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A DICTIONARY OF SONGISH,  
A DIALECT OF STRAITS SALISH

by

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ABSTRACT

A THESIS SUBMITTED IN PARTIAL FULFILLMENT  
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The dictionary incorporates some ethnographic details of Straits  
Salish culture. These were provided by the informant and drawn from  
relevant ethnographic sources.

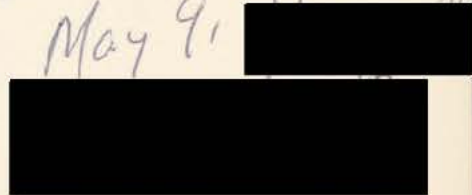
We accept this thesis as conforming  
to the required standard

Grammatical categories, derivational forms, and examples of usage  
are included.



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ABSTRACT

A dictionary format is used to present a body of lexical material collected primarily from one of the few remaining speakers of the Songish dialect of Straits Salish. Preliminary outlines of the phonological system and the morphology are provided and the validity of the linguistic sample is assessed.

The dictionary incorporates some ethnographic details of Straits Salish culture. These were provided by the informant and drawn from relevant ethnological accounts.

Grammatical categories, derivational forms, and examples of usage are included with many of the entries.

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## INTRODUCTION

The material assembled in this dictionary serves several purposes. First, and most obviously, it provides a Songish word list which, while admittedly not complete, is considerably more extensive than that collected by Hill-Tout (1907) or presented for comparative purposes by Boas and Haeberlin (1927), Elmendorf (1962), or Swadesh (1949; 1950). The most valuable aspect of such a lexicon would seem to be its use in comparative analyses of the interrelationships among the major Coast Salish languages and, more specifically, in studies of related Salish dialects. Furthermore, the items catalogued here may serve as the basis for development of an extensive Salishan word list for use in future linguistic fieldwork among Coast Salish speakers.

Secondly, the tentative morphological inferences which have been made in order to explain the grammatical functions of as many items as possible and to clarify classification of lexical entries and sub-entries will provide the groundwork upon which to reconstruct a future description of Songish morphology and syntax more closely approximating the structure of the language when it existed as a fully viable system.

In addition, in order to make the data contained herein useful to anthropologists as well as to linguists, meaning has been expanded to have ethnographic relevance wherever possible. In spite of the limitations discussed below in considering validity of the sample, an attempt has been made to examine briefly the socio-cultural contexts of certain

semantic concepts.

Finally, the realization that the two known, remaining speakers of Songish are of advanced age and in declining health made it imperative that the remnants of their language be preserved and organized for the use of future scholars, among them, hopefully, descendants of the Songish people. This dictionary becomes, then, a storehouse in which to keep not only a Songish lexical inventory but also a fund of data for further investigation. In this way, at least a part of the language of Sophie Misheal and her predecessors may be spared the ignominy of total extinction.

#### 1.0 Linguistic and Cultural Setting

The Coast Salish peoples who occupied the southeastern tip of Vancouver Island in aboriginal times were the Songish. Similar in culture to their insular neighbors, the Sooke and Saanich, and to the Semiahmoo, Lummi, and Samish of Washington, the Songish spoke a dialect which was mutually intelligible with the dialects of these neighboring groups. Suttles (1954:29-31) classifies these groups, and the Klallum of the Olympic Peninsula, who spoke a dialect less intelligible to the others but were, nevertheless, culturally very similar, as Straits Salish, on the basis of language and certain important subsistence activities.

Linguistically, Straits Salish is a sub-division of the Salishan language stock, which includes both Coast and Interior Salish languages, Bella Coola, Tillamook, and the closely related Siletz (Suttles 1961-2: pers. comm.) From a wider perspective, Sapir (1951:171-2) classifies Salishan, Wakashan, Chemakuan, Kootenai, and Algonkin - Ritwan as members of the Macro - Algonkin, or Algonkin - Wakashan, phylum.

Culturally, Straits Salish groups showed parallels in their yearly subsistence round, including dependence on annual salmon runs, especially that of sockeye salmon to the Fraser River. Straits groups, using reef-nets, took sockeye in the many salt-water straits along the southern coast of Vancouver Island and in the Gulf and San Juan Islands.

Suttles (1954:31) observes that:

This fishing technique contrasts with those used by neighbors both to the north and to the south, fishing in streams with smaller mobile nets or with weirs and traps. Associated with reef-netting were several unique ritual practices and a great stress on the private ownership of the fishing locations. In other respects the Straits tribes differed slightly from one another and perhaps only slightly more from their most immediate neighbors to the north and south.

According to Hill-Tout's (1907:307) account, the Songish, or *l'akw'ángan*, occupied villages at Cadboro Bay, Shoal Bay, the Gorge, Discovery Island, Ross Bay, Parry Bay, Becher Bay, and Esquimalt Harbor before the arrival of white settlers. Probably numbering not in excess of 1000 persons prior to the advent of Europeans (Suttles 1954:43), the Songish were undoubtedly among those who suffered a population decline from a smallpox epidemic in 1782, eight years before the first recorded European contact -- a Spanish expedition through the Strait of Juan de Fuca (Suttles 1954:42). Combined with repeated raids on the Straits Indians by southern Kwakiutl groups, smallpox and other European diseases reduced the Songish to a level which precluded their continued existence as an identifiable culture (Suttles 1954:37, 41-3). By 1963, Duff (1964:28) estimated their population at 117. Among them, only two are known who speak the Songish dialect: Mrs. Sophie Misheal, the informant who produced virtually all of the material included here, and Mr. Ned Williams, who has been too ill, unfortunately, to contribute

more than a few lexical items to the corpus. Probably, there are other Songish who retain varying degrees of facility with the language but they remain unknown to the writer and to the British Columbia Provincial Museum (McNair 1966:pers. comm.).

## 2.0 Methodology

Fieldwork for the present lexical compilation was begun in June of 1966. At that time, the aim of the research was simply to provide the writer with training in anthropological linguistics and in phonological analysis. By the summer of 1967, at the suggestion of Dr. M. H. Scargill, Head of the Department of Linguistics at the University of Victoria, it had been decided to incorporate the growing body of material in a dictionary.

Consequently, collection of lexical items encompassing a wide semantic range was emphasized. In order to construct at least a preliminary morphological framework, however, phrases and longer utterances were elicited also, to gain access to basic grammatical categories. Moreover, during the two years of fieldwork, approximately twenty-five texts were recorded, including mythology, legends, and ethnographic data. These texts have not yet been analyzed, except for isolated lexical forms, but it is hoped that they will provide the basis for a more comprehensive grammatical and syntactic analysis, in the future.

All material was transcribed in sessions lasting between one and two hours at the home of Mrs. Misheal, on the Songhees Indian Reserve in Esquimalt, British Columbia. Each corpus was tape-recorded at the end of the session on a portable, transistorized Sony TC - 801A

Tape recorder, using either Magnetophonband or Scotch Brand, five-inch tapes.

Word lists, from which to elicit Songish forms were compiled from many sources. Swadesh's basic 100 - word, culture-free list was used initially, along with two 100-item supplementary lists developed by Suttles (1961-2: pers. comm.). Relevant concepts and items from Voeglin's "Domains for the Study of Indigenous Languages of Mexico" (1957) and Hopi Domains (1957) provided additional material. Terms for flora and fauna native to the province were elicited with the aid of the British Columbia Provincial Museum Handbook Series. The illustrations in these publications were particularly useful to Mrs. Misheal in identifying plants and animals. As well, a collection of southern Vancouver Island sea shells was taken to the informant for identification. Ethnographically-oriented lists were taken from Barnett (1939; 1955), Gunther (1927), and Suttles (1954; 1963; 1966). Hill-Tout's (1907) material, both in English and Songish, was considered but attempts to pronounce the latter forms, from his transcriptions, were none too successful. Finally, Mrs. Misheal volunteered many lexical items and most of the topics for texts.

Eventually, each word, as well as a large number of phrases and short sentences, was written in phonemic form on three-inch by five-inch index cards, arranged alphabetically according to the Songish item. Every card was then cross-indexed with a set of cards arranged alphabetically by English gloss. A third classification grouped together some concept categories such as kinship terms, body parts, geographical names, and referents for fish, birds, and mammals, in order to facilitate identification of any morphemic indicators of these classes.

### 3.0 Validity of the Sample

In addition to the possibility of error in transcription, there are several potential sources of bias in the sample of Songish collected which may affect the analysis on the phonological, morphological, lexical, or ethnographic level, or, possibly, on all four levels.

#### 3.1 Limitations of the word lists

Lexical items set out here tend to be biased in favor of those with roughly equivalent English translations, because eliciting was based on English word lists; or in favor of distinctive ethnographic concepts, because culturally unique items were selected intentionally from anthropological sources. Until Songish texts are analyzed sufficiently to yield, in the context of more spontaneous and natural utterances, forms which may be added to the data, the bias will persist. This is not to suggest the invalidity of the material already compiled but does emphasize the somewhat narrow range of present information, in contrast to the potential inventory available.

#### 3.2 Use of a single informant

As stated earlier, the corpus elicited for this dictionary was produced almost entirely by one informant, Mrs. Misheal. Although Mr. Williams is a Songish speaker, he was available as an informant on only two occasions. The small corpus which was obtained was rather difficult to transcribe precisely, because of recording difficulties, so that only a few items were extracted from it for inclusion in the dictionary. These have been marked with the initials, N.W.. Mrs. Misheal was unable to verify most of the data collected from her kinsman, perhaps because the material dealt largely with zoological names --

an area of terminology with which Mrs. Misheal has considerable difficulty.

Thus, since the reliability of the data elicited from Mrs. Misheal could not be checked with another living informant, verification on a very limited scale was attempted with Hill-Tout's 1907 paper. However, the author's imperfect transcription system and his desire to force the grammar into a European framework made corroboration difficult except for a relatively small number of forms. On the other hand, as the Songish texts are analyzed, his work may become a more useful reference.

### 3.3 Multilingualism and interference

Mrs. Misheal's native language is Songish. When she was seven years old, she was sent to a Roman Catholic residential school where she was taught to speak, read, and write English. Moreover, although conversations in any Indian language among the children were expressly forbidden by the teaching sisters and enforced with Christian religious sanctions, the informant learned to speak Cowichan, the mother tongue of most of her classmates. Both at school and during yearly three-week holidays at home with her family, Mrs. Misheal came in contact with Saanich speakers, as well.

After leaving school, she married Andrew Misheal, a Cowichan, and lived for many years with him at the Koksilah Indian Reserve near Duncan. Here, too, most of her contacts were with Cowichan speakers and both of her daughters learned that dialect, as well as English.

Multilingualism was relatively common among Salish peoples of southern British Columbia and northwestern Washington (Suttles 1954:31) and is still evident. There has been considerable intermarriage among the Straits groups and between them and the Cowichan, Musquam, and

Squamish (Gunther 1927:242-43; Suttles 1963:516), a factor which may contribute to the modern prevalence of multilingual individuals.

The possible source of bias arising from the informant's fluency in at least three languages -- Songish, Cowichan, and English -- is that of interference in the Songish material. Among W. F. Mackey's levels of interference, which he details in "The Description of Bilingualism" (1962), three -- the phonological, the lexical, and the grammatical -- are important for this discussion.

### 3.3.1 Phonological interference

The only recurrent, and therefore noticeable, instance of phoneme interference was the informant's use of the dental-alveolar, flat fricative /θ/, probably from Cowichan, in place of the Songish grooved fricative /s/, in final position. Since Mrs. Misheal usually corrected herself when she used /θ/ and even commented on the "mistake," the substitution is considered interference.

### 3.3.2 Lexical interference

Without the presence of other Songish speakers, it is difficult to ascertain whether intrusive lexical elements constitute "individual and contingent" interference or "collective and systematic" linguistic borrowing (Mackey 1962:68). In the case of Chinook jargon and many English lexical forms, especially those in which voiced stops and affricates are replaced by Songish voiceless counterparts, the assumption is made that the items are true loan words. In fact, where Cowichan and Saanich forms occur and are identified, they are invariably treated as loan words and included in the dictionary, as a more acceptable course than discarding them.

Some English items, however, were more obviously interference, as

for example, when the informant, in dictating a short text, used the English word, canoe, instead of its Songish counterpart. Situations such as this were usually noticed by the informant and regarded with considerable amusement.

### 3.3.3 Grammatical interference

At the level of grammar, interference from another Indian language will have gone unnoticed in the analysis, if indeed, such intrusion has occurred, for the writer is not familiar with the structure of any other Salish dialect and has only limited knowledge of Songish grammar.

Instances of English grammatical interference were not evident.

### 3.4 Lack of practice

In considering the informant's multilingual background, we must take into account the concomitant fact that Mrs. Misheal no longer speaks Songish in the course of everyday conversations. She converses with her daughters and contemporaries in Cowichan and with her grandchildren, younger friends, and white people in English. Only a small percentage of her time might be spent in talking with Mr. Williams in their native tongue.

Because of this, the informant has forgotten many isolated forms. Frequently, in a later field session, she recalls words which she has been unable to remember. In all likelihood, other forms which she has forgotten will appear in the texts - more natural utterances than single words or phrases out of context. Nevertheless, given the present state of the language, as well as another factor to be considered below, it seems likely that only a small portion of the Songish lexical inventory can be recovered.

### 3.5 Post-contact culture change

A marked inadequacy in the informant's knowledge of the Songish language lies in the realm of traditional economic terminology. Her vocabulary seems most limited in reference to many subsistence pursuits and their technology, such as fishing and hunting procedures and equipment, wood-working tools and techniques, and to economically important animals -- fish, shellfish, birds, and mammals. Although there is no direct evidence, two factors resulting from European contact with Songish culture may account for this limitation.

First, with the entrance of Indians into the white money economy, not only did traditional subsistence pursuits decline in importance but also division of labor by sexes may have become more marked. Thus, aboriginal Coast Salish women seem to have participated to some extent in most economic activities, including collection of berries, roots, and shellfish, and at least in the final stages of cleaning and preparing, for storage or cooking, fish, birds, and other game (Barnett 1955: 89; Gunther 1927:214; Stern 1934:41-53). Undoubtedly, they knew the names of the products of hunting and fishing and, most likely, the techniques and equipment required. Nor is it unreasonable to assume that they knew the tools and materials used in woodworking - a male occupation. Ethnographic sources (Barnett 1955; Duff 1964; Gunther 1927; Suttles 1954, 1955) give no indication of differential subsistence vocabulary for any other Straits groups.

However, in the late nineteenth century, during Mrs. Misheal's childhood, Indian economic organization began to be disrupted. Duff (1964:86-7) points out that "slowly and irreversibly . . . traditional hunting and fishing rights . . . [were] curtailed," forcing the Indians to find new occupations as sailors, trappers, or hunters on sealing

vessels; as commercial fishermen, loggers, farmers and ranchers; and, in seasonal migratory work as fruit and hop pickers.

Therefore, it is not surprising that girls and women, who were perhaps only peripherally involved in traditional hunting, fishing, and woodworking occupations to begin with, might succumb first to the decreasing need for using aboriginal technological terminology. On the other hand, it must be noted that Indian girls and women were, and still are, employed as migrant hop and berry pickers and this may explain why the informant remembers the names of almost all economically important berries -- important both in aboriginal and post-contact times.

The second factor which may have contributed to Mrs. Misheal's restricted vocabulary in the area of traditional economy is her early and long separation from her family during the years she attended residential school. In all likelihood, her annual three-week vacations at home were insufficient to provide her with all the complex terminology possessed by the adults of her community and she may have had little opportunity, as well, to participate in, or even to observe, the activities which were predominantly for men and boys.

Interestingly enough, Ned Williams, who does not seem to have attended any school, was most prolific in supplying the very terms that Mrs. Misheal did not know. The name of a single bird or fish would prompt him to respond with the names of a dozen more and it is regrettable that the information he offered so enthusiastically is so difficult to use. Regrettable, too, is the fact that Mr. Williams, and other Songish speakers, were not contacted long ago for the valuable linguistic and ethnographic information they might have provided.

#### 4.0 Phonemic Data and Orthography

The phonemes of Songish comprise thirty consonants and five vowels. Vowel length is phonemic for three vowels. In the consonant and vowel charts below, phonemes are written according to the orthography used.

#### 4.1 Consonants

There are no voiced stops or voiced fricatives in this dialect. Resonants are always voiced. Glottalization is contrastive between two series of stops: plosives other than /ʔ/ and grooved affricates. There is contrast in labialization in velar and uvular plosives and velar fricative. Velar plosives /k/ and /k'/ occur rarely, in contrast to the labialized velars /kw/ and /kw'/.  
 High

TABLE I: CHART OF SONGISH CONSONANTS

|                           | Bi-labial | Dental-Alveolar | Alveo-Palatal | Velar   | Lab. Velar | Uvular  | Lab. Uvular | Glottal |
|---------------------------|-----------|-----------------|---------------|---------|------------|---------|-------------|---------|
| <b>STOPS</b>              |           |                 |               |         |            |         |             |         |
| <u>Plosives</u>           | p<br>p'   | t<br>t'         |               | k<br>k' | kw<br>kw'  | q<br>q' | qw<br>qw'   | ʔ       |
| <u>Grooved</u>            |           | c               | ch            |         |            |         |             |         |
| <u>Affricates</u>         |           | c'              | ch'           |         |            |         |             |         |
| <u>Lateral Affricates</u> |           | tl'             |               |         |            |         |             |         |
| <b>FRICATIVES</b>         |           |                 |               |         |            |         |             |         |
| <u>Median</u>             |           | s               | sh            | x       | xw         |         |             | h       |
| <u>Lateral</u>            |           | ʃ               |               |         |            |         |             |         |
| <b>RESONANTS</b>          |           |                 |               |         |            |         |             |         |
| <u>Nasal</u>              | m         | n               |               | ng      |            |         |             |         |
| <u>Lateral</u>            |           | l               |               |         |            |         |             |         |
| <u>Median</u>             | w         |                 | y             |         |            |         |             |         |

## 4.2 Vowels

Vowels do not occur initially but are always preceded by /ʔ/ or by some other consonant. Moreover, there are no vowel clusters in Songish. If no other consonant occurs, two vowels are always separated by /ʔ/, /y/, or /w/. Among the short vowels, /ʌ/ appears most frequently and /o/ is rarest in occurrence. Of the long vowels, /e·/ occurs more frequently than either /a·/ or /i·/ but all long vowels are rare in comparison to short vowels.

TABLE II: CHART OF SONGISH VOWELS

|      | Front |      | Central |      | Back |
|------|-------|------|---------|------|------|
|      | Short | Long | Short   | Long |      |
| High | i     | i·   |         |      |      |
| Mid  | e     | e·   | ʌ       |      | o    |
| Low  |       |      | a       | a·   |      |

## 4.3 Stress

Primary stress occurs most frequently on the penultimate syllable although it does not seem to be entirely predictable.

## 5.0 Outline of Morphology

The morphological sketch presented below can be considered only a tentative analysis and is intended largely as a convenience to the user of the dictionary. Further investigation is needed for an adequate and complete statement of Songish morphology -- a separate task, in itself. Much of the description outlined here was influenced by Kuipers' 1967 publication, The Squamish Language.

Songish morphemes may be divided into the following classes:

nouns, verbs, minor morphemes, and affixes.

### 5.1 Nouns

Nouns include both unmarked and nominalized stems. In addition, for consideration in this paper, many proper names as well as botanical and zoological terms are designated nouns even where they possess verb-like endings and are not nominalized. Only where there is a clear, literal verb translation are such forms labelled as verbs.

Both unmarked and nominalized stems are preceded by a definite or indefinite article or a demonstrative pronominal, or may occur with a possessive pronominal form and a preceding article.

#### 5.1.1 Unmarked noun stems

Unmarked noun stems are those forms which apparently do not contain any identifiable nominalizing affix.

#### 5.1.2 Nominalized stems

Nominalized stems are, most commonly, verb stems preceded by the nominalizing prefix /s- ~ sh-/: e.g., /ch'áqwo?sá/ V 'to light a fire,' /sch'áqwo?sá/ N 'fire, flames;' /tíl/ V 'to give a gift,' /stíl/ N 'gift;' /ch'áníngat/ V 'to be planting,' /shch'áníngat/ N 'seed, garden.'

Another nominalizing affix, the suffix /-án/ combines with verb stems to indicate a tool or implement for performing the action of the verb: e.g., /ch'éc'/ V 'to sew,' /ch'éc'án/ N 'sewing needle;' /kwanét/ V tr. 'to hold, fasten,' /kwanísán/ N 'button.'

#### 5.1.3 Noun plural formation

The noun plural may be formally expressed in at least two ways: by reduplication and by infixation. In addition, a lexical expression of plurality may combine with a singular or plural noun form.

Reduplication of some element in the nominal form: e.g.,

/chánas/ 'tooth,' /chachínas/ 'teeth;' /ʔáqwiɣʌqʷ/ 'great-great grand-  
parent,' /ʔʌqʷʔéqwiɣʌqʷ/ 'all great-great grandparents;' /sténi/ 'woman,'  
/stɪtɛni/ 'women;' /sq'qʷám/ 'axe,' /sq'ʌqʷíqʷám/ 'axes.'

More data are needed to describe this phenomenon adequately.

