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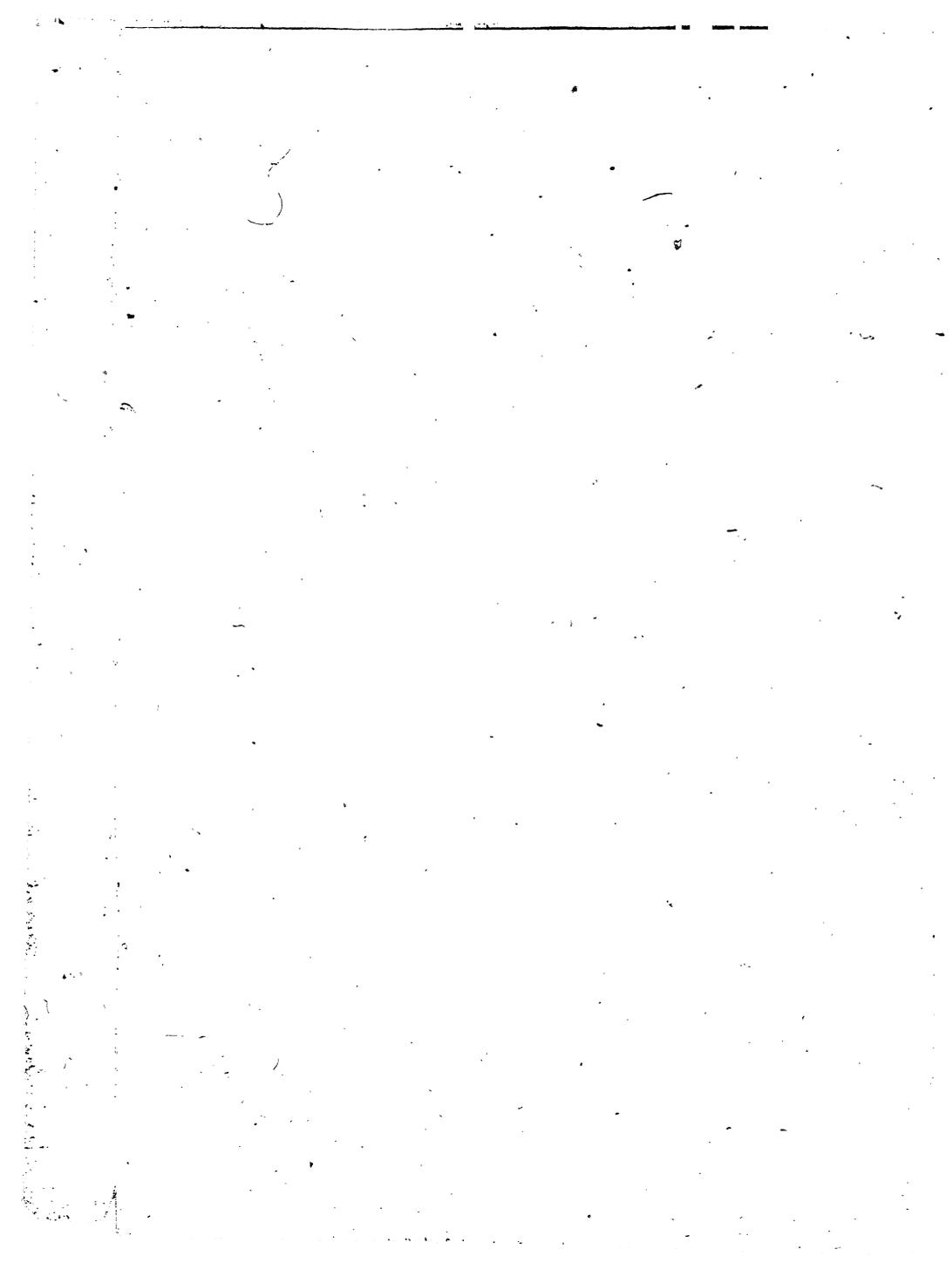
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THE  
TAHKAHT LANGUAGE.



SOME ACCOUNT

OF

THE TAHKAHT LANGUAGE,

AS SPOKEN BY SEVERAL TRIBES ON THE

WESTERN COAST OF

VANCOUVER ISLAND.

*By C. Knipe*

Ἐὰν οὖν μὴ εἰδῶ τὴν δύναμιν τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι βάρβαρος.

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## INTRODUCTION.

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THE Tahkaht, or Nootka, is an Indian language occurring on the American coast of the North Pacific. It extends over a region at present wanting in exact definition. This region, at any rate, embraces the coast of the continent from Milbank Sound to Cape Caution, and extends probably as far as Bute Inlet. It further includes the north-east coast of Vancouver Island, as far as Cape Mudge, the north-west coast of the same island as far southward as Nitinaht, and the main land from Cape Flattery, or Classet, to a point some twenty miles further south.

The term 'Tahkaht,' here used for the whole family, as coming nearest to a genuine name, is strictly only applicable to the tribes on the exterior coast of Vancouver Island, which apply that title to themselves, and whose dialects are so similar as to be nearly identical.

In three vocabularies—one coming from the north-east of Vancouver Island, and two from Milbank Sound—I find that two have one word in ten allied to the Tahkaht proper, and the other is nearly identical with it.

Mr. George Gibbs, well known for his labours in the field of Indian language, kindly enables me to furnish the numerals from these three sources,—

Numerals.	N.E. of V. Island.	Milbank Sound.	Milbank Sound.
1	... Cha-wak ...	... Numm ...	... Mennoh
2	... At-lah ...	... Maatl ...	... Mah-loh
3	... Kat-se-chah	... Yeo-tohw ...	... Yo-toke

Numerals.	N. E. of V. Island.	Milbank Sound.	Milbank Sound.
4 ...	Moo ...	... Mo ...	... Moke
5 ...	So-chah ...	... Seh-k'yah...	... Ske-owk
6 ...	Noo-poo ...	... Kahtlah ...	... Kut-la-oke
7 ...	At-il-poo...	... At-le-poh...	... Matlowse
8 ...	At-la-quilh	... Mal-kwa-nahtl	... Yote-hose
9 ...	Chow-a-quilh	... Naht-ne-mah	... Maa-me-nee
10 ...	Hio ...	... Lahs-toh ...	... Ai-k'yus
20 ...	Chakiets		
30 ...	Chakiets hio		
40 ...	At-lai-uk		

The Makah and Klahusaht, near Cape Flattery, are closely allied to the Nitinaht type of the Tahkaht proper.

## TAHKAHT PROPER.

THE name 'Tahkaht' is applied by the people themselves to some eighteen tribes living on the exterior coast of Vancouver Island, and ranging from Woody Point northward to Nitinaht to the south. As far as the island goes, the Tahkaht speech stops at Nitinaht, not entering the Straits of Fuca, but coming into sudden contact with the language of the Selish family at that point. However, does not end here, but crosses to Cape Flattery, or, on some maps have it, Classet (*i. e.* Klahusaht), some distance to the south of which it terminates. The supposition that it is closely connected with the Chinook, at the mouth of the Columbia, has been proved by the exact researches of Hale, Gallatin, and Gibbs to be an error. The mistake arose from the fact that the trade jargon used between traders and Indians on the coast, and having many Chinook words in it, was found also to contain several Tahkaht terms. It is, however, clearly shown that these latter terms were brought in early days from Nootka Sound, which was a

earlier trading station than even Astoria, and that the true vocabularies of the Tahkaht and Chinook are as widely different from each other, at any rate in sound, as any other two families of Indian language.

The Tahkahts proper, extending from Nitinaht to Woody Point, are not in any way connected among themselves by government, each tribe having its own chiefs, settlements, territory for hunting, and fishing grounds. But a common language gives rise to a good deal of mutual intercourse, as it no doubt points to a common origin. They have no single national term embracing all the tribes. The word 'Tahkaht' is linguistic, and means straight or correct (*i. e.* correctly speaking) people, in contradistinction to 'Owsuppaht,' by which they designate all those whose speech they do not understand. 'Tahkaht' is a term of honour, and 'Owsuppaht' of reproach, like Greek and Barbarian in ancient times.

The whole people is flat-headed, altering the shape of the head by pressure commenced at birth, and continued for many months. They have a peculiar custom—not usually practised by the Indians of the Selish family—of tying their hair in a knot behind. Some of these habits, apparently trivial, are less changeable than language, and may tend to exhibit a common origin or particular affinity, where lingual agreements are obliterated.

The following are the names of the Tahkaht tribes, in their order, from south to north:—Pacheenaht, Nitinaht, Ohyaht, Opechisaht, Howchuklisaht, Toquaht, Sessaht, Ewkloolaht, Kiltmaht, the Klahoquaht, Ahousaht, Manosaht, Hishquayaht, Moouchaht, Nooselchahlaht, Ayhuttisaht, Ky-yooquaht, Chayklisaht.

The common terminal, *aht*, means house or settlement, and thence people, and is the root of *mahte* and *makkahte*, a house. The same termination with the meaning of people may be noticed in Tahkaht and Owsuppaht. In speaking of the English people, whom they have been taught to call 'King George-men,' they use the term 'King Georgeaht.' Their territories do not always go by similar names with their settlements, and never end in *aht*,

a termination implying house or population, but not land. Thus the territory of the Pacheenahts is called 'Pacheenah,' that of the Seshahts, 'Seshaḥ.' The uniformity of the terminal *ah* has been overlooked by surveyors and travellers, Jewitt included, so that we find the greatest variety in spelling this final syllable. For Klahusaht, the Cape Flattery tribe, I find 'Classet' in the Charts, and 'Klaizzart' in Jewitt; for Howchuklisaht 'Uchuklesit;' for Sesaht and Toquaht, 'Seshart' and 'Toquart;' for Ewkloolaht, 'Ucluelet;' for Klahoquaht, 'Klayoquot' in the Charts, and 'Klaooquate' in Jewitt; for Kiltmaht, 'Kelsemart;' for Manosaht, 'Manawussit;' for Hishquayaht, Ayhuttisaht, Ky-yooquaht, 'Eshquate,' 'Aitizzart,' 'Cayuquet.'

Jewitt's little book is most interesting and trustworthy, and his knowledge of the language, colloquially, no doubt very perfect but he seems to have missed the fact that the names of all the tribes have the same termination. It may be mentioned here that he speaks of one tribe in his day (1803) which formed an exception to the above rule, and went by the name of Wikinninish. There is little doubt, from his description, that this was the Nitinah tribe of the present day. The term 'Wikinninish,' which has died out as a tribal name, was found as a personal name, held by a chief at the time of the destruction of the *Tonquin*, 1811, and by a Sesaht chief, who died at middle age in 1864.

The religion of the people is, like that of all the North American Indians, not idolatrous, but pantheistic. Everything animate and inanimate has its spiritual counterpart, and spirit influences spirit and often changes its habitation regardless of its material representative. Their word for shadow and reflexion is the same as that for soul; and a tree, a blanket, a musket, has as much a soul, or spiritual being, as a man. This principle underlies all their superstitions and beliefs. When a person is sick the soul is supposed to be weak, and the medicine-man performs a cure by bringing his own soul into conjunction with the sick man's, and so giving it renewed strength. In case of great sickness, the soul is supposed

Thus **actually** to have left the body, and entered the place of spirits. If **it** go into a house there the sick man dies; but so long as it has not **done** so it may yet be brought back by the medicine-man sending **his** own soul in pursuit, seizing that of the sick man, and bringing **it** back again. Their mythologies are singular, very numerous—**for** they seem to have stories connected with almost everything **in** nature—and often very poetical. The whole tone shows a belief **in** metempsychosis, and is in thorough accordance with the Indian **legends**, of Longfellow's 'Hiawatha.'

The people are by nature violent, brave, and treacherous, and **have** from time to time engaged in the most horrid wars against, **or** rather surprises of, each **other**. They nearly always attack **in** the night; and there are instances of whole tribes being thus cut **off**. In one case some travellers from a distant tribe sought shelter **for** the night, and, while their entertainers slept, rose and killed **nearly** the whole of them. In another instance a whole **tribe**, while **engaged** in fishing, was caught by its enemies and destroyed.

We have detailed published accounts in connexion with these **people** from three different sources. The first is that of Captain **Cook**, who stayed at Nootka Sound for a month (March and April, **1778**), and kept on friendly terms with the natives the whole time. **He** gives a vocabulary of some two hundred words, showing their **language** to be substantially the same as at present. The next **is** contained in a very interesting little book published by Andrus, **Gauntlett**, and Co., New York, and entitled 'Jewitt's Narrative.' **Jewitt** was an Englishman of some education, who sailed on board **the** American ship *Boston*, as armourer, and in her visited Nootka **Sound**. While anchored there this vessel, manned by twenty-seven **hands**, including the captain, was captured by the savages, and every **soul** slaughtered except Jewitt and another. These stayed with the **savages** nearly three years, and were then rescued. Jewitt's book **deserves** to be better known than it is. Of the ninety words which **he** sets down in his vocabulary, I recognise all but six as being **substantially** the same as the language now spoken.

The above were both visits to Nootka Sound; the third was to Klahoquaht Sound, and presents a tragic story not often equalled in horror. The full account is given with graphic power in Washington Irving's 'Astoria.' John Jacob Astor's vessel, the *Tonquin*, of 290 tons, carrying ten guns, and manned by twenty men, was destroyed by these savages, who murdered every soul on board except one, who died by his own act, and an Indian interpreter, who afterwards escaped and gave a full account of the event. The savages were rejoicing in their success, and ransacking the captured vessel, when a wounded man, the sole survivor of his comrades, put a match to the gunpowder, killing of course himself, as well as some forty Indians. Washington Irving does not give either the exact locality of the occurrence, or the names of the tribes engaged. The Indians themselves, at the present day, have the story by heart—no doubt it is often told at their firesides, as there are still some of their elder men who were eye-witnesses of the deed. They give a most circumstantial account of the whole matter, and name Klahoquaht Sound as the scene of the terrible outrage, and the Klahoquahts and Ahousahts as joint perpetrators. Both these tribes have a name among their neighbours of being particularly fierce and warlike; and the Ahousahts, having lately destroyed a trading sloop and murdered two men, have been severely punished by a British man-of-war.

The Tahkaht legends and superstitions agree entirely in character with North American tradition generally. It may be well to describe one custom among them, clung to with great tenacity, and said to be of very ancient origin; it is mentioned by Jewitt who, however, from his position as a slave, and from the necessity he was under to leave the lodge at the time the celebration was going on, was unable to give a very full account of it. The name of this celebration is 'Klooquahnah.' It always takes place in the winter, near upon Christmas-day: in Jewitt's time, at any rate, with the tribe with whom he lived, annually, but amongst the tribes of Barclay Sound, at the present time, only about every three

s to years. It lasts for several days, a great part of the performance  
Hed consisting in a pretended attack upon the lodges by wolves, which  
in carry off the chief's children. Among the younger children, who  
the are not initiated, there is often a good deal of alarm, as the whole  
ent tribe turns out painted, and armed as if to resist an attack; and  
on there is much shouting and firing, with advances and retreats.  
ter. The celebration culminates in a human sacrifice, in which some poor  
ent old slave, whose day of usefulness is gone by, is generally the victim.  
th. Stabbed to death by an excited and furious crowd—for the worst  
com passions are aroused on such an occasion—the body is exposed for  
sels several days upon the rocks, in a state of nudity, and various rites,  
give consisting of howling, dancing, and shouting, in which the elder  
the children are made to take part, are performed over it. The sacrifice,  
ave although considered an integral part of the celebration, is not  
, as always carried out, although it was so in the case of which I was an  
s of eye-witness, an old female slave being put to death in a most brutal  
role manner. Such a dreadful addition to the proceedings was not  
ible expected by the small civilised population of the neighbourhood,  
ors or it might probably have been prevented. The Indians themselves  
ing describe this custom as an institution having the effect of making  
tely fierce and bad hearts. They tell us not to come amongst them  
ely while it is going on, as life would not be safe. I am of opinion—  
cha. in which I am supported by another person well acquainted with  
vell these tribes—that the whole aim of the performance is to accustom  
ity. the young rising generation to alertness in war, and indifference to  
ritt. the sight of blood and death. It is probably kept up by the mass  
sity merely for superstitious reasons, though the chiefs and more cunning  
was heads may see this use in it.

I here give Jewitt's account of what is evidently the same  
ame custom. It will be remembered that Jewitt and Thompson lived in  
the condition of slaves, with a tribe of the Tahkaht Indians, for  
ate. nearly three years. Jewitt writes: 'On the morning of the 13th  
the of September commenced what appeared to us a most singular farce.  
are. Apparently without any previous notice the chief discharged a

pistol close to his son's ears, who immediately fell down as if killed at which the women set up a great howl of lamentation. At the same time a great number of the inhabitants rushed into the house armed with daggers, muskets, &c., inquiring the cause of the outcry. These were immediately followed by two others, dressed in wolf-skins, who came in on their hands and feet, in the manner of a beast, and, taking up the prince, carried him off upon their backs. We saw no more of the ceremony, as the chief, our master, ordered us to quit the house, and not return for seven days, as if we appeared before that time he should certainly kill us. At the end of seven days we returned, and on the following day the proceedings terminated with a most extraordinary exhibition. Three men, each of whom had two bayonets run through his sides, between the ribs, apparently regardless of pain, traversed the room backwards and forwards, singing war-songs, and exulting in this display of firmness. We shortly afterwards visited the Aitizzarts, with whom we witnessed a similar exhibition. On this occasion twenty men entered the chief's house, with each an arrow run through the flesh of his sides, and either arm, with a cord fastened to the end, which, as the performer advanced, singing and boasting, was forcibly drawn back by a person having hold of it. Maquina, the chief, in explaining the similar proceedings at his own settlement, informed me that it was an ancient custom of the nation to sacrifice a man at the close of the solemnity in honour of their god, but that his father had abolished it, and substituted this in its place.' Such, somewhat abbreviated, is the description of Jewitt which, though he mentions no particular name as connected with the performance, evidently applies to the Kloohquahnah.

# TAHKAHT GRAMMAR.

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## THE LANGUAGE.

PERHAPS it is not fanciful to suppose that the Tahkaht language is in that elementary condition from which the more formed languages have sprung, or rather is exhibiting that incipient process of mutation, by which they came into their present condition. It is easy to detect, underlying the whole, a system of roots; but these, unlike what we are told of the roots of the Chinese tongue, are not generally in themselves words, and suffer so much change by the abbreviation of contraction, or elision, as sometimes to lose their identity. There are appearances of grammatical construction, just enough to indicate an unconscious effort after more systematic expression—an effort continually foiled by the limited reasoning powers of those who use the language. One feature to be noticed is, that it is essentially a language of consonants, all the stress, as a rule, being on these and the main significance contained in them. Owing to this, while it is comparatively easy, after practice and careful listening, to take down the consonants correctly, it is much more difficult, and one is liable to much more mistake, in getting the vowels. This is exhibited in what has before been noticed with regard to the terminal of the tribal names, where all agree with regard to the final *t*, while differing so much in the vowel. Even Indians themselves pronounce uncertainly and variably in this respect. At the same time, after experience, and with

care, the great majority of vowel sounds can be written down correctly.

There is one sound peculiar to the language, and very predominant in it, which has been noticed by other writers, particularly by Mr. Anderson, surgeon under Captain Cook's command, in 1778. It cannot exactly be signified by any letters of our alphabet, but has been greatly misrepresented by the use of too many letters in a vain endeavour to give its full force. The test of all such attempts is to pronounce the word so written to a native, and see if it be recognised by him. The sound—which has one or two what may be called cognate forms—may be spelt most correctly, though still inadequately, by *tl*, *tlh*, *lh*. In pronouncing, care must be taken not to introduce a vowel; and in giving the *l* sound the breath must be prolonged between the tongue and roof of the mouth, thus introducing the *h* with almost, but *not quite*, a hissing sound. Instances of these sounds are presented in the words *Moolshittl*, in which the *tl* is not to be pronounced *tel*, *Hahquatlh*, *Hissoolh*.

Another point of considerable interest is the wonderful readiness of the Indian in the invention of new words. No novelty comes under his notice but it soon gets a name, which rapidly spreads among the tribes, and is added to the national vocabulary. This, I suppose, is likely to be a feature of language in its natural and elementary state, where the roots, if not always understood, are felt, and find an unconscious expression.

The parts of speech are not very determinate or strictly defined: at the same time not a few substantives, adjectives, and verbs, as well as a few prepositions and pronouns, may be found; but a considerable body of words is only in a position, as it were, of becoming some of these, and at present in a state of transition.

While the people are so ready in forming new words, and most skilful in specifying, the language exhibits a great deficiency in the power of generalisation. For some most patent genera I have a difficulty in finding out that they have any terms at all. If they have any words for fish or beast, they are at any rate far from

being in common use. At the same time, the name of each beast and fish is a household word with them. It is probable, however, that this peculiarity belongs to savage language generally, as distinguished from that of civilized nations.

It is a feature of this language that, to a certain extent, the words are like sentences and the sentences like words, no definite distinction in every case existing between the two. An Indian having translated a sentence into his own tongue, will often be unable to point out the different words of which it is composed. Although it consist of a long sentence, he will say it as all one word. In conversing among themselves they use many contractions and elisions, which they often purposely increase to prevent a person only partially versed in their language from understanding them. An Indian expressed this feature of their speech to me by saying that 'they only speak half when among themselves.' In like manner, many of their words retain, to a certain extent, the structure of sentences. A good instance of this is the name of an eatable berry growing upon rocky and mountainous places, at some distances from their houses, which are always by the sea or river side. The name of the berry is *sinnamooxyets*, as at present pronounced. It is no doubt derived from the descriptive sentence first spoken by the person (probably a woman) who discovered it. She would arrive, weary but proud, with her basket of fruit, at her lodge. Her friends would crowd round and ask eager questions about the new berry, and she, as the Indian manner is, would begin to magnify the toil and merit of her discovery, and say some such words in a plaintive tone as *syjah nahshetlah mooryeh yatsook*, which conveys the idea that she had looked for them far away walking upon the rocks. The radical portions of this description would combine to form the word *sinnamooxyets*, being *si*, far off; *na*, to look or see; *moox*, rock or stone; *yets* or *yats*, to walk. To take another example: They have a word, *wah-win*, which means he or they speak or shout, but the termination *win*, as the sign of the third person of the verb

is only used when the person or persons spoken of are out of sight. Now this same word *wah-win* is only used of a kind of hunting in which those engaged surround their game, and, concealing themselves, drive them together by shouting. Often as one visits the Indian houses or coasts along in a canoe, the weird voices of these hunters come musically forth from the depths of the forest, while not a man is to be seen. In answer to the question 'What is that?' the reply is '*Wahwin*;' which, though originally a verb, is now used substantively, and is the specific name of that manner of hunting.

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### NUMERALS.

- |  |  |
|--|--|
| 1. Tsow-wauk, Noop.  | 20. Tsokkits.                                  |
| 2. Atlah.  | 21. Tsokkits ish tsowwauk, and so on.          |
| 3. Kots-tsa.   | 30. Tsokkits ish hy-yu.                        |
| 4. Mooh.   | 31. Tsokkits ish hyyu ish tsowwauk, and so on. |
| 5. Sootcha.  | 40. Atleyk.                                    |
| 6. Noop-pooh.  | 50. Atleyk ish hyyu.                           |
| 7. Atl-pooh.   | 60. Kots-tseyk.                                |
| 8. Atlah-quilh, Atlah-sim.   | 70. Kots-tseyk ish hyyu.                       |
| 9. Tsow-wauk-quilh, Tsow-wauk sim.   | 80. Mooheyk.                                   |
| 10. Hy-yu.   | 90. Mooheyk ish hyyu.                          |
| 11. Hy-yu ish tsow-wauk.   | 100. Soocheyk.                                 |
| 12. Hy-yu ish atlah.   | 200. Hyyueyk.                                  |
| And so on to 19, inclusive— <i>ish</i> meaning <i>and</i> or <i>with</i> . |  |

And the numeration is continued in a similar manner to almost any number.

I should mention that I was acquainted with this people almost a year without getting to know a very patent peculiarity of their numeration. As will be seen, they derive their term for forty, sixty, eighty, one hundred, not as we do ours, but respec-

tively from two, three, four, and five. Persons who first hear their numerals, and even traders and others who have communicated with them for some time, take it for granted that they use the natural decimal mode and apply the terms accordingly; and the Indians readily adapt themselves to this, altering their words to suit the mistaken idea. But among themselves they adhere to the manner of numeration given above.

It may also be noticed that the terms for one (*noop*) and two (*atlah*) occur in those for six and seven, because they are counted on the first and second fingers of the second hand. As the Indian (until taught to copy our habit) counts, not by extending his fingers, but by bending down one after another, the most prominent feature of his hand when he has reached eight is that two fingers are left extended—when he has reached nine that one more is left. This accounts for the recurrence of *atlah* and *tsowwauk* in their words for eight and nine respectively. This explanation comes from an Indian.

