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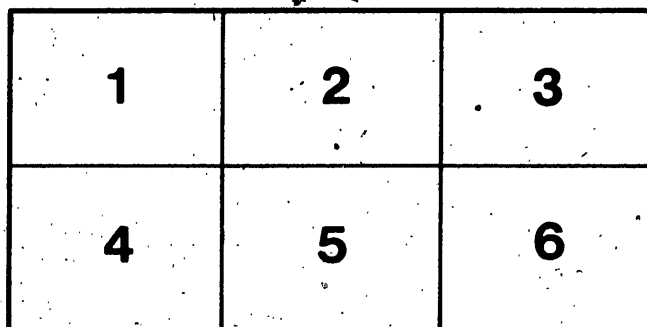
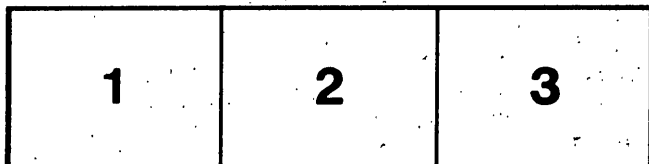
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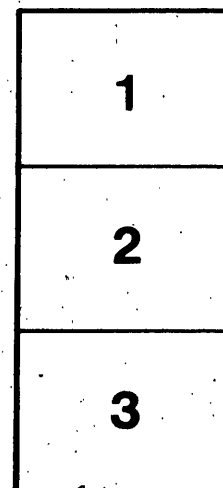
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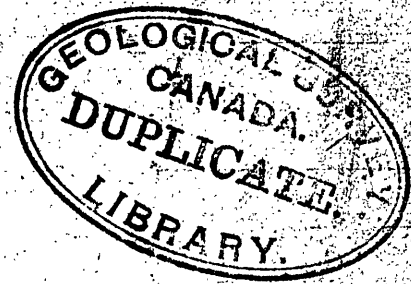
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SECTION II, 1888.

TRANS. ROYAL SOC., CAN.



A GRAMMAR
OF THE KWAGIUTL LANGUAGE,

BY THE

REV. ALFRED J. HALL,

FROM THE

TRANSACTIONS OF THE ROYAL SOCIETY OF CANADA

VOLUME VI, SECTION II, 1888.

MONTREAL

DAWSON BROTHERS, PUBLISHERS

1889.

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VI.—*A Grammar of the Kwagiutl Language.*

By REV. ALFRED J. HALL, Alert Bay, British Columbia.

(Presented by Dr. G. M. Dawson, May 30, 1888.)

INTRODUCTORY.

This grammar was not originally compiled for publication, but to assist those missionaries and teachers who should succeed me, to acquire a knowledge of the Kwagiutl language. When I first came amongst these Indians in 1878, I experienced great difficulty in obtaining a knowledge of the idiom of this language, and much that was then learned had subsequently to be unlearned. I had perhaps finished ninety pages of manuscript when Dr. G. M. Dawson, of the Geological Survey, visited our neighbourhood. Finding that he took a great interest in Indian, I spoke of the work upon which I was then engaged. He strongly advised me to complete the grammar, and suggested the Transactions of the Royal Society of Canada as a medium of publication.

There are doubtless many inaccuracies which are open to correction, but I trust there is something in my work which will afford pleasure to the philologist, and I earnestly hope it may prove an assistance to those who wish to gain a knowledge of Kwagiutl, in order that they may ameliorate the condition of these Indians.

THE KWAGIUTL PEOPLE.

The Kwagiutl Language is spoken by the Indians who live on the north of Vancouver Island and the adjoining coast of British Columbia. They were once a powerful nation, and the terror of the Haida and Tsimshians who had to pass their villages on their way south. In 1858 they are said to have numbered 7,000, but the census taken in 1884 showed that there were less than 3,000 souls. The most southern village is that of the Likwitldākw at Cape Mudge; the most northern that of the Gwāsila in Smith's Inlet. The distance between these two is about 150 miles. There is great similarity in the language spoken by the natives of River's Inlet, Bella Bella, and as far north as Gardiner's Inlet, but I do not include these with the Kwagiutl nation, as they do not form part of Kwagiutl Indian Agency. There are fourteen Kwagiutl villages, all of which are on the coast. Commencing from the south and proceeding north they are as follows:—

A.—LIKWITLDAKW.

1. Wiweki..... Cape Mudge.
2. Wiwekum and Kwiki..... Loughborough Inlet.
3. Kūāmāzis..... Salmon River.

B.—KWAGIUTL.

- 4. Mādītibi.....Havannah Channel.
- 5. Danūkdākw.....Knight's Inlet.
- 6. Tlāwītīs.....Turner Island.
- 7. Māmūlīkūla.....Village Island.
- 8. Numkīs.....Alert Bay.
- 9. Zāwāda-inūkw.....Kingcombe Inlet.
- 10. Kwagiutl.....Fort Rupert.
- 11. Kūskimūhw and Gwāzinūkw.....Kwatsino Sound.
- 12. Nāgwūkdākw.....Blunden Harbour.
- 13. Klūklasīkwila.....Hope Island.
- 14. Gwāsila.....Smith's Inlet.

I.

PHONOLOGY.

There are twenty letters in the Kwagiutl alphabet, five vowels and fifteen consonants. The vowels are *a, e, i, o*. The consonants are *b, d, g, h, k, l, m, n, p, s, t, w, x, y, z*. The consonants *c, f, j, q, r* and *v*, are not required. The Indians find great difficulty in pronouncing *f, r* and *v*. When attempting to say *flowers* they invariably pronounce it "plowers"; in a similar manner, *river* is pronounced "liver"; *fly*, "plv" and *very*, "belly."

I.—VOWEL SOUNDS.

The vowels most in use are *a, i* and *u*, while *e* and *o* are seldom required

VOWELS.	KEYWORDS.	EXAMPLES.
<i>a</i>	<i>bat</i>	} bagwānum (<i>man</i>)
<i>ā</i>	<i>father</i>	
<i>e</i>	<i>they</i>	<i>ek</i> (<i>good</i>)
<i>i</i>	<i>tin</i>	} klīsila (<i>sun</i>)
<i>ī</i>	<i>machine</i>	
<i>o</i>	<i>home</i>	<i>ho</i> (<i>leave</i>)
<i>u</i>	<i>but</i>	} kun ūmp (<i>my father</i>)
<i>ū</i>	<i>rule</i>	
<i>au</i>	} <i>audit</i>	
<i>aw</i>		
<i>ia</i>	<i>alleluia</i>	
<i>iu</i>	<i>view</i>	
<i>ii</i>	<i>yi</i> (<i>one syllable</i>)	

II.—CONSONANT SOUNDS.

There are six consonants that are often difficult to distinguish as pronounced by the Indians, viz.: *b* and *p*; *d* and *t*; *g* and *k*. Even when they write letters in their own

language they themselves confound these letters. However, after the ear has grown accustomed to their sound they are distinguishable. I once spelt *bagwānum*, man, with a *p*; *dunum*, rope, with a *t*; and *ginānum*, child, with a *k*. As a rule, the consonants pronounced by Europeans *p, t, k*, are pronounced by the Indians *b, d, g*.

T and *D*.—I have chosen *t* as a final consonant and *d* as an initial, e.g. *glākwit glāk-wīdagia*; *itit* makes *itidagia*.

G always has the sound of *g* in the English word *gig*, and is generally followed by a diphthong, e.g. *giakwā*; *giukw*.

H is an aspirate as in *hyūsit* (rest); *nūhwā* (all). In many words like *tāhdūkw* and *muhit*, the *h* unites the syllable before it to the one following it, and sounds not unlike *h* in *hue*.

K is of very frequent occurrence in Kwāgiutl. If occurring in Roman character in an Italic word, or in Italic in a Roman word, it is equivalent to *ch* in "Loch." If in heavy type (**k**) it has the sharp clicking sound of the raven.

Z is equal to *ds*.

II

PARTS OF SPEECH.

There are eight parts of speech in the Kwāgiutl language:—

- (1) NOUN, as *hwākwuna*, canoe; *glos*, tree; *gilā*, cinnamon bear.
- (2) ADJECTIVE, as *zūlla*, black; *wūlas*, great; *num*, one.
- (3) PRONOUN, as *yin*, I; *nūs*, mine; *lūk*, him.
- (4) VERB, as *dūkwilīn*, I see; *dūkwitlīn*, I am seen; *kūlīlas*, you are afraid.
- (5) PREPOSITION, as *ulkgūlī*, behind; *lūk*, to; *nahwātla*, near to.
- (6) ADVERB, as *aulī*, truly; *ulūk*, nearly.
- (7) CONJUNCTION, as *glū*, and; *lū-tū*, but; *kāt*, or; *kū-īks*, because.
- (8) INTERJECTION, as **k***lawū*, how beautiful; *anūnū*, an exclamation when hurt; *ū-kias-awū*, splendid.

I.—NOUN.

A Noun is the name of any person, place or thing, as *Nugezī*; (a person's name, meaning a great mountain) *Zūmas*, Victoria; *sūlum*, snake; *egialazī*, goodness.

(1.) NUMBER OF NOUNS.

There are two numbers, the singular and plural. The singular denotes one object, the plural more than one. The plural is formed either by reduplicating the first syllable of the singular, or by a modified form of it. Thus—

ENGLISH.	SINGULAR.	PLURAL.
<i>man</i>	bagwānum	hī-bagwānum
<i>box</i>	gildas	gil-gildas
<i>brush</i>	zābāyū	zīzābāyū
<i>basket</i>	lakāyī	la-ulkāyī
<i>table</i>	humhdumītl	hī-humhdumītl
<i>canoe</i>	hwākwuna	hwā-hwakwuna or hwi-hwākwuna
<i>tree</i>	glos	glūk-glos
<i>carpenter</i>	gītīnūk	gīgītīnūk
<i>fool</i>	nunūlū	nīsnunūlū
<i>woman</i>	zidāk	zidāk
<i>dog</i>	wātsī	wa-ātsī

The plural of *kwanūk*, son or daughter, is *sāsum*.
There is no plural form used for

gīg, tooth; *kwūsi*, potato; *glabum*, nail; *kākāū*, hen; *mukwila*, moon; *kiūtila*, salmon.

The adjective *kīnum*, many, is generally employed with such nouns, or the number specified, e.g. *kīnum kwūsi*, plenty of potatoes; *mātl-tsum mukwila*, two months.

(2.) GENDER OF NOUNS.

Gender is the distinction of nouns with regard to sex, and is recognised in the Kwagiutl language. There are two modes of distinguishing gender.

(a) By Different Words.

MASCULINE.	FEMININE.
ump, father	abump, mother
kwili, uncle	anis, aunt
kākump, grandfather	kākās, grandmother
awāzawī, stepfather	abāzawī, stepmother
bābūgwum, boy	zūzādākum, girl
wīsa, infant son	kuna, infant daughter
tlāwunum, husband	kunum, wife
glūli, nephew	glūli-kās, niece
gīkumī, chief	gīkumī or ūma, female chief

(b) By Prefixing.

The word *bagwānum* prefixed to nouns is masculine, and *zidāk* to nouns feminine, as *bagwānum kwūsi*, male deer; *zidāk kwūsi*, female deer.

NOTES.

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NOTES.—(1) The noun is generally understood and therefore seldom mentioned.

(2) Certain words are used either for masculine or feminine:—

kwanükw, son or daughter.
 nagwümp, father-in-law or mother-in-law.
 nūla, elder brother or sister.
 zāya, younger brother or sister.
 wākū, a woman's brother or a man's sister.

(3.) CASE OF NOUNS.

Case shows the relation of a noun to other parts of the sentence. There are but two cases, viz., (1) a case that stands for Nominative, the subject, and Objective, the object of the sentence; (2) the Possessive Case, denoting the relation of property or possession. This is formed by the preposition *of*, e.g. "This is Henry's house" is literally in Kwagiutl, "this is the house of Henry," *gia um giükw's Henry*. The apostrophe shows that a letter has been elided: written fully it would be *giükw as Henry*.

EXAMPLES.

wini giukwas Henry,	Where is the house of Henry?
gia um hwākwna sin ümp,	This is the canoe of my father.
kihūwā klin klāk kwākwna's aus,	I will buy the canoe of your father.
kilats siwāyau sin ümp,	Bring me the paddle of my father.
zihkī kwanükwasa māmātl-ā,	The son of the white man is sick.

(4.) FORMATION OF NOUNS.

Most of the Kwagiutl nouns are formed from verbs, e.g. *īākulā* is the verb "to work," and from this verb we get the following nouns:—

- (1) *īākulāyū*, a tool. (*wizin īākulāyau? where is my tool?*)
- (2) *īākulā-inük*, a labourer or one skilled in labour. (*īākulā-inükwi¹ aus. Your father is a labourer.*)
- (3) *īākulilgis*, a servant. (*widīs īākulilgisa? ¹ Where is your servant?*)
- (4) *īākulūt*, fellow workman. (*lā klin āle-kī kun īākulūt. I will go and look for my co-worker.*)
- (5) *īākulanum*, wages or what is gained by work. (*kīyosin īākulanum. I have earned nothing.*)
- (6) *īākulas*, place of work. (*wi dis īākulasa? Where are you working?*)
- (7) *īākulazī*, workshop. (*hās uk-īt kun munyāyau lākā īākulazī. Fetch my ruler from the workshop.*)

The following is a list of nouns formed from their several verbs:—

1.—AYU OR TOOL NOUNS.

NOUNS.		VERBS.	
ligiayū,	hammer.	likiun,	I strike. ²
munyāyū,	measure.	munsin,	I measure. ²
kunāyū,	needle.	kunun,	I sew.
sūbāyū,	axe.	sūpun,	I chop.
hyildāyū,	saw.	hyiltin	I saw.
kigiayū,	oar.	kikiyin,	I row.

¹ The final letters *i* and *ā* need some explanation. The former (*i*) is part of the verb "to be." The letter (*ā*) is the sign of the interrogative.

² The first Person Singular is *un* when it follows *k, k, m, n, p, w*, and *in* when it follows *d, g, l, s, t, v*.

2.—*INUK* OR SKILL NOUNS.

NOUNS.		VERBS.	
likinük,	blacksmith.	likiin,	I hammer.
munyinük,	surveyor.	munsin,	I measure.
kuninuk,	seamstress.	kunun,	I sew.
süpinük,	axeman.	süpun,	I chop.
hyiltinük,	sawyer.	hyiltin,	I saw.
muninük,	drummer.	muhyin,	I strike.

NOTE.—The affix *inük* means "skilful," and added to the root of the verb forms a noun meaning "one skilful" in the action expressed by the verb, e.g. *muninük*. The Indians strike their drums with that part of the fist near the little finger, and a Canadian drummer would not be a *muninük*.

3.—*ILGIS* OR AGENT NOUNS.

kutlilgis,	nurse.	kutlilin,	I nurse.
hätlakulgis,	collector of money.	hätlakun,	I pay.
hämiksilgis,	cook.	hämiksilin,	I cook.
tsiyilgis,	one who draws water.	tsiyin,	I draw water.
süpilgis,	wood chopper.	süpun,	I chop.
hyiltilgis,	sawyer.	hyiltin,	I saw.

4.—*UT* OR FELLOW-AGENT NOUNS.

umtlwüt,	playfellow.	umtlin,	I play.
käswüt,	walking companion.	käsin,	I walk.
käküküt,	fellow scholar.	käküklin,	I learn.
humüt,	dining companion.	humapun,	I eat.
hänaküt,	hunting companion.	hänaklin,	I hunt.
lastüt,	fellow bather.	lastin,	I bathe.

5.—*NUM* OR ACT NOUNS.

humyanum,	berries picked.	humsin,	I pick berries.
kiglänum,	fishes netted.	kiklin,	I fish with a net.
unikänum,	firewood obtained.	unikun,	I am getting firewood.
dädänum,	thing borrowed.	dädin,	I borrow.
kilwänum,	thing bought.	kilhwun,	I buy.
kwenum,	produce of labour.	kwigilasin,	I work.