Infixation: One plural infix /-ʌl-/ has been identified.

It occurs in the following forms: /sqéxeʔ/ 'dog,' /sqʌléxeʔ/ 'dogs;'  
/stiqíw/ 'horse,' /stʌliqíw/ 'horses;' /stqéyeʔ/ 'wolf,' /stʌlqéyeʔ/  
'wolves;' /qʌq'élʔs/ 'policeman,' /qelʌq'élʔs/ 'policemen.'

Although other instances of infixation seem likely, they are difficult to isolate from reduplication in the same nominal form without a larger corpus exemplifying them.

In combination with a lexical expression of "plural:" When the nominal form is preceded or, in rare instances, followed by the morpheme /ngʌnʔ/ 'many, lots of:' e.g., /sʔátq / 'snake,' /ngʌnʔ sʔátqʌ/ 'snakes, many snakes;' /sqámʌʔ/ 'milk,' /ngʌnʔ sqámʌʔ/ 'lots of milk;' /q'ʌlʔʌng/ V. 'to make camp,' /sq'ʌlʔʌng/ N. 'camp,' /q'ʌlʔ ngʌnʔ/ 'summer camp, many camps.'

In some cases, possibly for emphasis, /ngʌnʔ/ precedes a nominal form already pluralized by infixation or reduplication: e.g., /stɪtɛni/ 'women,' /ngʌnʔ stɪtɛni/ 'lots of women;' /stʌlqéyeʔ/ 'wolves,' /ngʌnʔ stʌlqéyeʔ/ 'pack of wolves.'

#### 5.1.4 Diminutive of nouns

The suffix /-álʌt/ is combined with certain nominal stems to indicate the offspring of an animal or diminution in size: e.g., /swáyʔqʌ/ 'man,' /swayʔqálʌt/ 'boy, little boy;' /sqéxeʔ/ 'dog,' /sqéxeʔálʌt/ 'puppy;' /spéʔes/ 'bear,' /speʔesálʌt/ 'bear cub.'

## 5.2 Verbs

Verbs are inflected for person. Verb stems may be combined with a transitive, intransitive, passive, or reflexive suffix or with an affix indicating aspect. The function of other verb affixes has not yet been determined. Reduplication occurs with some verb forms also, but relevant material is insufficient for detailed investigation.

Other sub-classes of verbs which have been isolated but not identified are listed under Section 5.4.

## 5.2.1 Personal inflection (see also Table V in Section 5.4.4)

/t'sʌt/ V tr. 'to break, throw, hit, beat, club'

/t'sʌtsʌn/ 'I hit, etc.'                      /t'sʌtʌtʌ/ 'we hit'

/t'sʌtsxw/ 'you (sg.) hit'                      /t'sʌtsxw/ 'you (pl.) hit'

/t'sʌt/ 'he, she hit'                      /t'sʌt/ 'they hit'

## 5.2.2 Transitive verb forms

With suffix /-t/: e.g., /cé?kwʌt/ 'to wash;'    /c'ʌngʌt/ 'to bite;'  
/sʌkw'ʌt/ 'to bathe, give a bath;'    /t'sʌt/ 'to break, throw, hit,  
beat, club.'

With suffix /-st/: e.g., /qwʌlʌst/ 'to boil;'    /qw'ʌlxé?st/ 'to  
warn;'    /t'ʌlq'á?st/ 'to wave;'    /?ʌngʌst/ 'to give.'

Transitive volitional suffix /-sát/: e.g., /chʌqsát/ 'to make  
big, enlarge, swell;'    /lʌlʌngsát/ 'to hear, listen to, pay attention  
to:'    /nʌch'sát/ 'to change into.'

Transitive non-volitional suffix /-nʌxw~ʌxw/: e.g., /háqwnʌxw/  
'to smell;'    /kwʌnʌxw/ 'to discover, find (unintentionally);'  
/t'ʌsnʌxw/ 'to break, hit (accidentally);'    /?ʌlé?nʌxw/ 'to hear,  
overhear.'

## 5.2.3 Intransitive verb forms

With suffix /-ng/: e.g., /léʔnang/ 'to hear;' /náchang/ 'to laugh;' /qʷ'álang/ 'to roast, be roasting;' /sákw'ang/ 'to bathe, have a bath;' /ʔéxang/ 'to pretend.'

Passive suffix /-tang/: e.g., /c'ángatang/ 'to be bitten;' /t'ítang/ 'to be cut;' /skw'átang/ 'to be bathed, given a bath;' /t'sátang/ 'to be hit, beaten, clubbed, thrown' (but not 'to be broken' -- see Section 5.2.5 Stative); /t'ʌlq'áʔstang/ 'to be waved at.'

Passive non-volitional suffix /-yaxw/ (?): e.g., /skwélakwasyaxw/ 'to have been killed (accidentally).'

## 5.2.4 Reflexive verb forms

With suffix /-sat/: e.g., /ceʔkwásat/ 'to wash oneself;' /t'ísat/ 'to cut oneself.'

## 5.2.5 Verb aspect

Inchoative prefix /kwɪ-/: e.g., /kwɪnáchang/ 'to start laughing;' /kwɪshtáng/ 'to start walking;' /kwɪt'sát/ 'to start breaking, hitting, beating, clubbing, throwing.'

Mutative prefix /txwʌ-/: e.g., /txwʌch'áq/ 'to become big, large; to flood;' /txwʌʔáyʔ/ 'to become good, well;' /txwʌʔacéng/ 'to become dressed; get dressed!'

Stative prefix /ʔʌ-/: e.g., /ʔʌkw'ástang/ 'to be shown;' /ʔʌsáʔayʔ/ 'to be ready;' /ʔʌst'ésat/ 'to be broken;' /ʔʌsxwáyat/ 'to be awake;' /ʔʌtátang/ 'to be sleepy.'

Durative suffix /-íngat/: e.g., /chaníngat/ 'to be planting;' /kwáníngat/ 'to be helping, helpful;' /xat'kw'íngat/ 'to be carving.'

Intentive suffix /-seʔ~ -eʔ~ -s ʔ/: e.g., /sákw'ʌttitʌseʔ/ 'we shall bathe him;' /t'sátʌnsʌseʔ/ 'I shall hit him;' /ʔítʌnsʌseʔ/

'I shall eat.'

Causative suffix /-txw~ -xw~ -stxw~ -ístxw/ (?): e.g., /háy?txw/  
 'to wean, cause to finish;' /t'sátástxw/ 'break it! hit him!'  
 /xwiyel?qángístxw/ 'to return something borrowed, repay a loan.'

### 5.2.6 Verb reduplication

As stated earlier, data on reduplicated verb forms are incomplete. However, as the examples given below indicate, the general function of the reduplicative process, where verbs are concerned, would seem to be an intensification of the quality or duration of condition, or of the act being performed.

e.g., /kwaxsí?nang/ V intr. 'to scream, shout,' /kwakwaxsí?nang/  
 'to be screaming, shouting for a long time;' /kw'ant/ V tr. 'to look at, watch,' /kw'an?kw'ánt/ 'to be looking and looking, always watching;' /lé?nang/ V intr. 'to hear,' /lalé?nang/ 'to hear repeatedly, listen for a long time;' /ngétxw/ V Caus. 'to cause to be given,' /ngengétxw/  
 'to cause many gifts to be given, to distribute gifts at a potlatch;' /sé?si/ V 'to be afraid,' /sé?sasi/ 'to be very afraid, terrified, cowardly;' /t'élam/ V 'to sing,' /t'at'élam/ 'to be always singing.'

### 5.3 Minor morphemes

Minor morphemes include articles, independent pronominals, and particles with agentive and, possibly, predicative or aspect marking function.

#### 5.3.1 Articles

Songish articles may be divided into definite, indefinite and pronominal sub-classes (see Table III). Definite and pronominal articles may be further differentiated according to whether they refer to

visible, non-visible, or hypothetical subjects.

Gender seems to be marked for all but hypothetical articles, both definite and pronominal, and for indefinite determiners. Gender is here dichotomized as feminine - masculine, although the latter actually encompasses all categories which are non-feminine, including neuter, inanimate, unspecified, and groups of mixed composition.

TABLE III: SONGISH ARTICLES

|              | <u>Definite - Indefinite</u> |      | <u>Pronominal</u> |      |
|--------------|------------------------------|------|-------------------|------|
|              | Masc.                        | Fem. | Masc.             | Fem. |
| Visible      | ca                           | sa   | co?               | so?  |
| Non-visible  | kwa                          | ksa  | ko?               | kso? |
| Hypothetical |                              | ta   |                   | to?  |
| Indefinite   | cha ~ ch-                    |      |                   |      |

All articles other than the pronominal series may precede unbound noun stems, nominalized stems, or possessive pronominal forms. The masculine non-visible definite article /kwa/ seems to denote an action or condition in the future when it precedes certain verbs, although conclusive evidence is lacking. In addition, this form apparently refers to third person pronominal object, 'it,' after the nominal possession indicator /skwé?/, e.g., /na skwé? kwa/ 'it is mine;' after some verb forms, e.g., /kwé?axt/ V tr. 'to stir,' /kwé?axtsan kwa/ 'I am stirring it;' /qwalé?al/ V 'to speak, tell from a distance,' /qwalé?al kwa/ 'to send a message (to speak, tell it from far away);' and, in one example, after a nominalized stem, e.g., /skwélakwas/ 'one who has been killed,' /na skwélakwas kwa/ 'I killed someone (it is my one who has been killed).'

The series of pronominal articles combine with emphatic, independent pronominal forms, although not unrestrictedly. Only the

feminine visible pronominal article occurs with first person singular pronominal /ʔáʂa/, when it is necessary to specify that first person is feminine. Neither second person singular pronominal /nákwa/ nor first person plural /tningat/ occurs with any pronominal article in the data collected so far. The pronominal articles occur invariably with third person singular pronoun form /níʔ/, where a personal form, that is, 'he, him, she, her,' is required. In a few instances, the article follows /níʔ/, but in the majority of examples, the article precedes. A pronominal article may precede second person plural /nakwíʔliyeʔ/ or third person plural /naníʔtiyeʔ/ pronominals, although these forms occur more frequently with forms of the definite article series, in the data at hand.

### 5.3.2 Independent pronominals

Three classes of independent pronominals may be isolated: emphatic, demonstrative, and relative - interrogative. Possessive pronominals will be considered under Section 5.4 Affixes.

Emphatic pronominals: The forms elicited seem to serve as both subject and object. They are presented in Table IV. It should be noted that the collective plural form /mákwa/, when it is not inflected for person, may refer to first, second, or third person: e.g., 'all of us, all of you, all of them, everyone.' /mákwa/ may be preceded by a pronominal article.

In some examples, the impersonal third person singular emphatic pronominal /níʔ/ occurs initially, without a preceding article, as the pronoun subject of the utterance: e.g., /níʔ ʔéteʔ ʔa kwa schané.nʔxwttá/ 'this is our fishing ground;' /níʔ ksa natén/ 'this is my mother.'

TABLE IV: EMPHATIC PRONOMINALS

| Person       | <u>Singular</u> |          | <u>Plural</u> | <u>Collective Plural</u> |
|--------------|-----------------|----------|---------------|--------------------------|
|              | Masc.           | Fem.     |               |                          |
| 1st          | ʔása            |          | tníngat       | mákw' (-ttá)             |
| 2nd          | nákwá           |          | nákwíʔliyeʔ   | mákw' (-sxw)             |
| 3rd          |                 |          | náníʔtiyeʔ    | mákw'                    |
| Impersonal   | níʔ             |          |               |                          |
| Visible      | coʔ níʔ         | soʔ níʔ  |               |                          |
| Non-visible  | koʔ níʔ         | ksoʔ níʔ |               |                          |
| Hypothetical | toʔ níʔ         |          |               |                          |

Demonstrative Pronominals: Only three forms have been identified:

proximate masculine and feminine, denoting referents close to the speaker, and a single distant form, denoting referents far from the speaker or out of sight.

Proximate masc.: /ʔatíʔa/ 'this (one), these (ones).'

Proximate fem.: /ʔasíʔa/ 'this (one), these (ones).'

Distant: /céʔa/ 'that (one), those (ones).'

Relative - Interrogative Pronominals: The five forms which have

been isolated seem to serve a dual function, as both relative and interrogative pronouns: e.g., /sén/ 'who, one who, anyone who;' /txwsén/ 'whose;' /sténg/ 'what, which, one which, that which;' /ʔástángat/ 'why, what;' /ʔaxín/ 'where.'

### 5.3.3 Particles

Of the four particles discovered, only two have been clearly identified as to function. The other forms would appear to serve in some predicative or aspect-marking capacity.

Agentive particles: Both agentive particles /ʔa/ and /ʔat1'/ correspond roughly to the English preposition. In many instances, the main verb is intransitive and the particle is used to indicate the

object of the verb

/ʔʌ/ occurs before definite and pronominal articles in every case:

e.g., /koʔ níʔ ʔiʔ séʔsʌsi ʔʌ kʷʌ sʌ wáyʔqe/ 'he is afraid of the men;'

/qʷ'íng ʔʌ tʌ ʔátxʌs/ 'he got out of the canoe;'

/tʌ'échʌʔ ʔʌ cʌ qʷáʔ/ 'under the water;'

/tʌ'chʌlʌngístʌngítʌ ʔʌ cʌ qʷáʔ/ 'we sank into the water;'

/tʌmʔcʌngsʌn ʔʌ cʌ háps/ 'I used to pick hops;'

/ʔítʌn kʷʌnʔtʌʔ coʔ níʔ/ 'eat with him;'

/yéʔ tʌ'ʌch'ítʌng ʔʌ soʔ níʔ/ 'he sneaked up on her.'

/ʔʌtʌ'/ precedes emphatic pronominal forms in every case:

e.g., /ʔoʔ xwʌxwíʔeʌsxwʔʌʔ ʔʌtʌ' ʔʌʔsʌ/ '(you) stay away from me;'

/ʔéʔeʔ ʔʌnʔéʔ ʔʌsowéʔ ʔʌtʌ' nʌkwíʔliyeʔ/ 'did he come with you?'

/kʷʌnʔtʌʔítʌ ʔʌtʌ' nʌkʷʌ/ 'we are with you;'

/ʔoʔ ʔéʔeʔ ʔʌtʌ' tʌníngʌʔ/ 'stay here with us.'

Predicative or aspect-marking particles: Two forms /ʔiʔ~iʔ/

and /ʔoʔ~oʔ/ occur in a great many utterances. The alternant of

each form occurs after the Inchoative prefix /kwí-/: e.g., /kwíʔ

tʌ'ʌʎʌng/ 'a dying man; /kwíʔ ʔʌsxwáyʌʔtʌ/ 'we are waking up.'

The following examples do not exhaust the distributional features of

these particles but, rather, illustrate the most characteristic

positions within utterances. It should be noted, as well, that the

only contrast in position between the two particles is that /ʔiʔ~/

apparently does not occur after transitive verbs.

e.g., In initial position:

/ʔiʔ nʌ stʌ'íʔ kʷʌ nʌ stʌngʌs cʌ qʌʎʌngs/ 'I will pluck out his eyes;'

/ʔoʔ mʌkw'ítʌ ʔoʔ q'ʌp kʷʌ sqʷ'ʌqʷ'ʌnʌkʷʌʔtʌ/ 'we gathered at

our village;'

e.g., After a noun stem:

/ca qéq ?i? kwɪʔatátang/ 'the baby is getting sleepy;'

/kwa swáy?qe ?o? si?ém?/ 'that man is rich;'

e.g., After an emphatic pronominal:

/to? níɪ ?i? chákwas ta schasáqws/ 'he put on his hat;'

/tíʔa ?ása ?o? ?éte?san/ 'I am here.'

e.g., After a transitive verb:

No examples could be found for /?i?/

/t'sátangɪta ?o? mákw'/ 'they hit us;'

e.g., Co-occurrence in a single utterance:

/ca nákwíʔliye? ?i? ?o? cha téla/ 'you folks have some money;'

/kwa na mén ?i? ko? níɪ ?o? tɪ'álnach chiyáwan/ 'my father is an old dancer.'

#### 5.4 Affixes

Affixes include prefixes, suffixes, and at least one infix. Not all affixes which have been discovered in the corpus are discussed here since, in many cases, the evidence is insufficient to establish function, even tentatively.

Nominalizing affixes are discussed under Section 5.1.2 Nominalized stems. Affixes which combine with unmarked nouns or with nominalized stems include a noun plural infix (see Section 5.1.3 Noun plural formation) and a diminutive suffix (Section 5.1.4).

Affixes combining with verb stems include personal pronominal suffixes (see Section 5.2.1 and Table V in Section 5.4.4), transitive suffixes (Section 5.2.2), intransitive suffixes (Section 5.2.3), a reflexive suffix (Section 5.2.4), and six aspect indicators (Section

5.2.5). In addition, there are three suffixes which have been isolated but not yet adequately identified. They are listed with related forms wherever possible.

5.4.1 /-lʌ/ occurring in the following forms:

e.g., /kwéchat/ V tr. 'to belch,' /kwchálʌ/ 'to cough up, spit up blood, phlegm;' /tʌnʌkwʌt/ V tr. 'to shoot,' /tʌnkw'álʌ/ 'to shoot;' /q'xálʌ/ 'to dig for clams;' /qw'íngʌlʌ/ 'to borrow;' /sákwalʌ/ 'to gamble;' /t'sʌt/ V tr. 'to break, hit, throw, beat, club,' /t'sálʌ/ 'to hit;' /t'ʌnkwálʌ/ 'to make sparks;' /ʔángʌst/ V tr. 'to give,' /ʔángʌlʌ/ 'to give away.'

5.4.2 /-s ~ Ø/ occurring in the following forms:

e.g., /kwélas/ 'to hide;' /q'ʌp/ V 'to gather,' /q'pʌtas/ 'to gather;' /qw'áchʌt/ V tr. 'to kill,' /qw'chátʌs/ 'to kill,' /qw'chátʌtʌ/ 'we killed (it);' /t'chʌtʌng/ V pass. 'to be stabbed,' /t'chʌsʌs/ 'to be pointed, sharp, thorny.'

5.4.3 /-t/ frequently occurs with the Stative prefix /ʔʌ-/. Only a sample of the many forms in which it appears are listed here:

e.g., /chʌqʌw/ V 'to be burned,' /chʌqʌwʌt/ 'on fire, burning;' /méʔkwʌt/ 'to be hurt;' /q'ʌq'éʔnʌt/ 'to be late, slow;' /tʌ'échʌt/ 'to be under;' /ʔʌséqʌt/ 'to be outside;' /q'ʌpʔ V 'to gather,' /ʔʌsq'épaʌt/ 'to be all together, gathered together;' /t'sʌt/ V tr. 'to break, etc.,' /ʔʌst'ésʌt/ 'to be broken.'

#### 5.4.4 Pronominal affixes

There are two series of pronominal affixes: subject pronominals and possessive pronominals. They will be considered separately since both sets present difficulties, but there is some evidence that they

might conceivably be combined into a single structural series. The problem centers on the second person plural form in each series.

Pronominal subject suffixes: The second person plural pronominal subject form /swx-/, the only prefix in the set, occurs only in combination with the unidentified morph /-héla/<sup>1</sup> and with /?éte?/ V 'to be here:' e.g., /?o? mákw'swx ?o? sxwhéla ?asxwáyat/ 'you folks are awake;' /nít sxw?éte?s ?a kwa schané·n?xws/ 'this (here) is your fishing ground.' In the latter example, the third person possessive pronominal suffix /-s/ is affixed also to /?éte?/ and to /schané·n?xw/ N 'fishing ground.'

TABLE V: PRONOMINAL SUBJECT AFFIXES

| Person | Singular   | Plural                    |
|--------|------------|---------------------------|
| 1st    | =sán ~ -án | -itá ~ -tá                |
| 2nd    | -sxw ~ -xw | sxw- ~ -sxw ~ -xw ~ -asxw |
| 3rd    | ∅          | ∅                         |

All other forms of the pronominal subject series, including the other alternants of the second person plural morpheme, occur in suffixal position with verbs, forming an inflectional paradigm (see Section 5.2.1).

Possessive pronominals: In the possessive pronominal series, a second person plural form could not be elicited, although Hill Tout (1907:316-17) records the suffix /-héla/ (my transcription) combined

1 Hill Tout (1907:315) records two forms for second person plural "copulative pronouns:" the suffix /-sxwhéla/ and a form which is apparently not an affix /chehéla/ (my transcriptions). In addition, see the discussion of /-héla/, (pp. 25-6).

with a nominal form which is preceded by the second person plural possessive pronominal /ʔʌnʔ~-nʔ/ (my transcription). However, without considerably more data, this problem can only be described.

## 6.0 The Dictionary Entry

### 6.1 Alphabetical order

Entries in the dictionary are arranged in an order based upon, and paralleling, the English alphabet, as follows: a, c, c', ch, ch', e, h, i, k, k', kw, kw', l, t, m, n, ng, o, p, p', q, q', qw, qw', s, sa, sc', sch, sch', se, se., si, sk, skw, skw', sl, st, sm, sn, sng, so, sp, sp', sq, sq', sqw, sqw', st, st', stl', sʌ, sw, sx, sxw, sʔ, sh, t, t', tl', ʌ, w, x, xw, y, ʔa, ʔe, ʔe., ʔi, ʔl, ʔo, ʔʌ.