A very curious feature of the numeration is that while when applied to certain objects the numerals are used simply and without any addition, there are other classes of substantives the individuals of which are apparently of a most incongruous nature, with which the numeral is only used with a particular suffix. Man (*ko-us*), woman (*hahquatl, klootsmah*), salmon (*tsoowit, hissit*), frog (*wah-it*), with many others, take only the simple numeral, and never *noop*, but only *tsowwauk* for one. Many other words use only *noop* for one, and with them every numeral takes the addition *kamilh*. Perhaps this is the most numerous class, including all sorts of money, clothing, birds, and beasts, as well as houses, stones, guns, paddles, months, and many more. A second suffix used with the numeral is *sok* or *sokko*. It is added when trees, masts, canoes, boats, or ships are spoken of.

## THE FORMATION OF WORDS.

As has been before remarked, the words of the language are composed of roots, which often undergo a good deal of change in a composition, and are sometimes so altered as not to be readily recognised by the natives themselves. The people, however, exhibit the greatest aptitude in inventing names for new objects, and a neat and appropriate name is quickly taken up by the rest and so becomes universal. The following are instances of compound words of which the original meaning can be traced:—

*Mahmathleh.* A term applied to every person not an Indian. Its original meaning is 'house-like' (*wahhta-maylhi*), and refers to the ships in which strangers first visited their shores.

*Yetseyetsokleh.* A screw steamer. So named from *yetse-yetsok* to kick frequently, because when first the Indians saw such vessel they thought that the propulsion must be effected by something like the stroke of a swimmer's legs.

*Ah-asky.* A turkey. These birds were first seen by the natives during my stay among them. A woman invented the name which means 'bald hen' (*ah-ah-he-asky*).

*Sinnamoozyets.* The name of a berry. It contains the four roots, *si*, *nah*, *mooxyeh*, *yets*, which mean severally distance, sight, rock, walk. The name, of course, implies that the first person who discovered the berries walked over the rocks a long distance to look for them—a description which quite agrees with the locality of the berry. It may be noticed that the root *yets*, here meaning to walk, enters into *yetse yetsokeh*, mentioned above, with the meaning of kicking. The full word meaning to kick is *yetshih* and to walk *yetsook*, or, as it is more frequently pronounced, *yatsook*.

*Yahkpus.* A proper name, signifying beard man, and derived from *yahkpekuksel*, a beard, a *ko-us*, a man. *Yahkpekuksel* contains the root *yahk*, which means long.

*Himmithyh.* The cross on the roof of a church; from *himmittah-peh*, a cross-bar, and *kokkyh*, a house-staff.

I cannot discover any common rule by which the above and similar formations are governed, so as to enable me to form words in a similar manner myself. Composition with the word *oh-oh-kook*, like to, is the only instance upon which I have been able to find a rule. So far as I have observed, they only seem to form words according to the following rule in giving names to different articles of food, but this is doubtful. In forming the names of things by using *oh-oh-kook*, and describing them as 'like to' something else which has already got a name, this rule applies. The first syllable of the name of the object after which the other is to be called is reduplicated and the terminal exchanged for the final syllable of *oh-oh-kook*. If, however, the reduplicated syllable end in a consonant this is dropped in the reduplication. Thus we find the term *oh-oh-kook*, signifying likeness, apparently only represented in the new composite by the terminal *kook*, which of itself would be insufficient to convey the meaning of its original. But we must notice that *oh-oh-kook* has a double syllable which is in itself significant, and conveys the idea of two similar things standing side by side. This reduplication, then, in itself implying likeness, is transferred from one word to the other. And thus the new name composed of two words is made up of the body of one and the reduplication and terminal of the other. It will be readily seen that this applies to the following instances, which have all been explained to me on this principle by a native:—

*Kl-klitiskook.* Flour. From *klitsmis*, chalk, and *oh-oh-kook*.

*Sissidskook.* Rice. From *sidsmen*, maggots, and *oh-oh-kook*.

*Oh-ohpkakook.* Sugar. From *ohpkamits*, sand, and *oh-oh-kook*.

*We-wets-akook.* Beans. From *wetsai-ee*, a small brown shell, and the same.

*Wah-wah-eh-kook*, turnips, from *wah-oh*, a small eatable bulb, might seem to be an exception, but is not so in reality. When first the Indian saw turnips they were small and very like the

*wah-oh*, whence they were called *wah-wah-kook*. When the turn grew large the name was felt to be inappropriate, and was changed into that given above, the additional syllable *ehr*, or *ayhr*, meaning great or large.

## ROOTS.

THOUGH unable to trace the complete derivation of many words the presence of significant roots is often very discernible.

*Na, nah, nats, an, ahn, nach.* Perception by the senses; light, as opposed to darkness.

*Ahneh!* Look!

*Nänich, Nashetl.* To look.

*Yatspannich.* To walk out and look about.

*Klayherpannich.* To paddle out and look about.

*Nah-choilh.* Found, *i.e.* seen (of a thing lost).

*Nah-choolh.* A copy or pattern.

*Nah-chalh.* A prophet or seer.

*Nah-tuch.* The stock duck, noted among Indians for its quick sight.

*Natsoh.* To see.

*Nah-ah.* To hear.

*Nay-yee-e.* Echo.

*Annah-ah.* To gamble (in which the great aim of one party is to see what the other tries to conceal.)

*Nah-uktl.* To feel.

*Nah-ah-pay-chill.* To taste.

*Neetsah.* The nose.

*Nas.* The sky, day.

*Nahpee, Nayitluk.* Light.

*Nas-shitl.* The day-spring.

*Mutl.* Binding, tying, and thence fastening and locking.

*Mutlahsah.* To tie or bind together.

*Mutlemayoom.* Iron hoop of a cask.

*Mutlilh.* Imprisoned, locked-up.

*Mutlilhoowilh.* The lock-up; the jail.

*Mutlsahp.* To lock (of a door).

*Mutlshil.* To bind round.

*Mutltoop.* String.

*Mutlyu.* Bound, tied, locked, fastened.

*Che-chah-mutl-pyik.* A boat. The *mutl* points to the distinctive feature of a boat being made of many pieces of wood fastened together, while the canoe is mainly of one piece.

*Atl; atlah.* Duality.

*Atlah.* The numeral 2.  
*Atshinnik.* Together; in company  
 with (said of two persons).  
*Ah-atlsoowit.* Equal.

*Atlanewk.* The fork of a bough,  
 or of a river.

*Atkyh.* Small branches knotted  
 together to show a trail.

*Chuk, tsuk, ts.* Water.

*Chuk.* Water.  
*Tsuk.* A river.  
*Chukhootsuk.* A storm at sea.

*Uksukklis.* Name of a tract of low  
 land full of tide sloughs and  
 often partially overflowed.

Out of seventy words in the vocabulary beginning with *ts*, of  
 which several belong evidently to another root—sixteen have  
 something to do with water, as being names of fish, waterfowl,  
 or watergrass, or describing some such act as washing or pouring.

*Ish, hish, ishinnik, chinnik, ishimilh, ishkamilh, kimilh.* With,  
 conjunction, union, indefinite quantity.

*Ish.* And, with.  
*Ishinnik.* With, together with.  
*Atl-shinnik.* In company with  
 (spoken of two together).  
*Ishinyohp.* To assemble.  
*Ishinnik-quaht.* Next door.  
*Ishook, choochk.* All.  
*Kots-tsachinnik.* Three together.  
 (And so on with the other  
 numerals.)  
*Ey-yeh-chinnik.* A great many to-  
 gether.  
*Hishimilh.* A collection, an assem-  
 bly, a crowd.  
*Toquk-kimilh.* A lot of skins.

*Noop-kamilh, Atlah-kamilh, &c.*  
 One, two, &c., as used with  
 many objects in place of the  
 simple numerals.

*Muk-quinnik.* To trade. (*Mukook-  
 ishinnik.*)

Of the name of the thirteen lunar  
 months, nine have the termina-  
 tion *kamilh* or *shimilh*.

*Klakkimilh.* Palisade fortifications  
 (from *klakkas*, a tree).

*Tseekmilh-huppeh.* To make an  
 oration. (*Tseeka, kmilh, hup-  
 peh.*)

*Klah.* Now, present time, novelty.

*Klah-houye.* Now.  
*Klah-haylhut.* To renovate; to  
 make new.  
*Klah-mulh.* New-born.

*Klah-huksik.* The present genera-  
 tion.

*Klah-choochin.* A stranger, *i.e.*  
 one newly come.

*Maht, mahs, mah, kaht, aht.* A house, a tribe.

*Mahs, Mahte, Makkahte.* A house, a population, a tribe, a settlement.

*Maht-mahs.* The entire population.

*Tahkaht.* A name applied to the eighteen tribes speaking this language.

*Owsuppaht.* A barbarian; a barbarous people.

*Akkahta?* What tribe?

*Ishinnik-quaht.* Next door.

*Macheelh.* In the house.

*Kochtsa Mahte Macheelh.* A three-roomed house.

*Ilh-kahs.* Stopping in the house.

*Sesahht,* and other names of tribes, apply to the population and

houses, but not to the territory. Thus the territory of Seshahhts is named Seshah.

*Mahmathleh.* A term applied to any persons not Indians, meaning 'house-like,' from ships in which foreigners visited the natives. Some years ago the word *Mamatle* (doubt the same) was used the Chinook jargon to signify a ship.

*Histokshilkahts.* Come from house. (The *kahs, kaht, quaht,* is connected with an word *Makkahte,* a house.)

*Mahtsquinn.* A house-fly.

*Che.* The action of pulling.

*Che-che!* Pull along!

*Che-chil.* To pull.

*Che-chik.* A trigger.

*Che-cha-mutl-pyik.* A boat.

Here the two features most distinguishing the boat from the can are noted in the *che*, which denotes pulling, and the *mutl*, fastening, i.e. the fastening of many pieces together. *Cha* probably means *chaps*.

*Up, ahp, ap.* Central, midway.

*Ahpeelsoo.* Central.

*Ahpunnuk.* Applied to anything placed between two other things.

*Appoonit-nas.* Midday.

*Apponit-uttyh.* Midnight.

*Upanoohl.* A boundary, a dividing line.

*Upitsaska.* The top (i.e. centre) of the head.

*Up-kyh.* The top of a mountain.

*Ayhr, chr, ayh, ei.* Size, excess, superlative.

*Ay-ayhr-she.* Be quick! be very quick!

*Ay-chim.* A very old man or woman.

*Ay-mtuk.* Always.

*Ayhr-wuktl.* Of great value; valuable; expensive.

*Ay-yah-koomts.* The thumb.

*Ehr-sooktl.* Brave.

*Eiyalh.* Wing feathers; in contrast to *py-yalh*, small feathers.

*Eiyahkshütl.* To escape the memory. (*Ei*, very; *yahk*, long or far; *shütl*, borne, carried, or some such equivalent.)

*Ayhr.* Large, great.

*Ey-yeh.* A great many; very.

*Eyyehchinnik.* A great many together.

*Kaa, kah, kaas.* Killing, wounding, dying.

*Kaashütl.* To die, to kill.

*Kaashokstoop.* To grieve.

*Kaashookstootlah.* I am grieved.

*Kaasup.* To wound.

*Kah-huk, Kah-hukkit.* Very sick, dead.

*Klooch, kloots.* Woman.

*Klootmah.* A married woman.

*Klooch-hah.* Espoused; engaged to be married (of a man).

*Kloochmoop.* A sister.

*Klooch-hunh.* To commit fornication (of a man).

*M-'thl, m-'lh, m-'l.* Sameness, likeness.

*Maylhi.* Similar to, like to.

*Maylhuppch.* Balanced (of scales).

*Milhus.* Flat ground.

*Milchinnius.* Abreast.

*Mitlash.* A boy's name, referring to his likeness to one of his parents.

*Mahlh.* Antlers, may possibly be thus derived.

*Müt.* Flying.

*tutshütl.* To fly.

*tutwutl.* To alight (of a bird).

*tuttis.* Alighted; sitting on the ground (of a bird).

*Mutamisinkl.* To fly upward.

*Mut-ah-ah-toh.* To fly downwards.

*Mu-mut-teh.* A bird, *i.e.* the flut-terer.

*Hah, hay.* Change, exchange, compensation.

*ahayye.* To exchange.

*ahaquilt.* To requite.

*ahaquiltchitl.* To change.

*Quis-hay-chitl.* To change the mind or heart, to repent. (*Quispah, hay, chitl.*)

*Tahk.* Straight, correct, truthful, essential.

*Tahkoktl.* Correct, proper, true, the truth.

*Tahkokstootl.* To tell the truth.

*Tahk-ay-us.* Parallel.

*Tahk-ay-uk.* Straight.

*Tahkscheet.* Straight.

*Tahkappeh.* The shaft of a cross or a pillar.

*Tahkuk.* To grant a request.

*Tahts-tahk-sooth.* A guide.

*Tahput.* Thought, preparation, computation.

*Tahputayik.* Weighing-scales; a measure.

*Tah-tah-put-hup.* An object set up to shoot at.

*Tah-tah-put-bi.* To consider, think over, to prepare, to practise, to rehearse.

*Tsik, tsayk, tseek.* Speaking.

*Tseka.* To speak.

*Tseka-tseka.* To speak much, to babble.

*Tsay-uk-palh.* To wrangle.

*Tseek-milh-huppeh.* To make oration.

*Tsik-kaytah.* To command, order.

*Wik.* Negation.

It is probable that nearly all the words beginning with *wik* in the vocabulary are negatively compounded.

*Yets, yats.* Walking, kicking.

*Yatsook.* To walk.

*Yetshil.* To kick.

*Yetseh-yetsah.* To kick frequently.

*Yatsetsos.* A ladder.

*Yatsmoos.* To walk on the seashore.

*Yatsquistus.* To slip.

*Yatsquiup.* To stamp upon with the feet.

*Yatspannich.* To walk out and look about.

*Yetssoilh.* Walking up and down in a confined space.

*Sinnamooyets.* A vaccineous berry

*Yak, yakh.* Long, of time or space.

*Yak-a-wimmit.* Having stayed a long time (said of old inhabitants, as well as in a general acceptance).

*Yakh-pekuksel.* A long beard (applied to short hair).

*Yakh.* Long.

*Ei-yakh-shitl.* To escape memory.

*Chitl,*

They are

*kleez-shitl.*

from the

on the in

*ahk-shitl,*

*Ah-chitl.*

*Ahk-shitl.*

wate

*Ahk-shit*

*Chah-hat*

start

*Cheetashi*

persc

*Chuk-shi*

*Ei-yakh-*

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*Hak-oh-q*

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*Kaa-shitl*

*Kah-shitl.*

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## TERMINATIONS.

*Chitt*, *shittl*, signify action, or being acted upon, or movement. They are thus generally, but not always, confined to verbs. Thus *klees-shittl*, the dawn (from *klees-sook*, white), has this termination from the moving, active nature of the morning light, which is ever on the increase. Similarly *toop-shittl*, evening (from *toop-kook*, black), *ahk-shittl*, *hoo-ah-menchittl*, and others.

- Ah-chittl.** To reach after.  
**Ahk-shittl.** A little below high water.  
**Ahk-shittl.** To set apart.  
**Chah-hat-shittl.** Astonished, balked, startled.  
**Cheetashittl.** Cold (applied only to personal sensation).  
**Chuk-shittl.** To awaken a person.  
**Ei-yahk-shittl.** To escape the memory.  
**Hah-oh-quittl-chittl.** To change.  
**Hay-her-salit-chittl.** To bleed. (Intrans.)  
**Histokshittl.** To come.  
**Hoo-ah-men-chittl.** An eddy or back-water.  
**How-mis-shittl.** A pledge.  
**Howtshittl.** To sprinkle.  
**Hus-chittl.** A fugitive, a vagabond, a refugee.  
**Hyshittl.** Black currant. (Probably the first syllable of this word is *hysh*, in which case its radical terminal would be *ittl*, and it would not rightly come into this category.)  
**Kas-shittl.** To die, to kill.  
**Kah-shittl.** To steal, to plunder, to ravish.
- Klahk-ih-shittl.** To stand up, i.e. to rise to standing position.  
**Klah-hinch-hy-chittl.** A dead body.  
**Klahr-milh-uk-shittl.** A thing future.  
**Klay-chittl.** To shoot.  
**Klay-huk-shittl.** Thin, wasted (of a person).  
**Klees-shittl.** The dawn.  
**Kleetshittl.** To steer.  
**Klimmukshittl.** To wake up another.  
**Klohp-shittl.** To wash the face.  
**Klutshittl.** To take in sail.  
**Kohpshittl.** To point with the finger.  
**Ko-i-chittl.** To grow (of a child).  
**Kut-shittl.** To pinch.  
**Ky-yah-chittl.** Adrift.  
**Mamakshittl.** To fasten the dress or blanket by tying.  
**Mook-shittl.** The hammer of a gun.  
**Mool-shittl.** Flowing tide, flood tide.  
**Mutl-shittl.** To bind round.  
**Mutshittl.** To fly.  
**Nah-ah-pay-chittl.** To taste.  
**Neetshittl.** To bend the head backwards.  
**Nikshittl.** To scratch, to claw.  
**Nisk-shittl.** To sneeze.  
**No-hah-shittl.** To bury.

*Nuph-shitl.* To open the eyes.  
*Nuk-shitl.* To drink.  
*Pool-tee-chitl.* Sleepy.  
*Pow-wel-shetl.* To be lost, to be missing.  
*Quaw-guk-shitl.* To sting (of a wasp or other insect).  
*Quis-hay-chitl.* To change the heart, to repent.  
*Quis-tohp-chitl.* To become, to change into.  
*Shaytl-ook.* To change quarters, to migrate (of a tribe or family). It is probable that in the first syllable of this word we have

the same root as the term *shetl.*  
*Shoh-shitl.* Rusted, rusty.  
*Taytsk-shitl.* Flame.  
*Tay-chitl.* To throw.  
*Tohk-shitl.* To melt. (Intrans.)  
*Toop-shitl.* Evening, sun-down twilight.  
*Tsohpshitl.* Flood-tide, a flood, overflow.  
*Wit-shitl.* To nod the head.  
*Welshetl.* To go home.  
*Yetshitl.* To kick.  
*Yuk-shitl.* To sweep, to fan.

*Happeh, uppeh, sappeh.* Greatness, excess, superiority, the superlative.

*Chah-chum-mus-sappëh.* Very sweet, sweetest (from *chummus*).

*Eh-ehr-happeh.* Greatest, very great (from *ehr*).

The other superlatives with this terminal are given in connexion with the rules of comparison.

*Maylh-huppeh.* Balanced, *i.e.* *Maylhi-huppeh,* very much, or completely alike.

*Tseek-milh-huppeh.* To make a oration.

*Huppeh* adds additional force to the *tseek-milh* (*tseeka kamill*) which means 'to speak abundantly.'

*Ilh, lh.* This syllable or sound, generally occurring as a terminal, but sometimes in other positions, affords great room for inquiry. Its usual meaning appears to be in contrast to *shitl* (acting or being acted upon), and to express diffused quality, or what may be barbarously called 'all-overishness;' but the condition which it describes is eminently, if it may be so termed, sessile, and non-moveable. For instance, the names of the different coloured blankets are derived from the names of their respective colours, with the

derivation from a d. blanket; of early black blankets. *Ey-yoh-g* (*Ey*) *Wish-wis* *Klay-hw* hook *Attalh,* (from

It means that *ilh* walking spoken or ing is, for

*Klah-ilh.* *Tuk-ho-ish.*

*Ko-i* meaning words:

*Ahn-nuk* *Sunday-*

The root *ish.* conjecture, number, might be

*Kam* with the

condition of this terminal—in other words, they take their names from a diffused sessile quality. *Kleesook*, is white; *kleeselh*, a white blanket; *klees-shittl* (to show the contrast), the growing white light of early dawn. In like manner, we have *toop-koop*, black; *toop-kulh*, black blankets; and *toop-shittl*, evening (*i.e.* growing blackness).

*Ey-yoh-quilh*. Green blankets.

(*Ey-yoh-quk*. Green.)

*Wish-wish-ulh*. Blue blankets.

*Klay-hulh*. Red blankets. (*Klay-*

*hook*, dark red, purple.)

*Attalh*, *uttalh*. Black, *i.e.* nighty  
(from *uttyh*, night).

*Ilh-kahs*. A being in the house, at home.

*Mache-ilh* (or *Macheelh*). In the house.

*Yetsoo-ilh*. Walking up and down in the house, or any confined space.

It may be as well to notice that this does not transgress the rule that *ilh* indicates stationary quality or condition. The motion of walking is expressed in *yetsoo*; the *ilh* declares that the person spoken of is thoroughly engrossed by or occupied in walking—walking is, for the time, his fixed condition.

*Klah-ilh*. Lying down.

*Tuk-ko-ilh*. Sitting. (*Tuk-quas-*  
*seh*. To sit.)

*Klahk-ih-pilh*. Standing.

*Atho-milh*. Curly-haired.

*Ko-ilh* is probably derived from *tuk-ko-ilh*, sitting; and with this meaning of sitting or abiding, it probably enters into the following words:

*Ahn-nuk-ko-ilh*. Serious.

*Sunday-ko-ilh*. A church.

*In-nikseh-ko-ilh*. A wood-shed.

The terminal *ilh* belongs also to *kamilh*, referred to under the root *ish*. As *ilh* or *nilh* (the *n* sometimes appears) signifies, as is conjectured, diffused quality, and *ishinnik*, conjunction, combined number, we can understand that *ishinnik-milh* and its kindred forms might be used to express the idea of quantity.

*Kamilh*. This terminal has been already explained in connexion with the root *ish*.

*Is.* Small, young.

*Unnah-his, Uchkinnah-his.* Small.  
*Takn-is.* A young boy.  
*Hah-quahl-is.* A girl.

*Nashook-is.* A strong little man.  
*Chimmus-is.* A bear's cub.

*Quissets.*  
 smoke  
*Turquasse*  
*Turq*

*Mpt, pt, pts.* Growing plants and trees.

*Hlooktuft.* Veins, arteries, probably so named from their likeness to some sprouting, vegetable growth.

*Klakkamupt.* A sort of pine-tree.

*Klak-kupt.* Grass.

*Kow-wipt.* The salmon berry-bush (*kow-wih* is the name of the berry).

*Huchempt.* Berries. (Generic)  
*Oots-mupt.* Some pine-tree, probably the Douglas.

*Sa-eempts.* A sort of grass or reed growing on the coast.

*See-whipt.* The *Spiræa Douglasi*

*Tsa-e-mupt.* Oak-wood.

*Tsa-impts.* Watergrass.

*Cheet-sque*  
 a saw  
*Hummoot.*  
 food.)

Yi.

*Che-chik.*

*Cheeta-yi.*

*Cheetisyik.*

*His-yik.*

*Innik-yik.*

*Kah-che-i*

*Sup, up.* Curtailment, injury, extinction, destruction.

*Ash-sup.* To break a string or rope.

*Choo-pay-up-pah.* To extinguish.

*Cha-tay-up.* To cut off with a knife.

*Kaa-sup.* To hurt, to injure.

*Hy-yus-a-ty-up.* To lessen, to diminish.

*Kluk-sup.* To untie, to unbind.

*Kaw-kusch-up.* Having sick eye

*Kuts-quy-up.* To make smaller.

*Ooh-sup.* To cut down.

*Quoy-up.* To break a stick.

*Teelh-qu-up.* To crush, to pulverise.

*Yats-quoy-up.* To stamp upon with the feet.

*Toop.* The termination of words implying genera.

*E-esh-toop.* Household things.

*Muk-toop.* Things for sale.

*Sush-toop.* Beasts of the forest.

*Telh-toop.* Fishes, creatures of the sea.

*Tsistoop.* Rope, cordage. (Connected with *tsitksup*, to twist.

*Mutl-toop.* String. (From the root *mutl*.)

THE

tive active

*Ah-ah-p*

*Chakkl-c*

(*Ch*

rub,

*Heeh-hec*

*Heeh-hec*

to si

*Klee-klo*

titti.

*Koot-koo*

*Sets, setsos.* A stand, a hold, holder, stool, station.

*Innek-sets.* A lamp, a candlestick. (From *innik*, fire.)

*Keitsetsos.* A writing-table. (From *keitshil*, to write.)

*Quissets.* A pipe. (From *quishah*,  
smoke, tobacco.)

*Yatsetsos.* A ladder. (From *yat-  
sook*, to walk.)

*Turquassetos.* A chair. (From  
*Turquasseh*, to sit.)