6.—*AS* OR PLACE NOUNS.

süpas,	chopping place.
hyiltas,	sawing place.
laäs,	place he has gone to.
mikäas,	sleeping place.
käyas,	place of walking, a path.
ukäs,	place where he stops.

7.—*AZI* OR HOUSE NOUNS.

hawäk-ulazī,	prayer house, church.
umlazī,	playroom.
nāniyāzī,	goat house.
hämiksīlazī,	kitchen.
kiadugwāzī,	library.
tsiya-wāzī,	pin cushion.

8.—*ILAS* OR BUILDING NOUNS.

gudānilas,	stable, from <i>gūdān</i> , a horse.
kilwilas,	store, " <i>kilhwā</i> , to buy.
gia-ilas,	sleeping apartment.
kwa-ilas,	sitting room.

9.—*MUT* NOUNS (WORTHLESS THINGS.)

süyāpmüt,	chips.
hyilhyatmüt,	sawdust.
hāmüt,	crumbs.
zizākmüt,	shells of cockles, &c.

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10.—GIATL AND ALA, SOUND NOUNS.

kwe,	} giatl or yala.	{	noise of crying.
hunkli,			report of a gun.
likwi,			shout.
hiki,			noise.
dumi,			sound of a bell.
tabali			noise made by the Indians when loading or unloading their canoes.

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Thus we have *kwe-giatl* or *kwāyāla*, *hunkli-giatl* or *hun-īlāla*. The former is employed when the sound is heard once, the latter when it is continuous. The word for "Indian language" is literally the sound that the Indian makes. *Kwā-īwāla* means the Kwagiutl language, *Māmātl-ā-īlāla*, the white man's language and *Tsin-īlāla* the Chinese language.

11.—DUM AND UND, TIME NOUNS.

<i>īākulah-dum,</i>	<i>working time.</i>	<i>īākulā-unk,</i>	<i>working season.</i>
<i>hawākulāh-dum,</i>	<i>time of prayer.</i>	<i>uml-unk,</i>	<i>playing season.</i>
<i>hāmāp-dum,</i>	<i>dinner hour.</i>	<i>kwilunk,</i>	<i>feasting season.</i>
<i>zawunk,</i>	<i>winter.</i>	<i>hūnk,</i>	<i>summer.</i>

II.—ADJECTIVE.

Adjectives are words added to nouns, in order to distinguish them more accurately or to limit the extent of their significance. They may be divided into three kinds:—

- (1) ADJECTIVES OF QUALITY, as *wīlas*, large.
- (2) ADJECTIVES OF QUANTITY, as *nukokw*, ten (men).
- (3) DISTINGUISHING ADJECTIVES, as *kā*, the; *giada*, this.

The Kwagiutl adjective is modified by number, but does not vary in respect to gender or case.

INSTANCES.

	SINGULAR.	PLURAL.
<i>Bad,</i>	<i>yāksun,</i>	<i>yaiksum.</i>
<i>Black (man),</i>	<i>zūtlā,</i>	<i>zūzatlum.</i>
<i>Short (man),</i>	<i>zūkwoksdi,</i>	<i>zutlakwoksdi.</i>
<i>Great,</i>	<i>wālas,</i>	<i>awo.</i>
<i>Small,</i>	<i>umāyi,</i>	<i>um-umāyi.</i>
<i>A good man,</i>	<i>ek bagwānum.</i>	
<i>Good men,</i>	<i>esuk bi bagwānum.</i>	
<i>A good boy,</i>	<i>ek bābāgwum.</i>	
<i>A good girl,</i>	<i>ek zāzādākum.</i>	

NOTE.—*Eki bagwānum* means "he is a good man," and *esuki bi-bagwānum*, "they are good men." Here the letter *i*, which is part of the verb "to be," is joined to the adjective. Again, there are certain letters affixed to nouns, adjectives and verbs, in this language, by which you can understand the local position of the subject of the sentence.

i, the person spoken of is not present.

ig, (this *g* is from the distinguishing adjective *giada*, this) the person spoken of is present and nearer the speaker than the person spoken to:

āk, the person spoken of is present, but nearer to the person spoken to than to the speaker. k, if speaking of a place in which you are residing at the time, or the day on which you speak.

Sometin
r; āekiā

ekī gikumī, yāksāmī ūmp, naukādī bagwānum,	He is a good chief. He is a bad father. He is a wise man.	} not present.	ekig gikumī, yāksāmīg gikumī, naukādīg bagwānum,	He is a good chief He is a bad chief, or This is a bad chief. This is a wise man.	} near speaker.
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ekyūk gikumī, yaksāmūk gikumī, wudāla, cold; wudālūk, naukādūk bagwānum,	He is a good chief. He is a bad chief. It is cold. He is a wise man.	} near person spoken to.	Yalis } Alert Bay Yalisik } ekyūk Yalisik, wudālūk wā nālāk,	{ Speaker not there. { Speaker there. Alert Bay is a good place It is cold to-day.	} where speaker lives.
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(1) ADJECTIVES OF QUALITY.

There are three usual degrees of Comparison, the comparative ending in *kāwī* and the superlative in *kī*. Thus, *ek*, good; *ekiakāwī*, better; *ekiakī*, best. The last syllable of the superlative gives the idea "among," "best among all" or "best of all." This will be seen by comparison with the following words: *ūwīkī*, inside of any substance; *gīgūlkī*, walking among; *gīgīakī*, there among.

	POSITIVE.	COMPARATIVE.	SUPERLATIVE.
Good,	ek,	ekiakāwī,	ekiakī.
Bad,	yāksum,	yākiakāwī,	yākiakī.
Tall (person),	giltukst,	giltuksdākāwī,	giltuksdakī.
Tall (tree),	giltā,	giltākāwī,	giltakī.
Black,	zūtlā,	zūtlakāwī,	zūtlakī.
Near,	nahwātla,	nahwātākāwī,	nahwātakī.
Old (person),	kwilyukw,	kwilyāk wākāwī,	kwilyāk wakī.
Old (man),	nūmas,	nūmasākāwī,	nūmazakī.
Long (time),	kītla,	kītākāwī,	kītakī.
Late,	atl-id,	atl-idākāwī,	atl-idakī.
Much,	kīnum,	kīkāwī,	kīkī.
White,	mulā,	mulākāwī,	mulakī.
Red,	klāk wā,	klāk wākāwī,	klāk wakī.
Blue,	zāsā,	zāsākāwī,	zāsakī.
Far off,	kwisāla,	kwisālākāwī,	kwisālakī.
Great,	wālas,	wālasākāwī,	wālazakī.
First,	gialī,	gialākāwī,	gialakī.

Every Adjective has a second Comparative to which the verb "to be" is attached.

EXAMPLES.

- Good, *ek*; better, *āekiātla*.
- Let it be done better (thing not near), *āekiātla la hyī*.
- Let it be done better (thing near), *āekiātla la hyūk*.
- Black, *zūtlā*; a trifle blacker, *zāzūtlātla*.
- He is blacker, *zāzūtlātla* (person not present).
- He is blacker, *zāzūtlātluūk* (thing spoken of present).
- High, *ikīāla*; go a little higher, *āikīstāla*.

The s
ery, to th
mklila,

1 kīnūy

the speaker. Sometimes the sign of the Comparative *kawī*¹ is added, as *bābanātlakāwī la hyūk*, put it a trifle which you speak; *āekiātlakāwī la hyūk*, do it a little better.

VERBAL FORM OF COMPARISON.

chief } near
chief, or } speaker
chief. }
man. }

ro. } where
place } speaker
lives.

	POSITIVE.	COMPARATIVE.
<i>Old man,</i>	<i>nūmas,</i>	<i>nānūmasātla.</i>
<i>Late,</i>	<i>ātī-it,</i>	<i>aātī-idātla.</i>
<i>Much,</i>	<i>kinum,</i>	<i>kākitla.</i>
<i>White,</i>	<i>mulā</i>	<i>māmūlātla.</i>
<i>Far,</i>	<i>kwisāla,</i>	<i>kwākwīsātla.</i>
<i>Red,</i>	<i>klākāwā,</i>	<i>klāklākāwātla, &c.</i>

SENTENCES ON THE ADJECTIVES.

<i>This is good,</i>	<i>giā um ek.</i>
<i>This is the better,</i>	<i>giā um ekiākāwī.</i>
<i>This is the best,</i>	<i>giā um ekiakī.</i>
<i>James is stronger than Charles,</i>	<i>tlokwākāwāyī James sas Charles.</i>
<i>James is more playful than Charles,</i>	<i>umumtlbusakāwāyī James sas Charles,</i>
<i>I am tall but you are taller,</i>	<i>gilduksdin lā giā tas gilduksdākāwāya.</i>
<i>It is colder this winter than last,</i>	<i>wudālākāwāyūk da zawunk-āks zawunk-wūtlāk.</i>
<i>The sun is brighter than the moon,</i>	<i>yikā klisila kwukātla kāwī sa mukwila.</i>
<i>He is better to-day,</i>	<i>āekidātla kwā nāla.</i>
<i>This (canoe) arrived before the rest,</i>	<i>gialagiwī giā.</i>
<i>He is below (in position) his fellow men,</i>	<i>bunākāwī sis bahwit.</i>
<i>He is beneath his companions,</i>	<i>bunākāwī sis wākw.</i>

āwī and th
able of th
will be seen
gālkī, walk

EXAMPLES OF THE SUPERLATIVE.

<i>He is the lowest of all,</i>	<i>bunālākī sa nāhwā.</i>
<i>This is the largest house of all.</i>	<i>giā um walazakī giukw.</i>
<i>This tree is the tallest tree I have seen,</i>	<i>giā um giltakī glosin dūkwitl.</i>

The Superlative is also expressed by adding the adverbs *kunklila*, very, *aul*, truly, and *hinūma*, every, to the adjective. *Kunklila* is used in a bad sense, e.g., to say "very good" you must not employ *kunklila*, but *aul*, writing *aul ek*.

EXAMPLES

<i>A very bad (man),</i>	<i>kunklila yāksūm.</i>
<i>A very good man,</i>	<i>aul ek bagwānum.</i>
<i>He is very sick,</i>	<i>kunklila (sick understood).</i>
	<i>auli zihkā (not present).</i>
	<i>aulig zihkā (near speaker).</i>
<i>Very great,</i>	<i>aulūk zihkā (near the person spoken to).</i>
	<i>hinūma wālas.</i>
<i>He is very clever,</i>	<i>hinūma egilwāt.</i>

(2) NUMERAL ADJECTIVES.

A.—Cardinal Numbers.

1. num.	4. mū.
2. mātl.	5. sikiā.
3. yūdūhw.	6. kuklā.

¹ *kāwī* and *kāwāya* are lengthened forms of *kāwī*.

- | | |
|------------------|--|
| 7. aglabū. | 18. mätlgwanätlagiyū. |
| 8. mätlgwanätl. | 19. nānumāgiyū. |
| 9. nānumā. | 20. mätltsumgiūstau. |
| 10. lastū. | 21. nanumkaula. |
| 11. numagiyū. | 22. hamätlaula. |
| 12. mätlagiyū. | 23. hayūduhyaula, &c. |
| 13. yūdūhwagiyū. | 30. yūdūhwsumgiūstau. |
| 14. mūagiyū. | 100. läkind <i>or</i> numpunyāgi. |
| 15. sikiāgiyū. | 200. mätlpunyāgi, &c. |
| 16. kuklāgiyū. | 1,000. lūksūmhid (<i>round or complete</i>). |
| 17. aglabūagiyū. | 1,000,000. tlinhī (<i>a number which cannot be counted</i>). |

The number 31 is expressedly *yūdūhwsumgiūstau hīmīsa num* (thirty and one), and so on to 35 which is *yūdūhwsumgiūstau hīmīsa sikiā*. But for 36, because it is nearer 40 than 30, it is usual to say *māmūskumgiūstaula sa kukla*, and for 37 *māmūskumgiūstaula sa aglabū*. In the same manner 46 is *sīsikiāskumgiūstaula sa kuklā*.

Whenever the Indians count their fish, or trinkets, they say *num*, *mätl*, and so on up to 10. Then they begin again and go over the same ground till they get to *lastū*, 10, when they say *mätltsumgiūstau*, 20.

The terminations of their numerals vary according to the shape of the article referred to. Thus one (man) *numūkwo*; one dollar (because round), *numskum*; one pencil (because long), *numzāk*; one cup, *numik kla*; one blanket (because square), *numksa*.

(a) Persons.

- | | |
|---------------|-------------------------------------|
| 1. numūkwo. | 8. mätlgwanälükw. |
| 2. mälükw. | 9. nānumūkwo. |
| 3. yūdūkwo. | 10. nukokw. |
| 4. mükwo. | 11. numūgwagiyū. |
| 5. sikiokw. | 12. mälūgwagiyū. |
| 6. kuklokwo. | 20. mätltsumgiūstau. |
| 7. aglabūkwo. | 21. mätltsumgiūstau hīmīsa numūkwo. |

EXAMPLES.

There are six of us (person addressed not included),
There are six of us (person addressed included),
How many men came?
I want two men (to work).

kuklokwo nūhw.
 kñklokwo nūhw.
 ginūkwo giak? *Two*, mälükwo.
 ukīksdin klāk mälükwo.

(b) Dollars, or anything Round, such as Fruit or Barrels.

- | | |
|-----------------|-----------------------|
| 1. num-skum. | 8. mätlgwanätl-tsum. |
| 2. mätl-tsum. | 9. nānumā-skum. |
| 3. yūdūhw-sum. | 10. nukā-skum. |
| 4. mūskum. | 11. num-skumagiyū. |
| 5. sikiā-skum. | 12. mätl-tsumagiyū. |
| 6. kukla-skum. | 20. matl-tsumgiūstau. |
| 7. aglabū-skum. | 21. nanumskumkaula. |

EXAMPLES.

Give me six dollars,
Where are my two dollars?
I want one dollar a day,
Nine barrels,
Nine boxes,
I have ten apples.

zaw la hyin kukla-skuma dāla.
 widi lin mätl-tsuma dāla?
 ukīksdin klāk numskuma dāla kī nāla.
 nānumāskum (*or* nānumskuma) kwākwollt-tsum.
 nānumskuma gildas.
 nukū-skum gin apples.

(c) Logs, Canoes, Pencils, &c.

- | | |
|----------------|---------------------|
| 1. num-zäk. | 8. mätlgwanätl-zäk. |
| 2. mätl-zäk. | 9. nānumā-zäk. |
| 3. yūdūhw-zäk. | 10. nukā-zak. |
| 4. mū-zäk. | 11. num-zäkagiyū. |
| 5. sikiā-zäk. | 12. mätl-zäkagiyū. |
| 6. kəkla-zäk. | 20. mätlsumgiūstan. |
| 7. aglabū-zäk. | 21. nānumzäkāula. |

EXAMPLES.

There are six (logs) on the beach, kukla-zäkük läkwā klamāis.
How many pencils have you? gin zäkūs kiadāyau kūs? *Five, sikiā-zäk.*
I have two canoes, mätl-zäkun hwākwuna.

The hour is expressed in this manner from the idea of the strokes on the face of the clock, e.g., "one o'clock" in Kwagiutl means that the clock has made or completed one mark; "two o'clock," it has made two marks.

It is six o'clock, lū kukla-zäkila.
What o'clock is it? lū gin zäkila?
Five o'clock, sikiā zäkila.

(d) Cups or any Vessels containing Liquids.

- | | |
|------------------|------------------------|
| 1. numik kla. | 7. aglabūwīk kla. |
| 2. mätl uk kla. | 8. mätlgwanätl uk kla. |
| 3. yūdūhwuk kla. | 9. nānumik kla. |
| 4. mūwīk kla. | 10. nukēk kla. |
| 5. sikiēk kla. | 11. numik kla giyū. |
| 6. kuklēk kla. | 12. mätl-uk kla giyū. |

EXAMPLES.

