process whereby one sound is changed into one more
similar to a following sound is called REGRESSIVE
ASSIMILATION. Regressive assimilation is a very common
process in Nitinaht.

6.9   ƛu·k^wši·d *raven* is composed of ƛuk^w(i·t) *wide girth* plus
-ši·d (L) *tendency toward.* Raven is a notorious glutton
in the Old Stories. (See Lesson Twenty-two.)

6.10   c̈a·qa·ʔd *crow* is a word coming from the neighbouring Makah
language. It is literally something like *drinker of water.*
The root c̈a(ʔak) means *water* in Nitinaht as well as
Makah (5.5).

Exercises

I. Translate the following into Nitinaht:

a. It is a hard bone.

b. That is a big cosmetics basket.

c. A cosmetics basket is not big.

d. Is this a long arrow?

e. A raven is not small.

f. A rock is hard.

g. Is that youth tall?

h. It is a long digging stick.

II. Respond to the following:

a. sukʷiƛ ʔaƛasib kaceƴk.

    hoʔceˑyaˑʔb buˑ kaceƴk.

    ʔadiˑyuqʷaʔƛik suˑ kaceƴkaq.

b. sukʷiƛ haˑč hadƚiƴkaq.

    sukʷiƛ niˑč hadƚiƴkaq.

    ʔadiˑyuqʷaʔƛik suˑ hadƚiƴkaq.

c. sukʷiƛ ʔiˑx̌ ƚicƚiʔbaq. ʔiš qatʔaq habuˑt.

    hoʔceˑyaˑʔb habuˑtaq.

III. Point (ƙʷupšiƛ) to the object indicated by the instructor:

a. ƙʷupšiƛ ƚicƚiʔbaq.

b. ƙʷupšiƛ ʔiˑx̌aq qaʔawc.

c. ƙʷupšiƛ haˑčʔaq hadƚiƴk.

d. ƙʷupšiƛ ʔinu·xʷaq t̓idičkʷ.

e. ƙʷupšiƛ dič̓iʔti·k.

f. ƙʷupšiƛ habu·t̓aq.

g. ƙʷupšiƛ ni·č̓ʔaq ƛapey̓k̓aq.

h. ƙʷupšiƛ ʔi·x̌aq ƛicƚib.

i. ƙʷupšiƛ p̓ip̓ʔi·ʔti·k.

IV. Various students are told to give (hidi·ʔ) the following to their classmates:

a. hidi·ʔ *student one*[2] ha·č̓ʔaq hadƚiy̓k.

b. hidi·ʔ *student two* ʔinu·xʷaq ƛicƚib.

c. hidi·ʔ *student three* č̓i·x̌pa·ƛip̓e·y̓ƚ kacey̓k.

d. hidi·ʔ *student four* ʔaƛ ʔiʔi·X̌[3] ƛicƚib.

e. hidi·ʔ *student five* ni·č̓ʔaq hadƚiy̓k.

f. hidi·ʔ *student six* č̓awa·ʔk ʔinu·xʷ ƛicƚib ʔiš ʔaƛ
   ʔiʔi·x̌ (ƛicƚib).

---

[2]The teacher should substitute the real name of a student here.

[3]ʔiʔi·x̌ is the form of ʔi·x̌ *big* used when modifying a word representing several items (as opposed to just one). See 9.3a.

V. Answer the following questions:

a. ?ačqi·[4] su· či·x̌pa·łiṗe·ẏł kaceẏk.

b. ?ačqi· su· ha·ċ?aq hadłiẏk.

c. *Student six,* ?adi·yuq^wik su· łicłib.

d. *Student four,* ?adi·yuq^wik su· łicłib.

e. ?ačqi· su· ni·ċ?aq hadłiẏk.

f. ?ačqi· su· ?aλ ?i?i·x̌ łicłib(a?badx̌) ?iš čawa·?k ?inu·x^w(išč).[5]

---

[4]Although spelled with the long mark, the suffix is pronounced as though short when the first vowel of the following word is long. Compare with 1.2.

[5]-išč is a diminutive suffix.

ʔaλpuˑ

When the class begins, all six items are on the classroom table.
The teacher puts each one on the floor one at a time saying for
each ʔustiʔλa łicłiʔbaq The mat is on the floor, ʔustiʔλa qaʔawčaq
The packbasket is on the floor, *etc.*

Now, one at a time each item is put back on the table. As the
teacher does this, he says ʔustaˑsa łicłiʔbaq The mat is on the
table, ʔustaˑsa qaʔawčaq The packbasket is on the table, *etc.*

Next the arrow is put into a quiver and the tally stick is put
into a tally stick bag. After putting each item inside, the
teacher says hitačoˑʔa hadłiykaq The arrow is in (the quiver),
hitačoˑʔa kaceykaq The tally stick is in (the bag).

Finally the teacher puts the mat and digging stick back on the
floor one at a time saying, ʔustiʔλaʔλa łicłiʔbaq *and* ʔustiʔλaʔλa
λapeykaq.

Once this has been done, the teacher asks the class, waˑsiˑ
hadłiykaq Where is the arrow? *He pretends to be searching for*
the arrow looking everywhere about the room, under the table, behind
chairs, in corners, everywhere, all the while repeating the question
waˑsiˑ hadłiykaq.

After this has been done sufficiently for the class to understand
the meaning of the question, the teacher stops looking and asks a
student, Mary, waˑsiˑ hadłiykaq *to which she should reply,* hitačoˑʔa
hadłiykaq. *The teacher goes to the quiver, looks inside, takes the*
arrow out and exclaims, hahaˑ! yaˑłaʔλaʔ! Oh! Here it is!

This sort of charade is repeated for each item until all students
have had a chance to answer.

Pattern Drill A

1. wa·si· hadɬiẏkaq.   Where is the arrow?

   hitačo·ʔa.   It is inside (the quiver).

   hitačo·ʔa hadɬiẏkaq.   The arrow is inside (the quiver).

2. wa·si· kaceẏkaq.   Where is the tally stick?

   hitačo·ʔa.   It is inside (the bag).

   hitačo·ʔa kaceẏkaq.   The tally stick is inside (the bag).

3. wa·si· ɬicɬiʔbaq.   Where is the mat?

   ʔustiʔɬa.   It is on the floor.

   ʔustiʔɬa ɬicɬiʔbaq.   The mat is on the floor.

4. wa·si· ƛapeẏkaq.   Where is the digging stick?

   ʔustiʔɬa.   It is on the floor.

   ʔustiʔɬa ƛapeẏkaq.   The digging stick is on the floor.

5. wa·si· qaʔawčaq.   Where is the pack basket?

   ʔusta·sa.   It is on top.

   ʔusta·sa qaʔawčaq.   The pack basket is on top.

6. wa·si· pukʷʔo·ʔaq.   Where is the cosmetics basket?

| ʔusta·sa. | It is on top. |
| ʔusta·sa pukʷʔo·ʔaq. | The cosmetics basket is on top. |

7. wa·si· kʷi·qa·bɫaq. — Where is the whale harpoon head?

| hitx̌saʔdɫa. | It is inside (the folder). |
| hitx̌saʔdɫa kʷi·qa·bɫaq. | The whale harpoon head is inside (the folder). |

Pattern Drill B

1. wa·saʔλi· ɫicɫiʔbaq. — Where now is the mat?

| ʔustiʔɫaʔλa. | It is now on the floor. |
| ʔustiʔɫaʔλa ɫicɫiʔbaq. | The mat is now on the floor. |

2. wa·saʔλi· λapeỷkaq. — Where now is the digging stick?

| ʔustiʔɫaʔλa. | It is now on the floor. |
| ʔustiʔɫaʔλa λapeỷkaq. | The digging stick is now on the floor. |

3. wa·saʔλi· qaʔawčaq. — Where now is the pack basket?

| ʔusta·saʔλa. | It is now on top. |
| ʔusta·saʔλa qaʔawčaq. | The pack basket is now on top. |

4. wa·saʔλi· pukʷʔo·ʔaq. — Where now is the cosmetics basket?

?usta·sa?ƛa.   It is now on top.

?usta·sa?ƛa pukʷ?o·?aq.   The cosmetics basket is now on top.

5. wa·sa?ƛi· kʷi·qa·błaq.   Where now is the whale harpoon
                                      head?

    hitX̌sa?dła?ƛa.   It is now inside (the folder).

    hitX̌sa?dła?ƛa kʷi·qa·błaq.   The whale harpoon head is now
                                      inside (the folder).

6. wa·sa?ƛi· hadłiẏk̓aq.   Where now is the arrow?

    hitačo·?ƛa.   It is now inside (the quiver).

    hitačo·?ƛa hadłiẏk̓aq.   The arrow is now inside (the quiver).

7. wa·sa?ƛi· kaceẏk̓aq.   Where now is the tally stick?

    hitačo·?ƛa.   It is now inside (the bag).

    hitačo·?ƛa kaceẏk̓aq.   The tally stick is now inside
                                      (the bag).

Grammar Notes

7.1   Frequently in Nitinaht the first vowel of a suffix
        influences the immediately preceding vowel making it more
        like itself. An a makes a preceding u into o and a
        preceding i into e.   Thus, in A1 and A2 -ču·- *inside*
        becomes -čo·- under the influence of the following -?a
        he/she/it is. For the same reason pukʷ?u (a variant of
        pukʷu? *cosmetics basket,* page 21) becomes pukʷ?o· when
        followed by -?aq *the* as in A6.

7.2   If two vowels are juxtaposed and one is long, the short one is simply lost. Thus in B6, the expected form hitaču·a?ƛ?a becomes hitaču·a?ƛa by 3.2a, then hitačo·a?ƛa by 7.1, and finally hitačo·?ƛa *it is now inside*.

7.3   The importance of suffixes in the semantic and grammatical structure of Nitinaht cannot be overemphasized. So dominant are suffixes, in fact, that three high-frequency roots often *seem* to be little more than hangers for the suffixes which, in such cases, carry all or nearly all of the word's meaning.[1] Two of these roots are hit(a)- and ?ust-. (The third, ?u-, is discussed in 13.1 and 15.1.)

     In the present lesson hit(a) occurs with suffixes meaning *in* and *between* while ?ust- is used in combinations designating *on* something. This distribution, however, is merely coincidental; the few sentences of the pattern drills are not able to convey the range of use these two roots have. Here follows a brief overview of their distribution:

7.3a   hit(a)- can be conveniently thought of as functioning in three domains. (1) It occurs in combination with suffixes to create names for objects and parts of objects for which a root is lacking. Consider the word for *mouth*, hit?aqsƚ. Different from words like dič *nose*, qali?/qal?i· *eye*, and many others, there is no root word for *mouth*. It must be created from the suffix -?aqsƚ which means *mouth* in its own right. Because a suffix must be attached to something — to a root or larger stem — hit(a)- is used.

     (2) Similarly, hit(a)- is used in combination with many suffixes to create words expressing direction of travel when a root of similar meaning is lacking. Such a word is hida·čƛ *go out from shore*. (In numerous cases to be discussed later, hit(a)- is changed to hid(a)-.)

     (3) Finally, hit(a)- occurs with suffixes to convey

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[1]Compare with the similar function of *be* in English which serves primarily as a means for indicating tense, number, and person. The root itself is devoid of significance except for the relatively infrequent cases where *be* is used as a synonym for *exist*.

locations or positions which are (relatively) fixed or
circumscribed.

7.3b   The root ʔust- functions in Nitinaht much like the third
use of hit(a)- just described. However, ʔust- plus a
locative suffix expresses a location that is unbounded or
is less precisely located than hit(a)- plus suffix. Often
ʔust- is used for locations at a greater distance than with
hit(a)-. Note the following contrasting pairs:

1. ʔustačo·ʔa[2]   *It is under things which are in the container.*

    hitačo·ʔa   *It is in the container.*

2. ʔustx̌saʔdⱡa   *Something is in the folder which in turn
                      is in another folder.*

    hitx̌saʔdⱡa   *Something is in the folder.*

3. ʔu·stap   *up in the air*

    hi·dap   *upstairs*

(The suffix -ap requires the lengthening of the root vowel
in set 3.)

For purposes of translation, the student will find that
ʔust- is frequently used with locations that are *(down) on*
something while hit(a)- governs locations *at*.

7.4   One particularly important class of suffixes are those
designating spacial orientation and segmentation. There
are over one hundred of these LEXICAL suffixes in Nitinaht,
four of which are presented in the pattern drills of this
lesson: -ču·, -x̌-saʔdⱡ, -a·s, and -iʔⱡ/-(ʔi)ⱡ.

7.4a   Both the words hitačo·ʔa (from hit(a) + ču· + ʔa (7.1)) and
hitx̌saʔdⱡa (from hit(a) + x̌-saʔdⱡ + ʔa) are glossed as
it is inside. However, a more precise rendering of the
latter would be *it is between.* The suffix sequence
-x̌-saʔdⱡ *between* is used with a ba·kidkʷš *whale harpoon
head folder* because the harpoon head is folded between
the sides of the ba·kidkʷš. See 7.5, 7.6.

_____

[2]The a-vowel between t and č is epenthetic (2.9). Nitinaht speakers
avoid sequences of two contiguous voiceless stops, the second of
which is glottalized.

7.4b   In contrast to -čuꞏ are two other suffixes meaning *inside*. These are -q(a)λ and -q(i)s. In part, the differences among these three suffixes turn upon the shape of the container. Thus, -čuꞏ means *inside an open but relatively deep container*. By metaphorical extension it also means *inside a bay or inlet*. The primary significance of -q(i)s is *canoe* but the reference has been extended to mean *inside any open, shallow vessel* such as a feast dish or low box as well as a canoe. In contrast to these two suffixes, -q(a)λ refers to the *contents held within a solid enclosure* such as an oven, (key) in a lock, and even the body of a male.[3] In combination with -iʔɫ/-(ʔi)ɫ *(in) house, (on) floor* (7.4d), the construction hitqaλɫ is created which means *inside a house* or even *inside a cave*.

7.4c   The locative suffix -aꞏs means *on a surface*.

7.4d   The suffix -iʔɫ/-(ʔi)ɫ *(in) house, (on) floor* belongs to a small subset of mutually exclusive, very high-frequency locatives. The other members are -aʔs/-ʔa(ꞏ)s *outdoors, ground*, -iʔs/-ʔis *beach, sandy shore*, and -ʔaꞏ *rocky shore*.

For those suffixes with two (or more) forms, i.e., ALLOMORPHS, it is generally the case that when the stem ends with a consonant, the suffix begins with a vowel; when the stem ends in a vowel, the suffix begins with ʔ.

The following paradigm based on ʔust _____ ʔa *It is on _____* sets forth this subclass:

1. ʔustiʔɫa   *It is on the floor.*

2. ʔustaʔsa[4]   *It is on the ground.*

---

[3]When referring to something inside a female body, it is more polite to say hitasqʷλ than hitqaλ. The primary meaning of -sqʷλ is *underclothing*.

[4]The student should be careful not to confuse -aʔs/-ʔa(ꞏ)s with -aꞏs. Contrast the following:

      ʔustaʔsa   *It is on the ground.*

      ʔustaꞏsa   *It is on a surface.*

3. ʔustiʔsa   *It is on the beach.*

4. ʔustʔa·ʔa   *It is on the rocky shore.*

Vocabulary Comment

7.5   The term ba·kidkʷš *whale harpoon head folder* consists of
        a root ba· *bite* and two suffixes, -kidkʷ *together* and
        -š *repeatedly*. See 7.4a, 7.6. The same root, in a
        shortened form, occurs in bačak meaning *pliers, wrench,
        leg trap*.

Cultural Comment

7.6   The ba·kidkʷš *whale harpoon head folder* is made from a
        strip of pičip *inner bark of red cedar* which is folded
        over to form a kind of sheath. It is from four to six
        inches wide and, when opened flat, about 18 to 24 inches
        long. It has fringes on both ends which are used to tie
        it together.
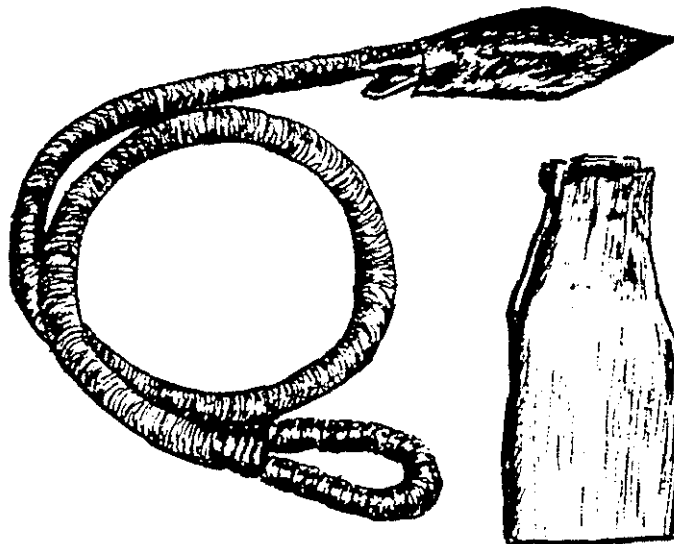
kʷi·qa·bɫ

ba·kidkʷš

ʔaƛasib

*First the teacher reviews numbers 3 through 6 of Pattern Drill A
in Lesson Seven. Then, with appropriate gestures, he requests
various students to place items on the floor and on the table.
After every student has responded at least once by putting
something on either the floor or table, the teacher points to the
square of imitation grass (intended to represent the ground) and
requests students to place things on the ground. This exercise
is repeated for the beach using a large shallow pan filled with
sand, or a large piece of yellow paper.*

Pattern Drill A

1. ʔustipita·ʔb.   Put it on the floor!

2. ʔustʔi·ta·ʔb.   Put it on the ground!

3. ʔustisada·ʔb.   Put it on the beach!

4. ʔusta·su·ʔb ti·biʔlaq.   Put it on the table!

Grammar Notes

8.1   One of the most important features of Nitinaht grammar
        distinguishes between actions or states that are momentaneous
        and those which continue over a period of time. A number
        of suffixes (including several of the locatives presented
        in Lesson Seven) have alternate forms in accord with the
        MOMENTANEOUS or DURATIVE use.

	floor (house)	*ground*	*beach*
Durative	-iʔɫ/-ʔiɫ	-aʔs/-ʔa(·)s	-iʔs/-ʔis
Momentaneous	-(i)pit	-ʔi·t	-(i)sad

8.2   The ending -aˑʔb is actually a combination of two
        suffixes, -aˑʔp *causative* (14.2) and ʔ *imperative*
        (5.2).[1]

        As in A4, speakers occasionally say -uˑʔb instead of
        -aˑʔb. There is considerable variation among the
        Nitinaht concerning their preference for -aˑʔb or
        -uˑʔb. Consequently, there are few rules governing
        the choice of one or the other. The student should
        simply follow the teacher's usage.

        Within the limits of this introductory grammar the
        student will find that -uˑʔb occurs following -aˑs
        on a surface, -q(i)s *canoe, inside a shallow vessel*,
        and -x̌-saʔdaw, the momentaneous of x̌-saʔdɬ *between*.
        See 10.4.

        *The same exercise continues adding the suffix -a(ʔ)ƛ-
        to the command:*

Pattern Drill B

1. ʔustipitaˑʔbaƛ̓.   Now put it on the floor!

2. ʔustʔiˑtaˑʔbaƛ̓.   Now put it on the ground!

3. ʔustisadaˑʔbaƛ̓.   Now put it on the beach!

4. ʔustaˑsuˑʔbaƛ̓ tiˑbiʔlaq.   Now put it on the table!

Grammar Notes

8.3   As noted in 5.2, the command form of a word ending in ƛ
        becomes ƛ̓. When the suffix happens to be -aʔƛ, the
        combination of -aʔƛ + ʔ becomes -aƛ̓. That is -aʔƛ
        loses its medial ʔ.

---

[1]By rules 5.2, 3.2a and 3.2c, the student would expect -aˑʔp + ʔ to
result in -aˑp̓ instead of -aˑʔb. This peculiarity is to be dis-
cussed later.

8.4   Because -aʔƛ- is a suffix which causes hardening, it has
the same effect on -a·ʔp *causative* as does the imperative
suffix ʔ. Thus, -a·ʔp + aʔƛ + ʔ becomes -a·ʔbaʔƛ[2] which in
turn becomes -a·ʔbaƛ by the deletion of ʔ as described in
8.3.

Avoiding all use of English, the teacher now requires the
students to apply the information acquired in the Pattern
Drills of Lessons Seven and Eight as described in C below:

Pattern Drill C

1. wa·si· ƛax̌i·qsaq.   Where is the chest?

     ʔusta·sa ti·biʔlaq.   It is on the table.

     Pointing to the floor, the teacher says,

     ʔustipita·ʔb.   Put it on the floor.

2. wa·saʔƛi· ƛax̌i·qsaq.   Now where is the chest?

     ʔustiʔƚaʔƛa.   It is now on the floor.

     Pointing to the ground, he says,

     ʔustʔi·ta·ʔb.   Put it on the ground.

3. wa·saʔƛi· ƛax̌i·qsaq.   Now where is the chest?

     ʔustaʔsáʔƛa.   It is now on the ground.

     Pointing to the beach, he says,

     ʔustisada·ʔb.   Put it on the beach.

---

[2]Compare with footnote [1].

4. wa·sa?ƛi· ƛax̌i·qsaq.   Now where is the chest?

   ?usti?sa?ƛa.   It is now on the beach.

   Pointing to the table, he says,

   ?usta·su·?b ti·bi?laq.   Put it on the table.

Vocabulary Comment

8.5   ƛax̌i·qs *storage box* is composed of the root ƛax̌ meaning
       flat covering, patch; flat piece of something and a
       shape suffix -i·qs *rim of rectangular or square container,*
       gunwale. Thus, the name for storage box derives from the
       fact that it is covered; it has a lid. The lid itself is
       called ƛax̌i·qsib which also designates the *deck of a boat.*
       The suffix -ib refers to *man-made objects* (among other
       things. See 15.7).

       The student should note how the Nitinaht fit boxes and
       canoes (also, by extension all boats) into some of the
       same descriptive categories.

Cultural Comment

       The following four boxes are important in the Nitinaht
       way of life:

       1. ƛax̌i·qs   *storage box for clothing,*
                                    fishing gear, and other
                                    utensils

       2. bix̌ičaqsc   *charcoal mixing box*

       3. ƛaqsac / ƛatukʷsc   *box for holding seal or*
                                    whale oil

       4. ƛu·ba·x̌s   *box for cooking*

       The general term ƛituqʷṣc *container for things stored away*
       for later use includes ƛax̌i·qs and ƛapa·t (3cc). That is,
       ƛax̌i·qs and ƛapa·t are both kinds of ƛituqʷsc.

Black face paint is prepared in a bixičaqsc. Charcoal, called bixiča·ʔbc, is mixed with oil from the liver of a ratfish, ku·ma, into a thick paste then applied to the face. The right to make it (which only certain people have) is inherited from father to son or from mother to daughter. Black paint is worn during the Wolf Ceremony. The other face paint is made from ochre. It is worn by shamans.

ƛaqsac and katukʷsc are synonyms. The suffix -s(a)c means *container* (and *canoe*). (It occurs also in bixičaqsc and ƛituqʷsc.) The root ƛaq is *blubber* while katukʷ refers to *oil from the seal or whale*. Adding the suffix -bs *substance of* to ƛaq gives ƛaqabs which also means *oil from the seal or whale*. These two words, ƛaqabs and katukʷ, are exact synonyms.

The ƛaqsac (or katukʷsc) is made out of vine maple because this wood does not absorb the oil. Seal and whale oil are used as a dip for eating dried fish.

Exercises

I. Translate the following into Nitinaht:

a. Where are the two arrows?

b. They are in the quiver (hadƚiyaksc).

c. Where is the quiver?

d. The quiver is in the box.

e. Put the quiver on the table.

f. Where is the whale harpoon head?

g. It is in the whale harpoon head holder/folder.

h. Where is the whale harpoon head holder/folder?

i. Give the whale harpoon head to Joe Doe, and then[3] put the whale harpoon head holder/folder on the table.

---

[3]*and then* is yuwaʔƛ

j. Put three large mats on the floor.

k. Put the raven on the ground.

l. Put one tally stick on the ground and give two tally
    sticks to Mary Smith.

m. What is that?

n. That is a storage box.

o. Put the crow on the beach.

p. Give one digging stick to Betty Smith and then put one
    digging stick on the ground.

q. Who has the whale harpoon head?

r. Joe Doe has the whale harpoon head.

s. How many tally sticks are in the tally stick bag?

t. Who has the packbasket?

u. Nobody. It is on the floor.

v. Put the packbasket on the table.

w. What is on the beach?

x. What is on the ground?

y. Who is on the floor?

čawa·sib

With arms and hand held appropriately, the instructor teaches the
four basic units of measure.

Pattern Drill A

1. čawiyła ti·.   This is one fathom.

2. λita·?a ti·.   This is a span.

3. bu·?a·ta ti·.   This is a hand.

4. čałač?a ti·.   This is an inch.

Pattern Drill B

(A twelve foot rope is now used so that two fathoms can be exhibited.)

1. ?aλiyła ti·.   This is two fathoms.

2. ?aλi?bta λita· ti·.   This is two spans.

3. ?aλi?bta bu·?a·t ti·.   This is two hands.

4. ?aλi?bta čałač ti·.   This is two inches.

Pattern Drill C

1. ?a·?di· ya· čistu·paq.   How long is that rope?

   qakačiyła ?iš ?aλi?bt   This rope is three
   λitšiλ ti· čistu·paq.   fathoms and two spans.

2. ?a·?di· ya· hadłiy̆kaq.   How long is that arrow?

   čawa?bta λitšiλ, čawa?bt   This arrow is one

buꞏʔaꞏt ʔiš ʔaƛiʔbt čaƛač	span, one hand, and two
tiꞏ hadƛiy̓kaq.	inches.

3. ʔaꞏʔdiꞏ yaꞏ kacey̓kaq.

This tally stick is one span, one

čawaʔb̓ta ƛitšiƛ, buꞏʔaꞏt ʔiš

This tally stick is one span, one

čaƛač tiꞏ kacey̓kaq.

hand, and one inch.

4. ʔaꞏʔdiꞏ yaꞏ qiciy̓kaq.

How long is that pencil?

čawaʔb̓ta ƛitšiƛ ʔiš čaƛač

This pencil is one span and

tiꞏ qiciy̓kaq.

one inch.

Sound and Symbol

q^w This letter stands for a sound similar to the one represented by k^w only said with the tongue drawn further back. Thus, q^w is to k^w as q is to k.

Grammar Notes

9.1 In 5.14 it was learned that suffixes are often added to number words in order to designate the class of item counted. In that section the ending -p̓eꞏy̓ƛ *stick-like object* was learned. In the present lesson three more such suffixes are presented: -(s)iy̓ƛ *fathom*; -ʔb(i)t *times*; and -qabƛ *bird; round object (both spherical and disk-like)*.[1]

-iy̓ƛ~-y̓iƛ~-siy̓ƛ *fathom*	-ʔb(i)t *times*	-(q/q^w)abƛ *bird, round thing*
1 čawiy̓ƛ	čawaʔbt	čawaꞏqabƛ

---

[1]The suffix -(q)abƛ does not occur in the pattern drills, but it is encountered in the exercises of this lesson.

2	ʔaλiyɬ	ʔaλiʔbt	ʔaλqabɬ
3	qakačiyɬ	qakačiʔbt	qakačqabɬ
4	bu·y̓iɬ	bu·ʔbit	bu·qʷabɬ
5	šuč̓iyɬ	šučiʔbt	šučqabɬ
6	č̓i·x̌pa·ɬsiy̓ɬ	č̓i·x̌pa·ɬiʔbt	č̓i·x̌pa·ɬqabɬ
7	ʔaλpusiy̓ɬ[2]	ʔaλpuʔbt	ʔaλpqʷabɬ[3]
8	ʔaλasibsiy̓ɬ	ʔaλasibuʔbt	ʔaλasibqabɬ
9	č̓awa·sibsiy̓ɬ	č̓awa·sibuʔbt	č̓awa·sibqabɬ
10	λax̌ʷiyɬ	λax̌ʷuʔbt	λax̌ʷqʷabɬ
11	č̓awayu·kʷsiy̓ɬ	č̓awayu·kʷuʔbt	č̓awayu·kʷqʷabɬ
12	ʔaλayu·kʷsiy̓ɬ	ʔaλayu·kʷuʔbt	ʔaλayu·kʷqʷabɬ
	ʔadiyɬi· *how many fathoms?*	ʔadiʔbti· *how many times?*	ʔadqabɬi· *how many birds/round things?*

9.2 -ʔb(i)t requires the linking vowel -i-/-u- (5.14b) when following a consonant final stem.

In this lesson, the full grade of this suffix (i.e., the variant with the vowel as opposed to the one without) occurs only after bu· *four*. (It would also occur after ʔad- *how much/how many* if there were no vowel immediately following, e.g., ʔadiʔbit- instead of ʔadiʔbti·.)

9.3 Descriptive words such as ha·č *long, tall* and ʔi·x̌ *big*

---

[2]Some people say ʔaλpsiy̓ɬ.

[3]The expected form ʔaλpuqʷabɬ does not occur in order to avoid confusion with ʔaλpu·qʷabɬ *seventy round things, seventy animals.* See 5.13.

are often REDUPLICATED[4] to designate *more than one.*
Çompare čawupe·ýɫ ha·č hadɫiy̌k *one long arrow* with
či·x̌pa·ɫipe·ýɫ ha·ha·č hadɫiy̌k *six long arrows.*

9.3a   The following list shows the reduplicative formations for
        the five descriptive words learned thus far:

Basic form		Reduplicated form	
ʔi·x̌	*big*	ʔiʔi·x̌	*big (ones)*
ʔinu·x^w	*small*	ʔiʔinx^w	*small (ones)*
ha·č	*long, tall*	ha·ha·č	*long, tall (ones)*
ni·č	*short*	ni·ʔni·č	*short (ones)*
qat	*hard, solid*	qatqa·t	*hard, solid (ones)*

9.3b   Instead of reduplicating the descriptive word, plurality can
        be shown by adding the suffix -ʔbadx̌ (4.4), e.g.,
        či·x̌pa·ɫipe·ýɫ ha·čaʔbadx̌ hadɫiy̌k *six long arrows.* (The -a-
        between ha·č and -ʔbadx̌ is epenthetic (2.9).)

9.4   In A2, B2 (and in 9.6 below) the word for *span,* ƛita·, is
        given in its durative (8.1) form. In Pattern Drill C,
        however, it is spoken with the momentaneous (8.1) suffix
        -ši̇ƛ (18.4). The former is used when speaking directly
        about the unit of measure. The latter is said when referring
        to the size of something rather than to the unit of measure.
        Of the four units of measure, only ƛit- undergoes this
        alternation.

Sound Drill VII

        Listen carefully to the following pairs of words. Learn to
        distinguish q^w from k^w.

9.5   q^wa·sa *it's the same*   k^wa·sa *he's sitting (on a
                                                   chair)*

---

[4]Reduplication designates the partial or complete repetition of a
 word to derive a different word of connected meaning.

qʷeʔis	*certain position on beach*	kʷeʔis	*sitting on the beach*
qʷaqʷa·ʔkʷ	*do things randomly*	kʷakʷa·ʔkʷ	*backing up*

Practice saying the following sentence. Concentrate on the qʷ--sound. Ignore the meaning.

qʷa·ktuw qʷiššac qʷišʔi·kispa·ɫ.

His pipe was like that when they used to smoke tobacco.

Vocabulary Comment

9.6   The gloss *fathom* given for čawiyɫ is the approximate English equivalent term. More exactly, čawiyɫ refers to the length from finger tip to finger tip of one's fully spread arms. The root čaw- derives from čawa·ʔk *one* while the suffix -iyɫ denotes *unit of measure (for spread arms)*.

9.7   ƛita·, glossed as *span*, designates the length between thumb tip and little finger tip when the fingers of the hand are fully spread. More exactly, ƛita· is *spread hand*. It is approximately eight inches.

9.8   bu·ʔa·t means *four along* which, in turn, derives from bu· *four* plus the suffix -ʔa·t *along*; *finger width* (12cc). The four fingers together equal the width of the hand, a convenient and world-wide unit of measure. It is approximately four inches.

9.9   The primary meaning of čaɫač is *fingernail, toenail* with the derived meaning of *splitting instrument*. As a unit of measure it refers to the space between thumb tip and first joint of the thumb — about one inch.

Cultural Comment

When talking about the size of a canoe in the old manner, the length is not stated. Rather, the speaker refers to the number of men that typically paddle it or else he gives the width of the bottom. Baskets

čatač?a.
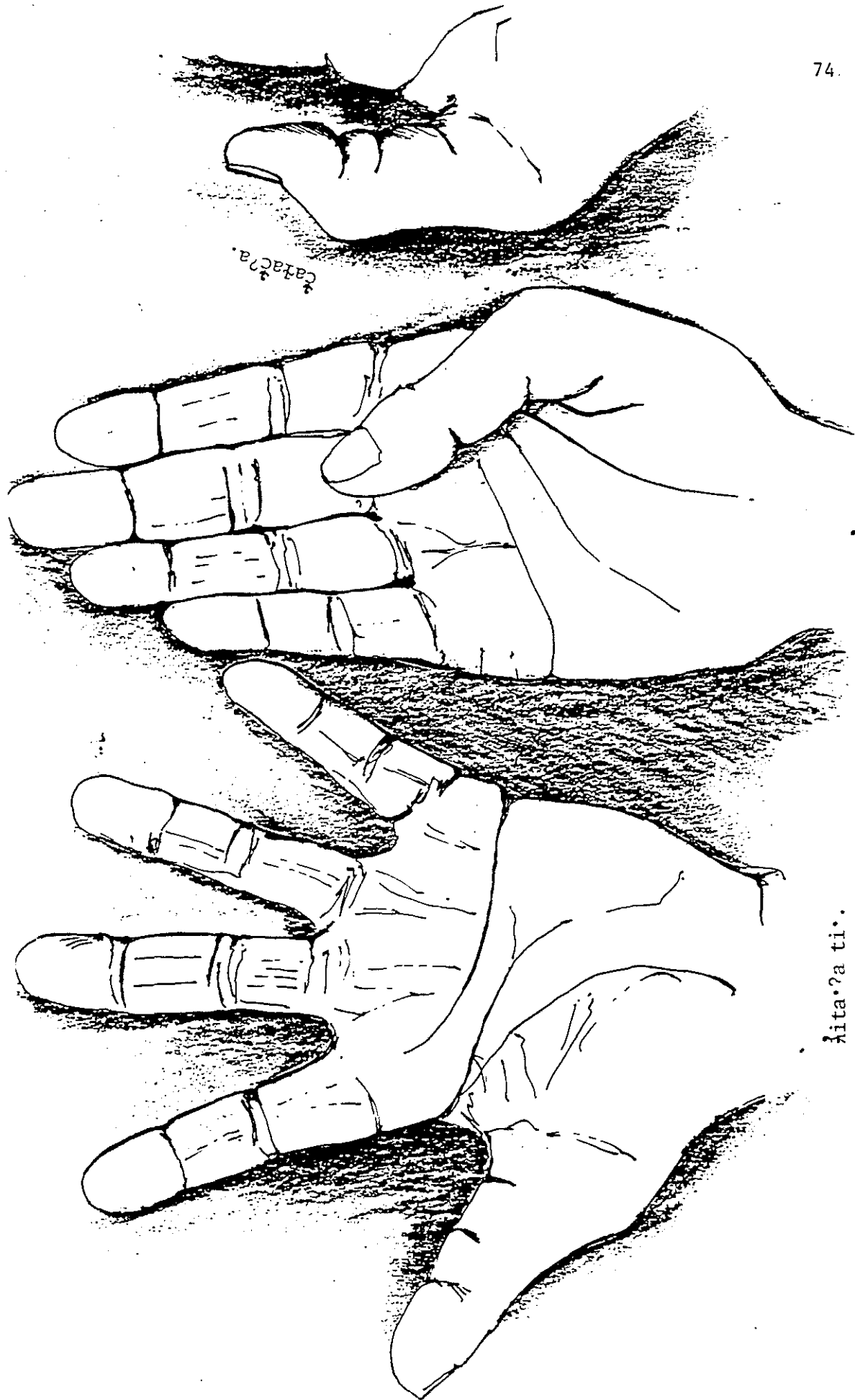
bu·?a·ta ti·.