*Tsque* seems to indicate the refuse of anything.

*Cheet-sque.* Sawdust. (*Cheetayik*,  
a saw.)

*Cheeschts-que.* Shavings, scrapings.  
(*Cheeskah*, to scrape.)

*Hummoots-que.* Bone. (*Ha-oom*,  
food.)

*Kloochts-que.* The mussel-shell.  
(*Kloochim*, mussels.)

*Tahchts-que.* Spittle.

*Yik, ik*, frequently terminates the names of instruments.

*Ché-chik.* A trigger.

*Kleetch-yik.* A rudder. (*Kleetcha*,  
a steersman.)

*Cheeta-yik.* A saw.

*Neech-yik.* A needle.

*Cheetsyik.* A large iron fish-hook.

*Yuk-kay-yik.* A broom. (*Yukshittl*,  
to sweep.)

*His-yik.* An axe.

*Innik-yik.* A stove. (*Innik*, fire.)

*Kah-che-ik.* A needle.

## REDUPLICATION.

THE most general force of reduplication is to indicate frequentative action, as in the following instances:—

*Ah-ah-puk.* Industrious. (*Ahpuk*.)

*Mü-mü-teh.* A bird, i.e. a flutterer.  
(*Mutshill*, to fly.)

*Chahkl-chahkl-nook.* Blisters.

*Nah-nash.* To beg, to ask for a  
gift. (From *Nah-hay*, *nah-  
hay!* Give, give!

(*Chahk-chahkah*, to press, to  
rub, to gall.)

*Heah-heah-hah.* To breathe.

*Queel-queel-hah.* To pray.

*Heah-heyk-wah.* To go from side  
to side, to tack.

*Tah-tah-put-hi.* To consider.

*Kloo-kloothl-sik.* To adorn, to  
tittivate. (*Kloothl*.)

*Tseka-tseka.* To talk, to babble.  
(*Tseka*.)

*Koot-koot-ah.* To beckon.

*Tsoos-tsoosa.* To dig.

*Waw-waw.* To talk.

In addition to this we find it signify parallelism or likeness, as *ah-ah*, yes (the affirmative answer being like to, and an equivalent to the question which draws it forth); and in *oh-oh-kook*, like, with various compounds. It is also a sign of intensity, as in the superlatives given under the head of 'Comparison,' and sometimes plurality.

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### COMPARISON.

THIS is effected by the addition of the suffix *oonim* or *tannah* to the comparative, and *happeh*, *uppeh*, or *sappeh* in the superlative. In the latter, for further intensity, the first syllable of the word is generally reduplicated. It is probable that these terminations are not confined to the formation of comparisons, but are used in various parts of speech, with an intensifying force.

*Chum-mus*. Sweet.  
*Chum-mus-oonim*, *Chum-mus-tannah*. Sweeter.  
*Chah-chum-mus-sappi*. Sweetest,  
 very sweet.

*Eh-ehr-huppeh*. Largest,  
 large.  
*Hin-nas-wunnim*. Higher.  
*He-hin-nas-sappeh*. Highest,  
 high.  
*Kloo-kloothl-appéh*. Best.

There are apparent deviations from the above rule, probably arising from the originals having been changed after the comparisons formed from them had become settled words. The termination of the original is also sometimes cut off. Thus we have:—

*Klokk-pah*. Warm.  
*Klohm-muppeh*. Warmer.  
*Muthlook*. Cold.  
*Mathluppeh*. Very cold.

*Pishuk*, *Pishuktlim*. Bad.  
*Pish-wunnim*. Worse.  
*Pishappeh*. Worst.  
*Yahk-appéh*. Longest, very long.

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## VERBS.

So far as I am aware, the verbs have no tenses but the present, and no distinction between singular and plural. Time is indicated by adverbs, and the plural, if needed, would, I suppose, be signified by the universal *kamillh*, which, however, is far too ubiquitous to be considered a mere verbal termination.

The three persons are distinguished in the following manner, but the terminations, though most generally, are not exclusively attached to the verb, but sometimes to some other word in the sentence.

Terminations of the 1st Person.	Ah, tah, utl-tah, and rarely sah and mah.
"  "  2nd  "	Huk, tuk, ayts.
"  "  3rd  "	Ma, utl-mah, win, twin.

Of these, in the first person *ah* is by far the most usual, and *huk* in the second. In the third person a very curious distinction presents itself, *ella* being used when the person or thing spoken of is in sight, and *win* or *twin* when absent.

*Sooquitl.* To bring.

1st Person.	Sooquitlah.
2nd  "  "	Soo-quitl-huk, Soo-quitlayts.
3rd  "  "	Sooquitlmah, Sooquitl-win.

*Ee-nees-a.* To carry.

1st Person.	Enneesa.
2nd  "  "	Enneesa-tuk, Ennees-ayts.
3rd  "  "	Enneesma, Enneesat-win.

*Oosh-tuk.* To work.

1st Person.	Oosh-tukkah.
2nd  "  "	Oosh-tuk-huk, Oosh-tukayts.
3rd  "  "	Oosh-tuk-ma, Oosh-tuk-win.

*Enachitl.* To come.

1st Person.	Enachitl-ah.
2nd  "  "	Enachitl-huk, Enachitlayts.
3rd  "  "	Enachitl-ma, Enachitl-win.

*Kapshittl.* To plunder.

1st Person. Kapshittl-tah.  
2nd „ Kapshittl-tuk.  
3rd „ Kapshittlma, Kapshittl-  
twin:

*Kow-wilth.* To steal.

1st Person. Kow-wilth-tah.  
2nd „ Kow-wilth-tuk.  
3rd „ Kow-wilth-twin.

*Weenā-pee.* To stay, to stop.

1st Person. Weenapee-sah.  
2nd „ Weenapeetl-huk.  
3rd „ Weenapeetl-ma.

The above are the general formations, slight variations sometimes occurring. Occasionally the terminal is transferred from the verb as *Wik-huk enachittl?* (Are you not coming?) which is equivalent to *wicklit enachittl-huk*.

These terminations also sometimes seem to take the place of a verb-substantive, and are joined to adjectives in the same manner they are with verbs. In reality, however, there is probably no proper verb-substantive in the language.

*Tayilh.* Sick.

*Tayilh-ah.* I am sick.  
*Tayilh-huk.* You are sick.

*Tayilh-mah, Tayilh win.* He  
sick.

And similarly all other adjectives, without exceptions, although however, being sometimes used instead of *ma*.

## IMPERATIVES.

The imperative, so far as I know, is only in use in the second person. *Chookwah!* and *Quawtluk!*—both meaning ‘come’—have apparently no connection with any other words. The most general termination of the imperative is *che*. This is used with all the verbs

ending in  
*shittl*, for  
*she*, or *she*  
look; *kk*  
Another  
to verbs  
instance,  
*mooshetup*

There  
among +  
ready c  
the rest  
does not  
hardly e  
nearly o  
the rest.  
gives ris  
changed  
skin in  
*noobay*  
and the  
he over  
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ending in *itl*, as *sooquitleche*, with the large exception that those in *shittl*, for the sake of euphony, more often change that syllable into *she*, or *she-e*, instead of adding *che*, as *nah-she!* look! from *nah-shettl*, to look; *klahk-ih-she-e*, stand up, from *klahk-ih-shittl*, to stand up. Another not so general imperative termination is *ik*. This is added to verbs ending in *p*, and to some which end in vowels, as, for instance, *kaycepik*, from *kay-cep*, to clear away; *mooshetuppik*, from *mooshetuppa*, to shut; *turquassik*, from *turquassch*, to sit.

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## NITINAHT.

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There are, of course, slight differences of speech to be found among the various Tahkaht tribes, but not so much as to prevent a ready conversation among all. The tribe which most differs from the rest is the Nitinaht. It has a good many unique words, and does not entirely agree in the numerals. While the other tribes hardly ever (if at all) make use of the *d* and *b* sound, the Nitinaht nearly or quite always uses these in place of the frequent *n* and *m* of the rest. This, in addition to vowel changes and contractions often gives rises to singular verbal transformations. Thus *innik*, fire, is changed by the Nitinaht into *adduk*; *mootsmahuk*, a bear or a bear-skin into *bootsabuk*; *quequenixo*, the hands, into *kookadooxyeh*; *noohcayxoh*, father, into *Dooux*, and *oomoyxoh*, mother, into *abahx*; and the name of *Nitinaht* itself into *Ditidaht*. It must be noticed, however, that in their pronunciation of the *d* there is just a tinge of the *n* sound remaining, having the effect of a person with a very bad cold trying to pronounce *n*.

SOME WORDS IN WHICH THE NITINAHT DIFFER  
PARTLY OR ALTOGETHER FROM THE OTHER TRIBES

The words marked with an asterisk are, so far as I know, in any way like those used by the other Tahkahts. Where it seems advisable for the sake of comparison the equivalent of the Tahkaht is placed in brackets:—

Father. <i>Doo-ux.</i> ( <i>Noowayksoh.</i> )	Bear. <i>Boots-abuk.</i> ( <i>Moots huk.</i> )
Mother. <i>Ab-ahx.</i> ( <i>Oomayksoh.</i> )	Eyes. <i>Kulleh.</i> ( <i>Kusseh.</i> )
Boy. <i>Baaytlux.</i> ( <i>May-etl-kuts.</i> )	Hands. <i>Kookadooxyeh.</i> ( <i>Quenixo.</i> )
*Baby. <i>Eahdoht.</i>	To speak. <i>Ooshabats.</i> ( <i>Oomitsoh.</i> )
*Wife. <i>Ah-hy-up.</i>	*Paddle. <i>Klay-too-uchth.</i> ( <i>Whup.</i> )
*Maiden. <i>Kah-duk.</i>	*Hair. <i>Klattah-boob.</i>
*Always. <i>Do-by.</i>	Ear. <i>Peh-peh.</i> ( <i>Pah-pay.</i> )
Long ago. <i>Ho-i.</i> ( <i>O-uk.</i> )	Eye-brows. <i>Ah-aych.</i> ( <i>Ahche.</i> )
Fire. <i>Adduk.</i> ( <i>Innik.</i> )	*Tongue. <i>Lukkay-ik.</i>
*Bird. <i>Hook-toop.</i>	Chin. <i>Quav-ux-e.</i>
Elk. <i>Klo-dup.</i> ( <i>Klohnim.</i> )	*Head. <i>Kaht-kaht.</i>
Deer. <i>Boo-uch.</i> ( <i>Moo-uch.</i> )	*Face. <i>Heetahql.</i> (Connect with Tahkaht <i>eetahk-les.</i> )
To look. <i>Dah-chil.</i> ( <i>Nah-shetl.</i> )	Neck. <i>Tseequawubts.</i> ( <i>Tso koomts.</i> )
To give. <i>Klakkay.</i>	*Elbow. <i>Heedupuktl.</i>
To hear. <i>Dah-ah.</i> ( <i>Nah-ah.</i> )	He. <i>Yeelkah.</i>
*Stone. <i>Teddichk.</i>	There. <i>Hahsahs.</i> ( <i>Hittas.</i> )
House. <i>Ba-as.</i> ( <i>Mahs.</i> )	Blood. <i>Doobutsubs.</i> ( <i>Hissamib.</i> )
True, correct. <i>Tahk-chik.</i> ( <i>Tahk-oktl.</i> )	Country, territory. <i>Dissiba.</i> ( <i>Nismah.</i> )
*Above. <i>Heydupuk.</i>	Ground, soil. <i>Tsahkokubs.</i> ( <i>Tso koomuts.</i> )
*Below. <i>Heydusiuk.</i>	To work. <i>Babo-ik.</i> ( <i>Mamook.</i> )
*Come! <i>Hatsi-dy!</i>	
Rain. <i>Beet-lah.</i> ( <i>Meetlah.</i> )	
*Sun. <i>Kliss-ah.</i>	
*Moon. <i>Dahk.</i>	
*Dog. <i>Chay-quatl.</i>	
Friend. <i>Hitto-wah-tid.</i> ( <i>Oo-wah-tin.</i> )	
Mallard Duck. <i>Hah-duk.</i>	

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1.  
2.  
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6.

**Cool!** *Shooquaht!* (*Chook-wah!*)

**Cold.** *Cheetsayak!* (*Cheetashitl.*)

**Tired.** *Tay-yewk.* (*Quaw-te-ik.*)

**To cough.** *Waw-o-usk.* (*Waw-waw-tsukka*)

**Warm.** *Klohbaht.* (*Klohkpah.*)

Alone. *Dohbukkiduk.* (*Noop-chinnik.*) *Tsow-wid-dook.*

(*Tsow-waw-chinnik.*)

How many? *Adday-ikke?* (*Oonah?*)

This. *Ahkeeh.* (*Ahkooh.*)

To-morrow. *Ahbaytluk.* (*Ahmeetlik.*)

It may be noticed that in these cases where the other Tahkahts exhibit deficiency, the Nitinahts supply a word. They have a specific name for wife; and for the sun, as distinguished from the moon; and while the Tahkaht *mooyzeh*, a stone, seems to be strangely derived from *mookwah*, steam, the Nitinahts afford an independent term.

### NITINAHT NUMERALS.

1. Tsow-wau-uk.

2. Ahthl.

3. Kahketsa.

4. Booh.

5. Shoots-ah.

6. Chay-uk-palh.

7. Atl-pooh.

8. Ahthl-sib.

9. Tsow-waw-sib.

10. Klah-wha.

20. Tsokkits.

*Ah-ah.*  
*Ah-ah-c.*  
table  
ever  
*Ah-ah-h*  
*Ah-ah-p*  
*Ah-ah-p*  
*Ah-ah-p*  
wer  
*Ah-ah-y*  
*Ah-ah-y.*  
ask  
*Ah-ah-s*  
*Ah-ah-e-i*  
*Ah-ah-til.*  
*Ah-ah-uk*  
*Ah-ah-uk*  
*Ah-ah-ah*  
*Ah-ah-cl*  
*Ah-ah-sc*  
*Ah-ah-poh*  
*Ah-ah-pot*  
*Ah-ah-hit*  
wat

PART I.

TAHKAHT-ENGLISH.

A.

*Ah-ah.* Yes.  
*Ah-ah-che.* Wide (of a canoe, board, table, &c. but not applicable to everything.)  
*Ah-ah-he.* A domestic fowl.  
*Ah-ahp-quimulh.* To wrestle.  
*Ah-ahp-soonilh.* The arm-pit.  
*Ah-ah-puk.* Industrious, hard at work.  
*Ah-ah-yits-akulh.* Rich.  
*Ah-asky.* A turkey (*i. e.* *ah-ah-he-sky*, 'bald hen').  
*Ah-atl-soowit.* Equal.  
*Ah-ah-itsah?* Whose?  
*Ah-ah-shil.* To reach after.  
*Ah-ah-chuk?* Who?  
*Ah-ah-chuk-hah?* Who? (*Ah-chuk-hah kous?* What man?)  
*Ah-ah-che.* The eyebrows.  
*Ah-ah-soolh.* Cunning, crafty.  
*Ah-ah-poh.* This.  
*Ah-ah-pootl.* To borrow.  
*Ah-ah-shil.* A little below high-water.

*Ah-mah.* A large, grey diver.  
*Ah-meetlik.* To-morrow (So *Uttyh-tlik*, the coming night.)  
*Ahm-ooye.* Yesterday.  
*Ahn-nuk-koilh.* Grave-looking, serious-looking.  
*A-hous-ah.* Name of a tribe.  
*Ah-peelsoo.* In the centre, central.  
*Ahpuk.* At work, working.  
*Ah-punnuk.* A thing in the middle (where one thing is above and another below it).  
*Ah-quil-hy-yeh.* To lend.  
*Ahtk-shitl.* To set apart.  
*Ahtl-atla-malux-hool.* To pull out the hair of the chin.  
*Ah-toosh.* A deer. (Also *Moo-uch*).  
*Ah-uk-quooch-you.* A wound.  
*Ah-um-mus.* Cheeks.  
*Ah-up-ee-milh.* The shoulder.  
*Ah-up-pi.* The shoulder.  
*Aichk.* Good-looking.  
*Ak-kah-ta?* Of what tribe?  
*Amenoquih.* A corner.

- Amewauts* Name applied to the Tsik-hohtin, when the head becomes white.
- Am-mit-teh.* A name.
- Am-mit-ty-ee.* To give a name.
- Am-mus-shulh.* The bosom.
- An-nah-ah.* To gamble.
- An-nays.* Short (*i.e.* not long).
- An-neeh!* Look! (A word calling attention.)
- An-neeh-mäh.* I see. (The answer to *An-neeh.*)
- An-noos.* A crane.
- Ap-poonit-nas.* Mid-day.
- Ap-poon-uttyh.* Mid-night.
- Apuxim.* Hair upon the face.
- Ash-sup.* To break a string or rope. (Conf. *Käusup*, &c.)
- Askeh.* Bald-headed.
- Askit.* Bare of hair on the body.
- Askoolh.* Bare of trees and shrubs.
- Askumilh.* Bald.
- As-selh-yuk.* Leather:
- As-sits.* A wasp.
- A-thlah.* To spew.
- Athohmilh.* Curly-haired (of man or beast).
- Atla.* Two.
- Atla-newk.* A fork or branch (as of a tree, river, &c.).
- Atla-newk-tsu-uk.* Fork of a river.
- Atl-kyh.* Small branches knotted together, to show a trail.
- At-say-kuts.* The throat.
- Attalh* (or *Uttalh*). Black. (Conf. *Attyh-night.*)
- At-toh.* A beaver (from *Attalh*, black?)
- At-tyh* (or *Uttyh*). Night.
- Ay-aychen.* One who knows things of the past.
- Ay-ayhr-she.* Quickly; be quick!
- Ay-chim.* An old man.
- Ay-en-tuk.* Always.
- Ay-hahsh.* To sigh.
- Ay-hi-ik.* To cry.
- Ay-hih-tah.* To remember.
- Ayhr.* Great, large, very.
- Ayhr-mis.* To stop.
- Ayhr-wuktl.* Valuable.
- Ay-is.* Nettles.
- Ayk-hay-uk.* Uniform in dealing; not paying either much or little. (The Indians consider this bad.)
- Ayk-huk.* To speak, to tell, to narrate tidings to a number, to preach.
- Ayhl-mukt.* Nettles.
- Aytl-chauna.* By-and-bye.
- Ay-utl.* No more.
- Ay-yah-hoomts.* The thumb.
- Ay-yak-kamilh.* Fifth lunar month from about November.

## B

Hardly, if at all, occurs in the language, the *m* sound taking its place almost or quite exclusively. Curiously, the Nitinahts, who speak the same language, with only a dialectic difference not at all interfering with free intercourse, almost or quite exclude the *m*, using *b* in every instance.

## C.

- Chah-hat-shiit* (or, perhaps, more probably *Chayher-shiit*). To be astonished, to be balked, to be startled. (*Chayher-shiit* would mean 'struck by the spirit world'.)
- Chah-kah*. To support, or bear up with the shoulder.
- Chahk-chahkah*. To press, to press down.
- Chahkl-chahkl-nook*. Blisters.
- Chahk-maykstah*, or *Chahk-qus-sup*. To rule, to govern.
- Chah-hots*. Indian bucket.
- Cha-pook*. Canoe with men in it.
- Cha-puts*. A canoe.
- Chastömit*. A mink.
- Chä-tay-up*. To cut off with a knife.
- Chay-her*. The land of departed spirits.
- Chayk-kuk*. To make to cry, to punish.
- Che-chah-mutl-pyik*. A boat.
- Che-che!* Pull along! (*Che* incites to action. It is the terminal of the second person imperative in most verbs.)
- Che-che-che*. The teeth.
- Che-chee-shook*. Hostile. (An Ewkloolaht word, the ordinary word being *Mahptulh*.)
- Che-chik*. A trigger. (Recent names of instruments generally end in *ik*.)
- Che-chiit*. To pull.
- Cheelhah*. To smile.
- Cheequis-tus-up*. To pull up by the roots.
- Chees-cheesa*. A dance and song performed by women having downy feathers scattered on their hair.
- Chees-kah*. To scrape.
- Cheesksque*. Scrapings.
- Cheeskuksootl*. To shave.
- Cheeta-mah*, or *Cheetuk*. Sideboards of an Indian house.
- Cheetashitl*. Cold (applied to personal sensation).
- Cheetöyik*. A saw. (From *Cheeyah*, to rip.)
- Cheetsmus*. To lead, leading, a leader.
- Cheetsque*. Saw-dust.
- Cheetsyik*. Large iron fish-hook.
- Cheets-wih*. A button-hole, and, perhaps, any hole going right through a thing.
- Cheetuk*. Impudent.
- Chee-yahkamilh*. Thirteenth lunar month, counting November as the first.
- Cheeyah*. To rip, to split salmon for drying.
- Cheh-neh*, or *Cehi-neh-mah*. I do not know, or I have not seen.
- Che-is*. Salutation (of meeting or farewell) to a woman.
- Chek-kottay*. Scar of an old wound.
- Chekoop*. Male, husband.
- Chim-mees*. To plough.
- Chim-milh*. Bed and bedstead, berth, bunk.
- Chimmin*. Large wooden hook for halibut.
- Chim-mit-sas*. The right hand, the right hand side or part.
- Chim-mus*. A bear.

*Chinepah.* To wrestle by holding the hair.

*Chookh.* All.

*Choo-chuk.* A spoon.

*Chooh!* A word inciting to immediate action.

*Chookwah!* Come!

*Choop.* The tongue.

*Choo-pay-yuppah.* To extinguish (of fire).

*Choop-poox.* Decayed, stinking.

*Chooshah.* Wild.

*Choo-ut-toh.* To dive.

*Choo-up-it-lay!* Stop! stop work-

ing! (*Up*, with the meaning of putting an end to.)

*Chuk-koots-uk.* A storm, at sea. (*Chuk*, water.)

*Chuk-shitl.* To awake a person.

*Chuksuwh.* A waistcoat.

*Chulcha.* Nails (of hand or foot), claws (of beast or bird).

*Chum-mus.* Sweet, tasty, palatable.

*Chum-musoonim*, or *Chummus-tannah.* Sweeter.

*Chah-chummus-sap-pi.* Very sweet, sweetest.

*Chu-uk.* Water, a rock in water.

## E.

*Eech-mah*, or *Eechuk.* The light fixed on the canoe for night-fishing.

*Eechukasin* (or, perhaps, more properly *Aychukasin*). Ancestor.

*Eechinnakoom.* Ear-pendant.

*Ee-ështoop.* Things, possessions.

*Ee-tah-klés.* Up-hill, steep.

*Ee-tah-tus.* Down-hill.

*Eethloohoolh.* The lips.

*Eetowäyes.* To go away and stop a long time.

*Eh-ehr-happeh* (or, perhaps, better spelt *Ay-ayhr-happeh*). Greatest, very great.

*Ehr*, or *Ayhr.* Great, large, very.

*Ehr-sooktl*, or *Ayhr-sooktl.* Brave.

*Ehr-sook-toop*, or *Ayhr-sook-toop.* To comfort, console.

*Eh-shetl-che!* Go!

*Eil-chupamik.* The common squirrel.

*Eish-kook.* A bottle.

*Ei-yalh.* Wing-feathers. (*Py-yalh.* The smaller feathers.)

*Ei-yahk-shitl.* To escape the memory.

*Ei-yeh.* Many, a great many (perhaps also 'very').

*Ei-yeh-chinnik.* A great many together.

*Ei-yeh-koomts.* The thumb (or *Ay-yah-koomts*).

*Ei-yem-mah.* 'There are a great many.'

*Elh-whus.* Scattered, divided.

*Elh-whus-sip.* To separate. (Trans.)

*Enako-us.* A fish of the salmon kind.

*Enako-us-imilh.* Twelfth lunar month from November. (*Enakous.* The name of a fish, from which the month takes its name.)

*En-nees-a.* To carry.

*En-nitl.* A dog.

*Ewkloolaht.* Name of a tribe.

*Ewk-sah.* Wind from the sea.

*Ewuttih.* Land-breeze.

*Ewk-stis.* Wind up the inlet.

Eyk.

Ey-

Eys-

Ey-

Hä-

Hah

Hah

Hah

Hah

Hal

Hal

Hal

Hal

Hal

Hal

Hal

Hal

Ha.

Ha.

Ha.

Ha.

Ha.

Hä-

Ha.

Ha.

Ha.

Ha.

Ha.

Ha.

Hä-

Hä-

*Eyk.* A brother.

*Ey-nuk.* The crying of a child.

*Eys-she.* The ankle.

*Ey-yoh-quilh.* Green blankets.

(With one or two exceptions

the blankets are named after their colours by the change of the terminal *uk* into *ilh*.)

*Ey-yoh-quk.* Green.

## H.

*Hä-hä-ook.* A lizard.