Six cups, kuklēk klā kwāsta.
How many cups have you? gin nek klūs kwāstek? *Five, sikiēk kla.*
Take three spoonfuls daily, yūdūhwuk kla kis kī kiazanuk kī numk sa nāla.
I only had one glass, numik kla kis um.

kis refers to whatever enters the mouth.

(e) Days, or anything Square such as Blankets or Tobacco-Plugs.

- | | |
|-----------------|----------------------|
| 1. numk-sa. | 6. kukluk-sa. |
| 2. mätluk-sa. | 7. aglabūk-sa. |
| 3. yūdūhwuk-sa. | 8. mätlgwanätluk-sa. |
| 4. mūk-sa. | 9. nānumāk-sa. |
| 5. sikiāk-sa. | 10. nukāk-sa. |

EXAMPLES.

Another day has passed away, la um kī ī heyāki da numk-sa nāla.
You owe me three pairs (blankets), } yūdūhwuksin gietla ūkl.
(Literally, I put three pairs on you), }
There are four plugs of tobacco for a quarter, müksī da kłokwī kī ī da numskum quarter.

It is more usual to say *num pun hwās* for one day; *mätl pun hwās*, two days, &c.; *pun*, time, e.g., I have been three times to see you, *lin yūdūhw puna wāh dukwōkl.* (*Wāh* implies failure.) How many days have you been here? *las gins pun hwās läkw?* Six days, *kukla pun hwās.*

B.—*Multiplicatives.*

Although these are adverbs and not adjectives I have, for convenience sake, placed them after the Cardinal Numbers which I have classed as Adjectives of Quantity.

<i>Once,</i>	num puna.
<i>Twice,</i>	mātl puna.
<i>Thrice,</i>	yūdūhw puna.
<i>Four times,</i>	mū puna.
<i>Five times,</i>	sikia puna.
<i>Ten times,</i>	nukā puna.
<i>One hundred times,</i>	lākind puna,
<i>One thousand times,</i>	lūksūmh-īd puna,
<i>Many times,</i>	kī puna.
<i>Three times four,</i>	yūdūhw puna mū.
<i>Four times three,</i>	mū puna yūdūhw.

EXAMPLES.

<i>I have been five times to Victoria, but my father has been seven times,</i>	līn sikia puna lā lāk Victoria, lā tin ūmpī la aglabū puna.
<i>Although I have many times forbidden you,</i>	wāh mun kī puna bulūkl.
<i>Three times four are twelve,</i>	yūdūhw puna mū mātlagiyū.

C.—*Distributive Numbers.*

(a) Persons.

<i>One by one, or 1 each,</i>	nātl numūkw.
<i>Two by two, or 2 each,</i>	mā ī mālukw.
<i>Three by three, or 3 each,</i>	yā ī yūdūkw.
<i>Four by four, or 4 each,</i>	mā ī inūkw.
<i>Five by five, or 5 each,</i>	sī sikiokw.

(b) Dollars, &c.

1 } to each,	nātl num-skum.
2 }	mā-ī mātl-tsum, &c.

(c) Pencils, &c.

6 } to each,	kī-kuklā-zāk.
7 }	iglabū-zāk.
8 }	mā-ī mātlgwanātl-zāk.
9 }	nī-nānumā-zāk.
10 }	na-unkā-zāk.

(d) Blankets, &c.

11 } pairs to each,	nātl numksa-giyū.
12 }	mā-ī mātlksa-giyū.
13 }	yātl-yūdūksa-giyū.
14 }	mā-ī mūksa-giyū.
15 }	sī-sikiaksa-giyū.

EXAMPLES.

<i>The disciples went out two by two,</i>	<i>mā ī mālukw maula da disciples.</i>
<i>Give them one (apple) each,</i>	<i>zaw lats nātl numskuma lāh dākwuk.</i>
<i>They each brought six logs,</i>	<i>kī-kukla-zāk gākyau sa bibagwānum.</i>
<i>They each have three bags of flour,</i>	<i>yātl yūdūhw sumī kwukāzes.</i>
<i>Each man had twelve pairs of blankets,</i>	<i>mā-ī mātlukša giyū gwum.</i>
<i>There were twenty men in each boat,</i>	<i>mā-ī mātl tsum giustau lākā nāhwā sakiis.</i>

D.—Ordinal Numbers.

<i>First,</i>	<i>giali.</i>
<i>Following (second),</i>	<i>mākila.</i>
<i>Last,</i>	<i>ātlikdī or ulk-gli.</i>

We cannot say "this is the second day of the month," but, "this is two days of the month;"
ī mātl pun kwasa mukwila.

E.—Miscellaneous Numbers.

(a) Numbers expressing Bulk.

<i>Three rows of soldiers or three groups,</i>	<i>yūdūhwīdatla soldiers.</i>
<i>Three piles of books,</i>	<i>yūdūhwīdatla kiadukw.</i>
<i>Three heaps of potatoes,</i>	<i>yūdūhwīdatla kwūsi.</i>
<i>The ten commandments,</i>	<i>nukāhīdatla wātldum.</i>

The divisions of a sermon or lecture would be,

- I. numh-īdatla.
- II. mātl-īdatla.
- III. yūdūhwīdatla.

(b) Numbers expressing Measurement.

<i>Thumb and forefinger extended, i.e. one measurement of the short hand,</i>	<i>numpunk lākā zuk-zānāyī.</i>
<i>Thumb and second finger extended, i.e. one measurement of the long hand,</i>	<i>numpunk lākā gil-zānāyī.</i>
<i>Two arms extended (fathom),</i>	<i>numpunk lākā bākla.</i>
<i>From centre of breast to end of extended arm,</i>	<i>nukābūdi waskumasas.</i>
1 } <i>Fathoms (or any measure you may be using).</i>	{ <i>numpunk.</i>
2 }	{ <i>matlpunk.</i>
3 }	{ <i>yūdūhwpunk, &c.</i>
<i>1½ One fathom and a half,</i>	<i>numpunk hīmisa nukābūdi.</i>

(c) Numeral Verbs.

<i>I am one, or alone.</i>	<i>numūk w mun.</i>
<i>You are alone.</i>	<i>" ums.</i>
<i>He is alone (person seen).</i>	<i>" um.</i>
<i>He is alone (the person not seen).</i>	<i>" mī.</i>
<i>Two of us (person addressed not included).</i>	<i>mālūk wunūk w.</i>
<i>Two of us (person addressed included).</i>	<i>mālūk wunts.</i>
<i>They are two, or there are two of them.</i>	<i>mālūk w dākw.</i>
<i>We are three, or there are three of us.</i>	<i>yūdūk wunūhw or yūdūk wunts.</i>
<i>We are four, or there are four of us.</i>	<i>mūk wunūhw or mūk wunts.</i>

(3) DISTINGUISHING ADJECTIVES.

Kā, the; *giada* or *yik giada*, this; *kāda* or *yikā-da*, *hit* or *yikūkda*, that. The Plural "these," "those," has the Singular form, except for persons, when "*dākw*," the sign verb plural is added. To say "these chairs," use the plural form of the noun, e.g., *giada kwīkwāhdumūtlig*.

EXAMPLES.

<i>The wind,</i>	<i>kā yaula.</i>
<i>The house,</i>	<i>kā giukw.</i>
<i>Go to the house,</i>	<i>hāgia lā kā giukw.</i>
1.—For near objects.	
<i>This is the best,</i>	<i>gia um ek giada.</i>
<i>In answer to "Which is the best?" This is,</i>	<i>gia mī giada.</i>
<i>This is my pen,</i>	<i>gia mun kiadāyūkw.</i>
2.—For distant objects.	
<i>That is the best,</i>	<i>hit ekī da.</i>
<i>Answer to "Which is the best?" That is,</i>	<i>hī dī da.</i>
<i>That is my book,</i>	<i>hī dīn kiadūkwi.</i>
<i>Do you mean this one?</i>	<i>yik giada?</i>
<i>No, kī; that one,</i>	<i>yikūk da.</i>
3.—Or if the object is still farther off <i>yikā da</i> .	
<i>This is a good child,</i>	<i>ekig ginānum (near the speaker who points to it—</i>
<i>This is a good child,</i>	<i>the final g is an abbreviation of giada.)</i>
	<i>okyūk ginānum (near person addressed).</i>
PLURAL—	
<i>These (men),</i>	<i>yik dākw gwā da.</i>
<i>Those (men),</i>	<i>yik dākw kā da.</i>

III.—PRONOUN.

A Pronoun is a word used instead of a noun to prevent the too frequent repetition of the same word. Pronouns may be classified under the following heads: Personal, Possessive, Relative, Interrogative and Indefinite Adjective.

(1.) PERSONAL PRONOUNS.

SINGULAR:—

1st Pers., <i>I, me,</i>	<i>nugwa um, in, um</i>
2nd Pers., <i>You,</i>	<i>ūkl, sū um, ūs.</i>
3rd Pers., Nom., <i>He, she, it,</i>	<i>ī, ūk, ig, ūs.</i>
Obj., <i>Him, her, it,</i>	<i>ik, āk, uk.</i>

PLURAL:—

1st Pers., <i>we, us,</i>	<i>ints, unts, unūhw.</i>
2nd Pers., Nom., <i>you,</i>	<i>sūhdākw.</i>
Obj., <i>you,</i>	<i>dākwūkl.</i>
3rd Pers., Nom., <i>they,</i>	<i>lāhdākw.</i>
Obj., <i>them,</i>	<i>dākwuk.</i>

EXAMPLES.

(1.)

1ST PERS. SING. :—

I strike,
I saw,
I and the Father are one,
In answer to "Who did it?" I did,
It is I, be not afraid,
Ah! friend, it is you,
It is I,

likiun (with a hammer).
hyiltin (with a saw).
yin gla wī da ump numūk w munūhw.
nūgwa um.
nūgwa um, kwālā kitlil.
sau i gla āde.
nūgwa um.

Giākun is the Objective Case, 1st Person Singular, "me"; the Plural is *giākunts* and *giākunūhw*. The first syllable of *giākun* is the verb "come," but, used as the Objective, it expresses motion towards; it is also the Nominative, but there it is never prefixed by *giāk*.

Come to me,
Do you love me?

kilas giākun.
tlahwila nūkw mas in a?

N.B.—This final *a* is the sign of the Interrogative.

(2.)

2ND PERS. SING. :—

You my people,
You my children.
I will give it you (thing present),
I will give it you (gift not present),
I come to you,
You are the one meant,
You are wanted,

yūkl giukwilūt.
yūkl sāsum.
lā mun zaw klisūt lūkl.
lā mun zaw klisī lūkl.
giāk un lūkl.
sū um kwayaus.
ukīksda sūs.

(3.)

3RD PERS. SING. :—

He will go,
He will go,
He will go,
When he was going down,
He is wanted by William,
John said to him,
And then John said to him,
I want it,
It would perhaps be well to give him some,

lūkli (not present, nearly Latin ille.)
lā klūk (present and near the person spoken to, Latin iste.)
lā klīg (near the speaker, Latin hic.)
yīks lā i bunūtlila.
ukīksda sūs William.
nīkī John āk.
li John nīk yīk.
ukīksdin klāk.
īs mā i gla ek kū zawlāčuk.

(4.)

1ST PERS. PLUR. :—

We will go,
We will go,
When we see him or if we see him,
Give it to us,

lā munts lā-kl (person addressed included).
lā munūhw lā-kl (person addressed not included).
gil mī gints dūkwilāk.
zaw tsūk giākunūhw, or kitsūk giākunūhw.

N.B.—*Kī* is from *kāla* come; literally, "come it to us."

He is going with us,

lā klūk giākunts of lā klūk gla wunts

2ND PERS. PLUR. :—

*You see to it,
I come to you,
I will take it from you,*

(5.)

sūhdāk w umā dūk wātāk.
giāk un lāhdāk wūkl.
uk-uk kīn lāhdāk wūkl.

3RD PERS. PLUR. :—

*They gave money to him,
They asked him,
He answered them,
And said unto them,*

(6.)

lāh-dāk w zaw sa dālā lāk.
lāhdāk w wūklāk.
la nānāk mī lāhdāk wuk.
kās nīkī lāhdāk wuk.

N.B.—In ordinary conversation the Indians generally employ the Singular where we should expect the Plural form; e. g., Tell them, *nīk lāk w*.

(2) POSSESSIVE PRONOUNS.

Mine,	nūs.	My,	un, in.
Yours,	hūs.	Your,	ums, is, us.
His, her,	hus.	His,	um, i, as.
Ours,	nūs munts.		
"	nūs munūhw.		
Yours,	hūs dāk w.	Your,	is-dāk w.
Theirs,	hus dāk w.	Their,	dāk was.

EXAMPLES.

*It is mine,
It is yours,
It is his,
It is ours (including speaker),
It is ours (dispute implied),
" (no dispute),
It is yours,
They are theirs,*

*This is my house,
" your "
" his "
" our "
" do. "
" your "
" their "*

*That is my house,
" your "
" his, her "*

*That is our house,
" your "
" their "*

*This house is mine,
" " is yours.
" " is his.
" " is ours.
" " is yours.
" " is theirs.*

nūsūk.
hūsūk; hūsūmī (if thing referred to not visible).
husūk.
nūs munts āk.
nūs munūhwāk.
nūs unūhwāk.
hūs dāk w mūk.
hus dāk wū kā.

gia mun giukwīk.
gia ums giukwa.
gia um giukw sī yīk.
gia munts giukwīk.
gia munūhw do.
gia ums giukw dāk w gwā.
gia um giukw dāk w sī yīk.

yū mun giukwūk.
yū ums giukwūk.
yū um giukw sī

yū munts giukwūk.
yū ums giukw dāk wūk.
yū um giukw dāk w sī.

nūs ūk giukwa.
hūs ūk giukwa.
husūk wāk giukwa.
nūsintsūk w giukwa.
hūs dāk wūk giukwa.
hus dāk wūk wāk giukwa.

NOT
pāda.

Bring my hat,
 " your hat,
 " his hat,
 " our hats,
 " " "
 " your hats,
 " their hats,

kila tsin klatumtl.
 kila tsis klatumtl-ús.
 kilats klatumtl-as,
 kila tsints 'klí-klatumtl.
 kila tsinúhw klí-klatumtl.
 kilah dákw la tsis klí-klatumtl-ús.
 kilats klí-klatumtl dákwás.

Where is my axe?
 " is your axe?
 " is his axe?
 " is our axe?
 " " "
 " is your axe?
 " is their axe?

wizin súbâyü?
 widis súbâyús?
 wídi súbâyás?
 widints súbâyü?
 widunúhw súbâyü?
 widís súbâyúh dákwá?
 wí dí súbâyúh dákwás?

I will go to my father,
 " to your father,
 " to his father,
 " to our father,
 " " "
 " to your father,
 " to their father,

la mun lá-kl lá kun úmpa.
 la mun lá-kl lák ausa,
 la mun lá-kl lák úmpas.
 la mun lá-kl lá kúnts úmpa.
 la mun lá-kl lák unúhw úmpa.
 la mun lá-kl lák aus dákwá.
 la mun lá-kl lák úmp dákwás.

This is my child,
 " " son,
 " " tree,
 " " sheep,
 " " hen,
 " " paddle,

gia mun ginánung.
 gia mun kwanúkwig.
 gia mun glosig.
 gia mun lámádúgw.
 gia mun kákúgw.
 gia mún tsíwáyúgw.

NOTE.—The final *g* is from *gia* "this"; written fully, the last sentence would be, *gia mun tsíwáyú gwáda*.

This is my father,
 That is my child, son or daughter,
 " " tree,
 " " sheep,

gia mun úmp giada.
 yú mún kwanúkwík.
 yú mun glosík.
 yú mun lámáda-wúk.

Go to his house,
 Go and mend your net,
 Mending his net,
 Mending their nets,
 They entreated him to leave their country,

hágia lák giukwas.
 hágia kúnsidúts kíglâyü.
 kúnsá kís kíglâyü.
 kúnsáh dákw kís kí-kíglâyü.
 láh dákw hawák-ulák ká bowe sis awinágwis dákwás.