### 6.2 Arrangement of derivatives

Examples, including inflected forms, of main entries, derivatives of main entries, and examples of derivational forms are arranged under

TABLE VI: POSSESSIVE PRONOMINALS

| Person | Singular   | Plural |
|--------|------------|--------|
| 1st    | nʌ         | -ttʌ   |
| 2nd    | ʔʌnʔ ~ -nʔ | (?)    |
| 3rd    |            | -s     |

main entries, in alphabetical order except where grammatical logic or semantic sense dictated otherwise, as for instance, with the arrangement of inflected forms according to person and number, or with forms

closely allied in meaning. Moreover, where an example or derivative has an initial element different from that of the root, it is listed again by that element and cross-referenced. Where related forms contain a root which requires morphophonemic formulation, the main entry consists of one of the related forms, rather than the root itself. This method of organization necessitates frequent statement of allomorphic alternation but, in the absence of a much more complete morphological analysis, it provides some modicum of consistency to the arrangement of forms within the dictionary.

### 6.3 List of abbreviations and symbols

|                                   |                                  |
|-----------------------------------|----------------------------------|
| Agent. = agentive                 | Intensif. = intensifier          |
| Art. = article                    | Intent. = intensitive            |
| Caus. (?) = causative (tentative) | Interj. = interjection           |
| Cp. = compare                     | Interrog. = interrogative        |
| Def. = definite                   | intr. = intransitive             |
| Dem. = demonstrative              | masc. = masculine (non-feminine) |
| Dimin. = diminutive               | Mutat. - mutative                |
| dist. = distant                   | N = noun                         |
| Dur. = durative                   | N num. = noun numeral            |
| Emph. = emphatic                  | N prop. = proper noun            |
| Eng. = English                    | non-vis. = non-visible           |
| f. = from                         | non-volit. - non-volitional      |
| fem. = feminine                   | Num. - numeral                   |
| geog. = geographical              | N. W. = Ned Williams             |
| hyp. = hypothetical               | obj. = object                    |
| Inch. = inchoative                | Part. = particle                 |
| Indef. = indefinite               | pass. = passive                  |

pers. = person

Stat. = stative

pl. = plural

subj. = subject

Poss. = possessive

suff. = suffix

pref. = prefix

tr. = transitive

pron. = pronominal

Unidentif. = unidentified

prox. = proximate

V = verb

refl. = reflexive

vis. = visible

Rel. = relative

volit. = volitional

sg. = singular

(?) = tentative category

= form has alternants

\* = example or inflected form

\*\* = example of \*

Indentation without \* or \*\* = derivational form

See -áɬw-

ɬáɬ 3rd pers. dist. this (over), that (over), those (over).  
Indicates referent is far from speaker or out of sight.

ɬáɬw 3rd pers. dist. 3rd plural. This (over), that (over), those (over).  
Indicates referent is far from speaker or out of sight.

ɬáɬw 3rd pers. dist. 3rd plural. This (over), that (over), those (over).  
Indicates referent is visible to speaker. Occurs  
with second pers. pl. and third pers. sg. and pl., and 3rd plural  
form.

a

ɬáɬw 3rd pers. dist. 3rd plural. This (over), that (over), those (over).

-áɬɬ Dimin. suff. With some nominal stems indicates offspring of an  
animal or diminution in size

\*mosmasáɬɬ N calf See mósmas, 'cow'

\*stánacháɬɬ N girl, little girl See sténi ~, 'woman'

\*stiqiwáɬɬ N colt See stiqíw, 'horse'

\*sway?qáɬɬ N boy, little boy See swáy?qe ~, 'man'

-áye? Unidentif. Occurs in:

chan?áye? N June, summer moon: "when good weather is coming"  
See chan?-

c

cá?machan N bracelet

céstán N antler, horn

cé?kwat V tr. to wash, covered with something to be washed

\*cé?kwatsan I washed

ce?kwásat V refl. to wash oneself

\*ce?kwásatسان I washed myself

ɬkwalkwátang V. pass. to be washed, laundered (as, clothing)

See -alkwλ-

céʔʌ Dem. pron., dist. this (one), that (one), those (ones).  
Indicates referent is far from speaker or out of sight.

coxílam N prop. mythical Cowichan hero and warrior from qw'amiʔíqan who had twenty wives (Barnett 1955:21). In one tale, he is beheaded by a runaway slave.

coʔ Pron. art., masc. vis. Referent is visible to speaker. Occurs with second pers. pl., and third pers. sg. and pl., emphatic pronominal forms.

\*coʔ níʔ he, him, it: "the masculine, visible one:

\*ʔíʔan kwánʔtálʔ ʔʌ coʔ níʔ eat with him

\*coʔ nʌkwíʔʔiyeʔ you (pl.), you folks: "you masculine, visible ones"

\*coʔ nʌníʔʔiyeʔ they, them: "the masculine, visible ones"

cʌ Def. art., masc., vis.

\*cʌ nʌ qálʌng (the) my eyes

\*cʌ swáyʔqe cʌ qéq the baby boy

\*tʌ'ákw' cʌ schʌqwoʔsʌ the fire went out

\*ʔoʔ héʔekw' ʔʌ cʌ siʔémʔs he remembered (the) his chief

cʌnʔ Poss. pron., masc., vis., second pers. sg. your See  
ʔʌnʔ ~, 'your'

cʌlpaltxw N prop. mythical Cowichan hero who defeated the kíékʷat people when they attacked the Cowichan and Songish, probably at Lake Cowichan. The name may mean "he is very powerful."

cʌxwtanítang V pass. to be poisoned

cxét V tr. to be stony, covered with pebbles; to be in a stony place, beach.

c'ákw s ~ c'ʌkwλ- N num. seven

\*c'ákwʌs néʔch' oʔʌch' seven hundred

c'

- \*c'ákwaſ schalénang seven years old
- \*c'ákwaſshé? N num. seventy
- ?ápan ?i? kw'ákwaſ seventeen
- c'ákwaſ V tr. to lick, suck
- c'am? N bone
- \*xéiſi tən? c'am? arthritis: "your bones ache"
- c'am?al? V to be bony
- c'áqw' V to be rotten, wormy, decayed
- c'áqw'ang V intr. to rot, decay
- sc'áqw' N worm
- c'á?iſang V intr. to get, feel cold
- c'íangſat V refl. to feel cold oneself
- chan?c'á?iſang N winter: "when it is cold" See chan?
- chan?c'íangſat N autumn, September: "when one is starting to feel cold" See chan?
- c'á?mang V intr. to be wet
- \*sché.n ?o? c'á?mang it is soaked: "very wet"
- c'éle? N heart
- c'éqw'at V tr. to stab
- c'qw'ítang V pass. to be stabbed
- c'éw? N tommy cod (N.W.), Hexagrammos stelleri or Microgadus proximus
- c'ísan N nail, spike, tack See -an
- c'i?ít V tr. to thank with wealth; especially, to thank a co-parent-in-law for his gift of food by presenting him with wealth (Suttles 1960:298)
- c'í?xwang V intr. to feel pity
- c'ixé?em N term of reference for co-parents-in-law after the death

## c'

of one member of the married pair of offspring: "those who weep together" (Suttles 1960:299)

c'lxwamáchan N mid-winter, November: "shining ice on the ground"

c'ám?ch'iyi N ant

c'ángat N chest (thorax)

c'ángat V tr. to bite

c'ángatang V pass. to be bitten

\*c'ángatangsán I was bitten (by him)

c'apsiyásan N squirrel, Tamiasciurus spp.

c'áq'ang V intr. to drip, leak from above

\*c'áq'ang ta sí?sat the roof leaks

c'aqw'nístan N safety pin See -an

c'áxc'ax N stinging nettles, Urtica lyalli. Boiled nettles were fed a woman in labor to ease childbirth; nets for trapping birds were made of nettle twine (Stern 1934:14, 42).

c'áxw?kwas N num. twenty Cp. -tshe?

\*c'áxw?kwas ?i? kwná?c'á twenty-one

\*c'áxw?kwas ?i? kwch'ásá twenty-two

c'xángan N spear, pole See -an

## ch

ch- Unidentif. pref. Occurs in:

chtángaxw N farm See tángaxw, 'earth'

chákwás V to wear, put on

\*to? níí ?i? chákwás ta schásáqws he put on his hat

ché?- ~ chéy- Occurs in:

ché?chi N maker, worker

\*ché?chi ?á ca máháy? basket-maker

ch

ché<sup>?</sup>chat V tr. to fix, mend, repair

ché<sup>?</sup>i V to make, work, work over, knit

\*ché<sup>?</sup>isan I am working, knitting

\*so<sup>?</sup> ní<sup>t</sup> ?i<sup>?</sup> ché<sup>?</sup>i ?<sub>Λ</sub> t<sub>Λ</sub> m<sub>Λ</sub>háy<sup>?</sup> she makes baskets

\*ché<sup>?</sup>i txwáxw<sub>Λ</sub> so<sup>?</sup> ní<sup>t</sup> they worked over her. Expression referring to initiation of novice spirit dance who is treated ritually to bring out a song (Barnett 1955:278-9).

sché<sup>?</sup>i N work, labor

txwaché<sup>?</sup>i V Mutat. to start to work (after having not worked)

kwíchéy V Inch. to be beginning to work, to be going to be working

\*kw<sub>Λ</sub> kwíchéy<sub>Λ</sub>n when I am working, when I am going to be working  
See kw<sub>Λ</sub>, 'Article'

\*kw<sub>Λ</sub> kwíchéy<sub>Λ</sub>sxw when you are working, when you are going to be working

chéq' V to fall, fall down

schéq' N a fall

ché<sup>?</sup>ek' N kettle, teapot (f. ? : informant believes it is a loan word)

ché<sup>?</sup>et V tr. to vomit

ché<sup>?</sup>l<sub>Λ</sub> V to be before (temporal), first Cp. ch<sub>Λ</sub>léq<sub>Λ</sub>t, 'yesterday'

?<sub>Λ</sub>íché<sup>?</sup>l<sub>Λ</sub> V to be before (temporal), first

\*?o<sup>?</sup> ?<sub>Λ</sub>íché<sup>?</sup>l<sub>Λ</sub> ?o<sup>?</sup> xé<sup>?</sup>els that was before the Great Spirit. Explanation for aboriginal mythology which is inconsistent with Christian beliefs.

\*ti<sup>?</sup> ?<sub>Λ</sub>íché<sup>?</sup>l<sub>Λ</sub> skwéchal the first day

ché<sup>?</sup>·n Intensif. (?) really, very

\*ché<sup>?</sup>·n ?o<sup>?</sup> kwí<sup>?</sup>s<sup>?</sup>é<sup>?</sup>l<sub>Λ</sub>xw growing old, becoming very old

sché<sup>?</sup>·n N Intensif. (?) really, very (that which is really, very)

\*sché<sup>?</sup>·n ?o<sup>?</sup> c'<sup>?</sup>á<sup>?</sup>m<sub>Λ</sub>ng it is soaked: "very wet"

\*sché<sup>?</sup>·n ?o<sup>?</sup> txwach<sup>?</sup>l<sub>q</sub> to swell: "become very big"

\*sché<sup>?</sup>·n ?o<sup>?</sup> ?á<sup>?</sup>y<sup>?</sup> useful: "very good"

ch

-ché·nΛxw See items below:

\*sché·nΛxw N fish (generic term) they made or fall

\*chΛnché·nΛxw N pl. big run of fish, lots of fish

chΛné·n?xw V to fish, be fishing

schΛné·n?xw N fishing ground. Fishing territories were owned by individual Songish families; stewardship of their use was inherited by the family headman (Gunther 1927:263; Suttles 1954:31; 1966:174).

\*nít ?éte? ?Λ kwa schΛné·n?xwítΛ this is our fishing ground

\*nít sxw?éte?s ?Λ kwa schΛné·n?xws this is your (pl) fishing ground

ché·?Λ N ego's affinal kin, spouse deceased; reciprocal classificatory term: "kin of my late spouse"

-chí Unidentif. suff. Occurs in:

\*kwΛnΛschí take someone

\*kw'ΛnΛschí you are looking at me

chíkwas V to tire, feel tired

kwíchíkwas V Inch. to grow tired, beginning to get tired

\*kwíchíkwasítΛ we are getting tired

chiyáwΛn N curer See -iyΛw-

chiyΛw?ín N one possessing knowledge of magic See -iyΛw-

chí?i?qwΛn N candle, lamp, electric light

chkwé? V to possess, own (in the past); to be the owner (former or deceased) See -kwé?

chí- ~ch- Agen. (?) pref. Occurs with emphatic pronominal forms

\*chít?ÁsΛ I, the cause

\*\*?o? chí?ÁsΛ kwa schéq's I made him fall: "I, the cause, of his fall"

\*chínÁkwa you (sg.), the cause

\*chínít he, they, the cause

\*\*chínít kwa nΛ schéq' he made me fall

ch

\*\*chínít to? nání?íiye? kwá nà schéq' they made me fall

\*chíníngat we, the cause

\*chínakwí?liye? you (pl.), the cause

\*\*chínakwí?liye? kwá schéq'ítá you folks made us fall

chítqán?xw V to starve

chítát V tr. to thicken

chá- Unidentif. pref. Pertains to second person plural pronominal form. Occurs in:

cháhéla you (pl.) See -héla

\*yé?áxw kwá cháhéla you (pl.) are going

chá ~ ch- Indef. art. Indicates incomplete, indefinite, discontinued, or pretended person, object, amount, or action; may occur in interrogative utterances or in references to unmarried persons, deceased kin, or to unspecified past or future time periods or locations

\*nít látl' sá chá né? ?á ksá Theresa the oldest one's name was Theresa (deceased sister of informant)

\*chá ngána sá má?áqw to lay eggs: "incomplete offspring of female bird"

\*chá sténi unmarried woman, bride

\*chá salé?etl' to be somewhere near a place See lé?, 'distant'

\*chá swáy?qe unmarried man, groom

\*chá téla some money

\*?o? chá ?é?lang ?á kwá látl' nà shéyát does my older brother have a house?

\*so? nít ?i? ?éxang ksá nà chch'á?máqw she pretended to be my great-grandmother

\*nít ksá nà tén chkwé? ché?i ?á tá máháy? my mother (deceased) made the baskets (which she no longer owns)

\*?áwána sén chtl'í? ko? nít no one likes him

\*xwáw?é? sá chténi unmarried man

\*xwáw?é? sá chwáy?qe unmarried woman

ch

chachkw'é?ɪ V to hiccup, have the hiccups

chachtáŋaxw N owl, Strigiformes. Owls were never killed because of their mythological associations with the dead; owl spirit gave special healing powers to curers (Barnett 1955:63, 150; Gunther 1927:296; Stern 1934:81).

chachtáŋaxwan N pl. owls

chalél V to be almost, nearly

\*chalél ?i? háy? almost finished

\*chalél ?i? qás nearly drowned

kwitchalél V Inch. to be just, just about: "to begin to be almost"

\*kwitchalél ?i? háy? just finishing

txwachalél V Mutat. to be almost, nearly, at the point of change

\*txwachalél ?i? t'álang he is nearly dead now: "at the point of death"

chaléŋang V intr. to be a true story; history of ancestors Cp. chaléqat, 'yesterday'

schaléŋang N time, year, custom, tradition

\*c'ákwas schaléŋang seven years old

chaléqat V to be yesterday Cp. ché?la, 'before'; chaléŋang, 'history'

chalót V tr. to roll, roll over

chálaqw V to be up

-chat Unidentif. suff. Occurs in:

xwachásatchat V wake me up! See xwachát, 'waken'

chámax N pitch, resin. Used as chewing gum, and for illumination and starting fires during ceremonials (Barnett 1955:137; Stern 1934:53).

chaníngat V Dur. to be planting, sowing

\*chaníngatsan ?A ca sé?kwaq I am planting carrots

shchaníngat N seed, garden

## ch

chánas N tooth

chachínas N pl. teeth

chan?- Unidentif. pref., occurs with elements referring to seasons and onset of seasonal changes

\*chan?áye? N June, summer moon: "when good weather is coming"

\*chan?c'á?tang N winter: "when it is cold"

\*chan?c'tángasat N autumn, September: "when one is starting to feel cold"

\*chan?sáqé? N July: "sockeye moon." The first large sockeye salmon run of the season, through Songish territory, is usually in July (Clemens and Wilby 1949:81,88).

\*chan?t'éqe N August: "salal berry moon"

changéich N oak tree, Quercus garryana Cp. si?chángat, 'Oak Bay'

cháq V to be big, large

\*cháq skwéchal Easter: "big day"

\*chaq ta st'échang low tide: "big tide"

\*cháq swáy?qe big man, headman

chaqsát V tr. volit. to enlarge, make bigger

txwacháq V Mutat. to become big, large; to flood; to become swollen

cháqw V to be burned, get burned

\*cháqwsan I got burned

\*cháqwsxw you (sg.) were burned

cháqwo?sa V to make, light a fire See -o?sa

\*cháqwo?sa to? níí he lit the fire

\*ta nakwí?liye? ?i? cháqwo?sasxw will you folks light the fire?

scháqwo?sa N fire, flames

cháqwat V on fire, burning

\*cháqwat ca shí?shach' forest fire

## ch

kwitcháqwa† V Incho. to catch on fire, begin to burn

\*ca ?é?lang? ?i? kwitcháqwa† their house is catching on fire

chálcháqw V to burn, set on fire

\*chálcháqwsan kwa I burned it

-chas Unidentif. suff. Occurs in forms pertaining to hands:

\*qw'xwa?lo?chas N fingernail

\*san?tl'a?lo?chas N thumb

\*shiyélamchas N ring

\*shxwaw?al?chas N trick, trick done with the hands, sleight of hand

chasélaqang V intr. to follow

\*chasélaqangsán I am following

\*chasélaqangxw you are following

chása N num. two

chascé?sa N num. two at a time

?ápan ?i? kwchása twelve

chásha N abdomen

\*xé†† tan? chásha abdominal or stomach cramps; deep abdominal pain

chá?áy?† Interj. (?) Expression of assent See ?áy?, 'good'

chxá- Occurs in:

chxá† V tr. to chop, split

chxá?lo?sa V to chop wood See -o?sa

chxwétsa V to spit

ch'

ch'éc' ~ ch'Ac'- V to sew

## ch'

- ch'éc'ʌn N sewing needle See -ʌn
- ch'éc'ʌt V tr. to sew, mend, repair by sewing
- ch'ʌc'íngʌt V Dur. to be sewing
- \*ch'ʌc'íngʌt léʔsʌn I was sewing there
- ch'épat V tr. to squeeze
- ch'íc'ʌt V tr. to char, turn to charcoal; to blacken with charcoal; black face paint: "it blackens." Paint made from charred devil's club stalks and cold-cream is applied to faces and bodies of dancers belonging to the Black Face secret society (Stern 1934:61, 87).
- ch'íyʌʔ N Steller's jay, Cyanocitta stelleri
- ch'kwáxt V tr. to fry
- ch'ʌkwíngʌt V Dur. to be frying
- ch'shálsʌs N claw, fingernail
- ch'tʌt V tr. to pack, pack up possessions; to move camp
- ch'tíkwasang V intr. to pack
- ch'ʌch'áyʔʌtl' V to be short Cp. tl'ʌtl'áyʔʌch', 'short'
- \*ch'ʌch'áyʔʌtl' íqélch' February: "short moon"
- ch'ʌléʔ N tree bark
- ch'ʌlʔch'ʌlamʔ N childbirth, labor pains. During childbirth, the mother is secluded in a hut or behind a blanket partition in the house. She is assisted by a female ritualist who gives her medications to ease contractions (Barnett 1955:128; Gunther 1927:233; Stern 1934:14).
- ch'ʌlʔch'ʌlʔʌxw V to be loose, loosened
- ch'ʌlʔwéʔsang V intr. December: "taking up the canoes"
- ch'ʌméʔʌlʔ V to be thin
- ch'ʌmsáyisʌn N jaw, jaws
- ch'ʌʔmʌqʷ N ego's kin, third ascending or descending generation; classificatory great-grandparent, great-grandchild
- chch'ʌʔmʌqʷ See chʌ~ch-, 'Indefinite article' Occurs in:
- \*soʔ níʔ ʔiʔ ʔéxʌng kʌ nʌ chch'ʌʔmʌqʷ she pretended to be my

ch'

great-grandmother

ch'Λm?ch'Λm?íqw N pl. all great-grandparents, great-grandchildren

ch'Λsqan N eagle, Accipitridae. See -qan; Cp. kwángasas, 'eagle' (N. W.). Eagles were killed for food; the feathers decorated spirit dancers' costumes; the harpooner of a seal-hunting crew sprinkled eagle down on his head before a hunt; down was also sprinkled on the water where a killer whale had been seen to propitiate its spirit (Barnett 1955:93, 104; Gunther 1927:205; Stern 1934:65).

e

-élngaxw Unidentif. May indicate animateness Occurs in:

sqalélngaxw N tree

stélngaxw N medicine, supernatural healing power

?Λttélngaxw V to be a person, people, to be human

\*?áy? ?Λttélngaxw saint: "to be a good person:

\*?o? na skwé? na ?Λttélngaxw my own people

s?Λttélngaxw N body, soul, spirit; animate or living part of a person or animal

?Axwélngaxw V Stat. to be an Indian person

-éla Num. suff. Refers to a number of people in one group Cp.