λita·?a ti·.

and other vessels are also measured on the outside bottom. Spear
shafts and prongs that are less than a fathom long are measured in
ƛita·.

Halibut hooks are measured when all spread out — not when assembled.
The distance between the end of the barb and the top of the hook is
always čawa·ʔt (from čawa·ʔk + ʔa·t) because the mouth of all adult
halibut is the same size regardless of how much the rest of their
bodies may vary.

Exercises

I. Translate the following into Nitinaht:

    a. Take two long arrows.

    b. It is a big raven.

    c. Take four long tally sticks and two short ones.

    d. Three big crows are on the beach.

    e. One long arrow is on the ground.

    f. Six big mats are on the floor.

    g. Two hard bones are on the ground.

    h. Take the big mat.

    i. Also[5] take the small mat.

    j. Put the big mat back.

    k. Now how many mats are you holding?

    l. Put two long arrows on the ground.

---

[5]The singular imperative suffix -ʔi is added to the word for *also*
which is placed first in the sentence. This word must also bear
the suffix -yuqʷ. (See page 43.)

m. Put four short arrows on the table.

n. Put four packbaskets on the floor.

ƛax̌ʷ

Pattern Drill A

1. *Holding up a quiver, the teacher says several times,*

   hadłiẏaksċa ti·.   This is a quiver.

   Ɂukʷaqła hadłiẏaksc.   It is called a quiver.

   The teacher puts an arrow in the quiver and says,

   hitaċo·Ɂa hadłiẏaksċaq.   It is inside the quiver.

2. *Holding up a tally stick bag,*

   kaceẏaksċa ti·.   This is a tally stick bag.

   Ɂukʷaqła kaceẏaksc.   It is called a tally stick bag.

   He puts a tally stick in the bag and says,

   hitaċo·Ɂa kaceẏaksċaq.   It is inside the tally stick bag.

3. *Holding up a whale harpoon head container,*

   ba·kidkʷša ti·.   This is a whale harpoon head
                 container.

   Ɂukʷaqła ba·kidkʷš.   It is called a whale harpoon
                 head container.

   He puts a whale harpoon head inside the container,

   hitx̌saɁdła ba·kidkʷšaq.   It is inside the whale harpoon
                 head container.

4. *Holding up a charcoal mixing box,*

   bixiċaqsċa ti·.   This is a charcoal mixing box.

ʔukʷaqɬa bixičaqsc.   It is called a charcoal mixing
                                       box.

He puts a piece of charcoal inside the box,

hitačo·ʔa bixičaqsčaq.   It is inside the charcoal
                                       mixing box.

5. *Holding up a model canoe,*

   čapča ti·.   This is a canoe.

   ʔukʷaqɬa čapac.   It is called a canoe.

   He puts a paddle in the canoe,

   hitqsa čapčaq.   It is in the canoe.

6. *Holding up a model feast dish,*

   ha·waksča ti·.   This is a feast dish.

   ʔukʷaqɬa ha·waksc.   It is called a feast dish.

   *He puts a bit of food (possibly
   a piece of smoke dried salmon)
   in the feast dish,*

   hitqsa ha·waksčaq.   It is in the feast dish.

*Now the teacher removes each item from inside the various containers
and vessels and hands them to the students using the dialogue
learned in Pattern Drill D of Lesson Two. Each student is then
told to put each object into the appropriate container as follows:*

Pattern Drill B

1. kʷu· hadɬiy̓k.   Here (I'm handing you) an
                                       arrow.

	ka·.	I'm receiving it from you.
	hitači·da·ʔb ya· hadⱡiẏaksčaq.	Put that in the quiver.
2.	kʷu· kaceẏk.	Here (I'm handing you) a tally stick.
	ka·.	I'm receiving it from you.
	hitači·da·ʔb ya· kaceẏaksčaq.	Put that in the tally stick bag.
3.	kʷu· bixiča·ʔbc.	Here (I'm handing you) some charcoal.
	ka·.	I'm receiving it from you.
	hitači·da·ʔb ya· bixičaqsčaq.	Put that in the charcoal mixing box.
4.	kʷu· či·dax̌tp.	Here (I'm handing you) some low-tide food.
	ka·.	I'm receiving it from you.
	hitači·da·ʔb ya· qaʔawčaq.	Put that in the packbasket.
5.	kʷu· x̌ʷučak.	Here (I'm handing you) a bailer.
	ka·.	I'm receiving it from you.
	hitqsu·ʔb ya· čapčaq.	Put that in the canoe.
6.	kʷu· haʔub.	Here (I'm handing you) some food.
	ka·.	I'm receiving it from you.
	hitqsu·ʔb ya· ha·waksčaq.	Put that in the feast dish.

7. kʷuˑ kʷiˑqaˑbɬ.

Here (I'm handing you) a whale harpoon head.

kaˑ.

I'm receiving it from you.

hitx̌saʔdawuˑʔb yaˑ baˑkidkʷšaq.

Put that in the whale harpoon head container.

Sound and Symbol

x   The sound represented by this letter is like that of *ch* in Scottish *Loch* or German *ich*. Some English speakers use this sound when saying the name of the composer *Bach*.

Grammar Notes

10.1   Comparing the final sentence of Al in Lesson Seven with the last sentence of Al in Lesson Ten reveals an ambiguity that is overcome by context or by the expected usual arrangement of things in the world.

7.   Al hitačoˑʔa hadɬiy̓kaq. The arrow is inside (the quiver).

10.   Al hitačoˑʔa hadɬiy̓aksčaq. (It) is inside the quiver.

Ordinarily arrows go in quivers. The sentence from Lesson Ten, however, could mean that the quiver is inside something, say a ƛax̌iqs, just as the sentence from Lesson Seven means that the arrow is inside something. Conversely, if someone were talking of a special arrow that had a tiny chamber hollowed out in its shaft, then the sentence from Seven could logically as well as grammatically mean that something is inside the arrow.

There are, of course, ways of avoiding this grammatical, if not logical, ambiguity. (One such way is the final sentence in each dialogue of Pattern Drill C below.) However, good Nitinaht style is not disturbed by such ambiguous phrases so long as real confusion does not result.

10.2   The suffixes -y̓(a)k *implement* (3.10) and -s(a)c *container, canoe* (12.4a) have two pronunciations, one with a vowel and

one without. Typically, they lack the vowel unless they
form the second syllable of the word. However, when
suffixes of this class coöccur, only the second one loses
its vowel: -y̓ak + -sac becomes -y̓aksc. It is as though
the second suffix were helping to preserve the full form
of its partner. Note the long string of consonants that
would result if Nitinaht did not have this sort of
"suffix cooperation," namely -y̓ksc. (See 12.4.)

10.3   The momentaneous suffix -č̓i·d corresponds to the durative
-č̓u· (7.4b, 8.1). Similarly, -x̌-sa?daw is the momentaneous
counterpart to -x̌-sa?dɬ (7.4a).

	deep container	*between*
Durative	-č̓u·	-x̌-sa?dɬ
Momentaneous	-č̓i·d	-x̌-da?daw

10.4   Note that -u·?b (instead of -a·?b) follows -q(i)s and
-x̌-sa?daw. Reread 8.2.

Pattern Drill C

1. baqač̓u·qi· hadɬiy̓aksč̓aq.   What is in the quiver?

    hadɬiy̓ka hitač̓u·.   It is an arrow that's in (it).

    hi·?, hadɬiy̓kač̓o·?a.   Yes, an arrow is in (it).

2. baqač̓u·qi· kacey̓aksč̓aq.   What is in the tally stick bag?

    kacey̓ka hitač̓u·.   It's a tally stick that's in (it).

    hi·?, kacey̓kač̓o·?a.   Yes, a tally stick is in (it).

3. baqač̓u·qi· bixič̓aqsč̓aq.   What is in the charcoal mixing
                                          box?

bixiča·ʔbča hitaču·.   It's some charcoal that's in (it).

hi·ʔ, bixičqačo·ʔa.   Yes, some charcoal is in (it).

4.   baqaču·qi· qaʔawčaq.   What is in the packbasket?

    či·dax̌tp̓a hitaču·.   It's low-tide food that's in (it).

    hi·ʔ, či·dax̌tpačo·ʔa.   Yes, some low-tide food is in (it).

5.   baqx̌saʔdɫi· ba·kidkʷšaq.   What is in the whale harpoon head container?

    kʷi·qa·bɫa hitx̌saʔdɫ.   It's a whale harpoon head that's in (it).

    hi·ʔ, kʷi·qa·bɫx̌saʔdɫa.   Yes, a whale harpoon head is in (it).

6.   baʕa·x̌si· čapčaq.   What is in the canoe?

    ƛatawačka hitqis.   It is a paddle that's in (it).

    hi·ʔ, ƛatawačkqsa.   Yes, a paddle is in (it).

7.   baʕa·x̌si· ha·waksčaq.   What is in the feast dish?

    haʔuʔba hitqis.   It is food that's in (it).

    hi·ʔ, haʔubqsa.   Yes, food is in (it).

Grammar Notes

10.5   The a-sound occurring between baq- and -ču· in baqaču·qi· is epenthetic (2.9).

10.6   As noted in the Introduction, it is possible to permute words as long as the person suffix is added to the first word. Thus both hitačo·ʔa hadɫiy̓k and hadɫiy̓ka hitaču· are good Nitinaht sentences with pretty much the same

meaning. Note that in both cases the suffix ʔa *he/she/it is* occurs with which ever word is first.

10.7   As previously observed (7.3), the root hit(a) has relatively little meaning in its own right, functioning in the sentences of C mostly as a hanger for the locative suffixes -čuˑ, -q(i)s, -x̌-saʔdɫ, etc. Nitinaht grammar permits speakers to vary their style by adding the suffix to some other word in the sentence and omit hit(a) entirely, as in the last sentences of C.

10.8   -aˑx̌s and -q(i)s are two forms of the same suffix. The variant -aˑx̌s follows consonants while -q(i)s is said following vowels. In many instances, however, the original vowel before -q(i)s has in recent times been lost so that hitaqis is shortened to hitqis. Therefore, it is easier for the student to learn forms like baʕaˑx̌s and hitqis as units rather than to attempt to apply a regular sound rule that is no longer readily evident.

10.9   The suffix -aˑx̌s causes hardening (3.2c). Therefore, one would expect baq̓- before -aˑx̌s. However, Nitinaht has undergone a shift of pronunciation whereby original q̓ came to be ʕ. Thus, the hardened form of q is ʕ and not the expected q̓. (Later, the sound q̓ entered the language again through borrowed words.)

10.10   The suffix -(q)iˑ *he/she/it? information interrogative* (2.3) loses the q following -aˑx̌s and -x̌-saʔdɫ. Note carefully the form of the first word in C5 through C7.

Sound Drill VIII

        Listen closely while the teacher pronounces the following pairs of words. Learn to distinguish x from both h and x̌.

10.11   xaˑdaʔk   *woman, female*   haˑdaq   *mallard duck*

        xača·   *separate, alone*   x̌ača·   *all together*

        Practice saying the following sentence:

10.12   x: xʷiˑšxʷiši·taʔkʷuw xatxaˑʔdčiy̓aq

The women are afraid of the bluejay.

Vocabulary Comment

10.13   Because Nitinaht has so very many suffixes with relatively
         concrete meanings, it is easy to build words in the language.
         Consider, for example, kaceẏaksc *tally stick bag*.

         As pointed out in 3.10, -ẏ(a)k *implement* has been added to
         the root kac *measure* giving kaceẏk[2] *measuring stick, tally
         stick*. To this word now is added -s(a)c *container*. Thus,
         kaceẏaksc designates any container which holds implements
         used for measuring and tallying.

Cultural Comment

A ha·waksc *feast dish* is not used for eating. Instead, it has the
following special use in formal gatherings: When someone decides
to give a potlatch, he sends four or five hidatabi·s to other
villages to extend his invitation for him. The hidatabi·s are
important people from one's own family. One of these, called the
ciqi·ti?, is the spokesman. The man receiving the invitation
acknowledges it by presenting the ciqi·ti? with a ha·waksc full of
food. Typically, a ha·waksc is three feet long, one foot deep and
about a foot and one half wide. It was usually carved on the ends
to represent a seal or other sea mammal.

When the hidatabi·s return, the headman who is giving the potlatch
asks the ciqi·ti?, in a formal and ceremonial way, what the
ha·waksc contains. After being told, he sends the ciqi·ti?, but
not the other hidatabi·s, about the immediate vicinity to bring in
the local people to share the food in the ha·waksc.

The term hidatabi·s comes from the closely related Makah language
and means literally *cause to arrive at the beach*. Typically, these
emissaries travelled from village to village by water, hence
their name. Another word of Makah origin, hidatabi·?s *cause to
arrive via the ground*, is used to describe the ciqi·ti? going about
the vicinity calling the local people to come share in the
ha·waksc gift.

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[2]The e is epenthetic. See 2.9.

Exercises

I. Disambiguate the following sentences by changing them to a
    single word and then translate:

    a. ƛatawačka hitqis.

    b. či·dax̌tp̓a hitaču·.

    c. kaceẏka hitaču·.

    d. haʔuʔba hitqis.

    e. kʷi·qa·bła hitx̌saʔdł.

    f. bixiča·ʔbča hitaču·.

    g. hadłiẏka hitaču·.

II. Write the momentaneous forms that correspond to the
    following durative suffixes:

    -ču·   -iʔł/-ʔił

    -aʔs/-ʔa(·)s   -iʔs/-ʔis

    -x̌-saʔdł

čawayu·kʷ

The teacher holds up large pictures representing the following weather conditions: rain, snow, wind, fog, cold, hot, and fair. While each picture is held, he says the appropriate weather term several times. Next he goes through the pictures again with the class repeating after him. (This repetition must be done quite a few times because of the larger number of new words presented in this lesson.)

biƛa·ʔa.	It is raining.	ʔučqk̓ʷa.	It is foggy.
k̓ʷisa·ʔa.	It is snowing.	baƚa·ƚa.	It is cold.
wi·qse·ʔa.	It is windy.	ƛ̓upa·ƚa.	It is hot.
ƚi·wax̌ka.	It is cloudy.	ʔu·ʔu·qʷu·k̓ʷa.	It is nice.

Pattern Drill A

1. ba·qiʔdax̌i· ƚax̌ ʔuy ƛ̓isʕa·ʔk.   What is the weather like today?

   ʔu·ʔu·qʷu·k̓ʷa.   It is nice.

   ʔu·ʔu·qʷu·kʷa·.   Is it nice?

   hi·ʔ. ʔu·ʔu·qʷu·k̓ʷa.   Yes. It is nice.

2. ba·qiʔdax̌i· ƚax̌ ʔuy ƛ̓isʕa·ʔk.   What is the weather like today?

   wi·qse·ʔa.   It is windy.

   wi·qsi·qa·.   Is it windy?

   hi·ʔ. wi·qse·ʔa.   Yes. It is windy.

3. ba·qiʔdax̌i· ƚax̌ ʔuy ƛ̓isʕa·ʔk.   What is the weather like today?

biƛa·ʔa.   It is raining.

biƛa·qa·.   Is it raining?

hi·ʔ. biƛa·ʔa.   Yes. It is raining.

4. ba·qiʔdax̌i· ƚax̌ ʔuy ƛisʕa·ʔk.   What is the weather like today?

ƚi·wax̌ka.   It is cloudy.

ƚi·wax̌ka·.   Is it cloudy?

hi·ʔ. ƚi·wax̌ka.   Yes. It is cloudy.

Pattern Drill B

1. ba·qiʔdax̌ibti· ʔa·bay ʔuy ƛisʕa·ʔk.   What was the weather like
                                                  yesterday?

ƛupa·ƚibta.   It was hot.

ƛupa·ƚibta· ʔa·bay ʔuy ƛisʕa·ʔk.   Was it hot yesterday?

hi·ʔ. ƛupa·ƚibta.   Yes. It was hot.

2. ba·qiʔdax̌ibti· ʔa·bay ʔuy ƛisʕa·ʔk.   What was the weather like
                                                  yesterday?

baƚa·ƚibta.   It was cold.

baƚa·ƚibta· ʔa·bay ʔuy ƛisʕa·ʔk.   Was it cold yesterday?

hi·ʔ. baƚa·ƚibta.   Yes. It was cold.

3. ba·qiʔdax̌ibti· ʔa·bay ʔuy ƛisʕa·ʔk.   What was the weather like
                                                  yesterday?

ʔučqkʷubta.   It was foggy.

ʔučqkʷubta· ʔa·bay ʔuy ƛisʕa·ʔk.   Was it foggy yesterday?

hi·?. ?učqkʷubťa.   Yes. It was foggy.

4. ba·qi?daX̌ibti· ?a·bay ?uy X̌isʕa·?k.   What was the weather like
                                                      yesterday?

    wi·qsi·bťa.   It was windy.

    wi·qsi·bta· ?a·bay ?uy X̌isʕa·?k.   Was it windy yesterday?

    hi·?. wi·qsi·bťa.   Yes. It was windy.

5. ba·qi?daX̌ibti· ?a·bay ?uy X̌isʕa·?k.   What was the weather like
                                                      yesterday?

    ƙʷisa·bťa.   It snowed.

    ƙʷisa·bta· ?a·bay ?uy X̌isʕa·?k.   Did it snow yesterday?

    hi·?. ƙʷisa·bťa.   Yes. It snowed.

Sound and Symbol

ḥ   The sound represented by this letter is rare in Nitinaht
     occurring only in words borrowed from Nootka. It is like
     the raspy sound English speakers make when breathing on
     their glasses to get moisture for cleaning them.

     Note carefully the dot below the h. This dot is an
     integral part of the symbol. Do not confuse ḥ with h.

     In this grammar ḥ occurs in only two words, ḥi?iX̌ik
     lightning snake (11cc) and maḥmu· *whelk*.

1   The sound of 1 is much like the English 1 when initial
     in a syllable. It is a relatively rare sound in Nitinaht.

Grammar Notes

11.1   The interrogative word ba·qi?daX̌i· is made up of three
        parts, the informational suffix -(q)i· (1.2, 2.3), the
        stem suffix -?daX̌ *condition of* which causes vowel

lengthening of the root, and ba·q- (from baq-) *what*. The i- vowel is epenthetic. A large class of stem suffixes cause root vowels to lengthen.

11.2   -(i/u)bt denotes *past tense*. Different from English, it is not an obligatory suffix. That is, speakers of Nitinaht may omit all mention of tense if reference to time is considered unimportant or clear from context.

-(i/u)bt has three forms. When added to a stem ending in a vowel, it is simply -bt as in B5, k̉ʷisa·-bt-ʔa *it snowed* (5.14b footnote 5). It is -ubt when added to a stem ending in a labial or labialized consonant (5.14b footnote 6, 6.8b). Elsewhere it is pronounced -ibt.

11.3   It is possible to omit ƛisʕa·ʔk from questions about the weather as long as it is clear that weather is the topic. Note, however, that baɫa·ɫibta ʔa·bay ʔuy is ambiguous meaning either *something was cold yesterday* or *it was cold yesterday*. By adding ƛisʕa·ʔk, the ambiguity is removed. Only the day, that is the weather, is referred to.

Cultural Comment

The weather becomes foggy when t̓u·daʔx *tule* is cut for mats or č̓ibpat *tall basket sedge* for baskets (3cc). Heron, ʕe·lis, keeps the fog in a box. If he opens the lid just a little, there is only a little fog. To make the fog go away or a storm abate, say pu··ʕ, puʕ, puʕ, puʕ.

Children are not supposed to point at a heron or a rainbow, čawayu·s. If they do, their fingers rot off unless they bite that finger very hard.

During a lightning storm, children get in the water. When the thunder rumbles, they duck beneath the surface to avoid the lightning, lupča·.

When the clouds build up on the east side of the mountains at daybreak, the wind will come from the west at about 11:00 a.m.

When the clouds settle down around a peak, the winds are from the south or southeast. Rain can be expected in about half a day.

The waves change direction about half a day before the wind does.
When waves start coming from a certain direction, the wind will be
coming from that way too.

A small rainbow-like ring around the moon indicates a southeast
wind, k̓ʷa·ci·di?, while a large ring around the moon marks the
coming of a southwest wind, wa·šal.

Thunderbird. suwe·?kʷ, wears a belt called hi?iƛik who is
Lightning Snake. During the ceremonies the illusion of lightning
used to be created. A codfish stomach filled with oil from a
sea lion or dogfish was hung above a low fire. Someone in the
shadows would shoot an arrow into the stomach. The oil would fall
to the fire and the resulting flare up would imitate lightning.

In the related languages, Nootka to the north and Makah to the
south, the equivalent word for suwe·?kʷ is ƛutƛu·tš which has
come into English both as a place name and a family name. In
English ƛutƛu·tš has become Tatoosh. (See Cultural Comment, Lesson
Eighteen.)

Exercises

Answer the questions below the two pictures that follow:

baˑqiʔdax̌iˑ.

biⱡaˑqaˑ.

k̓ʷisaˑqaˑ.

baⱡaˑⱡaˑ.

ba·qiʔdax̌i·.

wi·qsi·qa·.

ʔu·ʔu·qʷu·kʷa·.

ʔaƛayuˑkʷ

*With a large calendar (from which the English names for the days of
the week have been removed), the teacher points to Monday and says,
ċawaˑčiˑɫckʷ, to Tuesday and says, ʔaƛčiˑɫckʷ, etc.:*

Pattern Drill A

1. ċawaˑčiˑɫckʷ   Monday

2. ʔaƛčiˑɫckʷ   Tuesday

3. qakaċčiˑɫckʷ   Wednesday

4. buˑčiˑɫckʷ   Thursday

5. šuċčiˑɫckʷ   Friday

6. saˑsaˑnteˑtx̌   Saturday

7. saˑntiˑ   Sunday

*The above drill is repeated several times. Then the teacher asks
if this is Monday, etc., as follows:*

Pattern Drill B

1. ċawaˑčiˑɫcukʷƛaˑ.   Is it (now) Monday?

    wikʔa ċawaˑčiˑɫckʷuws.   It is not Monday.

2. ʔaƛčiˑɫcukʷƛaˑ.   Is it (now) Tuesday?

    hiˑʔ. ʔaƛčiˑɫcukʷƛa.   Yes. It is (now) Tuesday.

3. qakaċčiˑɫcukʷƛaˑ.   Is it (now) Wednesday?

    wikʔa qakaċčiˑɫckʷuws.   It is not Wednesday.

ba·bi·qs

sa·nti·	c̓awa·či·ɬckʷ	ʔaλči·ɬckʷ	qakac̓či·ɬckʷ	bu·či·ɬckʷ	šuc̓či·ɬckʷ	sa·sa·nte·tx̌ʷ
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

4. bu·či·ɬcuk̉ʷλa·.

    wik?a bu·či·ɬck̉ʷuws.

    Is it (now) Thursday?

    It is not Thursday.

5. šucči·ɬcuk̉ʷλa·.

    wik?a šucči·ɬck̉ʷuws.

    Is it (now) Friday?

    It is not Friday.

Pattern Drill C

1. ?adči·ɬcuk̉ʷλi· ɬax̌ ?uy.

    čawa·či·ɬcuk̉ʷλa.

    How many days of the week is it now?

    It is now Monday.

2. ?adči·ɬcuk̉ʷλi· ɬax̌ ?uy.

    ?aλči·ɬcuk̉ʷλa.

    How many days of the week is it now?

    It is now Tuesday.

3. ?adči·ɬcuk̉ʷλi· ɬax̌ ?uy.

    qakačči·ɬcuk̉ʷλa.

    How many days of the week is it now?

    It is now Wednesday.

4. ?adči·ɬcuk̉ʷλi· ɬax̌ ?uy.

    bu·či·ɬcuk̉ʷλa.

    How many days of the week is it now?

    It is now Thursday.

5. ?adči·ɬcuk̉ʷλi· ɬax̌ ?uy.

    šucči·ɬcuk̉ʷλa.

    How many days of the week is is now?

    It is now Friday.

6. ?adči·ɬcuk̉ʷλi· ɬax̌ ?uy.

    How many days of the week is it now?

sa·sa·nte·txa?ằa.   It is (now) Saturday.

Pattern Drill D

1. ?adči·ƚckʷubti· ?a·bay ?uy.   How many days of the week was
                                       it yesterday?

   čawa·či·ƚckʷubța ?a·bay ?uy.   Yesterday was Monday.

2. ?adči·ƚckʷubti· ?a·bay ?uy.   How many days of the week was
                                       it yesterday?

   ?aằči·ƚckʷubța ?a·bay ?uy.   Yesterday was Tuesday.

3. ?adči·ƚckʷubti· ?a·bay ?uy.   How many days of the week was
                                       it yesterday?

   qakačči·ƚckʷubța ?a·bay ?uy.   Yesterday was Wednesday.

4. ?adči·ƚckʷubti· ?a·bay ?uy.   How many days of the week was
                                       it yesterday?

   bu·či·ƚckʷubța ?a·bay ?uy.   Yesterday was Thursday.

5. ?adči·ƚckʷubti· ?a·bay ?uy.   How many days of the week was
                                       it yesterday?

   šucči·ƚckʷubța ?a·bay ?uy.   Yesterday was Friday.

Pattern Drill E

1. ?adči·ƚckʷi·ằi· ?a·bayằaq.   How many days of the week will
                                       it be tomorrow?

   čawa·či·ƚckʷi·ằa ?a·bayằaq.   Tomorrow will be Monday.

2. ?adči·ƚckʷi·ằi· ?a·bayằaq.   How many days of the week will
                                       it be tomorrow?

ʔaλči·ɫckʷi·λ̣a ʔa·bayλ̣aq.   Tomorrow will be Tuesday.

3. ʔadči·ɫckʷi·λi· ʔa·bayλ̣aq.   How many days of the week will it be tomorrow?

qakačči·ɫckʷi·λ̣a ʔa·bayλ̣aq.   Tomorrow will be Wednesday.

4. ʔadči·ɫckʷi·λi· ʔa·bayλ̣aq.   How many days of the week will it be tomorrow?

bu·či·ɫckʷi·λ̣a ʔa·bayλ̣aq.   Tomorrow will be Thursday.

Grammar Notes

12.1   The names for the first five days of the week are based on the words for the numbers čawa·ʔk *one* through šuč̣ *five*. To these is added the sequence of suffixes -či·ɫ *day* plus -c(u)kʷ *remainder of* (see 12.4a). In the word for *Monday*, however, the last two consonants of čawa·ʔk are lost before the suffixation.

12.2   One of the suffixes that expresses *future* is -i·λ. If the stem to which it is added ends in a vowel, -i·λ is reduced to λ. For example, kʷisa· + i·λ becomes kʷisa·λ *will snow*. Compare (i/u)bt *past* (11.2).

12.3   The suffix sequence -cukʷ + aʔλ + ʔa becomes first -cukʷaλ̣a because both aʔλ and ʔa cause hardening (3.2c); then the penultimate vowel is dropped (12.4b) leaving -cukʷλ̣a.

12.4   Some observations on vowel loss:

12.4a   The student will have noticed by now that many suffixes expressing relatively concrete concepts such as -ẏ(a)k *implement*, -s(a)c *container*, -q(i)s *inside a canoe/shallow vessel*, and now -c(u)kʷ lack their vowel (among other cases) when they occur as the last element in a word. (The vowel is retained, however, if the total word is only two syllables long.)

12.4b   In other positions in the word the presence or absence of

the vowel is more difficult to predict. In general, a suffix loses its vowel when in the penultimate position but keeps it when in the antepenultimate.

12.4c   The second vowel of stems is also lost under certain conditions if that vowel is not long. This stem vowel loss typically occurs when the addition of a suffix causes the vowel to become penultimate. For example, ʕeˑlis *heron* plus ʔa (1.2) becomes ʕeˑlsa *It is a heron*; baʔaš *house* plus ʔaq (6.1) becomes baʔsaq *the house*; and čapac *canoe* plus ʔaq becomes čapčaq *the canoe*.

Vocabulary Comment

12.5   baˑbiˑqs, the word for *January*, is based upon the Makah word for *older sibling*. Compare the related Nitinaht term baˑʔbiˑqs. (See Lesson Nineteen.)

12.6   The word saˑntiˑ *Sunday* is borrowed from English probably by way of Nootka because, like English, Nitinaht has a d-sound while Nootka does not. (See Sound and Symbol, Lesson Six.) If the word had gone directly from English into Nitinaht, one would expect the d-sound to still be in the Nitinaht form of *Sunday*. The Nootka, not having a d, substituted the closest equivalent from their phonological inventory, namely t. It was the t-form of the word, then, that later entered Nitinaht.

Sometimes saˑntiˑ is used to mean *week* instead of *Sunday*.

12.7   The word saˑsaˑnteˑtx̌ *Saturday* is derived from saˑntiˑ *Sunday* by the reduplication (9.3) of saˑ and the suffixation of -aˑtx̌ *about to be*.[1] (An iˑ and aˑ combine to eˑ. See 7.1.) Thus, saˑsaˑnteˑtx̌ means literally *about to be Sunday*.

12.8   ʔaˑbay is rendered both as *yesterday* and *tomorrow* depending upon the time suffixes expressed in the first word of the

---

[1]Compare ʔuʔaˑtx̌ *aim to do, seek*.

sentence. Perhaps the best way to think of it is to view the meaning as being *different day* or *changed day*.

12.9 -či·ł is the suffix for *day*. Note its use in the following expressions:

     λaʔuči·ł ʔuy   *the day before yesterday*

     λaʔuči·łλaq   *the day after tomorrow*

(λaʔu· means *another*.)

12.10 -c(u)kʷ means *part of, remainder of*. It figures in such words as ʔuckʷi· *remainder of, descendent of;* and kiλckʷi· *remainder of what has been broken off from;* and λi·ckʷi· *tracks*, i.e., what is *left from walking*. (λi(·) is the root for *walk*.) -c(u)kʷ is also often glossed as *used to be* as in čapacckʷ *used to be a canoe* and baʔasckʷ *used to be a house*.

Cultural Comment

The Nitinaht think of the year as having four parts or seasons. These seasons are designated with the following five words — two of which refer to the same period just like the English words *autumn* and *fall*:

λa·qšiλ	*spring*	This season begins when geese, ha·daq, start north and plants begin to green.
		λaq *grow* + -šiλ *begin*
λupe·ʔčx̌	*summer*	From late June through August.
		λupa·ł *warm, hot* + -i·ʔčx̌ *year, season*
		(λup *warm, hot* + pa(·)ł *time of*)
ʕa·ye·ʔčx̌	*autumn*	This season extends from early September into November. It is a period of fine weather. There are no ceremonials of any sort at this time because everyone is very

		busy with food preparation for the winter.

ʕa·ya an ancient word meaning *break* + -i·ʔčx̌ *year, season.* (This is the time of <u>year</u> when leaves <u>break</u> off the trees.)

kʷupa·ł — This term is more or less equivalent to ʕa·ye·ʔčx̌. (Compare English *autumn* and *fall.*)

kʷu·łac̓id *food stored for later; lunch* + -pa(·)ł *time of*

wi·qpał   *winter*   This season ends when the geese, ha·daq, start north.

wi·qsi· *windy or bad weather* + -pa(·)ł *time of*

At the time of the winter solstice waƛaqšƛ *go back* the world turns back the other way and the ground becomes soft. If anyone is out walking at this time and is not prepared, *i.e.* is not ritually clean, he becomes crippled. Those who are prepared have good luck.

With the waƛaqšƛ whale hunters begin their ritual preparations for the following summer's hunt which starts in July. Part of this ritual requires the use of seven skulls of the hunter's ancestors. These are taken to a secret spot where the rites are performed. Part of the necessary observance requires eight days of fasting. Then one skull is taken home.

At the next new moon, hi·ʔdłačƛ da·k, the ceremony is performed again after which the second skull is taken home. This is continued with each new moon until all seven skulls are home. Now is the time to begin whale hunting. Note that these ceremonies always begin with the new moon so that, as it waxes, so will the hunter's fortune.

In former times each major village had two men called da·da·ka·łkʷ *moon watchers* whose office it was to know the exact time of the year. Only from them would it be possible to know exactly when a ritual should begin, such as those commencing with the waƛaqšƛ.

One da·da·ka·ɫkʷ observed where the shadow cast by a post at the
moment of sunrise crossed a log marked off into the four seasons
and the days of the year. The other da·da·ka·ɫkʷ watched the moon
at night and lined it up with the post. These observations were
used not only for knowing the time but also for long-range weather
forecasting. Knowledge of how to make these sightings was passed
from father to son.

The da·da·ka·ɫkʷ were envied for their knowledge — the knowledge
upon which all ritual and pragmatic life was based. Some
da·da·ka·ɫkʷ, therefore, avoided calling attention to their skill
by not using the marked log and post. Instead, they followed
the course of the seasons by using natural phenomena such as
mountain peaks, particular trees, etc.

In the old days, competition among whalers ran high and it was not
unheard of for a da·da·ka·ɫkʷ to favour one whaling captain who
was the harpooner, ʔuʔu·tx̌aʕqƛ, over another. The favoured one
would typically be a close relative. Misinformation was given to
the others. Tricked into starting their ceremonies late, they
would be late putting out for the whales come July. To avoid
this deception, the whaler often had his own moon watcher as a
check on the reports of the official da·da·ka·ɫkʷ.