(3) RELATIVE PRONOUNS.

Who, whom, that, which,

yíki da or kí da.

EXAMPLES.

This is he of whom I speak,
 He who believeth not,
 He who does what is right,
 He who was with you,
 He whom thou lovest is sick,

yü mun kwayü wúk yík gin níki.
 yíki da kúsa úkwisá.
 yíki dá uká ká aula.
 yíki da numúgwís da yús.
 kí da tláhwila yús zihká.

In the following sentences the Relative does not appear:—

Where is the child who stole my hat? wī nī da ginānum a gilūtl-id lun klatūmtl?
Where is the book that I lost? wī nī da kiadukwā un hiysā matsawa?

(4) INTERROGATIVE PRONOUNS.

Who? ungwī? Which? what? mās?

EXAMPLES.

<i>Who are you?</i>	ungwās?	<i>What are you doing?</i>	mā zaus?
<i>Who told you?</i>	ungwī nīkia ūkl?	<i>What have you found?</i>	ināsūs kīk?
<i>Which do you desire?</i>	wī dīs ūkīsdasawa?	<i>What is the news?</i>	māsa zikialum a?
<i>What do you want?</i>	māsīs ūkīsdasawa?	<i>What are you doing?</i>	māsīs ūsūk w dākwa?
<i>To whom shall we go?</i>		<i>kā ungwī sunūhw la ā sa?</i>	

NOTE.—Generally all sentences that ask questions end in *a*.

(5) INDEFINITE ADJECTIVE PRONOUNS.

None, not any, kīyos.
Has no one arrived? kīyos ma giāka ā?
Have you any apples? kīyos as ābul? or ābul nūkw mas?

NOTE.—The latter sentence means, "If you have none, I will give you some." It is rude to say *kīyos*, "I have none," in reply to an appeal. Rather say, "Whence shall I get it?" *kun wizišī kī?* Or, "Where shall it come from?" *kā wesi geh-īdī.*

EXAMPLES.

<i>All,</i>	nāhwa.
<i>Make disciples of all nations,</i>	disciples silāk nāhwa tīkwālāklaya.
<i>Go into every house,</i>	la itla lākā nāhwa giukw.
<i>Some,</i>	wa-ūkw.
<i>Who are on my side?</i>	ungwun wa-ūkw?
<i>Some say (that thou art) John the Baptist, some</i>	nīkī da wa-ūkw John kā Baptist, nīk tī da wa-ūkw Elias,
<i>Elias, and others Jeremiah.</i>	wa nīk tī da wa-ūkw Jeremiah.
<i>Diverse,</i>	ūgwila.
<i>I have no other,</i>	kīyosin ūgwila.
<i>Other,</i>	num.
<i>Where is the other?</i>	wī nī da num.
<i>Such, similar,</i>	hī kwix, numāhyis.
<i>I never saw such a man before,</i>	hī mun ātli num-pun dākwilāk bagwānum a hī kwix.
<i>It is not like it,</i>	kīs numāhyis.

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(2.)

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(3)
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IV.—VERB.

A verb is used, for the most part, to affirm some kind of action. Actions take place under a great variety of circumstances; particularly in reference to the time at which they occur. Hence there is a great number of relations which we have to express by the verb. For this reason in every language it has by far the greatest variety of inflexion of all the different parts of speech.

VOICE.—If we consider an action on the one hand as expressing what anything does or on the other hand as expressing what is done to it, we indicate these differences by the Active and Passive Voices, as :—

ACTIVE.—I strike, *muhidin*;
 PASSIVE.—I am struck, *muhidtsuam*.

MOOD.—If we consider the mode or manner in which an action is done, we may consider it either as an actual reality, or as a possibility, or as a command. The expression of these different circumstances gives rise to what are called "moods." The Kwagiutl verbs have four moods.

(1.) INDICATIVE MOOD.—This simply affirms or denies. He will go, *lī klī*; he will not go, *kīs klī lā-klī*.

(2.) SUBJUNCTIVE MOOD.—Verbs in this mood form part of a dependent sentence and are preceded by a conjunction, such as, "in order that," "that," "if"; they are preceded or followed by another verb not in the subjunctive.

EXAMPLES.

<i>That I may believe it,</i>	<i>kun ūkwisik.</i>
<i>I have come to hear you, that I may believe it,</i>	<i>giakmun hūklilūklī kun ūkwisik.</i>
<i>That you may believe me,</i>	<i>kās ūkwisa ūs giakun.</i>
<i>If I go there,</i>	<i>kunklū lā lāk.</i>
<i>If I had gone there,</i>	<i>gil um lāks din lā lāk.</i>

(3.) CONDITIONAL OR POTENTIAL MOOD.—This implies the possibility of an action under a certain condition, expressed by another verb in the subjunctive, as, I may go, *la um lākun*. The signs of this mood are *lāk* and *lāks*.

EXAMPLES.

<i>I may go if my father goes,</i>	<i>la um lākun, kū lā lākun ūmpa.</i>
<i>I might have been hurt,</i>	<i>lā lāks din yilkwā or lā hyis lāksdin yilkwā.</i>
<i>If I had gone there, I might have been injured,</i>	<i>gil um lāks din lā lāk, lā lāks din yilkwā lāk.</i>
<i>He may dance,</i>	<i>yikwā lāk.</i>
<i>It may rain,</i>	<i>yūgwā lāk.</i>
<i>It might have rained,</i>	<i>yūgwā lāksdi.</i>
<i>It looks like rain,</i>	<i>yūgwā hyis lāk.</i>
<i>It will perhaps rain,</i>	<i>yūgwā gianum klī.</i>

Here we have the indicative with an adverb:—

<i>I can go (if the power to go was denied).</i>	La um lākun,
<i>I can imprison you,</i>	wulā lākun klūkl.
<i>Do you know that I can imprison you?</i>	kauklilā zau masīk gin wulā lāk gūkla?
<i>Do you know that I have power to kill you?</i>	kauklilā zāu masīk gin tllilā mašī lāk gūkla?

NOTE.—The syllable *zau* expresses anger and impatience.

(4.) IMPERATIVE MOOD.—This is used when a command is expressed.

EXAMPLES.

<i>Speak,</i>	yakuntalā-
<i>Speak to him,</i>	yākuntāla lāk.
<i>Take it away,</i>	ukādagiākw or ukādākw.

PARTICIPLES.—A participle is a part of the verb and receives its name from the fact that it participates in the nature of the adjective and the noun. *Ināyī* is the sign of the Kwagiutl participle. Go, *lā*; going, *lā-ināyī*. It is sometimes added to the negative adverb instead of the verb. Thus, "for his not going home," would be: "for his not-ing go home," *kā is lā-ināyī lā nēnākw*. *Ināyī* is often added to a noun and then it is equivalent to "kind of," e.g., Which child? *māsi ginūnum ināyas?*

TENSES—If we take into consideration the time at which an action is performed, and express it, this gives rise to the employment of what are called "tenses," which help us to point out any action as being either Present, Past or Future, as: I strike, *muhīdin* or *muhyīn*; I struck, *muhīdikdin*; I will strike, *muhīd-klīn*. *Kd* is the sign of the Past Indicative, and *ksd* of the Past Subjunctive and Conditional; *kl* is always the sign of the Future (*kl* is also the termination of the personal pronoun, 2nd person singular). The Present tense is often used for the Past if the action is recent, e.g., "he struck me to-day," *muhīdī giākun klā kwā nūlā*. Most tenses have two forms, the ordinary and the emphatic, e.g., "I have been," *lākdīn*; but if this is denied or you wish to state the fact stronger, *lā umkdīn*, "I did go," or, "but I have been." In the same manner, "I will go," *lā klīn* or *lā um klīn*.

NUMBER AND PERSON.—The numbers are two in every tense and mood, the Singular and the Plural. Each number has three persons; the 1st person is the person speaking; the 2nd is the person spoken to; and the 3rd is the person spoken of. The subjects of verbs are nouns or pronouns. Most of the personal pronouns are affixed to the verb. They sometimes both precede and follow the verb, but then they form separate words, e.g., "that I may come to you," *kun giākī lūkl*.

The c
tenses; pa
"strike,"

NOTE.
difference
(1), (2), &

1. I st
2. The
3. He

SING. 1.
2.
3.

PLUR. 1.
2.
3.

SING. 1.
2.
3.

PLUR. 1.

SING. 1.
2.
3.

PLUR. 1.
2.
3.

(1.) CONJUGATION OF VERBS.

The conjugation of a verb is a written display or recital of its different voices, moods, tenses; participles, numbers and persons. I shall now proceed to conjugate the verb to "strike," *muhyā*.

NOTE.—After the first tense the English equivalent of the tense will only be given once, the difference of person in the tenses being indicated by the numbers 1, 2, 3. The notes in brackets (1), (2), &c., refer to the "Notes on the Verb" at the end of the conjugation, (pp. 86, 87.)

Conjugation I.

THE VERB *Muhyā*: Strike.

ACTIVE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

I strike (many times).

SINGULAR.

1. <i>I strike,</i>	Muhy -	$\left\{ \begin{array}{l} - \text{in} \\ - \text{as} \\ - \text{ā} \end{array} \right.$
2. <i>Thou strikest,</i>		
3. <i>He strikes,</i>		

PLURAL.

1. <i>We strike,</i>	Muhy -	$\left\{ \begin{array}{l} \text{ints or inūhw} \\ \text{āh dākws} \\ \text{āh dākwi} \end{array} \right.$
2. <i>You strike,</i>		
3. <i>They strike,</i>		

PAST TENSES.

(1.)

I strike or struck (once, no particular time). (1)

SING. 1.	Muhid -	$\left\{ \begin{array}{l} - \text{in} \\ - \text{is} \\ - \text{i} \end{array} \right.$
2.		
3.		
PLUR. 1.	do.	$\left\{ \begin{array}{l} \text{ints or inūhw} \\ \text{ih dākws} \\ \text{ih dākḡ} \end{array} \right.$
2.		
3.		

(2.)

But I did strike him (emphatic form).

SING. 1.	Muhī -	$\left\{ \begin{array}{l} \text{damun klāk} \\ \text{isik} \\ \text{ik} \end{array} \right.$
2.		
3.		
PLUR. 1.	Muhid-intsāk or inūhwāk	

(3.)

I struck him (to-day).

SING. 1.	Muhidik -	$\left\{ \begin{array}{l} \text{din klāk} \\ \text{dis ik} \\ \text{dik} \end{array} \right.$
2.		
3.		
PLUR. 1.	Muhidikdintsāk or dinūhwāk, &c.	

(4.)

But I did strike him (emphatic form). (2)

SING. 1.	Muhīda-umk -	$\left\{ \begin{array}{l} \text{din klāk} \\ \text{disik} \\ \text{dik} \end{array} \right.$
2.		
3.		
PLUR. 1.	Muhīda-umk - dintsāk or dinūhwāk, &c.	

(5.)

I struck (two weeks or months ago).

SING. 1.	Muhīdih -	$\left\{ \begin{array}{l} \text{idin} \\ \text{idis} \\ \text{idī} \end{array} \right.$
2.		
3.		
PLUR. 1.	do.	$\left\{ \begin{array}{l} \text{idints or idinūhw} \\ \text{dākwidis} \\ \text{dākwi} \end{array} \right.$
2.		
3.		

(6.)

But I did strike (emphatic form, 2 weeks or even 6 months ago).

SING. 1.	Muhīdihīda -	$\left\{ \begin{array}{l} \text{mun} \\ \text{ums} \\ \text{mī or um} \end{array} \right.$
2.		
3.		
PLUR. 1.	do.	$\left\{ \begin{array}{l} \text{munts} \\ \text{munūhw} \end{array} \right.$

Muhyā: Strike.

ACTIVE. (Continued.)

INDICATIVE. (Continued.)

PAST TENSES. (Continued.)

(7.)
And then I struck him (used in narration).

SING. 1.	Lin	} muhīduk
2.	Las	
3.	Lī	
PLUR. 1.	Lints or linūhw	} do.
2.	Lāhdākws	
3.	Lāh dākwi	

(8.)
And then I struck him (used in narration). (1)

SING. 1.	sin	} muhīduk
2. La mī	sis	
3.	sī	
PLUR. 1.	La mī sints muhīduk, &c.	

(9.)
I struck him (yesterday). (2)

SING. 1.	Muhīdūtī -	{ inkāk
2.		{ tsīk
3.		{ ik
PLUR. 1.	do.	{ intsāk or inūhwāk
2.		{ tsīk
3.		{ dākwtīk

(10.)
I did strike him (yesterday). (3)
(Emphatic form.)

SING. 1.	Ja mūtlin muhīduk, &c.	
----------	------------------------	--

(11.)
With varied object. (He struck—.)

SING. Thee, Him	Muhīdūtī -	{ lūkl
		{ ik
PLUR. Us, " You, Them,	do.	{ giākunts giākunūhw lāh dākwtīk lāh dākwtīk

(12.)
Same tense some time ago. (He struck—.)

SING. Me, Thee, Him,	Muhīdihīdī -	{ giākun
		{ lūkl
		{ k
PLUR. Us, " You, Them,	do.	{ giākunts giākunūhw lāh dākwtīk lāh dākwtīk

(13.)
I wish I had struck him.

SING. 1.	- hyin klāk or klākī or klāk
2. Muhīdikdālā	- { (person present)
3.	- hyūs āk ¹
	- hyik, &c.

FUTURE TENSES.

(1.)
I will strike him.

SING. 1.	klin klāk	} Muhīd -
2.	klis ik	
3.	klik	
PLUR. 1.	klintsāk or klinūhwāk	} do.
2.	dākwtīk	
3.	" klik	

(2.)
But I will strike him (emphatic form).

SING. 1.	klin klāk	} Muhīdā um -
2.	klis ik	
3.	klik, &c.	

(3.)
I will go and, or am going to, strike him.

SING. 1. Lā klin	} Muhīd klāk	} Muhīd klak
2. Lā klis		
3. Lā klī		
PLUR. 1. Lā klints or lā klinūhw	} Muhīd klak	}
2. Lāh dākwtīk		
3. Lāh dākwtīk		

¹ Another way of saying "I wish you had struck him" would be muhīdikdālāk.

SING. Me,
Thee,
Him,

SING. Muhyā
Muhyā
Muhyā
PLUR. Muhyā
Muhyā
Muhyā

SING. 1. Ku
2. Kā
3. Kā
PLUR. 1. K
2. K
3. K

SING. 1.
2.
3.
PLUR. 1.

SING. 1.
2.
3.
PLUR. 1.

¹ no add

FUTURE TENSES. (Continued.)

(4.)

With varied object. (He will strike.—)

SING. Me,
Ther,
Him,

Muhidiki - { giakun
 { lūkl
 { ik

PLUR. Us,
You,
Them,

do. { giakunts or giakunūhw
 { lāh dākūkl
 { lāh dākwuk

IMPERATIVE MOOD.

(1.)

SING. Mubyāla, strike.
Muhidāk w¹ or muhidagiāk w¹, strike him.
Muhidāhyūk, let him strike.
PLUR. Muhidāhyintsāk, let us strike him.
Muhidih dāk w lagiāk w, strike him (you plural).
Muhidih dāk w lāhyūhwāk, let them strike him.

(2.)

Muhida giakun, strike me.
Muhida giakunūhw, strike us. (')

SUBJUNCTIVE MOOD.

PRESENT TENSE.

(1.)

That I may strike him.

SING. 1. Kun muhidikw
2. Kās muhida ūsāk w
3. Kā muhidi sīkw
PLUR. 1. Kunts muhidikw
2. Kās muhidih dākwa ūsāk w
3. Kā muhidih dākwi sīk

(2.)

Lest I should strike him.

SING. 1. āklin
2. āklas
3. āklī
PLUR. 1. āklinūhw
2. āklāh dākwas
3. āklāh dāk w

} muhidalakuk

(3.)