-el , below, next main entry

\*fixwéla N group of three, three at a time See íxw, 'three'

\*ngaséla N group of four, four at a time See ngás, 'four'

-éla Suff. occurring with items referring to containers

\*sch'Λl?éla N abdomen

\*schlaméla N bottle: "rum container" See lém, 'rum'

\*shlΛqw?éla N pocket

\*shmakw'éla N grave See mékw' , 'go to a funeral'

\*shxwiméla N store, shop

## h

hákwat Unidentif. V tr. Occurs in:

hákwat stáqw'ang whooping cough

háps N hops (f. Eng.) Many British Columbia Salish Indians are seasonally employed as migrant hop pickers in the United States (Duff 1964:86-7)

háqw N smell, odor

há?aqw N bad, strong smell

\*ché·n ?o? há?aqw really bad smell

háqwnaxw V tr. non-volit. to smell

háqwat V tr. to smell, sniff

háy? V to finish, complete, stop

\*háy? ksa kwánaxws ca stl'ítl'atl'qat menopause: "it is finished, her having children."

\*kwítxalél ?i? háy? just finishing

\*háy?sxw q'a thank you

háy?naxw V tr. non-volit. to finish, stop

háy?tang V pass. to be discharged

\*háy?tangsan kwa na skókwál I was discharged from school

háy?txw V Caus. (?) to cause to finish, stop

\*háy?txw ?a ca sqáma? to wean: "to cause to finish with milk"

háy?al? V to be in a superlative state or condition

\*háy?al? sxé?es to be the worst

\*háy?al? ?áy? to be the best

kwítháy? V Inch. to begin to finish, to be going to stop, nearing the end

kwítháy?naxw V tr. non-volit. Inch. to be finishing, stopping, ending

\*kwítháy?naxwsan I am finishing it

há?ay? V to be alone

## h

-héla Unidentif. Pertains to second person plural pronominal form See pp. 25 n., 26. Combines with cha- and sxw-~:

\*chahéla you (pl.), you folks

\*\*yé?asxw kwa chahéla you (pl.) are going

\*sxwhéla you (pl.), you folks

\*\*?o? mákw'sxw ?o? sxwhéla ?asxwáyat you (pl.) are awake

hésang V intr. to sneeze

héwat' N rat, Rattus rattus

héw?a V to be absent, to leave

\*héw?a ksa sténi na ngána my daughter is absent

\*mákw'it?a ?o? héw?a we are leaving

\*yé?it?a héw?a we are leaving

hé?cang V intr. to breathe

hé?ech V to be the younger, youngest. Refers to siblings

\*hé?ech swáy?qe na sa?é?chan my younger brother

hé?ekw' V to remember Cp. sé?ekw', 'remember'

hé?a Interj. (?) yes

hiyásang V intr. to play, to play childishly Cp. siyásang, 'play'

\*hiyásang ta stl'ítl'at'l'qat the children are playing

halí V to be alive, living

halísat V refl. to come back to life

hamó N dove, Columbidae

háman N hammer (fr. Eng.)

háman N pink, humpback salmon (N. W.), Oncorhynchus gorbuscha. Pink salmon were taken with spears and lines from August to October (Gunther 1927:198).

-íngat Dur. suff. Indicates action of considerable duration

\*chaníngat to be planting

\*ch'ac'íngat to be sewing See ch'éc' ~, 'sew'

\*kwáníngat to be helping, helpful

\*xat'kw'íngat to be carving See xt'ékw', 'carve'

-iyaw- Occurs in

\*chiyáwan N curer; person possessing special supernatural power for healing derived from owl or ghost spirit helper (Barnett 1955:150); general term for anyone who possessed spirit power

\*\*tl'álnach chiyáwan old dancer; spirit dancer who has completed his initiation year

\*siyáwan N song given to a person by his spirit helper as a token of aid promised; song caused illness in its owner until it was sung; was an imitation of the sounds of the spirit who bestowed it upon the dancer. The song could be inherited by its owner's descendants (Barnett 1955:143; Suttles 1960:299).

\*chiyaw?ín? N one possessing knowledge of magic incantations, herbs, and rituals. Not a shaman but a ritualist who carried a deer hoof rattle as a symbol of his profession (Barnett 1955:128-9; Suttles 1954:34).

\*\*chiyaw?ín? sténi female ritualist who used her knowledge of magic at numerous life crises ceremonies, especially during childbirth. She prepared herbs and recited the proper words to ease contractions; she understood the "language" of an infant and could provide correct magic to ensure the newborn's survival (Barnett 1955:128-9, 131; Stern 1934:14; Suttles 1954:35).

\*siyaw?ín? N magic; secret knowledge of magical words, gestures, herbs, rituals, and objects, acquired initially in dreams. Magic was required at all life crises ceremonies, including spirit dancer's initiation, to ensure health and success; could be used, as well, to cause death, gain revenge, or acquire a lover. Magic could be inherited, purchased, sold, or transferred to another by teaching (Barnett 1955:128-9, 145; Stern 1934:83-5; Suttles 1954:34)

-í?ws Unidentif. suff. Occurs in:

\*sc'kwa?í?ws N left, left hand, side

\*si?a?lamí?ws N right, right hand, side

## k

kísmas N prop. Christmas (f. Eng.)

kíékwa<sup>t</sup> N prop. North People; enemies of the Cowichan and Songish; possibly Clayoquot, a Nootka group from the Lake Cowichan area.

koksilá N (geog. term) Duncan; an aboriginal Cowichan village near Duncan (Barnett 1955:21)

kokwéchalas V to be tomorrow

ko? Pron. art., masc., non-vis. Referent is not visible to speaker. Occurs with second pers. pl., and third pers. sg. and pl., emphatic pronominal forms

\*ko? ní<sup>t</sup> he, him, it: "the masculine, non-visible one"

\*\*ko? ní<sup>t</sup> ?i? xwchá<sup>t</sup>ang he woke up

\*ní<sup>t</sup> ko? it (occurs rarely)

\*\*?o? ní<sup>t</sup> ko? na skwé? it is mine

\*ko? na<sup>k</sup>wí<sup>?</sup>liye? you (pl.), you folks: "you masculine, non-visible ones"

\*\*t'sá<sup>t</sup>ang má<sup>k</sup>w' ko? na<sup>k</sup>wí<sup>?</sup>liye? they hit all of you

\*ko? na<sup>n</sup>í<sup>?</sup>tiye? they, them: "the masculine, non-visible ones"

kso? Pron. art., fem., non-vis. Referent is not visible to speaker. Occurs with emphatic pronominal forms when it is necessary to specify that the referent is feminine.

\*kso? ní<sup>l</sup> she, her: "the feminine, non-visible one"

\*kso? má<sup>k</sup>w' sténg everyone: "all the feminine, non-visible ones"

ksa Def. art., fem., non-vis.

\*ksa na qéq my (female) baby

\*ksa na tén my mother

\*ksa sténi shxwá<sup>?</sup>qw'a?s his/her sister

ksan? Poss. pron., fem., non-vis., second pers. sg. your See  
?an? ~, 'your'

\*ksan? tén your mother

kapó N coat (f. Chinook?)

kw

skwésang N suitor, prospective bridegroom: "one who waits."  
 Marriage negotiations involved a long vigil by the young man at the  
 girl's home. He was rudely treated by her family and forced to sit by  
 the door, without food or comfort, for several days, while male  
 members of his family made speeches in his behalf (Barnett 1955:  
 184-5; Gunther 1927:243; Suttles 1960:297).

?askwésang V Stat. to be waiting; to propose marriage  
 kwásat V tr. volit. to wait

\*na kwásat wait for me!

-kwé? ~ -kwéy- Occurs in:

chkwé? V to possess as inheritance, own in the past; to be the  
 owner (deceased or former) See ch~ , 'Indefinite article'

\*chkwé? ?atl' sqwél? gossip. Scandals about other families  
 were part of the private knowledge, or "advice," which an upper class  
 family owned and inherited (Suttles 1966:172-3).

\*níf ksa na tén chkwé? ?a ta maháy? my mother (deceased) made  
 the baskets (which she no longer owns)

skwé? N possession, belongings; that which is owned

\*níf na skwé? it is mine

\*na skwé? na ?é?lang my house

\*?an? skwé? it is yours (sg.)

\*skwé?s to? níf ta sché.naxw his fish

\*skwé?ttA ?é?langtta our house

skwéyas N slave. Slaves were taken as prisoners of war and could  
 be sold by their masters (Barnett 1955:249)

kwé?ax V to move, shake, stir

\*kwé?ax ta sqw'ángi? to shake your head

kwé?axsat V refl. to move oneself

kwé?axt V tr. to move, shake, stir

\*kwé?axtsan kwa I am stirring it

kwé?axang V intr. to move, shake

\*kwé?axang can? tl'és defecate, move bowels

kw

\*kwéʔaxang tɬ tʰangaxw earthquake: "the earth moves"

kwínʔtɬ V to fight

\*kwínʔtɬ ʔɬ ca sxéɬax fight a war

kwíʔwanʔtɬ V to fight with each other

\*ʔoʔ yás ʔoʔ kwíʔwanʔtɬtɬ we always fight with each other

kwít'shan N chinook, spring salmon, Oncorhynchus tshawytscha.  
Were taken by trolling or gill-netting, or with spears or traps,  
from April through July (Gunther 1927:198; Stern 1934:43).

kwí- Inch. pref. Indicates action which is beginning or incipient.  
May be combined with nominalized forms, with particles /ʔiʔ~ / or  
/ʔoʔ~ / followed by a verb form, or, more commonly, with the verb  
itself.

\*kwíchʰáqwaɬ to catch on fire, start to burn See chʰáqwa, 'burned'

\*kwíʔ t'áɬang a dying man: "he is beginning to die"

\*kwíkw'éʔɬas spring: "it is beginning to get warm"

\*kwíʔ ʔasxwáyɬtɬ we are starting to wake up See xwé~,  
'waking up'

\*kwíʔsqsíkwɬs to begin to drown: "to be starting to be a drowned  
person" See qʰs, 'drown'

\*kwíʔt'élam to start singing

kwíʔyshan N shoes See -shan

kwíʔ N blue camas, bulb of blue camas, Camassia quamash. Camas  
bulbs were gathered from April to June, when the blue flower of the  
edible variety could be distinguished from the white-flowered death  
camas. Choice camas beds were family-owned. Bulbs were dug with  
sticks by women and steamed, for two or three days, in pits lined with  
hot rocks. Cooked bulbs were stored whole in wicker baskets or kneaded  
into meal (Barnett 1955:251; Gunther 1927:210; Stern 1934:42-3;  
Suttles 1960:300).

kwíʔʰɬɬ? N blue camas flower

kwíʔ V to be a long time ago, in the past

\*ʔoʔ kwíʔ expression used frequently in introducing stories,  
myths. Comparable to "once upon a time."

\*ʔoʔ kwíʔ xachtís he knew long ago

kw

kwísaŋ V to be a long time ago

kw Def. art., masc. non-vis. Referent is not visible to the speaker. Appears to denote action or condition in the future, preceding some verb forms. After nominal possession indicator /skwé?/, as well as after certain verb forms and a nominalized stem, this article refers to third person pronominal object, 'it'.

\*kw na mén my father

\*kw swáy?qe the man

\*kw kwíchéyan when I am working, when I am going to be working

\*kw qw'éyan if I die

\*kw kwíqw'éyan when I am going to die, when I am dead

\*na skwé? kw it is mine

\*kwé?axtsan kw I am stirring it

\*na skwélakwas kw I killed someone, I killed it

kwán? Poss. pron., masc., non-vis., second pers. sg. your See ?án? ~, 'your'

kwacángatl'che? N shark (N. W.), Cetorhinus maximus or Hexanchus griseus. Sharks were not eaten (Barnett 1955:63).

-kwache Unidentif. Occurs in:

xwékwache we are waking up

kwachíl? V to be morning, in the morning

kwachíl?ngan N breakfast, morning meal

kwachamín N deer-hoof rattle. Rattles of deer hooves were carried by ritualists and were attached to the staff which a spirit dancer carried. A band of deer hooves worn about the dancer's knees or ankles signified he was animated by a warrior spirit (Barnett 1955:129, 276; Stern 1934:61-2, 65).

kwálang V intr. to fly

kwáí?at V tr. to pour out

kwám?xwshan N ankle See -shan

kwán- Occurs in:

kw

kwánét V tr. (?) to hold, fasten Cp. kwánat 'hold' (this entry)

kwánísan N button: "fastener" See -an

kwánas V to take, hold

kwánaschi V (?) take someone See -chi

kwánat V tr. to hold, take, find

kwánaxw V tr. non-volit. to have, get, acquire; to find (without searching)

\*háy? ksa kwánaxws ca stl'ítl'Atl'qat menopause: "it is finished, her having children"

\*kwánaxwita we got (it)

\*skw'é kwa kwánaxwita we can't find it

skwánaxw N acquisition, discovery; that which is found

\*skw'é kwa na skwánaxw kwa shménesh I can't find a cigarette

kwánéngas V to give help; give material assistance; to lend blankets and other wealth to men who needed them for distribution at life crises ceremonials, in anticipation of the return of the loan with additional blankets for one's own distribution (Barnett 1955:258); supernatural help in the form of spirit power

kwánéngaschi V (?) help me! save me! See -chi

kwánéngasanse? V Intent. I shall help you

kwánéngat V tr. to help, save, rescue

\*?o? kwánéngatsan co? ní? I am helping you

\*?o? mákw'íta ?o? kwánéngat co? naní?tiye? we helped them

kwánéngatAl? V to be helpful See =Al?

\*kwánéngatAl?xw help us: "you are being helpful"

kwánéngatang V pass. to be helped

\*?o? kwánéngatangsán I got helped

kwánéngat V Dur. to be helping; to be a helper, an attendant. A new dancer is "helped" by two young relatives who brush evil spirits from his hair and costume and prevent him from injuring himself while he is possessed by spirit power

- kwáŋang V intr. to help, save
- kwáníngat V Dur. to be running
- kwansát V tr. volit. to start
- \*kwansátsan q'awat I started beating the drum
- \*kwansát t'elam they started singing
- kwán?tál? V to be with, beside
- \*?í?ansanse? kwán?tál? ?a so? ní? I shall eat with her
- \*ca nákwá ?i? ?é?e?asxw kwán?tál?sxw you (sg.) are here beside me
- \*kwán?tál?tá ?at1' nákwá we are with you (sg.)
- kwashán?tál? V to be together, to be two at a time
- \*kwashán?tál? ?a ca sqw'eyé?ash they danced two at a time
- kwángasas N eagle (N. W.), Accipitridae. Cp. ch'á?sqan, 'eagle'
- kwáqw' Unidentif. Occurs in:
- kwáqw' ?a ca stá?lo? downriver
- kwáséchang V intr. to leave
- kwaskwáw V to fall, fall down, stumble; to knock down (f. Cowichan)
- kwátang Unidentif. V. pass. Occurs in:
- na shámá kwátang clothesline
- kwát'shan V to hail
- kwaxsí?nang V intr. to scream, shout
- kwakwaxsí?nang V intr. to be screaming, shouting, for a long time
- kw'
- kw'álawas N co-parents-in-law; in-laws of a married couple. Expresses an important relationship characterized by exchanges of wealth and food during marriage preparations for the young couple. The exchanges might continue indefinitely, with a co-parent-in-law who had a surplus of some food taking it to his counterpart in an area of scarcity and receiving wealth in return. Later, the recipients of food might become donors, exchanging their surplus for wealth (Suttles 1960:298-301).

kw'

-kw'ást Occurs in:

ʔakw'ást V tr. Stat. to be learning

ʔakwástang V pass. Stat. to be shown

kw'ec'áléʔqwaŋg V intr. to somersault

kw'ékwi? V to be hungry, to fast

skw'ékwi? N pregnant woman: "one who fasts." During pregnancy, a woman was required to abstain from many foods and observe a variety of other taboos and ritual prescriptions (Barnett 1955:128; Gunther 1927:233).

ʔaskw'ékwi? V Stat. to be pregnant, in a condition of pregnancy

-kw'e- Occurs in:

\*skw'és N sweat

\*ʔakw'étaŋg V pass. to be given a sweat bath: "to be sweated." Sweating was relatively uncommon on Vancouver Island and was resorted to only for mild illness or pain (Barnett 1955:39; Gunther 1927:305).

kw'et'an? N mouse, Mus musculus or Reithrodontomys spp.

kw'é?en N mosquito

kw'é?las V to be hot, warm

\*kw'é?las sqwaqwaál? sunshine: "hot sun"

kwɪkw'é?las V Inch. spring: "it is beginning to get warm"

kw'íc' V to be cleaned (as, fish, fowl, game)

kw'íc'at V tr. to clean fish, fowl, game

kw'ik'óyákw V many to fish with hooks See k'óyákw, 'fish with a hook'

kw'ikwáwaɪ N fishing canoe

kw'ín Rel.-Interrog. Pron. how many

\*kw'ín kwa ʔatítéŋkw lé?e how many people live there?

\*kw'ín kwan? sqácha sché.naxw how many fish did you catch?

kw'í?shatang V pass. to take many steps (?) See shtáŋg, 'walk'

kw'sách N trout, Salmo spp.

kw'

kw'sát V tr. to count (objects), count over

\*kw'sátsan I am counting (them)

\*kw'sátsxw you should count (it) over

kw'sáng V intr. to count

\*ca nákwá ?áwáxw you (sg.) can't count

kw'ám?kw'ám? V to be brave, strong; to have supernatural power  
yielding courage, strength

kw'an- Occurs in:

kw'ánstxw V Caus. (?) to show: "to cause to look"

kw'ánt V tr. to watch, gaze at, observe

\*kw'ántsxw you are watching (me)

kw'án?kw'ánt V tr. to be looking and looking, watching all the  
time

\*kw'án?kw'ántsan I was looking and looking

kw'ánat V to be looking

\*?éte? kw'ánat he is looking

\*mákw' ?o? kw'ánat they are looking

kw'ánas V to look at, stare

kw'ánaschi V (?) you are looking at me, staring at me See -chi

-kw'ánásang V intr. to look into, look out of, look through

shkw'ánásang N mirror, window

kw'ánat V tr. to see, look

\*kw'ánat to? naní?tiye? he sees them

\*kw'ánatita ta spē?es we saw the bear

kw'ánaxw V tr. non-volit. to see, notice

\*kw'ánaxwasxw did you see (it)?