*Hah-ham-kook.* To cure, to heal.

*Hah-han-noo-yik.* Boastful.

*Hah-hoh-pah.* To advise, to admonish, advice, tradition, legends of creation, &c.

*Hah-koo-palh.* Poor.

*Hah-ohksacheel.* A generation.

*Hah-ohk-suk.* Chief's eldest son, heir apparent.

*Hah-oom.* Food.

*Hah-ook.* To eat.

*Hah-oomut.* To subdue.

*Hah-oo-ye.* To exchange.

*Hah-o-quilh.* To requite a blow, theft, murder, in like kind.

*Hah-o-quilh-chitl.* To change.

*Hah-quatl.* Unmarried woman.

*Hah-quis.* Name of the Sessaht village site on Barclay Sound.

*Hah-yew-ül.* Low tide.

*Hän-näh.* Naked.

*Hannah-toop.* To disrobe or undress another.

*Hannuk-lilh.* Near death.

*Hatsoh.* Small.

*Hattees.* To bathe, to wash all over.

*Hay-her-salit-chitl.* To bleed. (Intrans.)

*Hay-nim-soo.* To set food before another.

*Hëäh-hëäh-hah.* To breathe.

*Hee-chook-wah.* Hump-backed.

*Hee-seesah.* To beat with a stick.

*Hee-sut-hah.* An interpreter.

*Heet-tah-pul-hus.* Below (of position).

*Hee-yah-shinnik.* Together (of two).

*He-hin-nas-sappéh.* Highest, very high.

*Hem-kah!* Look out! Beware!

*Hershin.* The smallest sort of canoe.

*Hetetsokstah.* To swallow.

*Hetetsokuaw.* The mouth.

*He-tup-pah-us.* To pass by. (Intrans.)

*Heyk-heyk-quah.* To go from side to side, to tack as a ship.

*Hilspeh.* Above (of relative position.)

*Him-mik-kahoo.* Gooseberries.

*Him-miks.* Lard, melted fat.

*Himmit-kyh.* The cross on a church. (*Himmittah-peh-kok-kyh*, i.e. crossed house-staff.)

*Him-mit-tah-peh.* A cross-bar.

*Him-moo-wetsoh.* One who knows the things of the past.

*Hinnah-a-wah-kuk.* A fore-announcer.

*Hinnah-poop.* To burden, to lay a burden on another.

*Hin-nah-yukil.* To instruct.

*Hin-nas.* High, aloft, above, on high.

- Hin-nas-wunnim.* Higher, more high.
- He-hinnas-sappéh.* Highest, very high.
- Hin-nas-itl.* To climb a tree or mast.
- Hin-nas-setsos.* Above (of relative position.)
- Hin-nay.* To offer as a gift.
- Hin-nays.* The head of Alberni Inlet (or 'headward,' describing the course of a canoe or ship up any inlet; or rather 'to the head,' describing their destination.)
- Hin-naytlah.* Side of a mountain.
- Hinnoolh.* The face.
- Hishimilh.* A crowd, assembly, collection.
- Hishimilh-hus-sup.* To assemble, gather together. (Trans.)
- Hishim-yohp.* To gather together, to assemble.
- His-pich.* A blaze (i.e. a mark on a tree to show a trail.)
- His-samis.* Blood.
- His-sayk-soh-tah.* The sea-shore.
- His-seekim.* To direct, to tell the way.
- His-sin.* A light red berry (Vaccinæ.)
- Hissit.* Red; the first run of salmon.
- Hissooah-sooh.* To bleed. (Intrans.)
- Hissoolh.* Covered with blood, bloody.
- Histokshilt.* To come.\*
- Histokshilt-kahs.* Come from the house. (So *ilhkahs*, staying in house.)
- His-yih.* An eye.
- Hittahktee.* The base, the under side of a thing.
- Hittas.* There, yonder.
- Hittay-a-tah.* An end, an extremity.
- Hit-toh-min.* Sand-hill crane.
- Hlah-quay.* To confess. (This word applied to a person when accused, who, not in fear, would say, 'Yes, I did it,' probably not from a good motive, but to stop the shame attending further criminations.)
- Hlhah-hlah-hah.* The measure obtained by stretching the arms to their full width.
- Un-naylhah?* How long is it? i.e. how many *hlhah-hlhah-hahs*?
- Kotstseilh-mah.* It is three *hlhah-hlhah-hahs*.
- Moouth-mah.* It is four ditto.
- Hlebuxti.* The heart.
- Hlheet-as.* A valley.
- Hlit-mayktil.* The pulse.
- Hloh-pilh.* A bridge.
- Hlook-tupt.* Veins or arteries.
- Hoh-ha-um.* Percussion cap.
- Hohm.* The blue grouse.
- Hohpta.* Hidden, concealed. (*Hohpta ooyakkamis.* Secret news.)
- Hohpta-muk.* Don't tell! Keep it secret!
- Hohptsup.* To conceal.
- Hoh-puklim.* The heel.
- Hohs-hohtsh.* Drooping.
- Ho-ik.* The willow-grouse.
- Hokidskook.* Biscuit.
- Hokqueechis.* To cover (with a

\* *Wus-tok shill sooa* = *Wusseh-histokshilt sooa* }  
 or }  
*Wustokshilt huk* = *Wusseh htstokshilt huk* } Whence come you?

Hoc

- vessel, hat, or other stiff shaped thing.)
- Hooah-men-chitl.* An eddy or back-water.
- Hoopahlh.* Thimble-berries.
- Hoopalh.* The sun, the moon, a month.
- Hoop-attoo.* To set (of sun or moon).
- Hoop-cheilh.* Mid-day.
- Hoop-peh.* To help.
- Hoop-quistah.* To rise (of sun or moon).
- Hoop-ukh-klinhl.* Green-winged teal.
- Hoo-sattoh.* To blow or puff.
- Ho-uch-cheelh.* To mend.
- Ho-uts-â-â-chepasim.* To lend.
- Ho-utsachitl.* To return, i.e. to come back.
- How-chuk-lisaht.* Name of a tribe.
- How-kōmah.* A wooden mask.
- Howk-sap.* To upset, turn over.
- How-mis-shitl.* A pledge.
- Howtshitl.* To sprinkle.
- How-wayhtl.* Hungry.
- How-way-utl.* To complete, to finish, and so to stop.
- Hoxem.* Geese.
- Hûch-chê.* Deep (of water, and perhaps of other things).
- Hucheemt.* Berries.
- Huchim-suk-sah.* A girl's brother. (A man's brother is *kathlahtik*.)
- Huchispah.* This side of.
- Huk-kay-ik.* A knife.
- Hulh-may-hah.* To be drowned.
- Hummootisque.* A bone.
- Huppah-yuk-kaik.* A brush.
- Huschitl.* A fugitive, a vagabond, a refugee.
- Hussis.* Teal duck.
- Hyem-hammah.* I do not understand.
- Hyem-ham-majh.* He does not understand.
- Hyshitl.* Black currant.
- Hys-wuktleh.* Dysentery (i.e. with blood — *hiss-amis*.)
- Hytokstootl.* To tell a lie.
- Hytoktl.* False, worthless, useless, of no account.
- Hytoktl chush ahnneh!* Look you, the news is false!
- Hytshitl.* To bend forward, to bow.
- Hy-yeh.* A serpent.
- Hy-yem-mus.* To take a wrong trail, to miss the way.
- Hy-yeskikamîlh.* Third lunar month, from about November.
- Hy-yu.* Ten.
- Hy-yus-a-ty-up.* To lessen, to diminish.

## I.

- Ik-moot.* Old (of things).
- Ik-sah-tsook.* To be in service, to serve, attend upon.
- Ilhkahs.* Staying in the house.
- Im-hah.* Shame.
- Im-ich-sakta.* The forehead.
- Impigwalkinhl (g soft).* The person walking second in a long line.
- Im-tah.* Unable.
- Innik.* Fire.
- Innikayik.* A stove.
- Innik-kaytsōma.* Forehead mask (used in their dances).
- In-nik-quitl.* To make a fire.
- Innikquitche.* Make the fire! (*Che* imperative).

*Innik-guk-tyik.* Smoke-stack, stove-pipe.  
*In-nik-sets.* A lamp.  
*In-niks-yeh.* Fire-wood; any sort of felled or fallen wood.  
*In-nimah.* The nipple, milk.  
*In-nits.* Around, round about.  
*Ish.* And.

*Ishimyohp* (or *Hishimyohp*). To assemble.  
*Ishinnik.* With, together with, in company with.  
*Ishinnik-quaht.* Next door.  
*Ish-kolh.* To smear with resin or pitch.  
*Ish-ook.* All. (Also *Choochk.*)  
*Itl-mah.* There is, it is here.

## K.

*Kâ-â.* Give it me, hand it me, let me look at it.  
*Kâ-â-shitl.* To die, to kill.  
*Kâ-â-sookstooop.* To grieve (Trans.).  
*Kâ-â-sookstootlah.* I am grieved.  
*Kâ-â-sup.* To wound.  
*Kah-cheik.* A needle. (Also *Nee-cheik.*)  
*Kah-chuk.* A fork.  
*Kah-huk.* Dead.  
*Kah-hukkit.* Very sick, dead.  
*Kah-kin-kutl.* To prick, to sting like a nettle.  
*Kah-nimmuk.* To stop, to stay, i.e., not to go. (Intrans.)  
*Kah-ohts.* A nephew.  
*Kah-oots.* A large bucket.  
*Kah-sitimilh.* The fourth lunar month from about November.  
*Kah-tah.* Short (not used of a man).  
*Kahtskinniksooptahl.* To run a race, or 'a race.'  
*Kahtsksup.* To tear in two.  
*Kah-yupta.* The arm.  
*Kalk-kow-wih.* The bramble-berry.  
*Kan-nilh.* To kneel.  
*Kannatlah.* A wolf.  
*Kap-shitl.* To steal, to plunder, to ravish. (*Kow-wilh* is the word for 'secret stealing.')

*Kath-lah-sim.* Branches of a tree. (Notice the likeness to *Kathlah-tik.*)  
*Kathlahtik.* A brother, a peer, (not used of a girl's brother), the name of the second lunar month from November.  
*Kats-hak.* A long Indian dress.  
*Kaw-kus-chup.* With sick eyes.  
*Kayeeche!* Go home!  
*Kayeeep.* To clear away. (*Kayee-pik!* Clear away!)  
*Kay-ha-shitl.* To look through or along a thing, to take a sight.  
*Kay-ha-yik.* A telescope, a microscope.  
*Kay-holh.* Sight of a gun.  
*Kay-kay-yes-soo.* An octave (or perhaps any other interval in music).  
*Kaytsah.* Small rain.  
*Kaytshitl, or Keitshitl.* To write.  
*Kaytsinnik.* To shut the eyes.  
*Kay-utl.* A long time ago. (Also *Oh-uk-ooye.*)  
*Keek-quulh.* Submerged.  
*Keitseh-keitsah.* Writing.  
*Keitseth.* Paper, letter, a book.  
*Keitsetsos.* A writing-table.  
*Keitsuktl.* A scribe, a writer.

*Ke-ke*  
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*Keys-*  
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*Kc-keesh-hah.* To shake, quiver, tremble.

*Keys-keys-ab.* Lame.

*Kiklee-ukshilt.* Wrecked.

*Kin-nay-yup.* To bring back.

*Kinnitsmis.* A bruise.

*Kistok-kuk.* Blue.

*Kitsmeih-soh.* To stir, to stir up.

*Kittle-yu.* A crack, a chink.

*Klah-chit-tuhl.* To doctor the sick.

*Klah-choochin.* A stranger.

*Klah-hah-nik-sup.* To close up (as of a book).

*Klah-hahs.* Lying down (of a brute or thing, not of a man).

*Klah-haytsoh.* A box with lid fitting over the sides.

*Klah-hoylh-hut.* To renew, to make an old thing like a new one.

*Klah-hix.* A box.

*Klah-howye.* Now.

*Klah-huk-sik.* The present generation.

*Klah-ih.* Lying down.

*Klahk-ih-pilh.* Standing.

*Klahk-ih-shilt.* To stand up, *i.e.* to rise to a standing posture.

*Klahk-ih-she-e!* Stand up!

*Klah-klah-how-waw-quus.* A railing or fence.

*Klah-klah-puk-kah.* To hammer a nail.

*Klah-klah-pullah.* A lock.

*Klah-klah-seyah.* To coast along.

*Klah-klah-tä-nim.* Notch for the fingers at the end of a spear-shaft.

*Klah-klah-to-wy-yeh.* To paddle full speed.

*Klah-klah-tim.* A foot.

*Klah-klinch-hy-chilt.* A dead body.

*Klah-kut-chilt.* To grow (Intrans.) (of children, plants, &c.)

*Klah-mittl.* Pincers, tweezers.

*Klah-oh.* Another, some more.

*Klah-oh-appi.* Something else, another instead (said in trade).

*Klah-oh-quaht.* Name of a tribe, sometimes means 'another tribe.'

*Klah-oh-quitlah.* To reply, or perhaps, to contradict.

*Klah-oh-quil.* The day after tomorrow.

*Klah-oh-quil-ooye.* The day before yesterday.

*Klah-puk-mah.* A nail.

*Klah-quay.* To beseech.

*Klahr-milh-uk-shilt.* A thing future.

*Klahr-muth.* New-born. More probably recent, new.

*Klah-san-nup.* A pile-driver.

*Klah-shooa.* A wise counsellor.

*Klah-us.* A flag-staff.

*Klah-kahs.* A tree.

*Klah-kamupt.* A sort of pine-tree.

*Klakkimilh.* Palisade fortifications.

*Klakkoh.* Thank you.

*Klakkoh-pkit.* Small-pox.

*Klah-kupt.* Grass, leaves, foliage.

*Klah-she.* A parting salutation.

*Klaskuk.* Smooth (as of planed board, fur smoothed the right way, &c.)

*Klas-us-utl.* Slippery.

*Klat-chah-ut.* To run away, escape.

*Klathlah-enkahtoo.* The cramp.

*Klattömupt.* Yew-tree.

*Klat-uhuk.* Soft.

*Klaychilt.* To shoot.

*Klayhah-pannich.* To go out for a paddle (literally *klayhuk nanitch*, to paddle and see; conf. *yatspannich*).

*Klay-mah.* Large red-headed woodpecker.

- Klayhook.* Purple.  
*Klayhuk,* or *Klayhukkah.* To paddle.  
*Klayhuk-shitl.* Thin (of a person).  
*Klayhukh.* Indian matting.  
*Klayhupper.* A small sea-fish.  
*Klay-klayhr-tim.* Yards of a ship.  
*Klayohsthunkl.* To commit fornication (of a woman).  
*Klaytsmitsim.* An apron.  
*Klayt-klayt-whah.* To stride. (Conf. *Klah-klah-tim.*)  
*Klayts-awhk.* A rat.  
*Klay-ukil!* Look out! Take care!  
*Kleehooamis.* Clouds.  
*Kleehstulh.* To make to laugh.  
*Kleehua.* To laugh.  
*Kleeklahy-yeh.* A martin.  
*Kleeklamis.* To hunt, to pursue game.  
*Kleekquushin.* Boots.  
*Kleequan-'nkis.* Name of a small bay or indenture of the inlet.  
*Kleeseih.* White blankets.  
*Kleesh-klukkaik.* Trousers.  
*Kleeshklin.* The leg and foot: the foot. (Compare with the above.)  
*Klees-shitl.* Just before sunrise.  
*Klees-sook.* White.  
*Kleetcha.* Steersman, man in stern of the canoe.  
*Kleetch'yik.* A rudder (connected with *Nitinaht Klaytoouchth*, a paddle).  
*Kleeteenek.* Small cloak or cape.  
*Kleetsechis.* To cover (with a handkerchief, paper, or other thin and yielding substance).  
*Kleetseet.* Pregnant, with child.  
*Kleetshitl.* To steer. (Conf. *Kleetcha*, *Kleetch'yik.*)  
*Kleetsimilk.* Muffled up.  
*Kleets-klah-soop-tahl.* A canoe race.
- Kleetsmah.* Stuff to sit on in a canoe.  
*Kleetstoop.* Blankets.  
*Kleetsuppem.* A sail.  
*Kleetsuppoopeh.* To set a sail.  
*Kleet-tuk-wah.* To keep, to preserve uninjured.  
*Kleet-yik.* Small fish-hook.  
*Klee-yuk-stootl.* To hit (*i.e.* not to miss).  
*Kleh-klemahktee.* A grasshopper.  
*Klen-nak.* Gentle, tranquil (of a person).  
*Klennut.* Wooden wedge for splitting trees.  
*Kletshitl.* To split with a wedge.  
*Klik-klenasm.* A bracelet.  
*Klik-klenastim.* An anklet.  
*Klik-klik.* A hoof.  
*Kli-kliiskook.* Flour.  
*Kliih-mah.* Firm, firmly knit.  
*Klim-muk-kah.* To be sleepless.  
*Klimnuk-shitl.* To wake up a person.  
*Klin-hut-suppoh.* Overhanging (of a rock).  
*Klinnika.* Bent, crooked.  
*Klinnik-shitl.* To bend.  
*Klintim-mis.* Ashes.  
*Klitsmis.* Chalk.  
*Kliyakhk!* Make haste! (Also *Eh-ehr-she!*)  
*Kloatlul.* To forget.  
*Klohk.* Wide.  
*Klohkpah.* Warm, hot.  
*Klohksahp.* To arouse another from sleep.  
*Klohm-muppeh.* Warmer.  
*Kloh-nim.* An elk.  
*Klohpah.* Wakeful.  
*Klohpshitl.* To wash the face.  
*Klohseah how-witl.* Highest flood-tide.

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*Kloksem.* A mast.  
*Klooch-hunh.* To commit fornication (of a man).  
*Klooch-hah.* Espoused, engaged to be married.  
*Kloochim.* Mussels.  
*Kloo-chinkl.* Just before sunset.  
*Klooch-moop.* A sister.  
*Kloochtsque.* The mussel-shell.  
*Klooh-peh.* The wharf.  
*Kloohqueltsah.* Name of a mountain.  
*Klookloothlah.* Clean (of persons).  
*Klookloothsik.* To ornament.  
*Klooh-hut.* A good workman.  
*Kloopidg.* Autumn (or summer).  
*Klooshah.* Dry.  
*Klooshist.* Dry salmon.  
*Klooshook.* Dry.  
*Klooshtsoqua.* Thirsty.  
*Kloosmit.* A herring.  
*Kloothl.* Good.  
*Kloothlahs.* A garden.  
*Kloothlah.* Clean (of things).  
*Kloothlilh.* Flooring, a floor.  
*Kloothluktlim.* Good.  
*Kloothlwunnim.* Better.  
*Klookloothlappah.* Best.  
*Kloothsooktl.* Well-intentioned.  
*Kloothsooktlah.* I am well-intentioned.  
*Klootsinnim.* A board for a paddler to kneel on.  
*Klootsmah.* A married woman.  
*Kloo-yah-chay-etmah.* He (she or it) has become good.  
*Kloouisuthl.* A little above low water.  
*Kluk-ka-yik.* A key.  
*Kluk-sup.* To untie, to unbind.  
*Klumma.* Carved house pillars, often in the human form.  
*Klup-payuk.* Scissors.

*Klutchtitl.* To take in sail. (Compare *Kleetsuppem.*)  
*Klut-she-e!* Take in the sail!  
*Kly-emmi.* Give more. (An expression often used in sale or barter.)  
*Koh-hoo.* A black duck.  
*Koh-pilh.* To hang, to hang up.  
*Kohpeik.* The forefinger.  
*Kohpshilt.* To point with the finger.  
*Kohquennâpich.* A wood-pecker  
*Kohrswh.* A large hole or deep pit.  
*Koht-kuk.* Hard.  
*Ko-i-chittl.* To grow (perhaps 'to be a man,' *ko-us.*)  
*Ko-ishin.* A raven.  
*Kokkeh.* A house-mast (*i.e.* a flag-staff or other pole not set in the ground but on a building).  
*Kokkoop.* A swan.  
*Kokkum-yakklassum.* A pin.  
*Kokkun-nah-a-milh.* A gun.  
*Kolh.* A slave.  
*Kooh.* Ice.  
*Kooh-quoo-housa.* A seal.  
*Kook.* Food put on board for a voyage.  
*Kookoop-sum-muktleh.* To touch with the fingers.  
*Koomits.* A skull.  
*Koonah.* Gold.  
*Kooguah.* Cautious (as in hunting or war).  
*Koot-kootah.* To beckon with the hand.  
*Koowih-tuppah.* To open (of a door, lid, &c.)  
*Koo-wik.* A thief, thievish.  
*Koo-wilh.* To steal. (Compare *Koowih-tuppah*, to open.)  
*Koo-wus.* Open (of a door or lid).  
*Koquawdsathly.* Bold, unabashed.

*Koquawtselh.* (A portrait.  
*Koquissunnapytk.* Corkscrew.  
*Kotowaut.* Half.  
*Kotsas.* The left hand, the left side.  
*Kotsik-poom.* Indian pin (for blanket).  
*Kottsa.* The numeral 3.  
*Ko-uk-klah-tin.* Nostril.  
*Ko-uh.* Morning.  
*Ko-us.* A man, an Indian. (Homo.)  
*Ko-utsmah.* Soul, shadow, reflected image.  
*Ko-uxem.* Bone barb of halibut hook.  
*Kow-wih.* The salmon-berry.  
*Kow-wipt.* The salmon-berry bush.  
*Kow-wishimilh.* Ninth lunar month from about November. (*Kow-wih hishimilh.*)

*Kow-wish-uk.* Red-hot.  
*Kow-wits.* The potato.  
*Kulh-kahtm-mut-top.* A thing in the mind, a thought, a fancy. (*Kumotop*)  
*Kulkah.* The little finger.  
*Kulkin-tupehr.* Strawberries.  
*Kumatychea.* To learn. (*Kumotop.*)  
*Kum-meets.* A pilot.  
*Kum-met-kook.* To run.  
*Kumotop.* To understand.  
*Kuskelp.* The star-fish.  
*Kusseh.* The eyes.  
*Kut-che-im.* The palate.  
*Kut-shill.* To pinch.  
*Kuts-quy-up.* To make smaller.  
*Kyen.* A crow, a rook.  
*Ky-yah-chitt.* Adrift.  
*Ky-yahtsa.* Drift cordage.  
*Ky-yumen.* A panther.

## L.

*Lhoo-lhoo-ulquihn.* A roofing shingle.

## M.

*Ma-cheelh.* Into the house, inside the house.  
*Mah!* Take it!  
*Mah-cheelh.* To bite.  
*Mahk.* A whale.  
*Mah-katte.* An eatable liliaceous root.  
*Mahlh.* Antlers, horns.  
*Mah-mayk-soh.* Eldest brother, family representative, first lunar month happening about November. (It does not cover exactly the same ground as our 'elder brother.' The first

syllable is probably derived from *Mahte*, a house (as in our 'householder,' 'husband') and so the word may mean primarily 'head of the house,' and secondarily 'eldest brother.')

*Mah-mathleh.* Any person not an Indian. (A word formed many years ago from *Mahte-maylhi*, which had reference to the 'house-like' vessels in which the strangers navigated the waters.)

*Mah-nah-sip.* To weigh.

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*Moo*

- Mah-pees.* A bat.
- Mahptulh.* Enemy, inimical, hostile (of a man or tribe).
- Mahs.* A house, a population, a settlement, a tribe.
- Mahte.* A house, a population, a settlement.
- Maht-mahs.* The entire population, all the tribes.
- Maht-leetsin.* Circlet of stuff round the head.
- Mahts-quin.* A house-fly (*Mahte*).
- Mamakshittl.* To fasten the dress or blanket by tying.
- Mathlook.* Cold (of the weather).
- Mathluppeh.* Very cold.
- Mayetlkuts.* A boy (more than a very young child, less than a young man.)
- Mayl-hi, or Maytl-hi.* Similar to, like to.
- Mayl-huppeh.* Balanced (of scales).
- Meesook, Meeshittl.* To smell (Trans.)
- Meet-lah.* Rain.
- Meetsin.* Shade.
- Memetook-mahk.* A spider.
- Memilh-hus.* Foot of a mountain. (Comp. *Mil-hus*.)
- Milchin-nius.* Abreast.
- Mil-hus.* Flat ground.
- Milsi-yeh.* Shaft of a salmon spear.
- Min-nik-stas.* Surrounding, circumferential.
- Mit-lash.* A boy's name.
- Mitl-in.* Gum, India rubber.
- Mit-wha.* To revolve.
- Moochichoop.* To invest, to put on clothes for another.
- Mooch.* The numeral 4.
- Mooch-minkutl.* To scorch.
- Mook-shittl.* The hammer of a gun.
- Mook-wah.* Steam.
- Moolquisutlhl.* A little above low water.
- Moolshittl.* Flowing tide, flood-tide.
- Mooshe-tuppah.* To shut.
- Mooshe-us.* Shut, closed.
- Mooshussem.* A door, a lid.
- Mooshussemayik.* A hinge.
- Moostatee.* A bow.
- Mootsasook.* Gunpowder.
- Mootsmahuk.* A bear-skin, and sometimes a bear. It is probably the original word, though now almost supplanted by *Chim-mus*, which, in its first meaning, applies to anything sweet, tasty, or savoury. The Indians smacked their lips when the hunters brought in a bear, and cried *Chim-mus!* (Savoury meat!) Hence, probably, the change.
- Moo-uch.* A deer.
- Moo-ukil.* Wet, filled with moisture.
- Mooxyeh.* A stone, a rock, a rocky, soilless, treeless mountain, or summit.
- Mowah.* To carry.
- Mowah-ishinnik-sup.* To carry to, to add to.
- Much-koolh.* Covered with dirt, dirty.
- Much-kulh.* Dirt.
- Much-pelsokunhl.* Bitter.
- Muk-koolh.* Blind. (Comp. *To-muktl.*)
- Muk-quah.* To set free a slave (perhaps to purchase (*Muk*) his freedom.)
- Muk-kook.* To beg.
- Muk-quinnik.* To trade, to bargain.
- Muk-toop.* Things for sale (*toop*, generic.)