If I strike him.

SING. 1. Kunklū
2. Kāsū
3. Kū
PLUR. 1. Kuntsū
2. Kāh dākwsū
3. Kāh dāk wū

} muhidalakuk

PAST TENSES.

(1.)

If I had struck him.

SING. 1. Kunklū
2. Kāsū
3. Kū
PLUR. 1. Kuntsu
Or,
SING. 1. { din
2. Gil um lās' { dīs
3. { dī
PLUR. 1. { dints

} muhida lakuk

} muhiduk

(2.)

When I had struck him.

SING. 1. { mun
2. Gilhida { ums
3. { um or mī
PLUR. 1. { munūhw
2. Gilh dāk w ida { ums
3. { um or mī

} muhiduk

¹ added because person to be struck present.

Muhyā: Strike.

ACTIVE. (Continued.)

SUBJUNCTIVE. (Continued.)

PAST TENSES. (Continued.)

(3.)

With varied object. (*He might have struck—*.)

<i>Me,</i>	Muhīdi -	{	lāksdī giākun
<i>Thee,</i>			lāksdī lākl
<i>Him,</i>			lāksdīk
<i>Us,</i>			lāksdī giākunts

FUTURE TENSE.

I shall have struck him.

SING.—1.	Lā lākun	}	muhīda lāk uk
2.	Lā lāks		
3.	Lā lāki		
PLUR.—1.	Lā lākunūk	}	
3.	Lāhdākū lāk		

CONDITIONAL MOOD.

PRESENT TENSES.

(1.)

I may strike him.

SING. 1.	Muhīda -	{	lākun klāk
2.			lāksik
3.			lākīk

(2.)

I may strike him (emphatic form.)

SING. 1.	Muhīda um -	{	lākun klāk
2.			lāksik
3.			lākīk
PLUR. 1.	Muhīda um		lākunūhwāk

(3.)

With varied object. (*He may strike—*.)

1. <i>Me,</i>	Muhīda lāk -	{	giākun
2. <i>Thee,</i>			lākl
3. <i>Him,</i>			ik
1. <i>Us,</i>			giākunts

(4.)

I may perhaps strike him.

SING. 1.	Muhīda gianums -	{	tā klin' klā kī
2.			tākl' tsī kī
3.			tā klī kī
PLUR. 1.	Muhīda gianums		tā klinūhwā kī.

PAST TENSES.

(1.)

I might have struck him.

SING. 1.	Muhīda um -	{	lāksdīk
2.			lāksdis sīk
3.			lāksdin klāk
PLUR. 1.			lāks dints āk
3.			muhīdih dākū um lāks dik,

(2.)

I may perhaps have struck him.

SING. 1.	Is gianuma	{	wīsin
2.			wīsis
3.			wīsi
			muhīdihīda um kī

(3.)

With varied object. (*He might have struck—*.)

<i>Me,</i>	Muhīda -	{	lāksdī giākun
<i>Thee,</i>			lāksdī lākl
<i>Him,</i>			lāksdīk
<i>Us,</i>			lāksdī giākunts

FUTURE TENSE.

I shall have struck him.

SING.	1. Lā lākun	}	mulhida lāk uk.
	2. Lā lāks		
	3. Lā lākī		
PLUR.	1. Lā lākunūhw	}	
	3. Lāhdākū lāk		

INFINITIVE MOOD.

Yāksamī da muhyā. *It is wrong to strike.*

PARTICIPLE.

Muhidā-ināyī. *Striking.*

PASSIVE VOICE.

INDICATIVE MOOD.

PRESENT TENSES.

(1.)

I am struck (action not expected).

SING.	1.	Muhid -	{	tsa wun
	2.			tsūs
	3.			tsa wī
PLUR.	1.		{	tsa wunts
	2.			tsūs or
	3.			tsūh dākū tsūh dākūwī

(2.)

I am now struck (action expected).

SING.	1.	Lāmūn	}	mulhīd tsa wa
	2.	La um		
	3.	La { mī ¹ um ² mūk ³		
PLUR.	1.	La munts	}	
	3.	La { mī um māk		

(3.)

I am struck by James.

SING.	1.	Muhid -	{	tsu wun klas James
	2.			tsū sīs James
	3.			tsūs James
PLUR.	1.		{	tsa wunūhwās James
	2.			tsūh dākūwīs James

(4.)

SING.		{ tsa wun klasin ump <i>I am</i>	}	my
1.	Muhid	tsū sīs aus <i>You are struck</i>		
2.		tsa wīsīn ūmp <i>He is by</i>		
3.		tsa wīs ⁴ aus <i>"</i>	}	father my your

(5.)

You are made to strike.

SING.	2.	Muhidā mad	{	sūs
	3.			sa wī
PLUR.	1.		{	sa wunts

If the speaker does not see those struck.
If the speaker sees them but they are not near.

¹ If those struck are standing near the speaker.
⁴ Written fully this would be *muhid tsa wī wīs aus.*

Muhjā: Strike.

PASSIVE. (Continued.)

INDICATIVE. (Continued.)

PAST TENSES.

(1.)
I was struck (action occurred to-day).
 SING. 1. { din
 2. { dis
 3. { di
 Muhīd tsūk }
 PLUR. 1. { dunūhw
 2. { dākw dis
 3. { dākw dī

(2.)
I was struck (action 4 days or 4 months ago).
 SING. 1. { din
 2. { dis
 3. { di
 Muhīd tsu hwī }
 PLUR. 1. { dints

(3.)
I was struck (action yesterday or long ago).
 SING. 1. { wūtlin
 2. { yūtlis
 3. { wūtlī
 Muhīd tsu }
 PLUR. 1. { wūtlints
 2. { Muhīd tsūk dākw wūtlī

(4.)
I was struck by James.
 SING. 1. { tsu wūtlin or } klas James
 2. { tsūk din }
 3. { tsūk disids James
 Muhīd tsūk }
 PLUR. 1. { dintsas James

(5.)
I have been struck by William (action not expected, but recent).
 SING. 1. { tsū { zin klas William
 2. { sis { William
 3. { wis { William
 Muhīd }
 PLUR. 1. { tsa { wunūhwās William

(6.)
I have now been struck (action expected).
 SING. 1. { din { }
 2. { La umk } { dis } { muhīd tsa wa
 3. { dī { }
I have now been struck by Charles.
 SING. 1. { din { }
 2. { La umk } { dis } { muhīd tsūs Charles
 3. { dī { }

(7.)
And then I was struck.
 SING. 1. Lin
 2. Las
 3. Lī
 } muhīd tsa wa
 PLUR. 1. Lints

Lin muhīd tsūs Charles. *And then I was struck by Charles.*

FUTURE TENSES.

(1.)
I shall be struck.
 SING. 1. { klin
 2. { klis
 3. { klī
 Muhīd tsū }
 PLUR. 1. { klints
 2. { dākw klis
 3. { dākw klī

(2.)
I shall be struck by James.
 SING. 1. { klin klas James
 2. { klis }
 3. { klis }
 Muhīd tsu }
 PLUR. 1. { klintsas } James

(3.)
But I shall be struck (emphatic form).
 SING. 1. Muhīd tsū um { klin
 3. { klī

IMPERATIVE MOOD.

SING. 2.	}	tsü	la— <i>Be struck (thou)</i>
3.			hyi— <i>Let him be struck</i>
PLUR. 1. Muhid			hyints— <i>Let us be struck</i>
2.	}		tsüh dāk'w la— <i>Be struck (you)</i>
3.			hyi— <i>Let them be struck</i>

SUBJUNCTIVE MOOD.

La lä hyin kun muhid tsa wi läk
Let me go that I may be struck.

That I may be struck. (Positive form).

SING. 1. Kun	}	muhid tsa wi	lak
2. Käs			läküs
3. Kä			läks
PLUR. 1. Kunts or Kunühw			läk

(2.)

That I be not struck (negative form).

SING. 1. Kun kisi	}	muhid tsa wa.
2. Käs kisa üs		
3. Kä kisis		
PLUR. 1. Kunts kisi		

(4.)

I cannot avoid being struck.

SING. 1. Kun isi	}	muhid tsa wa.
2. Käs isa üs		
3. Kä isis		

(6.)

If I am struck.

SING. 1. Kunklü muhid tsü läk	}	muhid tsü läk
2. Kasü		
3. Kü		
PLUR. 1. Kunühwü		
2. Käh dāk'w sü		
3. Käh dāk'wü		

(3.)

That I may not be struck.

SING. 1. Kun kisi läkun	}	muhid tsü läk
2. Käs dö. läküs		
3. Kä dö. läks		
PLUR. 1. Kunts kisi läk		

(5.)

Or I shall be struck.

SING. 1. ä-klin	}	muhid tsü läk.
2. ä-klas		
3. ä-klü		
PLUR. 1. ä-klinühw		

(7.)

If I had been struck.

SING. 1. Kunklü	}	muhid tsü läksd
2. Kasü		
3. Kü		
PLUR. 1. Kuntsü or kunühwü		

NOTE.—*Kuntsü* implies that the person spoken to is included
kunühwü that he is not.

(8.)

If I had been struck.

SING. 1.	}	Gil um	läksdin
2.			läksdis
3.			läksdi
PLUR. 1.			läksdints

CONDITIONAL MOOD.

PRESENT TENSES.

(1.)

I may be struck.

SING. 1.	}	Muhid tsü um	läkun
2.			läks
3.			äki
PLUR. 1.			läkunts
3.			Muhid tsüh dāk'w um läki

(2.)

I may be struck by the Indians.

[Um omitted, statement not as strong.]

SING. 1.	}	Muhid tsü läkun kla sa bāk'wum	
2.			Muhid tsü läk sits bāk'wum
3.			Muhid tsü läki sa bāk'wum
PLUR. 1.		läkuntsa sa bāk'wum	
2.	}	Muhid tsüh dāk'w	läk sitsa bāk'wum
3.			läki sa bāk'wum

Muhyā: Strike.

PASSIVE. (Continued.)

CONDITIONAL. (Continued.)

PRESENT TENSES. (Continued.)

(3.)

I may perhaps be struck.

SING. 1.	} klin	
2.		} klis
3.		} klī
PLUR. 1.	} klinūhw	
2.		} Muhīd tsūh dāk w gianums tā klis

PAST TENSES.

(1.)

I might be struck.
Muhīd tsū hwisi lāk gin

(2.)

I should have been struck.
Muhīd tsū um lāksdin
Muhīd tsū um lāksdis

FUTURE TENSE.

I shall be struck.

SING. 1.	Lā lā kun	} muhīd tsū lāk ^l
2.	Lā lāks	
3.	Lā lākī	

INFINITIVE MOOD.

Kisunūhw nīk kunūhw muhīd tsa wa
*We do not wish to be struck.*NOTES ON THE VERB *Muhyā*.

(1.) This tense is the Present form, and is similar to the imperative mood, but it is generally employed to narrate an action just past.

*He struck me, muhīdī giākun.**He struck us (persons addressed included), muhīdī giākunts.**We strike him, muhyānūhwāk.**He struck him, muhīdīk.**He struck us (person addressed not included), muhīdī gākunūhw.**We struck him, muhīdinūhwāk.*

(2.) The emphatic form of the Past tense is also used when a person, having been sent to strike another, returns saying, "I have struck him."

(3.) In variety (4) of the Past tense, the 3rd person singular has two forms, *muhīdihīda-mi* and *-um*. The former is used if the one who struck the blow is unseen; if seen, the latter is used.

(4.) There are many varieties of form. He told me to strike him and I struck him, *nīk kun muhīdīk, la mī sin muhīduk*. *Lin* is sometimes used for "I have" or "I had." *Lin mātl punalī lāk Victoria*, "I have been twice to Victoria." *Lin mātl unkīla lāk yalis kis mā ī giākī William*, "I have been two seasons at Alert Bay before William came."

(5.) Whenever an action expressed by the verb occurred yesterday or a very long time ago, the letters *ūtl* appear before the pronoun.

(6.) If yo

(7.) To th

already stated

the terminatio

tionally the 2

Let me here s

shows that th

latter is used

dākū if he is

(8.) Exa

Dāhidāk w kun

Kun kisi muh

Kun isi muhīd

Ukīdāk w kis

away or I

Niki kun um

told my fo

Niki kun um

I struck h

Niki kun um

you struc

(9.) T

Lāk-zum lāk

Lāk-zum lāk

Muhīda um

might he

Muhīda giā

might n

(10.)

have been

(11.)

kun isi w

The

Active

them:—

(6) If you wish actually to say the word "yesterday," add the word *tlinsw̄tl*.

(7) To this tense of the Imperative there can be no second form to the 1st person plural. I have already stated that the termination *unts* or *ints* shows that the person addressed is included, and that the termination *in̄hw* or *un̄hw* that he is not. I shall not in future give both forms, and only occasionally the 2nd or 3rd persons plural. The singular form is nearly always employed in conversation. Let me here state that there are several terminations of the 3rd person singular, e.g., *um* and *m̄*; *um* shows that the doer of the action is visible, *m̄* that he is far off and not in sight; so also *ī* and *āk*, the latter is used when the actor is present. So also the 3rd person plural *dāk̄w* if the subject is visible, *dāk̄w̄* if he is not.

(8.) Examples of the Subjunctive mood :—

Dāhidāk̄w kun muhidikw, *hold him that I may strike him.*

Kun k̄is̄i muhidukw, *that I may not strike him.*

Kin̄ is̄i muhidukw, *how can I help striking him*

Uhidāk̄w kās̄ lā ūsas ūk, āklin muhidālākukw, *take him away or I will strike him.*

Niki kun umpā kgin hyisā masi gia hunglumk des, *he told my father that I lost his gun.*

Niki kun umpā kgin mnhidī giāk, *he told my father that I struck him.*

Niki kun umpāks sū mā ik muhiduk, *he told my father that you struck him.*

Niki kun umpāk gints muhidī giāk, *he told my father that we struck him.*

Kunklū muhida lākūkl, *if I strike you.*

Kāsū muhida lāk giakunūhw, *if you strike us.*

Kū muhida lākst giakun, *if he had struck me.*

Kū muhida lāksdūkl, *if he had struck you.*

Gil um lāks dis muhid giakun, *if you had struck me.*

" di " giakunts, *if he had struck us.*

Gilhida mun muhidākl, *when I had struck you.*

Gilhida um (or *m̄*) muhid giakunūhw, *when he had struck us.*

(9.) The following are examples of the Conditional mood :—

Lak-zum lakun, *I may be put on board.*

Lak-zum laksdin, *I might have been put on board.*

Muhida um lāks din klāk, kāsū **k̄is̄i** lakst bulā giakunī, *I might have struck him if you had not forbidden me.*

Muhida gianum lākā wisin klak-kunklū lā lāk lākā, *I might not perhaps strike him if I go there.*

Kis lāksdin dūkwāklilākī, kāsū es lāksd wekul giakun, *I might not have seen her if you had not commanded me (to go to her understood).*

Dūkwāklilā gianum lākā wisikī, kū lā lāk lāk, *he may not perhaps see her if he goes there.*

(10.) Sometimes *lin* is equivalent to "I have been." *Lin nānumāk unkila tlāhwila sin kunum*, "I have been loved by my wife nine seasons."

(11.) When a boy, who knows he has done wrong, is told that he will be punished, he replies, *kun is̄i wis his̄i sū*, "I cannot escape being beaten," or "I ought to be beaten."

Conjugation II.

The verbs belonging to this conjugation do not differ from the previous verb in the Active voice, but are quite different in the Passive. The following is a list of some of them :—

ACTIVE.

Dūkwilin }
Dūkwāklilin } *I see*
Wūklilin, *I hear*
Pihwilin, *I feel*
Kauklilin, *I know*
Ehwilin, *I desire*
Klisilin, *I hate*
Mulkwilin, *I remember*

PASSIVE.