\*kw'ánaxwita we saw (them)

kw'án? V to care for, take care of

kw'

\*kw'án? tán? shchaníngat take care of your garden

kw'án?skw'án? V to protect, care for all the time

\*?áy? kw'án?skw'án?sxw take good care (of me)

kw'án?skw'án?sát V tr. volit. to respect

kw'án?sát V refl. to be careful, to take care of oneself

kw'án?táng V pass. to be cared for, taken care of, protected

\*to? ní? ?i? kw'án?tángsan he takes care of me: "I am cared for by him"

kw'ángat V tr. to bring up, raise

\*kw'ángat tán? stl'alítl'qat you raise your children

kw'ástang V pass. to be given advice, to receive private knowledge

\*kw'ástang so? ní? she was given advice

skw'ás N advice, private knowledge, history. Consisted of genealogies demonstrating family greatness, gossip which revealed the inferiority of other families, knowledge of practical and supernatural matters, family names, and instruction in proper behavior. Only upper class families possessed advice, lower class families were said to have lost theirs. Advice was passed from grandparent to grandchild and was occasionally stolen by lower class people (Barnett 1955:142-3; Suttles 1966:172-3).

kw'sánag V to give advice

kw'áxwal?maxw N ashes See -maxw

1

lala?átp N alder tree, Alnus spp. Wood was used for smoking fish, because of its pleasant odor, and for making arrow points and wooden dishes. Inner bark was eaten with oil or soaked in water and drunk to purify the blood. Buds were chewed by curers and rubbed into sores and wounds. Wood was considered supernaturally strong and a father might place the umbilical cord of his newborn son in an alder tree to make the child strong (Barnett 1955:63; Gunther 1927:207, 303-05; Stern 1934:14).

látl' V to be the elder, eldest; refers to siblings

\*látl' sténi nΛ shéyΛ† my older sister

lá?san N plate

\*tl'éqt lá?san tray: "long plate"

\*xwstl'Ách lá?san bowl

-léc- Unidentif. Occurs in:

sléca† N container, thing, which is full

?asléca† V Stat. to be crowded, full; to be a crowd

lelot N train, railroad (f. Eng.)

lém N rum, whiskey, liquor (f. Eng.)

shlaméla N bottle: "rum container" See -éla

lét' V to clean

lé? V to be distant (in space or time), to be behind

\*ch'ac'íngΛ† lé?san I was sewing there, I was sewing then

\*tΛ nakwí?liye? ?i? lé?asxw ?Λ tΛ siléyotxw you folks were behind the tent

lé?eca V to be in that place, to be there

\*lé?aca ?é?lang in that house

\*lé?eca lé?al? over there

le?etóla V to be out of sight, over there (beyond sight)

\*le?etóla kwa nΛ snÁxwΛ† my car is over there

\*to? ní† ?i? le?etóla he is out of sight

lé?etl' V to live, reside, in that place; be there (near speaker)

sAlé?etl' V to live, reside, in that place; be there (distant from speaker)

\*chΛ sAlé?etl' to live, reside somewhere near a place (distant from speaker); to be somewhere near there (distant from speaker) See chΛ-~, 'Indefinite article'

lé?al V to live, reside far away; to be far, far away, at a distance

\*cʌ nʌkwʌ ?i? léʔʌl kwʌn? shxwʌléʔe? you (sg.) live far away

\*léʔʌl ?ʌ cʌ qwáʔ away from the water

qʷwʌléʔʌl V to speak, tell from a distance See qwéʔ, 'speak'

\*qʷwʌléʔʌl kwʌ to send a message: "to tell it from far away"

shxwʌléʔe? N location, territory, home

léʔnʌng V intr. to hear

lʌléʔnʌng V intr. to listen for a long time; hear repeatedly

\*lʌléʔnʌngtʌ we have been hearing, listening

lʌlʌngsát V tr. volit. to hear, listen to, pay attention to, eavesdrop

\*lʌlʌngsátʌn ?ʌ tʌ nʌkwíʔliye? I am listening to you folks

\*lʌlʌngsátitʌ we are paying attention (to you)

sʌlén N hearing

\*ʔáwʌ kwʌ chʌ sʌléns he can't hear: "it is not his hearing"

?ʌléʔnʌng V intr. Stat. to be hearing, listening

sʔʌléʔnʌng N hearing, listening

\*ʔáwʌ kwʌ nʌ sʔʌléʔnʌng I can't hear you: "it is not my hearing"

?ʌléʔnʌxw V tr. non-volit. Stat. to be hearing, overhearing (unintentionally)

\*ʔʌléʔnʌxwsʌn I heard you

\*ʔʌléʔnʌxwítʌ we overheard you

sʔʌléʔnʌxw N hearing, overhearing

\*ʔáwʌ kwʌ nʌ sʔʌléʔnʌxw I can't hear anything

léʔsʌt V tr. to be all right, satisfactory

líʌʔ N salmonberry, Rubus spectabilis. Both berries and sprouts were gathered during the summer (Gunther 1927:197; Stern 1934:46).

lisék N bag, sack (f. Chinook?)

liyá.m N devil (f. Chinook?)

lí·mas V April: "wild geese are flying"

-lo? ~ -alo? Unidentif. suff. Occurs in:

?o? mákw'alo? ?á?axw tám?cang háps they picked hops

?o? yáslo? na stlí? I always liked you

-la Unidentif. V suff. Occurs in:

\*kwch'ála to cough up, spit up blood, phlegm, bile See kwéchat, 'belch'

\*t'ankw'ála to shoot See t'ankw'at, 'shoot'

\*qw'íngala to gamble

\*t'ankw'ála to make sparks

lakalí N key (f. Chinook?)

xwakalít V to lock

lakawín N cross, crucifix (f. Chinook)

lákwaX N ribs

lkw'ángan N prop. the Songish people. Aboriginally, an ethnic division of Straits Salish speakers who occupied several villages between Parry Bay and Cordova Bay, on the south-eastern tip of Vancouver Island (Duff 1964:28).

lamatól N sheep (f. Chinook?)

lamatólqan N sheep wool See -qan

lang?sát V tr. volit. to obey

lapát N big dipper (constellation) (f. Chinook?)

lapalít N priest, Roman Catholic missionary (f. Chinook)

\*sténi lapalít nun: "woman priest"

latém N table (f. Chinook?)

laxáwna N wild goose (N. W.), Anserinae

## ‡

-‡ Unidentif. V suff. May co-occur with Stative prefix /ʔʌ-/;  
occurs in:

\*kw'ánʌ‡ to be looking

\*meʔkwʌ‡ to be hurt, hurting

\*qp'eyé‡ to lie face down

\*ʔʌséqʌ‡ to be outside

\*ʔʌst'ésʌ‡ to be broken See t'sʌt, 'break'

‡áqw'ʌng V intr. to get undressed

‡á‡ʌqw' V to be undressed, naked

stá‡ʌqw' N one who is naked; one who has been raped

‡qw'átʌng V pass. to be raped

‡áqw'ʌt V tr. to slap, hit lightly, tap

\*‡áqw'ʌtsʌn I tapped him (on the shoulder)

‡qw'ást V tr. to slap, strike, slap on the face

‡qw'ástʌng V pass. to be slapped, slapped on the face

\*‡qw'ástʌngsʌn I was slapped on the face

‡c'íngʌn N comb See -ʌn; Cp. stl'c'íngʌn, 'comb'. Were made of  
yew or maple wood; pubescent girl was required to scratch her head with  
a comb, rather than with her fingers.

‡chʌx N num. half; fifty-cent piece. Half-dollars are an important  
item of distribution at modern potlatches and spirit dances (Barnett  
1955:134)

ʔʌ‡chʌx V Stat. to be half of, cut in half

\*ʔʌ‡chʌx mít five cents: "half a bit"

ʔʌ‡chʌxʌl? V to be a half

‡éch V to be dark

\*ʔoʔ ʔʌnʔʌnoʔ ‡éch it is very dark

-‡éni See sténi ~, 'woman'

‡éw? V to get better, recover from an illness, convalesce

†

†é?e Dem. pron. (?) this

\*qwá†stxw †é?e boil this!

†íc' V to cut

\*†íc'san I am cutting; I cut myself Cp. †c'ísat V refl. (this entry)

\*?ati?A †níng† ?i? †íc'††A we are cutting; we cut ourselves

†íc'nas V to cut off

†íc'† V tr. to cut

†c'ísat V reflex. to cut oneself

\*†c'ísatsan I cut myself

\*†c'ísat †A nákwa you (sg.) cut yourself

\*†c'ísat †o? nít he cut himself

†c'ítang V pass. to be cut

\*†c'ítangsan he cut me: "I was cut by him"

†íl V to give a gift

\*†ílsan I gave a gift

\*†íl †A †A ?éyawkw' giving of wealth; reciprocal gift-giving between potential co-parents-in-law, prior to the marriage of their offspring. Exchanges of wealth and food might continue as long as the couple remained married (Suttles 1960:297-8)

†í†† V to receive a gift

\*†í††san I will receive a gift

†í†xw V Caus.(?) to cause one's gift to be given

†í†xw N gift (?) Occurs in:

\*yé?san ?áng†st †A †A †A †í†xw I am giving a gift to her

†í† N gift, present

\*ngán? †A †í† lots of my gifts

†íxw ~ †íxw† N num. three

## †

- \*tíxw né?ch'o?ach' three hundred
- \*tíxwátshe? N. num. thirty
- tíxwéla N a group of three, three at a time, three humans
- \*tíxwéla tA sawáy?qe a group of three men
- \*tíxwéla tA shxwá?laqw'As he had three brothers
- \*tíxwéla tA nganngána we had three daughters
- \*tíxwéla ?A tA nac'éxw three at a time
- tíxw?al? N three units of time
- \*tíxw?al? schalénang three years
- \*tíxw?al? wík three weeks
- stíxws N Wednesday: "third day"
- ?ápan ?i? kwíxw thirteen
- tíxwam V to be slippery
- ime?énsh V to smoke a cigarette
- sménash N cigarette, tobacco
- tníngat Emph. pron., first pers. pl. we, us
- \*tníngat ?i? chtl'í? ?A chA téla we wish we had some money
- \*?atí?A tníngat ?i? tíc'ttA we are cutting, we cut ourselves
- \*?éte?Asxwát ?Atl' tningat you stay here with us
- chtníngat we, the cause See chi- ~ ch-, 'Agentive (?) prefix'
- \*chtníngat kwA schéq's we made him fall
- iqelch' N moon, month
- tíqalch' N moonlight
- iqét V tr. to dress, wear clothes
- talatíeqat V tr. to wear many clothes
- iq'échas ~ iq'ácha- N num. five

## †

\*†q'échlas kwλ sál?s heavy weight, load

\*†q'échlas né?ch'o?ach' five hundred

\*†q'áχhλtshe? N num. fifty

s†q'échlas N Friday: "fifth day"

?ápan ?i? kw†q'échlas fifteen

†q'át V tr. to flatten, make flat, wide

†qwálnas N gums

-tshe? Num. suff. Indicates decades from thirty to ninety Cp.  
c'áxw?kwλs, 'twenty'

\*†áxwλtshe? N num. thirty See †áxw ~, 'three'

\*†áwxwλtshe? N num. ninety See †ákwλwxw ~, 'nine'

\*†'xáμλtshe? N num. sixty See †'xáng ~, 'six'

-†tλ ~ -†tλ Pron. subj. and poss. suff., first pers. pl. we, our, ours

\*kwánλxw†tλ we found it

\*†c'ítang†tλ we were cut

\*skwé?†tλ ?é?lang†tλ our house

\*?o? mákw'†tλ ?o? chkwé? it is ours

†táxtang V pass. to be made nervous, jittery

†ách V to be deep

\*†ách qwá? deep water

†akwé?nλq V to heal, cure

†alíc'ang V intr. to shine, sparkle

†alpaléxλn N bat, Chiroptera

†áltλn N canoe bailer See -λn. Were made from a sheet of cedar bark turned up at the ends and lashed to a bar handle (Barnett 1955: 116).

†áμλxw V to be raining

‡

ɬamxwá?wɔqɔw N rain hat

stámɔxw N rain

ɬám?cang V intr. to pick

stám?cang N picking, picking time, pickers

ɬánkw'at V tr. to behead, shoot, sting

\*ɬánkw'atsan I shot (them)

ɬánkw'atang V pass. to be beheaded, shot, stung

\*ɬánkw'atangsán I was stung

ɬánkw'ala V to shoot

ɬáng- Occurs in:

ɬángeng V intr. to pluck out, poke out eyes

stángas N plucking out of eyes

\*?i? na stli? kwɔ na stángas ca qalangs I will pluck out his eyes

ɬáptan N eyelashes, eyelid

ɬaqw'sí?sang V intr. to clap hands

ɬatá?qw'ang V intr. to snore

ɬat'é?q'ang V intr. to be warm, hot

ɬát'amán N herring rake See -an. Herring were caught from canoes with rakes made of sharp, pointed bones set into a long, flat pole (Stern 1934:50).

ɬanákwan N floor See xánɔ, 'have feet'

m

má?ɔqɔw N bird, chicken, duck, poultry

\*cha ngánɔ sa má?ɔqɔw lay eggs: "incomplete offspring of female bird"

mék'w'ɔ V to hold a commemorative funeral potlatch. Distribution of wealth held one year after death signified assumption of full social

## m

status of the deceased, by his successor. Might involve destruction or distribution of some of dead man's possessions; throwing of food into the fire as an offering to ancestors (Barnett 1955:220; Gunther 1927:250).

\*mékw'ʌʔsʌn I am holding a funeral potlatch

mʌkw'ʌʔíngʌʔ V Dur. to be holding a funeral potlatch

shmakw'élʌ N grave See -élʌ

mén N father; term of reference

\*kwa nʌ mén my father

\*kwa ménítʌ our father

méʔ N father; term of address

méʔkwaʔ V to be hurt, get hurt

\*méʔkwaʔsʌn I got hurt

sméʔkwaʔ N bruise, sore, wound

méʔlaxʌʔ N (geog. term) Malahat, a Saanich village (Barnett 1955:19)

méʔmalʔshan N orphan. Was cared for by close relatives, often father's brother (Barnett 1955:249; Stern 1934:38).

méʔman V to be small, little

?ʌméʔman V Stat. to be small, little

\*?ʌméʔman schʌʔ kindling: "small firewood"

míc'ʌʔ V to crush (f. Cowichan)

milélʌmʔ V to confess, to go to court: "my lord" (f. Eng.)

\*milélʌmʔ stʌnʔʌq judge

mítʌ V to be possessed by supernatural power which is expressed in spirit dancing; to perform one's spirit dance. Performance was evidence of dancer's encounter with a spirit helper (Barnett 1955:273).

mitʌʔéyotxw N dance house, long house for winter dances See -ʔéyotxw

smítʌ N spirit dance, winter ceremonials at which spirit possession was displayed in individual dances

## m

mínʔtʌqʷ N cup

mít N ten cents: "bit" (f. Eng.)

\*ʔáʔtchʌx mít five cents: "half a bit" See tchʌx, 'half'

móla N mill, saw-mill (f. Eng.)

mósmʌs N cow

mosmʌsálat N Dimin. calf

mʌháyʔ N basket, storage or carrying basket. Four-sided, open-work basket of twined cedar bark (Barnett 1955:122; Stern 1934:90-2).

mʌkw' Emph. pron. collective pl., first, second, or third pers. all; all of us, you, them; every, everything; we, they. May be preceded by a pronominal article.

\*mʌkw' sɛ́n everyone

\*mʌkw' skwéchal every day

\*mʌkw' sténg everything

\*\*koʔ mʌkw' sténg everyone: "all the non-visible ones"

\*\*ksoʔ mʌkw' sténg everyone: "all the non-visible (fem.) ones"

\*mʌkw' ʔoʔ xélat xchangíns they are worried

\*mʌkw' itʌ we, everyone, all of us

\*\*mʌkw' itʌ ʔoʔ héwʔʌ we are leaving

\*mʌkw' sxw you (pl.), all of you

mʌkw' ʌloʔ they See -loʔ Occurs in:

\*ʔoʔ mʌkw' ʌloʔ ʔáʔʌxw íámʔcʌng háps they picked hops

mʌkw' ʌt V tr. to pick up

mʌliyétʌl V to marry, get married (f. Eng.)

mʌlʔch'ʌsat V refl. to roll oneself over

\*mʌlʔch'ʌsat ʔiʔ mʌlʔch'ʌsat she rolled over and over

mʌlʔʌq V to forget

mʌnmáʔntaqʷ N prop. mythical Stonehead People

## m

mλqéyλ N coffin. A corpse was tightly flexed and squeezed into a small, newly-made cedar chest (Barnett 1955:216-7).

mλqw'é V to pile, heap

mλqw'eyéch't V tr. to pile up, heap up, make a pile See -yéch'

smλqw'eyéch' N a pile, heap

\*smλqw'eyéch' tλ smí? a pile of blankets

mλskwi?λm N prop. Musqueam. Mainland group occupying three villages on south shore of Point Grey (Barnett 1955:33).

mλsλt V tr. to fold

mλtóliya N (geog. term) Victoria (f. Eng.)

mλtl'ásλt V refl. to avenge oneself, get revenge

mλtl'él V to faint

mλwλch N deer, Odocoileus spp. Hunted with bow and arrow; nets. Meat was sun and wind dried; hides used for clothing; grease used to protect skin; hooves loosened in boiling water, pried off, and strung together for use on spirit dancers' costumes and as medium of exchange (Barnett 1955:74; Stern 1934:48-9).

-mλxw Unidentif. suff. Occurs in:

\*kw'áxwλ?mλxw N ashes

\*qwi?sté?mλxw N dwarf

\*snλnéλmλxw N prop. Nanaimo. Group located north of the Cowichan, on Vancouver Island (Barnett 1955:22-3)

mλxwéye? N navel

## n

nákwał V to fall asleep, to be sleeping

kwínákwał V Inch. to be going to sleep, dozing

nápλs N rain cape. Made of sewn tule, twined rush, or shredded cedar bark; reached to the elbow (Barnett 1955:72; Gunther 1927:219-20).

n

nás V to be fat, to be made of fat

ná?lAs V to be very fat; to be very fat people

snás N fat, grease, oil, cold-cream

snAsálamAxw N butter

néch' V to be different, changed

néch'tang V pass. to be changed, changed into, turned into

\*néch'tang txwastl'élAqam he was changed into a monster

nach'sát V tr. volit. to change, change into, turn into

\*so? níf ?i? nach'sát txwAs?átqA she changed into a snake

né? V to be named. Feast and distribution of wealth accompanied the assumption of a name (Barnett 1955:132-3; Gunther 1927:238).

\*níf látl' sA chA né? ?A kSA Theresa the oldest one's name was Theresa (now deceased)

sné? N name. Families owned and inherited right to use some ancestral names and associated privileges (Barnett:1955:134)

\*sén ?A chkwan? sné? what is your name?

né?ch'o?Ach' N num. hundred, one hundred See -Ach'

\*ngAs né?ch'o?Ach' four hundred

\*té?sAs né?ch'o?Ach' eight hundred

sné?ch'o?Ach' N num. hundred Occurs only in:

\*t'xáng sné?ch'o?Ach' six hundred

né?kwA Dem. pron. (?) some

níf Emph. pron., third pers. sg. impersonal it, one, the one, this one Occurs with pronominal articles to form third person singular personal emphatic pronominals

\*níf kSA nA tén this is my mother

\*níf látl' sA chA né? ?A kSA Theresa the oldest one's name was Theresa

\*níf nA skwé? it is mine

## n

- \*co? níŋt Emph. pron., masc. vis. third pers. sg. he, him, it
- \*ko? níŋt Emph. pron., masc. non-vis. third pers. sg. he, him, it
- \*kso? níŋt Emph. pron., fem. non-vis. third pers. sg. she, her
- \*so? níŋt Emph. pron., fem. vis. third pers. sg. she, her
- \*to? níŋt Emph. pron., hyp. third pers. sg. he/she, him/her, it
- chŋníŋt he/she, they, the cause See chŋ- ~, 'Agentive (?) prefix'
- \*chŋníŋt kwa nλ schéq' he made me fall
- \*chŋníŋt so? kwa nλ schéq' she made me fall
- \*chŋníŋt to? naní?tiye? kwa nλ schéq' they made me fall
- níqw'λm V to be soft
- no?ílang V intr. to enter, go into, go inside Cp. sqílang, 'go out'
- \*yé?san no?ílang ?λ cλ ?é?lang I am going into the house
- nλ Pron. poss. suff., first pers. sg. my, mine
- \*nλ ngánλ my child
- \*ksλ nλ tén my mother
- \*kwa nλ mén my father
- \*niŋt nλ skwé? it is mine
- \*nλ skwé? nλ ?é?lang my house
- nλ- Pref. indicating color
- \*nλkwím N reddish-brown (f. Saanich)
- \*nλq'éx N black, purple
- \*nλqwé N green, yellow
- \*nλsqwálas N brown
- \*nλsáqw N red
- \*\*?i? ?álas nλsáqw pink: "light red"
- \*nλxwíkw' N grey Cp. pq'álas, 'grey' (under p'áq')
- nλc'é?ew?mλxw N group, not one's own people See -mλxw

- nác'á N num. one
- nac'éxw N once, at once, at one time
- \*tixwéla ?á ta nac'éxw three at a time
- \*ngaséla ?á ta nac'éxw four at a time
- ?ápan ?i? kwnác'á eleven
- náchang V intr. to laugh
- kwináchang V intr. Inch. to begin to laugh, start laughing
- naneýang V intr. to be always laughing, laugh a lot
- nach'sát V intr. volit. to change into See néch', 'different'
- nakwásang V intr. to nod one's head
- nakwásangat V tr. to nod one's head at
- nakwí?liye? Emph. pron., second pers. pl. you (pl.), you folks  
May be preceded by pronominal or definite articles
- \*co? nakwí?liye? you (pl.), you folks (masc. vis.)
- \*ko? nakwí?liye? you (pl.), you folks (masc. non-vis.)
- \*kso? nakwí?liye? you (pl.), you folks (fem. non-vis.)
- \*so? nakwí?liye? you (pl.), you folks (fem. vis.)
- \*to? nakwí?liye? you (pl.), you folks (hyp.)
- \*ta nakwí?liye? t'asnáxw you (pl. hyp.) broke (it)
- \*?ííanítase? ?atl' nakwí?liye? we shall eat with you folks
- chínakwí?liye? you (pl.), the cause See chít- ~, 'Agentive (?) prefix'
- \*chínakwí?liye? kwa schéq'íta you folks made us fall
- nákwa Emph. pron., second pers. sg. you May be preceded by definite articles
- \*ca nákwa ?o? cha télasxw you (sg.) have some money
- \*ta nákwa ?i? le?etóla you (sg.) are over there
- \*?ííansanse? kwan?tál? ?atl' nákwa I shall eat with you (sg.)

## n

chínákwá you (sg.), the cause See chĩ- ~, 'Agentive (?) prefix'

\*chínákwá kwá ná schéq' you (sg.) made me fall

nákwá V to be two, to be together

náínákwá N a pair, couple

qwalnákwá V to speak together, speak to each other; discuss  
See qwéí?, 'speak'

\*qwalnákwáítá we spoke together

qw'áqw'ánákwá V to meet together, meet each other; come together

\*qw'áqw'ánákwáítá we met each other

namétang V pass. to be obeyed, followed

snamétang N rules, commands, instructions (to be obeyed)

nání?tiye? Emph. pron., third pers. pl. they, them, those ones,  
those people May be preceded by pronominal or definite articles

\*co? nání?tiye? they, them (masc. vis.)