Ceremonials and other highly significant activities are held only
while the moon waxes because what is done at this time increases.
The period of the waning moon is avoided because the results of
ceremonies performed then would be diminished or unfortunate.
This concentration on the waxing phases of the moon is reflected
in the many names for this half of the lunar cycle.

hi·ʔdɫačƛ čawa·ʔt   *one finger width becoming attached*

> (hi·ʔd from hit + -ɫa *attach* + -čƛ (from -šiƛ 18.4)
> *becoming* and čawa·ʔk *one* + -aʔt *finger width* (9.8))

hi·ʔdɫačƛ ʔaƛaʔt   *two finger widths becoming attached*

hi·ʔdɫačƛ qakačaʔt   *three finger widths becoming attached*

hi·ʔdɫačƛ bu·ʔa·t   *four finger widths becoming attached*

ʔaʔapx̌tapaɫ   *half moon*

> (ʔapx̌taʔk *half* + tapaɫ *between*)

biłabł   *full moon*

                          (bił *even* + -(q)abł (9.1) *round (thing)* e.g.,
                          it's even all around.)

If one does want to talk about phases of the waning moon, hi·ta?t
coming off is used followed by the word for the appropriate finger
width.

Exercises

   I. The first student answers the following question by sub-
       stituting one of the weather terms listed below. A
       classmate then quickly translates the response. Example:

                 ba·qi?dax̌ibti· ?aλči·łckʷ ?uy.

                 ʔučqkʷubta ?aλči·łckʷ ?uy.

             It was foggy on Tuesday.

       ba·qi?dax̌ibti· bu·či·łckʷ ?uy.

             1. bała·łibta   4. λupa·łibta

             2. biλa·bta   5. k̓ʷisa·bta

             3. łi·wax̌kibta   6. wi·qsi·bta

                 7. ?u·?u·qʷu·kʷubta

       _____ bu·či·łckʷ ?uy.

  II. Translate the following questions into English:

       a. ba·qi?dax̌ibti·.

       b. bała·łibta· ?a·bay ?uy.

       c. biλa·λa· ?a·bayλaq λisʕa·?k.

       d. ba·qi?dax̌i·λi· sa·sa·nte·tx̌ ?uy.

e. wi·qsi·bta· ʔa·bay ʔuy x̣isʕa·ʔk.

III. Reread 12.2; then translate the following into Nitinaht:

a. Will it be windy tomorrow?

b. Tomorrow it will be Monday.

c. Will it snow tomorrow?

d. It was fair on Wednesday.

e. It will be nice tomorrow.

f. What will it be like tomorrow?

g. Was it cold yesterday?

h. It was not hot yesterday.

IV. If the moon is showing tonight, be prepared to tell the instructor, in Nitinaht, what phase it is when the class next meets.

V. Each student is assigned a month in the current year and told to make a calendar of that month similar to the one on the second page of this lesson. (The instructor may wish to give each student the Nitinaht name for his assigned month.) If the students use a similar style, all twelve months can be combined to make a Nitinaht calendar for the year — perhaps with a picture for each month which illustrates the meaning of the Nitinaht name for each.

Review 2.3 before beginning Pattern Drill A below.

Pattern Drill A

1. wa·sca?kik.   Where are you going?

   ?u·c?aks bakʷɬaq.   I'm going to the store.

   ?u·ca?kak bakʷɬaq.   Are you going to the store?

   hi·?. ?u·c?aks bakʷɬaq.   Yes. I'm going to the store.

2. wa·sca?kik.   Where are you going?

   ?u·c?aks ha·wu?ɬaq.   I'm going to the restaurant.

   ?u·ca?kak ha·wu?ɬaq.   Are you going to the restaurant?

   hi·?. ?u·c?aks ha·wu?ɬaq.   Yes. I'm going to the restaurant.

3. wa·sca?kik.   Where are you going?

   ?u·c?aks daqʷɬaq.   I'm going to the pub.

   ?u·ca?kak daqʷɬaq.   Are you going to the pub?

   hi·?. ?u·c?aks daqʷɬaq.   Yes. I'm going to the pub.

4. wa·sca?kik.   Where are you going?

   ?u·c?aks bukʷqaƛɬaq.   I'm going to the library.

   ?u·ca?kak bukʷqaƛɬaq.   Are you going to the library?

   hi·?. ?u·c?aks bukʷqaƛɬaq.   Yes. I'm going to the library.

Pattern Drill B

1. waˑscaʔkiksu.   Where are you folks going?

    ʔuˑcaʔkid haˑwuʔɬaq.   We're going to the restaurant.

    wikak daʔuˑkʷ.   Wouldn't you like to come along?

    hiˑʔ. hakʔux̌ʷs.   Yes. I'm hungry.

2. waˑscaʔkiksu.   Where are you folks going?

    ʔuˑcaʔkid daqʷɬaq.   We're going to the pub.

    wikak daʔuˑkʷ.   Wouldn't you like to come along?

    hiˑʔ. daqx̌saˑs.   Yes. I'm thirsty.

3. waˑscaʔkiksu.   Where are you folks going?

    ʔuˑcaʔkid bakʷɬaq.   We're going to the store.

    wikak daʔuˑkʷ.   Wouldn't you like to come along?

    hiˑʔ. bakʷaˑɬsibs sapliˑl.   Yes. I need to buy some bannock.

4. waˑscaʔkiksu.   Where are you folks going?

    ʔuˑcaʔkid bukʷqaƛɬaq.   We're going to the library.

    wikak daʔuˑkʷ.   Wouldn't you like to come along?

    hiˑʔ. dačaˑɬsibs.   Yes. I need to [do some] read[ing].

Pattern Drill C

1. ʔuˑcaʔkak bakʷɬaq.   Are you going to the store?

    wiks ʔuˑcaʔk bakʷɬaq. ʔuˑcʔaks   I'm not going to the store. I'm

daqʷɫaq. x̌ax̌adʔaɫs daqx̌sa·.

going to the pub. I'm very thirsty.

2. ʔu·caʔkak daqʷɫaq.

Are you going to the pub?

wiks ʔu·caʔk daqʷɫaq.
ʔu·cʔaks bukʷqaƛɫaq.
ʔayi·qkʷs[1] dača·ɫsib.

I'm not going to the pub. I'm
going to the library. I need to
do a lot of reading.

3. ʔu·caʔkak ha·wuʔɫaq.

Are you going to the restaurant?

wiks ʔu·caʔk ha·wuʔɫaq.
ʔu·cʔaks bakʷɫaq. bakʷa·ɫsibs
ʔayi·q sapli·l.

I'm not going to the restaurant.
I'm going to the store. I need
to buy a lot of bannock.

4. ʔu·caʔkak bukʷqaƛɫaq.

Are you going to the library?

wiks ʔu·caʔk bukʷqaƛɫaq.
ʔu·cʔaks ha·wuʔɫaq.
x̌ax̌adʔaɫs hakʷuʔx̌ʷ.

I'm not going to the library.
I'm going to the restaurant.
I'm very hungry.

Grammar Notes

13.1   ʔu-, like hit(a)- and ʔust- (7.3), is a root having little
        meaning but serves primarily as a stem for the addition of
        "content" suffixes such as -caʔk *go toward* and -kʷaqɫ *name,
        call*. In particular, ʔu- + suffix is often used in contexts
        where the information is not new. The speaker expresses
        this known information with a suffix rather than a root,
        e.g., with -caʔk *go toward* rather than yac *go, walk*; with
        -i·k(i)s *eat* rather than haẃ *eat*; with -q(i)s *canoe,
        shallow vessel* rather than čapac *canoe*; and so on. The
        suffix which (in a sense) is substituting for the root is

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[1]The suffix -kʷ- is discussed in Lesson Nineteen.

then added to the neutral root ʔu-.[2] A very large number
of Nitinaht roots are replaceable by suffixes.

13.2 The root vowel of ʔu- is automatically lengthened in
ʔu·caʔkak and ʔu·cʔaks because -caʔk *go toward* is a
lengthening suffix, i.e., a suffix which causes a root
vowel to lengthen. In the glossary, such suffixes are
distinguished by (L). (6.8a)

13.3 The suffix -uʔx̌ʷ, which in this lesson occurs in hakʷuʔx̌ʷ
hungry, means *unrealized*. (See also 13.4 and 13.9c.)

13.4 Both the suffix -caʔk *go toward* and the suffix -uʔx̌ʷ
unrealized have two pronunciations. If a consonant
immediately follows either of these, the vowel and ʔ
METHATHESIZE.[3] Compare the following two sets:

I	II
ʔu·<u>caʔki</u>d *we are going thither*	ʔu·<u>cʔaks</u> *I am going thither.*
hakʷ<u>uʔx̌ʷ</u>as *you are hungry*	hak<u>ʔux̌ʷ</u>s *I am hungry.*
hakʷ<u>uʔx̌ʷ</u> *hunger*	

Vocabulary Comment

13.5 bakʷuɫ *store* is derived from bakʷ- *buy* and -uɫ *place*. A
store is a *buy place*.

13.6 From the root daq- *drink* are derived both daqʷuɫ *pub* and
daqx̌sa· *thirst*. The suffix -uɫ *place* is added to the former
(with accompanying rounding of the q to qʷ before u). In

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[2]This root is known as the anaphoric root (2.3).

[3]Metathesis is the name given the process by which the sequence of
elements is inverted, permuted. For example, at some period in the
history of English /k/ and /s/ metathesized in the word *ask*. It
was *aksian* in Old English. (In the old texts, this /ks/ sequence
is represented by the letter *x*.)

the second word -(aba)x̌sa· *desire, want* is added to daq-.

13.7   daqx̌sa· *thirst* is said when desiring any and all liquid
        refreshment except water. When someone is thirsty for
        water, he says daqabi·x̌. The suffix -bi·x̌ means *suffer
        from*. It is added to the root by means of an epenthetic
        a-vowel (2.9) which smooths transition from /q/ to /b/.

        Do not confuse daqx̌sa· and daqabi·x̌. The latter is for
        water only. The former is for everything else from beer
        and Scotch to milk and lemonade.

13.8   buk̉ʷqaƛɬ *library* is made up from bukʷ *book*, the hardening
        suffix qaƛ *contents held within* (3.2c, 7.4b), and the suffix
        -(iʔ)ɬ *on the floor, inside the house* (7.4b, 7.4d). Reread
        7.4b.

13.9a   To the word ha·wuʔɬ *restaurant* compare haʔub *fish, food*,
        ha·waksc *feast dish* and hakʔux̌ʷs *I am hungry*. The root for
        each case is ultimately derived from haw̉ *(pertaining to)
        eat(ing)*.

13.9b   When -uɬ *place* is suffixed to haw̉ (which is pronounced as
        though spelled haʔw), the /ʔ/ metathesizes (13.4) with the
        labial cluster; and the root vowel becomes long. Thus,
        haw̉ ([haʔw]) + -uɬ is ha·wuʔɬ *restaurant*.

        Note how the /ʔ/ protects the second vowel by creating a
        consonant cluster when -(ʔ)aq (6.1) is added. The
        penultimate vowel does not drop. Contrast with 12.4.

13.9c   The stem hak- as in hak̉ʷuʔx̌ʷ *hunger* is composed of two
        elements, the root haw̉ (here reduced to ha) and the
        durative suffix -(a)k⁽ʷ⁾.[4]

13.10   The suffix -sib *lack, need* in dača·ɬsibs *I have to [do
        some] read[ing]* and bakʷa·ɬsibs *I need to buy* is the same
        element already encountered in ʔaƛasib *eight* and čawa·sib
        nine (5.11).

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[4]An interesting and detailed discussion of the related durative
 suffix in Nootka is given in Rose, page 265.

Cultural Comment

Five classes of food comprise the typical Nitinaht diet. These are
ha?ub *fish, especially salmon*, ʕuˑcaqtp[5] *berries*, čiˑdax̌tp[5] *seafood
obtained from rocks at low tide*, biˑc *meat*, and ƛičsap[6] *edible roots*.

Because salmon is the food par excellence, the meaning of ha?ub has
been extended to designate *food in general, all foods*; and today
ʕuˑcaqtp is used to convey not only *berries* but also all kinds of
fruit. Clams, či?ic, are not a subclass of čiˑdax̌tp. In fact,
clams are not a typical Nitinaht source of food.

The word čiˑdax̌tp, has acquired both a more limited as well as a
more generalized meaning. It is derived from čiˑdax̌qʷ *low tide* and
-t(a)p *class of*. In its most general sense čiˑdax̌tp refers to *all
low tide creatures* whether considered a source of food or not. In
its most restricted sense čiˑdax̌tp designates all the smaller chitons
of the Nitinaht region whether eaten or not, e.g., *Tonicella lineata*
(eaten) and *Mopalia muscosa* (not eaten). The *giant chiton*, however,
is not čiˑdax̌tp. The list below sets forth some of the most common
members of the class čiˑdax̌tp :

<div align="center">čiˑdax̌tp</div>

ha?ub		wik ha?ub	
čiˑdax̌tp	*black chiton*	čiˑdax̌tp	*mossy, hairy chiton*
paʕaˑ?b	*giant chiton*	wačaˑy̓	*periwinkle*
ƛ̓učaˑ?b	*sea mussel*	maḥmuˑ	*whelk*
k̓ʷučup	*bay mussel*	be?ic	*sand dollar*
t̓učup	*purple urchin*	qasqayp	*starfish*
šačkaˑpx̌	*a kind of urchin*	puˑpuˑxʷiyʕaˑ	*bladder wark*

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[5]The suffix -t(a)p means *class of*. čiˑdax̌qʷ means *low tide*.

[6]Roots used for basket making are called ƛuˑ?bač.

	ha?ub		wik ha?ub
te·?i·daw	*sea cucumber*	humhum	*moon snail*
ʕapʷx̌siy̓	*abalone*	wa·qa·t	*kelp*
ƛibix̌a·t	*barnacle*		
če?i·daw	*Chinese slipper*		
ƛux̌ʷƛux̌ʷ	*oyster*		
taba·xʷ	*eel grass*		
hi·?da?	*big abalone*		
k̓idiɫu·?bc	*sea anemone*		

The dog salmon, čička·wa·?s, has already been referred to several times (3cc, 5.15, 18cc). This ha?ub is most commonly prepared by a method called caqa·kt or one called pa·ɫayu·.

For caqa·kt one cuts a ½ inch on each side of the dorsal fin and backbone from gills to tail and then cuts around the body at both ends to remove the head, backbone, and tail. Now the fish lies flat like an open book. Two holes are cut at the (rear) end into which a red cedar stick is inserted by which the fish is hung up to dry. Three or four other cedar sticks are inserted between the skin and meat to prevent curling as the fish dries. When the fish is too thick, it is filleted again for better drying. The resulting thinner pieces are called ?apaɫ.

With pa·ɫayu· the head, backbone, and tail are removed as with caqa·kt; however, the body is cut clear through into two pieces. Then each of the two pieces is sliced longitudinally along the middle and folded outward like opening a long book. Again, two holes are made for a red cedar stick. The fish is hung from this stick while it is cooked. Cooking in this way is called sibita· which means *toast, singe.*

Exercises

I. When the teacher calls on you, <u>quickly</u> answer his question with one of the four words listed below <u>in a complete sentence</u> and

invite him to accompany you.

Teacher's question: wa·sca?kik

Possible answers: 1. ha·wu?łaq   3. daqʷłaq

                     2. bukʷqaʌłaq   4. bakʷłaq

II. Translate the following into English:

a. hakʷu?X̌ʷak.

b. wik?a ?u·ca?kʷuws ha·wu?łaq.

c. ?u·ca?ka daqʷłaq.

d. dača·łsibak ?atX̌iyʌaq *(tonight)*.

e. hakʷu?X̌ʷa.

f. baqi·yuqʷik dača·łsib.

g. hakʷu?X̌ʷid.

h. daqX̌sa·qak.

i. wik?a hakʷu?X̌ʷuws. daqabi·X̌a.

j. ?u·ca?ka· ha·wu?łaq.

k. baʕa·?apsibik. (-a·?ap = *buy*)

l. dača·łsibak.

m. wiks ?u·ca?kʷuws bukʷqaʌłaq.

Review Lesson čawayu•kʷ *before beginning the new material of*
buyu•kʷ. *Special attention should be directed toward the form of*
the question in each pattern drill.

After completing the review, the teacher presents the following
new words illustrating each with an appropriate gesture or
pantomime while speaking only in Nitinaht (except for #4 which is
too abstract to illustrate unambiguously):

1. dača•ɫs   *(pretend to read: open an especially large*
                      book, put on glasses with exaggerated gestures,
                      point finger along the line of print and mumble
                      as though saying the words to oneself)

2. we?ičs   *(tilt head to side, put hands together and hold*
                      under head as though they formed a pillow, close
                      eyes)

3. ha?ukʷs   *(pretend to eat: sit at table, pick up*
                      imaginary knife and fork, cut and eat meat,
                      butter bread, etc.)

4. babu•y̓aks

After each of the words has been pronounced several times along with
the appropriate charade and in scrambled order, the teacher asks
of different students ba•qi?daX̌?a•?piks *What am I doing? as he once*
again performs the various pantomimes.

*Once all students have had a chance to answer, the teacher gives
one of the following three commands to each. The student should
immediately perform the appropriate pantomime.*

dača·ɫi,   weʔič̓,   haʔuk̓ʷ

Now the lesson proceeds to the pattern drills.

Pattern Drill A

1. ba·qiʔdax̌ʔa·ʔpik.   What are you doing?

   dača·ɫs.   I am reading.

2. ba·qiʔdax̌ʔa·ʔpik.   What are you doing?

   dača·ɫs x̌ʷu·x̌ʷtakš̌ƛ.   I'm studying.

3. ba·qiʔdax̌ʔa·ʔpik.   What are you doing?

   haʔuk̓ʷs.   I'm eating.

4. ba·qiʔdax̌ʔa·ʔpik.   What are you doing?

   babu·y̓aks.   I am working.

5. ba·qiʔdax̌ʔa·ʔpik.   What are you doing?

   weʔič̌s.   I'm sleeping.

Pattern Drill B

1. ba·qiʔdax̌ʔa·ʔpubtik ʔatx̌iy ʔuy.   What did you do last night?

huʔeˑyibts weʔičpλ.   I went to bed early.

2. baˑqiʔdax̌ʔaˑʔpubtik ʔatx̌iy ʔuy.   What did you do last night?
    dačaˑɫibts.   I read.

3. baˑqiʔdax̌ʔaˑʔpubtik ʔatx̌iy ʔuy.   What did you do last night?
    ʔuwiyibts daqʷɫaq.   I went to the pub.

4. baˑqiʔdax̌ʔaˑʔpubtik ʔatx̌iy ʔuy.   What did you do last night?
    ʔuwiyibts daˑy̓ʔuˑẃsaq.   I went to the movies.

5. baˑqiʔdax̌ʔaˑʔpubtik ʔatx̌iy ʔuy.   What did you do last night?
    babuˑy̓kibts.   I worked.

6. baˑqiʔdax̌ʔaˑʔpubtik ʔatx̌iy ʔuy.   What did you do last night?
    dačaˑɫibts x̌ʷuˑx̌ʷtakšλ.   I studied.

Pattern Drill C

1. baˑqiʔdax̌ʔaˑʔp̓eˑʔsik ʔatx̌iy̓λaq.   What are you going to do tonight?
    huʔeˑyiˑλs weʔičpλ.   I'm going to bed early.

2. baˑqiʔdax̌ʔaˑʔp̓eˑʔsik ʔatx̌iy̓λaq.   What are you going to do tonight?
    dačaˑɫeˑʔiss x̌ʷuˑx̌ʷtakšλ.   I'm going to study.

3. baˑqiʔdax̌ʔaˑʔp̓eˑʔsik ʔatx̌iy̓λaq.   What are you going to do tonight?
    babuˑy̓ake̓ˑʔiss.   I'm going to work.

4. ba•qiʔdax̌ʔa•ƥe•ʔsik ʔatx̌iyƛaq.   What are you going to do tonight?

   ʔu•cʔaks daqʷɬaq.   I'm going to the pub.

5. ba•qiʔdax̌ʔa•ƥe•ʔsik ʔatx̌iyƛaq.   What are you going to do tonight?

   ʔu•cʔaks da•ẏʔu•w̓saq.   I'm going to the movies.

Pattern Drill D

1. ba•qiʔdax̌ʔa•ʔpik.   What are you doing?

   we•ʔičx̌s. kʷi•yɬiʔ.   I'm trying to sleep (so) be quiet.

2. ba•qiʔdax̌ʔa•ʔpik.   What are you doing?

   da•čaɬaʔx̌s x̌ʷu•x̌ʷtakšƛ.   I'm trying to study (so) be quiet.
   kʷi•yɬiʔ.

3. ba•qiʔdax̌ʔa•ʔpik.   What are you doing?

   ba•buẏakx̌s. wiwkičqaba•ʔbs.   I'm trying to work (so) don't
                                  bother me.

4. ba•qiʔdax̌ʔa•ʔpik.   What are you doing?

   da•čaɬaʔx̌s. wiwkičqaba•ʔbs.   I'm trying to read (so) don't
                                  bother me.

5. ba•qiʔdax̌ʔa•ʔpik.   What are you doing?

   haʔukʷs.   I'm eating.

   hakʷuʔx̌ʷak.   Are you hungry?

   hakʔux̌ʷqʷʔas!   Of course I'm hungry!

Grammar Notes

14.1   At this point the student should review all notes about the
        imperative mood. These are 5.2, 5.3, 5.4 and 8.2. (In the
        case of wiwkičqaba•ʔbs D3 and D4 note especially 8.2.) If
        a stem final consonant does not undergo hardening (3.2a-3.2d),
        the singular imperative is formed by the suffix -iʔ.

14.2   Compare the interrogative word in Lesson čawa•sib with the
        one presented in the present lesson. Both are built upon
        the same stem:

        ba•q + iʔdaX̌   -i•   What is it like?

        ba•q + iʔdaX̌ + ʔa•ʔp -ik   What are you doing?

        Reread 11.1.

        Aside from the endings -i• *he, she, it?* and -ik *you?* (2.3),
        the only difference between these two questions is the
        addition of the causative suffix -(ʔ)a•ʔp (8.2). (Note that
        -(ʔ)a•ʔp has the initial ʔ following fricatives (page iii)
        but lacks it following stops.)

14.3   -pλ as in weʔičpλ, -šλ as in X̌ʷu•X̌ʷtakšλ, and -šiλ, and
        -piλ are all forms of an extremely high frequency suffix
        which indicates momentaneous aspect. (Reread 8.1.) A later
        lesson is devoted to this suffix. (See 18.4.)

14.4   The English glosses accompanying sentences B3 and C4 imply
        that the difference in meaning between -wiy- and -caʔk- is
        tense, past versus present. This implication is misleading
        for both of these suffixes can be used in formations using
        the past and future tense:

              ʔuwiyibts   I have been there.

              ʔuwiye•ʔiss   I will be there.

              ʔu•caʔkibts   I was going that way.

              ʔu•caʔke•ʔiss   I will be going that way.

        Instead, -wiy is the durative (8.1) form while -caʔk is
        momentaneous.

14.5   In addition to -(i•)λ, there is a second suffix used for future concepts. It is -e•ʔ(i)s-. Although both -(i•)λ and -e•ʔ(i)s refer to future, the former is most often used when the anticipated event is conceived as having some <u>duration</u> while the latter is said when the speaker's attention is on the <u>inception</u> of the event.

14.5a   The future inceptive -e•ʔ(i)s is a hardening suffix. (3.2a–3.2d.)

14.5b   The suffix -e•ʔ(i)s- has the i-vowel before the first person suffix -s *I, me*. Examine the following paradigm:

dača•ɬe•ʔsa	He/she will read.
dača•ɬe•ʔsas	You will read.
dača•ɬe•ʔsid	We will read.
dača•ɬe•ʔiss	I will read.

14.6   The primary form of the suffix meaning *try* is -ʔX̌-. Typically, it is a hardening suffix (3.2a, ff). The stem dača•ɬ *read* requires an epenthetic a-vowel before -ʔX̌- which, in turn, is responsible for the alternating vowel length: dača•ɬ ~ da•čaɬ-.

14.7   The suffix -ic̓qab- *bother, annoy* causes reduplication of the initial consonant and vowel with concomitant root vowel reduction as in wiwkic̓qaba•ʔbs *don't bother me* (D3, D4). (See 14.13.)

14.8   In this lesson there is one example of a new inflectional ending — that expressing the EMPHATIC MOOD. It is in the word hakʔux̌ʷqʷʔas *of course I'm hungry*. The following paradigm illustrates the endings of this mood:

hakʔux̌ʷqʷʔa	Of course he is hungry!
hakʔux̌ʷqʷʔas	Of course I am hungry!
hakʔux̌ʷqʷʔad	Of course we are hungry!
hakʔux̌ʷx̌sukʷ	Of course you are hungry!

The formation is irregular in the second person, i.e., *of course you.*

Vocabulary Comment

14.9   dača•ł *read* is derived from da(•)č *see* plus -a•ł *flat
        surface*. Compare the meanings of parallel formations.

      dača•bł   *to look at a ball*

      dači•t   *to look at a body*

      da•ča•ʔdł   *to look at a pole, spear shaft,
        straight stretch of river.*

14.10   Also based on da(•)č *see* is da•ẏʔu•ẃs *movies*. The suffix
        -ʔu•ẃs means *place where something is done*. This is added
        to the stem da•či•ł *watch* which is radically reduced to
        da•ẏ-.

        Other formations involving -ʔu•ẃs are ʔawi•ʕu•ẃs *gymnasium,
        arena* based on ʔaʔawqiy *game, play*; and bu•tapλʔu•ẃs
        barber shop based on bu•tapλ *cut hair*. Compare -ʔu•ẃs with
        -uł *place* (13.5).

14.11   x̌ʷu•x̌ʷtak means *know how, expert*. Thus, x̌ʷu•x̌ʷtkak dača•ł
        means *Do you know how to read?* and x̌ʷu•x̌ʷtkak di•ʔdi•tidaq
        Do you know how to speak Nitinaht?

14.12   The root huʔe•y means not just *early* but often *long ago*
        as in hu•ʔe•yaba•č *telling of long ago*. (See Cultural
        Comment for this lesson.)

14.13   wiwkičqaba•ʔbs *don't bother me* is composed of the following
        elements: reduplication (9.3) + w(i)k *no/not* + -ičqab
        annoy, bother (14.7) + (ʔ)a•ʔp *causative* (8.2) + ʔ *imperative*
        (5.2, 8.2) + -s *I, me* (1.2).

14.14   From baʔas *house* is derived babła?d *Caucasian* which means
        literally *house going about on the water* from whence the
        first whites arrived, i.e., their ships. The suffix
        -ła-d means *going about on the water*; it automatically
        causes reduplication (9.3) of the root.

Cultural Comment

The Nitinaht sleeping platform, called čabi?ɬ, is very large. The
following dimensions are typical: šučiyɬa ?a·?d?aq čabi?ɬaq; čawiyɬa
?iš qataẃad[1] ?adi·tɬaq[2] čabi?ɬaq. Thus, the čabi?ɬ is large enough
for people to lie crosswise as well as lengthwise. In fact, they
are sometimes divided into smaller compartments by hanging mats to
serve as partitions. Such mats are suspended from the ɬo·p, a
storage platform approximately six feet above the čabi?ɬ. In each
compartment sleeps a nuclear family.[3]

The outside edge of the čabi?ɬ is called hi·hitax̌si?ɬ. (The suffix
-ax̌s- *on the edge of* causes reduplication of the root hit(a) (7.3a).)
The part along the wall is known as hitksite·ẏi?ɬ and the middle is
the hida·si?ɬ. The pillow end is called hi·dak^wu·wɬ. That part of
the floor beside the čabi?ɬ is the hi·?day?i·?iɬ. The area so named
is about a foot wide and runs parallel to that portion of the čabi?ɬ
actually used for sleeping. When the extreme ends of the čabi?ɬ are
used for storage, the floor along the side in these ends is not
hi·?day?i·?iɬ. (See ba?as floor plan #3.)

The pillow, which in former times was typically a rolled mat or
blanket, is called ?a·čk^wub. The blankets are woven from very soft
red cedar bark, dog hair (from the special breed), and cottonwood
bark fiber. Such a blanket is known as k^wa·čid.

There are four čabi?ɬ in a Nitinaht house. The one at the right rear
and the adjacent living area is where the taye·ẏ[4] and his wife and
children live and sleep. The taye·ẏ is the eldest brother and head
of the household (19.5b). He is also the ?u?u·tx̌aʕqλ[5] for the house.

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[1]*half*

[2]*wide*

[3]On page 69 in Underhill there is a picture showing the interior of
a house in which the čabi?ɬ and ɬo·p can be seen.

[4]Whence the English word *tyee*.

[5]See Cultural Comment of Lesson Twenty.

The čabi?ł of the taye·ỷ is not partitioned into smaller sections as are those in the front part of the house where the youngest brothers and their families sleep. It is in this čabi?ł area that a child hears and learns tu·pa·t. The tu·pa·t is the oral record of a family's history, its territorial rights, and hereditary privileges.

The čabi?ł at the left rear of the house is assigned to the next eldest brother and his wife and children. He is called yaqʷas qała·tk *younger brother (who is) next to (the eldest)*. (yaqʷas means *next to* while qała·tk is a man's word for *younger brother*.)

The čabi?ł in the front part of the house on both the right and left are assigned to the lower ranking members of the family with the front left being for the very youngest brothers and their families. It is the two front čabi?ł that are often partitioned into smaller compartments so that several nuclear families can share one platform. Typically, the children of the household go to the adults in these front areas to hear hu·?e·yaba·č *telling of long ago*, the Nitinaht mythology.

Exercises

I. Without referring to past lessons, divide ba·qi?daX̌?a·p̓e·?sik into its parts and gloss each with an appropriate English word or phrase. Explain where and why vowel lengthening and hardening (3.2c) occur.

II. Answer the following in Nitinaht:

   a. ba·qi?daX̌?a·p̓e·?sik ?a·bayλaq.

   b. ?uwiyibtak daqʷłaq ?atX̌iy ?uy.

   c. ?uwiyibtak da·ỷ?u·ẇsaq ?atX̌iy ?uy.

   d. dača·łsibak X̌ʷu·X̌ʷtakšλ ?atX̌iyλaq.

   e. ?u·ca?kak buk̓ʷqaλłaq.

   f. ?iyaX̌X̌e·?sak dača·ł.

hi·tkačaq

hitkačaqi?ł

?adakʷu·wł

čabi?ł

čabi?ł

ťašcu·pub

?abapi·?ł

hi·takidu·kʷsti?ł

qacitsa·ʕt

čabacitsa·ʕt

čabi?ł

?adakʷu·wł

čabi?ł

hitksa?t?i·?ł

hidakidukʷqaλł

hitksa?ti?