Dūkwitlin }
Dūkwāglitlin } *I am seen*
Wūglitlin, *I am heard*
Piūtlin, *I am felt*
Kauglitlin, *I am known*
Ayūtlin, *I am desired*
Klīzitlin, *I am hated*
Mulgwitlin, *I am remembered*

It will be observed that most of these are verbs of perception. The verb "to love"

is irregular; *ulāhwila-nūkwum*, I love; *ulāhwilin*, I am loved. It omits *nūkw* through the Passive voice.

I shall now conjugate the verb "to see," but as its positive form in the Active is similar to *mūhyā* already given, I shall only conjugate its negative form until reach the Passive voice.

The verb "to see" has two forms, *dūkwila* and *dūkwiklila*. They are found in mood and in both voices. The latter form, *dūkwiklila*, is used if the object seen quite disappears, or if it is seen for the first time. *Dūkwila* is the proper word for inanimate objects, such as a tree; but *dūkwiklila* for a passing steamship.

THE VERB *Dūkwila*: See

ACTIVE VOICE.

INDICATIVE MOOD.

PRESENT TENSES.

(Negative Form).
I do not see him.

SING. 1. K isin	} dūkwilāk
2. K isis	
3. K isi	
PLUR. 1. K isints or K isunūhw	
2. K is dākws	
3. K is dākwi	

(NOTE.—*Dūkwiklilāk* can be substituted for *dūkwilāk*.)

PAST TENSES.

(1.)
I did not see (yesterday or long ago).

SING. 1. K is wūlin	} dūkwilāk.
2. K is wūl-ts	
3. K is wūli	
PLUR. 1. K is wūlinūhw	

Kis wūlin dūkwilāk, *I did not see you.*

(2.)
I did not see him (one week ago).

SING. 1. K is din	} dūkwilāk.
2. K is dis	
3. K is di	
PLUR. 1. K is dinūhw	

Kis din dūkwilāk, *I did not see you.*

(3.)
I have not or did not see him (long time ago).

SING. 1. K is idin	} dūkwilāk
2. K is idis	

(4.)
(Present used as Pluperfect).
I had not seen him.
Kisin—dūkwilāk.

(5.)
With varied object (*He did not see—*)
(Yesterday or long ago.)

<i>Me</i>	} K is wūli (or wūl)	} dūkwila giakum	
<i>Thee</i>			dūkwila lūkl
<i>Him</i>			dūkwilāk
<i>Us</i>			dūkwila giakunts

(6.)
(One week or month ago.)

<i>Me</i>	} K is idi dūkwila	} giakun
<i>Thee</i>		
<i>Him</i>	K is idik dūkwilāk	
<i>Us</i>	K is idi dūkwila giakunts	

FUTURE TENSE.

(1.)

I shall not see him.

SING. 1.	K is klin	} dük wilä-kl kī
2.	K is klis	
3.	K is klī	

(2.)

With varied object (He will not see —.)

<i>Me</i>	} K is klī	} dükwilä-kl giakun	
<i>You</i>			dükwila klükl
<i>Him</i>			dükwila kluk (or klukī)
<i>Us</i>			dükwila-kl giakunts

IMPERATIVE MOOD.

(1.)

SING. K wäs	} dükwiduk	} <i>Do not (you) see him.</i> <i>Do not let him see it.</i>	} Kwälä dükwätl	} giakun,	} <i>me.</i>				
K wäsük						} <i>Do not let us see him</i>	} giakunühw,	} <i>Do not look at</i>	} <i>us.</i>
PLUR. K wäsints or K wätlasints									
K wätl dükw las Do. lasük									

(2.)

SUBJUNCTIVE MOOD.

PRESENT TENSE.

If I do not see him.

SING.—1. Kunklū	} K is läk dükwilä läkuk.
2. Käsū	
3. Kū	
PLUR.—1. Kunühwū	

PAST TENSE.

If I had not seen him.

SING.—1. Kunklū	} K is läk dükwäklilä läksdük
2. Käsū	

MISCELLANEOUS TENSES.

(1.)

Kisidn nik kun dükwilä kī, *I do not wish to see him.*
Kis näk kās dükwäklilä giakun, *he does not wish to see me.*

(2.)

Kisidin nik kun dükwilik or dükwilikī, *I did not wish to see him (last year).*
Kis wütlin nik kun dükwilik, *I did not wish to see him (yesterday).*

(3.)

Kis wütlnik kās dükwäklilä giakun, *he did not wish to see me.*
Kis idi nik kās dükwäklilä giakun, *he did not wish to see me.*

(4.)

That I do not see him.

SING. 1. Kun K isī	} dükwäkliläki.
2. Kās k isa üs	
3. Kā k isis	

(5.)

That I may not see him.

SING. 1. Kun K isī läkun	} dükwäkliläläki.
2. Kās k isi läküs	
3. Kās k isi läks	

CONDITIONAL MOOD.

(1.)

Kis läkun dükwäklilä läk kī kunklū lä läk läk, *I may not see him if I go there.*
Kis läks dükwäklilä läk kī käsū lä läk läk, *You may not see him if you go there.*

Dūkwiła: See.

ACTIVE. (Continued.)

CONDITIONAL. (Continued.)

		(2.)		(3.)
		<i>I may perhaps not see him.</i>		<i>I might not perhaps see her if I go.</i>
SING. 1.	Dūkwałilā gianum kla	wisin klā kī	SING. 1.	wisin klā kī, kunklu
2.		sūsā kī		[lā lāk lāk
3.		wisi kī	2.	sūsā kī, kāsū lā lāk
PLUR. 1.		wisunūhwā kī	3.	[lāk
			PLUR. 1.	Dūkwałilā gianum lākā
				wisik, kū lā lāk lāk
				wisunūhwā kī,
				[kunūhwā lā lāk lāk

PASSIVE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

		(1.)		(2.)
		(Positive.) <i>I am seen.</i>		(Negative.) <i>I am not seen.</i>
SING. 1.	Dūkwitl	Dūkwitlin	SING. 1.	Kisin
2.		Dūkwitlis	2.	Kisis (or Kiz)
3.		Dūkwitli	3.	Kisi
PLUR. 1.		Dūkwitlints	PLUR. 1.	Kisints
				} dūkwitla

(2.)
(Negative.) *I am not seen.*

SING. 1.	Dūkwitl	mun
2.		ums
3.		mī, or um
PLUR. 1.		munts
2.	dākw ums	
3.	dākw mī, or um	

PAST TENSES.

		(1.)		(1.)
		(Positive.) <i>I was seen (to-day).</i>		(Negative.) <i>I was not seen (to-day).</i>
SING. 1.	Dūkwitl	din	SING. 1.	{ din } dūkwitla
2.		dis	2.	{ dis } dūkwitla
3.		dī	3.	{ dī } dūkwitla

		(2.)		(2.)
		<i>I was seen (a week or month ago).</i>		<i>I was not seen (a week or month ago).</i>
SING. 1.	Dūkwitl	idin	SING. 1.	{ idin } dūkwitla
2.		idis	2.	{ idis } dūkwitla
3.		idi	3.	{ idi } dūkwitla

		(3.)		
		<i>I was seen (yesterday or long ago).</i>		
SING. 1.	Dūkwitl	wūlin	PLUR.—1.	wūlints
2.		wūl-ts	2.	dākw wūl-ts
3.		wūli	3.	dākw wutli

PAST TENSES. (Continued.)

(3.)

I was not seen (yesterday or long ago).

SING. 1. } 2. } 3. }	Kis	{ wütlin wütl-ts wütli	} dükwitla	PLUR. 1.	{ wütlints däk wütl-ts däk wütli	} dükwitla
				2. Kis		

(4.)

SING. 1.	Dükwitl	{ zin klas in ump zau sis aus zi sîn ump	} <i>I am seen or have been seen by my father. You are seen by your father. He is seen by my father.</i>
2.			
3.			

(5.)

I have been seen (already).

SING. 1.	La umk	{ din dis di	} dükwitl
2.			
3.			

(6.)

And then I was seen, or, I am now seen.

SING. 1. Lin	} dükwitl
2. Las	
3. Li	
PLUR. 1. Lā nūhw	} dükwitl
2. Lāh dākws	
3. " dākwi	

(7.)

I am now seen.

SING. 1. La mun	} dükwāglitl (4)
2. La ums	
3. La um	
PLUR. 1. La munūhw	} dükwāglitl (4)
2. Lāh dāk w { ums	
3. " " { um	

FUTURE TENSES.

(1.)

Positive.

I shall be seen.

SING. 1.	} klin
2. Dükwitl	
3.	

(1.)

Negative.

I shall not be seen.

SING. 1.	} klin	} dükwitl-kl
2. Kis		
3.		

(2.)

I shall not be seen.

SING. 1.	} klin	} dükwāglitl-kl.
2. Kis		
3.		

(3.)

I shall be seen by Henry.

SING. 1.	} klin klas Henry
2. Dükwitl	
3.	

Insert *um* before *klin*, &c., if the statement is denied.

IMPERATIVE MOOD.

Positive Form.

SING.	} la	} <i>Be seen (thou).</i>	
			la hyi
PLUR.	} Dükwitl	la hyints	<i>Let us be seen.</i>
		däkw lä	<i>Be seen (you plural).</i>
		däkw la hyi	<i>Let them be seen.</i>

Negative Form.

SING.	} dükwitlül	} <i>Be seen (thou).</i>		
			hyi	<i>Let him be seen.</i>
PLUR.	} Kwälä	} dükwitla	<i>Let us be seen.</i>	
			hyints	<i>Let us be seen.</i>
			dükwitl däk	<i>Be seen (you plural).</i>
	Kwäh däk	lä hyi dükwitla,	<i>Let them be seen.</i>	

Dükwila: See.

PASSIVE (Continued.)

SUBJUNCTIVE MOOD.

(1.)

That I may be seen.

- SING. 1. Kun dükwitl
2. Käs dükwitla üs.
3. Kā dükwitlis.

(1.)

(Negative Form.)

- SING. 1. Kun **k**isi dükwitl.
2. Käs **k**isa üs dükwitla.
3. Kā kisis dükwitl.

(2.)

That I may be seen (now for the first time).

- SING. 1. Kun dükwäglitli.
2. Käs dükwäglitla üs.
3. Kā dükwäglitlis.

(No negative form).

(3.)

- | | | |
|----------------|--------------|--|
| SING. 1. Kun | } dükwitl | } $\left\{ \begin{array}{l} m\bar{i} \text{ l}\bar{a}k \\ m\bar{i} \text{ l}\bar{a}k\bar{u}s \\ m\bar{i} \text{ l}\bar{a}k\bar{s} \\ m\bar{i} \text{ l}\bar{a}k \end{array} \right.$ |
| 2. Käs | | |
| 3. Kā | | |
| PLUR. 1. Kunts | } dükwäglitl | |

(3.)

(Negative Form.)

- | | |
|-------------------------|---------------|
| SING. 1. Kun kisi lakun | } dükwitl lak |
| 2. Käs kisi laküs | |
| 3. Kā kisi laks | |

(4.)

I cannot avoid being seen or I have already been seen.

- | | |
|--------------------|------------|
| SING. 1. Kun isi | } dükwitla |
| 2. Käs isa üs | |
| 3. Kā isis | |
| PLUR. 1. Kunts isi | |

(5.)

Lest I should be seen.

- | | |
|-------------------|-------------|
| SING. 1. ā klin | } dükwitlak |
| 2. ā klas | |
| 3. ā klī | |
| PLUR. 1. ā klints | |

(6.)

(Negative.)

Or I shall not be seen.

- | | |
|-----------------|-------------------------|
| SING. 1. ā klin | } k is dükwitlak |
| 2. ā klas | |

(7.)

If I am seen.

- | | |
|-----------------|---------------|
| SING. 1. Kunklū | } dükwitl lak |
| 2. Käsū | |
| 3. Kū | |

(Negative.)

If I am not seen.

- | | |
|-----------------|--------------------------------|
| SING. 1. Kunklū | } k is lak dükwitl lak. |
| 2. Käsū | |

(8.)

If I had been seen.

- | | |
|-----------------|-----------------|
| SING. 1. Kunklū | } dükwitl lakst |
| 2. Käsū | |
| 3. Kū | |

(9.)

If I had been seen.

- | | |
|----------------------|--|
| SING. 1. Gil um laks | } $\left\{ \begin{array}{l} \text{din} \\ \text{dis} \end{array} \right.$ dükwitla |
| 2. " " | |

Negative.

If I had not been seen.

- Kunklū kis lakst dükwitl.

Negative.

If I had not been seen.

- SING. 1. Gil um laks din kis dükwitla
2. Gil um laks dis kis dükwitlā

CONDITIONAL MOOD.

		(1.)		
		<i>I may be seen</i>		
SING. 1.	}	lāk-un	}	
2. Dūkwiłl um		lāks		
3.		lākī		
		Negative.		
		<i>I may not be seen.</i>		
SING. 1.	}	Kis lāk-un	}	dūkwiłl lāk
2. Kis		lāks		
3. "		lākī		

		(2.)		
		<i>I should have been seen.</i>		
SING. 1.	}	Dūkwiłl um lāks-	}	din
2.		"		"
		Negative.		
		<i>I should not have been seen.</i>		
SING. 1.	}	Kis	}	lāksdin
2.		"		lāksdis

NOTES ON THE VERB *Dūkwiłla*.

(1.) Examples of Conditional Mood Active:—

I might not have seen her if you had not told me (where she was understood).
Kis lāksdin dūkwiłlilākī, kāsū **Kis** nīla giakun, &c.

Sometimes *lāksda* is again inserted after the second *Kis*.

(2.) The second of the two forms given of the Present Tense is used in answer to a question; it is also emphatic, and employed when a statement has been denied. The first form, *dūkwiłlin*, simply states a fact. The negative form is alike for both. There is also another form of the Present, *lamun dūkwiłl* or *lamun dūkwiłglitl*. If two persons who were hiding should be discovered, one would say, "I am seen," using the former verb; the other would reply, "I am also seen," using the latter. *Dūkwiłkīla* refers to a more recent action than *dūkwiłla*.

(3.) Form (4) of the Past Tense, Indicative Passive would be used by a boy, if urged by a companion to do what he is not allowed to do, and means, "By-and-by I will do it, but I cannot do it while my father sees me."

(4.) The word *dūkwiłglitl* shows the action to be sudden, and that the subject did not wish to be seen.

(5.) Examples of the Subjunctive Mood, Passive Voice:—

Lā lā hyin kun dūkwiłli.
Let me go that I may be seen.

Kwās kwilāklatl giakun kun dūkwiłl mī lāk.
Do not hide me, that I may be seen.

Kwilātł idagia giakun kun kīsī lākun dūkwiłl lāk.
Hide me, that I may not be seen.

Do not go yet or you will be seen.

Reply—Kun isī dūkwiłla =
How can I avoid being seen, or I have been seen already.

Kumsin lā lāk ā klin dūkwiłlāk.
I do not wish to go there lest I should be seen.

Gil um lāks dis **Kis** dūkwiłla, **Kis** lāks dis wulā sa wa.
If you had not been seen you would not have been imprisoned.

(2.)

SECOND PERSON WITH IRREGULAR PASSIVE FORM.

Umyākulas	<i>You reverence or worship</i>	Kitlilā-klis	<i>You will fear</i>
Umyākulāk-dis	<i>You revered (to-day)</i>	Killum-klis	<i>You will be feared</i>
Umyākulāh-idis	<i>You revered</i>	Killums	<i>You are feared</i>
Umyākulā	<i>Reverence (Imper.)</i>		
Umyākulā-klis	<i>You will reverence</i>	Wēkās	<i>You order or command</i>
Umyākulā-sū klis	<i>You will be revered</i>	Wēkāk-dis	<i>You ordered</i>
Umyākulā-sūs	<i>You are revered.</i>	Wēkāh-idis	<i>You ordered</i>
		Wēkāla	<i>Order</i>
Kitlilas	<i>You fear</i>	Wēkā-sūs	<i>You are ordered</i>
Kitlilāk-dis	<i>You feared (to-day)</i>	Wēkā-klis	<i>You will order</i>
Kitlilāh-idis	<i>You feared (a month ago)</i>	Wēkā-um lāks	<i>You may order</i>
Kitlilāla	<i>Fear (Imper.)</i>	Wēkā sū klis	<i>You will be ordered</i>

(3.)