\*\*kwánéngat co? nání?tiye? he helps them

\*ko? nání?tiye? they, them (masc. non-vis.)

\*kso? nání?tiye? they, them (fem. non-vis.)

\*so? nání?tiye? they, them (fem. vis.)

\*\*mákw' so? nání?tiye? ?o? xwchátas all of them (fem.) woke me up

\*to? nání?tiye? they, them (hyp.)

\*\*skwé?s to? nání?tiye? it is theirs: "it belongs to them"

\*\*?o? mákw' ?o? yé? to? nání?tiye? they are going

nashwatín V to dislike, hate

-naxw ~ -axw V tr. non-vol. suff. Indicates action which is non-  
volitional, unintentional, accidental

\*kwánaxw kwá to have, get, acquire; to find (without searching)  
See kwán-

\*háqwnaxw to smell

## n

\*t'ʌsnʌxw to break (accidentally), to hit (unintentionally) See  
t'sʌt, 'break, hit'

-n? See ?ʌn? ~ -n?, 'Possessive pronominal, second person singular'

n?cé?nʌkw N Indian reserve

## ng

-ng V intr. suff. children, all (sg) children

\*c'í?xwʌng to feel pity

\*c'ʌq'ʌng to drip, leak from above

\*kwʌnʌng to help, save See kw neng s, 'give help'

\*kw'sʌng to count

\*lé?nʌng to hear

\*sákw'ʌng to have a bath

\*?éxʌng to pretend

ngékwʌt V tr. to chew

ngéqʌ N snow

ngét- Occurs in:

ngétʌng V intr. to distribute wealth, give rights and privileges  
to a name

ngétxw V Caus. (?) to cause to be given

ngengétxw V Caus. (?) to cause much wealth to be given, to  
distribute wealth at a potlatch

ngíc'ʌt V tr. to crush, grind, mash

ngí?et N grouse, Tetraonidae

ngʌcʌt V to be suppurating, full of pus

-ngʌn Suff. indicating meal time Occurs in:

kwʌchíl?ngʌn morning meal

## ng

t'axwq'élātngan second meal of the day

ngán N child, offspring; term of reference

\*chā ngán sá má?áqw to lay eggs: "incomplete offspring of a bird"

\*sténi ná ngán my daughter

\*swáy?qe ná ngán my son

\*ngánas tá sqw'álésh nest: "a bird's offspring"

ngānngán N pl. children, all (my) children

ngángá? N child, son, daughter; term of address

ngānlyéč' V to be a group, a crowd; to be crowded See -yéč'

ngán? Pl. indicator many, lots of May precede or, rarely, follow noun or verb form

\*ngán? kwásan stars, many stars

\*ngán? q'áwāt drums, many drums

\*ngán? sngénāt stones, lots of stones

\*ngán? stālqéye? pack of wolves See stqéye?, 'wolf'

\*ngán? sáwáy?qe many men, a great number of men See swáy?qe ~, 'man'

\*q'ál? ngán? summer camp: "many are camping"

\*xánā ngán? foot prints

ngáqsan N nose

ngāqsángāt V tr. to nod

ngāqsángātxw V tr. Caus. (?) to cause one's head to nod in assent or recognition

ngás N num. four

\*ngás né?ch'o?ách' four hundred

ngāstshé? N num. forty

ngāséla N a group of four, four at a time, four humans See -éla

\*ngāséla shxwá?lāqw'a?s his four brothers

## ng

- \*ngáséla ?Λ tΛ nΛc'έxw four at a time  
 ngΛsngΛséla N pl. four at a time, four at once  
 sngás N Thursday: "fourth day"  
 ?ápan ?i? kwngás fourteen  
 ngásan N louse, lice

## o

- o?sΛ Unidentif. suff. Occurs with verbs implying 'wood' as object  
 \*chάqwo?s V to make, light a fire See chάqw, 'burned'  
 \*chxά?lo?sΛ V to chop wood See chxάt, 'chop'

## p

- páwan N pound (f. Eng.)  
 páxwat V tr. to blow, to inflate; to blow on the chest. Breath of curing ritualist, shaman, mother of twins, or spouse of someone recently deceased is considered to have healing powers. By blowing on the chest of a sick person, a cure might be effected. Song of a novice spirit dancer was released, initially, by ritual including blowing on his chest (Stern 1934:15, 37).  
 spxwάla N wind: "that which blows"  
 pésat V tr. to spread  
 péya N beer (f. Eng.)  
 pínt N paint (f. Eng.)  
 pípa N book, paper (f. Eng.)  
 \*st'í?wi?Λt pípa bible: "spirit book"  
 písh N cat, Felis domesticus (f. Eng.)  
 píshpash N kitten

## p

πίχρωραxw N huckleberry, Vaccinium spp. 3 Pacific villages (Barnett 1955)

πί?kwan N forked stick for cooking fish over a fire See -an

πί?t'shan N lizard

plí Occurs in:

sántos plí N prop. Holy Ghost (f. Chinook?)

πόyákw N gun, rifle

psnákwán N mat, rug. Cedar bark, tule, and rush mats covered temporary summer house frames, sleeping benches, and stored food; were sat on during meals (Barnett 1955:121-2; Stern 1934:92).

plákw'ang V intr. to smoke; to be dusty, smoky

spkw'áng N dust, smoke

spákw' N flour, powder

\*spákw' sáplíl bread flour

plaláxwang V intr. to steam, be steamed. Meat, fish, and plant foods were placed on layer of leaves in pit lined with hot rocks, covered and steamed for one to three days (Barnett 1955:60-1; Gunther 1927:209).

pan?pónxw N May: "when camas is collected"

pláq' N white

pq'álas N grey See ?álas ~, 'light'; Cp. naxwíkw', 'grey' (under na-)

pláxwam N sawdust

## p'

p'áwe? N flounder, Pleuronectidae. Were speared from canoes or caught with hook and line, roasted and eaten; never dried (Gunther 1927:201; Stern 1934:51).

p'á?c'as N cradle

p'á.ng V to swell (as, a river)

p'kwáchan N sand, sand bar

## p'

p'ákwaichan N (geog. term) Cole Bay, a Saanich village (Barnett 1955:19).

p'qwaíchán N sand (f. Cowichan)

p'áne?laxac' N (geog. term) Peneleket Spit on Kuper Island

p'awyélap N (geog. term) Fuyallup, Washington, where hops are picked

## q

qawáichan N prop. Cowichan. Inhabited eight villages on Cowichan Bay and on the lower Cowichan River; closely related in culture to the Nanaimo and Saanich (Barnett 1955:21, 23).

qélach' V to spin wool. Spindle and whorl were used aboriginally, but much modern spinning is by machine (Lane 1951:19-21).

shqélach' N hand-operated spindle

shqé?el?ach' N mechanical spinning spool; horizontal spindle with whorl at either end (Lane 1951:21)

qálas V to be sad

\*qálas sxwi?ém? sad story

qén? V to abduct, kidnap

\*qén? sa qéq to kidnap a baby

qéq N baby

qéqan N house post. Substantial timbers forming a part of house framework. Exterior planks were seasonally transported from one village site to another, but house posts remained (Barnett 1955:35, 40).

qéq' V to be in jail

sqéqaq' N jail

qaq'él?s N police, policeman

qaq'él?s?eyotxw N jail house, prison: "police house" See -?eyotxw

qalmaq'él?s N pl. policemen, lots of policemen See -al-

qé?iyas V to be a while ago, a little while ago

## q

\*Λτί?Λ ?o? qé?iyas just now, a short time ago

qp'ásang V intr. to bend, bow the head

qp'eyét V to lie face down

qáčhags N silver salmon (N. W.), Oncorhynchus kisutch. Were taken with traps, line, gill nets, and spears (Gunther 1927:198).

qalá?s V to be dull, unsharpened

qalét V tr. to repeat

kwíqalét V tr. Inch. to be going to repeat

\*tl'é? kwíqalét skwéchal the following day

qalí·ma V to be dirty; to be a dirty person

qalqalí·ma V to be very dirty; to be many dirty people

qálang? N eye

qáλαx N roe, fish eggs. Salmon roe were used in making Indian cheese. See sp'á?

qal?qálal V to be damaged, spoiled

qaméne? N shell

qáma? N breast

qáma?stxw V Caus. (?) to nurse: "give a baby the breast"

qam?qáma? N baby who is always nursing

sqáma? N milk

-qan Unidentif. suff. May indicate removed plumage or pelage Occurs in:

\*ch'á?sqan N eagle, eagle feather

\*lamatólqan N sheep wool

\*stl'pél?qan N feathers

\*sxwóqan N swan, swan's down

\*télaqan N animal

\*téyo?qan N mourner: "one who cuts his hair"

## q

- q'ál- Unidentifiable. Occurs only in:
- \*xwátl'qan N pillow
- qapán?é?tan N ribbon
- qá'p'asnas N south-east wind (N. W.)
- qalqi?é? V to be loose
- qalqal?ém? V to be weak
- qás V to drown
- \*qásan I drown
- \*qásxw you (sg.) drown
- qalqás V to be drowning
- \*qalqásan I am drowning
- \*qalqásitta we are drowning
- qásé? V Intent. to (certainly) drown See -se?~
- \*ca nákwá ?i? qásé?sxw you will (certainly) drown
- \*to? níft ?i? qásé? he will (certainly) drown
- sqsíkwás N a drowned person
- \*sqsíkwás kwá he is already a drowned person
- kwísqsíkwás V Inch. to begin to drown: "to be starting to be a drowned person"
- qoqwél? V to make a speech See qwél?, 'speak'
- qoqw'tén N shoulder

## q'

- q'áwát V tr. to beat a drum, to drum
- q'awtít'tang V pass. to be drummed
- q'ayé?ech N elk, Cervus canadensis. Were hunted with bow and arrow and trapped with deadfalls (Barnett 1955:97-100; Gunther 1927:205).

q'

q'el- Unidentif. Occurs only in:

q'el?éyotxw N long house where fish and meat are smoked

qél? V to believe

\*q'él?sən I believe

q'éq'aw? N skate, Raja spp. Skate were speared as they came toward shore; stomachs were cut out and remainder was boiled; fins might be grilled (Gunther 1927:209; Stern 1934:51).

q'éq'atl' N shadow, reflection

q'ét'ang V intr. to be sweet

q'eyátl'an N snail

q'é?t'á? N cradle, swing

q'í.kwat V tr. to bite

q'kwí.tang V pass. to be bitten

q'á Unidentified Occurs in:

háy?sxw q'á thank you

q'ác'áich N Ocean Spray, Spiraea discolor

q'ác'á?kwən N scissors See -an

q'ach'é? N moss

q'ákwə N cane

q'áq'ékwə N crutches

q'áttánamachən N whale (generic term). Whaling was not common among Songish. Whale might be harpooned by a seal hunter or utilized when it came ashore dead (Barnett 1955:92; Suttles 1952:11).

q'ál? V to be camping

\*q'ál? ngán? summer camp: "many are camping"

sq'ál?íng N camp

\*sq'ál?íngitə our camp

q'ámásang N (geog. term) the Gorge

q'amə?tang N Saturday

## q'

q'áḡ V to gather

\*q'áḡḡḡ we are gathering

q'pásat V refl. to gather oneself together

\*q'pásat ca ḡáḡtélngaxw ceremony, meeting: "the people gather together"

\*q'pásatḡḡ ḡo? mákw' we have all gathered together

q'pátas V to gather

\*q'pátasán I gathered (it)

ḡasq'éḡat V Stat. to be all together, to be gathered together

q'ḡq'é? N guts

q'ḡq'é?nḡat V to be late, slow

q'ḡq'aschín N spider

q'ás V to be short of

sq'es ḡ N that which is scarce, insufficient, not enough

q'áxq'ax N tin, tin can

q'xáḡḡ V to dig for clams. Women and children dug for clams with an ironwood stick (Stern 1934:47).

## qw

qwákwaḡ V tr. to tan hides. Elk and deer skins were dressed by women, who soaked them in water and scraped off the hair. Hides were then washed, rubbed with deer brains and fat, and smoked. Finished skins were made into shirts, moccasins, and storage bags (Barnett 1955:125; Gunther 1927:219; Stern 1934:32).

qwá? N water

qwá?qwa? V to drink

qwáqwaqwa? V to drink a lot, keep on drinking; drink heavily (as, alcohol)

qwátl'qwa? N sea

qw

qwá?ap N crab apple, Malus fusca. Crab apple wood was burned and live charcoal was carried in clam shells on long trips to provide fire (Stern 1934:55).

qwá?paip N devil's club, Oplopanax horridus. With spines removed, the stems are charred and mixed with grease or face cream for black face paint

qwé! V to speak, tal, tell

qwé!stang V pass. to be spoken to

qwé!stxw V Caus. (?) to cause to speak

qwalqwé! V to make a speech

qwalqwal! V to speak quietly

qwalé?al V to speak, tell, from a distance, from far away See lé?, 'distant'

\*qwalé?al kwa to send a message: "to tell it from far away"

qwalnákwal V to speak together, speak to each other; discuss  
See nákwal, 'together'

\*qwalnákwalita we spoke to each other

\*?asq'éraip ksa qwalnákwalita we are speaking together

qwalnákwalitxw V Caus. (?) to cause to speak together

qwalnákwalitxwitase? V Caus. (?) Intent. we shall speak with them: "we shall cause speaking together with them"

qwalngítang V. pass. to be scolded, spoken to harshly

qwal?qwalngítang V pass. to be scolded severely, to be scolded repeatedly

sqwé! N speech, talk

\*chkwé? ?atl' sqwé! gossip See -kwé?

shqwi?qwé! N speaker Recipient of a gift of food hired a speaker to thank, with wealth, the donor. Recipient and donor were frequently co-parents-in-law (Suttles 1960:300-01).

qwíqwmás N spirit dancer's headdress. The conical headdress was made of shredded cedar bark, human hair, or, for novices, wool; the peak was decorated with eagle feathers (Barnett 1955:281; Gunther 1927:220; Stern 1934:65).

qwi?sté?máxw N dwarf See -máxw

-qwaléc Occurs in:

?áqwaléc V Stat. to be behind

qwalí?máltxw N prop. a famous, mythical shaman who lived at the village of qw'ámi?íqan; he was especially powerful in curing strokes and paralysis; a noble family gave him the rights to perform the sxwáyxwe as payment for his services

qwaló N skin

qwalást V tr. to boil

\*qwalást tá qwá? he is boiling the water

qwalástxw V Caus. (?) to cause to boil

\*qwalástxw té?e boil this!

shqwalí?s N boiling basket; a watertight basket of coiled cedar bark (Gunther 1927:223; Stern 1934:90-2)

qwalí? V to be smooth, soft

sliqwalí? N that which is fine, smooth Cp. shq'owalíqw, 'baldness'

qwaní N sea gull, Larus spp. Sea gulls were killed and eaten (Gunther 1927:205).

qwánas N killer whale, Grampus rectipinna. Considered the chief of the whale people, the killer whale was never killed nor eaten because of mythological associations. Eagle down was thrown on the water when one was seen to propitiate its spirit and gain help in seal hunting. Sea hunters became killer whales at death; the killer whale spirit was associated with the xánxánítal, or black face dancers' society (Barnett 1955:63, 93; Stern 1934:87).

qwan?tí.s V to hold, rock in one's arms (as, a baby)

\*so? ní? ?i? qwan?tí.s s qeqs she rocks her baby

qwan?ti?í.† V to be always rocking a baby

qwángas N wheel fish (N. W.)

qw'

qw'áchat V tr. to kill

qw'

qw'cháʔas ~ qw'cháʔa- V to kill

\*qw'cháʔas ca skwéyas he is killing his slave

\*qw'cháʔatʔa we killed (it)

qw'cháʔat V refl. to kill oneself, commit suicide

qw'cháʔang V pass. to be killed

\*ʔanʔéʔ qw'cháʔangʔa they were going to attack us: "we were going to be killed"

qw'chíngat V Dur. to be killing

qw'áxweʔac N onion, Allium acuminatum

qw'áʔqw'e V to be dying; to be dead

sqw'áʔ N dead person, dead thing; deceased spouse

\*sqw'áʔs ta qéq umbilical cord: "dead thing of the child"

sqw'áʔqw'e N dying person, dead person; one who is paralyzed

\*sqw'áʔqw'e sa sténi dead woman

\*sqw'áʔqw'e ca qéq stillborn infant

kwʔsqw'áʔqw'e V Inch. to be dying, to begin to die

sqw'áʔqw'at V to have boils, to have an infection; to be gangrenous or necrotic tissue

qw'é ~ qw'éy- V to die

\*kwa qw'éyan if I die See kwa, 'Article'

kwʔqw'éy V Inch. to be beginning to die, to be going to die

\*kwa kwʔqw'éyan when I am going to die, when I am going to be dead See kwa, 'Article'

qw'és V to be burned to death

sqw'és N a fatal burn, severe burn

qw'eyéʔash V to dance. Cp. qw'é ~, 'die.' Early in the initiation of a new dancer, he was rendered unconscious, or "killed," as a step in preparing his body for possession by his dance spirit (Barnett 1955:278).

sqw'eyéʔash N dance, dancing

qw'

qw'íng V to get out of

\*to? níf ?i? qw'íng ?a ca ?átxas he got out of the canoe

qw'íngalá V to borrow See -lá

qw'álang V intr. to be rooted, to have roots

qw'álan N ear

qw'álat V tr. to grill, roast. Smelt, flounder, skate fins, dried salmon, mussels, and fern roots were grilled on sticks over an open fire (Gunther 1927:209).

qw'álang V intr. to be grilling, roasting

qw'álas V to grill, roast

sqw'á?lat N a roast, a piece of roasted food

qw'alxé?st V tr. to warn

\*qw'alxé?stsan to? níf I warned him

qw'alxé?stang V pass. to be warned

\*co? níf ?i? qw'alxé?stangsán he warned me: "I was warned by him"

\*to? níf ?i? ?éte?asxw qw'alxé?stang did he warn you folks?:  
"were you folks warned by him?"

\*qw'alxé?stangitá we were warned

qw'alxé?stxw V Caus. (?) to cause to be warned

qw'amí?íqan N (geog. term) Cowichan village near Green Point (Barnett 1955:21)

qw'ané?em N boy's puberty. When a boy's voice began to change, he underwent rigorous training, including fasting, bathing in cold water, and scrubbing his body with twigs, and endured other physical hardships to prepare himself for supernatural experiences leading to the acquisition of a spirit helper (Barnett 1955:77, 143; Stern 1934:18).

qw'áqw'anákwal V to meet together, meet each other; to come together  
See nákwál, 'together'

\*qw'áqw'anákwalitá we met each other

\*mák'w' ?o? qw'áqw'anákwal village: "all are meeting"

sqw'áqw'anákwal N village

qw'

\*sqw'Λqw'Λnákwalítta our village

qw'xwá?lo?chΛs N fingernail See -chΛs

qw'Λlxwá?lo?chΛs N pl. fingernails See -Λl-

s

s-~sh- Nominalizing pref. Combines with verb stems to form nouns

\*schéq' N a fall See chéq', 'to fall'

\*scháqwo?sa N fire, flames See cháqwo?sa, 'to make a fire'

\*skw'Ás N advice See kw'Ástang, 'to be given advice'

\*sqwél? N speech See qwél?, 'to speak'

\*shcháníngΛt N seed, garden See cháníngΛt, 'to be planting'

\*shtl'ΛshánΛp N plough, tractor See t1'shánΛp, 'to plough'

-s Poss. pron. suff., third pers. sg. and pl. his, him, her, hers, their, theirs

\*kwa méns ko? ní† his father

\*kwa méns so? ní† her father

\*skwé?s to? ní† ?é?lΛngs his house

\*skwé?s to? ní† it is his

\*so? naní?†iye? ?i? ngán? maháy?s their (fem.) baskets

\*skwé?s ?é?lΛngs to? naní?†iye? their house

\*skwé?s ko? naní?†iye? it is theirs

-s ~∅ Unidentif. V. suff. Occurs in:

\*chákwΛs to wear, put on

\*chíkwΛs to tire, feel tired

\*kw'ÁnΛs to look, stare See kw'Λn-

\*qw'chátΛs to kill See qw'áchΛt, 'kill'

## s

\*\*qw'cháttáttá we killed (it)

\*t'chésás to be pointed, sharp See t'cháttang, 'to be stabbed'

## sa

sachakwas N costume, regalia worn by spirit dancer. Costume of initiates symbolized the spirit associated with the novice. Consisted of conical wool headdress with eagle feathers at apex and dangling from strands, buckskin shirt or robe, often with small wooden clappers attached, and deer hoof knee bands (Barnett 1955:281; Stern 1934:645).

sákwáá V to gamble See -lá

sákwang V intr. to be sweet

sákw'át V tr. to bathe, give a bath, cleanse

\*sákw'átsán so? nítt I bathed her

sákw'áttáse? V tr. Intent. we shall bathe (him)

sákw'ang V intr. to bathe, have a bath

\*sákw'angttá we are bathing

skw'átang V pass. to be bathed

\*skw'átang so? nítt she was bathed by them

skw'átas V to bathe, give a bath

\*?o? skw'átas so? nítt sa qéqs she gave her baby a bath

-sáálakwa± Unidentif. Occurs in:

xaw?sáálakwa± novice spirit dancer See xaw?-

sáá?lās V to be a little drunk

sátt N doorway; path, trail, road

\*sáts tá ?é?lang doorway of the house

sángán N eyebrow

sásán N mouth

## S

\*\*q̣w'chátʌttʌ we killed (it)  
 \*t'chésʌs to be pointed, sharp See t'chʌ́ʌng, 'to be stabbed'

## sa

sachʌkwʌs N costume, regalia worn by spirit dancer. Costume of initiates symbolized the spirit associated with the novice. Consisted of conical wool headdress with eagle feathers at apex and dangling from strands, buckskin shirt or robe, often with small wooden clappers attached, and deer hoof knee bands (Barnett 1955:281; Stern 1934:645).

sákwʌʌ V to gamble See -ʌ

sákwʌng V intr. to be sweet

sákw'ʌt V tr. to bathe, give a bath, cleanse

\*sákw'ʌtsʌn so? níʔ I bathed her

sákw'ʌttʌse? V tr. Intent. we shall bathe (him)

sákw'ʌng V intr. to bathe, have a bath

\*sákw'ʌngttʌ we are bathing

skw'átʌng V pass. to be bathed

\*skw'átʌng so? níʔ she was bathed by them

skw'átʌs V to bathe, give a bath

\*ʔo? skw'átʌs so? níʔ sʌ qéqs she gave her baby a bath

-sáʌkwʌʔ Unidentif. Occurs in:

xawʔsáʌkwʌʔ novice spirit dancer See xawʔ-

sáʔʌs V to be a little drunk

sáʔ N doorway; path, trail, road

\*sáʔs tʌ ʔéʔʌng doorway of the house

sángʌn N eyebrow

sásʌn N mouth

## sa

-sát V tr. volit. suff. Indicates action which is volitional, purposeful

\*chʌqsát to make big, enlarge, swell See chʌq, 'big'

\*lʌʔlʌngʔsát to hear, listen to, pay attention to, eavesdrop  
See léʔnʌng, 'hear'

\*nʌch'sát to turn into, change into See nech'tʌng, 'be changed'

sátʌch N north-east wind

-sáʔay? Occurs in:

txwʌsáʔay? V Mutat. to get ready, become prepared

\*ʔoʔ tʌxw sʌʔʌlʔ ʔiʔ txwʌsáʔayʔsʌn I will get ready later

ʔʌsáʔay? V Stat. to be ready, prepared

\*ʔʌsáʔayʔsʌn I am ready

kwɪʔʌsáʔay? V Inch. to begin to get ready, start getting prepared

sáʔiyem V to be sour, bitter (f. Cowichan)

saʔʌkw N prop. Sooke. Group sharing the tip of Vancouver Island with the Songish; territory extended to Jordan River on the west coast (Suttles 1954:30).