λab

?a?apqaw?a·?s
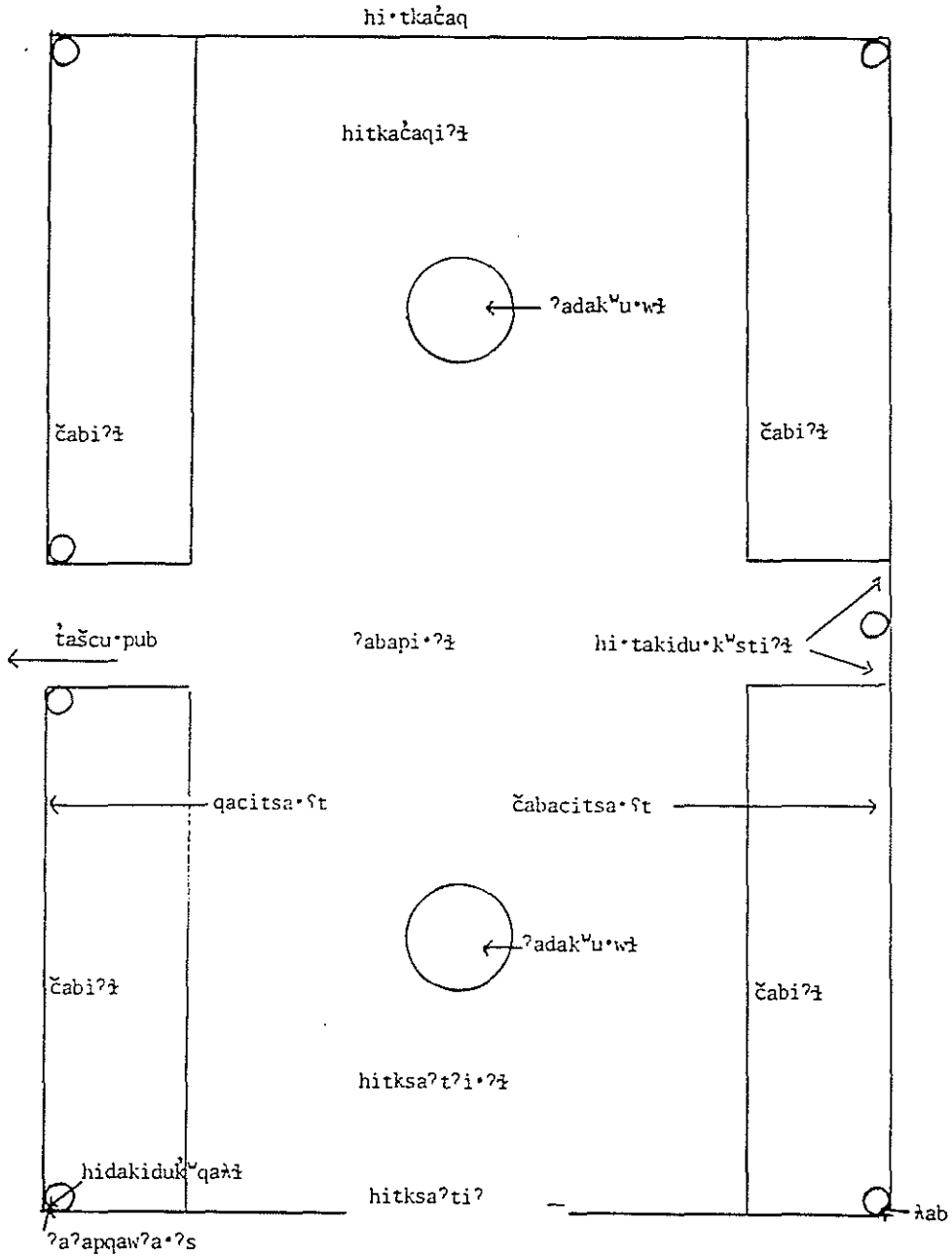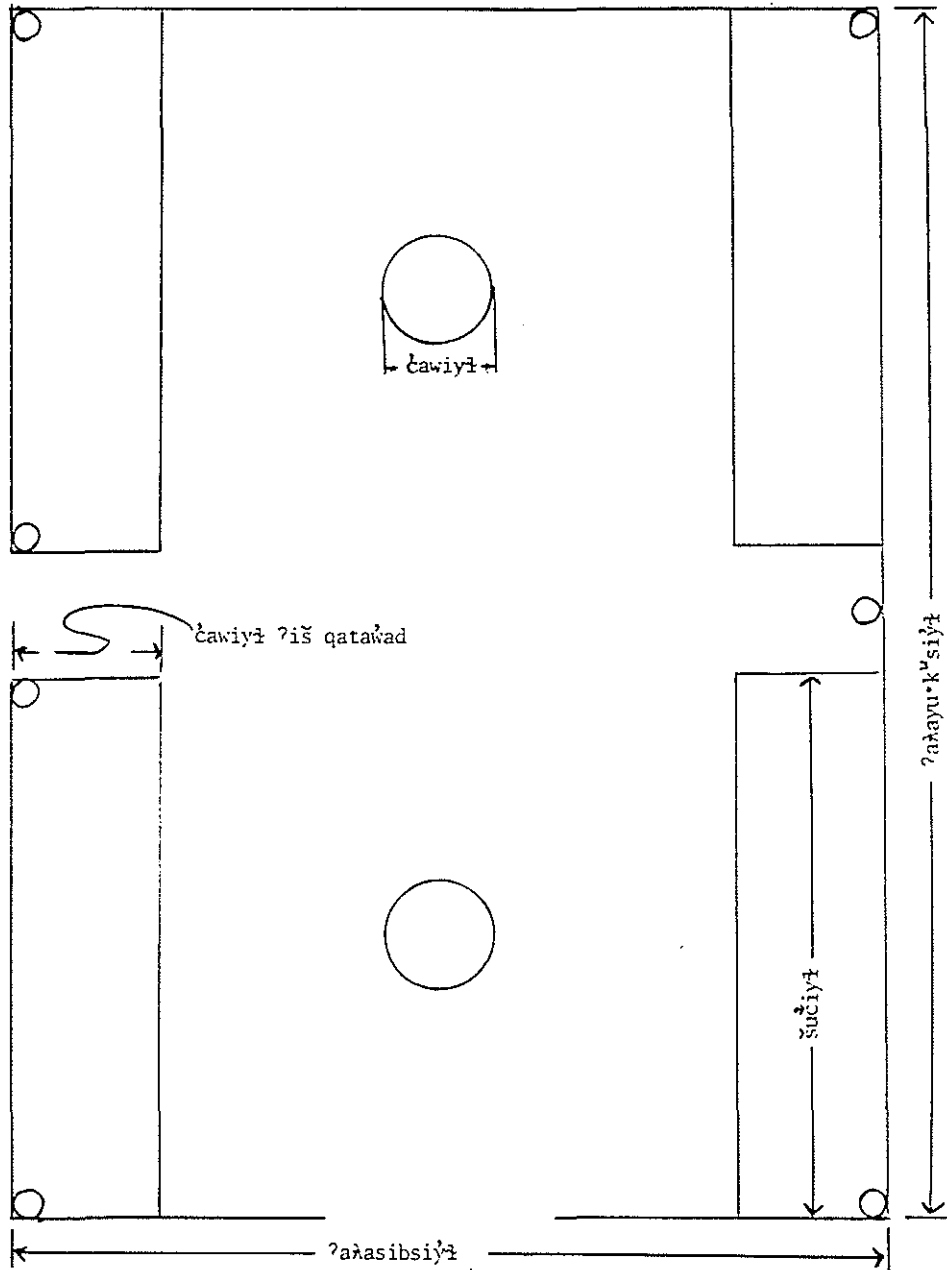
ba?as floor plan #1

Typical dimensions of a two-fire long house

hi·dakᵛu·wɬ

taye·y̓i·c čabiʔɬ

hitksite·yiʔɬ

hi·hitax̌siʔɬ

hi·ʔdayʔi·ʔiɬ

qaɬa·taki·c čabiʔɬ

baščibi·c čabiʔɬ
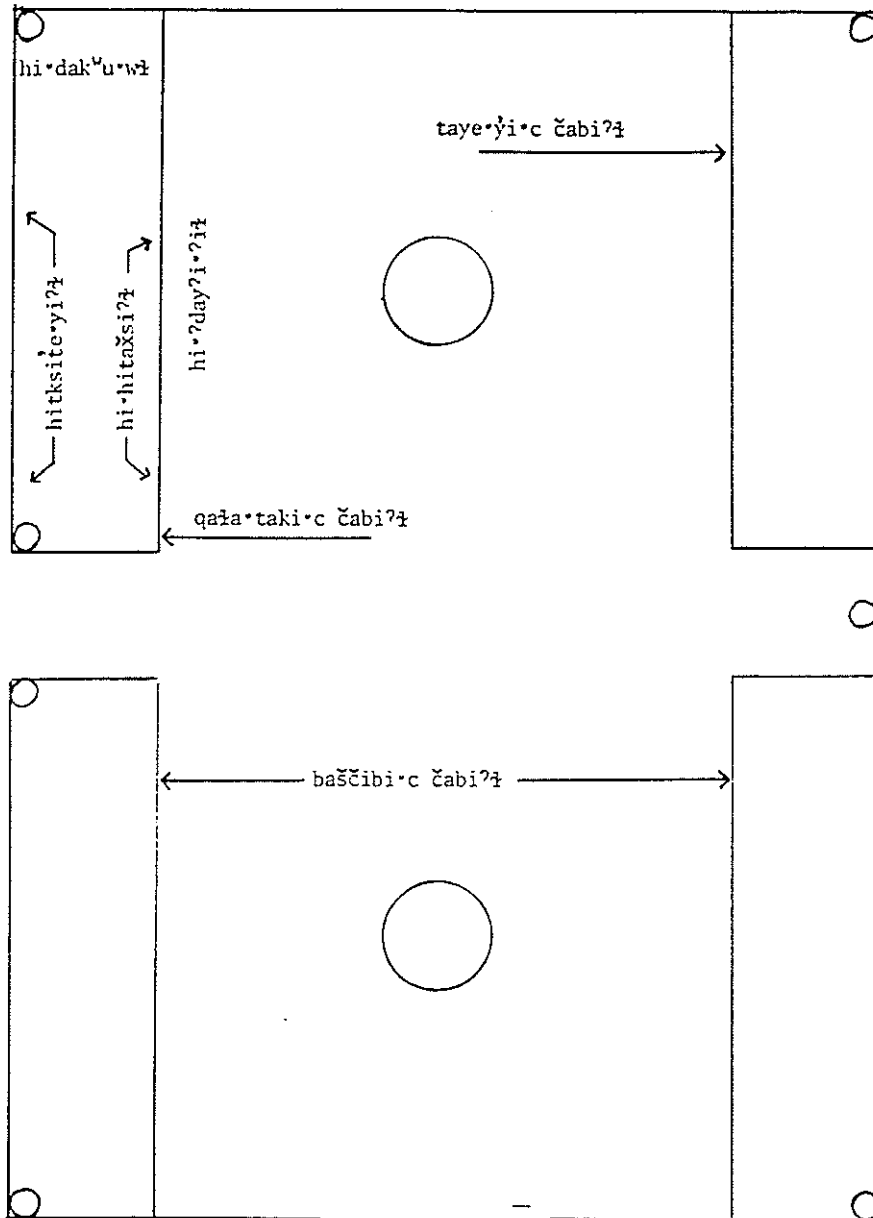
ba?as floor plan #3

g. hu?e·ye·?sak we?ičpλ ?atx̌iyλaq.

h. baʕi·ksik. (-i·ks < -i·kis (H) *eat*)

III. ditidaqsa·?b:[6]

a. I am eating. Don't bother me!

b. It is cold today.

c. The box is on the floor.

d. I am very hungry.

e. Do you need to study?

f. Be quiet!

g. Are we going to the movies tonight?

h. Wouldn't you like to come along?

IV. babła?daqsa·?b:[7]

a. ?u·x̌ʷaw̓a·łs[8] da·či·ł qal?i·?t̓aqs.[9]

b. ?u·x̌ʷaw̓a·łs ha?ukʷ hit?aqsłi?t̓aqs.

c. ?u·x̌ʷaw̓a·łs λa?u· ci·qci·q *(talk)* hit?aqsłi?t̓aqs.

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[6]*Translate into Nitinaht.*

[7]*Translate into English.*

[8]-x̌aw̓a·ł *use* causes lengthening of the root vowel (6.8a, 13.2).

[9]The vowel of -i?t (4.3) is lost by eliding with the preceding long i-vowel of the root (7.2). The final sequence of suffixes -aq-s is translated with *my*. See Lesson čawa·sibayu·kʷ, page 163 ff.

d.　ʔuˑx̌ʷawáˑɫs babuˑy̓k kʷukʷudukʷsʔiˑʔt̓aqs.

e.　ʔuˑx̌ʷawáˑɫs daʔaˑ[10] p̓ip̓ʔiˑʔt̓aqs.

f.　ʔuˑx̌ʷawáˑɫs λiˑʔak *(stand)* kʷakʷaˑtqačibiʔt̓aqs.

g.　ʔuˑx̌ʷawáˑɫs čaɫač̓ kacšiλ pukʷʔoˑʔaq.

h.　ʔuˑx̌ʷawáˑɫs kacšiλ ƛitaˑ ʔiš buˑʔaˑt qaʔawč̓aq.

i.　ʔuˑx̌ʷawáˑɫs kacšiλ ƛitaˑ ʔiš buˑʔaˑt ʔapaw̓adiʔt̓aq *(middle of)* čapč̓aq.

V.　Reread 10.6, then on the model below rewrite the sentences c.-f. in IV above.

　　　ʔuˑx̌ʷawáˑɫs daˑčiˑɫ qalʔiˑʔt̓aqs.

　　　I use my eyes to see.

　　　daˑčiˑɫs ʔuˑx̌ʷawáˑɫ qalʔiˑʔt̓aqs.

　　　I see with my eyes.

---

[10]From context the student should be able to figure out the meaning of daʔaˑ.

šučayu·kʷ

Either by pointing to the actual trees if class is being held outdoors, or by pointing to appropriate pictures, the instructor teaches the following four tree names:

X̌ʷubpat	red cedar tree	ƛatapt	yew tree
qaqapt	alder tree	tu·X̌ʷupt	spruce tree

(In teaching these four words, the instructor should make use of patterns the students have already learned such as the following:

ʔukʷaqɬa X̌ʷubpat.	It is called a red cedar tree.
qaqapta ya·.	That is an alder tree.
ƛatapta· ti·.	Is this a yew tree?

etc.)

After the four tree names have been mastered, the teacher picks up one at a time the leaf or needle of each tree and says,

1. ƛaƛaqaX̌siʔba ti·.   This is a leaf/needle.
2. yuqʷa·ʔa ti· ƛaƛaqaX̌sib.   This is also a leaf/needle.
3. yuqʷa·ʔa ti· ƛaƛaqaX̌sib.   This is also a leaf/needle.
4. yuqʷa·ʔa ti· ƛaƛaqaX̌sib.   This is also a leaf/needle.

Once the class has mastered both the meaning and pronunciation of ƛaƛaqaX̌sib, the teacher again picks up each leaf or needle and says,

5. x̌ʷubpati·ča ti· ƛaƛaqax̌sib.   This needle belongs to the red cedar tree.

6. qaqapati·ča ti· ƛaƛaqax̌sib.   This leaf belongs to the alder tree.

7. ƛatapati·ča ti· ƛaƛaqax̌sib.   This needle belongs to the yew tree.

8. tu·x̌ʷupati·ča ti· ƛaƛaqax̌sib.   This needle belongs to the spruce.

Now the teacher holds up each leaf/needle again asking baqapati·ci· ti· ƛaƛaqax̌sib. *Which tree does this leaf/needle belong to? This question should be repeated until all students have had a turn to answer (using sentences #5 through #8).*

Next, the pattern drills are presented. These should be thoroughly memorized.

Pattern Drill A

1. da·či·ƛak šuč̓saq.   Do you see the tree?

   hi·ʔ, da·či·ƚs. baqapti·.   Yes, I see it. What kind is it?

   ʔukʷaqƚa qaqapt.   It is called an alder.

2. da·či·ƛak šuč̓saq.   Do you see the tree?

   hi·ʔ, da·či·ƚs. baqapti·.   Yes, I see it. What kind is it?

   ʔukʷaqƚa x̌ʷubpat.   It is called a red cedar.

3. da·či·ƛak šuč̓saq.   Do you see the tree?

   hi·ʔ, da·či·ƚs. baqapti·.   Yes, I see it. What kind is it?

   ʔukʷaqƚa ƛatapt.   It is called a yew.

4. da•či•łak šučsaq.   Do you see the tree?

    hi•ʔ, da•či•łs. baqaptiˑ.   Yes, I see it. What kind is it?

    ʔukʷaqła tu•x̌ʷupt.   It is called a spruce.

Pattern Drill B

1. ʔux̌ʷtiʔda x̌ʷubpat čapčaq.   A canoe is made of red cedar.

    yuqʷa•ʔa ʔux̌ʷtid x̌ʷubpat   An arrow is also made of red
    hadłiy̓kaq.   cedar.

    baqx̌tidiˑ kacey̓kaq.   What is a tally stick made of?

    yuqʷa•ʔa ʔux̌ʷtid x̌ʷubpat.   It is made of red cedar too.

(From this point the student should not need English glosses.)

2. ʔux̌ʷtiʔda ƛatapt ƛapey̓kaq.

    yuqʷa•ʔa ʔux̌ʷtid ƛatapt ƛatawačkaq.

    baqx̌tidiˑ bu•sti•t̓aq. *(bow)*

    yuqʷa•ʔa ʔux̌ʷtid ƛatapt.

3. ʔux̌ʷtiʔda qaqapt x̌ʷučkaq.

    yuqʷa•ʔa ʔux̌ʷtid qaqapt x̌ʷuqʷa•wuʔbaq. *(face mask)*

    baqx̌tidiˑ kʷuxʷuba•ʔdʔaq. *(rattle)*

    yuqʷa•ʔa ʔux̌ʷtid qaqapt.

Grammar Notes

15.1   The stem (5.14b) ʔux̌ʷtid- is composed of three elements: the

root ʔu- (2.3, 13.1), the suffix -X̌ *being*, and the suffix
-X̌tid *made of.* When these elements are strung together in
speech, the two X̌-sounds coalesce to a single sound /X̌/
which in turn becomes /X̌ᵂ/ under the influence of the
preceding /u/.

Note that the first two elements, ʔu- and -X̌, form the very
first stem presented in this book, namely ʔuX̌ᵂ-.

15.2   -bapat *tree, plant; class of* is reduced to -bp̣at in
        X̌ᵂubpat *red cedar tree* (15.4) and to -pat in ƛaqpat *plant
        (of any kind), leaf (not on the tree (15.7)).*

15.2a   Generally, however, -bapat is realized as -apt when final
        or followed by an INFLECTIONAL[1] suffix.

15.2b   When -bapat is followed by a DERIVATIONAL[2] suffix having a
        long vowel, it has the fuller form -apat.

15.2c   -ap(a)t becomes -p(a)t in tu·X̌ᵂup(a)t *spruce tree.* The a
        is completely assimilated to the stem final u.

15.3   -i·c is a derivational suffix meaning *belong to.* (Contrast
        -iʔt 4.3 and -a·k-/-kᵂ- 19.1)

Vocabulary Comment

15.4   X̌ᵂubpat *red cedar tree* is derived from X̌ᵂuʔ-a· *change*
        plus -b(a)pat. The name suggest that it is a tree of many
        uses.

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[1]For the present, students may think of inflectional suffixes as
 those which distinguish person *I, you, we,* etc., and mood in
 Nitinaht. See footnote #5 on page 40.

[2]Derivational suffixes are all those which are not inflectional.
 In general, they are word-building morphemes and have relatively
 concrete meaning in contrast to inflectional suffixes which signal
 grammatical relations.

15.5 The root of ƛatap(a)t *yew tree* is from ƛadit *splitting wedge*. The yew has very hard wood and is used among other ways as a wedge for splitting. The derivational suffix -ap(a)t is, of course, from -bapat.

15.6 tu•x̌ʷukʷ *scared*, a word borrowed from Makah, is the base for tu•x̌ʷupt *spruce tree*. The name derives from the fact that this tree is used in a frightening dance that is part of the Wolf Ritual.

15.7 ƛaƛaqax̌sib *leaf, needle (still on tree 15.2)* has a longer form used by some speakers, namely ƛaƛaqaqx̌sib. The first is based on ƛaq *grow* plus -ax̌s *on a tree*. The suffix is responsible for the reduplication.[3] Thus, ƛaƛaqax̌s means *growing on a tree*. As well as man-made objects, -ib is often a suffix for body parts and parts of growing things. (Contrast 8.5.)

15.8 The word for *mask*, x̌ʷuqʷa•wub, derives from x̌ʷuqʷ-šiƛ *overturn* plus -a•wub *on the face*. The face mask is viewed as a sort of a vessel which is turned over onto the face.

Cultural Comment

With the aid of the additional vocabulary and sketch below, the student should read the following text which describes the salmon spear.

ʔakwa•diš(s)	*sea lion*	sada?bɬ - sada?dɬ	*kelp line*
		či•či•sx̌adib	*shaft line*
-a•t(a)x̌	*go after, pursue*		
babx̌siɏib	*harpoon lines*		

---

[3]Compare the reduplication of the locative root in hihitax̌s *on a tree*. See also hi•hitax̌si?ɬ in 14cc.

biɫis	shaft (of salmon spear)		
cax̌-	hurl pointwise, to spear		
ha·ča·ʔub	top prong	ƛušaˀk	dry, dried
kixɫak	light weight	ni·č-	short
ɫe·k̓itawx̌	salmon spear head	qa·ɫa·ʔub	bottom prong
ɫukʷiˀtp	intestines, gut	sabax̌tqapt	Douglas fir tree
ƛa·ƛa·k̓ʷaɫadib	notched hand grip	te·y̓ukʷ	heavy
		wa·qa·t	kelp

ɬeˑƙitawx̌

ɬeˑƙitawx̌

babx̌siẏib

haˑčaˑʔub
qaˑɬaˑʔub

diˑʔdikʷaˑʔdib ʔiš ʔišičiˑẏp

biɬis

diˑʔdikʷaˑʔdib ʔiš ʔišičiˑẏp

ƛaˑƛaˑƙʷaɬx̌adib

čiˑčiˑsx̌adib/sadaʔbɬ

ƛaˑƛaˑƙʷaɬx̌adib

qaqaˑpaʔdkʷeẏk

1. ha·ʔuba·tx̌eẏka ti· čax̌eẏk.   2. ʔux̌ʷtiʔda sabax̌tqapt
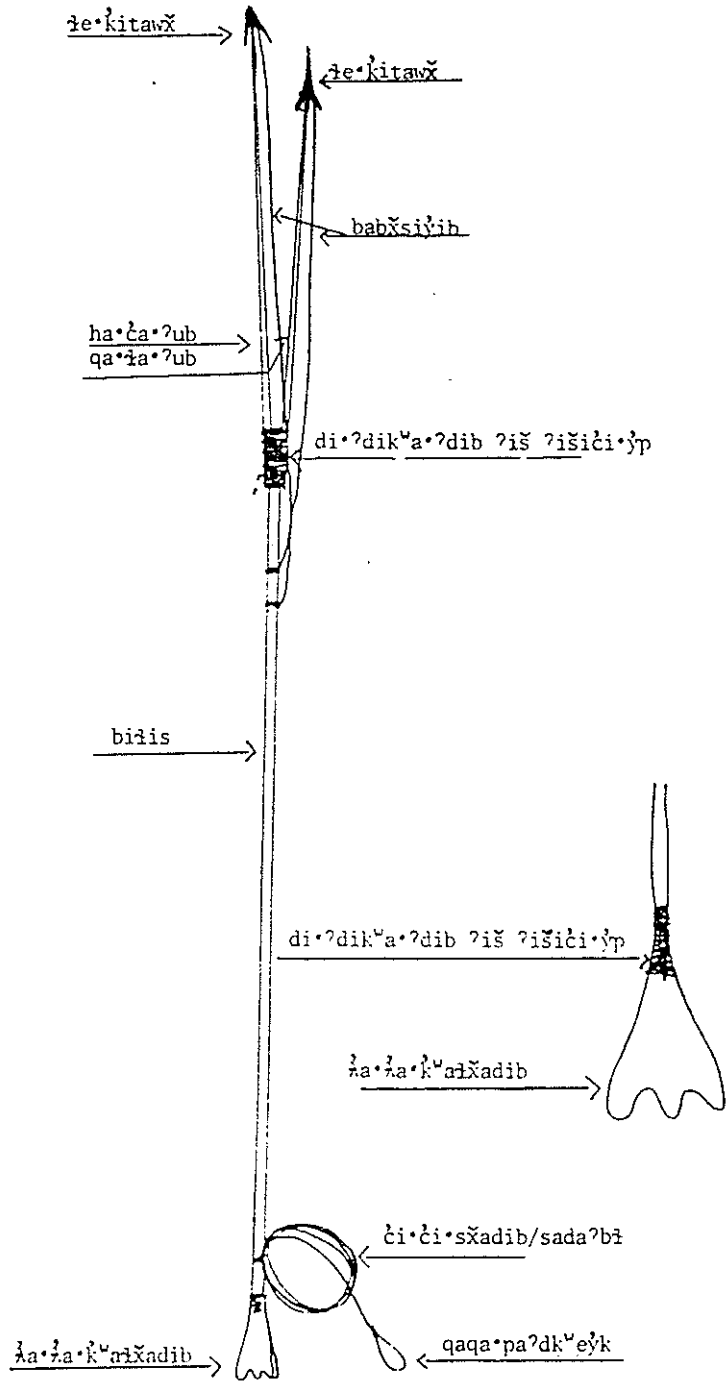
biɬsaq.   3. ʔux̌ʷtiʔda tu·x̌ʷupt ha·ča·ʔuʔbaq.   4. ha·č̉a

kixɬakx̌.   5. ʔux̌ʷtiʔda ƛatapt qa·ɬa·ʔuʔbaq.   6. ni·č̉a

te·ẏukʷx̌.   7. yuqʷa·ʔa ʔux̌ʷtid ƛatapt ƛa·ƛa·k̉ʷaɬadiʔbaq.

8. habu·tx̌tiʔda ɬe·k̉itawx̌aq.   9. ʔux̌ʷtiʔda ƛu·dupi·c ča·kʷit.

10. ʔux̌ʷtiʔda ʔakwa·diši·čaq ɬukʷitp babx̌siẏiʔbaq.   11.

čawiyɬa babx̌siẏiʔbaq.   12. ʔux̌ʷtiʔda ƛuša·k wa·qa·t či·či·sx̌adiʔbaq.

13. qakač̉iyɬa či·či·sx̌adiʔbaq.

Exercises

I. Rewrite the Nitinaht sentences #3, 5, 7 and 9 of the
    Cultural Comment by removing the root ʔux̌ʷ-. (Reread 13.1.)
    Here follows an example from sentence #2:

    change ʔux̌ʷtiʔda sabax̌tqapt biɬsaq to sabax̌tqaptx̌tiʔda biɬsaq.

II. ditidaqšiƛ x̌ʷuʔkʷiƛ:[4]

    a. baqx̌tidi· kaceẏkaq.

    b. baqx̌tidi· hadɬiẏkaq.

    c. baqx̌tidi· ƛapeẏkaq.

    d. baqx̌tidi· dupiyaq̉aq.

---

[4]*Respond in Nitinaht.*

  e. baqx̌tidi· qaʔawc̓aq.

  f. baqx̌tidi· kʷi·qa·bɫaq.

III. Place chairs along either side of the classroom in such a way so as to give some semblance of four c̆abiʔɫ. Put on the floor two large pieces of red paper cut in circles to represent ʔadakʷu·wɫ. A small pillow, ʔa·c̆kʷub, and blanket, qʷa·c̆id, might be used for this exercise although other items may be substituted. The students are to respond appropriately to the following commands (with the help of the floor plans on pages 121-123).

  a. hida·spita·ʔb qʷa·c̆iʔdaq qaɫa·taki·c̓aq c̆abiʔɫ.

  b. hida·spita·ʔb ʔa·c̆kʷuʔbaq taye·ỷi·c̓aq c̆abiʔɫ.

  c. hitqaƛpita·ʔb qaʔawc̓aq taye·ỷi·c̓aq c̆abiʔɫ.

  d. hida·spita·ʔb ʔa·c̆kʷuʔbaq bašc̆ibi·c̓aq c̆abiʔɫ qacitsa·ʕt.

  e. hitqaƛpita·ʔb ƛax̌i·qsaq bašc̆ibi·c̓aq c̆abiʔɫ c̆abacitsa·ʕt.

či·x̌pa·ɬayu·kʷ

Thoroughly review Lesson Six, then proceed to Pattern Drill A below.

Pattern Drill A

1. *Holding up thick cardboard:*

   ʔaťʔa ti·.   This is thick.

2. *Holding up an onion skin:*

   wikʔa ʔať ti·.   This is not thick.

3. *Holding up a heavy jacket:*

   ʔaťʔa ti·.   This is thick.

4. *Holding up a nylon jacket shell:*

   wikʔa ʔať ti·.   This is not thick.

Pattern Drill B

1. *Holding up a small board:*

   ʔukʷaqɬa ɬuʔaɬ.   It is called a board.

2. *Holding up a model of a crest board:*

   ʔukʷaqɬa ti· či·ta·ʔape·yɬib.   This is called a crest board.

3. *Pointing to a picture of a flounder:*

ʔukʷaqɬa ti· ɬuɬu·bi·s.　　　　This is called a flounder.

4. ɬoʔka ɬuʔɬaq.　　　　A board is flat.

5. yuqʷa·ʔa ɬuʔak　　　　A crest board is also flat.
   či·ta·ʔape·yɬiʔbaq.

6. yuqʷa·ʔa ɬuʔak ɬuɬu·bi·saq.　　　　A flounder is also flat.

7. ɬoʔka· pe·nki·kaq.　　　　Is a pancake flat?

   wikʔa ɬuʔak pe·nki·kaq.　　　　A pancake is not flat.

   ɬuqʷabɬa pe·nki·kaq.　　　　A pancake is disk shaped.

   yuqʷa·ʔa ɬuqʷabɬ biɬabɬaq da·k.　　　　The full moon is also disk shaped.

Pattern Drill C

Gingerly touching the point of a knife or cutting edge of an adze:

šačaqɬa ti·.　　　　This is sharp.

Gingerly touching the point of some other sharp object or pointing to the peak of a mountain in a picture:

yuqʷa·ʔa šačaqɬ ti·.　　　　This is sharp too.

šačaqɬa kʷi·qa·bɬaq.　　　　A whale harpoon head is sharp.

yuqʷa·ʔa šačaqɬ ɬe·kitawx̌aq.　　　　Also a salmon spear head is sharp.

šačaqɬa· hadɬiyakiɬtaʔbaq.　　　　Is an arrow head sharp?

Pattern Drill D

1. łoʔka x̌ʷubpati·čaq ƛaƛaqax̌sib. The red cedar tree's needle is flat.

2. šačaqła tu·x̌ʷupati·čaq ƛaƛaqax̌sib. The spruce tree's needle is sharp.

3. łaʕatk̓ʷa qʷiƛqapati·čaq ƛaƛaqax̌sib. The hemlock tree's needle is soft.

4. ʔi·x̌ʔa ʕibičqapati·čaq ƛaƛaqax̌sib. The maple tree's leaf is big.

5. ʔatʔa sabax̌tqapati·čaq čaqabs. The fir tree's bark is thick.

6. qatʔa ƛatapati·čaq ʔadksiʔ. The yew tree's wood is hard.

7. ƛu·ši·łiy̓ka qaqapati·čaq ʔadksiʔ buʔakƛq̓ʷiy. The alder tree's wood is used for drying when (if) it burns.

Pattern Drill E

1. baqsi·ʔkiy̓ki· x̌ʷubp̓taq. What can be made out of a red cedar tree?

ʔuy̓ka ƛapac. It is used for (making) a canoe.

2. baqsi·ʔkiy̓ki· qaqap̓taq. What can be made out of an alder tree?

ʔuy̓ka x̌ʷučak. It is used for (making) a bailer.

3. baqsi·ʔkiy̓ki· ƛatapt̓aq.

What can be made out of a yew tree?

ʔuy̓ka dupiyaq̓.

It is used for (making) a whale harpoon shaft.

4. baqsi·ʔkiy̓ki· tu·x̌ʷupt̓aq.

What can be made out of a spruce tree?

ʔuy̓ka ʔišiči·y̓p.

It is used for (making) chewing gum.

5. baqsi·ʔkiy̓ki· qʷiƛqapt̓aq.

What can be made out of a hemlock tree?

ʔuy̓ka ʕu·y ʔiš qicib.

It is used for (making) medicine and dye.

6. baqsi·ʔkiy̓ki· sabax̌tqapt̓aq.

What can be made out of a fir tree?

ʔuy̓ka ʔadksiʔ.

It is used for (fire) wood.

Grammar Notes

16.1   The form baqsi·ʔkiy̓ki· *what can be made out of it?* comprises a number of familiar elements: baq- *what* -(i)y̓(a)k- *implement* (2.9), and -(q)i· *informational interrogative for third person* (2.3). The new morpheme, -si·ʔk, means *make*.

16.2   From šučas *tree* is derived šo·yu·c̓s *trees*.

16.3   ƛoʔka *is flat* derives from ƛu- *flat* + -ak⁽ʷ⁾ (13.9c) + -ʔa (1.2). The a-vowel of -ak⁽ʷ⁾ is responsible for the change from ƛu- to ƛo- (7.1) before being deleted (12.4c). See 16.5 below.

16.4   The suffix -qʷiy marks the CONDITIONAL mood for third person

(he, she, it). It is usually translated with *if* or *when he/she/it.* The full set of conditional endings is as follows:

-qʷuˑs   *if/when I*

-qʷuˑsukʷ *if/when you*   qʷuˑsukʷsu *if/when you folks*

-qʷiy   *if/when he, she, it*

-qʷiyid   *if/when we*

Vocabulary Comment

16.5   Several words in the present lesson are built upon the root ɫu- *flat.* Among these are ɫuʔaɫ *flat surface, board,* ɫuqʷabɫ *disk shaped* (lit. *flat + round*), and ɫuɫuˑbiˑs *flounder* (lit. *flat thing going about at the beach*).

16.6   The word for wood, ʔadksiʔ, is derived from ʔadak *fire* and the derivational suffix -siʔ *(used) for.* Thus, ʔadksiʔ is that which is *for the fire.*

16.7   ʔišičiˑy̓p means not only *chewing gum* but also *pitch.* (The act of chewing gum is ʔiˑšʔiˑš.) (See 2cc and page 132.)

16.8   Partial List of Tree Parts

hitaʔbič̓s

1. base of a tree; tree trunk

2. (in a row of houses, the one furthest) upstream.

ƛ̓učaq   branch

ƛ̓uˑʔbač   root

ƛ̓aƛ̓aqax̌sib   leaf, needle

satiˑw̓   pine cone, acorn

čaqabs   1. bark

2. scab

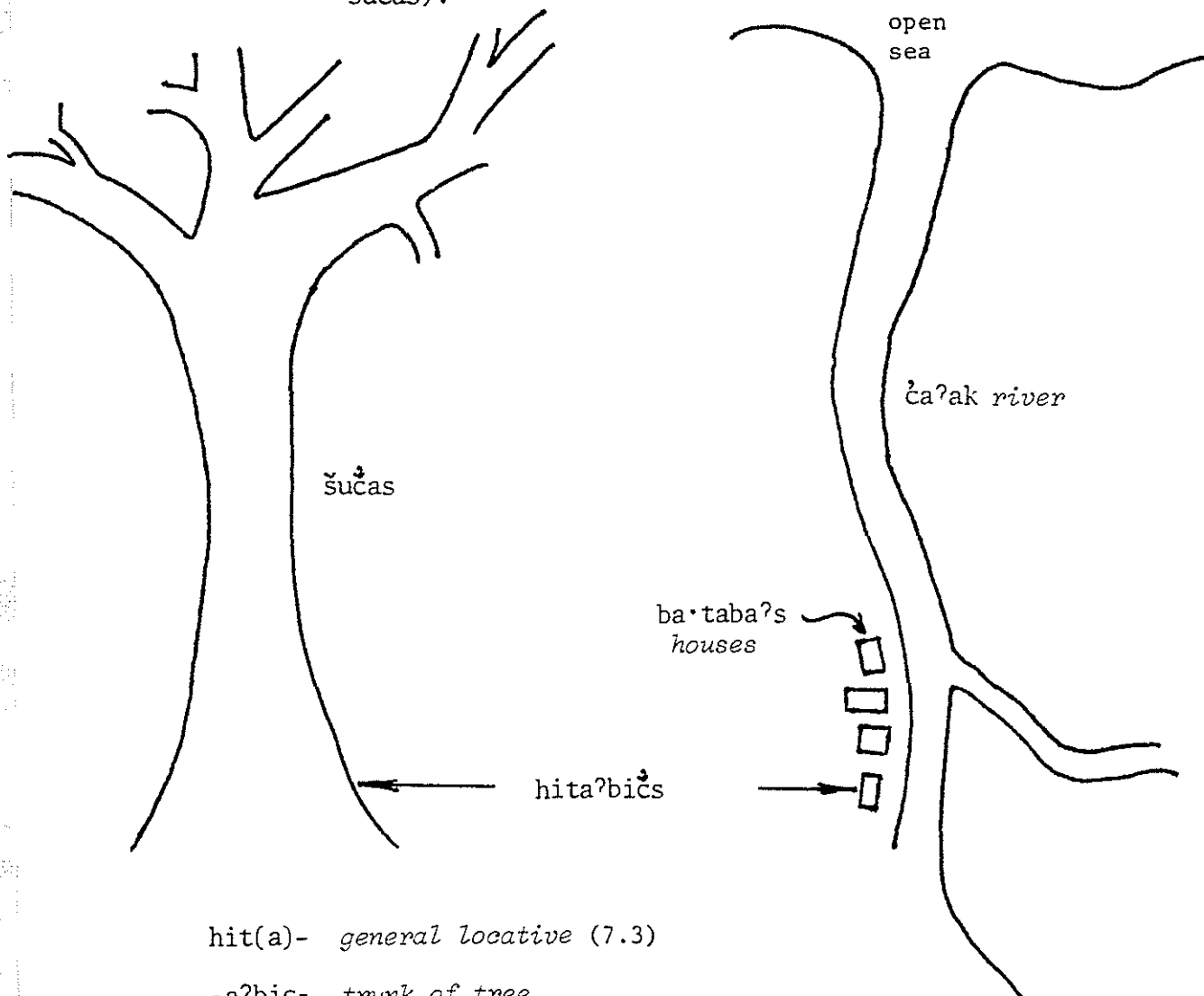pičip   inner bark of the red cedar tree

ʔišiči•y̓p   pitch

sadaq   sap

In the following sketch note the metaphorical extension of hiṭaʔbič̓s (and the figurative way ča̓ʔak is compared to šuč̓as).

open sea

ča̓ʔak *river*

šuč̓as

ba•tabaʔs *houses*

hitaʔbič̓s

hit(a)-   *general locative* (7.3)

-aʔbic-   *trunk of tree*

-(ʔa•)s   *ground*

Cultural Comment

One of the most important resources for the Nitinaht (and all other
peoples of the North Pacific coast) is pičip *inner bark of the
red cedar*. Many types of clothing, both utilitarian and ceremonial,
are made from it. It is used for making mats, some kinds of rope,
and certain ornaments for masks. It also forms the ribs, rims,
and bottoms of some baskets.

pičip is gathered in May when the sap is running. A cedar about
two feet thick is selected which is devoid of branches for more
than 15 feet up from the ground. A notch about 10 inches wide is cut
at the base of the tree. Then the bark, čaqabs, is pulled from
the tree. As it is pulled, it peels off in a strip from 10 to 15
feet long and 10 inches wide at the bottom tapering to a point at
the top. The average width is about six to seven inches. The
pičip must then be separated from the outer bark immediately for
once it dries, separation is not possible.