THIRD PERSON SINGULAR WITH IRREGULAR PASSIVE FORM.

Kunyāsī	<i>He wonders at or is surprised</i>	Tlokwāla-sa-wūtli	<i>He was exhorted (yesterday)</i>
Kunyāsāh-idi	<i>He wondered (long ago)</i>	Tlokwāla-sū-hwidi	<i>He was " (long ago)</i>
Kunyāsāh-dī	<i>He was surprised (to-day)</i>	Tlokwāla-ināyī	<i>(Active Participle) Exhort-</i>
Kunyāsāla-hyī	<i>Let him wonder</i>		<i>ing</i>
		Tlokwāla-suwīnāyī	<i>(Passive Participle) Having</i>
			<i>been exhorted</i>
Kunyāzum-ī	<i>He is wondered at</i>		
Kunyāzum-ūtli	<i>He was " (yesterday)</i>		<i>He thinks</i>
Kunyāzumb-idi	<i>" " (long ago)</i>		<i>He thought (to-day)</i>
			<i>He thought (long ago)</i>
Tlokwāli	<i>He speaks strong or exhorts</i>	Gigia {	<i>Let him think</i>
Tlokwālah-idi	<i>He spoke strong</i>	-ikulī	<i>He is thought</i>
Tlokwālah-dī	<i>He spoke strong (to-day)</i>	-ikulāk-dī	<i>He was thought</i>
Tlokwālah-hyī	<i>Let him speak strong</i>	-ikulāh-idi	" "
		-ikulā-hyī	
		-ikutli	
		ikutl-wūtli	
		-ikutl-idi	
Flokwāla-sa-wī	<i>He is exhorted</i>		

(4.)

EXAMPLES OF VERBS WITH IRREGULAR PASSIVE FORM.

Yalākun	<i>I send</i>	Tlāwisin	<i>I am angry</i>
Wāk mun yalākāk	<i>Although I send (or sent) him</i>	Tlāwis-klī	<i>He will be angry</i>
Yalākāhida-um	<i>He has sent (Nom. is present)</i>	Kā-is tlāwī-zīnāyī	<i>For his being angry</i>
" -mī	<i>" (" not ")</i>		<i>I am made angry</i>
Yalākum-un	<i>I am sent (Passive)</i>		<i>You may be made angry</i>
" -klin	<i>I shall be sent</i>	Tlāwisū-mad {	<i>You were made angry</i>
A klin yalākum lāk	<i>Or I shall be sent</i>	-tsā-wun	<i>(yesterday)</i>
Kā un yalākīnāyī	<i>For my sending</i>	-tsū-um lāks	<i>You were made angry</i>
		-tsa-wūtli	<i>(long ago)</i>
		-tsu-hwidis	
Pudikilā-mas-in	<i>I make dark, I darken</i>	Gikumā-yin	<i>I am chief</i>
Wāk mun pudikilā-mas-uk	<i>Although I darkened it</i>	Gikumī-klī	<i>He will be chief</i>
Pudikilā-mas-ida-mun	<i>I have darkened</i>	Kā-is gikumāyā-ināyī	<i>For his chieftaincy, or for his</i>
Pudikilā-mas-ida } um	<i>He has darkened</i>		<i>being chief (Pres. Part.)</i>
} mī			
Pudikilā-mad-tsa-wun	<i>I am darkened</i>	Gikumāyā-mad {	<i>I am made chief</i>
" -tsū-klin	<i>I shall be darkened</i>	-tsa-wun	<i>You will be made chief</i>
A klin pudikilā mad-tsū lāk	<i>Or I shall be darkened</i>	-tsū-um lāks	<i>You may be made chief</i>
Kā un pudikilā-mazīnāyī	<i>For my dark'ing (Pres. Part.)</i>	-tsū-wūtli	<i>You were made chief</i>
		-tsū-hwidis	" "

EXAMPLES OF VERBS, ETC. (Continued.)

Pihwilin	<i>I feel</i>	Hūsin	<i>I count</i>
Pihwilā-klī	<i>He will feel</i>	Yiks hūsā-ī	<i>When he was counting</i>
Kā-is pihwilināyī	<i>For his feeling</i>	Yiks lā ī hūsa }	
Piyūtlin	<i>I am felt</i>	Yiks iā ī hūs-it	<i>When he had counted, or</i>
Piyūtl-mun	<i>I am liked i. e. he feels my</i>		<i>having counted</i>
	<i>) kindness, therefore he is</i>	Kunklū hūsā-sū lāk	<i>If I be counted.</i>
	<i>grateful</i>	Hūsā-sū lāk un.	<i>I may be counted</i>
	<i>You will be felt</i>	Ek kunts hūsā-sa-wī	<i>It is good or (right) to be</i>
	<i>You may be felt</i>		<i>counted.</i>
Piyūtl	<i>You were felt (yesterday)</i>		
	" " (long ago)		

Piyūtl {
-klis
-um lāks
-wūtlts
-īdis

(3.) VERBS CLASSIFIED BY MEANING.

(1.) TRANSITIVE VERBS.

<i>I love him</i>	Tlāhwilā nūkwun klas	<i>I hate him</i>	Klisilin klāk
<i>He loves him</i>	" nūkwis	<i>He hates him</i>	Klisilik
<i>I eat it</i>	Hāmāpun klāk	<i>I listen to him</i>	Hūklilin klāk
<i>He eats it</i>	Hāmāpik	<i>He listens to him</i>	Hūklilik
<i>I see him</i>	Dūkwilin klāk	<i>I hire him</i>	Hilin klāk
<i>He sees him</i>	Dūkwilik	<i>He hires him</i>	Hilik
<i>I live with him</i>	Numā-itlin gla wī		
<i>He lives with him</i>	Numā-itl gla wī		

(2.) INTRANSITIVE VERBS.

<i>I speak</i>	Yākuntalin	<i>I slide</i>	Tlokwn
<i>He speaks</i>	Yākuntālī	<i>I am lying down</i>	Kwilātlin
<i>I am great</i>	Wālasin	<i>I fell down</i> {	(out of doors) Kwihulsin
<i>I meditate</i>	Gīgāikulin		(in the house) Kwihālitlin
<i>I give up</i>	Yāhidin		(on the beach) Kwihālisin
<i>I go out</i>	Lāwilsin		(in a canoe) Kwihātluksin
<i>I am sad</i>	Hwilsin		

(3.) VERBAL PROPOSITIONS.

(a) Dūhsau	<i>Jump through (e.g. a window)</i>	(c) Kwaklā-kā	<i>Fall from a height</i>
Dok-sau	<i>Look " "</i>	Tikā-kā	<i>Drop " " "</i>
Gwuk-sau	<i>Pour " "</i>	Dūhwā-kā	<i>Jump " " "</i>
Lāhsau	<i>Go " "</i>	Lā-kā	<i>Go " " "</i>
Klupsau	<i>Climb " "</i>		
Tik-sau	<i>Fall " (e.g., roof of a house)</i>	(d) Dūhwūstau	<i>Jump up</i>
Hunk-sau	<i>Look through (a glass)</i>	Lāgiūstau	<i>Go " "</i>
		Ukūstau	<i>Put " "</i>
(b) Dūbstā	<i>Jump into (water)</i>	Zūkūstau	<i>Throw " "</i>
Kwubstā	<i>Fall " "</i>	Nupūstau	" " (only of a stone)
Tik-stā	<i>Drop " "</i>	Puklūstau	<i>Fly " "</i>
Lastā	<i>Bathe</i>	(e) Giak-ukau	<i>Comes out of or from</i>
Wudastā	<i>Cold Water</i>	Nikukau	<i>Pulled " " "</i>
Zilūkstā	<i>Hot Water</i>	Uka-mūkau	<i>Take from among</i>

(f) Uk-züt	Put it in (box)	(h) Lestāla	Walking round
Gwuk-züt	Pour it in	Zilhwsistāla	Running "
Uk-wüt-l-züt	Take it out	Putltsistāla	Flying "
Kulhw-züt	" " (as baby in cradle)	Sihwsistāla	Paddling "
(g) Gigil-kī	walking among	Kulksistāla	Swimming "
Dūkwil-kī	looking "		
Wunwakī	hiding "		
Pihwil-kī	feeling "		

EXAMPLES.

La kulhw-zūdts lākā digiāzī	They put it (the body) in the coffin.
Nik-wüt-l-zūda hyin	Let me pull it out
Giak wütli gīgilkī giākunts	He came and dwell among us
Kīyos kwākwilākih dākws	There is no salvation among you
Sihwsistālah dunūhwā kā makiāula	We have been round the island in a canoe

(4) VERBS OF CONTACT (*klila*).

Giākā-klila	Arrived (here); literally touched its destination	Klapā-klila	As a sail when spread on a log or fence to dry
Lāgiaā-klila	Arrived (there)	Gīgiaā-klila	On it
Ukā-klila	On it	Hunālā-klila	A clock or anything tall on a shelf
Kūsā-klila	Touched		
Glapā-klila	Nailed on to		

(5) VERBS OF FEELING (*kula*).

Ekikula	Happy, lit. a good heart	Nākululin	I have peace, lit. a quiet heart
Ekī-kulin	I am happy	Ninkikulin	I think, lit. a talking heart
Ekī-kulā mad tsa wun	I am made happy	Yēkikulin	I am unhappy, lit. an evil heart
Gīgiaikulin	I think, lit. upon my heart		

(6.) VERBS OF GRADATION (*nākwila*).

Nākwila adds the idea of incompleteness to the verb: the action is still going on.

Ki-	} nākwila	Increase	Hi-	} nākwila	Continue his journey
Kīyo-		Decrease	Aligia-		Adding to it (e. g. brighter and brighter)
Lā-		Going to	Zukwa-		Getting shorter } (e. g. the
Ke-		Walking along	Gilta-		Getting longer } days are)
Siyū-		Paddling "			

(7.) VERBS OF LOCATION.

The verb to stand: if the person standing is in a house, he is *glāwūt*; if he is standing out of doors, he is *glos*; if on the beach, *glāwis*; if in a canoe, *glākwuksāla*, &c.

	IN DOORS.	OUT OF DOORS.	ON THE BEACH.	ON BOARD A VESSEL.
Sit—	Kwa-iti	kwās	kwā-is	kwāksāla
Sleep—	Mikiti	mik-us	mikis	mikuksāla
Angry—	Yākiliti	yākils	yākilis	yāgiutlūks
Fight—	Hekūgwiliti	hekūgwils	hekūgwilis	hekūgwitlūks
Talking—	Yākuntālagiliti	yākuntālagils	yākuntālagilis	yākuntālagiutlūks

VERBS OF LOCATION. (Continued.)

(a) Anything Round, as an Apple:—

Magwitl	On the floor	Mukwilā-klila	On a shelf
Mūhzau	On a dish	Mugwizaulitl	On a table

(b) Things generally:—

Gia-itl	In the house	Gi-zau-litl	On the table
Gi-zau	In vessels		

(c) Anything Long, as a Stick or a Gun:—

Gla-itl	Standing	} in doors	Kia-kitl	On the floor, e.g. a salmon
Kia-titl	Lying		Kiaka-zaulitl	On the table
Ti-gwitl	Hanging up		Kiak-zau	In a vessel or basket
Kiata-zaulitl	On a table		Tigwitl	} Hanging up {
		Tigwis	on the beach	
			Tikwis	out of doors

EXAMPLES.

Where is my apple?	Widin apple a?	On the table (out of doors)	Hunzaulasi
On the table (in doors)	Magwa-zaulitl	Where is my gun?	Widin hunglum a?
" (out of doors)	Magwa-zaulasi	It is on the table or plat-	Kiadazaulitli
Where is my box?	Widin gildas a?	form	
On the table (in doors) or } platform	Hunzaulitli	It is on the floor	Kiaditli
		It is on the shelf	Kiatlaklili

(8.) VERB TO FALL.

Tāh-id	(Tree) falls	Tā-gialis	Falls on the beach
Tāh-id-kl	It will fall	Tā-gia-uls	" on the ground
Tāh-ida lak	It may fall	Tā-kin-kl	It will fall on the log
Tāh-ida lakst	It might have fallen	Tā-kin lak	It may " " "
Tā-skum	(Tree) falls on a house, &c.	Tā-skum-kl, or	It will fall on the house
Tā-kin	Falls on a log	Tāgia-klila-kl }	

(See VERBS OF CONTACT.)

(9.) POSSESSIVE VERBS.

Giukw	House	Tlawuntum	Husband
Giugwadamun	I have a house	Tlawadamun	I have a husband
Ump	Father	Dali	Money
Auyadamun	I have a father	Dali nukw mun	I have money

Question:—Tibayu nukw mas?

Have you boots? (i.e. if you have not I will give you some.)

Answer:—Tibayu nukw mun

I have boots

Question:—Uknugwadas tibayu?

Have you boots?

Answer:—Uknugadamun kluk.

I have them

NOTE.—Uknugwadamun is always an answer; if you simply state a fact, e.g., "I have boots," say *tibadin*

Giugwadas?
Kwungwadas?
Kugiadas?
Kugiadamun

Have you a house?
Have you a child?
Have you a wife?
I have a wife.

* The moon is called *mukwila*.

(10.) ENDEAVOURING VERBS.

These verbs may be recognised by the reduplication of the first syllable of the root: their subject is generally endeavouring to perform the action expressed and nearly always implying ability to do it.

Lā-lumhwā	} Endeavouring to	dry
Tā-tulkwā		soften
Mī-mīkū		sleep
Kiā-kiilwā		buy
Dā-dūkwā		look for

Examples:—Tā-tulkwun klāk	<i>I wish to have it soft</i>
Li tā-tiza	<i>He has gone to get stones</i>
Li dādūkwā kīs kwili	<i>He has gone to look for his uncle</i>
Pā-patā munūhw Adē	<i>We have come for medicine, sir</i>

NOTE.—Some of these reduplicating verbs can scarcely be called endeavouring, e. g., *Kūtā la hyūk*, let it be full. *Kā-kūtātla la hyūk*, put a little more in (than you generally do).

(11.) PRETENDING VERBS (*būtlā*).

Tlāhwila	} būtlā	} Pretending to	love
Mīkū			sleep
Tlil			die
Māmātla			be a white man
Iākula			to work
Tlāhwila nūkw butlints			<i>We are pretending to love</i>
Bākwūm būtlints			<i>We are imitating Indians</i>
Tlāhwila būtlints			<i>We are falsely loved</i>

(12.) CAUSING VERBS (*mas*).

Datlila masin klāk	<i>I made him laugh.</i>	Kinā-i sa maza wun	<i>I am made cold.</i>
Tlilā masin	<i>I make to die, I kill</i>	Umistā mat tsū klin	<i>I shall be made free</i>

(13.) CAUSING VERBS in (*īlā*).

Giūkw	house	Giūkwilā	making a house
Dihyilā	road	Dihyilā	making a road
1. Giūkwilā klin		<i>I will build a house</i>	
2. " klis		<i>You will build a house</i>	
3. " kli		<i>He will build a house</i>	
1. Giūkwilūflin		<i>I built a house (long ago).</i>	
3. Giūkwilūtli		<i>He built a house (long ago).</i>	

(14.) VERBS EXPRESSING DOUBT (by means of Adverbs).

Wēlā-ānawīs	} perhaps or suppose
Gianum	
Kunt	} Object near
Kuntū	
Kuntī	

EXAMPLES.