## sc'

sc'áʔʌ N leaf

sc'áʔc'ʔʌ N pl. leaves

sc'ángʌs N (geog. term) Albert Head

sc'áqw' N worm See c'áqw', 'rotten'

sc'éʔawʔtxw N (geog. term) East Saanich

sc'kwaʔíʔws N left, left hand, side See -íʔws

## sch

sché N wool, yarn

## sch

- schéq' N a fall See chéq', 'fall'
- schét'xwán N black bear (N. W.), Euarctos americanus
- sché?che? N ego's cousin; any kin, relative; friend
- sché?le?chá N pl. all of ego's cousins or kinsmen; many friends
- sché?i N work See ché?i ~, 'work'
- sché?iyán V to have form, shape; to be straight (as, a line); to be correct, right
- ?Asché?iyán V Stat. to be formed, shaped
- \*?o? ?Asché?iyán ?o? nás he is fat
- sché·n N (?) Intensif. (?) that which is really, very, truly See ché·n, 'really'
- sché·naxw N fish (generic term) See -ché·naxw
- schiyáiyá N twins. Birth of twins was an auspicious event as both parents and progeny were thought to have special supernatural power (Barnett 1955:135; Gunther 1927:237; Stern 1934:14-15).
- scho?ét N one who is clever, smart
- schalénang N time, way, custom, tradition See chalénang, 'history'
- schalkwínét N Monday
- schát N firewood Cp. cháqw, 'burned'
- \*?ame?mán schát kindling: "small firewood"
- schátátp N (geog. term) West Saanich
- schané·n?xw N fishing ground See -ché·naxw
- scháqwo?sa N fire See cháqw, 'fire'; -o?sa
- schás N west wind
- schásaqw N hat

## sch'

- sch'é?á N stick; short stick carried by an initiated spirit dancer

sch'

sch'ám?ínas N prop. Chemainus. People of Chemainus Bay

sch'át N club, war club. A paddle-shaped club of stone, bone or heavy wood was the principal weapon for close combat. Each was about one foot long and attached to the wrist with a short thong (Barnett 1955:269; Gunther 1927:268).

se

séchs N ego's kin, parent's sibling; classificatory uncle, aunt

séchang V intr. to be bitter, sour, unpleasant to taste; to be painful

sél?s V to bark

-sél?s Unidentif. Occurs in:

t'álq'sél?s V to be waving See t'ál?q'ást, 'wave'

sén Rel.-Interrog. Pron. who, one who, anyone, whose

\*m'ákw' sén everyone

\*?áwáwá sén no one

\*sén ?á chkwán? sné? what is your name?: "whose name do you possess?"

\*txwsén Interrog. Pron. (?) whose

séqt N woodpecker, Picidae. A common spirit helper for canoe-builders (Barnett 1955:111); the shaman often wore woodpecker feathers in his hair (Barnett 1955:149).

-séqat Occurs in:

?Aséqat V Stat. to be outside

\*?Aséqatitá ?á cá sil?éyotxw we were outside the tent

séschan N blood

séso N beach

sétang V pass. to be forced

\*sétangitá we were forced

séxwsaxw V to be lazy. Laziness was considered the worst of faults

## se

and those who were consistently lazy were viewed as worthless people (Barnett 1955:141, 248).

seyelá?qwaŋg V intr. to tidy, put in order, straighten up

-se? ~ -e? ~ -s Intent. suff. Indicates intent to act, certainty of outcome of action. May follow or precede pronominal subject suffix

\*qasé?sxw you folks will (certainly) drown See qas, 'drown'

\*qwalnákwaltxwitase? we shall speak to them

\*?o? t'áxw sa?ál? ?i? txwasá?ay?san I shall be ready later

\*t'sátsanse? I shall hit him

\*?íťansanse? I shall eat

sé?ekw' V to remember Cp. hé?ekw', 'remember'

sé?et V tr. to lift

\*sé?et can? t'é.lo? lift your arm

sé?kwaŋg N carrots

sé?ngach' N num. two hundred See -ach'

se?qwíngat V Dur. to be digging

sé?si V to be afraid, fearful, startled

sé?sasi V to be cowardly, always afraid, terrified

## se•

sé.las N hand, finger

salsé.las N hands, fingers

sé.nach N prop. immediate neighbours of the Songish to the north

## si

si- Unidentif. Occurs in:

## si

\*siyé?so V to go across, over, from one place to another See  
yé?, 'go'

síkwat N sea cucumber, Stichopus californicus; an edible marine  
invertebrate

sil- Unidentif. Occurs in:

sil?éyotxw N tent

sílλ N ego's kin, second ascending generation; classificatory  
grandparent

salsí?lλ N pl. grandparents; all one's grandparents

sítang V intr. to stand, stand up

\*sítangsxw (you) stand up!

\*to? nání?hiye? ?i? ?Astésat ksa sítangs they are standing near you

sásítang V to be standing for a long time

\*sásítangsxw you are standing

-síqan Occurs in:

?Asíqan V Stat. to be before (spatial), in front of

\*ca nákwλ ?i? sásítangsxw ?λ ca ?Asíqanítλ you (sg.) are standing  
in front of us

sítatalkwat N nightgown, pajamas See ?ítat ~, 'sleep'; -alkwλ-

siyásang V intr. to play, play games, play with toys, make fun,  
ridicule; entertain, perform (as, Black face dancers). Cp. hiyásang,  
'children's play'

\*siyásangsan they are making fun of me: "I am being ridiculed"

saliyásang V intr. to rape

siyé'kw Unidentif. Occurs in:

to? siyé'kw humped

siyé'tan N widow, widower

siyáwan N spirit dancer's song See -iyaw-

siyaw?ín? N magic See -iyaw-

## si

siyáxchA V to give gifts reciprocally, in return (as, between bride's family and groom's family)

\*siyáxchAsAN I give a gift in return

si?a?lamí?ws N right, right hand, side See -í?ws

si?cháŋgA† N (geog. name) Oak Bay Cp. chánéfch, 'oak tree'

si?ém? N leader, rich, important, "big" man; term of address: "sir." May be used in greeting a woman, in addressing a group of people: "ladies and gentlemen". Important personages in village but not chiefs in sense of being officeholders. Were looked up to as wealthy, prestigious, successful individuals whose personal qualities gave their opinions a measure of authority (Barnett 1955:243-245; Suttles 1966: 169-173).

\*sí?sa† si?ém? God: "big man up above"

si?i?ém? N pl. high class people Cp. sasA?échan, 'lower class' (under sa?é?chan)

txwAsi?ém? V Mutat. to become rich, become leader

si?étAN N hair

si?ít V to be real

\*?áwa si?ít not real, unreal

si?lAch V to find

\*sí?lachsAN I found (it)

sí?sa N shaman, religious practitioner

sí?sa† V to be above, up above, overhead, up; on top; high

\*sí?sa† si?ém? God: "big man up above"

\*sí?sa† sngénat mountain: "high rock"

\*sí?sa† táŋgaxw uphill, heaven: "above earth"

si?xíŋgA† V Dur. to be teasing wool. An early step in preparation of wool for weaving or knitting. After the raw wool has been washed, it is separated by hand into small clumps so that foreign material (leaves, twigs, dirt) will either fall out or be more easily removed (Lane 1951: 18).

si?xálaqAN N teased wool See -qAN

sk

skókwal N school (f. Eng.?)

\*skókwal stánʔaq school teacher

skókwalstang V pass. to be taught

skw

skwáyma N red fish (N. W.)

skwéchal N day

\*t1'éʔ kwíqalét skwéchal the following day

skwélakwas N one who has been killed

\*na skwélakwas kwa I killed someone: "(it is) my one who has been killed"

skwélakwasyaqxw V pass. non-volit. (?) someone who has been killed (accidentally)

skwéqang N flower, petal See -kwéqang

skwésat V tr. to lie, tell a lie

skwéyac' N dog fish (N. W.), Squalus suckleyi. Dog fish were not eaten because of a mythological association (Barnett 1955:63), but their oil was prized for medical purposes. It was rubbed on a woman in labor to ease the contractions and on the newborn infant (Stern 1934:14).

skwéʔ N possession; thing possessed See -kwéʔ~

skwéyas N slave See -kwéʔ~

skwáikwals N Western Grebe, Aechmophorus occidentalis

skw'

skw'ác'at V to be crooked

skw'átang V pass. to be bathed See sákw'at

## skw'

skw'é V to be unable; to be incorrect, mistaken, wrong, at fault

\*skw'é kwλ nλ sxtít I can't do it

\*to? ní† ?i? skw'é kwλ shtángs he can't walk

skw'ékw'i? N pregnant woman: "one who fasts" See kw'ékw'i?, 'hungry'

skw'és N sweat See kw'és

skw'íc'e? N small sea urchin, Strongylocentrotus drobachiensis

skw'ás N advice, rules for behavior See kw'ástang, 'be given advice'

skw'át†? N raven, Corvus corax. Because of mythological associations, the raven was tabooed as food (Barnett 1955:63).

skw'okw'át†? N crow, Corvus brachyrhynchos.

## sl

slálach N buttocks, hips, thighs See -ach

sléc† N container; thing which is full See -lec-

slé?l† N ego's kin, in-law, first ascending generation, spouse living; term of reference, father-in-law, mother-in-law

salsalé?l† N pl. parents-in-law

slíqwal? N that which is fine, smooth See qwál?, 'smooth' Cp. shq'owalíq, 'baldness'

slaxél N A guessing game involving teams of players and distinctively marked gaming pieces of bone. Spectators bet on outcome of each attempt to guess (Barnett 1955:262; Gunther 1927:274; Stern 1934:69-70).

slaxwé?† N peace

## st

stá?ngat N herring, Clupeidae. Fish and their eggs were important as food; fish also used for baiting trolling hooks. Caught mainly in late spring with aid of herring rake, †átλman.

## st

- sténi ~ -téni ~ stánach- N woman, female, wife
- \*sténi lapalít nun: "woman priest"
- \*sténi na ngánna my daughter
- \*sténi na síla my grandmother
- \*sténi na shtan?ní? my late mother
- \*sténi?la N late wife See -?la
- \*chasténi unmarried woman See chΛ ~, 'Indefinite article'
- \*xwaw?é? sa chténi unmarried man See chΛ ~, 'Indefinite article'
- \*stánachálat N Dimin. little girl, girl See -álat
- stnténi N pl. women
- stíl N gift, present See tíl, 'to give a gift'
- stíltxw N See tíl, 'to give a gift'
- stíq̄w N meat
- stíxws N Wednesday See tixw, 'three'
- stq'échas N Friday See tq'échas, 'five'
- stállaxw N ice
- stámaxw N rain See támaxw, 'to be raining'
- stángas N the plucking out of eyes See tang-
- sm
- smátl' N one who has a stroke, is paralyzed by a stroke
- sméc'án N one who is proud
- sménash N cigarette, tobacco See ime?énsh, 'to smoke'
- sméyas N deer, Odocoileus hemionus columbianus Cp. máwach, 'deer'
- smé?kwat N bruise, sore, wound See mé?kwat, 'hurt'

## sm

- smíʔa N spirit dance, winter ceremonials See míʔa, 'possessed by spirit'
- smáʔqan N brain
- smáʔw'a N heron, crane; probably the great blue heron, Ardea herodias
- smáʔw'eyéç N a pile See máʔw'é, 'to pile'

## sn

- snás N fat, grease, oil, cold-cream See nás, 'be fat'
- snáwʔaʔ Occurs in:
- ʔasnáwʔaʔ V Stat. to be inside
- \*ʔasnáwʔaʔaʔa ʔa ta siʔéyotxw we were inside the tent
- snasálamaxw N butter See nás, 'be fat'
- snéʔch'oʔach' N hundred See néʔch'oʔach', 'hundred'
- snét N night
- snéʔ N name See néʔ, 'named'
- snamétang N commands, instructions, rules
- snanémaxw N prop. Nanaimo. Group located to north of Cowichan on Vancouver Island.
- snáxshan N toes See -shan
- snáxwaʔ N canoe, automobile, car (f. Cowichan) Cp. ʔátxas, 'canoe'; kw'íkwaʔ, 'fishing canoe,; st'ékwa, 'freight canoe'
- \*k'oʔóykw snáxwaʔ fishing canoe
- \*leʔetóla kwa na snáxwaʔ my car is over there
- snaníxwaʔ N pl. canoes

## sng

sngénat N rock, stone

\*síʔsɔt sngénat mountain: "high rock"

sngéʔtxwɔn N ego's affinal kin, spouse living; man's sister-in-law, woman's brother-in-law; sibling-in-law of opposite sex who may marry ego through mechanism of levirate or sororate (Suttles 1960:298).

sngás N Thursday See ngás, 'four'

## so

-so Unidentif. Occurs in:

siyéʔso V to go across, over See yéʔ, 'go'

sóp N soap (f. Eng.)

sopáláli N soapberry, Shepherdia canadensis (f. Eng.) Ingredient in confection, sxwésɔm

soʔ Pron. art., fem. vis. Referent is visible to speaker. Occurs with emphatic pronominal forms when it is necessary to specify that the referent is feminine.

\*soʔ níʔ she, her: "the feminine, visible one"

\*níʔ soʔ xwángs she used to cry

\*soʔ naníʔʔiyeʔ they, them: "the feminine, visible ones"

\*\*mákw' soʔ naníʔʔiyeʔ ʔoʔ xwchátas all of them (fem.) woke me up

\*ʔásɔ soʔ I, me (fem.)

\*\*ʔoʔ ʔásɔ soʔ xtít let me (fem.) do it

soʔéchan N chair

## sp

spáqw'ɔng N foam, bubbles

spátl'ɔng N smoke from a fire (f. Cowichan)

## sp

spchá N large Sechelt basket, closely woven. Island Salish obtained many of their coiled baskets from the mainland groups (Barnett 1955:123).

\*spapácha N small Sechelt basket, closely woven

spé?es N bear (generic term)

spe?esálat N Dimin. bear cub See -álat

spé?xw N fog

spkw'áng N dust, smoke See pákw'ang, 'smoke'

spáxw N bread

spáxw N stomach

spxwála N wind See páxwat, 'blow'

## sp'

sp'á? N Indian cheese, a delicacy made of ripened and smoked fish eggs and oil

## sq

sqélaX N digging stick. This simple tool (a two and a half to three foot long wooden stick) aided in the gathering of roots, bulbs, clams, and some other marine invertebrates. It was mainly used by the women for their share of the subsistence pursuits (Barnett 1955:63).

sqéqalq' N jail See qéq', 'in jail'

sqéto N mythical sea creature; great fisherman who is very lucky

sqéwas N potato

sqéxe? N dog, Canis familiaris. A breed of small, white, wooly dogs was raised by many Coast Salish groups. Their wool was used in the production of valuable blankets and robes (Barnett 1955:96-97).

sqexe?álat N Dimin. puppy See -álat

sqaléxe? N pl. dogs See -al-

## sq

sqé?mákw' N devil fish; squid, a cephalopod, gathered at low tide from beneath rocks. Were boiled or steamed and eaten or were used as bait for fish (Gunther 1927:198; Stern 1934:51).

sqéngat N south wind (N. W.)

sqíláng V intr. to go out of Cp. no?ílang, 'go into'

salqíláng V intr. to go out of many times

sqséq N (geog. term) Galiano Island

sqsíkwás N a drowned person See qás, 'drown'

sqácha N catch (as, a catch of fish)

\*sqáchattá we caught (fish): "our catch (of fish)"

sqalélngaxw N tree, woods See -élng xw. There were spirits in trees, especially the cedar trees. A boy might obtain a cedar as his guardian spirit and would then be a gifted wood carver (Stern 1934:20).

sqaléngaxw N blackberry (N. W.), Rubus spp.

sqal?éw? N beaver, Castor canadensis

sqal?qal?ásan N dream

sqaméyáqs N "a special kind of tree" (N. W.)

sqámá? N milk See qámá?, 'breast'

sqangínas N people whose territory included Discovery and Chatham Islands (Hill-Tout 1907:307)

sqaqásaq N (geog. term) Swartz Bay

sqaqawés N rabbit, probably Lepus spp. Rabbits are not found on Vancouver Island, although they are located on the adjacent mainland.

## sq'

sq'ékwan N knee, leg

-sq'épáí See q'áp, 'gather'

sq'ésáí N that which is scarce, insufficient, not enough See q'ás, 'short of'

sq'

sq'qwalím N axe

sq'λqwalíqwalim N pl. axes, lots of axes

sq'taléqwa N roof

sq'ámal? N canoe paddle

sqw

sqwámλ N raspberry (N. W.), Rubus leucodermis

sqwá?malsh N prop. Squamish; people whose winter villages were located along the rivers at the head of Howe Sound. They joined the late summer aggregation of Salish at the mouth of the Fraser River (Barnett 1955:31).

sqwá?t'λn N bucket, pail

sqwél? N speech, talking See qwél?, 'speak'

sqwínqwan N beads

sqwinásan N beard

sqwλqwalí? N sun

\*kw'é?lλs sqwλqwalí? sunshine: "hot sun"

\*xwtáq ta sqwλqwalí? sunset

\*?énaλg ta sqwλqwalí? sunrise

sqwát N blue grouse (N. W.), Dendragapus obscurus

sqw'

sqw'ángi? N head

sqw'ángλs N forehead

sqw'á? N dead person, animal, thing; deceased spouse See qw'á?qw'e, 'dying'

sqw'á?qw'e N one who is very near death, a dying or dead man; paralyzed

## sqw'

person See qw'á?qw'e, 'dying'

sqw'á?qw'λt N boils, infection; gangrenous or necrotic tissue See  
qw'á?qw'e, 'dying'

sqw'á?qw'λp N wrinkles

sqw'és N a severe burn See qw'é, 'die'

sqw'éyelash N dance, dancing See qw'éyelash, 'dance'

sqw'λqw'λnákwal N village See qw'λqw'λnákwal, 'meet'

sqw'λlésh N bird (generic term)

sqw'λlé?en? N one who is deaf, deaf person Cp. lé?nang, 'hear'

sqw'λt V tr. to stretch

## st

-st V tr. suff. Occurs less frequently than transitivizing suffix /-t/

\*tqw'ást V. tr. to slap, strike, slap on the face See táqw'λt,  
'slap lightly'

\*qw'λλst V tr. to boil

\*?ángast V tr. to give

stámash N hero; brave person endowed with supernatural power; central  
character in a myth

-stákwal Occur in:

?ástákwal V Stat. to be tight

-stángat Unidentif. V tr. Occurs in:

?ástángat Rel.-Interrog. pron. why, what

\*?ástángat ?λ chλ what's the matter?