*Mü-mü-teh.* A bird. (*Mutshittl.* To fly.) *Mü-mü-teh* means 'the flutterer.' The reduplicated syllable giving the idea of frequency, *i.e.* the frequent movement of the wings.

*Müt-ah-ah-toh.* To fly downward, descend in flight. (Comp. *Tattoos-ah-ah-toh.*)

*Müt-a-mis-inkl.* To fly upwards.

*Muschim.* The common people (*i.e.* not the chiefs).

*Mutlah-sah.* To tie or bind together.

*Mutlemayáoom.* The iron hoop of a cask or tub.

*Mutlih.* Imprisoned, locked up.

*Mutlihooowilh.* The lock-up, the jail.

*Mutl-sahp.* To lock (of a door).

*Mutl-shittl.* To bind round.

*Mutl-toop.* String.

*Mutl-yu.* Bound, tied, locked.

*Mut-shittl.* To fly.

*Mutsutl.* To alight (of a bird).

*Mut-tis.* Alighted, sitting on the ground (of a bird).

*My-yalhi.* Principle of sickness, or its personification (often said to be introduced into the system by some ill-disposed medicine-man.)

*My-yeh.* A butterfly.

## N.

*Nah-ah.* To hear.

*Nah-ah-pay-chill.* To taste.

*Nah-ah-toh.* Attentive.

*Nah-ayx-oh.* An uncle.

*Nah-chalh.* A prophet, a seer.

*Nahch-ko-muklinhl.* To look back.

*Nah-cho-ilh.* Found, or to find.

*Nah-choolh.* A copy, a pattern.

*Nah-hay.* To give. (*Nah-hay-mah ahneh Chaputs.* Look you! I give a canoe.)

*Nah-nash.* To beg, to ask for.

*Nah-nayxoh.* An aunt, a guardian.

*Nah-pee.* Light.

*Nah-shetl.* To see.

*Nahl-nash-hah.* A copy, or to copy.

*Nah-tuch.* The stock duck.

*Nah-uktl.* To feel.

*Namich.* To look.

*Nas.* Day, sky.

*Nashook.* Strong.

*Nashkinnik.* A brick (*i.e.* *Nashook innik*, strong to resist fire.)

*Nas-shittl.* Day-spring, daylight.

*Natsoh.* To see, to sight, to note or mark with the eye, in front of, before.

*Nay-aytlik.* To illumine.

*Nay-it-luk.* Light, as opposed to darkness.

*Nay-ye-ee.* Echo (fr. *Nah-ah*).

*Né-ah-ah.* To run a-ground. (Perhaps Neah Bay's name derived from this word).

*Neeatookoh-palh-hup.* To take off a burden.

*Neeche-ik.* A needle (also *Kah-che-ik*).

*Neeputto.* Thread.

*Neet-lah.* To scold, to quarrel, to mock, to discuss a matter angrily (from *neetsah*, the nose, and having reference to the contemptuous movement of that organ.)

*Neetl-nee-yah.* To sew.  
*Neet-sah.* The nose.  
*Neet-shiitl.* To bend the head backward.  
*Neet-uktl.* Deep-laden (and so near the water) of a ship or boat.  
*Nenehkkook.* Peas.  
*Net-lah-kahte.* A rib.  
*Nik-shiitl.* To scratch, to claw.  
*Nisk-shiitl.* To sneeze.  
*Nismah.* Country, territory, land, the world.  
*Nitinaht.* The name of a tribe.  
*Nitkin.* Roe of fish (or perhaps only of salmon).  
 \**No-hah-shiitl.* To bury.  
 \**Nohr-shiitl.* To burn, injure anything by fire.  
*Noo-chee.* A mountain.  
*Noo-chuk.* An egg.  
*Nook.* A song.  
*Noo-mas.* Twins.  
*Noo-meelh.* Tame (of domestic birds or animals; perhaps also when subdued by hunger or other causes in a wild state.)  
*Noo-noo-chee.* A pigeon or dove.  
*Noo-nook.* To sing.  
*Noop.* The numeral 1 (also *Tsow-wauk*).  
*Noop-ka-milh-stas.* Central, alone in the midst (not of persons).

*Noop-peelh.* Rumour, universal report; or, perhaps, agreed, in union.  
*Noop-peelh-sooktl.* To make a friendly agreement (either national or personal).  
*Noop-poooh.* The numeral 6.  
*Noop-sik-kuppeh.* The highest tree or mast. (Comp. *Tsow-waw-peh*.)  
*Noo-quits.* Gum stick; pitch stick.  
*Nooshah.* To portion out, to give away.  
*Noosh-ii.* A great giving away, an entertainment for making presents.  
*Nooshookht.* A gift received at a *nooshii.*  
*Nootimilh.* Round, circular.  
*Noo-wayk-soh.* A father.  
*Nuk-a-may-ham-ma.* I want some water. (This sentence, like not a few others, seems like the fossil of an earlier language, analogous to, but differing from the phenomena of the present formation.)  
*Nuk-shiitl.* To drink.  
*Nupk-shiitl.* To open the eyes.  
*Ny-yuk-put-to.* Cradle in which the new-born child is placed, and in which its head is flattened and limbs swathed.  
*Ny-yuk-uk.* A baby.

O.

*Oh-huk-quitlah.* To choose.  
*Oh-kookem.* Cross-piece of a paddle.  
*Ohkskapem.* A cork.  
*Ohkumha.* Fine weather. (Con-

trasted with *Wikkumha*, bad weather.)

*Ohn-nah-hay-yup.* To renew, to make an old thing like a new one.

\* These words may possibly be identical, some mistake being made in taking them.

*Oh-oh-kamilh.* Seventh lunar month, counting the first to be about November.

*Oh-oh-kook.* Like to, similar.

*Oh-ohp-ka-kook.* Sugar.

*Oh-oomkah.* Greater, longer.

*Ohpka.* To whistle.

*Ohpkamits.* Sand.

*Oh-poolh.* Deaf.

*Ohpuk.* Calm weather; no wind.

*Ohpuksoonlh.* A button.

*Oh-quilh.* That (?), there (?), beyond (?), yet (?), more (?), besides (?). (A word in constant use, but difficult to get the exact meaning of.)

*Oh-quinnik.* A box with double sides, the inner ones being moveable.

*Oh-shill.* To fall.

*Ohyaht.* Name of a tribe.

*Okkahta?* What tribe? (*Okkuk mahte?* The *ah*t is here in composition just as it is in the names of all the tribes.)

*Okkahtohuk?* Of what tribe are you? (The termination *huk* often indicates the second person.)

*Okkuk?* What?

*Okshill.* To make water.

*Oochkamis.* Clouds. (Also *Klee-hoamis.*)

*Oochkuk.* Cloud, fog, mist.

*Oo-ee-ilh.* To obey.

*Ooh-sup.* To cut down (of a tree).

*Ooiltche.* Go and bring. (Trans.) (*Ootachtill sooquiltche.*)

*Ooksup.* To tempt another to do wrong. (?)

*Ook-you.* Friend. (A Ewklolaht word.)

*Oo-mah-kuk.* A colour, probably green.

*Oomayksoh.* Mother.

*Oon-nah?* How much?

*Oon-nah-chit.* Shape, form.

*Oo-oo-eh.* To hunt, to pursue in hunting. (Trans.) *Kleeklamis.* with a somewhat similar meaning, is intransitive.

*Oo-ook.* To migrate (of birds).

*Oo-ookamilh,* or *Oh-ohkamilh* Seventh lunar month from about November.

*Oo-oosh-tuk.* To work.

*Oo-quish-stik,* or *Chookwah-stik.* Let me see; and often used in answer to a question when a person wants time for recollection.

*Ooshimitsoh.* To whisper.

*Ooshoolh.* Proud, scornful.

*Oosh-yuksomits.* Thank you.

*Oosooktlah.* Wounded.

*Oostachist.* Surface of water.

*Oostahs.* Surface.

*Ooste-ilh.* Low down, below.

*Ooste-pitup.* To lower, to place in a lower position.

*Oostsunnik-huk.* The Indian who speaks for the chief. (The terminating *uk-huk,* probably *uykkuk*.)

*Ootachtill.* To go.

*Ootsmupt.* A tree (probably the Douglas pine).

*Oot-suppeh.* To go and see.

*Oo-uktl.* To bless.

*Oo-uktlay.* To finish.

*Oo-wah-tin.* A friend. (*Wah* indicates speech, and, probably, refers to conversational intercourse, the 'taking sweet counsel together.')

*Oo-wahtsoh.* Third finger, second brother.

*Oo-wa.*  
*Oo-wa.*  
*Oo-wa.*  
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*Oo-uh.*  
*Ooyak.*  
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*Ooyak.*  
*Ooyak.*  
*Ooyak.*  
*Oo-yal.*  
*Oo-yeh.*  
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*Pachec.*  
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*P'achee.*  
*Pachin.*  
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*Palk'h.*  
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*Paht-h.*  
*Patahs.*  
*Pat-kc.*  
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*Pay-ke.*  
*Payh-e.*  
 of  
*Pay-pc.*  
*Pee-ye.*  
 ex  
*Pepesa.*

*Oo-waylh-sinth.* Goal of a race.  
*Oo-way-up.* To begin.  
*Oo-way-uttah.* To precede, go before, a leader (as the leading goose in a flock, or the head man in a single file of walkers.)  
*Oo-whun.* At the end.  
*Ooyak-kahs.* To relate, to tell about a thing.  
*Ooyakkameetl.* To go for news.  
*Ooyakkamis.* News, tidings.  
*Ooyakkanuk.* To bring news.  
*Oo-yalh.* To dance.  
*Oo-yeh.* Soon, presently (a word of time occurring in several combinations).

*Ooye-in-hi.* Unfinished.  
*Opechisaht.* Name of a tribe.  
*O-ùk, O-uk-ooyeh.* A long time ago. (When a very long time is spoken of great emphasis is laid on the syllable *uk*.)  
*Outlookamilh.* Sixth lunar month, counting about November as the first.  
*Ow-sippaht, or Ow-suppat.* A barbarian (*i.e.* one of an entirely foreign speech. 'Tahkaht' is the word applied to the tribes speaking this language).  
*Ow-yup.* An interpreter.

## P.

*Pachectah.* One who presents the gift of another.  
*Pacheetl.* To give.  
*Pachinaht,* or rather, in their own and the Nitinaht pronunciation, *Pachidaht.* The name of a tribe.  
*Pahk'h-lhik.* Dust of the earth.  
*Pah-pahts-uktl.* A loaf.  
*Pah-pay.* The ear, the nipple of a gun.  
*Paht-huk.* Rotten, decayed.  
*Patahs.* Canoe full of things.  
*Pat-kook.* Things, small household property.  
*Pay-ha-yik.* A looking-glass.  
*Payh-eyk.* To praise, to speak well of.  
*Pay-pay-hayxim.* Glass, a window.  
*Pee-yah-up, or Pees-sook-stoop.* To excite (as by harangues).  
*Pepesati.* To work.

*Pilluk-pillukshl.* A stone hammer in the shape of a dumb-bell.  
*Pin-na-wulh.* A very big canoe.  
*Pish-aht.* A bad workman.  
*Pish-uk.* Bad. (Also *Wik-oo*.)  
*Pishuktlim.* Bad  
*Pish-wunnim.* Worse.  
*Pish-appeh.* Worst.  
*Pohkletum.* Small downy feathers. (They are sprinkled on the head during their entertainments, especially by the women, when performing the *Chees-cheesa*.)  
*Poo-eh.* Halibut.  
*Pooh-pootsah.* A dream.  
*Potsmis.* Froth, foam (as of the sea, a person's mouth, &c.)  
*Poulteechil.* Sleepy.  
*Pow-wel-shetl.* To be lost.  
*Py-yalh.* Feathers. (*Ey-yalh.* The wing-feathers.)

## Q.

- Quah-hums.* Public, well known.  
*Quas-setsos.* A chair. (From *Tur-quasseh.*)  
*Quas-tim-ha.* Well behaved, with good manners. (*Quas*, afraid of, *Imha*, shame.)  
*Quaw-quk-shil.* To sting (of a wasp or other insect).  
*Quaw-te-ih.* Tired.  
*Quawt-lik!* Come!  
*Quawtl-quuch.* The elbow.  
*Quawtluk.* Sea-otter.  
*Quawtoquk.* Devious.  
*Quawtsook.* To walk.  
*Quaw-utl.* The sound of cracking.  
*Quayktilah.* Acid.  
*Queeahta.* Pointed.  
*Que-e-che-is.* Salutation to a man. (*Che-is*, to a woman.)  
*Queel-queel-hah.* To pray. (This word not recognised by all the Indians whom I have asked about it.)  
*Queenupshilh.* To attract.

- Quee-quee-hah.* To suck.  
*Quees.* Snow.  
*Queesah.* To snow.  
*Queeskidg.* Winter.  
*Quepalhuk.* Rough.  
*Quequenixo.* The hand, the hand and arm.  
*Quis-aht.* The further Tahkaht tribes. (Fr. *Quispah.*)  
*Quis-hay-chitl.* To change the mind or heart, to repent.  
*Quis-shah.* Smoke.  
*Quispah.* On the other side. (*Hñ-chispah*, on this side.)  
*Quis-sets.* A pipe. (From *quis-shah*, smoke, and *sets* or *setsos*, which in composition means a stand or holder.)  
*Quis-tohp-shil.* To become, to change into.  
*Quit-te-yu.* To fit together, to splice.  
*Quoy-up.* To break a stick.

## S.

- Sah-ah-he.* Name of the Seshah River-house site.  
*Sah-ook.* A wolf. (Also *Kannatlah.*)  
*Sa-eemits.* A sort of grass or reed growing on the coast.  
*Sak-sak-a-pi.* To turn over and over.  
*Sa-sin.* Humming-bird.  
*Sat-too.* A fir-cone.  
*Sayhr-mooh.* A fish like or the same as the herring.

- Seekah.* To sail.  
*Seekuppeh.* Unequally balanced (in a scale).  
*Seeta.* A tail.  
*Seshah.* Name of a tribe.  
*Setchah-min.* To bound, to limit, a boundary.  
*Setsoop.* The hook-nosed salmon.  
*Setsoopus.* Eleventh lunar month, counting about November as the first.  
*Seewah.* We.

*Seewa*  
*See-w*  
*Seyah.*  
*Seyas,*  
*Shā-ā-*  
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*Shayt*  
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- Seewahs.* Ours.  
*See-whipt.* The Spiroea Douglasii.  
*Seyah.* I.  
*Seyas,* or *Seyessah.* Mine.  
*Shá-á-tin.* Head of the salmon spear.  
*Shaytlook.* To change quarters. (Said of a tribe when migrating from one of its houses to another, and carrying its goods and houseboards.)  
*Sheet-lah.* Brake fern-root (an article of food).  
*Shoh-shitl.* Rusted.  
*Sich-chin-nio-mehr.* An epithet applied in some way to some or all old men.  
*Sidsman.* Maggots.  
*Sih-kah-ik.* A frying-pan.  
*Sinno-moox-yets.* A black-coloured vaccineous berry growing on rocks.  
*Siskummis.* Flesh, meat.  
*Sissidskook.* Rice.  
*Sit-sí-tehl.* Marmot, ground hog.  
*Sloo-ook.* Roof-boards of a house.
- Soo-a.* Thou.  
*Soo-as.* Thine.  
*Soo-oolh.* A kettle.  
*Soo-peh.* To catch (as of a ball or anything else falling through the air).  
*Sooquitl.* To bring.  
*Soo-sah.* To swim.  
*Soo-soop-tahl.* To wrestle.  
*Sootcha.* Five.  
*Soo-uk-klinthl.* To bite or sting (of a serpent).  
*Soo-wah* or *Soo-wa-tilh.* You, ye.  
*Soowahs.* Yours.  
*Soowidg.* The spring, a sort of salmon.  
*Such-kahs.* A comb.  
*Such-ókstootl.* Stoppage in the bowels.  
*Sum-met-toh.* A squirrel.  
*Sunday-ko-ilh.* The church.  
*Sush-toop.* Beast, brute, beasts of the forest. (*Toop*, generic.)  
*Sus-see-ip.* To sigh.  
*Sy-yah.* Far away.  
*Sy-yah-yelh-syah.* Very far away.

## T.

- Tah-ah-mah.* A smooth or fashioned stick.  
*Tah-chah.* Low water.  
*Tah-hap-e-chaua.* By-and-bye.  
*Tahk-ah-peh.* The shaft of a cross.  
*Tahk-ay-uk.* Straight.  
*Tahk-ay-us.* Parallel.  
*Tahkladkamilh.* Eighth lunar month, counting about November as the first.  
*Tahkokstootl.* To tell the truth.  
*Tahkoktl.* Correct, proper, true, the truth.
- Tahkōwin.* A stone hammer shaped like a dumb-bell.  
*Tahksate.* The head.  
*Tahkscheet.* Straight.  
*Tahkshitl.* To spit.  
*Tahktsquē.* Spittle.  
*Tahks-ut-tup.* To wring (as of wet out of a cloth).  
*Tahkuk.* To grant a request.  
*Tah-ma.* A canoe pole.  
*Tah-mookh.* A kingfisher.  
*Tah-pim.* Cross-stick of a canoe.

- Tah-putayik.* Weighing scales, a rule, a measure. (From *Tah-tah-put-hi*, to estimate.)
- Tah-quah* or *Tahk-quah.* Held in the hand.
- Tah-quinnik.* Concealed in the hand.
- Tah-tah-put-hi.* To consider, think over, to prepare, to practise, to rehearse.
- Tah-tah-put-hup.* An object set up to shoot at (fr. *Tah-tah-put-hi*)
- Tahtl-ty-yah.* To pole a canoe.
- Tahtsche.* The stomach.
- Tahts-tahk-soolh.* A guide (connected with the root *tahk* meaning straight.)
- Tah-us.* A prop or buttress.
- Tahn-is.* A boy or child.
- Tam-mook-you.* A single knot.
- Tan-nah.* Boy, son, male infant.
- Tan-noop-alh.* A burden, the forehead-band for carrying a burden. (One of these meanings probably wrong.)
- Tas-mulh-elh.* To stroke, to smooth down.
- Tattay-in.* To groan (as in sickness).
- Tatti-itshookquum.* The second finger.
- Tattoos.* The stars.
- Tattoos-ah-ah-toh.* Shooting star, falling star.
- Taut-nah-chillh.* Increase of population.
- Taut-neetsin.* Descendants, posterity.
- Tay-ah-ah-toh.* To throw oneself from a height.
- Tay-ah-to-quah-tah.* To make a mistake.
- Taychül.* To throw.
- Tayilh.* Sick. (Opposed to *teech*, well, and *teechilh*, alive.)
- Tayish-tish.* A small hatchet.
- Tay-itk.* Long.
- Tay-pitl.* To fall or be overthrown in wrestling.
- Taylttay-yah.* To throw.
- Taytosah.* To let fall unintentionally.
- Taytsk-shitl.* Flame.
- Te-at-too.* Below, between decks (of a ship).
- Teech.* Well, convalescent.
- Teechilh.* Alive.
- Teech-mah-ahkklup.* To save, to save alive.
- Teech-utlmah.* He is well.
- Teelh-hah.* Bait for fishing.
- Teelh-qu-up.* To crush, to pulverise.
- Teemelh-oomah.* A towel.
- Teemelh-hus.* To wipe.
- Teenah.* A file.
- Teetl-tee-yah.* To rub. (Reduplication of the syllable denotes repeated action.)
- Teekskutl.* A noise.
- Tel-hoop.* Cuttle-fish.
- Telh-toop.* Fish. (*Toop*, generic.)
- Ten-nak-mis.* Mosquitoes.
- Tennanakshil.* To bring forth a child. (Comp. *tannah*.)
- Tepittup.* To throw down, to bring down. (Comp. *oostepitup*.)
- Tim-melsoo.* A bell.
- Tohk-shitl.* To melt (of ice, lard, &c. Intrans.)
- Toh-muktl.* Dark.
- Toh-pelk.* The sea.
- Toh-*
- Toht-*
- t*
- Toks-*
- t*
- Toks*
- Tooc*
- Took*
- Tool*
- Too-*
- Toop*
- Toop*
- Toop*
- Toos*
- Toot*
- Toot*
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- Toq*
- To-g*
- To-g*
- To-c*
- To-c*
- Tow*
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- Tok-pi-is.* To jump over a stream.  
*Tohtspah.* To leap over a high thing.  
*Tokse-ilh.* Very high wind from the sea.  
*Toksoquin.* An owl.  
*Toochey.* The east wind.  
*Tookamis.* Bark of a tree.  
*Toolh-toop-us.* A blot, a blemish.  
*Too-mees.* Coal.  
*Toop-kook.* Black.  
*Toop-kulh.* Black blankets.  
*Toop-shiitl.* Evening.  
*Toosh-koa.* Cod-fish.  
*Tootah.* Thunder (also *taytskin*).  
*Tootooch.* The great supernatural bird which makes the thunder.  
*Tootsoptah.* A chasm, abyss, deep hole.  
*To-quah.* Name of a tribe.  
*Toquis-tus-sup.* To gather fruits of sowing.  
*To-quit-tup.* To sow seed, to put in roots.  
*To-guk.* Skin.  
*To-gukamilh.* A number of skins together.  
*Tow-quos.* Gills of a fish.  
*Tow-wawktl.* Pregnant, with child.  
*Tsa-emupt.* Oak-wood.  
*Tsâ-hook.* Straight forward, quickly forward (said of paddling a canoe).  
*Tsahts-ahk-klin.* Roar of the sea.  
*Tsâ-inpts.* Water-grass.  
*Tsâ-koomuts.* The ground, soil, earth.  
*Tsâ-mâhkles.* A slue (*i.e.* probably an up-water. Comp. *Eetahkles*, up-hill.)  
*Tsâ-ool-hah.* A wave, a billow.  
*Tsâpin.* Diver with a reddish brown head.
- Tsas-noolh.* A river bank.  
*Tsay-hat-te.* An arrow.  
*Tsay-kents.* Small, low flying, white marked duck.  
*Tsaykip-kaythool.* The smithy.  
*Tsay-uk-palh.* To wrangle.  
*Tsay-yuk-koom.* Indian wooden cup.  
*Tsee-atl-soo.* To obey.  
*Tseek-milh-huppeh.* To make an oration. (*Tseka*, to talk; *milh*, *kamilh*, or *hishimilh*, which signifies abundance of anything; *huppeh* indicates a superlative force.)  
*Tseel-hah.* Relaxed bowels, cholera.  
*Tsees-an-nup.* To water (as of a garden).  
*Tseeskah.* To buzz (as a bee).  
*Tseets-a-huktl.* The crab-apple.  
*Tseetsik-tah-sim.* A finger-ring.  
*Tsetsootup.* To pour into.  
*Tse-ilh.* Indian sticks for making fire by friction; lucifer-matches.  
*Tsêka.* To talk.  
*Tsêka-tsêka.* To talk much, to chatter.  
*Tsetseluktim.* The toes.  
*Tset-tset-tikatsim.* Seeds.  
*Tseu-ma.* Full.  
*Tsik-hoh-tin.* The white-headed eagle. (The word is applied to the bird generally, both before and after the head has turned white, a change taking place, according to the Indians, when the bird is three years old. There is another special name for the bird in its white-headed condition.)  
*Tsik-kaytah.* To command, to order.  
*Tsim-ha.* Toothed flat pole for catching small fish.