After separating, the pičip is folded or rolled into a two foot
bundle for carrying home. At home it is spread out to dry. The
drying requires about a day during warm weather. As it dries,
there is a little shrinking. Then it is stored until the winter
when food gathering activities are completed and there is time for
making things. Before a piece is used, it must be soaked to make
it pliable again.

Exercises

I. ditidaqšiλ x̌ʷuʔkʷiλ:[1]

    a. ba·qiʔdax̌i· λataptaq.

    b. ba·qiʔdax̌i· x̌ʷubptaq.

    c. šačaqɫa· qʷiλqapati·čaq λaλaqax̌sib.

---

[1]*Respond in Nitinaht.*

d. ʔata̕ʔ qaqapati·čaq čaqabs.

e. ba·qiʔdax̌i· ʕibičqapati·čaq čaqabs.

f. baqaptx̌i·[2] ʔati̕ʔt[3] čaqabs.

g. baqaptx̌i· šačaqɬiʔt ƛaƛaqax̌sib.

h. wikcuk̕ʷta·[4] ƛatapati·čaq ʔadksiʔ ʕa·kʕa·k[5]

i. baqx̌tidi· ha·waksčaq.

j. ha·ča· sabax̌tqapta̕q.

k. baqx̌tidi· bixičaqsčaq.

l. ʔadi·qi· šo·yu·č̕s.

II. *The instructor should locate trees studied in Lessons Fifteen
and Sixteen which grow near the classroom. Then, once Lesson
Sixteen is fairly well learned, he takes the class to examine
the trees in question using the following dialogue:*

k̕ʷu·tak̕ʷičiƛič *(Put your coats on)*; ʔu·caʔkid x̌aʔsaʔsaq
(outside). ʔu·dux̌ʷƛid *(We will look for)* šo·yu·č̕s.[6] ʔu·dux̌ʷƛid
x̌ʷubpat ʔiš ƛatapt. ʔu·dux̌ʷƛid qaqapt ʔiš tu·x̌ʷupt.

---

[2]*Which tree?* (For the meaning of -x̌-, see 15.1.)

[3]While the suffix -i·c means *belonging to* (15.3), the suffix -iʔt
means *has*, (4.3).

[4]*Is it easy?*

[5]*carving*

[6]Alternatively, one could say šuč̕saʔbadx̌.

*As the class is walking along, the instructor should ask from
time to time in a very loud voice,*

ba·qiʔdax̌ʔa·ʔpik (17.1) *and/or* wa·scaʔkik.

Upon arriving at each particular tree, he asks baqapti·, *and
he also might choose to point out further identifying features.*

Pattern Drill A

1. baˑqiʔdax̌ik.

   x̌ax̌adʔaƚs weʔčˤeˑyqƛ.
   qiˑčiƛsibs weʔič.

   wikʔas. wiwipaʔkas.

   What is the matter with you?

   I am very sleepy. I need
   long(er) sleep.

   No (you don't)! You're just
   lazy!

2. baˑqiʔdax̌ik.

   x̌ax̌adʔaƚs pusaˑk.
   qiˑčiƛsibs huˑxʷsaʔt.

   wikʔas. wiwipaʔkas.

   What is the matter with you?

   I'm very much played out. I
   need long(er) rest.

   No! You're just lazy.

3. baˑqiʔdax̌ik.

   x̌ax̌adʔaƚs teʔiƚ.
   qiˑčiƛsibs puˑyat.

   wikʔas. wiwipaʔkas.

   What is the matter with you?

   I'm very sick. I need long(er)
   relaxation.

   No! You're just lazy.

4. baˑqiʔdax̌ik.

   x̌ax̌adʔaƚs ʔuˑsuqʷ.
   waƚšiƛsibs.

   wikʔas. wiwipaʔkas.

   What's the matter with you?

   I really hurt myself. I need
   to go home.

   No! You're just lazy.

Pattern Drill B

1. baˑqiʔdax̌ik.

   What is the matter with you?

x̌ax̌ad?ałs we?č̓ʕeˑyqƛ.	I am very sleepy. I need
qiˑči̓ʌsibs we?ič̓.	long(er) sleep.
baˑqi?dax̌ik wik wałši̓ƛ.	Why don't you go home?
haˑ, wałšiˑk̓x̌isiš.	Well, I think I will go home.

2. baˑqi?dax̌ik.

    What is the matter with you?

    x̌ax̌ad?ałs p̓usaˑk.
    qiˑči̓ʌsibs huˑxʷsa?t.

    I am very much played out. I need long(er) rest.

    baˑqi?dax̌ik wik wałši̓ƛ.

    Why don't you go home?

    haˑ, wałšiˑk̓x̌isiš.

    Well, I think I will go home.

3. baˑqi?dax̌ik.

    What is the matter with you?

    x̌ax̌ad?ałs te?ił.
    qiˑči̓ʌsibs p̓uˑyat.

    I am very sick. I need long(er) relaxation.

    baˑqi?dax̌ik wik wałši̓ƛ.

    Why don't you go home?

    haˑ, wałšiˑk̓x̌isiš.

    Well, I think I will go home.

4. baˑqi?dax̌ik.

    What is the matter with you?

    x̌ax̌ad?ałs ?uˑsuqʷ.
    wałši̓ʌsibs.

    I really hurt myself. I need to go home.

    wałš?aʌč̓.

    Go home then.

Grammar Notes

17.1   Compare the following questions:

    (a) baˑq + i?dax̌   + iˑ   What is it like?

(b) ba•q + i?daX̌ + ?a•?p + ik   What are you doing?

(c) ba•q + i?daX̌   + ik   What is the matter with you?

Questions (a) and (b) have already been learned. (See 11.1 and 14.2.) Only (c) is new, but it is made up of familiar elements. By comparing (c) and (a), the student will note that when referring to some third person rather than the weather, (a) means *What is the matter with him/her?*

17.2   we?č̓ʕe•yqλ *sleepy* is derived from we?ič̓ *sleep* and the suffix -ʕe•yqλ which expresses a bodily need. (As noted many times before, a stem often loses its last vowel when a final suffix with a vowel is added (12.4c). Therefore, we?ič̓ becomes we?č̓-.)

17.2a   Other important words created with -ʕe•yq(a)λ are šabʕe•yqaλs *I need to defecate*, ti•šʕe•yqaλs *I need to urinate (male speaking)*, and ?isano•ʕe•yqaλs *I need to urinate (female speaking)*.[1]

Some basic physical needs such as eating/hunger are not expressed with -ʕe•yq(a)λ in Nitinaht but are in related languages. Thus, in Nootka hawi•qλ (wherein -(ʕ)i•q(a)λ corresponds to -ʕe•yq(a)λ) means hakʷu?X̌ (13.9a, 13.4).

17.2b   In the ancient language, -ʕe•yq(a)λ was originally a sequence of two suffixes. Today the final part, -q(a)λ, still occurs as a separate morpheme. See 7.4b.

17.3   The root qi• of qi•č̓iλsibs means *long time*. The suffix -č̓iλ is a variety of -šiλ expressing momentaneous aspect (see 18.4). The remaining suffixes are now familiar to the student (5.11, 1.2).

17.4   wiwip̓a?k- *lazy* is derived from wi(k) *no/not* which is

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[1] The student should remember that the last vowel in this suffix is lost either when followed by a vowel in a subsequent suffix, e.g., ti•šʕe•yqλa *He needs to urinate*, or when the derivational suffix itself occurs finally as in the second sentence of A-1.

reduplicated (9.3) by the suffix -p̓aʔk- designating
inherent traits. (In contrast, -ʔdax̌- (11.1, 14.2) refers
to *fortuitous states* and *incidental or more temporary acts.*)

17.5 Both p̓usa•k *played out* (17.10) and p̓u•yat *relaxation* are
built upon the same root p̓us *tired of.* The suffix -a•k is
a lengthened form of the durative suffix mentioned in 13.9c.
The ending -aʔt/-(ʔ)at (17.6) means *remove from, take away
from*; therefore, p̓u•yat is literally *tiredness removed.*

17.6 The suffix -aʔt/-(ʔ)at *remove from, take away from* belongs
to a very small class of elements called SOFTENING suffixes.
These suffixes change a preceding labialized fricative (iii)
into a /w/ and other fricatives into /y/. Thus, p̓us
tired of becomes p̓uy before -aʔt/-(ʔ)at.

In some cases, however, a ł-sound is softened to w̱ instead
of y̱. The explanation for this irregularity is thought to
be that in Old Nitinaht there were two lateral fricatives,
one of which was labialized, i.e., ł̲ʷ as well as ł̲. Over
time, all trace of this distinction was lost except for the
two different effects of softening. (See 18.11.)

17.7 The suffix -šiƛ in waɫšiƛ *start home*, like -čiƛ above (14.3)
expresses momentaneous aspect. (See 18.4.)

17.8 The word glossed as *I think I will go home*, waɫši•ǩx̌isiš,
is composed of the following elements: the root waɫ *go
home*, -š- from -šiƛ- (18.4), -i•k- *hypothetical* or *intentional*
and a complex string of suffixes, -x̌-is-iš, which express
person and the INFERENTIAL MOOD.

17.9a The inferential mood is used when an event is deemed likely
or probable. The paradigm is as follows:

-x̌-is-iš	*probably I*
-x̌-ik-iš	*probably you*
-x̌ iš	*probably he/she/it*
-x̌-id-iš	*probably we*
-x̌-isuw̓-iš	*probably you folks*

17.9b   In modern Nitinaht, this sequence of elements is best
         thought of as a SINGLE UNIT. However, the historical
         segmentation of this complex is clearly discernible (as
         shown by the hyphens inserted into the paradigm). There
         was at one time an isolatable suffix -x̌-, the person
         markers -s, -ᵏ, etc. preceded by an epenthetic -i- vowel,
         and a suffix -iš.[2] (See Carlson and Thomas, 1979.)

Vocabulary Comment

17.10   p̓usa·k does not refer to physical exhaustion. Instead, it
         corresponds more closely to the English phrase *tired of
         doing (something)*. It's said by and of both sexes. By
         contrast dabqaλ designates the *physical fatigue of a man*
         and dabkš̓ʔibł refers to the *physical fatigue of a woman*.[3]

17.11   The word teʔił *sick* derives from ta *drift* plus -iʔł/-ʔił [s]
         house. (See 7.1.) Thus, etymologically teʔił means
         drifting in the house. Today, however, the word is an
         indivisible unit with only the meaning *sick*. Note the
         possibility of saying teʔi·yił *sick at home* which derives
         from teʔił plus -iʔł/-ʔił [s] by the process called
         softening (17.6) (causing the ł of teʔił to become y).
         It would not be possible to concatenate -iʔł/-ʔił plus
         -iʔł/-ʔił if the first one were still felt to be a separable
         element with its original significance.

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[2]This -iš obviously has historical ties with the suffix -iš heard
in the declarative paradigm of the northern dialects of Nootka,
a language closely related to Nitinaht. Compare the following
three declarative mood paradigms:

Northern Nootka	Southern Nootka	Nitinaht	
ʔi·hsiš	ʔi·ḥmaḥ	ʔi·x̌s	*I am big.*
ʔi·ḥʔick	ʔi·ḥmeʔic	ʔi·x̌ʔas	*You are big.*
ʔi·ḥʔiš	ʔi·ḥma	ʔi·x̌ʔa	*He is big.*
ʔaʔiḥniš	ʔi·ḥmin	ʔi·x̌id	*We are big.*

[3]Compare with footnote 3 of 7.4b.

Cultural Comment

There are three basiç colour terms[4] in Nitinaht, ƛisit *white*,[5]
tupkʷukʷ *black*, and ƛiẋʷukʷ *red*. The root in each of these designates
the colour while the suffix -(s)ukʷ means *appearances* and -it means
feature, characteristic, property. (Note also ƛiẋsukʷ *ochre*.)

In addition to the above three basic terms there are several other
colour words all of which are derived. Built upon ƛic-xʷ *fade*
plus the durative suffix -ak(ʷ) (13.9c) is ƛicxʷak *off white, faded
colour, washed-out colour, grey*.

By means of the suffix -aǩkʷ (R) *looks like* (which çauses reduplication
of the first consonant and vowel) is created šašabaǩkʷ *yellow*, which
like šabʕe·yq(a)ƛ- (17.2a) is based on šab *feces*. (Compare with
pi·pi·špišakkʷ *looks like a cat* from pi·špiš *cat*.)

The suffix -(aq)k *not quite, tending toward, -ish* figures in three
other colour words. From ƛi·d(aq)- *smoke* plus -(aq)k is derived
ƛi·daqk *blue*; and keyic- *bruised colour* plus -(aq)k gives keyick
purple. The word for *green*, ʕubaqk, is built upon an ancient root
ʕub whose meaning is now lost. This root occurs only in this word.

(The suffix -(aq)k figures in other parts of the vocabulary as well.
Note, for example, ya·daqk *child* wherein the suffix shows a concept-
ualization of the child as a *being who is not quite a person*.)

Of course, the Nitinaht are not constrained by these eight words
for their expression of colour. Original derivations and turns of
phrase are resorted to when the need arises.

Among the various qicib *dye(s)* the Nitinaht use are these three:
Yellow is made from the bark of the Oregon grape. The bark is
shaved off down to the sap and then boiled. The item to be dyed is
soaked in the liquid. Red dye comes from a clay which is burned
and crushed to a powder. This is mixed with water and boiled.

---

[4]For the concept *basic colour term* see Berlin and Kay 1969.

[5]Note the etymological significance of ƛi·ssukʷub *beargrass*
discussed in 3cc.

Black dye comes from crushed charcoal which is boiled. (The root (2.3) for the word qicib *dye*, namely qic, means *mark, design* and is the same element that figures in qiciᵧk *pen(cil)*. (Note also qicšiⱦ *mark it*.)

Exercises

I.   Study the following two sentences:

ʔatqʷiy čaqabs sabax̌tqapati·cx̌iš.

If the bark is thick, it must belong to the fir.

ʔatiʔtqʷiy čaqabs sabax̌tqapatx̌iš.

If it has thick bark, it must be a fir.

With these two sentences as models, translate the following sentences:

a.   If it has big leaves, it must be a maple.

b.   If it has soft needles, it must be a hemlock.

c.   If the leaf is big, it must belong to the maple.

d.   If the needle is sharp, it must belong to the spruce.

e.   If it has sharp needles, it must be a spruce.

f.   If the needle is flat, it must belong to the red cedar.

g.   If the needle is soft, it must belong to the hemlock.

h.   If it has flat needles, it must be a red cedar.

II. The students should thoroughly memorize Pattern Drill B, then in pairs they should take turns conversing with each other using the brief conversations of B.

Port Alberni

VANCOUVER ISLAND

N

MAP AREA

Victoria

0   100
km

hitacacaʔs

waˑyaˑʔaq

ƛuˑʔuˑws

čaˑxʷiˑyit

qʷaˑbaˑduwaʔ

wawaˑxʕadiʔs

qalaˑyit

p̓aˑčiˑdaʔ

bux̌ʷuqʷis

diˑtiˑdaʔ

čaˑdiˑ

diˑyaˑ

bux̌ʷuqʷis

R.D.Turner, 1983
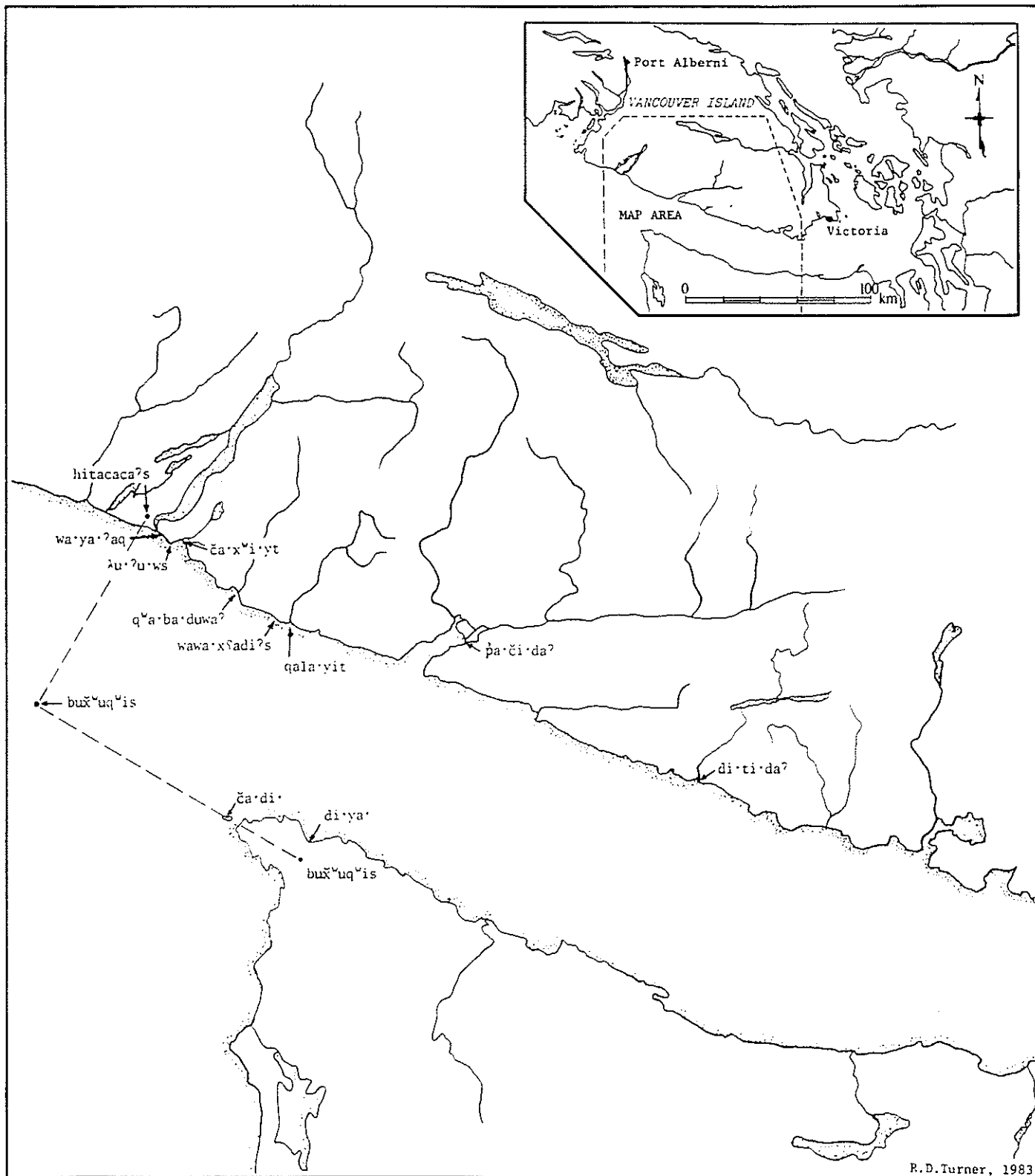
Using the sentences of Pattern Drills A and B as appropriate,
the instructor assigns one of the eight villages to each student.
For classroom purposes students should consider the assigned
villages as their own and respond to questions like we·ʔtX̌ik[1]
accordingly.

Pattern Drill A *(said to a man)*

1. ʔuʔtX̌as di·ti·daʔ.   You are from Jordan River.

2. ʔuʔtX̌as p̓a·či·daʔ.   You are from Port Renfrew.

3. ʔuʔtX̌as qala·yit.   You are from Cullite.

4. ʔuʔtX̌as wawa·xˤadiʔs.   You are from Flatus Beach.

5. ʔuʔtX̌as qʷa·ba·duwaʔ.   You are from Thus-Far-Up[stream].

6. ʔuʔtX̌as ča·xʷi·yt.   You are from Cheewhat.

7. ʔuʔtX̌as ƛu·ʔu·ws.   You are from Clo-oose.

8. ʔuʔtX̌as wa·ya·ʔaq.   You are from Whyac.

Pattern Drill B *(said to a woman)*

1. ʔuʔaqs̓pas di·ti·daʔ.   You are from Jordan River.

_____

[1]See Pattern Drill C.

2. ʔuʔaqsp̓as p̓a·či·daʔ.   You are from Port Renfrew.

3. ʔuʔaqsp̓as qala·yit.   You are from Cullite.

4. ʔuʔaqsp̓as wawa·xˤadiʔs.   You are from Flatus Beach.

5. ʔuʔaqsp̓as qʷa·ba·duwaʔ.   You are from Thus-Far-Up[stream].

6. ʔuʔaqsp̓as ča·xʷi·yt.   You are from Cheewhat.

7. ʔuʔaqsp̓as ƛu·ʔu·ws.   You are from Clo-oose.

8. ʔuʔaqsp̓as wa·ya·ʔaq.   You are from Whyac.

Pattern Drill C

1. we·ʔtx̌ik.   Where do you live?

   ʔiyax̌aʔtax̌s di·ti·daʔ.   I live at Jordan River.

2. we·ʔtx̌ik.   Where do you live?

   ʔiyax̌aʔtax̌s p̓a·či·daʔ.   I live at Port Renfrew.

3. we·ʔtx̌ik.   Where do you live?

   ʔiyax̌aʔtax̌s qala·yit.   I live at Cullite.

4. we·ʔtx̌ik.   Where do you live?

   ʔiyax̌aʔtax̌s wawa·xˤadiʔs.   I live at Flatus Beach.

5. we·ʔtx̌ik.

Where do you live?

ʔiyax̌aʔtax̌s q̱ʷa·ba·duwaʔ.

I live at Thus-Far-Up [stream].

6. we·ʔtx̌ik.

Where do you live?

ʔiyax̌aʔtax̌s c̱a·xʷi·yt.

I live at Cheewhat.

7. we·ʔtx̌ik.

Where do you live?

ʔiyax̌aʔtax̌s ƛu·ʔu·ws.

I live at Clo-oose.

8. we·ʔtx̌ik.

Where do you live?

ʔiyax̌aʔtax̌s wa·ya·ʔq.

I live at Whyac.[2]

Pattern Drill D

1. wa·scaʔkik.

Where are you going?

ʔu·caʔkibts p̱a·či·daʔ
yaqʔaq ʔu·čqšiƛ.

I was going to Port Renfrew
but it's starting to get foggy.

2. wa·scaʔkik.

Where are you going?

ʔu·caʔkibts wa·ya·ʔaq
yaqʔaq wi·qsič̌ƛ.

I was going to Whyac but it's
starting to get windy.

3. wa·scaʔkik.

Where are you going?

---

[2]Although cartographers render the English name as Whyac, local
people refer to this place as Nitinaht.

ʔuˑcaʔkibts diˑtiˑdaʔ   I was going to Jordan River
yaqʔaq biˑƛ̌šiƛ.   but it's starting to rain.

4. waˑscaʔkik.   Where are you going?

   ʔuˑcaʔkibts diˑyaˑ   I was going to Neah Bay but the
   yaqʔaq čaˑʔuɫšƛ.   sea is getting rough.

Pattern Drill E

1. waˑscaʔkik.   Where are you going?

   ʔuˑcʔaks p̓aˑčiˑdaʔ.   I'm going to Port Renfrew.

   baʕapeˑʔsik ʔuˑcaʔk   What are you going to do at
   p̓aˑčiˑdaʔ.   Port Renfrew?

   ʔuˑcʔaks p̓aˑčiˑdaʔ   I am going to Port Renfrew to
   ʔuʔaˑtx̌aʔs qaway.   get salmon berries.

2. waˑscaʔkik.   Where are you going?

   ʔuˑcʔaks qalaˑyit.   I'm going to Cullite.

   baʕap̓eˑʔsik ʔuˑcaʔk   What are you going to do at
   qalaˑyit.   Cullite?

   ʔuˑcʔaks qalaˑyit   I am going to fish for red
   ʔuʔaˑtx̌aʔs waˑʔdiɫ.   snapper at Cullite.

3. waˑscaʔkik.   Where are you going?

   ʔuˑcʔaks čaˑxʷiˑyt.   I am going to Cheewhat.

   baʕap̓eˑʔsik ʔuˑcaʔk   What are you going to do at
   čaˑxʷiˑyt.   Cheewhat?

ʔuˑcʔaks čaˑxʷiˑyt ʔuʔaˑtx̌aʔs čibpat.	I am going to Cheewhat to get tall basket sedge.

4. waˑscaʔkik. | Where are you going?

ʔuˑcʔaks ƛuˑʔuˑws. | I am going to Clo-oose.

baʕapeˑʔsik ʔuˑcaʔk ƛuˑʔuˑws. | What are you going to do at Clo-oose?

ʔuˑcʔaks ƛuˑʔuˑws ʔuʔaˑtx̌aʔs šuˑyuˑɫ. | I am going to Clo-oose to fish for halibut.

5. waˑscaʔkik. | Where are you going?

ʔuˑcʔaks waˑyaˑʔaq. | I am going to Whyac.

baʕapeˑʔsik ʔuˑcaʔk waˑyaˑʔaq. | What are you going to do at Whyac?

ʔuˑcʔaks waˑyaˑʔaq bačaˑwsaʔs. | I am going to Whyac to spear salmon from the sandy shore.

6. waˑscaʔkik. | Where are you going?

ʔuˑcʔaks čaˑdiˑ. | I am going to Island–Off–Shore on Tatoosh Island.

baʕapeˑʔsik ʔuˑcaʔk čaˑdiˑ. | Why are you going to Island–Off–Shore?

ʔuˑcʔaks čaˑdiˑ yaˑšaˑbɫaʔs.[3] | I am going to Island–Off–Shore (in preparation) for hunting fur seal.

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[3]Alternatively, ʔuˑcʔaks bux̌ʷuqʷis ʔuʔaˑtx̌aʔs kiɫaduˑs. kiɫaduˑs means *fur seal*.

Sound and Symbol

18.1   An underlined letter represents capitalization. In standard Nitinaht orthography only proper names are capitalized.

Grammar Notes

18.2   The suffix sequence -a-ʔt(a)x̌- means *of/at* and *people*. For men it is used both for village or tribal (band) affiliation as well as for reference to where one lives. For women, however, the suffix -ʔaqs(i)p- indicates village or tribal origin. (Today, it is also used to express a woman's nationality or race, e.g., babɬaʔdʔaqsp̓a *She is Caucasian.*)

18.2a   Both -a-ʔt(a)x̌- and -(ʔ)aqs(i)p- lose the last vowel under the usual conditions (12.4). Contrast the two sentences of each set:

di•ti•dʔa•ʔtax̌s.	I, a man, am from Jordan River.
di•ti•dʔa•ʔtx̌a.	He is from Jordan River.
di•ti•dʔa•ʔaqsips.	I, a woman, am from Jordan River.
di•ti•dʔa•ʔaqsp̓a.	She is from Jordan River.

18.2b   Both -a-ʔt(a)x̌- and -ʔaqs(i)p- are hardening suffixes (3.2a-3.2c). In the former case, the -a- is lost when hardening occurs, e.g., qala•yittax̌s *I am from Cullite.*

18.2c   The first vowel of -a-ʔt(a)x̌- elides with a preceding vowel. Thus, a̱ + a̱ become a•̱ and i̱ + a̱ become e•̱. Reread 7.1, 7.2.

18.3   When asking about band affiliation rather than about the home village, the question is baqaʔtx̌ik *What tribe (band) are you from?* Different from the answer to we•ʔtx̌ik, the response to baqaʔtx̌ik varies with the sex:

p̓a•či•dʔa•ʔtax̌s	I, a man, am of the Pacheeda;

ṗa·či·d̓a·ʔaqsips   I, a woman, am of the Pacheeda.

18.4   The student has now encountered a variety of forms taken by
        the momentaneous suffix -šiλ. These are -kʷ(i)λ following
        u-vowels as in sukʷiλ *get a hold*, -č(i)λ generally after
        vowels other than u/u· as in qi·čiλsibs *I need (some time) to*
        and -š(i)λ usually following consonants.[4]

18.4a   When the stem directly involves the house or furniture
        therein, -p(i)λ replaces -šiλ as in weʔičpλ.[5]

18.4b   When the suffix vowel would be the third one, it is lost.
        Also, the statements under 12.4 apply to -šiλ.

18.4c   Before a few suffixes -š(i)λ is reduced to -š- or -ši-
        as in waɫši·k̓x̌isiš *I think I will go home*.

18.5   -a·t(a)x̌- *hunting for, fishing for, aiming at a target*
        causes reduplication as is illustrated in another way of
        expressing the final sentence in E4: ʔu·cʔaks λu·ʔu·ws
        šu·šu·yɫa·txaʔs *I am going to Clo-oose to get halibut*.
        (The final -aʔs means *going in order to*.)

Vocabulary Comment

18.6   di·ti·daʔ is not only the name for the village site at
        Jordan River but is also the name used to designate all
        people who speak the Nitinaht language.

        All Nitinahts trace their ultimate origins to this site.
        (See Cultural Comment.) The final -aʔ refers to *rocks*.
        The original significance of the stem, however, is lost
        in antiquity.

18.7   ṗa·či·daʔ, a Makah word, is derived from ṗac(abs) *foam*[6] -i·d-

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[4]-č(i)λ instead of -š(i)λ, however, is heard in hukʷsčiλ *count!*

[5]Compare -(i)pit (8.1) (versus -iʔɫ/-ʔiɫ) with -p(i)λ both of which
are formed with p̲.

[6]Today it also means *soap suds*.

on top, and -aʔ *rocks*. (The final root consonant is
subsequently palatalized.) Thus, the site of Port Renfrew
means *foam on the rocks*.

The shoreline has a nearly identical configuration on up
the coast by Pachena Point as it has at Port Renfrew. The
similarity between the two sites is responsible for the
English name derived from p̓a·či·daʔ being misassigned.
(See Cultural Comment.)

18.8   q̱ala·yit is a Makah word meaning *eyes on the beach*.

18.9   wawa·xˤadiʔs derives from the root wax *flatus*, -ˤad- *sound
        of* (which causes reduplication and lengthening of the root),
        and the suffix -ʔis/-iʔs *(on the) beach*. The name *Flatulent
        Beach* is appropriate because the noise made by waves churning
        up the pebbles here sound like flatus. There is no English
        name for this site.

18.10   qʷa·ba·duwaʔ Carmanah Point is a Makah word meaning *thus
        far upstream*.

18.11   ƛu·ʔu·ws derives from ƛu· *rest*, -(ʔ)u(·)ɫ *place*, and -(ʔi)s
        (on the) beach. This last suffix is a softening suffix
        (17.6) which weakens /ɫ/ to /w/. The site of ƛu·ʔu·ws was
        a favourite resting spot for halibut fishermen before a
        village was founded there. The English name is Clo-oose.
        (ƛu·ʔu·wsaʔtx̌a John Thomas).

18.12   wa·ya·ʔaq means *mouth open*. The suffix -ʔaq is from (hit)ʔaqsɫ
        mouth, entrance to bay/inlet. The official English name,
        Whyac, is based on the Nitinaht name; however, local people
        call this site *Nitinaht* which, in turn, is derived from the
        Nitinaht place name far down the coast at Jordan River.

18.13   ḇux̌ʷuqʷis is a Makah word meaning *dumped on the beach*. The
        mountain looks like an overturned canoe on the beach.

18.14   ča·di· is a Makah name meaning approximately *island off
        shore*. It is composed of two parts, ča· which is related
        to the Nitinaht word čaʔak *island* and -di· *of, pertaining
        to*. (The Nitinaht equivalent to the word ča·di· is
        čax̌taʔk; -x̌taʔk means *off shore*.)

Cultural Comment

Of the original eighteen Nitinaht villages at time of contact, the
eight largest are included on the map, page 151. In the preflood
era only the village di·ti·da? *Jordan River* existed. There were
three brothers living in di·ti·da? who moved away. One settled at
ča·di· on Tatoosh[7] Island off Cape Flattery. From him descend the
Makah people. A second brother settled at pa·či·da? *Port Renfrew*
and the eldest settled at wa·ya·?aq on the south side of the outflow
from Nitinaht Lake to the ocean. From these four sites the Nitinaht
and Makah populations grew and spread until the disastrous smallpox
epidemic of 1852. The few Nitinaht survivors of that tragedy gathered
at ƛu·?u·ws *Clo-oose* and wa·ya·?aq *Whyac*. All other villages were
abandoned.

The nearly identical shape of the bays Port San Juan (Port Renfrew)
and Pachena Bay mentioned in 18.7 results from the fact that these
two were twins long ago when everything was alive. They could not
get along, so one moved away.

The area around pa·či·da? *Port Renfrew* was the first to be logged
off in the Nitinaht territory. It thereby became an excellent berry-
picking site. Especially common were qaway *salmonberries*, bi·šapX̌
blue huckleberries, ƛiX̌apX̌ *red huckleberries*, and keyicapX̌ *salalberries*.
(The suffix -apx is the COLLECTIVE (a kind of plural) of -qabɫ
sphere. The term qaway designates not only *salmonberries* but also
serves as a generic for *berries of all kinds*.)

(Note that ƛiX̌apX̌ is derived from ƛiX̌ *red* and keyicapX̌ from
keyic-k *purple*. Other berry names are also built upon roots
designating colour, e.g., ƛica·pX̌ *greyish-blue blueberry* from
ƛic-x^w- *fade, off white*.)

Off qala·yit *Cullite*, wa·?diɫ *red snapper*, qitap *black bass*, and
čiba·x^wa? *tommy cod* are caught in abundance. This beach is also a
particularly good place to gather či·daX̌tp.

The Cheewhat River (which flows into the sea at ča·x^wi·yt) is a slow-
moving stream with little current. Women paddle up this river to
cut čibpat *tall basket sedge* and tu·da?X̌ *tule*. It is also a popular
place to gather pičip.

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[7] See last paragraph of Cultural Comment for Lesson Eleven.