- Wēla-ānawīsī, isin kauklila, *perhaps he is, I do not know*
 Giāk um kuntū kwāsūtli, *perhaps they are coming (in a canoe)*
 Nik kunt iks (or yiks) nikia ī, *I suppose he means that (subject understood) by speaking in this manner*
 La um kuntī, *perhaps they are gone*
 La giānumks, tā klin, *perhaps I will go (in reply to the question, "Will you go?")*
 Ke gianumks tā klints or ke gianum glā klints, *perhaps we will*
 Is gianum kla wīsin lā-kl, *I suppose I shall go ("all the others are going" understood)*

(15.) COMMUNICATIVE VERBS (*pa*).

Giawāla-pa	<i>help</i>	} <i>each other</i>
Muhyā-pa	<i>strike</i>	
Tlahwila-pa	<i>love</i>	
Klisila-pa	<i>hate</i>	
Hunkla-pa	<i>shoot</i>	

- Examples:—Giawāla pā lā hyints, *let us help each other*
 " pā lākunts, *we may help each other*
 " pā lāks-dints, *we might have helped each other*
 " pūtlints, *we used to help each other.*

(16.) DESIRING VERBS (*iks*).

Nāk-iks-din	<i>I desire drink</i>	Mīk-iks-din	<i>I desire sleep</i>
Nākiḥsdutlin	<i>I wanted drink</i>	Iākula-iks-din	<i>I desire to work</i>
Nākiḥsda lāk un	<i>I may want drink</i>	Dūkwi-la-iks-din	<i>I desire to see</i>
Nākiḥsda lāks din	<i>I might have wanted drink</i>		

Most of these verbs have their noun formed from the root of the verb and *bis* affixed.

Nāk-bis	<i>Drunkard, fond of drink</i>
Aus-bis	<i>Fond of his father</i>
Mīk-bis	<i>Always sleeping</i>
Dadātī-bis	<i>Always laughing</i>

These nouns with the verb to be affixed are conjugated thus:—

Nākbisin	<i>I am a drunkard</i>
Nākbis-ūtlin	<i>I was a drunkard</i>

(17.) ADJECTIVE VERBS (*ūk*).

Wūdālūk	} <i>It is</i>	Klāk-wūk	<i>It is red</i>	
Zilk-wūk		<i>warm</i>	Yūg-wūk	<i>It rains</i>
Wunkulūk		<i>deep</i>	Kwīsūk	<i>It snows</i>
Līkūk		<i>wide</i>		

Kula added to a noun is a verb, meaning to "say" or "call."

Nazarene kula sū kli	<i>He shall be called a Nazarene</i>	Dun-kula	<i>Singing</i>
Gikumī ktā sū kli	<i>He shall be called chief</i>		

N.B.—Whenever the Indians sing, they beat a large wooden box (drum), and it says *dun, dun, dun*; hence *dunkula*.

V.—PREPOSITION.

A preposition is a word placed before a noun or pronoun to show the relation between it and some other word in the sentence.

Lāk	To, unto, in, on, from, at, according to	Bunaya, bunī, bunaābauya	Under
Lākā	To thee, at the, in the, on the	Giali	Before
As	Of	Nahwatla	Near to
Glū, yis	With	Ulk glī	Behind
Kā	For	Gitl	On account of
Nahwātla	Near	Hihyami	Except
Sunbunt	Throughout	Mūkstauyi	Instead of
Ki	Among (always affixed to verbs, as "gigilki" = walking among)	Nākūd	Between

EXAMPLES.

Lāk. La nīk lāk dākwiċ.	He said to them
Hāgia lākā giūkw	Go to the house
Lāk kwīxdum as bagwānum	According to man's nature
Lāk wātldum as George	Agreeing with George's words
Hāgia glū Henry	Go with Henry
-Yis giada dāla	(Buy bread) with this money
Yiglikwīs āyasū yisa dunum	His hands' were bound with rope
Pihwilin klāsin (or more fully klāk yisin) siwāyū	I feel it with my paddle
Gehidī lāk Victoria	Came from Victoria
Giāyūtl lāk Victoria	From or belonging to Victoria
Kā un Umpa	For my father
Nahwātluċl	Near you
Lin sunbunt kwā nāla	I have (worked) through this day
Ukābūdāk	Put it underneath
Bunaābauya sa humhdumitl	Under the table
Sū uma giālagiwīs	You go before him
Sū uma ulkglīs	You go behind him
Hihyami Jane kīs lā	They all went except Jane
Sū mun giāk-itl	I came on your account or for you
Sū um iūkūlā gitl-ts	He is working for you (on your account)
Kunts mūkstauya	Instead of us
Kwālā nākūd giākunūhw	Do not come between us

VI.—ADVERB.

An adverb is a word added to a verb or adjective to modify its meaning. For instance in *ūpātlā nīkia*, "secretly saying," the adverb *ūpātlā*, "secretly," modifies the verb "to say" *nīk*. In *aul ek*, "very good," the adverb, *aul*, modifies the adjective, *ek*. Adverbs may be divided into many classes according to their signification. I will now try to divide them and give examples of each adverb.

(1.) INTERROGATIVE ADVERBS.

Mās	<i>How? What?</i>	Māsīs hī gitla ūs kwikiālī?	<i>Why do you speak so, or, what is the reason of your speaking thus?</i>
Māsas? or māsīs ukīksda sa wā ūs?	<i>What do you want?</i>		
Māsī giāda?	<i>What is this?</i>	Māsīs isitla ūs giāk gla	<i>Why do you not come with us?</i>
Māzaus?	<i>What are you doing or what do you want? (an impatient question)</i>	wunūhw?	
		Mās klin?	<i>What shall I do? (an Indian would say this if you called him)</i>
		Wī gī lā klin? }	
Māsūs dāak wākūs?	<i>What is in your hand or what are you carrying?</i>	Wihīd klin klak?	<i>How shall I do it?</i>
Ek mas?	<i>Are you well?</i>	Wilāk klin lā-kl?	<i>When shall I go? or I will not go or I am not going</i>
Wetlas?	<i>How are you? (only of persons who are ill)</i>		<i>But when shall I go?</i>
Wetlī?	<i>How is he?</i>	Wilāk tā klin lā-kl?	<i>How often have you been to Victoria?</i>
Āēkīksāla mas?	<i>How are you?</i>	Gins punias Zāmāsila?	
Wihsī?	<i>What is it like?</i>		

(2.) ADVERBS OF MANNER.

Aekiāla	<i>Do it nicely</i>	Himunātla-um	<i>Always</i>
Yāyākiākilāla	<i>Do it carelessly</i>	Himunātla-um zihka	<i>He is always ill</i>
Aūyāla	<i>Slowly (only used if walking)</i>	Ulāk	<i>Almost</i>
		Ulākun kwihuls	<i>I almost fell down</i>
Halsila	<i>Scarcely</i>	Yaula, inūhw	<i>Ever</i>
Halsila mum kwilā	<i>I am scarcely alive</i>	Hinūma	<i>Purposely</i>
Aul	<i>Very, truly, exceedingly</i>	Hinūma huntlīduk	<i>He shot it purposely</i>
Aulin ekikula	<i>I am very happy</i>	Nātlnumpuna	<i>Sometimes</i>
Aulin nik yūkl	<i>Verily, I say unto you</i>	Mātlnumpunī gin lā lāk	<i>I sometimes go there</i>
Hehida-um	<i>Suddenly</i>	Kwātłkwunāla	<i>Often</i>
Hehida-um kiyowit	<i>It suddenly disappeared</i>	Kwātłkwunālī gin lā lāk	<i>I often go there</i>
	In answer to the question "What do you require?"		
Aumun or au kāla mun or au mun giāk	<i>I want nothing or I only came</i>	Lēgi-nākwiła	<i>Following one after the other</i>
Klāklāyū-nākwiła	<i>Alternately, one after the other</i>	Lā klin ūgwākā	<i>I will also go after the other</i>

(3.) NEGATIVE ADVERBS.

Ki	<i>No, not</i>	Kiyos	<i>Not any, nothing</i>	Kisin lā inūhw lāk	<i>I never go there (always used with a negative)</i>
Kisin wiwūsilākā	<i>I am not poor</i>			Wūtl-um	<i>For nothing, vain</i>
Kisin zihkā-inūkwa	<i>I am never ill</i>			Wūtl-mi gints lā lāk	<i>We gained nothing by going</i>
Kiyosin dāla	<i>I have no money</i>			Wūtl-um wātldum	<i>Foolish talk</i>
Kiyosin kwih-ida as lāwils	<i>I cannot go out</i>			Wūtl mun giāk	<i>I came in vain or I had no purpose in coming</i>
Kiyos bagwānum la um dūk wā kilū yaulāk God	<i>No man has ever seen God</i>				

The negative is sometimes expressed by *hī* and *wī*. The former always precedes the word it modifies and the latter always follows it. Correctly speaking, *ī* is the negative and the consonants are prefixed when euphonic. Sometimes they are not used; *isin kauklila*, or, *kisin kauklila*, "I do not know," are equally correct.

(4.) ADVERBS OF PLACE.

Kilas lāk gia	<i>Come here</i>	Ekī da	<i>It is good there</i>
Kinum lāk gia	<i>There are plenty here</i>	Kinum lākī da	<i>There are plenty there</i>
Hās lākī da	<i>Go there</i>		

(5.) TEMPORAL ADVERBS.

Um as, ma wis gla Lu'kw klin da um as	<i>First, for the present Make up the fire before you do anything else</i>	Lā kī da giālā-bā yūtlā Lāgimūhw, kwātlila Lāgimūhw ma ik kwāpida Kwātlila mī gin nīk yūkl	<i>In the beginning Already Is it torn already? I have told you already or before</i>
Kila um as	<i>Come here, before you go any farther</i>	Ki-ūtl-wūtl Ki-ūtl-wūtlīn lā lāk Yalis	<i>Long time ago A long time ago I went to Alert Bay</i>
Hī um as glūk kwetlī	<i>Let it be like that for the present</i>	Atl-um Atl-um klin lā-kl	<i>Finally, just now, by and by I will go presently</i>
Ek ma wis glūk Wigia hyints kwātl ma wis gla	<i>It will do for the present Let us leave off for the present</i>	Himun ātlī kwātlā Wāwāsdum	<i>I have just finished During, while, till, until</i>
Kwātlagia um asi	<i>Let him stop for the present (person referred to not near).</i>	Ekikulin klākun wāwāsdum lāk England	<i>I was happy during my stay in England</i>
“ “ as glūk	<i>Let him stop for the present (person referred to near)</i>	Kupetla klin glūs kun wāwāsdum kwilā	<i>I will stay with you till I die (lit. as long as I live)</i>
Is ma ūtlā	<i>Before</i>	k gin	<i>As or when I</i>
Yāksun ūtlī da bāk wūm, is ma ūtlā kūs giākā	<i>The Indians were wicked before you came</i>	ks la ā kūs	<i>As or when you</i>
nūm puna	<i>Once (see MULTIPLICATIVE ADJECTIVES)</i>	ks.lā i	<i>As or when he</i>

EXAMPLES.

Dātlīdin klāks la ā kūs dūnkīt Wa yīks la i būnūtlila Yīks la ā kūs yālāk-īdun, lin ūgwākā yālākā sig Kīs ma i	<i>I laughed when you sang Now when he was going down As you have sent me, so have I also sent them</i>
Kā iks Kīs ma i John la i glum lākā wālāzī	<i>Not yet (dek is inserted to express surprise and sometimes anger) For John was not yet cast into prison</i>
Kīs dek mā ik kwātlā Ki-ūtl Ki-ūtl kle kūs giākā Atl-īl La ums, ātl-īda Sta ākw, Bagwānum sta ākw Ek sta ākw Nāni sta ākw	<i>Why, you have not yet finished! Soon You have soon come Late You are late In like manner It has the appearance of a man It looks as if it were good It is like a goat</i>

VII.—CONJUNCTION.

A conjunction is a part of speech employed to connect words and sentences. It is usual to divide conjunctions into two classes, Copulative and Disjunctive. The former connect or continue a sentence; the latter serve to express opposition to the principal sentence.

(1.) COPULATIVE CONJUNCTIONS.

Glū, hīmīs Yin gla wī dā Ūmpa numūkw munūhw	<i>And I and the Father are one</i>	Hīmīs	<i>This word connects num- bers</i>
Glūs George gla wis abump	<i>And you George and his mother</i>	Mātl tsum giūstau hīmīsa num	<i>Twenty and one</i>
		Kās	<i>That</i>

COPULATIVE CONJUNCTIONS. (Continued.)

Wa la mun kwätlił nık yıkl, käs ükwisi klüs	And now I have told you before it comes to pass that ye might believe	Kuntsü or kunühwü	If we, when we
La mi	And then	La um läk un, käsü nık lak	I would go, if you wished me to
Giühwidä tun ümpa la mi sin hatläkä klükl	Help my father and then I will pay you	La um läk un, kunklü nık lak	I would go, if I wanted to
Gil	If, when	Käs ükwisi klüs, kü lä-kl hi	That, when it comes to pass, ye may believe
Gilh dätw mi läks de käs	If ye loved me	kwih-id kli	
tlähwila nü kwun		Kä	Because
Gil ma i da bagwänüm kis	If a man abide not with me	Käk gin	Because I
kupetla gla wun		Käks	Because you
Wa gilh dätw um-kl wisis	When ye (plu.) shall see this	Kä iks	Because he
dükwila klük		Lägütlin tlähwilänükwüs	I love you, because you love me
Gil um-kl wisis kwätlił, giäklila giakun	When you have finished, come to me	käks tlähwilänükwa. ä	(lit. The reason I love you is because you love me)
Kunklü	If I, when I	küs in	
Käsü	If you, when you	Lägütlin tlähwila nükws	I love him, because he loves me
Kü	If he, when he	kä iks tlähwila nükwa un	
		Käsi hä, kü iks zilgwäluma	He did not go, because for- bidden by his father
		ä sis ümp	

(2.) DISJUNCTIVE CONJUNCTIONS.

Lä tä, lä ti, lä glätli	But	Hänäkwiläla ä klin yäkilit-	Come back quickly, or I shall
Lä tin kunklil yäksun	But I am very wicked	lüs	be angry with you
Yäksämun lä glä tas ekia	I am sinful, but you are good	Wäh	Although. (Occurs fre- quently in this lan- guage)
Kis gla ti da lämädü hükli-	But, the sheep did not hear	Wäh mun wükläk	Although I asked him
läh	them		
A klin	Or I shall		
A klas	Or you will		
A kli	Or he will		

The other part of the sentence is not generally uttered, being understood, e.g. *Kwäkwäl wähya, kis glä tin äyüsiläk*; Although he is speaking (my language) I do not understand it. *Giak nun dükwäkl wähums kis giäk dükwünühw giäkun*; I have come to see you, although you never call upon me.

Kis.... Kis um ka ä	Neither, nor
Kisin nänäkmi, kis um ka ä wisin hükliłak	I neither answered him, nor did I listen to him
Hihya um, higia um	Only, except
Higia um { kunklü käsü kü	Except I
	Except you
Kiyosi kwih ida as läwilsa, higia um kü kautläklila	Except he
lä kis kükükläsü	He cannot go out, except he learns his lesson
Hihya um-kl käsü lä läk kläyü lak kis tä klis la-ikl	Except you repent, you will not go to the heavenly place
läkü ike awinägwis	

Observe the words *lä läk* in the last sentence. *Lä* is the verb to go, and the idiom is "except you go and repent." The verb is of frequent occurrence in sentences that do not seem to require it.

Itit	again	Itidagia	do it again
Kät	also, or	Lä kät nikia	and he also said
Lä kä i itit nık	and he said again		

VIII.—INTERJECTION.

An Interjection is a word used to express an emotion or a feeling of the person speaking.

ānānā!
āzikias!

*When hurt
Surprise at the great quantity*

Hawī!

Whenever water is disgustably cold

ā!
Klā-wū!
ā kias awā!

*O!
How beautiful
Splendid*

Kinum-zikias!
Kwunk-zikias!
Yūgwā-zikias!

*Oh! how many
Oh! how wet
Oh! what a rain Oh!
such a rain*