*Tsistoop.* A rope.  
*Tsit-kay-yuk.* A gimlet.  
*Tsit-koo-wiltah.* A drop (of any liquid).  
*Tsichtaw.* A roller.  
*Tsith-tsup.* To twist.  
*Tsit-kup-ill.* To lie down.  
*Tsit-quilche!* Lie down!  
*Tsit-quilh.* Lying down, to lie down.  
*Tsits-an* or *Tsits-an-nha.* Angry (of a wordy anger).  
*Tsitsikkinnik.* To pray (as to the moon, to God, &c.)  
*Tsitsisha.* To shrink back, to be disgusted.  
*Tsit-tsit-quus.* A cannon.  
*Tsohksatinh.* To knock at a door.  
*Tsohpsihil.* Highest flood-tide; also flood from a river, to overflow (as of water over a cup)  
*Tsok-hits.* The numeral 20.  
*Tsokshihl.* Lowing of cattle.  
*Tsokstelh.* To fight with fists.  
*Tsoos-tsoosa.* To dig, to till the ground.  
*Tsoot-sah.* Unsteady, crank (of a canoe).  
*Tsootsinnik.* To wash the hands.  
*Tsootsahktah.* To wash the feet.  
*Tsoo-wit.* Salmon.  
*Tsoquilt.* To wash. (Fr. *Tsuk sooquilt?*)  
*Tsots-howa.* To fight with a knife.  
*Tsow-waw-chinnik.* One walking alone, unaccompanied. (So *Atlah chinnik*, in company with another.)

*Tsow-waw-hoolh.* An only-begotten son.  
*Tsow-wawh.* The numeral 1. (Also *Noop.*)  
*Tsow-wawklahs.* Alone in a house. (Comp. *Ilkaks*, *histokshilhaks.*)  
*Tsow-waw-peh.* Eminent, overtopping those around.  
*Tsow-wawts-hamma.* A man with but one wife, a woman with but one husband.  
*Tsow-way-yoos.* The rainbow.  
*Tsow-wista.* One man in a canoe, a canoe manned by one.  
*Tso-youk.* To wash the hair.  
*Tsup-quaw.* To boil. (Intrans.)  
*Tsus-quaw-up.* To deceive, send on a fool's errand.  
*Tsus-sis.* To drive (as oxen, birds, wild animals, &c.)  
*Tsu-uk.* A river.  
*Tuk-quas* or *Tuk-quasseh.* To sit down in a chair.  
*Tuk-quassik!* Sit down! (*Ik* a frequent termination for the imperative.)  
*Tuk-koilh.* Sitting or squatting.  
*Tuk-quulleh.* To sit or squat on the ground.  
*Tup-win.* To gird, to girdle.  
*Tus-she.* Doorway, gangway, trail, road.  
*Tus-sheelh.* To make a path or trail.  
*Tut-tayin.* To bemoan, to lament aloud.  
*Tü-tup-win.* A spider.

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## U.

*Uchkinnahis.* Small. (Perhaps also 'young.' The terminal *is* often occurs with the meaning of small or young, as *chimmus-is*, a young bear.)

*Ukketsuksemhuk?* What do you want? (*i.e.* What pay do you ask for work done? The *uk* is probably the same as *okkuk*.)

*Uktsüklis.* The farm at Alberni (low land full of slues).

*Unnah-his.* Small. (Comp. *Uchkinnahis*.)

*Unnah-sa-tis.* A few.

*Unnaylah.* How long? (Of space, not time. *Unnah hlah-hlah-hah?* How many *hlah-hlah-has* does it measure?)

*Unnaytoquis.* Thin (of a board or paper, not of a man).

*Unnayt-soolhis.* Narrow.

*Upan-oolh.* A boundary, dividing line.

*Up-hi.* Giving much, generous.

*Upit-saska.* The top of the head.

*Up-koolh.* Bold, immodest (of a woman).

*Up-kyh.* Top of a mountain.

*Up-pi.* The back.

*Upstutchinnik.* To meet (of persons walking in opposite directions).

*Ut-si-mixem.* Eyelashes.

*Ut-sin.* Backbone.

*Uttalh.* Black.

*Uttaw.* Thick.

*Uttyh.* Night. (Comp. *Uttalh*, black.)

## W.

\* *Wah-oh.* A bulbous root eaten by the Indians.

\* *Wah-uk.* Modest (of a woman).

*Wash-itl.* To throw away, to do away with.

*Waw.* To speak. (Oftenest used in the doubled form, *Waw-waw*.)

*Waw-hah-atlsoo!* Good speed! (A mode of farewell.)

*Waw-hasl-kook!* Do not stumble! (A mode of farewell to a messenger.)

*Waw-it.* A frog.

*Waw-kash.* An old form of salute

tion, still used by the old men, and mentioned as a very usual word by Cook and Jewitt.

*Wawkneh.* Land otter.

*Wawkoahs.* An Indian party or entertainment.

*Waw-waw.* To speak. (Comp. *Waw*.)

*Waw-waw-ehr-kook.* Turnips.

*Waw-waw-tsukka.* To cough.

*Waw-waw-tlookwaw.* To bark.

*Waw-win.* A mode of hunting deer, in which the animals are alarmed by the shouts of concealed hunters.

\* In both these words the *ah* is sounded like the *a* in 'mama.'

- Way-ay-chitl.** A word used by a friend when he pays a visit after a long period of absence.
- Way-ich.** To sleep.
- Wayts-hook.** Cautiously forward (of a canoe).
- Wee-ahktl.** To curse. (Perhaps connected with *Wē-uk.*)
- Weel-hus-sem.** A small vaccineous berry.
- Weena.** Attack, attitude of attack, to attack, to assault. (Perhaps connected with *Wē-uk.*)
- Weenapeh.** To stay, stop, abide, remain.
- Weenapilh.** A being at home in the house. (Perhaps any staying or abiding.)
- Weenaput.** To live (*i.e.* abide upon the earth, not die).
- Weet-shuk-kinnik.** To keep on working day after day. (Comp. *Yooshukkinnik.*)
- Wē-uk.** Weak, not strong.
- Wee-wis-uktl.** Thirsty.
- Wēht.** The brain.
- Wel-hah-iktl.** To go home. (Also *Welshetl*)
- Welshetl.** To go home.
- Welshetlche!** Go home!
- Welsokhtl.** Cunning.
- Wē-oom.** Unforgiving, implacable. (From *We-uk.*)
- Wē-uk.** Angry, stern (pourtrayed in the countenance, but not expressed in words).
- Wē-uk-seh.** A medicine or charm (each Indian having one peculiar to himself) making invulnerable.
- We-uktl.** To look for, search after.
- Who-ah-tik.** Able. (*Im-tah*, unable.)
- Why-yak?** Which? (Of things, not persons.)
- Wik-ah** or **Wik-a-mah.** Not I.
- Wik-ahs.** Without cargo (of a canoe).
- Wik-a-yuk-stootl.** Mad, frantic.
- Wik-a-yuktl.** An idiot.
- Wik-kaps.** Deaf.
- Wik-kos.** To run away, to leave, to desert.
- Wik-koulh.** Invisible (either by the nature of a thing, as the wind, or by its being out of sight).
- Wik-lit.** No.
- Wiklit-ma.** Not hé, he is not, it is not, there is not.
- Wik-luk-shitl.** To be weak under a burden.
- Wik-mah-ektlah.** To fast.
- Wik-nit.** A wilderness (*i.e.* a land without berries or animals of the chase).
- Wik-oo.** Bad.
- Wik-seh.** Wind.
- Wik-sim.** To drive away, to turn out of the house or from the door.
- Wik-simtl.** A window (*i.e.* a hole for the same without frame or glass).
- Wik-sin-o-utl.** Empty.
- Wik-tsa-koolh.** Inattentive.
- Wik-uttomah.** I do not understand. (*Wik-lit kumotomah.*)
- Win-ns.** Steady (of a canoe).
- Wishiksuktl.** Cruel, unkind.
- Wishksuktlstut.** Violent, ill-disposed.
- Wish-uktl.** To punish.
- Wish-wish-ulh.** Blue blankets.
- Wis-mah.** Blacking.
- Wit-shitl.** To nod the head.

*Woo-wit-tayer.* To watch at night (against surprise by enemies).

*Woyuktl.* To think.

*Wun-nayk.* The throat (also *At-say-kuts*).

*Wush-ahkl-nook.* United.

*Wush-shuk.* Spoilt, worn out.

*Wus-neh.* To delay, to loiter.

*Wus-neh-mah.* A word expressing disinclination to work.

*Wusseh?* Where?

*Wusseh-huk?* Where are you?

(This exhibits the fact that *huk*, with the meaning of 'thou' or 'you,' is not a mere verbal termination.)

*Wussemtuk?* Where do you come from?

*Wus-sokshittl.* To cough slightly.

*Wu-wu-puk.* Lazy. (The *wu-wu* is the repeated negative of one repeatedly refusing to work, or implies the continued condition of not working.)

## Y.

*Yahk.* Long.

*Yahk-appeh.* Very long, longest.

*Yahk-pe-kuksel.* A beard.

*Yahk-pus.* A proper name (meaning beard man).

*Yahk-yahwha.* A fan, or to fan.

*Yah-mah.* The sallal-berry.

*Yah-nuk.* Slightly sick. (The soul not migrated to Chayher, as it does in serious sickness.)

*Yah-toop.* A whale, or some other large fish.

*Yah-uk.* Pain.

*Yah-uk-sem.* A face-pimple.

*Yah-ulh.* (*Yah-ulhe coensuk how-wilh* are the words in which the messengers of a chief invite guests to any entertainment given by him.)

*Yah-ka-wim-mit.* Staying a long time, not recent; applied to old people and to all other things.

*Yatchah.* Dog-fish.

*Yatsetsos.* A ladder (*i.e.* walking-stand or stepping-stand).

*Yatmoos.* To walk on the sea-shore.

*Yatsook.* To walk.

*Yatspannich.* To walk out to look about.

*Yatsquistus.* To slip.

*Yats-qui-up.* To stamp upon with the feet.

*Yay-yay-chim.* The largest sort of whale.

*Yay-yay-en.* Supplicatory (*i.e.* the yielding, confession, and entreaty of a person accused. The Indian connects the word with the idea of a craven spirit.)

*Yelh.* A word denoting (in some way) distance. (*Syyah yelh syyah*, very far away.)

*Yes-sup.* To open (as of a book).

*Yelch.* There, out there (*i.e.* somewhere out of sight).

*Yetseh-yetsah.* To kick frequently.

*Yetseh-yetsokleh.* The screw-steamer (*i.e.* the continual kicker).

*Yetshil.* To kick.

*Yooch-kahka.* Pointed.

*Yook-swee-koolh.* A fever; feverish.



PART II.

ENGLISH-TAHKAHT.

A.

- To abide. *Weenä-peh.*  
 Able. *Whoahtik.*  
 Above. *Hinnas.*  
 Above (of relative position). *Hil-peh, Hin-nas-setsos.*  
 Abreast. *Mil-chinnius.*  
 An abyss. *Tootsopstah.*  
 Acid. *Quayktlah.*  
 To add to. *Mowah-ishinnik-sup.*  
 To admonish. *Hah-hoh-pah.*  
 Admonition. *Hah-hoh-pah.*  
 Adrift. *Ky-yah-chill.*  
 Advice. *Hah-hoh-pah.*  
 To advise. *Hah-hoh-pah.*  
 To alight. *Mutsul* (of a bird).  
 Alighted (of a bird). *Mut-tis.*  
 All. *Choochk, Ishook.*  
 Aloft. *Hinnas.*  
 Alone. *Tsow-wau-chinnik.* (*Tsow-wauk, one.*)  
 Alone in a house. *Tsow-wauklahs.*  
 Alone in the midst. *Noop-kamilh-stas.* (I think not of persons.)  
 Always. *Ay-en-tuk.*
- Ancestor. *Ay-chuk-asin.*  
 And. *Ish.*  
 An angle. *Amenoquil'.*  
 Angry (of an anger shown in the countenance, and not expressed in words). *Wë-uk.* (Of a wordy anger, *tsitsan, tsitsanha.*)  
 The ankle. *Eys-she.*  
 An anklet. *Klik-klenastim.*  
 Another. *Klah-oh.*  
 Another instead. *Klah-oh-appi.*  
 Antlers. *Mahlh.*  
 An apron. *Klaytsmitsim.*  
 The arm. *Kah-yupta.*  
 Armpit. *Ah-ahp-soonilh.*  
 Around. *In-nits.*  
 An arrow. *Tsay-hatte.*  
 Ashes. *Klintimmis.*  
 To assemble. *Hishim-yohp, Hishim-hus-sup.*  
 To assist. *Hoop-peh.*  
 Astonished. *Chah-hat-shitl.*  
 To attack. *Weena.*  
 Attentive. *Nah-ah-tah.*

To attract. *Queenupshilh.*  
 An aunt. *Nah-nayzoh.*  
 To be awake. *Klimmukkah.*

To awaken (Trans.) *Klimmukshilt,*  
*Klohksahp, Chukshilt.*  
 An axe. *His-siyik.*

## B.

To babble. *Tsëka-tsëka.*  
 A baby. *Ny-yuk-uk.*  
 The back. *Up-pi.*  
 Backbone. *Ütsin.*  
 A back-water. *Hooah-men-chilt.*  
 Bad. *Pishuk, Wikoo.*  
 Bad weather. *Wik-kum-ha.*  
 Bait (for fishing). *'zeelh-hah.*  
 Balanced. *Maylhuppeh.*  
 Bald-headed. *Askeh.* Without hair  
 on the body, *Askit.* A bald  
 country (*i.e.* bare of trees and  
 shrubs), *Askoolh.*  
 Bank, of a river. *Tsas-noolh.*  
 A barbarian (*i.e.* one not under-  
 standing the Tahkaht speech).  
*Owsuppaht.*  
 Bare. *Askumilh.*  
 To bargain. *Muk-quinnik.*  
 Bark of a tree. *Tookamis.*  
 To bark. *Waw-waw-tlookwah.*  
 The base or under side of an object.  
*Hittahktee.* (Connected with  
*Hytoktl,* and contrasted with  
*Tahk-sa-te,* the head, and *tah-*  
*koktl.*)  
 A large basket. *Kah-oots.*  
 A bat. *Mah-pees.*  
 To bathe. *Hattees.*  
 Balked. *Chah-hatshilt.*  
 A bear. *Chimmus, Mootmahuk.*  
 A bear-skin. *Mootmahuk.*  
 A beard. *Yahk-pe-kuksel.*  
 Beast. *Sushtoop.*  
 To beat with a stick. *Hee-seesah.*  
 To beckon. *Koot-kootah.*

To become. *Quistohpshilt.*  
 Bed and bedstead. *Chimmilh.*  
 Before (*i.e.* in front of). *Natsoh.*  
 To beg. *Nah-nash.*  
 To begin. *Oo-way-up.*  
 A bell. *Timmelsoo.*  
 The belly. *Tahtsche.*  
 Below (of a ship). *Te-at-too.*  
 Below (of position). *Hee-tah-pul-*  
*hus.*  
 To bemoan. *Tuttayin.*  
 To bend. *Klinnikshilt.*  
 Bent. *Klinnika.*  
 Berries. *Hucheempt.*  
 Blackberry. *Kalh-kow-wih.*  
 Black-currant. *Hys-shilt.*  
 Crab-apple. *Tseetsahktl.*  
 Gooseberry. *Him-mik-kahoo.*  
 Huckle-berry. *His-sin.*  
 Sallal-berry (Gaultheria Shallon).  
*Yah-mah.*  
 Salmon-berry (Rubus). *Kow-wih.*  
 Strawberry. *Kulkin-ta-pehr.*  
 A very small vaccineous berry  
 growing in damp places.  
*Weelhussem.*  
 A berry of a vaccineous ever-  
 green growing on rocks.  
*Sinnamooxjets.*  
 Oregon grape (Berberry). *Ko-*  
*ko-isht-kook.*  
 Thimble-berry (Rubus). *Hoop-*  
*ahlh.*  
 To beseech. *Klah-quay.*  
 Best. *Kloo-kloothl-appelh.*  
 Better. *Kloothl-wunnim.*

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Between (Adjectival). *Ahp-unnuk.*  
 Between decks. *Te-at-too.*  
 Beware! *Hemkah!* (Adv.)  
 Big. *Ayhr, ehr.*  
 A billow. *Tsa-ool-hah.*  
 To bind round. *Mutl-shiil.*  
 To bind together. *Mutlah-sah.*  
 A bird. *Mü-müt-eh.*  
 Biscuit. *Hokidskook.*  
 To bite. *Mah-cheetl.*  
 Bitter. *Much-pelso-kimhl.*  
 Black. *Toop-kook, Attalh, Uttalh.*  
 Blacking. *Wis-mah.*  
 Blankets. *Kleetstoop.*  
 Black blankets. *Toop-kulh.*  
 Blue blankets. *Wish-wish-ulh.*  
 Green blankets. *Ey-yoh-quilh.*  
 White blankets. *Kleeselh.*  
 A blazé (i.e. a mark on a tree to show a trail). *Hispich.*  
 To bleed (Intrans.) *Hissooah-soolh, Hay-her-salit-chiil.*  
 A blemish. *Toolh-toop-us.*  
 To bless. *Oo-uktl.*  
 Blind. *Muk-koolh.*  
 Blisters. *Chahk-chahkl-nook.*  
 Blood. *His-samis.*  
 Bloody, covered with blood. *His-soolh.*  
 A blot *Toolh-toop-us.*  
 To blow with the mouth. *Hoo-sattoh.*  
 Blue. *Kistokkuk.*  
 Side-boards of an Indian house. *Cheetamah, Cheetuk.*  
 Boastful. *Ha-han-noo-yik.*  
 A boat. *Che-chah-muul-pyik.*  
 To boil (Intrans.) *Tsup-quaw.*  
 Bold. *Koquawdsathly.*  
 A bone. *Hummootisque.*  
 To borrow. *Ah-kootlah.*  
 The bosom. *Am-mus-shulth.*  
 A bottle. *Eish-kook.*  
 Bound. *Mutl-yu.*

A boundary. *Setchah-min.*  
 A bow. *Moostatee.*  
 To bow. *Hytsihil.*  
 A box. *Klah-hix.*  
 A boy. *Tak-nis.*  
 A bracelet. *Klik-klenasm.*  
 The brain. *Wéht.*  
 Brake-fern root (an article of food). *Sheetlah.*  
 Branches. *Kathlahsim.*  
 Branches knotted together to show a trail. *Atl-kyh.*  
 Brave. *Ehr-sooktl.*  
 To break a stick. *Quoy-up.*  
 To break a string or rope. *Ash-sup.*  
 To breathe. *Heah-heah-hah.*  
 A brick. *Nashkinnik.*  
 A bridge. *Hloh-pilh.*  
 To bring. *Sooquith.*  
 To bring back. *Kin-nay-yup.*  
 To bring forth a child. *Tennanak-shiil.*  
 A broom. *Yuk-kay-ik.*  
 A man's brother. *Eyk, Kathlahtik,*  
 which probably means peer or equal.  
 Eldest brother. *Mahmayzhoh.*  
 Second brother. *Oowahhtsoh.*  
 Youngest brother. *Yooquayksah.*  
 A woman's brother. *Huchimsuksah.*  
 A bruise. *Kinnitsmis.*  
 Brute. *Sush-toop.*  
 Bucket, of Indian make. *Chak-hots.*  
 To burden, to lay a burden on another. *Hin-nah-poop.*  
 A butterfly. *My-yeh.*  
 A button. *Ohpuksoonhl.*  
 A button-hole. *Cheetswih.*  
 A buttress. *Tah-us.*  
 To buy. *Muk-kook.*  
 To buzz. *Tseeskah.*  
 By-and-bye. *Aytl-chauna, Tah-hap-e-chauna.*

## C.

Calm weather. *Oh-puk*.  
 Canoe. *Cha-puts*.  
 The smallest sort of canoe. *Hershin*.  
 Canoe with men in it. *Chapook*.  
 A canoe race. *Kleets-klah-soop-tahl*.  
 A cannon. *Tsit-tsit-quus*.  
 Cape, of Indian manufacture. *Klee-teenek*.  
 To carry. *En-neesa, Mow-wah*.  
 To carry to. *Mowah-ishinnik-sup*.  
 A cart. *Zok-taas*.  
 To catch. *Soop-peh*.  
 To catch sight of. *Natsoh*.  
 To cater. *Hay-nim-soo*.  
 Cautious. *Kooquah*.  
 Central, in the centre. *Ahp-eelsoo, Ahpunnuk*.  
 A chair. *Quas-setsos*.  
 Chalk. *Klitsmis*.  
 To change. *Hah-oh-quilt-chilt*.  
 To change into. *Quistohpshilt*.  
 To change the heart. *Quis-hay-chilt* (from *Quispah*).  
 To change quarters. *Shaytlook*.  
 A chasm. *Tootsopstah*.  
 To chatter. *Tsëka-tsëka*.  
 Cheeks. *Ah-hummus*.  
 A chink. *Kittle-yn*.  
 Cholera. *Tseel-hah*.  
 To choose. *Oh-huk-quillah*.  
 The church. *Sunday-ko-ilh*.  
 Circlet of stuff round the head. *Mahtleetsin*.  
 Circular. *Nootimilh*.  
 Circumferential. *Minnikstas*.  
 To claw. *Nikshilt*.  
 Claws. *Chulcha*.  
 Clean (of things). *Kloothlalh*. (Of persons, *Kloo-kloothlalh*.)

To clear away. *Kayeep*.  
 Closed. *Mooshe-us*.  
 Clouds. *Kleechooamis, Oochkamis*.  
 Coal. *Too-meas*.  
 Cod-fish. *Toosh-ko-a*.  
 Cold (of personal sensation). *Cheeta-shilt*. (Of weather, *Mathlook*.)  
 A collection. *Hishimilh*.  
 To consider. *Tah-tah-put-hi*.  
 A comb. *Such-kahs*.  
 To come. *Enachitl, Histokshilt*.  
 Come! *Chookwah! Quawt-lik!*  
 To comfort. *Ehr-sook-toop*.  
 To command. *Tsik-kaytah*.  
 Common people (i.e. not chiefs). *Muschim*.  
 Complete. *Tahkoktl*.  
 To complete. *How-way-utl*.  
 To compute. *Tah-tah-put-hi*.  
 To conceal. *Hohptsup*.  
 Concealed in the hand. *Tahquin-nik*.  
 A concourse. *Hishimith*.  
 To confess. *Hlah-quay*.  
 Confluence of two rivers. *Atlanewk-tsu-uk*.  
 To console. *Ehr-sook-toop*.  
 Convalescent. *Teech*.  
 A copy. *Nah-choolk*.  
 A cork. *Ohkskapem*.  
 A corner. *Amenoquilh*.  
 A corpse. *Klah-klinch-hy-chilt*.  
 Correct. *Tahkoktl*.  
 To cough. *Waw-waw-tsukka*.  
 To cough slightly. *Wus-sokshilt*.  
 A counsellor. *Klah-shooa*.  
 Country. *Nismah*.  
 To cover. *Hok-queechis*.  
 To cover with a cloth. *Kleetseechis*.