There is excellent halibut fishing off ƛu•ʔu•ws *Clo-oose* and it has
long been a popular spot for it. Near wa•ya•ʔaq *Whyac*, on the other
hand, there are very good vantage points for spearing salmon as they
return to the fresh water. The Nitinaht have six anadromous fish,
five of which the English call *salmon*. Note, however, steelhead
is included in this class. Three of these fish have two names —
one designating its saltwater phase and one its freshwater phase:

	saltwater name	freshwater name	English names
1.	ča•wiɬ	saču̓p	spring, king, tyee, chinook
2.	biʕa•t	lu•la•s	sockeye
3.	ča•p̓i•ʔ	hadiʔd	pink, humpback
4.		cuwit	coho
5.		čička•wa•ʔs[8]	dog salmon
6.		qi•wax̌	steelhead

Another good fishing site for halibut is the bank named bux̌ʷuqʷis.
Fishermen located this bank by lining up their canoes with Tatoosh
Island and the mountain called bux̌ʷuqʷis (after which the bank is
named). This mountain is just behind the village of Neah Bay and
today has a radar tower. Once lined up this way, they triangulated
with the Nitinaht village hitacača̓ʔs *Located-Up-The-Channel* on the
estuary of Nitinaht Lake. A canoe thus positioned floats directly
above bux̌ʷuqʷis. (Some five hundred fishing banks between wa•ya•ʔaq
and Victoria are known to Nitinaht elders.)

The beach known as x̌a•di• is on the lee side of Tatoosh Island just
off Cape Flattery. This site is a popular camping place and point
of departure for fur seal hunters. To get to this island (or to
visit relatives at di•ya•[9] *Neah Bay*) by canoe, it is closest to begin

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[8]See Cultural Comment for Lesson Thirteen.

[9]Meaning *vessel on the rock*. In Nitinaht the name would be di•ʔa•.

from q̲ala·yit *Cullite*. The crossing requires from two and a half
to three hours paddling under favorable conditions.

The crossing can also be made directly from wa·ya·ʔaq *Whyac*.[10]
With no head wind, this trip takes from four to five hours. The
best time to begin the crossing from wa·ya·ʔaq is when the tide
has started to flow back into the Straits of Juan de Fuca. This
change of tide is known to the people clear up at wa·ya·ʔaq
because foam begins to swirl around a big rock just off shore from
their village. If the crossing must be made while the tide is
flowing out to sea, canoeists from wa·ya·ʔaq hug the shore until off
q̲ala·yit from whence they strike straight across. The return is
best begun during slack water to avoid the tide rips that are about
a third of the way off the Washington shore.

Exercises

I. Each student is assigned one of the eight most important
Nitinaht villages as his/her home village. When the teacher
asks we·ʔtx̌ik, the student should reply appropriately. Then
pointing to the NTS MAP 92, Nitinaht Lake, the teacher says
dač̌sa·ʔbs yaɫuwis *show me where it is*. The student should go
to the map and point out his/her home village saying
ya·ɫʔaʔ *It is there*.

II. ditidaqš̌iɫ x̌ʷuʔkʷiλ:

a. wa·s̓ʔiyi·λikid ʔuʔa·tx̌aʔs qaway.

b. wa·s̓ʔiyi·λikid ʔuʔa·tx̌aʔs č̓i·dax̌tp.

c. wa·s̓ʔiyi·λikid bač̌a·wsaʔs.

d. wa·s̓ʔiyi·λikid ʔuʔa·tx̌aʔs wa·ʔdiɫ.

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[10]Known locally as Nitinaht.

čawa·sibayu·kʷ

*Before beginning to learn the pattern drills of this lesson, the
student should read through the following three paradigms paying
particular attention to the my and your forms of sets B and C.
(It may also be helpful to read 19.3 at this time.)*

A	B	C	English gloss
ʔu·cʔaqs pi·špiš	pi·špiša·k̓aqs	pi·špišk̓ʷaqs	my cat
ʔu·ci·k pi·špiš	pi·špiša·ki·k	pi·špišk̓ʷi·k	your cat
ʔu·cʔaq pi·špiš	pi·špiša·k̓aq	pi·špišk̓ʷaq	his/her cat
ʔu·cʔaqad pi·špiš	pi·špiša·k̓aqad	pi·špišk̓ʷaqad	our cat

Pattern Drill A

1. wa·sa·kiks qaʔawc.

   ʔustiʔɬade·y̓aʔp̓as.[1]

   ʔustʔiɬk̓ʷas qaʔawc.

   Where is my packbasket?

   You left it on the floor.

   Your packbasket is on the floor.

2. wa·sa·kiks ƛupiy̓k.

   ʔukʷa·sade·y̓aʔp̓as ti·biʔlaq.

   ʔukʷa·sa·k̓as ƛupiy̓k ti·biʔlaq.

   Where is my comb?

   You left it on the table.

   Your comb is on the table.

3. wa·sa·kiks k̓ʷičtiʔd.

   Where is my fishknife?

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[1]-de·y *leave behind.*

ʔustiʔsade·ẏaʔṗas.   You left it on the beach.

ʔustiʔiskʷas ƚʷičtiʔd.   Your fishknife is on the beach.

4. wa·sa·kiks pukʷuʔ.   Where is my cosmetic basket?

ʔukʷa·sade·ʔẏaʔṗas ti·biʔlaq.   You left it on the table.

ʔukʷa·sƚʷas pukʷuʔ ti·biʔlaq.   Your cosmetic basket is on the table.

Pattern Drill B

1. ʔači·ci· ya· ƚʷičtiʔd.   Whose fishknife is that?

ʔu·cs ƚʷičtiʔd.   It's my fishknife.

2. ʔači·ci· ti· ƛupiẏk.   Whose comb is this?

haya·ʔaks. wiks ʔu·cuws.   I don't know. It is not mine.

3. ʔači·ci· ya· bu·sti·ƚaq.   Whose bow is that?

ʔu·cs bu·sti·ƚaq.   It's my bow.

4. ʔači·ci· ti· kʷuxʷuba·ʔd.   Whose rattle is this?

haya·ʔaks. wiks ʔu·cuws.   I don't know. It's not mine.

Before beginning Pattern Drills C and D, the instructor may prefer to have the class memorize the sibling terms listed in 19.5b.

The students should learn only those terms appropriate for their sex. Only the men should recite Pattern Drill C and only the women should recite D.

Pattern Drill C

čakʷupx̌ ci·qci·q: *Men speaking:*

1. wa·sa·kik qaɬa·tk.   Where is your younger brother?

    ʔuwiy̓a wa·ya·ʔaq bača·wsaʔs.   He has gone to Whyac to spear
                                            salmon.

    ʔiyax̌a·ks qaɬa·tk wa·ya·ʔaq.   My younger brother is at Whyac.

2. wa·sa·kik taye·y̓.   Where is your older brother?

    ʔuwiy̓a ča·di· ya·ša·bɬaʔs.   He has gone to Chahdee to hunt
                                            fur seal.

    ʔiyax̌a·ks taye·y̓ ča·di·.   My older brother is at Chahdee.

3. wa·sa·kik ɬu·č̓ʔu·p.   Where is your sister?

    ʔuwiy̓a ča·xʷi·yt ʔuʔa·tx̌aʔs   She has gone to Cheewhat to
    čibpat.   get basket sedge.

    ʔiyax̌a·ks ɬu·č̓ʔu·p ča·xʷi·yt.   My sister is at Cheewhat.

Pattern Drill D

xa·d̓akx̌ ci·qci·q: *Women speaking:*

1. wa·sa·kik ba·ʔbi·qs.   Where is your older sister?

    ʔuwiy̓a p̓a·či·daʔ ʔuʔa·tx̌aʔs   She has gone to Port Renfrew
    qaway.   to get berries.

    ʔiyax̌a·ks ba·ʔbi·qs p̓a·či·daʔ.   My older sister is at Port
                                            Renfrew.

2. waˑsaˑkik yukʷaqs.   Where is your younger sister?

   ʔuwiẏa čaˑxʷiˑyt ʔuʔaˑtх̌aʔs   She has gone to Cheewhat to
   tuˑdaʔх̌.   get tule.

   ʔiyaх̌aˑks yukʷaqs čaˑxʷiˑyt.   My younger sister is at Cheewhat.

3. waˑsaˑkik х̌ačibisiʔqs.   Where is your brother?

   ʔuwiẏa ƛuˑʔuˑws ʔuʔaˑtх̌aʔs   He has gone to Clo-oose to
   šuˑyuˑɬ.   fish for halibut.

   ʔiyaх̌aˑks ƛuˑʔuˑws х̌ačibisiʔqs.   My brother is at Clo-oose.

Pattern Drill E

1. waˑsaˑkiks piˑšpiš.   Where is my cat?

   ʔiyaх̌a čabʔiɬkʷaqs piˑšpiškʷiˑk.   Your cat is on my bed.

   hitˤaˑʔtipitaˑʔb!   Get it off!

2. waˑsaˑkiks čiˑk̓ʷaʔɬ.   Where is my dog?

   hitqsa čiˑk̓ʷʔaɬkʷiˑk čapackʷaqs.   Your dog is in my canoe.

   hidiɬtaduˑʔb.   Get him out!

3. waˑsaˑkiks ƛataw̓ačk.   Where is my paddle?

   hitqsa ƛataw̓ačakkʷiˑk čapackʷaq.   Your paddle is in his canoe.

4. waˑsaˑkiˑ ƛataw̓ačk.   Where is his paddle?

   hitqsa ƛataw̓ačakkʷaq čapackʷiˑk.   His paddle is in your canoe.

5. hitaˑʔdiʔsa ƛataw̓ačakkʷaqs,   My paddle is on the beach but
   ʔaʔdas bačʔiɬkʷ ƛataw̓ačk.   your paddle is in the house.

6. hitqsa• xʷučakꞩkʷaqs.   Is my bailer in your older
    taye•ẙa•ki•k ʔu•cʔaq čapac.   brother's canoe?

    wikʔa. ʔukʷqʷsa ʔu•cʔaq   No. It is in my younger
    qaɫa•takꞩkʷaqs čapac.   brother's canoe.

Grammar Notes

19.1   The three most common ways of expressing possession are
        presented on page 163. Paradigms B and C are more frequent
        than A except in the speech of children who master the A
        forms earlier than the other two. B and C are about equal
        except that B has a very slightly more emphatic nuance
        falling somewhere between *my own cat* and simply *my cat* of
        English. When three different possessors are mentioned in
        a single sentence as in E6, good style uses all three
        patterns to avoid redundancy.

19.2   Note that the second person forms (those glossed as *your*)
        involve a new suffix, namely -i•k, while the first person
        plural ending (glossed as *our*) is -ad rather than -id.

19.3   Often the item in question must be particularized, that is,
        the suffix -aq (6.1) is required.[2] However, it is never
        used with the second person *(your)* forms. The resulting
        formation can be summarized like this:

        stem + possessive suffix ± particularizer + person marker

              (-a•k/-kʷ)   (±ʔaq)

19.4   Typically, the possessive suffix and person marker go with
        the first word in the sentence whether or not the first
        word expresses the item possessed. (This feature of the
        language has been noted many times before.)

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[2]The student should remember that -ʔaq is a hardening suffix
(3.2a-3.2c) affecting -a•k and -kʷ. The consonant of ʔu•c- is
not hardened, however, because it is part of the root.

Vocabulary Comment

19.5   The Nitinaht consanguinal kin system differs most radically
        from the English system in sibling terminology. Whereas in
        English only the sex of the sibling is indicated, in
        Nitinaht the sex of the sibling, sex of ego, and age of
        sibling relative to ego are all distinguished.

19.5a   A further difference in sibling terminology is that Nitinaht
        does not have separate words for cousins. Instead, the
        sibling terms are applied to cousins with one difference.
        The cousin is called older or younger, not on the basis of
        his or her actual age relative to ego's, but on the basis
        of ego's parent's age relative to the uncle or aunt who is
        the parent of the cousin. For example, if ego was born in
        1960 and the cousin in 1965, ego, nevertheless, calls the
        cousin by the older sibling term if the cousin's parent
        was born in 1940 while ego's parent was born in 1942.
        Although the cousin is actually younger than ego, he/she
        belongs to the senior line.

19.5b   Siblings and Collaterals

        Same sex terms

            Brothers and cousins of a man

                    taye•ỷ   *older brother, senior line male cousin*

                    qaɫa•t(a)k[3]   *younger brother, junior line male
                                        cousin*

            Sisters and cousins of a woman

                    ba•ʔbi•qs   *older sister, senior line female cousin*

                    yuk̓ʷaqs   *younger sister, junior line female
                                        cousin*

---

[3]The root qaɫa• *branch off* is the basis of both qaɫa•t(a)k *a man's
younger brother, junior line male cousin* and qa•ɫa•ʔub *bottom
prong of a salmon spear* (15cc).

Cross sex terms

ɬuˑčʔuˑp	*a man's sister*
x̌ačibisiʔqs	*a woman's brother*

The same sex sister words, baˑʔbiˑqs[4] and yuk̓ʷaqs, can be used to modify the cross sex terms creating a way for men to distinguish older from younger sisters and for a woman to distinguish older from younger brothers. (This component of the same sex sister words marking older and younger sibling is the primary meaning of their Ahousaht Nootka cognates m̓aam̓iiqsu and y̓uk̓ʷiiqsu.)

baˑʔbiˑqs ɬuˑčʔuˑp	*a man's older sister,* *senior line female cousin*
yuk̓ʷaqs ɬuˑčʔuˑp	*a man's younger sister,* *junior line female cousin*
baˑʔbiˑqs x̌ačibisiʔqs	*a woman's older brother,* *senior line male cousin*
yuk̓ʷaqs x̌ačibisiʔqs	*a woman's younger brother,* *junior line male cousin*

19.5c The children of one's siblings are distinguished by sex: ʔaˑsaqs *nephew* and ʔaˑscx̌aw̓iˑɬib *niece*. The root ʔas(c)- from which both terms derive is also the basis of ʔasab *whom you may sing a lullaby to* and ʔaˑʔaˑsičad *lullaby*. (-sičad means *sing to, making sounds to*.)

The word for *niece* has the same suffix sequence as the word for *daughter*, hitx̌aw̓iˑɬib. The first of these elements, -x̌aw̓iˑɬ *in front of*, is historically from an old root x̌aˑ *all* plus -w̓i(ˑ)ɬ *in front*. Compare the Nootka word for a man of *high status, chief*, ḥaw̓iɬ. In potlatches, the host places all things to be given away on the floor of the big house in front of the ḥaw̓iɬ. Daughters and nieces have

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[4]Compare baˑbiˑqs *January* (12.5).

this designation because people anticipated the puberty rights potlatch at which much would be given away.

The suffix -ib has occurred in vocabulary studied previously (8.5, 15.7).

19.5d   Nitinaht uses only one word to designate one's parent's sibling regardless of sex or side of family and regardless of age relative to parent:

     had?e•qs   *uncle/aunt*.   (See, however, 19.7.)

Collateral relatives of the second ascending generation and higher are designated by the same term as the lineals (19.6); that is, both grandaunt and grandmother, for example, are referred to by the same term.

19.6   Kin terms for the lineal relatives distinguish the sex of the relative only in the first ascending and descending generations. Grandparents and their siblings are all covered by dade•?qs. Similarly, one word, k^wo•?u•c, includes *grandson, granddaughter, grandnephew,* and *grandniece.*

19.6a   Lineal kin term chart

                    dade•?qs
                   grandparent

duẃaqs   ?ab?e•qs
father   *mother*

                   siẏa•
                   ego

?i•k   hitx̌aẃi•łib
son   *daughter*

                  k^wo•?u•c
                 grandchild
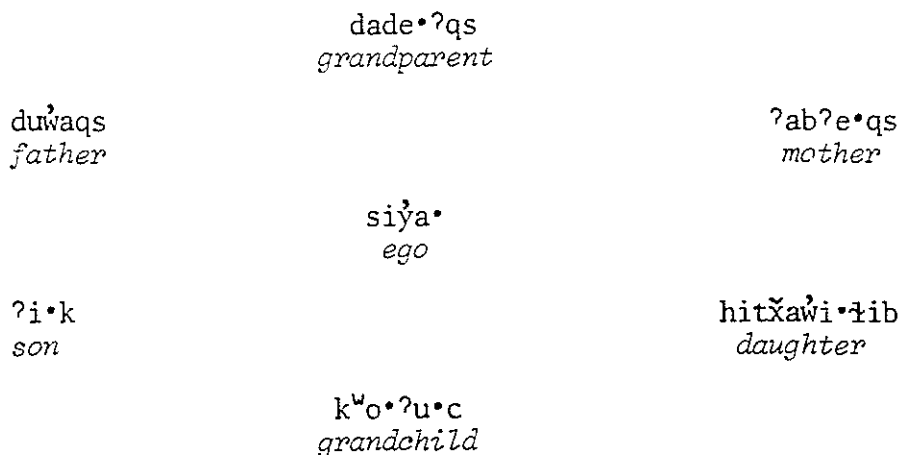
19.6b   The third descending generation is designated by the phrase ƛa•?uk^wtaqp k^wo•?u•c, literally *different level/ generation grandchild*. (ƛa?u• means *different, another* 12.9.)

younger | older
than ego | than ego

younger | older
than parent | than parent

?a·saqs/?a·scx̌awi·ɬib

?a·saqs/?a·scx̌awi·ɬib

?a·saqs/?a·scx̌awi·ɬib

?i·k/hitx̌awi·ɬib

?a·saqs/?a·scx̌awi·ɬib

?a·saqs/?a·scx̌awi·ɬib

?a·saqs/?a·scx̌awi·ɬib

taye·y̓

taye·y̓

taye·y̓

ego

qaɬa·t(a)k

qaɬa·t(a)k

qaɬa·t(a)k

had?e·qs

duw̓aqs or ?ab?e·qs
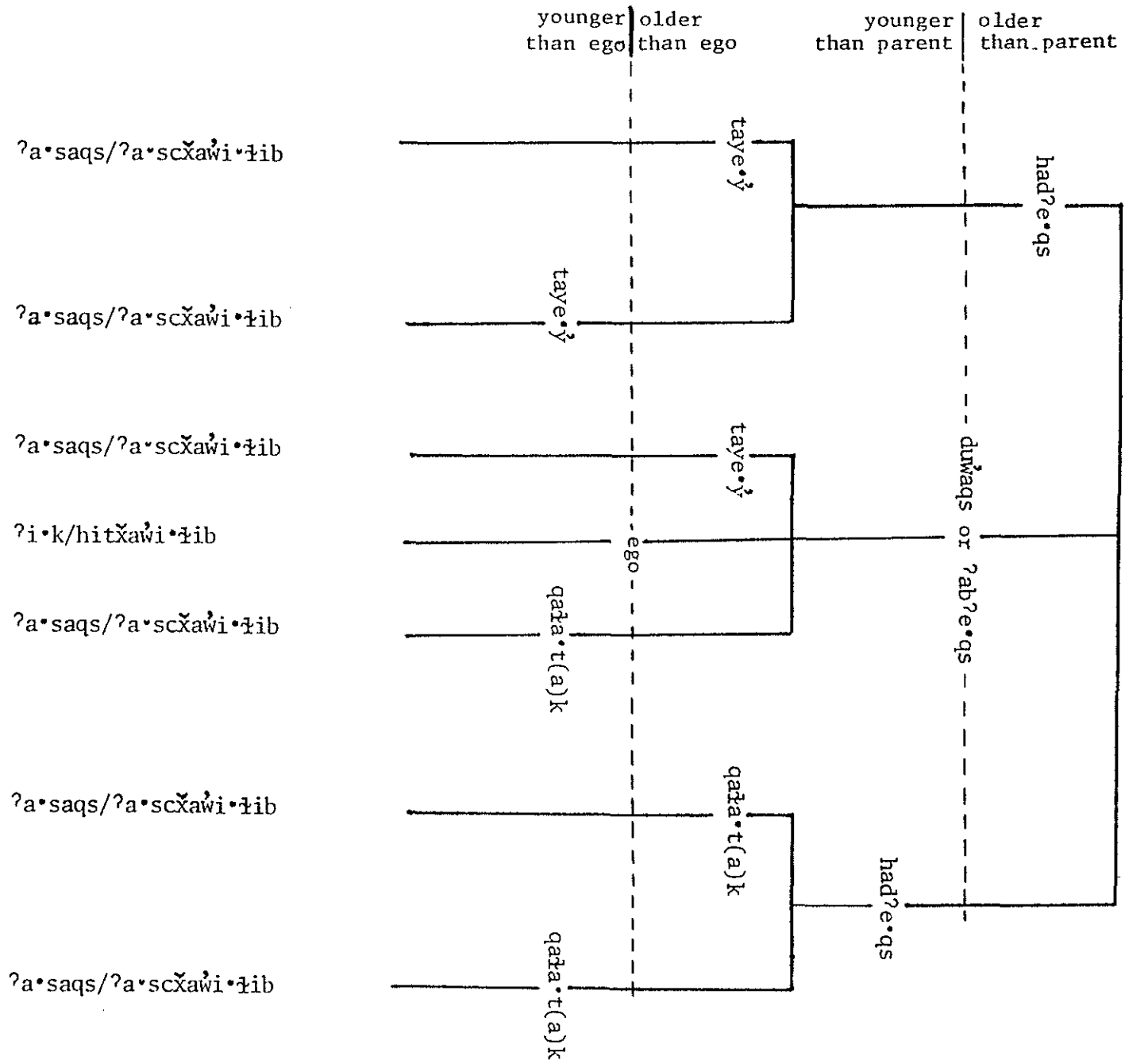
had?e·qs

Sibling and Collateral Kin

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19.6c For the fourth descending generation a word from the sibling set is used, yuk\ʷaqs.

19.6d Similarly, sibling terms are also used for the ascending generations beyond dade·ʔqs:

taye·y̓   a man's great grandfather (and beyond)

x̌ačibisiʔqs   a woman's great grandfather (and beyond)

ba·ʔbi·qs   great grandmother (and beyond)

19.7 Totally different from the English kinship system is a special set of three words used for relatives to whom one is related through someone else when the "linking" relative dies. Such words are known as mors kin terms. Thus, hadʔe·qs *uncle/aunt* is replaced by bitxtaʔk when one's father or mother (depending upon which side of the family the uncle or aunt is) dies. Similarly, ʔa·saqs and ʔa·scx̌aw̓i·łib are replaced by qaqay̓aʔk when one's sibling, the father or mother of the nephew or niece dies; and the words for brother/sister-in-law are replaced by ƛu·baʔk when one's sibling or spouse dies.

These three mors terms are underlined in the diagram on the following page.

19.8 There are five words in the Nitinaht affinal[5] system (plus a sixth belonging also to the mors set, ƛu·baʔk discussed in 19.7). By their small number it is obvious that the affinal terms do not mirror the consanguinal set as is the case in English where -*in-law* can be added to any blood relative word. Instead, the Nitinaht system reflects social organization.

Such social relationships are particularly manifest in a word like ʔuwe·ʔqs which means not only the *spouse of one's uncle/aunt* but also *stepfather/stepmother*. The spouse of one's parent's sibling is expected to fill the role vacated by the death of a parent.

---

[5]Affines are in-laws.

Nitinaht mors system from man's perspective

bitxta?k   †duẃaqs   +   †?ab?e·qs   bitxta?k
              father   *mother*

ƛu·ba?k + †taye·ỳ   ƛu·ba?k + †qała·tk   †łu·č?u·p + ƛu·ba?k   siỳa· + †hitacx̌i?d   ƛu·ba?k
       older br.   *younger br.*   *sister*   *ego*   *wife*

qaqaỳa?k   qaqaỳa?k   qaqaỳa?k

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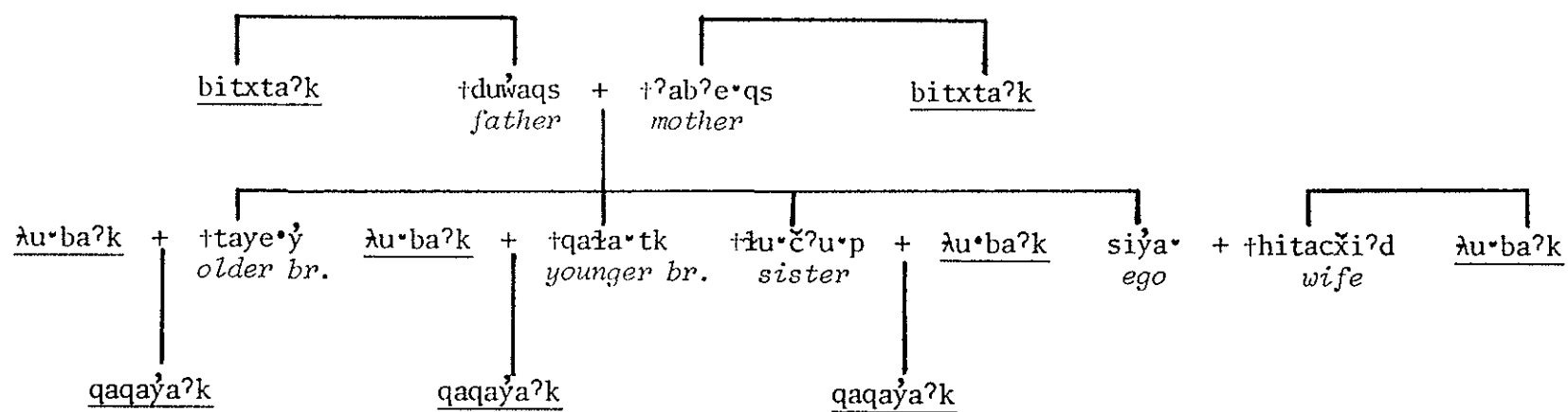
Nitinaht in-laws from male perspective

?uwe·qs + had?e·qs   du̇waqs + ?ab?e·qs   had?e·qs + ?uwe·qs   qʷe·?aqs + qʷe·?aqs

či·?dpsaqs + taye·ẏ   yube·?qs + łu·č?u·p   siẏa· + hitacx̌i?d   yube·?qs   či·?dpasqs
qała·tk   ego

qʷe·?aqs + ?a·saqs   qʷe·?aqs + ?a·scx̌awi·łib   qʷe·?aqs + ?i·k   hitx̌awi·łib + qʷe·?aqs

kʷo·?u·c   kʷo·?u·c   kʷo·?u·c   kʷo·?u·c
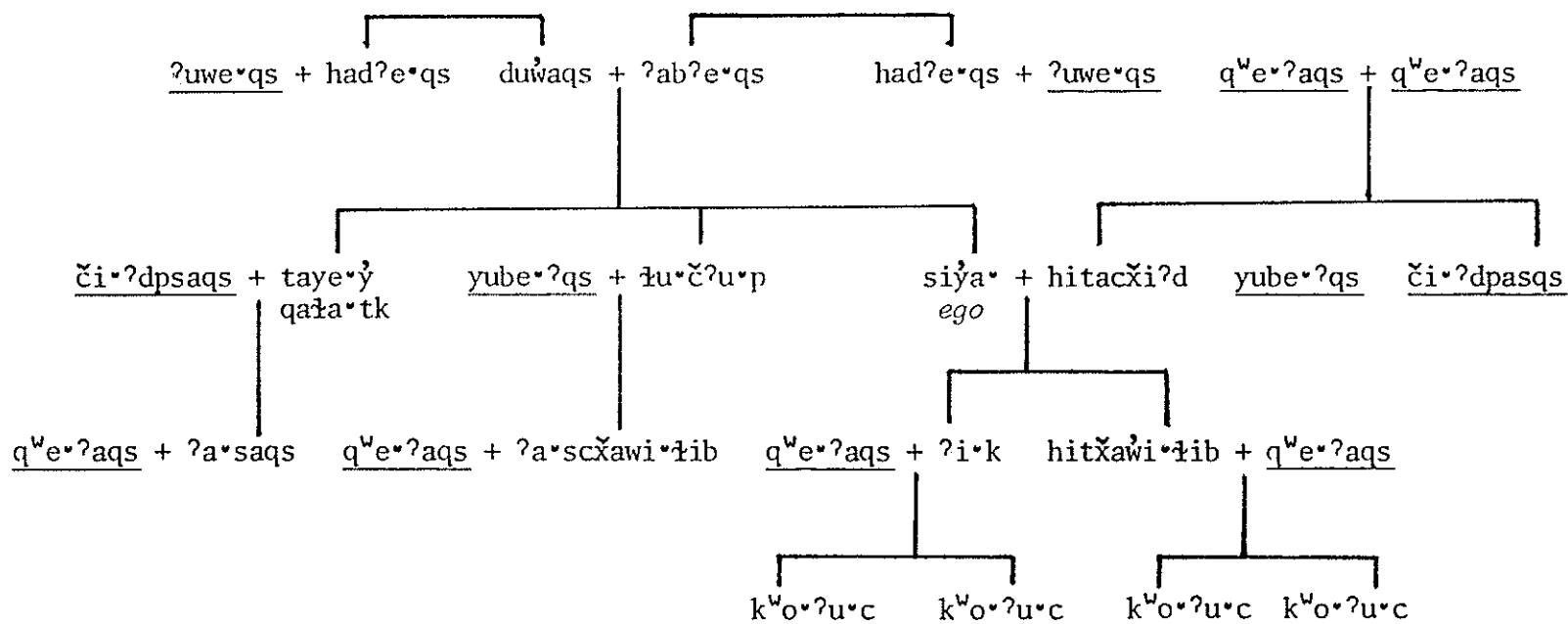
Nitinaht in-laws from female perspective

?uwe•qs + had?e•qs   duẃaqs + ?ab?e•qs   had?e•qs + ?uwe•qs   qʷe•?aqs + qʷe•?aqs

či•?dpsaqs + ba•?bi•qs   ?iye•?qs + x̌ačibisi?qs   siẏa• + čakʷup   ?iye•?qs   či•?dpsaqs
             yukʷaqs   ego

qʷe•?aqs + ?a•saqs   qʷe•?aqs + ?a•scx̌awi•ɫib   qʷe•?aqs + ?i•k   hitx̌aẃi•ɫib + qʷe•?aqs

                                                      kʷo•?u•c   kʷo•?u•c
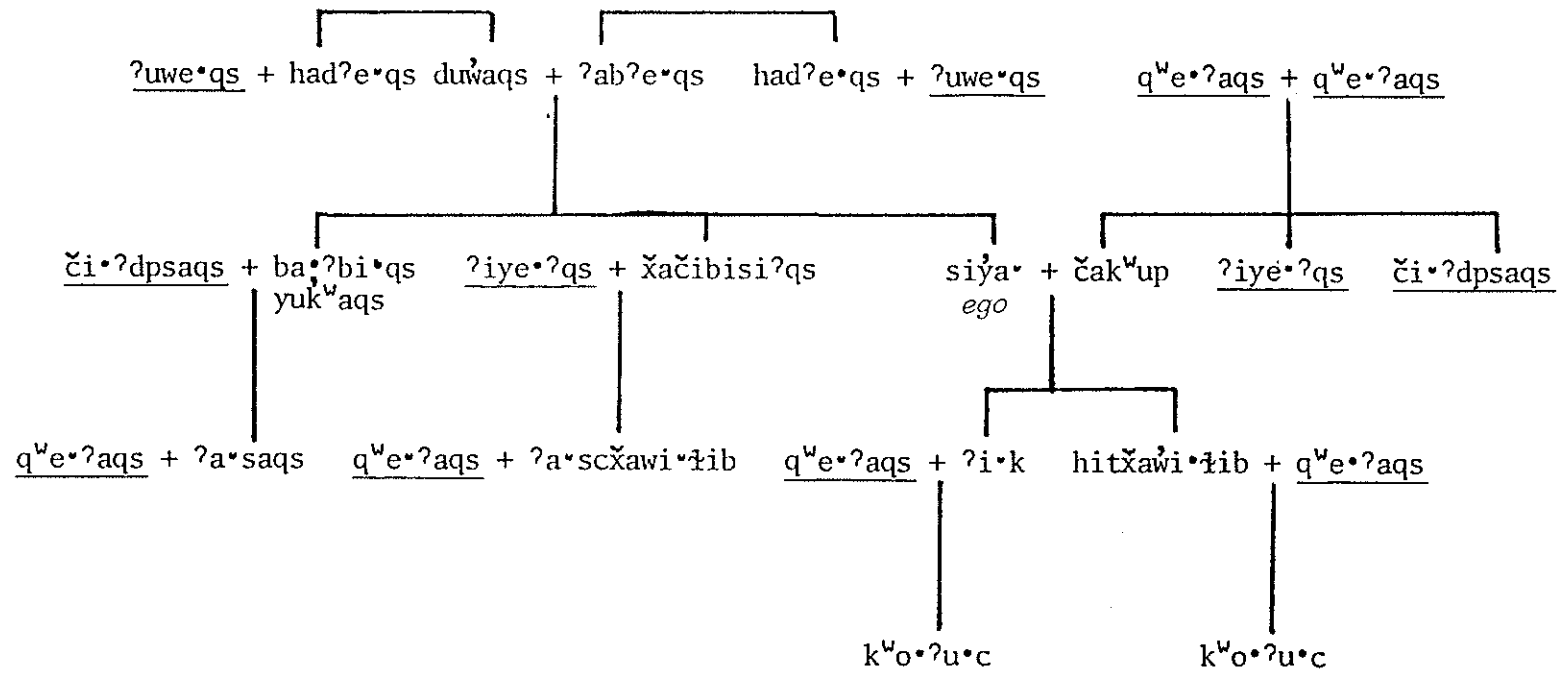
The in-law words are listed and defined here. On the following two
pages they are charted.

ʔiye•ʔqs   *woman's sister-in-law*

ʔuwe•qs   *spouse of uncle or aunt; stepparent, the
                   relationship between stepparent and step-
                   child*

či•ʔdpsaqs   *man's sister-in-law, woman's brother-in-law*

qʷe•ʔaqs   *parent-in-law, child-in-law, spouse of nephew
                   or niece*

yube•ʔqs   *man's brother-in-law*

Exercises

I. Read each of the following sentences out loud and translate into
    English. Then create new sentences by substituting a word
    selected from one of the four listed immediately below for the
    appropriate one in the original sentence. (*Appropriate* means the
    word of the same class as those listed below.) Translate each newly
    created sentence.

    Example: Original sentence: ƛi•padače•ʔiss[6] ʔu•caʔk

                                     ʔa•saqsa•ḱaqs ti• čawa•či•ɫckʷaq.

              To be substituted: 1. ʔa•scx̌awi•ɫib   3. ʔi•k
                                     2. hadʔe•qs   4. ƛu•baʔk

              Sample answer: ƛi•padače•ʔiss ʔu•caʔk
                                     ʔa•scx̌awi•ɫiba•ḱaqs ti•
                                     čawa•čiɫckʷaq.