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Cradle. *Ny-yuk-putto.*  
 A crack. *Kittle-yu.*  
 The cramp. *Klathlah-enkahtoo.*  
 A crane. *An-noos.*  
 Crank (of a canoe). *Tsoot-sah.*  
 Crooked. *Klinnika.*  
 The cross on the church. *Himmit-kyh* (from *Himmittah-peh kokkyh*, crooked house-staff.)  
 A cross-bar. *Him-mit-tah-peh.*  
 Cross-piece of a paddle. *Oh-kookem.*  
 Cross-stick of a canoe. *Tah-pim.*  
 A crow. *Ky-en.*  
 A crowd. *Hishimilh.*  
 Crown of the head. *Upit-saska.*

Cruel. *Wishiksukt.*  
 To crush. *Tselh-quup* or *Teelh-quoy-up.* (Comp. *Quoy-up.*)  
 To cry, to weep. *Ay-ha-ik.*  
 To make to cry. *Chayk-kuk.*  
 The crying of a child. *Eyn-nuk.*  
 Cunning. *Ah-en-soolh, Welsokhtl.*  
 To cure. *Hah-ham-kook.*  
 Curly-haired (of man or beast). *Athohmilh.*  
 To curse. *Wee-ahktl.*  
 To cut down. *Ooh-sup.*  
 To cut off. *Cha-tay-up.*  
 Cuttle-fish. *Tel-hoop.*

## D.

To dance. *Ooyalh.*  
 Woman's dance. *Chees-cheesa.*  
 Dark. *Toh-muktl.*  
 The dawn. *Kleeshitl.*  
 Day. *Nas.*  
 Day after to-morrow. *Klah-oh-quilh.*  
 Day before yesterday. *Klakoh-quilh-ooye.*  
 Day-light. *Nas-shitl.*  
 Day-spring. *Nas-shitl.*  
 Dead. *Kah-huk, Kah-hukkit.*  
 Deaf. *Wik-kaps, Oh-poolh.*  
 Decayed. *Paht-huk.*  
 To deceive. *Tsus-quaw-up.*  
 Deep. *Huch-che.*  
 Deep-laden (of ship or boat). *Nee-uktl.*  
 A deer. *Ahtoosh, Moouch.*  
 To delay. *Wusneh.*  
 To deliberate. *Tah-tah-put-hi.*  
 Descendants. *Tautneetsin.*  
 To desert. *Wik-koos.*  
 Devious. *Quawtoquk.*

To die. *Ka-a-shitl.*  
 To dig. *Tsoos-tsoosa.*  
 To diminish. *Kutsquy-up, Hy-yus-a-ty-up.*  
 To direct upon the way. *Hisseekim.*  
 Dirt. *Much-kulh.*  
 Dirty. *Much-koolh.*  
 To discuss angrily. *Neetlak.*  
 To be disgusted. *Tsitsisha.*  
 To disrobe or undress another. *Hannah-toop.*  
 To divide. *Choo-uttoh.*  
 Divided. *Elh-whus.*  
 A dividing line. *Up-an-oolh.*  
 To do away with. *Wash-ilt.*  
 To doctor the sick. *Klah-chit-tuhl.*  
 A dog. *En-nitl.*  
 Dog-fish. *Yatcha.*  
 A door. *Mooshussem.*  
 A door-way. *Tush-she.*  
 Douglas pine. *Ootsmupt.*  
 Down, of feathers. *Pohkleetum.*

Downhill. *Ee-taht-us*  
 A dream. *Pooh-pootsah.*  
 To drink. *Nukshil.*  
 To drive. *Tsus-sis.*  
 To drive away. *Wik-sim.*  
 Drooping. *Hohts-hohtsh.*  
 A drop. *Tsit-koo-wiltah.*  
 To be drowned. *Hulh-may-hah.*

Dry. *Klooshah, Klooshook.*  
 Dry salmon. *Klooshist.*  
 A black duck. *Kok-hoo.*  
 Duck (mallard). *Nahtuch.*  
 Dust. *Pahkh-chik.*  
 A dwelling. *Mahte, Mahs.*  
 Dysentery. *Hys-wuktleh.*

## E.

Eagle, white-headed. *Amewauts.*  
 Eagle, the same, before the head has become white. *Tsik-hoh-tin.*  
 The ear. *Pah-pay.*  
 Ear-pendant. *Eekinakoom.*  
 The east wind. *Toochey.* (Of course Indians do not name their winds from the points of the compass, but from some other properties, as in our sea-breeze, trade wind, &c.)  
 To eat. *Hah-ook.*  
 Echo. *Nay-ye-ee.*  
 An eddy. *Hooah-men-chitl.*  
 An egg. *Noo-chuk.*  
 The elbow. *Quawtlquuch.*  
 Eminent. *Tsow-wawpeh.*  
 Empty. *Wiksino-utl.*

An end. *Hit-tay-a-tah.*  
 Enemy. *Mahptulh.*  
 An entertainment for making gifts. *Noosh-itl.*  
 Entire. *Tahkoktl.*  
 Equal. *Ah-atl-soowit.*  
 To escape. *Klat-chah-ut.*  
 To escape the memory. *Ei-yahk-shitl.*  
 Espoused. *Klooch-hah.*  
 To extinguish. *Choo-pay-uppah.*  
 Evening. *Toop-shutl.*  
 To exchange. *Hah-ooye.*  
 An extremity. *Hit-tay-a-tah.*  
 Eyebrows. *Ah-eh-che.*  
 Eye-lashes. *Utsimixem.*  
 The eyes. *Kusseh.*

## F.

The face. *Hinnoolh.*  
 To fall. *Ohshitl.*  
 To fall in wrestling. *Taypith.*  
 To let fall unintentionally. *Taytosah.*  
 Falling-star. *Tattoos-ah-ah-toh.*  
 False. *Hytoktl.*  
 A fan. *Yahk-yahwaha.*  
 A fancy. *Kulh-kahm-mut-top.*  
 Far away. *Sy-yah.*

Very far away. *Syah yelh syah.*  
 To fast. *Wikma ektlah.*  
 To fasten a dress by tying. *Mamak-shitl.*  
 A father. *Noowayxoh.*  
 Feathers. *Py-yalh.*  
 Feather-down. *Poh-kleetum.*  
 Wing-feathers. *Ei-yalh.*  
 To feel. *Nah-uktl.*

Feverish. *Yook-swee-koolh.*  
 A few. *Urnah-sa-tis.*  
 To fight with fists. *Tsokstelh.*  
 To fight with a knife. *Tsots-howa.*  
 A file. *Teenah.*  
 Fine weather. *Ohkumha.*  
 Fingers—  
   Fore-finger. *Kohp-e-ik.*  
   Second finger. *Tatti-its-kooquum.*  
   Third finger. *Oowahtsoh* (i.e.  
     second brother, it being  
     second in length).  
   Little finger. *Kulkah.*  
 Finger-ring. *Tseetsik-tah-sim.*  
 To finish. *How-way-utl, Oo-  
   uktlay.*  
 Finished. *Ay-utl.*  
 A fir-cone. *Sattoo.*  
 Fire. *Innik.*  
 To make a fire. *In-nik-quilh.*  
 Make the fire! *In-nik-quil-che!*  
 Fire-wood. *Inniks-yeh.*  
 Firm, firmly knit. *Ktilh-mah.*  
 Fish. *Telh-toop.*  
 Fish-hook, large and made of iron.  
   *Cheets-yik.*  
 Fish-hook, small and made of iron.  
   *Kleet-yik.*  
 Fish-hook, made of wood, with a  
   bone barb. *Chimmin.*  
 To fit together. (Trans.) *Quit-  
   te-yu.*  
 Five. *Sootcha.*  
 A flag-staff. *Klah-us.*  
 Flame. *Taytsk-shitl.*  
 Flat ground. *Milhus.*  
 Flesh. *Siskummis.*  
 A flood. *Tsohpshitl.*  
 Flood-tide. *Moolshitl.*  
 Flooring, a floor. *Kloothlih.*

Flour. *Klik-klitskook.*  
 Flowing tide. *Moolshitl.*  
 To fly. *Mut-shitl.*  
 To fly downwards. *Mut-ah-ah-toh.*  
 To fly upwards. *Mutamisinkl.*  
 Foam. *Potsmis.*  
 Foliage. *Klakkupt.*  
 Food. *Hah-oom.*  
 Food put on board for a voyage.  
   *Kook.*  
 A foot. *Klah-klah-tim, Kleeshklin.*  
 Foot of a mountain. *Me-milhus.*  
 Forbidding (of the countenance).  
   *We-uk.*  
 A fore-announcer. *Hin-nah-a-wah-  
   kuk.*  
 The forehead. *Im-mich-sahta.*  
 To forget. *Klo-a-tlutl.*  
 A fork. *Kah-chuk.*  
 Fork of a river. *Atla-newk-tsu-uk.*  
 Forked, two-branched. *Atla-newk.*  
 Form. *Oonah-chit.*  
 To commit fornication (of a man).  
   *Klooch-hunh.*  
 To commit fornication (of a woman).  
   *Klay-ohts-unkl.*  
 Found. *Nah-cho-ilh.*  
 Four. *Mooh.*  
 A fowl. *Ah-ah-he.*  
 Frantic. *Wik-a-yukstootl.*  
 A friend. *Oowahtin.*  
 A frog. *Waw-it.*  
 In front of a person. *Nats-oh.*  
 Froth. *Potsmis.*  
 A frying-pan. *Sik-kah-ik.*  
 A fugitive. *Hus-chitl.*  
 Full. *Tseuma.*  
 The further side. *Quispah.*  
 A future thing. *Klahr-milh-uk-  
   shitl.*

## G.

To gamble. *An-nah-ah.*  
 A gangway. *Tus-she.*  
 The gaol. *Mutlilhoowilh.*  
 A garden. *Kloothlahs.*  
 To gather together. *Hishim-yohp.*  
 To gather fruits of sowing. *To-quis-tus-sup.*  
 Geese. *Hoxem.*  
 A generation. *Hah-ohks-acheel.*  
 Gentle. *Klen-nak.*  
 A gift received at a Noosh-itl. *Nooshookt.*  
 Gills of a fish. *Tow-quos.*  
 A gimlet. *Tsit-kay-yuk.*  
 To gird. *Tup-win.*  
 To give. *Nah-hay, Pacheetl.*  
 Glass. *Payhayxim.*  
 To go. *Ootachitl.*  
 Go! *Eh-shetl-che!*  
 To go and see. *Oot-suppeh.*  
 To go away and stop for a long time. *Eetoway-es.*  
 To go before. *Oowayuttah.*  
 To go from side to side, to tack. *Heyk-heyk-quah.*  
 To go home. *Welshetl, Wel-ha-iktl.*  
 Go home! *Welshetlche.*  
 A goal. *Oo-waylth-sinthl.*

God. *Hinnas-how-wilh* (*i.e.* heavenly chief).  
 Gold. *Koonah.*  
 Good. *Kloothl, Klooth.*  
 He has become good. *Kloo-yah-chay-etlmah.*  
 Good-looking. *Aichk.*  
 To grant a request. *Tahkuk.*  
 Grass. *Klakkupt.*  
 Water-grass. *Tsa-impts.*  
 A grasshopper. *Klek-klemahktle.*  
 Grave-looking. *Ahn-nuk-koilh.*  
 To grieve. (Intrans.) *Kaasooks-tootl.* (Trans. *Kaasookstoop.*)  
 Great. *Ehr, Ayhr.*  
 Greatest. *Eh-eh-r-happeh.*  
 Green. *Ey-yoh-quk.*  
 To groan. *Tattayin.*  
 Ground. *Tsa-koomuts.*  
 Grouse. *Hohm.*  
 To grow. *Klah-kut-chitl.* (Of children, *Ko-i-chitl.*)  
 A guardian. *Nah-nayxoh.*  
 A guide. *Tahs-tahk-soolh.*  
 Gum. *Mitlin.*  
 Gum-stick. *Nooquits.*  
 A gun. *Kokkun-nah-milh.*  
 Gunpowder. *Mootsasook.*

## H.

Hair upon the face. *Apuxim.*  
 Half. *Kotowaut.*  
 Halibut. *Poo-eh.*  
 Hammer, of Indian manufacture. *Tahkōwin.*  
 Hammer of a gun. *Mook-shitl.*

The hand, the hand and arm. *Queenixō.*  
 Handsome. *Aichk.*  
 To hang, to hang up. *Koh-pilh.*  
 Hard. *Koht-kuk.*  
 Hatchet. *Tayish-tish.*

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The head. *Tahksate.*  
 Head of the salmon-spear. *Sha-a-tin.*  
 To heal. (Trans.) *Hah-ham-kook.*  
 To hear. *Nah-ah.*  
 The heart. *Hlebuxti, Lebuxti.*  
 The heel. *Hoh-puklim.*  
 Heir-apparent, chief's eldest son.  
*Hah-ohk-suk.*  
 Held in the hand. *Tahquah.*  
 To help. *Hoop-peh.*  
 Hereafter. *Aytl-chauna.*  
 A herring. *Kloosmit.*  
 Hidden. *Hohpta.*  
 To hide. *Hohptsup.*  
 High. *Hin-nas.*  
 Higher. *Hinnas-wunnim.*  
 Highest. *He-hinnas-sappéh.*  
 A little below high water. *Ahk-shiil.*  
 A hinge. *Mooshusemayik.*  
 To hit (i.e. not to miss). *Klee-yuk-stootl.*

The hither side. *Huchispah.*  
 A hole. *Korswih.*  
 A hoof. *Klik-klik.*  
 Hostile. *Che-chee-sook, mahptulh.*  
 Hot. *Klohkpah.*  
 A house. *Mahte, Mahs.*  
 In the house. *Ilh-kahs.*  
 Into the house. *Ma-cheelh.* (Come into the house, *Chookwah ma-cheelh.*)  
 House-fly. *Mahts-quin.*  
 How much? *Oon-nah?*  
 Humming-bird. *Sá-sin.*  
 Hump-backed. *Hee-chook-wah.*  
 Hungry. *How-waykhtl.*  
 To hunt. *Oo-oo-eh* (Trans.) *Kleek-lamis* (Intrans.)  
 A husband. *Chekoop.* (The word means also 'male,' and has therefore no moral significance.)

## I.

I. *Seyah.*  
 Ice. *Kooh.*  
 An idiot. *Wika-yuktl.*  
 Ill-disposed. *Wishksuktstut.*  
 To illumine. *Nay-oytik.*  
 Immodest (of a woman). *Up-koolh.*  
 Implacable. *We-oom.*  
 Imprisoned. *Mutlilh.*  
 Impudent. *Cheetuk.*  
 Inattentive. *Wik-tsa-koolh.*  
 Increase of population. *Taut-nah-chilh.*

An Indian. *Ko-us.*  
 Indian-rubber. *Mitlin.*  
 Industrious, hard at work. *Ah-ah-puk, Ah-puk.*  
 To instruct. *Hinnah-yuktl.*  
 Intermediate. *Up-an-oolh.*  
 An interpreter. *Hee-sut-hah, Oo-yup.*  
 To invest, to clothe another. *Moo-chichoop.*  
 Invisible. *Wik-kouh.*

## K.

To keep. *Kleet-tuk-wah.*  
 A kettle. *Soo-oolh.*  
 A key. *Kluk-kay-yik.*

To kick. *Yetshiil.*  
 To kill. *Ka-a-shiil.*  
 To kneel. *Kan-nilh.*

A knife. *Hukkayik*.  
 To knock at a door. *Tsohksatinhl*.  
 A single knot. *Tam-mook-you*.

To know. *Kumotop*. (Of sight,  
*Natsoh*. I do not know, *Cheh-  
 neh-mah*.)

## L.

A lad. *Mayetlkuts*.  
 A ladder. *Yatsetsos*.  
 Lame. *Keys-keysh-ab*.  
 To lament aloud. *Tuttayin*.  
 A lamp. *Innik-sets*.  
 Lard. *Hinmihs*.  
 Large. *Ayhr, Ehr*.  
 To laugh. *Kleehua*.  
 To make laugh. *Kleehstulh*.  
 Lavish. *Up-hi*.  
 Lazy. *Wu-wu-puk*.  
 A leader. *Oowayuttah, Cheets-mus*.  
 To learn. *Kumatychea*.  
 Leather. *Asselh-yuk*.  
 Leaves. *Klakkupt*.  
 The left hand, the left side. *Kotsas*.  
 Leg and foot. *Kleeshklin*.  
 To lend. *Ho-uts-a-a-chepasim,  
 Ah-quil-hy-yeh*.  
 To lessen. *Hy-yus-a-tyup, Kuts-  
 quy-up*.  
 A lid. *Mooshussem*.  
 To tell a lie. *Hytokstootl*.  
 To lie down. *Tsit-kup-ill*.  
 Light (*i.e.* not heavy). *Yoo-whis*.  
 Light. *Nah-pee, Nay-it-luk*.  
 The light fixed on the canoe for  
 night-fishing. *Eech-ma, eechuk*.  
 Like to. *Oh-oh-kook*.  
 To limit. *Setchah-min*.

The lips. *Eethloohoolh*.  
 To be living. *Weenaput*.  
 A lizard. *Ha-ha-ook*.  
 A loaf. *Pah-pahts-uktl*.  
 A lock. *Klah-klah-pulhah*.  
 To lock (of a door). *Mutl-sahp*.  
 Locked. *Mutl-yu*.  
 Locked-up. *Mutlih*.  
 To loiter. *Wusneh*.  
 Long. *Yahk*.  
 Very long, longest. *Yahkappeh*.  
 Long-abiding. *Yah-ka-wim-mit*.  
 A long time ago. *Oh-uk-ooye,  
 Kayutl*.  
 To look. *Nah-shetl*.  
 Look! *Ahn-neh!* (I see, *Ahn-  
 neh-mah*.)  
 To look back. *Nahch-ko-muk-  
 klinhl*.  
 To look for. *We-uktl*.  
 To look through or along. *Kay-ha-  
 shittl*.  
 Look out! *Klay-uktl! Hem-kah!*  
 A locking-glass. *Pay-ha-yik*.  
 Lost, to be lost. *Pow-wel-shetl*.  
 Low water. *Tah-chah, Hah-yew-  
 itl*.  
 To lower. *Oostepitup*.  
 Lowing of cattle. *Tsokshittl*.  
 Lucifer matches. *Tse-ilh*.

## M.

Mad. *Wik-a-yukstootl*.  
 Maggots. *Sidsman*.  
 To make. *Mamook*.

Man (Generic). *Ko-us*. (Sexual,  
*Chekoop*.)  
 Many, a great many. *Ei-yeh*.

- A great many together. *Ey-yeh-chinnik*.
- There are a great many. *Ei-yem-mah*.
- A mark made to know a thing by. *Kummut-hok*.
- Marmot. *Sit-si-tehl*.
- A martin. *Kleekla-hy-yeh*.
- A mask. *Howk-ō-mah*.
- A mask projecting from the forehead. *In-nik-kaytsōma*.
- A mast. *Kloksem*.
- Matting of Indian manufacture. *Klay-hulh*.
- A measure. *Tah-put-ayik*.
- The measure produced by stretching the arms to full width. *Hlhah-hlhah-hah*.
- A measuring-rule. *Tah-put-ayik*.
- Meat. *Siskummis*.
- Mediate. *Ūpan-oolh*.
- Meek (of a person). *Klennak*.
- To meet (of persons walking in opposite direction). *Ūpstutchinnik*.
- To melt (Intrans.) *Tohk-shitl*.
- To mend. *Ho-uch-cheelh*.
- A microscope. *Kay-ha-yik*.
- Mid-day. *Hoop-che-ilh, Ah-poonit-nas*.
- Mid-night. *Ah-poon-uttyh*.
- To migrate (of tribes and families). *Shaytlook*.
- To migrate (of birds). *Oo-ook*.
- Mild (of a person). *Klennak*.
- Milk. *Imimah*.
- Minc. *Seyas, Seyessah*.
- A mink. *Chastomit*.
- To miss the way. *Hy-yem-mus*.
- To mock. *Nectlah*.
- Modest (of a woman). *Wah-uh*.  
(The *ah* pronounced like *a* in *mama*.)
- A lunar month. *Hoopalh*. The year begins about November, and is divided into thirteen lunar months:—
- First month. *Mah-mayk-soh, i.e.* eldest brother. Seals pair in this month.
- Second month, *Kathlahtik, i.e.* brother.
- Third month. *Hy-yeskikamilh*. The month of high winds and most snow.
- Fourth month. *Kahs-sit-imilh*. In this month the sea off the Taihkaht coast presents a muddy and dirty appearance.
- Fifth month. *Ay-yak-kamilh*. Marked by the arrival of a small fish called *seayhr-mooh*.
- Sixth month. *Ootl-ohk-kamilh*. In this month the geese leave the river mouths for the lakes, to breed. The word is derived from *ootachitl*, to go, *co-ook*, to migrate, and *kamilh*, a terminal signifying number, a crowd, or flock.
- Seventh month. *Oh-ohk-kamilh*. In this month the strange geese from a distance fly over at a great height on their way to the lakes. The word derived from *oo-ook* and *kamilh*.
- Eighth month. *Tah-klud-kamilh*. Before the end of this month the salmon-berry begins to ripen, and a small forest bird known for its whistling note has arrived.

Ninth month. *Kow-wishimilh.*

So named from *how-wih*, the salmon-berry, and *hishimilh* = *ishinnikamilh* = *kamilh*, a quantity, collection, or number.

Tenth month. *As-sit-sis.* So named from the wasp, *as-sits*, which in this month builds its nest.

Eleventh month. *Setsoopus.* So called from *setsoop*, a species of salmon.

Twelfth month. *Enako-usimilh.* From *enako-us*, a kind of salmon, and *imilh* = *kamilh*.

Thirteenth month. *Chee-yah-kamilh.* From *chee-yah*, to rip or split, this being the great time for splitting and drying salmon.

Only the older men, and that with considerable thought and care, are able to enumerate these months correctly. They say that two of the moons, viz, *Kathlahtik* and *Kow-wishimilh*, do not travel like the rest, but delay for two or three days.

Morning. *Ko-ull.*

Mosquitoes. *Tennaknis.*

Mother. *Oomayzoh.*

A mountain. *Noochee.*

The side of a mountain. *Hin-naytlah.*

Top of a mountain. *Up-kyh.*

Muffled up. *Kleetsimilh.*

A multitude. *Hishimilh.*

Mussels. *Kloochim.*

Mussel-shell. *Kloochtsque.*

## N.

A nail. *Klah-puk-mah.*

Nails of the finger. *Chulcha.*

Naked. *Hannah.*

A name. *Am-mit-teh.*

To name. *Ammittyee.*

To narrate. *Ayk-huk.*

Narrow. *Unnaytsoolhis.*

A nephew. *Kah-ohts.*

The nettle. *Ay-is, Aylh-mukt.*

News. *Ooyakkamis.*

To bring news. *Ooyakkanuk.*

To go for news. *Ooyakkameetl.*

To relate news. *Ooyakkahs.*

Next door. *Ishinnik-quaht.*

Night. *Ut-tyh.*

The nipple. *Innimah.*

Nipple (of a gun). *Pahpay* (i.e. the ear).

No. *Wiklit.*

To nod. *Wit-shilt.*

A noise. *Teetskutt.*

The nose. *Neetsah.*

Nostril. *Ko-uk-klah-tim.*

Not. *Wik-lit.* Not I, *Wikah.*

Not he, *Wiklitmah.*

There is not, he is not, it is not. *Wiklitma.*

To notice. *Natsoh.*

Now. *Klah-howye.*

A number. *Hishimilh.*

## O.

Oak-wood. *Tsa-empt.*  
 To obey. *Tsee-atl-soo, Oo-ee-ilh.*  
 (Neither of these words very certain.)  
 An octave, or perhaps any other interval in music. *Kay-kay-yes-soo.*  
 Old (i.e. worn-out, of things). *Ik-moot.*  
 An old man or woman. *Aychim.*  
 One. *Tsow-wauk, Noop.*  
 Open. *Koo-wus.*  
 To open. *Koo-wih-tuppa.*  
 To open a book. *Yes-sup.*  
 To open the eyes. *Nupk-shiit.*

To oppress. *Chahk-maykstah, Chahk-qus-sup.*  
 To make an oration. *Tseek-milh-huppeh.*  
 To order. *Tsik-kaytah.*  
 To ornament. *Klookloothsik.*  
 The other side. *Quispah.*  
 Otter. *Waukneh.* (Sea-otter, *Quawt-luk.*)  
 Ours. *Seewahs.*  
 An overflow. *Tsohpshiit.*  
 Overhanging (of a rock). *Klinhut-suppoh.*  
 Overtopping. *Tsow-waupeh.*  
 An owl. *Toksohqin.*

## P.

To paddle. *Klay-huk, Klay-huk-kah.*  
 Pain. *Yah-uk.*  
 The palate. *Kut-che-im.*  
 Palisades. *Klakkimilh.*  
 A panther. *Ky-yumen.*  
 Paper. *Keitselh.*  
 Parallel. *Tahk-ay-us.*  
 Partridge. *Ho-ik.*  
 To pass by. *He-tup-pah-us.* (Intrans.)  
 A path. *Tus-she.*  
 A pattern. *Nah-choolh.*  
 A peer. *Kathlahtik.*  
 Peas. *Nenehktook.*  
 Percussion-cap. *Ho-ha-um.*  
 A pigeon. *Noo-noochee.*  
 A pile-driver. *Klah-sannup.*  
 A pilot. *Kummeets.*  
 A pimple. *Yah-uk-sem.*  
 A pin. *Kokkum-yakklassum.*  
 Indian pin. *Kotsik-poom.*

Pincers. *Klah-miit.*  
 To pinch. *Kutshiit.*  
 Pine-tree (some kind of). *Klakka-mupt.*  
 A pipe. *Quis-sets.*  
 A pit. *Korswih.*  
 Pitch-stick. *Nooquits.*  
 A pledge. *How-mis-shiit.*  
 To plough. *Chimmees.*  
 To plunder. *Kapshiit.*  
 To point with the finger. *Kohp-shiit.*  
 Pointed. *Queeahta, Yooch-kahta.*  
 A canoe-pole. *Tah-ma.*  
 To pole a canoe. *Tahl-ty-yah.*  
 To ponder. *Tah-tah-put-hi.*  
 Poor. *Hah-koo-path.*  
 Population. *Mahte, Mahs.*  
 A portrait. *Koquawtselh.*  
 Posterity. *Tantneetsin.*  
 Potato. *Kow-wits.*

To pour into. *Tseetsootup.*  
 To practise. *Tah-tah-put-hi.*  
 To praise. *Payh-eyk.*  
 To pray. *‘Tsitsikkinnik, Queel-queel-hah.*  
 To preach. *Ayk-huk.*  
 To precede. *Oowayuttah.*  
 To prepare. *Tah-tah-put-hi.*  
 The present generation. *Klah-huk-sik.*  
 Presently. *Ooyeh.*  
 To preserve. *Kleet-tuk-wah.*  
 To press, to press down. *Chahk-chahkah.*  
 To prick. *Ka-kin-kutl.*  
 A promontory. *Yoo-pa-kower.*  
 A prop. *Tah-us.*

To prop. *Chahkah.*  
 Proper. *Tahkoktl.*  
 A prophet. *Nah-shalh.*  
 Proud. *Ooshoolh, Koquawdsathly.*  
 Public. *Quah-hums.*  
 To puff. *Hoo-sattoh.*  
 To pull. *Cheechitl.*  
 Pull! *Che-che!*  
 To pull out the hair of the chin. *Ahtl-atla-maluxhool.*  
 To pull up by the roots. *Cheequis-tus-sup.*  
 The pulse. *Hlit-mayktl.*  
 To punish. *Chayk-kuk, Wish-uktl*  
 (this word I think implies cruelty).  
 Purple. *Klayhook.*

## Q.

A quantity. *Hishimilh.*  
 To quarrel. *Neetlak.*

Quickly, be quick! *Ay-ayhr-she.*  
 To quiver. *Ke-keesh-hah.*

## R.

Rain. *Meetlah.*  
 Small-rain. *Kaytsah.*  
 The rain-bow. *Tsow-way-yoos.*  
 A rat. *Klaysawvhk.*  
 A raven. *Ko-ishin.*  
 To ravish. *Kap-shitl*  
 To reach after. *Ah-chitl*  
 To reckon. *Tah-tah-put-hi.*  
 To recount. *Ayk-huk.*  
 Red. *Hissit.*  
 Red-hot. *Kow-wish-uk.*  
 Reflection in water, mirror, &c. *Ko-uts-mah.*  
 A refugee. *Huschil.*  
 To rehearse. *Tah-tah-put-hi.*  
 Relaxed bowels. *Tseel-hah.*

To remain. *Weenā-peh.*  
 To remember. *Ay-hih-tah.*  
 To renew. *Ohn-nah-hay-yup, Klah-hayl-hut.*  
 To repent. *Quis-hay-chitl* (from *Quispah*).  
 To reply. *Klah-oh-quitlah.*  
 To requite. *Hah-oh-quitl.*  
 To return. (Intrans.) *Ho-uts-achitl.*  
 To revolve. *Mit-wah.*  
 A rib. *Nellah-kahte.*  
 Rice. *Sissidskook.*  
 Rich, i.e. having many possessions. *Ah-ah-yits-akuth.*  
 The right hand or side. *Chimmitsas.*

To rip. *Chee-yah.*  
 To rise (of sun or moon). *Hoop-quistah.*  
 A river. *Tsu-uk.*  
 A road. *Tush-she.*  
 To make a road or path. *Tush-sheelh.*  
 Roar of the sea. *Tsahts-ahklin.*  
 A rock. *Mooxyeh.*  
 Roe of Salmon. *Nit-kin.*  
 A roller. *Tsitktaw.*  
 Roof-boards. *Sloo-ook.*  
 Roots (edible). *Ah-ey-en-newk, Ah-eyt-soo, Chis-noo, Hah-tih, Kleetsyoop, Kli-klichkook, Koo-whuppeh, Nuh-hoo, Quaw-nis, Quaw-quinniskook, Sheet-*

*lah* (root of the brake-fern), *Too-sup-ehr, Wah-oh, Mah-katte.*  
 A rope. *Tsistoop.*  
 Rotten. *Paht-huk.*  
 Rough. *Quepalhuk.*  
 Round (Adj.). *Nootimlh.* (Adv. *Innits.*)  
 To rub. *Teetl-teeyah.*  
 A rudder. *Kleetch-yik.*  
 To run. *Kummet-kook.*  
 To run a race. *Kahtskinnik-sooptahl.*  
 To run away. *Klat-chah-ut, Wik-hoos.*  
 To run aground. *Ne-ah-ah.*  
 Rusted. *Shohshil.*

## S.

A sail. *Kleetsuppem.*  
 To sail. *Seekah.*  
 To set a sail. *Kleetsup-poopah.*  
 To take in sail. *Klut-chiitl.*  
 Take in the sail! *Klut-she-e!*  
 Salmon (first run of). *Hissit.*  
 Salmon (second run of). *Tsoo-wit.*  
 Salmon (hook-nosed). *Setsoop.*  
 Salmon (an inferior sort). *Ena-ko-us.*  
 Salmon-berry bush. *Kow-wipt.*  
 Salt. *Toh-pelh.*  
 A salutation to a man. *Que-e-che-is.*  
 Salutation to a female. *Che-is.*  
 A salutation at parting. *Klak-she.*  
 The same. *Maylhi.*  
 Sand. *Ohpkamits.*  
 The sand-hill crane. *Hittoh-min.*  
 To save, to save alive. *Teech-mah-ahktlup.*  
 A saw. *Cheetayik.*  
 Sawdust. *Cheetsque.*  
 Scales for weighing. *Tah-putayik.*

Scar of an old wound. *Chek-kottay.*  
 Scattered. *Elh-whus.*  
 Scissors. *Klup-pay-yik.*  
 To scold. *Ncetlak.*  
 To scorch oneself. *Mooh-min-kull.*  
 Scornful. *Ooshoolh.*  
 To scrape. *Cheeskah.*  
 Scrapings. *Cheeshts-que.*  
 To scratch. *Nikshil.*  
 A scribe. *Keitsuktl.*  
 The sea. *Toh-pelh.*  
 A seal (the animal). *Kooh-quoohousa)*  
 To search after. *We-uktl.*  
 Secret (Adj.) *Hohpta.* Secret intelligence. *Hohpta Ooyakkamis.*  
 To see. *Natsoh, Nan-nich.*  
 Seeds. *Tset-tset-tikatsim.*  
 A scer. *Nah-chalh.*  
 To separate. (Trans.) *Elh-whus-sip.*

Serious-looking. *Ahn-nuk-koilh.*  
 A serpent. *Hy-yeh.*  
 To serve. *Ik-sah-tsook.*  
 To set (of sun or moon). *Hoop-attoo.*  
 To set apart. *Ahtkshilt.*  
 To set food before another. *Hay-nim-soo.*  
 To set free a slave. *Muk-quah.*  
 To sew. *Nectl-nee-yah.*  
 Shade. *Meetsin.*  
 Shadow. *Ko-uts-mah.*  
 The shaft of a cross. *Tahk-ah-peh.*  
 Shaft of the salmon-spear. *Mil-si-yeh.*  
 To shake. *Yuk-yeh-wha.*  
 To shake. (Intrans.) *Ke-keeshi-hah.*  
 Shame. *Im-hah.*  
 Shape. *Oonah-chit.*  
 To shave. *Cheeskuksootl.*  
 Shingles (for roofing). *Lhoo-lhoo-ulquihn.*  
 Shore of the sea. *His-sayk-soh-tah.*  
 To shoot. *Klay-chitl.*  
 Short (not used of men). *Kah-tah.*  
 The shoulder. *Ah-up-ee-milh, Ah-up-pi.*  
 To shrink back. *Tsitsisha.*  
 Shut. *Mooshe-us.*  
 To shut. *Mooshetuppah.*  
 To shut the eyes. *Kaytsinnik.*  
 Sick. *Tay-ilh.*  
 To sigh. *Sus-see-ip, Ay-hash.*  
 The sight of a gun. *Kay-holh.*  
 Similar. *Oh-ok-kook, Mayl-hi.*  
 To sing. *Noo-nook.*  
 A sister. *Klooch-moop.*  
 To sit on the ground. *Tuk-quulleh.*  
 To sit down in a chair. *Tuk-quas-seh.*  
 Six. *Noop-pooch.*  
 Skin. *Toquk.*

A skull. *Koomits.*  
 Sky. *Nas.*  
 A slave. *Kolh.*  
 To sleep. *Way-ich.*  
 To be sleepless. *Klimmukkah.*  
 Sleepy. *Poulteechitl.*  
 To slip. *Yatsquistus.*  
 Slippery. *Klas-us-ull.*  
 Small. *Unna-his, Uchkinnahis.*  
 Also is as a terminal. *Hatsoh, Unnayts.*  
 Small-pox. *Klakkoh-pkit.*  
 To smear with resin or pitch. *Ish-kolh.*  
 To smell. *Meesook.* (Trans.)  
 To smell at. *Meeshitl.*  
 To smile. *Cheel-hah.*  
 Smoke. *Quishah.*  
 Smoke stack. *In-nik-quk-tlyik.*  
 Smooth. *Klaskuk.*  
 A snake. *Hy-yeh.*  
 To sneeze. *Niskshilt.*  
 Snow. *Qees.*  
 To snow. *Qeesah.*  
 Soaked. *Moo-uktl.*  
 Soft. *Klat-whuk.*  
 Soil. *Tsa-koomuts.*  
 Some more. *Klah-oh.*  
 Something else. *Klahoh-appi.*  
 Son. *Tan-nah.*  
 A song. *Nook.*  
 Soon. *Ooyeh.*  
 Soul. *Ko-uts-mah.*  
 To sow seed. *To-quit-tup.*  
 To speak. *Waw, Waw-waw.*  
 A spider. *Memetookmahk.*  
 Spiræa Douglasii. *See-whipt.*  
 The land of departed spirits. *Chay-her.*  
 To spit. *Tahkshilt.*  
 Spit. *Tahkts-que.*  
 To splice. *Quit-te-yu.*  
 To split salmon for drying. *Chee-yah.*

To split with a wedge. *Kletshil*.  
 Spoilt. *Wush-shuk*.  
 A spoon. *Choochuk*.  
 To sprinkle. *Hovtshill*.  
 Spring. *Soowidg*.  
 To squat. *Tuk-quulleh*.  
 A squirrel. *Sum-met-toh, Eil-chupamik*.  
 To stamp upon with the feet. *Yats-gui-up*. (Comp. *Quoy-up*).  
 To stand up. *Klahk-ih-shittl*.  
 Standing up, erect (of a person). *Klahk-ih-pih*.  
 Stand up! *Klahk-ih-she-e!*  
 Starfish. *Kus-keep*.  
 Startled. *Chah-hutshittl*.  
 The stars. *Tattoos*.  
 To stay. *Weenā-peh*.  
 Staying. *Weenā-pilh*.  
 Steam. *Mookwah, Yoo-wah*.  
 Steady (of a canoe). *Win-'ns*.  
 Screw-steamer. *Yctseh-yetsokleh*.  
 Paddle-wheel steamer. *Zoktikke*.  
 To steal. *Koowilh*.  
 Steep. *Ee-tahk-les*.  
 To steer. *Kleetshittl*.  
 Steersman. *Kleetcha*.  
 Stern (Adj.) *Wē-uk*.  
 To sting (of a nettle, not of an insect). *Kah-kin-kutl*.  
 To sting (of an insect). *Quaw-quk-shittl*.  
 To stir, to stir up. *Kitsmelsoh*.  
 The stomach. *Tahts-che*.  
 A stone. *Mooz-yeh* (probably derived from *Mook-wah*, 'steam,

as *Innixyeh*, 'wood,' is derived from *innik*, 'fire,' hot stones being used for the boiling of water, and steaming of meats and fish. Terms applied specifically tend to become generic names).  
 To stop. (Intrans.) *Weenāpeh, Ayhr-mis*.  
 Stop! stop working! *Choo-up-it-lay!*  
 Stoppage in the bowels. *Suchok-stootl*.  
 A storm at sea. *Chuk-oo-tsuk*.  
 A stove. *In-nik-kayik*.  
 Stove-pipe. *In-nik-quk-tyik*.  
 Straight. *Tahk-ay-uk, Tahks-cheet*.  
 A stranger. *Klah-choochin*.  
 To stride. *Klayt-klayt-whah*.  
 String. *Mutt-toop*.  
 Strong. *Nashook*.  
 To stroke. *Tas-mulh-elh*.  
 To subdue. *Hah-oomut*.  
 Submerged. *Keek-qulh*.  
 To suck. *Quee-quee-hah*.  
 Sugar. *Oh-ohp-kah-kook*.  
 Summer. *Kloopidg*.  
 The sun. *Hoopalh*.  
 Just before sunset. *Klooch-inkl*.  
 Supplicatory. *Yay-yay-en*.  
 Surface. *Oostahs*.  
 Surrounding. *Min-nik-stas*.  
 To swallow. *Heretsoquaw*.  
 A swan. *Kokkoop*.  
 To sweep. *Yukshittl*.  
 Sweet. *Chummus, Chimmus*.  
 Sweeter. *Chummus-oonim*.  
 Sweetest. *Chah-chummus-sappi*.  
 To swim. *Soosah*.

## T.

A tail. *Seeta*.  
 To take off a burden. *Necatookoh-palh-hup*.

To talk. *Tsēku, Waw-waw*.  
 Tame. *Noomeelh*.  
 A target. *Tah-tah-put-hup*.

To taste. *Nah-ah-pay-chitl.*  
 Teal duck. *Hussis.*  
 Green-winged teal. *Hoop-ukh-klinhl.*  
 To tear in two. *Kahtsksup.*  
 Teeth. *Che-che-che.*  
 A telescope. *Kay-ha-yik.*  
 To tell. *Ayk-huk.*  
 To tempt. *Ooksup (?)*  
 Ten. *Hy-yu.*  
 Territory. *Nismah.*  
 Thank you! *Klak-koh! Oosh-yuk-sömits!*  
 There, out there (only out of sight).  
*Yetleh, Hittas.*  
 Thick. *Uttaw.*  
 A thief. *Koo-wits.*  
 Thin (of a person). *Klayhuk-shitl.*  
 Thin (of a board, or of paper, or anything flat). *Unnaytöquis.*  
 Thine. *Sooas.*  
 Things, possessions. *Ee-eshtoop, Pat-kook.*  
 To think. *Woy-uktl.*  
 To think over. *Tah tah-put-hi.*  
 Thirsty. *Wee-wis-uktl, Klooshtsoqua.*  
 This. *Ah-kooch.*  
 This side. *Huch-is-pah.*  
 Thou. *Sooa.*  
 A thought. *Kulh-kahm-mut-top.*  
 Thread. *Neeputto.*  
 To threaten. *Weena.*  
 Three. *Kots-tsa.*  
 Thethroat. *Wun-nayk, At-say-kuts.*  
 To throw. *Tayiltay-yah* (more commonly *Taychitl*).

To throw away. *Wash-itl.*  
 Throw oneself from a height. *Tay-ah-ah-toh.*  
 The thumb. *Ay-yah-koomts.*  
 Thunder. *Tootah, Taytskin.*  
 Tidings. *Ooyakkamis.*  
 To tie together. *Mullah-sah.*  
 Tied. *Mull-yu.*  
 To till the earth. *Tsoos-tsoosa.*  
 Timber. *In-niks-yeh.*  
 Tired. *Quaw-te-ik.*  
 The toes. *Tsetseluktim.*  
 Together (of two). *Hee-yah-shin-nik, atlshinnik.*  
 To-morrow. *Ah-meetlik.* (So *Utyhtlik*, the coming night.)  
 The tongue. *Choop.*  
 To touch with the fingers. *Koo-koopsum-mukileh.*  
 A towel. *Teemelh-oomah.*  
 A trail. *Tush-she.*  
 To trade. *Muk-quinnik.*  
 Traditions. *Hah-hoh-pah.*  
 A tree. *Klak-kahs, Soochas.*  
 Tribe. *Mahte, Mahs.*  
 A trigger. *Che-chik.*  
 Trousers. *Kleesh-klukkaik.*  
 True. *Tahkoktl.*  
 The truth. *Tahkoktl.*  
 To tell the truth. *Tahkokstool.*  
 A turkey. *Ah-asky.*  
 Turnips. *Wah-wah-ehr-kook.*  
 Twenty. *Tsokkits.*  
 Twins. *Noomas.*  
 To twist. *Tsik-tsup.*  
 Two. *At-lah.*

## U.

Unable. *Im-tah.*  
 To unbind. *Kluk-sup.*

An uncle. *Nah-ayx-oh.*  
 To understand. *Kömotop.*

I do not understand. *Hyem-ham-mah.* (More commonly, *Wim-uttomah.*)

He does not understand. *Hyem-ham-mayh.*

Unequally balanced. *Seekuppeh.*

Unforgiving. *Wě-oom.*

United. *Wush-ahkl-nook.*

Unkind. *Wishiksuktl.*

Unsteady (of a canoe). *Tsoot-sah.*

To untie. *Kluk-sup.*

Unwell. *Yah-nuk.*

Uphill. *Ee-tahk-les.*

To upset. *Howksap.*

Useless. *Hytoktl.*

## V.

A vagabond. *Hus-chill.*

A valley. *Hleetas.*

Valuable. *Ayhr-wuktl.*

Veins, arteries. *Hlook-tupt.*

Very. *Ei-yeh.*

Violent. *Wishksuktlstut.*

To vomit. *Ah-thlah.*

## W.

A waistcoat. *Chuksvih.*

To walk. *Yatsook.*

Warm. *Klohk-pah.*

To wash. *Tso-quitl.*

To wash the hands. *Tsootsinnik.*

To wash the face. *Klohp-shill.*

To wash the hair. *Tso-yook.*

To wash the feet. *Tsoots-ohktah.*

To wash the whole body. *Hattee.*

A wasp. *As-sits.*

To watch at night. *Woo-wit-tayer.*

Water. *Chu-uk.*

To water. *Tseesannup.*

To make water. *Ohshill.*

A wave. *Tsa-ool-hah.*

Wooden wedge for splitting trees.

*Klennut.*

We. *Seewah.*

Weak. *Wěe-uk.*

Weak-eyed. *Kawkus-chup.*

Weary. *Quaw-te-ik.*

To weigh. *Mah-nah-sip.*

Well. *Teech.* (He is well, *Teech-utlmah.*)

Well behaved. *Quastimha.*

Well intentioned. *Klooth-sooktl.*

Well known. *Quah-hums.*

Well mannered. *Quastimha.*

A whale. *Mahk, Yah-toop.*

A wharf. *Klooh-peh.*

What? *Okkuk?*

Of what tribe? *Okkahta?*

Of what tribe are you? *Okkahta-huk?* or *Okkahta-sooa?*

A wheel. *Zah-wah.*

Where? *Wusseh?*

Where are you? *Wusseh-huk?*

Where do you come from? *Wus-semtuk?*

Which? (of things, not persons).

*Why-yak?*

To whisper. *Ooshimitsoh.*

To whistle. *Ohp-ka.*

White. *Kleesook.*

Who? *Ah-chuk?* *Ah-chuk-hah?*

(*Ah-chuk-hah kous?* What man?)

Whose? *Ah-che-itsah?*

Wide. *Klohk, Ah-ah-che.*  
 A wife. *Klootsmah.* (Having only one wife. *Tsow-wawts-hamma.*)  
 Wild. *Chooshah.*  
 A wilderness. *Wiknit.*  
 Wind. *Wikseh.*  
 East-wind. *Toochey.*  
 West-wind. *Huchleeth.*  
 Sea-wind. *Ewksah.*  
 Tempestuous sea-wind. *Tok-se-ilh.*  
 Land-wind. *Ew-uttih* (i.e. night-wind).  
 Wind from the sea. *Ewkestis.*  
 A window (the orifice). *Wiksimtl* (derived from *Wikseh*, as window is from *wind*).  
 A window (the glass and frame). *Pay-pay-hayxim.*  
 Winter. *Queeskidg.*  
 To wipe. *Teemelh-hus.*  
 With. *Ishinnik.*  
 A wolf. *Kannatlah, Sah-ook.*  
 A woman. *Klootsmah.*  
 A married woman. *Klootsmah.*  
 Unmarried woman. *Hah-quatl.*

A woman with one husband. *Tsow-wawts-hamma.*  
 Wood. *Inniks-yeh.*  
 Great woodpecker. *Klayh-mah.*  
 A small woodpecker. *Kohquenna-pich.*  
 To work. *Mamook, Oo-ooshtuk, Pepesati.*  
 Worn out. *Wush-shuk.*  
 Worse. *Pishwunnim.*  
 Worst. *Pishappeh.*  
 Worthless. *Hytoktl.*  
 A wound. *Ah-uk-quoch-yoo.*  
 To wound. *Ka-a-sup.*  
 Wounded. *Oosooktlah.*  
 To wrangle. *Tsay-uk-palh.*  
 Wrecked. *Kiklee-uk-shill.*  
 To wrestle. *Soo-soop-tahl, Ah-ahp-quimulh.*  
 To wrestle by holding the hair. *Chinepalh.*  
 To wring. *Tahks-ut-tup.*  
 To write. *Kaytshil, Keitshil.*  
 A writing-table. *Keitsetsos.*  
 Written or printed matter. *Keitsch-keitsah.*

## Y.

Yards of a ship. *Klay-klayhr-tim.*  
 Yes. *Ah-ah.* In answer to a question put negatively, which is the usual manner of interrogation, *Ah-ah* confirms the negative. Thus, *Wiklit enachillhuk?* Are you not coming?  
*Ah-ah.* Yes (I am not coming).

Yesterday. *Ahmooye.*  
 Yew-tree. *Klattomupt.*  
 Yonder. *Hittas.*  
 You, ye. *Soo-wah, Soowa-tilh.*  
 Young. *Is,* used as a terminal.  
 Yours. *Soo-wahs.*

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## PROPER NAMES.

ALTHOUGH taken exclusively from the Sessaht and Opechisaht tribes, many of the following names are in common use among all the Tahkahts. The words in parentheses suggest the probable derivation of the name; they may be verified by a reference to the vocabularies.

### SESHAHT MEN AND BOYS.

Ahmohwetowa	Klohchis	Shahktootl
Aschammik	Kloochkeyt	Si-yah-noop (Sy-yah)
Atlah-new-ohm-ayhr	Klootasee-e	Tahtsi-watsi (Taht,
Eeneyukpah (Ey-nuk)	Kootupitlay	Tahk)
Eilchinnik	Mitlash (Maylli, may-	Tah-winnisim
Hah-how-wit-towa	tli)	Tootannos
Hay-mathleh	Moolakil	Tootismus (Toota)
Hennees-a	Nan-neklah-ohp (Na-	Tootooch (Tootooch)
Hy-yu-pen-nu-el	nichklah-oh-appi)	Tsuk-bawb
In-klahp-pa-ik (Annech	Pishwinnisim (An	Tusheenim (Tushee)
klah-oh-appi)	Ahousaht)	Upeelachist
Kik-ki-an	Quaytlis	We-woom-tah-eyk
Klappe-nanoo (Klah-	Quees-ah-ah-chilh	Wikaninnish
oh-appi nanich)	Quy-ayts-ukshilh	Wush-to-kah
Klayhr-kis	Sah-ah-lim	Yah-ah-pulh
Kleeshin	Seetsmanna	Yah-ah-yahta
Kleetsqunpah	Shahktikke	Yik-kay-ah
Klewha-ha-ta (Kleehua)		

## OPECHISAHT MEN AND BOYS.

Ayen-chisook (Ayentuk)	Kal-oh-esh	Quas-soon
Chauch-is (George Is, diminutive)	Kay-quesetl.	Quicheenum (Que-eche-is)
Chayher-mahl (Chayher)	Klah-oh-klooquah (Klah-oh-kloolh)	Say-is
Hah-houlh-ayhaht	Klahp-haytup (Klah-oh-appi)	Sint-sit
Hay-aytlukshilh	Klahtsmik,	Tay-ism
He-eesin-yup	Kleeshin	Te-teechit (Teech)
	Mayees	Tootooch (Tootooch)

## SESHAHT WOMEN AND GIRLS.

Chayilh-muk.	Hys-tis	Mahkquolh
Eytlah.	Klah-ap (Klah-oh-appi)	Nas-is (Nas)
Hahkoomis	Klayhr-klayhr-suks	Ohksis
Hahkoemukshilt	Kloh-pili-ukshilh	Paytlis
Hayteloquitl		Tootima (Toota)

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