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[6]ƛi•pad(a)č means *walk around; visit.*

A. λi·padače·ʔsa ʔabʔe·qičkʷaq ʔu·caʔk ʔiye·ʔqsa·kaq
    ʔa·bayλaq.

    1. Xačibisiʔqs   3. kʷo·ʔu·c

    2. ʔiye·ʔqs   4. ʔuwe·qs

B. λi·padačtak ʔu·caʔk qʷe·ʔaqsa·kik ʔa·bay ʔuy.

    1. či·dpsaqs   3. qaqaya̦ʔk

    2. bitxtaʔk   4. hadʔe·qs

C. λi·padače·ʔiss ʔu·caʔk ʔa·saqsa·kaqs ti· čawa·či·ɫckʷaq.

    1. sa·nti·   3. sa·sa·nte·tX̌

    2. bu·či·ɫckʷ   4. šucči·ɫckʷ

D. yaca·ʔλs [7] λi·padače·ʔs ʔu·caʔk ʔabʔe·qsa·kik.

    1. duw̦aqs   3. dade·ʔqs

    2. kʷo·ʔu·c   4. qʷe·ʔaqsa·kik

II. (Optional Exercise) The instructor divides the class into two
groups. The students of each group arrange themselves into a
hypothetical (extended) family. With the help of the instructor
the students learn to use the VOCATIVE (address) forms of the
kin terms and address each other appropriately. They also
introduce one another to the other "family". One's "kinship"
should be used for the remainder of the school term.

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[7]yac means *walk, march*; yaca·ʔλ- *be on one's way to.*

*Before beginning this lesson, there should be a review of
Lessons Seven and Eight plus Pattern Drill C of Lesson Ten.*

*Ideally, Lesson Twenty should be taught at the water's edge with
a real canoe. If, however, that is not possible, the teacher
should lay out on the classroom floor a rope to represent the
outline of a canoe viewed from above.*

Pattern Drill A

1. wa·si· ƛatawačkaq.   Where is the paddle?

   hitqsa čapčaq.   It's in the canoe.

   hitqsa ƛatawačkaq čapčaq.   The paddle is in the canoe.

   hi·ʔ. čapaccqsa ƛatawačkaq.   Yes. The paddle is in the
                                       canoe.

2. wa·si· x̌ʷučkaq.   Where is the bailer?

   hitqsa čapčaq.   It's in the canoe.

   hitqsa x̌ʷučkaq čapčaq.   The bailer is in the canoe.

   hi·ʔ. čapaccqsa x̌ʷučkaq.   Yes. The bailer is in the
                                       canoe.

3. wa·si· čistu·p̓aq.   Where is the rope?

   hitqsa čapčaq.   It's in the canoe.

   hitqsa čistu·p̓aq čapčaq.   The rope is in the canoe.

   hi·ʔ. čapaccqsa čistu·p̓aq.   Yes. The rope is in the canoe.

4. wa·si· kʷi·qa·ɬaq.   Where is the whale harpoon head?

hitqsa čapc̓aq.

It's in the canoe.

hitqsa k^{w}i·qa·bɫaq čapc̓aq.

The whale harpoon head is in the canoe.

hi·ʔ. c̓apacčqsa k^{w}i·qa·bɫaq.

Yes. The whale harpoon head is in the canoe.

Pattern Drill B
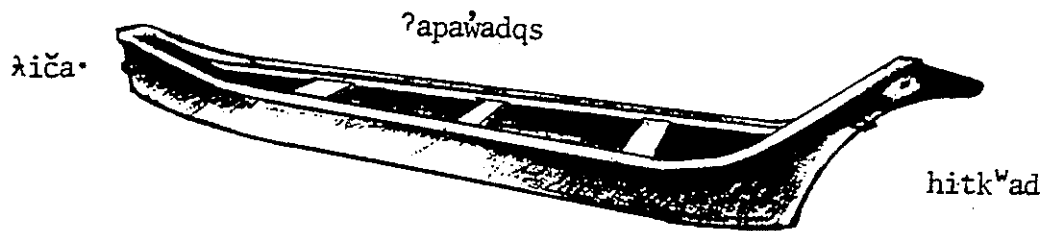
1. hitqsu·ʔb ƛatawačk ƛiča·ʔaq.[1]

Put the paddle in the stern.

2. hitqsu·ʔb x̌^{w}učak hitk^{w}aʔdaq.

Put the bailer in the bow.

3. hitqsu·ʔb čistu·p ʔapawadqsaq.

Put the rope in the middle of the canoe.

4. hitqsu·ʔb dupiyaq̓[2] hitk^{w}aʔdaq.

Put the whale harpoon shaft in the bow.

Pattern Drill C

1. a. hitqsiƛ čapc̓aq.[3]

Get in the canoe.

---

[1]Alternatively, one could say, ʔuk^{w}qsu·ʔb ƛiča·ʔaq ƛatawačk.

[2]See page 15.

[3]Far less frequently, ʔuk^{w}qsiƛ is used instead of hitqsiƛ in this sentence. Note, however, that in the following sentences ʔuk^{w}qsiƛ is the most commonly used word.

b. ʔukʷuɫtiʔ čapčaq. Get out of the canoe.

2. a. ʔukʷqsiƛ hitkʷaʔdaq. Get in the bow.

b. ʔukʷqsiƛ ƛiča·ʔaq. Get in the stern.

c. ʔukʷqsiƛ ʔapawadqsaq. Get in the middle of the canoe.
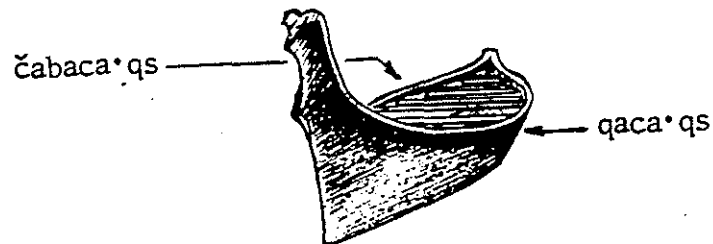
čabaca·qs —————— qaca·qs

3. a. ʔukʷqsiƛ čabaca·qsaq. Get in on the starboard side.

b. ʔukʷuɫtiʔ qaca·qsaq. Get out on the port side.

c. ʔukʷqsiƛ qaca·qsaq. Get in on the port side.

d. ʔukʷuɫtiʔ čabaca·qsaq. Get out on the starboard side.

4. a. čabaca·qisXiʔ ƛi·Xak. Paddle on the starboard.

b. qaca·qisXiʔ ƛi·Xak. Paddle on the port.

c. qʷisca·qsiyiƛXiʔ ƛi·Xak. Paddle on the other side.

Grammar Notes

20.1 The suffix -č occurring in čapaccqsa *it is in the canoe* is
a locative meaning *contained by*. From it a large number of
locatives can be formed such as ƛaXi·qsča *it is in a
storage box* and baƛa·sibačqƛa *it is in the lock*. (baƛa·sib
lock based on baƛ *tie*.) In particular, note that -č can
be suffixed to the anaphoric root ʔu- (13.1), e.g., ʔuč-.
Contrast this construction with ʔust- (7.3 b):

ʔuči?ɫa li·sa·k. *It is on the floor in a sack.*

ʔustiʔɬa liˑsaˑk.　　　　　　　*The sack is on the floor.*

20.2　　In pattern drills and footnotes the student has been
introduced to three ways for expressing roughly the same
concept:

(a)　hitqsa haˑwaksčaq.　　　　*It is in the feast dish.*

(b)　ʔukʷqsa haˑwaksčaq.　　　*It is in the feast dish.*

(c)　haˑwaksacča.　　　　　　*It is in the feast dish.*

There are, nonetheless, differences among them.　Sentence
(a) is ambiguous.　In the right context it can also mean
that *the feast dish is in it.*　For example, hitqsa
haˑwaksčaq čapčaq would mean that *the feast dish is in
the canoe* (as the relative size of feast dishes and canoes
would lead one to expect).　Sentence (c), however, has only
the one interpretation; while (b) differs from (a) in that
the stem ʔukʷq(i)s- *in(side) a shallow vessel* has a
narrower range of meaning than hitq(i)s-; by using ʔu-kʷ-
rather than hit(a)-, the speaker is stressing the inside
location.　Furthermore, (b) is much less likely to be
used with the meaning *the feast dish is in it* than
sentence (a).

20.3　　The suffix -uɬt (-iɬt in some stems) means *out of a shallow
vessel.*

Vocabulary Comment

20.4　　The word čapac *canoe* is derived from čap *cup shaped,
rounded vessel* plus the suffix -(s)ac *container* (8cc).

Cultural Comment

Within the memory of today's elders, most Nitinaht canoe types,
regardless of size or function, have had the same prow and stern
configuration.　These are separate pieces joined to the hull with

k^wab ... čulu·k^wiɫtab
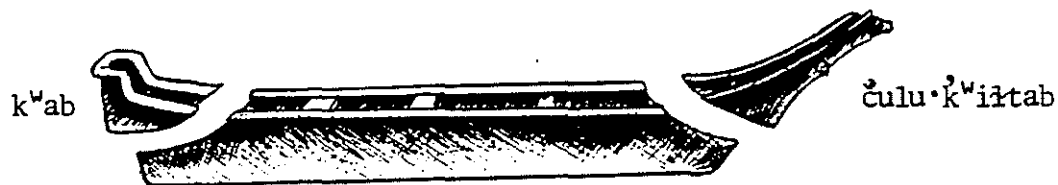
dowels. The words hitk^wad *bow* and ƛiča· *stern* do not apply to
these added parts. The stern piece is called k^wab *thing for
backing up* and the bow piece is čulu·k^wiɫtab which is based on the
word for wolf, čučuwax̌sɫ, and lu·k^wiɫt having the hardening suffix
-(ʔ)iɫt *nose, point.*   (The ending -ab is a variant of -ib 2.11, 8.5,
15.7.)

The bow piece resembles a wolf's head. The notch formed between
its ears keeps the harpoon in place when it is placed at the ready
in the bow lying along the groove extending back from the ears.
Below the head is the larynx, kači·ʔyab, a projection on the under
side of the bow piece. When the hunter stands to hurl the harpoon,
a rope to steady him loops around his back and under the bow hooking
on the projection to keep it in place.

The names of the various crew members of a ʔuʔu·tax̌sc *whaling
canoe* are as follows from bow to stern: the harpooner ʔuʔu·tax̌ʕqƛ,
reduplication and lengthening of the anaphoric root ʔu- (2.3, 13.1),
-tax̌ *pursue, go after,* -ʕqƛ *expert.*

Behind the harpooner is the second in command known as k^waqiʔ or
k^waqʔi·. (Compare puk^wuʔ and puk^wʔu· in 2cc.) This man is ready
to take over the harpooner's duties if necessary.

He is the only crew member who does not belong to the same family
as all the others. A non-family member is needed for this position
because only one member of a family is entitled to handle the
harpoon.

Next is the coil tender, ča·bupʔʕawaɫk^w. The name derives from
ča·bupq *coil neatly,* -ʕ(qƛ) *expert,* and -awaɫk^w *look after.*[4]

There may be other crew between the coil tender and the tiq^wax̌^wu·wx̌s
(he who) sits in front (of the steersman) in a canoe. tiq^w- is the
root for *sit,* -ax̌^w(ɫ) means *in front,* and -u·wx̌s means *inside a vessel.*

---

[4]Compare ya·ya·ʔdʕaqaɫk^w *babysitter.* (ya·daqk *child* 17cc)

The last position is held by the steersman, λiλi·ča·ɬ. This name is based on λi·x̌ak *paddle* and the suffix -a·ɬ *control something.*

When whaling, instructions (such as those learned in Choral Repetition C4) are abbreviated. For example, λi·! is said instead of the full form λi·x̌ak *paddle*; qʷisca·qsiyiλ! instead of qʷisca·qsiyiλx̌i? λi·x̌ak *paddle on the other side*; and kʷa·! instead of kʷa·čiλ *back paddle.*

The paddle itself that is used for hunting has a very long pointed blade which facilitates deep, silent strokes. There is no splashing with paddle blades of this shape in the hands of an expert canoeist.

The following three references are recommended for further reading on canoes and whaling: Carlson and Hess 1978, Durham 1960, and especially Waterman 1920.

Exercises

I.   After familiarizing themselves with the pattern drills of this lesson, students should take turns giving one another instructions following patterns B and C while the teacher monitors pronunciation.

II. The teacher places various items in his canoe (or rope outline) in the bow, middle, and stern, and moves them about asking as he does so, wa·skʷqsi· λatawačkaq *Where inside is the paddle?*, etc.

III. The instructor may choose to teach the class one or two canoeing songs with this lesson.

IV. The class should visit a museum to observe carefully the form of a Nitinaht (or Nootkan) ʔuʔu·tax̌sc.

Before beginning this lesson, the class should review Lesson Six.

Observe the drawing of the ʕelis on page 185. The student can
recognize most elements in each sentence, namely ha·č- *long* (which
is reduplicated (9.3) in the third sentence) — (ʔ)a (1.2), ʕel(i)s
heron (11cc), and -(ʔ)aq (6.1-6.4). In addition, the suffix
-(ʔ)iɫt *nose, point* was mentioned in the Cultural Comment of
Lesson Twenty. With this information in mind it is easy enough to
conclude (correctly) that -adɫ must mean *neck* while -akspuɫ refers
to *leg*.

Grammar Notes

21.1   Alert students will immediately wonder if other parts of
        the body can be expressed with suffixes as well as
        independent words in the manner of *nose*: dič and -(ʔ)iɫt.
        Indeed, this is so. Compare the suffixes in the following
        words and sentences with the body part words learned in
        Lesson Four:

        -(ʔ)abɫ *ear* (causes hardening 3.2c, 10.9 and reduplication
                    9.3)

            ha·ha·č̓ʔabɫa buwčaq.   *A deer is long eared.*

            ƛuƛuʕabɫa qaɫa·takk̓ʷaqs.[1]   *My younger brother is wide
                                        eared.*

        -adɫ[2] *neck*

---

[1]The q̓ʷ of ƛuqʷ *wide* is hardened to ʕ just as q becomes ʕ as
mentioned in 10.9.

In Nitinaht, humans are not said to have big or long ears, Instead
human ears are described as being wide.

[2]The independent word for *neck* is čiƛa·ʔbc.

ʕe·lis

ha·č̓iƛa ʕe·lsaq paƛe·ʔ

ha·čadɬa ʕe·lsaq paƛe·ʔ

ha·ha·čakspuɬa ʕe·lsaq.
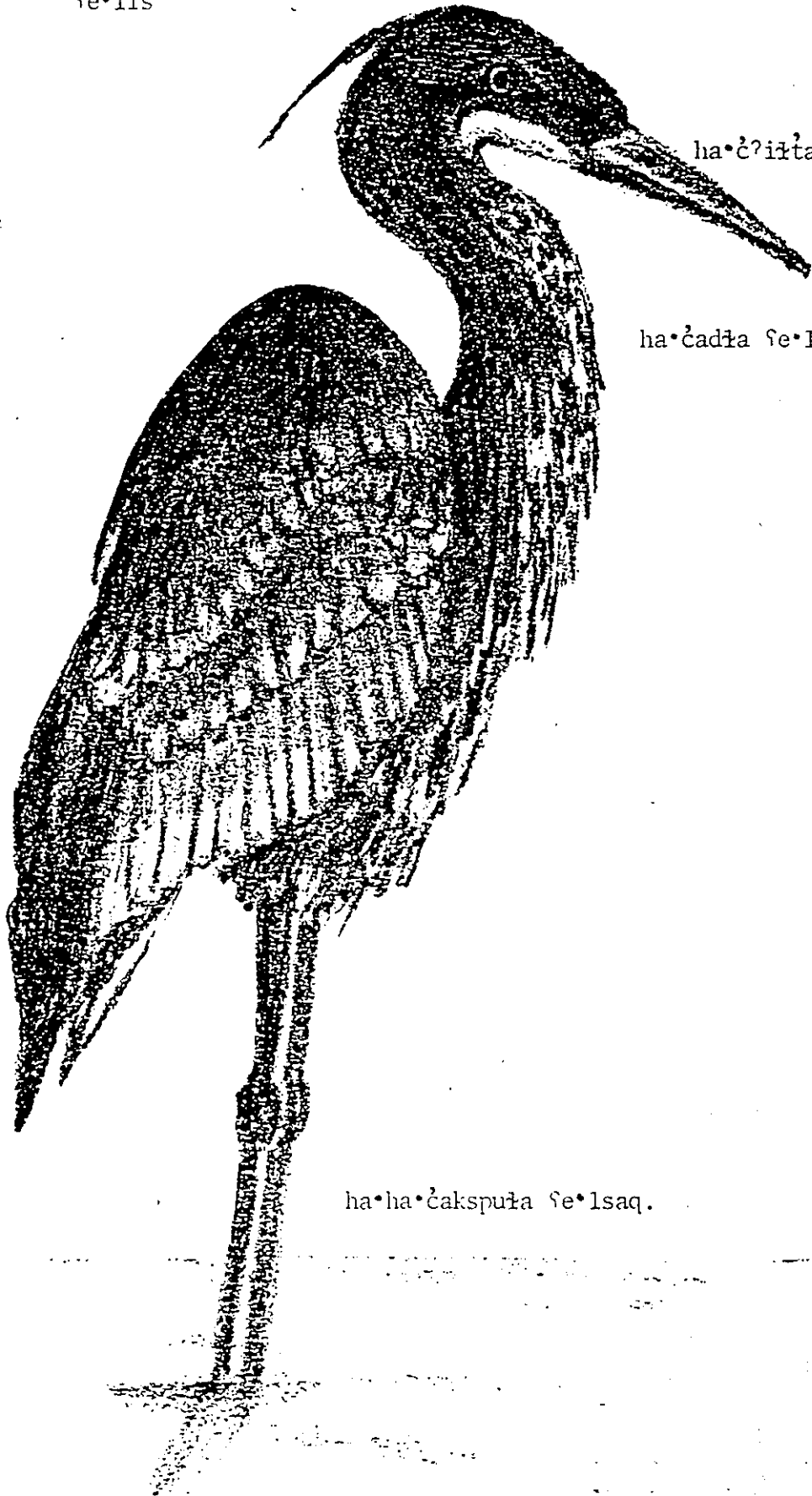
čuˑč̓aˑqƛadɫ (4cc)   *hair worn in a pony tail*

-(ʔ)aqs(u)ɫ *(at the) mouth*   (-(ʔ)aqsaw is the momentaneous
                                    form 8.1, 10.3)

  waˑyaˑʔaq (18.12)   *mouth open, any opening, Whyac*

  ƛ̓ix̌aqsɫ   *has lipstick on*

  ƛ̓ix̌aqsawƛ   *puts lipstick on*

-aqst *foot* (causes reduplication 9.3)

  ʔaʔaƛaqsta q̌ʷoˑʔsaq.   *A man is two-footed.*

-aqš̌ɫ *eye* (causes reduplication 9.3)

  k̓ek̓eˑyič̓aqš̌ɫ (17cc)   *black eye*

-(q)aʔd(u)kʷ *hand* (causes reduplication 9.3 and lengthening
                          of the root vowel)

  haˑhaˑč̓uˑpqaʔdkʷub³   *middle finger*

  šašaˑč̓taʔdkʷ   *fifty*

-(ʔ)iɫt *nose, point* (causes hardening 3.2c, 10.9)

  ƛ̓ix̌ʔiɫt   *red nose, red pointed tip*

  hadɫiy̓akiɫtab   *arrow head*

21.1a   In general, these suffixes are like those learned in counting
        certain kinds of objects presented in Lessons Five and Nine.
        It should be noted that many suffixes denoting body parts

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³-u(ˑ)p- *along the length of*; -ub is a variant of -ib (8.5, 15.7).

či·či·x̌pa·ɬqsta tatpawáʔdáq.
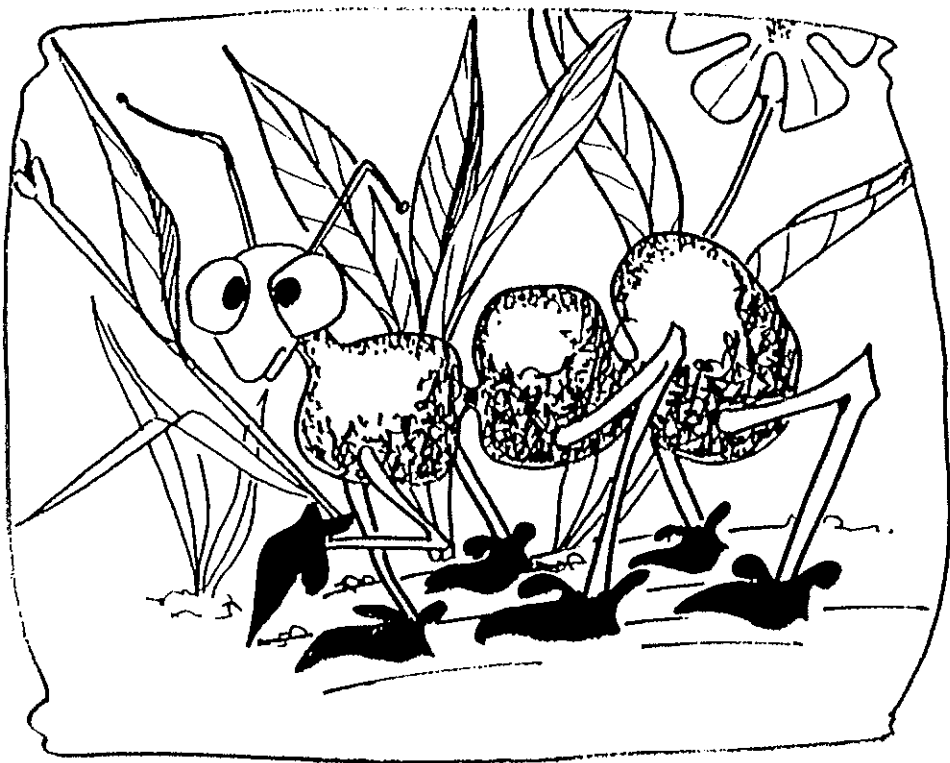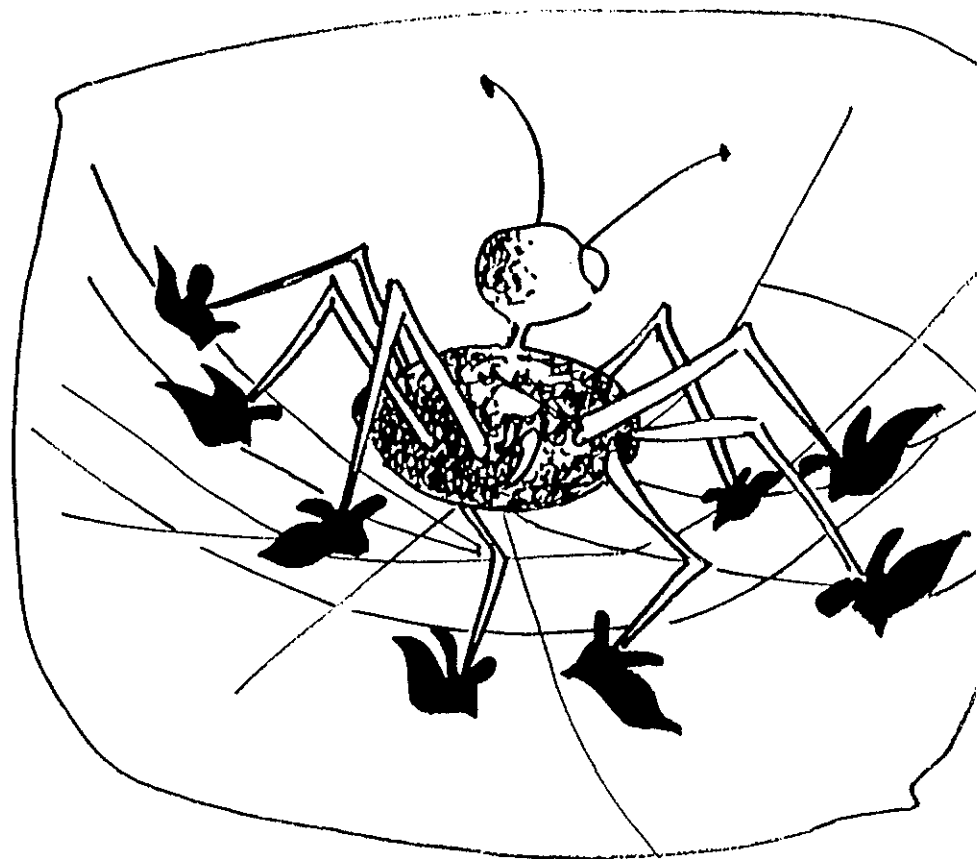
ʔaʔaλasibaqsta su·suyaqi·ẏkaq.

have extended meanings. For example, -(ʔ)iɬt designates
not only *nose* but also *bill, beak, tip,* or *point*; -adɬ
refers not only to čika·ʔbc *neck* but also the upper chest
close to the neck.

21.1b   There are several hundred suffixes of this sort which
Nitinaht speakers employ to render every day statements
more precise in matters of shape and location than the
typical and nontechnical English sentence. For example,
there are three suffixes whose range of meaning in whole
or in part corresponds to the English word *leg*:

hihi<u>taqst</u>   *foot including shank (foot
and leg up to knee)*

hihi<u>takspuɬ</u>   *inseam, inside of leg from
groin to bottom of heel*

hi·<u>tacu·p</u>   *outseam, outside of leg from
waistline to bottom of heel*

Consider the picture of the heron on page 185. An
English speaker may wonder why -akspuɬ is used rather than
-acu·p. (ha·ha·čaqst would mean *long-foot(ed)*.) Because
it is possible to see between the legs in the picture, the
Nitinaht speaker says ha·ha·čakspuɬ. Were the picture an
absolute profile so that only one leg showed, ha·čacu·p
would be said instead. (Note that both -aqst and -akspuɬ
require reduplication of the root while -acu·p causes
lengthening of the root vowel.)

21.1c   Whether the speaker elects to use a suffix or an independent
word depends on several factors, the principal of which is
the focus of his attention. When saying ʔaλiʔta kʷakʷa·tqačib
λu·kʷši·ʔdʔaq *A raven has two feet*, the speaker is stressing
feet more than when he says, ʔaʔaλaqsta λu·kʷši·ʔdʔaq *A
raven is two-footed.*

With the help of the footnoted glosses, read the following
brief descriptions of several birds noting the use of
somatic and shape suffixes.
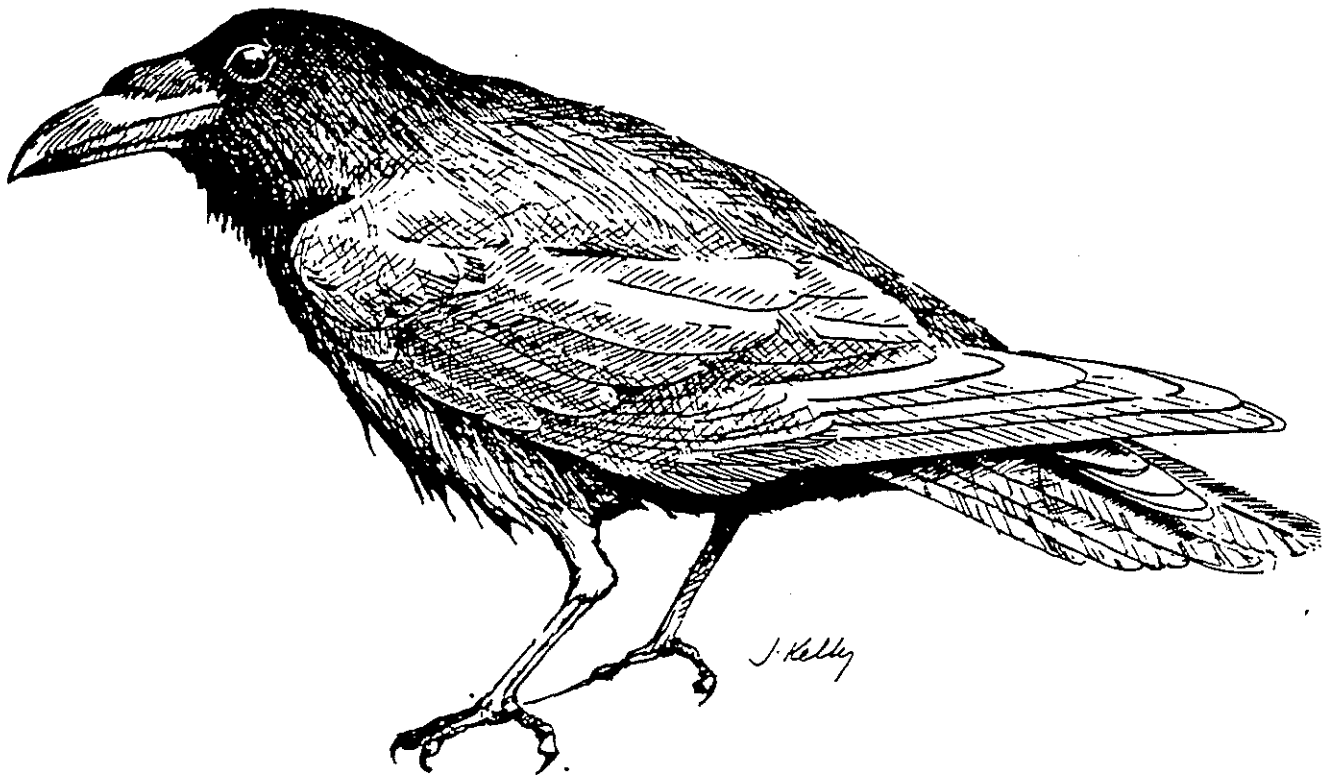
ƛu·kʷši·ʔdʔa ti·. ʔi·x̌ʔa ʔiš tupka·bɫ.   hulʕiɫta[4]
ƛu·kʷši·ʔdʔaq ʔiš bibiɫqstawi·tšƛa.[5] qʷaqʷeẏiʔda[6] ti·: qu·lukʷ,
qu·lukʷ, qu·lukʷ, qu·lukʷ.

---

[4]hulq *lump*, -ʔiɫt *nose, point* a hardening suffix. (Reread 10.9.)

[5]*It hops on the ground.*

[6]*It sounds like* (qʷa·y *resemble*, -id *make sound* a hardening suffix
 3.2c.)
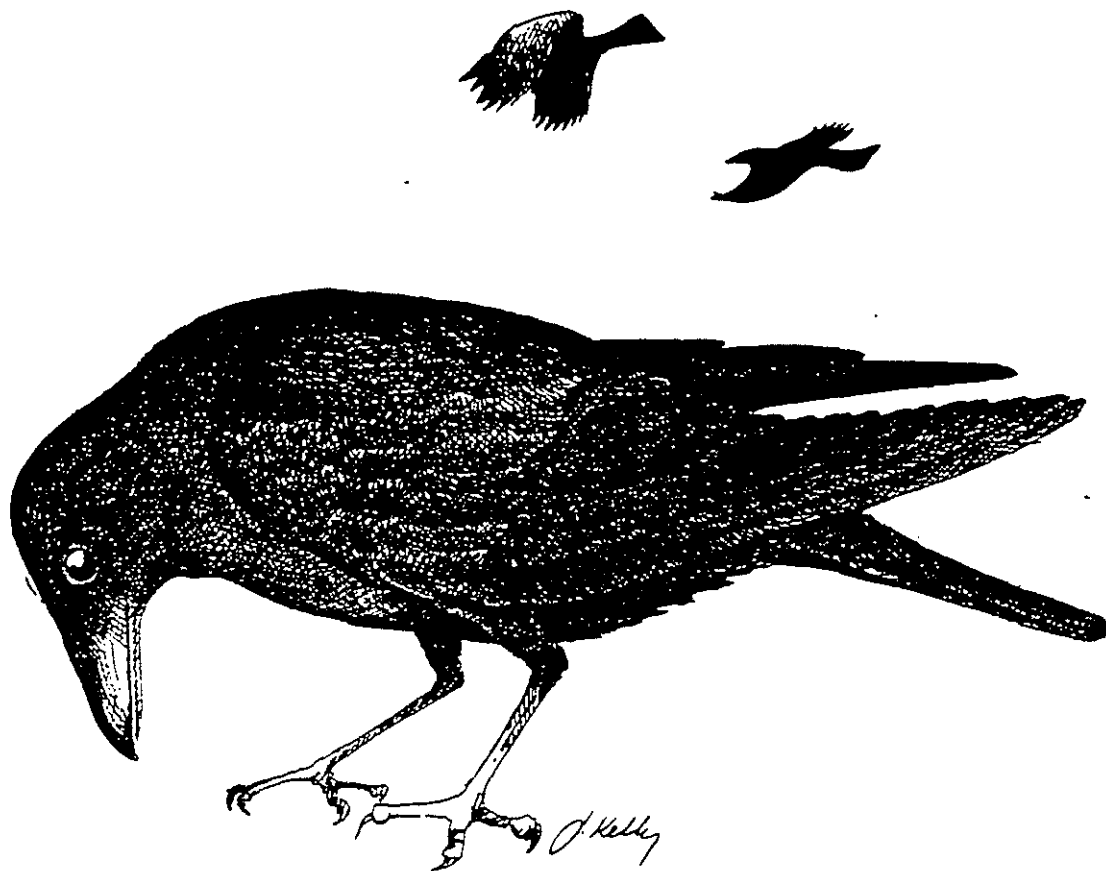
wik?a ?i•x̌ c̆a•q̓a•?d?aq. tupka•bɫa. wik?a ?ade•?[7] hulʕiɫt
c̆a•q̓a•?d?aq. ci•kci•k̓a.[8] qʷaqʷeẏi?da ti• k̓a•?, k̓a•?, k̓a•?,
k̓a•?.

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[7]This word introduces subordinate clauses and means approximately
as, that, because. In this sentence the English translation
would omit it.

[8]*It waddles (when going on the ground).*
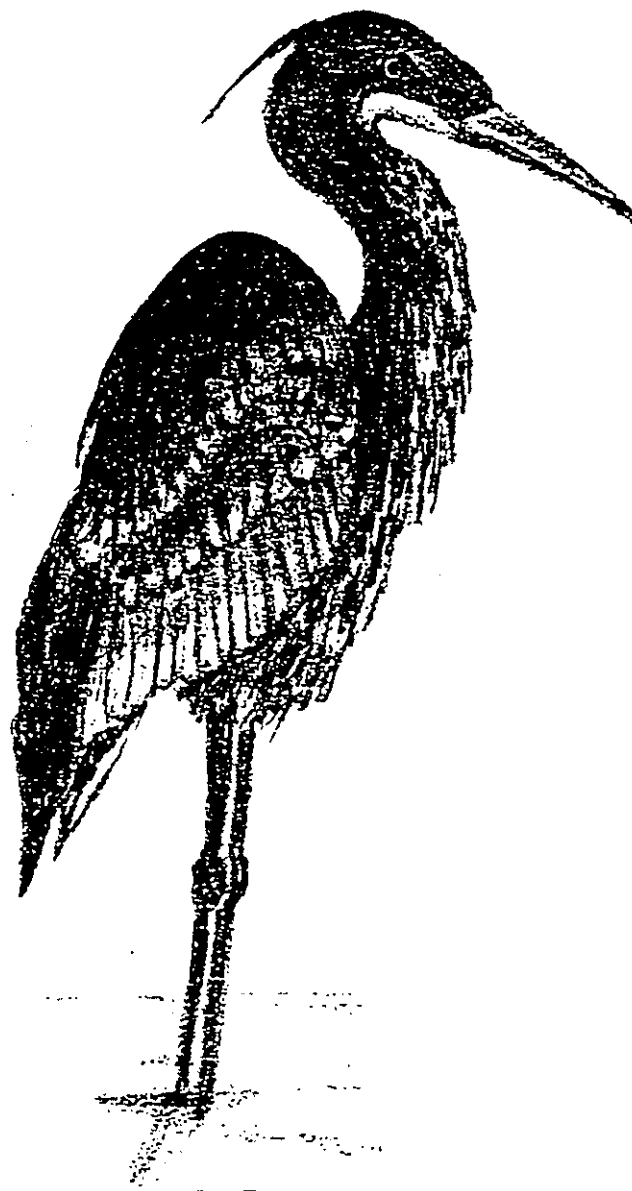
ha·čʔiłta ʕe·lsaq. ha·cadła λaʔu·. ha·ha·čakspuła. wi·ỷʔa[9]
susa·[10] ʕe·lsaq, ʔa·diʔdaX̌eyik[11] tubuqʷa·.[12] qʷaqʷeỷiʔda ti·:
ʔu·čq, ʔu·čq, ʔu·čq, ʔu·čq.

---

[9]*It does not.*

[10]*swim*

[11]*but rather, instead* plus -eyik, a hardening suffix designating a
   typical and habitually performed act. See 21.2.

[12]*wades*

ťabu·k̈ʷa²¹ ti·. hʌkʷata·ʔeyik²² ʔiš ťapšč̣ʌeyik yuqʷa·.

na·ṅsaʕ²³ ya·. hʌkʷata·ʔeyik. qʷaqʷeẏiʔda ti·: si· si·
ǩa la la la.

21.2   The suffix -eyik *typically and habitually performed act*
        follows the mood-person endings (1.2, 1.10). After -s
        and -ʔas it has the form -iyik; following -id, it is
        simply -ik; and after -ʔa with which it combines, the
        form is -eyik. Note the paradigm below:

        hasce·ʔiysiyik   *I usually come.*

        hasce·ʔiẏasiyik   *You usually come.*

        hasce·ʔiẏeyik   *He/she/it usually comes.*

        hasce·ʔiyidik   *We usually come.*

Vocabulary Comment

21.3   buwač *deer* derives from bu *burn* plus (ʔ)a·č *groin, crotch*.
        A deer is so named because of its singed appearance at the
        crotch due to the different colour of hair there. (In the
        Myth Age, Deer (in human form) got burned there when
        stealing fire.)

21.4   su·suyaqi·ẏk *spider* is based on su·yaq *web, net*. The
        suffix -i·- is an attenuation of -ši·ł *make*. (Compare
        ʔu·kʷi·ł *make*.) The last suffix -ẏk means *tendency to*;
        while the initial su·- is iterative reduplication required

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²¹ťabu·k̈ʷ *belted kingfisher*

²²hʌkʷ- *fly*

²³The word for *robin* is also pronounced na·ṅsʕa·.

by -(š)i·(ł). Thus, su·suyaqi·y̓k means *tendency to make nets*, i.e., spider.

(Identical in formation to su·suyaqi·y̓k is qa·qawaši·y̓k *thrush*. The root is qawa(y) *salmonberry*. The song of the thrush is first heard in Nitinaht territory (and throughout the Pacific Northwest coast) about the time that salmonberries ripen. The local English name for this thrush is *salmonberry bird*.)

21.5 tatpawad *ant* is a plural reduplication of tapawad *one who has a belt on*, composed of tap- *gird, cinch* plus -awad *middle*. An ant is a little creature wearing belts. (The word for *belt* is tapawadib.)

21.6 The root tap- is also the basis of the word for *kingfisher*, tabu·k̓ʷ, which means literally *having a band/belt*. This name refers to the kingfisher's broad breast bands.

21.7 ƛaƛasč̓ *black oyster catcher* is based on the root ƛa *stick-like object standing up*. (Compare the word for *post* ƛa?a·s in 1.5.) The ending -sč̓ *bottom appendage* requires reduplication. Thus, the Nitinaht designate black oyster catcher as *has posts for legs*.

Cultural Comment

Boys at Clo-oose used to chase fledgling sawbills (specifically *Mergus merganser americanus*) in a canoe. These young birds would skim along the surface so fast they appeared to be running on the water. The boys had to take care to keep them away from shore because these fledglings could hide themselves very well. After about two hours, the birds would tire, and the boys would catch them. Once caught, the boys made pets of them. The fledgling sawbill made an excellent pet.

The adult male head feathers of this same type of sawbill were used to make a special hat which was presented to a boy once he had learned how to make a bow, bu·sti·t, and arrows and had brought home a small animal he had shot with them. Such a boy would be about nine or ten years old.

The wing tip feathers from the adult sawbill were used for fletching on the hadɬiy̌k.

A foot, ʔinaʔc, from the sawbill was used as a toy. It was carefully cut off at the knee so that from three to four inches of tendon extended beyond where the ʔinaʔc had been cut off. Children would play with these feet by pulling on the tendons to make them flex. With each tug on the tendon, the youngster was supposed to say ʔinaʔc, ʔinaʔc, i.e., foot, foot. (ʔinaʔc is the word for the foot of all birds.)

Exercises

   I. ditidaqši̓ƛ x̌ʷuʔkʷiƛ:

      a. ʔaʔadaqsti· c̓uc̓uwax̌sɬaq.[24]

      b. ʔaʔadaqstik.

      c. ʔaʔadaqsti· su·suyaqi·y̓kaq.

      d. ʔaʔadaqsti· t̓at̓awa̓ʔdaq.

  II. The following words are the Nitinaht names for the fingers beginning with the thumb. Below each word write the literal, piece by piece, translation of the name. An example follows:

ba·ba·ʔbcaʔdkʷub   *thumb*

reduplication-older sister-unidentified-hand-body suffix (15.7)

    ba·   ba·ʔbi·qs   c   aʔdkʷ   ub

k̓ʷupiy̌k   *index finger*

_____

_____

[24]See 20cc, page 182.

ha·ha·čupqa?dkʷub   *middle finger*

_____

_____

wikkʷaqɬ   *ring finger*

_____

_____

yuyu·kʷca?dkʷub   *little finger*

_____

_____

III.   Provide the suffix most readily associated with the following
       body part terms and indicate by R, L, or H, if the suffix
       requires reduplication, lengthening, or hardening:

     qali?   _____

     dič   _____

     kʷakʷa·tqačib   _____

     pipi?   _____

     čika·?bc   _____

IV.   Provide the independent word most readily associated with
       the following suffixes:

     -adɬ   _____

     -(q)a?d(u)kʷ   _____

     -(?)aqs(u)ɬ   _____

     -(?)iɬt   _____

     -akspuɬ   _____

-aqst

V. ditidaqšiƛ x̌ʷuʔkʷiƛ:

a. ʔu·ẏax̌ʷukʷs[25] ʔaƛ hukʷtu·p ʔuʔuč tubuqʷa·.

b. ʔu·ẏax̌ʷukʷs bu·hukʷtu·p ʔuʔuč ƛapsa·.[26]

c. ba·qiʔdax̌e·ʔidi· na·ṅsʕa·ʔaq.

d. wa·scu·ẃti·[27] hukʷtu·p ci·kci·k.

e. ƛapsčƛeyik da·x̌atčaq.

f. ƛiƛix̌qsta· ƛaƛasc̣aq.

VI. Students are to collect pictures of a cormorant, sea gull,
    black oyster catcher, loon, common merganser (big sawbill),
    mallard, and kingfisher. These may be cut out of magazines
    such as *Wildlife of British Columbia*, xeroxed from a bird
    book, or drawn by the student himself. Each picture is
    then pasted onto a larger sheet of paper upon which the
    appropriate descriptions selected from the readings above
    are neatly printed in Nitinaht. Some students may wish to
    include a heron, crow, raven, and robin, adding appropriate
    descriptions from the Pattern Drill. Those so inclined
    could also add a cover page upon which they should print
    hukʷtu·p *(class of things that fly)*.

    In the descriptions be sure to indicate whether or not each
    bird dives, swims, or wades. Note its typical cry as
    rendered in Nitinaht and whatever outstanding anatomical
    features it may have such as long legs, a very long beak, etc.

---

[25]*Tell me.*

[26]Alternatively, one could say, ʔu·ẏax̌ʷukʷs bu·yisa·ʔdax̌ ƛapsaʕk
hukʷtu·p.

[27]As in many, many languages throughout the world, the concept of
which in Nitinaht is based on the root for *where*.

caqi·c ʔiš ʔaλ

The student is now able to read the following huˑʔeˑyabaˑč *(14cc) with the aid of the vocabulary that follows.*

1. wi·kibi·kibtuw λukʷša?, wi·y̓ hide·y̓p λusibt, ?atqʷiy
ʔa·y̓ey̓pˤaqa?λx̌. 2. hap̓u·kʷiduk̓ʷλuw ?u·yuqʷ λipu·s, 3. cuba·k
čapac λusibt. 4. ?a?a·ta?λuw qʷi?u·kʷatkuwis ?a·yabk. 5.
wiwkičqaba·?btuw qi·čiλ.

6. yuwa?λ wa·y̓aqstiλλ λipu·s ?awa·ˤciy?apqʷiy. 7. wa·?λ
"sukʷiλči? či·ta·?ap̓e·y̓λiba·ki·k." 8. hidi·ksa?λuw λukʷša?
či·ta·?ap̓ey̓λib hida·čλ yu·ya?λaq. 9. "čitas?i·du·?b ča·ˤatp
daši·wλ, yuwa·λika da·či·λa?λ hitaw̓ise·ykqʷiy."

10. kʷuw̓aλa?λuw λukʷša? qʷisiλ we·?tqʷiy. 11.[1] taččλusa?λuw
či·ta·?ap̓e·y̓λi?baq, čitiwadˤiλta?λ λukʷša?. 12. ?udu·λuw ?ax̌ci?
hulqʷuw̓adˤiλt.

?a?a·t	ask (him)
-?ap	would
?apaw̓ad	middle of something
-(?)aq	the (a hardening suffix)
?at	even though, even if

---

[1]The alternative rendition of line 11 (which is also the one recorded)
is tačiλšiλuw či·ta·?ap̓e·y̓λi?baq čitus, čitiwadˤiλta?λ.

?awa·ꞯciy?aq	would play a trick on (from ?awa·ꞯciy *toy* from ?a?a·wqiy *'play* and the hardening suffix -ciy *thing for play*)
?ax̌ci?	that is
?a·y̌e·y̌p	catching many (reduplication of ?aye·y̌p *catch many* from ?ayi·q *many* and -ey̌p *find, catch*)
?a·yabk	catches many (from ?ayi·q *many* and ?u·bi·k *one who gets what he goes after, successful hunter*)
-?ƛ	variant of -a?ƛ
-udu·ƛ	reason
-?u·kʷ(a)t-	means
?u·yuqʷ	to, towards
-ꞯaq	many people
-ꞯił̵t/?ił̵t	tip, point of anything (including the nose); the part of face from tip of nose to hairline
-a?	suffix indicating a masculine name opposite of -?is which marks a feminine name
-a?ƛ	change of condition or state (It is a hardening suffix.)
-aw̌is-	come up from under water, surface (vb), break to surface; opposite of -at/a?t-
-asi·?/as?i·-	submerged, under water; opposite of -a·č-
-at/a?t-	go straight down into water; opposite of -aw̌is-

-a·?-	abbreviated form of -a·?p
-a·?p/-(d)u·?p/-p	causative
-a·č	on the surface of water; opposite of -asi·?/asi?·-
-a·k-	possessive suffix
-b(i·)k	suffix form of ?u·bi·k *one who gets what he goes after, successful hunter; catcher of*. This is a lengthening suffix.
-bt	see
cuba·	full
-č	go in order to
čaq	push.
ča·ʕ	hardened and lengthened form of čaq
-čiλ	inceptive
č̌apac	canoe
č̌it(ap)-/č̌i·t	flat, vertical object, e.g., a board standing on its side.
č̌i·ta·?ap̌e·y̌ɬib	family crest board
č̌iti-	form of č̌it(ap) with following epenthetic i-vowel
daš(ukʷ)	strong
da·či·ɬ	watch
-du·b	an imperative form of the causative suffix.
-ey̌p	find, catch (a softening suffix)

hap̓uˑk̓ʷiduk̓ʷ	meet someone (from hap̓uˑ *hit target* and -k̓ʷiduk̓ʷ *come together, face each other*)
hid(a)/hit(a)	general locative
hidaˑčƛ	go out onto body of water, go out to sea (from hit(a) plus aˑčƛ *(go) out to sea, seaward from beach.*)
hideˑy̓p	get, catch what you are after (from hit(a) plus -ey̓p)
hulqʷu-	lump, bump
-iʔ	imperative singular
-iʔt	to him
-ib	thing
-ibt	past (one is certain about) (cf. -is)
-ičqab	pay attention to someone (a suffix causing reduplication)
-ika	second person singular imperative
-iƛ̓ƛ	momentaneous
-iˑks	bring it
-iˑw	have something happen (contrast causative, 8.2, 14.2)
-k	third person marker
kʷuwa̓ł	be persuaded, be influenced, go along with
-ƛ	see -aʔƛ
ƛukʷš(iˑd)	raven
ƛusibt	herring

ƛipuˑs	cormorant
-p	see -aˑʔp
qiˑ	long time
qʷiʔuˑkʷat	how it happened (that) (from qʷisiɫ and ʔuˑkʷat)
qʷi(siɫ)	get to be like that, to do it
-qʷiy	when, at the time (a third person conditional suffix)
sukʷiƛ	have a hold of
sukʷiƛ̉	get it (imperative)
taˑčiƛšiƛ	suddenly
taˑččƛ-	suddenly
-us	come out of water, emerge
-uʍ	they say, it is said (a common suffix in stories)
waˑ	say
waˑỷaqstƛ	(he) thought (from waˑ plus -ỷaqst)
wik	no, not
wiwk	reduplication of wik
wiˑỷ	never happens
wiˑki	lengthened form of wik plus epenthetic i-vowel
-ẘad	suffix form of ʔapaẘad
-x̌	while being

yuwa?ƛ   and then

yu·y   morning

-ẏaqstƛ   inside body/mind

	Declarative 1.2, 1.10	Future inceptive 14.5b	Habitual 21.2	Possessive p. 163, 19.2-3
I	-s	-(?)e·?iss	-siyik	-a·k/-kʷ-(?)aq-s
you	-(?)as	-(?)e·?sas	-(?)asiyik	-a·k/-kʷ- -i·k
he/she/it	-(?)a	-(?)e·?sa	-(?)eyik	-a·k/-kʷ-(?)aq
we	-id	-(?)e·?sid	-idik	-a·k/-kʷ-(?)aq-ad
you (plural)	-(?)asu	-(?)e·?sasu	-(?)asuẃičik	-a·k/-kʷ- -i·ksu

	Inferential 17.9a	Informational 2.3	Confirmational 2.3	Emphatic 14.8	Conditional 16.4
I	-x̌-is-iš	-iks	-aks	-qʷ?as	-qʷu·s
you	-x̌-ik-iš	-ik	-ak	-x̌sukʷ	-qʷu·sukʷ
he/she/it	-x̌ -iš	-i·	-a·	-qʷ?a	-qʷiy
we	-x̌-id-iš	-ikid	-akid	-qʷ?ad	-qʷiyid
you(plural)	-x̌-isuẃič-iš	-iksu	-aksu	-x̌su	-qʷu·suẃ(ič)

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Appendix B

ha·l?a
Lahal (bone game)

LAHAL EQUIPMENT

ha·l?a·čk	*gambling instrument*	(the pair of bones)
baƛaẃad	*tied middle*	(the bone with a line around its middle)
ƛ̓aqɫaẃad	*untied middle*	(the bone without a line around its middle)
?apx̌sa?dɬey̓k		the spare stick, also called the kick stick
ɫu·tiču·	*thunder inside*	(drum)
ƛ̓ubqʷiy̓k		stick used for keeping time
ƛ̓ubqʷaču̓s		board beaten on to keep time

-aẃad	*middle*
baƛ-	*tie*
ƛ̓aqɫ-	*untie*
ƛ̓ubuqa·	*keep time by beating stick*

TO BEGIN TO PLAY

1. ča·widukʷsaʔp čawisaʔtx̌aq.   Gather together one "racial" group.

   xačx̌te·yaʔp.   Divide into separate groups.

2. ʔučaˤsaʔƛ.   The pot now. (Visiting team places bets in pot first. The home team matches the amount.)

3. kadʔaƛič dači·dkʷ.   You folks kneel facing each other.

4. xačx̌te·yaʔbƛ kace·ẏkaq.   The tally sticks are divided.

5. ʔabapi·pita·ʔbaƛ ya·ʔyqap̓aq kace·ẏk.   Put in the middle of the floor the spare tally stick.

6. ʔuda·kšƛ ˤaqaʔƛ k̓upa·.   Both sides chose the pointer (i.e., the one who guesses).

7. su·kʷidukʷšƛ.   The pointers determine which side begins (and gets the spare tally stick).

8. ʔux̌aʔƛ ɬiʔu·ʔak sukʷiƛ yaqx̌saʔdɬaq kace·ẏk.   The one being missed takes hold of the tally stick in the middle.

9. du·ʔiƛƛ, ha·ʔlʔakʷiƛƛ.   Start singing, start the game.

HOW TO POINT

ʕapkʷšiƛ □ ▤ □ ▤ *encircle, hung,*
crook finger
pointing to your
left

čabacaх̌tač̣ƛ ▤ □ ▤ □ pointing to your
right

ʔtapšči̇ƛ ▤ □ □ ▤ *dive*
pointing to the
middle (i.e., down)
(pointing to the
right or the left
gets only one)

ƛitšiƛ □ ▤ ▤ □ *spread legs*
point to the ends
(index finger and
thumb are spread,
L-shape)

METHOD OF GUESSING

L-shaped hand guesses.

Point downward guesses.

Point to left wins, to right misses.

Point to right wins, to left misses.

Point to right or left gets only one.

For every pair missed, a tally stick is given.

When only one pair remains, you only point left or right. There is no L-shape or pointing down.

If a team is nearly out of tally sticks, the members may try to match the opponents by holding the bones, one in each hand, arms extended. The other team does the same. (No sleight of hand is possible now because the hands are still.) If the team nearly out of kaceẙk matches, it wins. If not, it loses.

USEFUL PHRASES FOR LAHAL

hit?a·?p	win
hit?a·?p̓as	you win
hit?i·λ	lose
hit?i·λ̓as	you lose
hap̓o·?as	got you!
łi?o·?as	missed you!
x̌at̓aʕqλ	someone who has the ability to get lots of sticks all the time.
-ʕqλ	ability to
wit̓aʕqλ	opposite of x̌at̓aʕqλ
λ̓iʕik	good shot (and in the case of lahal, good guess).
witaʕk	opposite of λ̓iʕik
ha·lʕa·?qλ	good lahal player

THREE LAHAL SONGS USED BY NITINAHT PLAYERS

Lahal songs are sung with the aim of distracting the opponents.
Some are the private property of particular people; others such
as the three presented here are in public domain. Many lahal
songs used by the Nitinaht are sung with Nootka words rather than
Nitinaht because, the Nitinaht say, it is easier to sing in
Nootka.[1] The first two songs are examples of this practice.

I.   ha·la?a·siš wa·waxdi·   *I'm a gambling river otter.*

     wa·sce·ya?bλi· wo·č λa?u·   *Now which way did you
                                     point, you folks?*

     wi·kiyu·sibši· wa·.   *Just as I thought he would!*

II. ha·čabałapi· čiba·t   *A long mat is flapping.*

III. hi·he· čibičibe·yi ya·   *There is a mouse.*

          -bałap   *in the air*

          čibičibi·   *mouse, rat*

          čiba·t   *a kind of* licłib

          ha·1?a·   *gambling*

          hi·he·   a nonce word

          wa·waxdi·   reduplicated form of
                              wa·xdi· *river otter*
                              (This particular re-
                              duplication is just for
                              the rhythm of the music.)

          wo·č   *you folks*

---

[1]Whatever the reason may be for electing to sing a particular genre
of songs in a foreign language, it is a common practice throughout
the region. Among Salish peoples, "birds" in Saanich almost always
sing in Cowichan, sometimes in Clallam, but seldom in Saanich.
The Twana also prefer to sing many songs in Lushootseed rather than
in their own language.

Appendix C

ANSWERS TO EXERCISES

Lesson 6, Exercise I, page 50:

a. qat?a habu·ƚ(aq).[1]

b. ?i·x̌?a ya· puk^w?o·?aq.

c. wik?a ?i·x̌ puk^w?o·?aq.

d. ha·č̌a· ti· hadƚiy̓k.

e. wik?a ?inu·x^w ƛu·k^wši·(?)d(aq).

f. qat?a t̓idič̌k̓^w(aq).

g. ha·č̌a· ya· ƚa·x̌^wu?k̓^w(aq).

h. ha·č̓?a ƛapey̓k.

Lesson 8, Exercise I, page 67:

a. wa·si· ?aƛip̓e·y̓ƚ hadƚiy̓k. (or) wa·si· ?aƛ?aq hadƚiy̓ka?badx̌.

b. hitac̓o·?a hadƚiy̓aksc̓aq.

c. wa·si· hadƚiy̓aksc̓aq.

d. hitac̓o·?a hadƚiy̓aksc̓aq ƛax̌i·qsaq.

e. ?usta·su·?b hadƚiy̓aksc̓aq ti·bi?laq.

f. wa·si· k^wi·qa·bƚaq.

---

[1] Forms within parentheses are optional.

g. hitx̌saʔdɫa ba·kidkʷšaq.

h. wa·si· ba·kidkʷšaq.

i. hidi·ʔ kʷi·qa·bɫaq ʔu·yuqʷ Joe Doe, yuwaʔƛ ʔusta·su·ʔbƛ
   ba·kidkʷšaq ti·biʔlaq.

j. ʔustipita·ʔb qakač̓ ʔiʔi·x̌ ɫicɫib (aʔbadx̌).

k. ʔustʔi·ta·ʔb ƛu·kʷši·ʔdaq.

l. ʔustʔi·ta·ʔb č̓awup̓e·ẙɫ kaceẙk, yuwaʔƛ hide·ʔƛ ʔaƛip̓e·ẙɫ
   kaceẙk ʔu·yuqʷ Mary Smith.

m. baqqi(·) ya·.

n. ƛ̓ax̌i·qsa ya·.

o. ʔustisada·ʔb č̓a·qa·ʔdʔaq.

p. hi·di·ʔ č̓awup̓e·ẙɫ ƛap̓eẙk ʔu·yuqʷ Betty Smith, yuwaʔƛ ʔustʔi·ta·ʔbƛ
   č̓awup̓e·ẙɫ ƛap̓eẙk.

q. ʔač̓qi(·) su· kʷi·qa·bɫaq.

r. ʔux̌ʷʔa Joe Doe su· kʷi·qa·bɫaq.

s. ʔadip̓e·ẙɫi· kaceẙk hitač̓u· kaceẙaksč̓aq.

t. ʔač̓qi(·) su· qaʔawč̓aq.

u. wik̓ʔitx̌a. ʔustiʔɫa.

v. ʔusta·su·ʔb qaʔawč̓aq ti·biʔlaq.

w. baqqi· ʔustiʔs.

x. baqqi· ʔustaʔs.

y. ʔač̓qi· ʔustiʔɫ.

Lesson 9, Exercise I, page 75:

a. sukʷiƛ̓ ʔaƛip̓e·ẙɬ ha·ha·č hadɬiẙk.
                 (or)
    sukʷiƛ̓ ʔaƛip̓e·ẙɬ ha·ča?badx̌ hadɬiẙk.

b. ʔi·x̌ʔa ƛu·kʷši·d.

c. sukʷiƛ̓ bu·p̓e·ẙɬ ha·ha·č kaceẙk ʔiš ʔaƛip̓e·ẙɬ ni·ñi·č.
                       (or)
    sukʷiƛ̓ bu·p̓e·ẙɬ ha·ča?badx̌ kaceẙk ʔiš ʔaƛip̓e·ẙɬ ni·ča?badx̌.

d. qakačqabɬa ʔi?i·x̌ ča·qa·?d ʔusti?s.
                 (or)
    ʔusti?sa qakačqabɬ ʔi·x̌a?badx̌ ča·qa·?d.

e. čawup̓e·ẙɬa ha·č hadɬiẙk ʔusta?s.

f. či·x̌pa·ɬa ʔi?i·x̌ ɬicɬib ʔusti?ɬ.

g. ʔaƛ?a qata?badx̌ habu·t ʔusta?s.

h. sukʷiƛ̓ ʔi·x̌?aq ɬicɬib.

i. yuqʷe·yuqʷi? ʔinu·xʷ ɬicɬi?baq sukʷiƛ.

j. ho?ce·ya·?b ʔi·x̌?aq ɬicɬib.

k. šu·, ʔadi·yuqʷa?ƛik su· ɬicɬib.

l. ʔust?i·ta·?b ʔaƛip̓e·ẙɬ ha·ha·č hadɬiẙk.

m. ʔusta·su?b bu·p̓e·ẙɬ ni·ñi·č hadɬiẙk ti·bi?laq.

n. ʔustipita·?b bu· qa?awc(a?badx̌).

Lesson 10, Exercise I, page 85:

a. ƛatawačkqsa.   A paddle is in it.

b. či·dax̌tpačo·ʔa.   Low-tide food is in it.

c. kaceykačo·ʔa.   A tally stick is in it.

d. haʔubqsa.   Food is in it.

e. kʷi·qa·błx̌saʔdła.   A whale harpoon head is in it.

f. bixičqačo·ʔa.   Charcoal is in it.

g. hadłiykačo·ʔa.   An arrow is in it.

Lesson 12, Exercise II, page 102:

a. What was it (the weather) like?

b. Was it cold yesterday?

c. Will it rain tomorrow?

d. What will it be like on Saturday?

e. Was it windy yesterday?

Lesson 12, Exercise III, page 103:

a. wi·qsi·ƛa· ʔa·bayƛaq.

b. čawa·či·łckʷi·ƛa ʔa·bayƛaq.

c. kʷisa·ƛa· ʔa·bayƛaq.

d. ʔu·ʔu·qʷu·kʷubta qakačči·łckʷ ʔuy.

e. ʔu·ʔu·qʷu·kʷi·ƛa ʔa·bayƛaq ƛisʕa·ʔk.

f. ba·qi?dax̌i·ƛi· ?a·bayƛaq x̌isˤa·?k.

g. baɬa·ɬibta· ?a·bay ?uy x̌isˤa·?k.

h. wikibta ƛupa·ɬ(uws) ?a·bay ?uy x̌isˤa·?k.

Lesson 13, Exercise II, page 111:

a. Are you hungry?

b. He/she is not going to the restaurant.

c. He/she is going to the pub.

d. Do you need to read tonight?

e. He/she is hungry.

f. What do you need to read?

g. We are hungry.

h. Are you thirsty?

i. He/she is not hungry. He/she is thirsty.

j. Is he/she going to the restaurant?

k. What do you need to buy?

l. Do you need to read?

m. I am not going to the library.

Lesson 14, Exercise III, page 124:

a. ha?uk^ws. wiwkič̓qaba·?bs.

b. baɬa·ɬa ƛax̌ ?uy x̌isˤa·?k.

c. ʔustiʔɫa ƛax̌i·qsaq.

d. x̌ax̌adʔaɫs hakʷuʔx̌ʷ.

e. dača·ɫsibak x̌ʷu·x̌ʷtaksƛ.

f. kʷi·yɫiʔ.

g. ʔu·caʔkakid da·ẏʔu·ẁsaq ʔatx̌iyƛaq.

h. wikak daʔu·kʷ.

Lesson 14, Exercise IV, page 124:

a. I use my eyes to see.

b. I use my mouth to eat.

c. I also use my mouth to talk.

d. I use my hands to work.

e. I use my ears to hear.

f. I use my feet to stand.

g. I use a thumb to measure cosmetics baskets.

h. I use a span and a hand to measure packbaskets.

i. I use a span and a hand to measure the middle (width) of a canoe.

Lesson 14, Exercise V, page 125:

c. ci·qci·qs ƛaʔu· ʔu·x̌aẁa·ɫ hitʔaqsɫiʔtaqs.

d. babu·ẏaks ʔu·x̌aẁa·ɫ kʷukʷudukʷsʔi·ʔtaqs.

e. daʔa·s ʔu·x̌awa·ⱡ p̓ip̓ʔi·ʔt̓aqs.

f. ƛ̓i·ʔaks ʔu·x̌awa·ⱡ kʷakʷa·qac̓ibiʔt̓aqs.

Lesson 15, Exercise I, page 133:

3. tu·x̌ʷuptx̌tiʔda ha·c̓a·ʔuʔbaq.

5. ƛataptx̌tiʔda qa·ⱡa·ʔuʔbaq.

7. ƛataptx̌tiʔda ƛ̓a·ƛ̓a·kʷaⱡadiʔbaq yuqʷa·.

9. c̓a·kʷitx̌tiʔda ƛ̓u·dupi·c̓aq.

Lesson 15, Exercise II, page 133:

a. ʔux̌ʷtiʔda x̌ʷubpat kacey̓kaq.

b. ʔux̌ʷtiʔda x̌ʷubpat hadⱡiy̓kaq yuqʷa·.

c. ʔux̌ʷtiʔda ƛatapt ƛapey̓kaq.

d. yuqʷa·ʔa ʔux̌tid ƛatapt dupiyaq̓aq.

e. ʔux̌ʷtiʔda supiy̓at qaʔawc̓aq.

f. ʔux̌ʷtiʔda ƛ̓uc̓ckʷi· ʔiš ƛ̓u·dupi·c c̓a·kʷit kʷi·qa·bⱡaq. yuqʷa·ʔa ʔux̌tid ʔišic̓i·y̓p ʔiš di·ʔdikʷa·ʔdib kʷi·qa·bⱡaq.

Lesson 16, Exercise I, page 141:

a. qatʔa ƛatapati·c̓aq ʔadksiʔ.

b. ⱡoʔk̓a x̌ʷubpati·c̓aq ƛaƛaqax̌sib.

c. wikʔa šac̓aqⱡ(uws) qʷiƛqapati·c̓aq ƛaƛaqax̌sib. ⱡaʕatk̓ʷa.

d. wik²a ²at(uws) qaqapati·čaq čaqabs.

e. wik²a ²at(uws) ²ibičqapati·čaq čaqabs.

f. ²at²a sabaxtqapati·čaq čaqabs.

g. šačaqɬa tu·x̌ʷupati·čaq ƛaƛaqax̌sib.

h. wik²a. qat²a ƛatapati·čaq ²adksi².

i. ²ux̌ʷti²da x̌ʷubpat ha·waksčaq.

j. hi·², ha·č²a sabax̌tqaptaq.

k. yuqʷa·²a ²ux̌tid x̌ʷubpat bixičaqsčaq.

l. ²aƛ²a ya· šo·yu·čs.

<u>Lesson 17, Exercise I, page 150</u>:

a. ²i·x̌i²tqʷiy ƛaƛaqax̌sib ²ibičqapatx̌iš.

b. ɬa²atkʷi²tqʷiy ƛaƛaqax̌sib qʷiƛqapatx̌iš.

c. ²i·x̌qʷiy ƛaƛaqax̌sib ²ibičqapati·cx̌iš.

d. šačaqɬqʷiy ƛaƛaqax̌sib tu·x̌ʷupati·cx̌iš.

e. šačaqɬi²tqʷiy ƛaƛaqax̌sib tu·x̌ʷupatx̌iš.

f. ɬu²akqʷiy ƛaƛaqax̌sib x̌ʷubpati·cx̌iš.

g. ɬa²atkʷqʷiy ƛaƛaqax̌sib qʷiƛqapati·cx̌iš.

h. ɬu²aktqʷiy ƛaƛaqax̌sib x̌ʷubpatx̌iš.

<u>Lesson 18, Exercise II, page 162</u>:

a. ²u·ca²kid p̱a·či·da² ²u²a·tx̌a²s qaway.

b. ʔu·caʔkid qala·yit ʔuʔa·tx̌aʔs či·dax̌tp.

c. ʔu·caʔkid wa·ya·ʔaq bača·wsaʔs.

d. ʔu·caʔkid qala·yit ʔuʔa·tx̌aʔs wa·ʔdiɫ.

Lesson 21, Exercise I, page 195:

a. bu·bu·aqsta čučuwax̌sɫaq.

b. ʔaʔaλaqsts.   (or) ʔaλiʔts kʷakʷa·tqačib.

c. ʔaʔaλasibaqsta su·suyaqi·ẏkaq.

d. či·či·x̌pa·ɫqsta tatpawaʔdaq.

Lesson 21, Exercise II, page 195:

kʷupiẏk   index finger

   point – epenthetic vowel – tendency to
   kʷup   i   ẏk

ha·ha·čupqaʔdkʷub   middle finger

   reduplication – long – along length of – hand – body
        ha·   ha·č   u(·)p   qaʔdkʷ   ub

wikkʷaqɫ   ring finger

   no/not – call
   wik   kʷaqɫ

yuyu·kʷcaʔdkʷub   little finger

   reduplication – younger sister – unidentified – hand – body
        yu   yukʷaqs   c   aʔdkʷ   ub

Lesson 21, Exercise III, page 196:

-aqλ̌š̌ɫ   eye (R)

-(ʔ)iɫt   nose (H)

-aqst   foot (R)

-(ʔ)abɫ   ear (R, H)

-adɫ   neck

Lesson 21, Exercise IV, page 196:

čik̓ʷa·ʔbc

kʷukʷudukʷsiʔ

hitʔaqsɫ

dič̓

hihitakspuɫ

kʷak̓ʷa·tqač̓ib

Lesson 21, Exercise V, page 197:

a. tubuqʷa·ʔeyik ʕe·lsaq ʔiš λaλasčaq.

b. t̓apšč̓λeyik ʕaʕa·x̌iẏk̓aq ʔiš ca·piʔdaq. yuqʷa·ʔa t̓apšč̓iλ
    λipu·saq ʔiš t̓abu·k̓ʷaq.

c. qʷaqʷeẏiʔda ti· na·n̓sʕa·ʔaq: si· si· k̓a la la la.

d. ci·kci·k̓a č̓a·qa·ʔdʔaq.

e. wi·ẏʔa t̓apšč̓iλ da·x̌atč̓aq.

f. hi·ʔ, λiλix̌qsta λaλasčaq.