\*?ástángat ?λn? st'λt'éyλq' why are you so angry?

stáqw'ang N cough See táqw'ang, 'to cough'

stá?lo? N river

## st

- stáʔtaloʔ N little river
- stáʔlas N ego's spouse; term of reference Cp. talás, 'married'
- stékʌn N stockings (f. Eng.)
- stélngʌxw N medicine, supernatural healing power See -élngʌxw  
This term probably refers to exorcism rather than a material remedy  
(Barnett 1955:212).
- sténg Rel.-Interrog. pron. what, which, one which, that which
- \*ʔoʔ níʔ koʔ sténg something
- stéskwʌtʔ N one's back, the back of an object
- stésʌtʔ N one who is near
- ʔʌstésʌtʔ V Stat. to be beside, near, close, next to
- \*ʔʌstésʌtʔ ʔʌtʔl' ʔʌsʌ he is beside me, close to me
- \*ʔéteʔtʌ ʔʌstésʌtʔ kʌ sʌngʔtʌ we (fem.) are standing close to you
- stéxʌtʔ N one who is wrong
- stíkʌn N ego's kin, sibling's or cousin's child; classificatory  
niece, nephew
- stʌtíkʌn N pl. all nieces and nephews
- stiqíw N horse
- stiqiwáʌtʔ N Dimin. colt See -áʌtʔ
- stʌliqíw N pl. horses, many horses See -ʌl-
- stíwʌtʔ N north wind
- stóp N cooking stove (f. Eng.)
- stqéyeʔ N wolf, Canis lupus. Wolf's superior hunting ability was conferred on humans who obtained his favor in a supernatural encounter. Hunters of land mammals became wolves at death. Because of the mythological association, wolf meat was tabooed as food for humans (Barnett 1955:63, 93).
- stʌlqéyeʔ N pl. wolve See -ʌl-
- \*ngʌnʔ stʌlqéyeʔ a pack of wolves
- stʌmʌch N black ducks with long necks (N. W.)

## st

st'án?ʌq Unidentif. Occurs in:

mil'élʌm st'án?ʌq judge

skókwʌl st'án?ʌq school teacher

-stxw See -txw ~, 'Causative (?)'

## st'

st'áwʌt N one who is thin, thin person

st'á?cho?ʌch N heel See -ʌch

st'échʌng N tide

st'ékwʌ N freight canoe

st'élʌm N song See t'élʌm, 'sing'

st'éqe N bruise See t'éqe, 'purple'

st'é?c'ʌkw' N light, dawn See t'é?-

st'é?nʌt N row, line, single file

st'é?t'o? N bright, brilliant object See t'é?-

st'é?t'ʌn N shade See t'é?-

st'íqʌl N mud, muddy place

st'í?wi?ʌt N spirit See t'í?wi?ʌt, 'pray'

## stl'

stl'átl'ʌm N Interj. (?) a matter which is acceptable, fine, all right; expression of satisfaction See tl'ám, 'to be acceptable'

stl'áwʌn N earspool, earring

stl'c'íngʌn N comb See -ʌn; Cp. t'c'íngʌn, 'comb'

stl'élʌqʌm N beast, monster; powerful mythical animal

## stl'

stl'étl'qɬ N child (f. Cowichan)

stl'étl'ʌtl'qɬ N child (kin)

stl'ʌlétl'qɬ N pl. children See -ʌl-

stl'eʔéshʌn N wedding, funeral, ceremonial feast See tl'eʔéshʌn, 'to feast'

stl'ítl'ʌch' N tattoo. A thorn, snake tooth or sliver of shell was used to puncture the skin and soot was rubbed into the wounds, usually a row or rows of dots on the hands, forearms and legs. Tattooing was costly and the mark of a well-to-do person (Barnett 1955:74-75; Gunther 1927:231-232).

stl'íʔ N want, wish, need, desire; liking, loving See -tl'íʔ

stl'pélʔqʌn N feathers See -qʌn

stl'ʌmqw' N preserved fish eggs Cp. t'ʌmqw', 'fish eggs'. Fish roe was smoke-dried and stored in a deer paunch (Gunther 1927:206).

stl'ʌpeʔnʌch N tail See -ʌch

stl'ʌxw N game, war that is lost See tl'xwʌ'~

## sʌ

sʌ Def. art., fem. vis.

\*sʌ qéq the (female) baby

\*sʌ skwéʔs téns his mother

\*sʌ siéni the woman

sʌ- Unidentif. pref. Occurs in:

sʌléʔetl' V to live, reside, in that place; be there (distant from speaker) See léʔ, 'distant'

sʌchʌng V intr. to bleed

\*sʌchʌng tʌ ngʌqsʌn nosebleed

sʌlsʌxw V to disappear

sʌlʔ V to be heavy

## SA

sá1?q'tang V pass. to be overcome with dizziness

sá1q̄w N hole, pit

sam- Occurs in:

\*sámaxw Interj. (?) shut up!, expression of chastisement

\*sam?íxw V to be silent, quiet

samí? N blanket. Blankets (aboriginally of goat or dog wool; after contact, sheep wool blankets imported by the Hudson Bay Company) were important items of wealth, were prominently displayed at ceremonials and used for distributions. Blankets of lesser value were made of shredded cedar bark fibres (Gunther 1927:219-220; Suttles 1960:301).

-san ~ -an Pron. subj. suff., first pers. sg.

\*kw'ántsán I am watching (you) See kw'an-

\*mé?kwátsán I got hurt

\*xwésán I am waking up

\*kwa qw'éyan if I die

sané1 Unidentif. Occurs in:

kwan? sané1 owe money

sánsán N kidney, urine

sántos Occurs in:

sántos plí Holy Ghost (f. Chinook?)

santl'o'áy?1 N prop. Indian name of informant's grandfather, Jimmy Chickens, who was impressed by the Spaniards and forced to serve on a ship. He escaped after three years and returned to his village.

san?tl'á?lo?- Occurs in:

\*san?tl'á?lo?chás N thumb

\*san?tl'á?lo?shan N toe

sangané1?s N Tuesday

saplíl N bread dough

sáqé? N sockeye salmon (N. W.), Oncorhynchus nerka. Sockeye were regarded as the si?ém? of all fishes and the first caught in the reef

## SA

nets each year was accorded special ritual treatment (Gunther 1927:203; Stern 1934:43-45).

chan?saqé? N July: "sockeye moon" See chan?-

saqíwas N trousers

sasáná?kwatál V to copulate

-sat V refl. suff.

\*cé?kwasat to wash oneself See cé?kwat, 'wash'

\*t'íc'ísat to cut oneself See t'íc', 'cut'

\*xwchá'sat to waken oneself See xwchá't, 'waken'

sátx N halibut, Hippoglossus stenolepis. Halibut were speared or caught from shore with hook and line or with line from a canoe. Women might assist with halibut fishing (Gunther 1927:201-202).

sáw?qang V intr. to whisper

sáw?qtal? N whisper

sáxs V to hit

\*?áwas ?o? sáxs don't hit me

-sa? See sé? ~, 'Intentive'

s ?e?ch n N ego's kin, younger sibling

\*hé?ech sténi na sa?é?chan younger sister

sasa?é?chan N pl. low class, worthless people: "little younger siblings." Polite term for lower class people; fictitious kinship extended to lower class Songish by those of upper class when it was advantageous to gain lower class aid or support (Suttles 1966:174). Cp. si?i?em?, 'upper class' (under si?em?); tsas, 'poor'

## SW-

swáy?qe ~ -wáy?qe swe?q- N man, male, husband

\*cha swáy?qe unmarried man See cha ~, 'Indefinite article'

\*swáy?qe na ngáná my son

sw-

- \*swáy?qe n<sup>^</sup> slé?l<sup>^</sup>l<sup>^</sup> my father-in-law (spouse living)
- \*swáy?qe n<sup>^</sup> shxwá?qw'a? my brother
- \*swáy?qe?l<sup>^</sup> late husband See -?l<sup>^</sup>
- \*xwaw?é? c<sup>^</sup> chwáy?qe unmarried woman See ch<sup>^</sup> ~, 'Indefinite article'
- \*swe?qá<sup>^</sup>l<sup>^</sup>l<sup>^</sup> N Dimin. little boy, boy See -á<sup>^</sup>l<sup>^</sup>
- s<sup>^</sup>l<sup>^</sup>wáy?qe N pl. men
- sw<sup>^</sup>l<sup>^</sup>qw'a?í N wool of wild goat or dog

sx

- sxá<sup>^</sup>l<sup>^</sup>l<sup>^</sup>l<sup>^</sup> V to be grey-haired
- sxáyxe N goose with red nose (N. W.), probably Anser albifrons
- sxé<sup>^</sup>ch N food which is dried or smoked See xé<sup>^</sup>ch-. The most important food-preservation techniques were air drying and smoking. By these means the considerable seasonal surpluses were stored away for use in seasons of scarcity. Fish, shell fish, meat, berries and some roots were prepared in this way (Barnett 1955:59,62).
- sxé<sup>^</sup>l<sup>^</sup>q<sup>^</sup>l<sup>^</sup>l<sup>^</sup> N steelhead salmon (N. W.), Salmo gairdneri
- sxé<sup>^</sup>ls N angel See xels
- sxé<sup>^</sup>l<sup>^</sup>l<sup>^</sup> N fern. Fern leaves were used to line roasting pits, and were ritually prominent in ceremonies centering on girls at time of puberty. Fern roots were eaten. Families owned specific beds of fern plants (Gunther 1927:197. 209; Stern 1934:25; Suttles 1960:300).
- sxé<sup>^</sup>es N one who is bad, cruel, terrifying, ugly; bad behaviour, impudence; bitter, sour taste See xé<sup>^</sup>s
- sx<sup>^</sup>l<sup>^</sup>?éyotxw N hospital, infirmary See x<sup>^</sup>l<sup>^</sup>, 'hurt'; -?éyotxw
- sx<sup>^</sup>l<sup>^</sup> V tr. to push
- sx<sup>^</sup>l<sup>^</sup>l<sup>^</sup> N foot, feet, leg; wheel See x<sup>^</sup>l<sup>^</sup>l<sup>^</sup>, 'to have feet'
- sx<sup>^</sup>l<sup>^</sup>?énxw N frog
- sx<sup>^</sup>?sé?e N grass

## SXW

sxw- Unidentif. pref. Pertains to second pers. pl. subj. pron. May be combined with -héla or with ?éte?, 'to be here'

\*?o? mákw'sxw ?o? sxwhéla ?Asxwáyá† you folks are awake

\*ní† sxw?éte?s ?a kwa schané.n?xws this (here) is your (pl.) fishing ground

-sxw ~ -xw ~ -Asxw Pron. subj. suff., second pers. sg. and pl. you (sg.), you (pl.), you folks

Singular:

\*chAsélaqAngsxw you (sg.) are following (me)

\*yásxw ?o? kw'Ántsxw you (sg.) are always watching me

\*?An?é?Asxw you (sg.) came

Plural: may occur with second pers. pl. emph. pron., nákwí?liye?, with ?éte?, 'to be here', or with chAhéla

\*ta nákwí?liye? ?i? chÁqwo?sAsxw will you folks light the fire?

\*ta nákwí?liye? ?i? lé?Asxw ?a ta sil?éyotxw you folks were behind the tent

\*to? ní† ?i? ?éte?Asxw qw'Alxé?stang did he warn you folks (here)?

\*yé?Asxw kwa chAhéla you (pl.) are going

-sxwáyá† See xwé ~, 'waking'

sxwáyxwe N Complex of mainly patrilineally inherited privileges possessed by certain families among southern Gulf of Georgia Salish groups. Included right to display or wear distinctive costume and mask with bulging eyes and gaping mouth, and to perform a special dance at life crisis or naming ceremonies. Aboriginally, the sxwayxwe was never performed at winter spirit dances. Dancers, numbering not less than four, could be hired only by a person who had his own sxwayxwe (Barnett 1955:156-179). It is not known if any Songish families possessed the sxwáyxwe.

sxwésam N Indian ice-cream; pudding-like confection made of crushed soapberries, water, and sugar whipped with a bundle of maple leaves

sxwéxwákw' N crazy person

sxwimé†† N prop. Esquimalt, a village of the Songish (Hill-Tout 1907:307)

sxwíngxwang N ones who talk through their noses. According to informant,

## SXW

a group of Songish who lived around Craigflower School near the Gorge.

sxwi?ém? N fictional story

sxwóqan N swan, Olor spp., swan's down. See -q n. A pregnant woman might be fed swan fat to aid in labor (Stern 1934:14).

sxwanéngs N one which is like this, this is how it is. See xwanéng, 'to be as it is'

sxwawxwá?as N thunder

sxwawxwék'w'tang N one who is very drunk

s?

s?átqa N snake

s?ámāna N (geog. term) Cowichan village at Duncan (Barnett 1955:21)

s?ásas N cheeks

s?áxwa N butter clam, Saxidomus giganteus. This was considered the most edible of clams and was eaten fresh or steamed in a stone-lined pit (Stern 1934:47).

s?éłaxw N one who is old, old person

\*kwts?éłaxw V Inch. to start getting old, grow old

\*ché.n ?o? kwts?éłaxw to grow very old

s?aléłaxw N pl. many old people

s?ílāqsan N arrow point

s?ítan N meal, food. See ?ítan, 'eat'

s?Altélngaxw N body, soul, spirit; animated or living part of a person or animal. See -élngaxw

s?Altánang N berry, fruit (generic term)

## sh

sh- Nominalizing pref. See s- ~ sh-

shápát V tr. to whistle

shápas V to whistle

shc'ál?- Unidentif. Occurs in:

shc'ál?éla N abdomen See -éla

shché?tanach N bottom See -ach

shchotéla† N ego's in-law, first descending generation; son-in-law, daughter-in-law

shchac'é?en? N corner (of a room)

shchaníngat† N garden, seed See chaníngat, 'plant'

shch'í?tang V pass. to be itched, scratched

shés N sea lion, Eumetopias Jubata. Sea lion hunting was not common among the Straits groups although those Salish in the Gulf Islands regularly hunted the large animals (Suttles 1952:13).

shésham? N shallow (as, water)

shéyat† N ego's kin, elder sibling; elder brother, elder sister

shípan N knife See -an

shiyélamchas N ring See -chas

shí?shach' N bushes, forest

shkokwíwsat N heater, stove to give warmth

shkwíshang V intr. to drip

shkw'anásang N mirror, window See kw'an-

shlaméla N bottle See lém, 'rum'; -éla

shlaqwa?- Unidentif. Occurs in:

shlaqwa?éla N pocket See -éla

shmakwéla N grave See mekw', 'to hold a funeral potlatch'; -éla

shmatáqsan N prop. Snot, a common character in Northwest Coast mythology. In one Songish myth, shmatáqsan is created from the mucus which his mother collects from her nose as she weeps.

## sh

shnáwʌs N cloud Cp. shxwéʔsʌtʌn, 'cloud'

shnéʔʌm N Indian doctor. Probably a shaman especially gifted in healing and in causing illness. Illness often diagnosed as loss of soul and shnéʔʌm might be retained to locate and return the soul to the body, to restore health. Some maladies were caused by intrusive objects and here, too, the Indian doctor could remedy by blowing and sucking on spot until object was extracted (Barnett 1955:149-50; Stern 1934:75-76).

shnawʔíkwʌn N edible portion of egg

shoshokʌlí N prop. Jesus (f. Chinook?)

shpáʌst V tr. to peel

shqáʔʌs N tears

shqéʌch' N hand-operated spindle See qéʌch', 'spin'

shqéʔelʔʌch' N spinning spool See qéʌch', 'spin'

shqítʌs N head-band; a kerchief or strip of cloth worn around the forehead by initiated spirit dancers

shqʌt V tr. to finish, complete

shqʌtang V intr. to be finished, completed

shq'épʌm N garden rake

shq'owʌlíqw N baldness, bald-headed person Cp. slíqwʌʔ, 'smooth'

shqwiʔqwéʌʔ N hired speaker who thanks with wealth See qwéʌʔ, 'speak'

shqʌʌʔs N boiling basket See qwʌʌʌst, 'boil'. Tightly-sewn coiled baskets were the water-tight containers used for cooking. Water in the baskets was raised to boiling temperature by dropping heated cobbles into the liquid (Gunther 1927:223; Stern 1934:90-92).

shqwʌnʔʌ N sea, ocean Cp. qwʌtʌʌ'qwaʔ, 'sea'

shséʔnac' N (geog. term) Saseenos Island, a small rocky islet near West Saanich

shsʌqwʌt N ego's step-parent

\*sténi nʌ shsʌqwʌt my step-mother

\*swáyʔqe nʌ shsʌqwʌt my step-father

shtihéʌ N kettle, teapot

sh

shtámkwás N automobile

shtán?ní? N ego's deceased parent

\*sténi na shtán?ní? my late mother

shtáng V pass. to walk, step

\*yé? shtáng to leave: "go walking"

\*skw'é kwá shtángs he is limping: "his walk is wrong"

kwísháng V pass. Inch. to start walking

shátáng V pass. to walk a lot; always walking

kw'i?shátáng V pass. to take many steps

shtl'pí?wán N shirt

shtl'ashánap N plough, tractor See tl'shánap, 'plough'

shakwíshang N waterfall

shalák' V to be round

shalshaléng V intr. to be thirsty

shálang V intr. to climb, climb uphill

shamé·n N enemy

\*ca shamé·nita our enemies

shámál Unidentif. Occurs in:

na shámál kwátang my clothesline

-shan Unidentif. suff. Occurs in forms pertaining to feet:

\*kwáyshán N shoes

\*kwám?xwshán N ankle

\*snáxshán N toes

\*san?tl'á?lo?shán N big toe

shápal N shovel (f. Eng.)

shaqnás V to finish (f. Saanich)

## sh

shashkw'ám? V to swim

\*yé? ?o? shashkw'ám? to keep (go) on swimming

shwá?sá?ay?is N behaviour, manners

\*?áy? shwá?sá?ay?is good manners

shxálalá V to write, be writing

shxwámátan N cave. According to informant, caves were visited by young men hoping to hear "voices" of spirit cave-dwellers and thus acquire supernatural power

shxwá?mát N bed

shxwá?qw'a? N ego's sibling; brother, sister

\*kwáswáy?qe shxwá?qw'a?ítá our brother

shxwá?láqw'a? N pl. siblings

\*sé?sási ko? níí? ?á cá shxwá?láqw'a?s he is afraid of his brothers

shxwén?á V to speak about, refer to

shxwé?sátan N cloud Cp. shnáwás, 'cloud'

shxwim- Unidentif. Occurs in:

shxwiméla N store See -éla

shxwá- Unidentif. pref. Occurs in:

shxwálé?e N location, territory, home See lé?, 'distant'

shxwálmást n N mirror

shxwáw?áí?cháś N trick, trick done with the hands, sleight of hand  
See -cháś

shxw?élaí N ego's affinal kin, spouse living; sibling-in-law of same sex, man's brother-in-law, woman's sister-in-law

shxw?iyámáwstán N mask

shxw?áxwísát N broom See xwísát, 'sweep'

## t

-t V tr. suff.

\*cé?kwat to wash

\*háqwat to smell

\*kw'sát to count

\*qalét to repeat

\*t'sát to hit, club, beat; to break, throw

\*xwtqát to shut

táqw'ang V intr. to cough

stáqw'ang N cough

\*hákwat stáqw'ang whooping cough

táyat Unidentif. V. tr. Occurs in:

táyat ʔa ca stá?lo? up river

tékwas V to buy

téla N money (f. Eng.)

\*cha téla some money

télaqan N animal See -qan

tén N mother; term of reference

\*ksa na tén my mother

\*na skwé?s téns his mother

\*tén?la late mother See -?la

té? N mother; term of address

téyo?qan N mourner: "one who cuts his hair." Close relatives of a deceased person cut their hair to the shoulders, painted their faces with red ochre, and fasted for four days. Taboo period ended with ritual bathing (Barnett 1955:216-21; Gunther 1927:256; Stern 1934:36).

té?sas~ tá?sa- N num. eight

\*té?sas né?ch'o?ach' eight hundred

t

\*táʔsatshe? N num. eighty

ápan ʔi? kwéʔsas eighteen

té.ngan N evening, night

\*té.ngan ʔíʔan evening meal Cp. -ngan Aboriginally, only two meals were eaten each day (Barnett 1955:60)

\*ʔatíʔ té.ngan tonight, this evening

tíʔ See ʔatíʔʌ~ , 'Demonstrative pronominal'

tíʔʌ See ʔatíʔʌ~ , 'Demonstrative pronominal'

to? Pron. art. hyp. Occurs with second person pl., and third pers. sg. and pl., emphatic pronominal forms

\*to? níʔ he/she, him/her, it: "the hypothetical one"

\*\*to? níʔ ʔo? ʔéte? he is right here

\*to? nʌkwíʔliye? you (pl.), you folks: "you hypothetical ones:"

\*to? nʌníʔtiye? they, them: "the hypothetical ones:"

\*\*to? nʌníʔtiye? ʔi? ʔc'ísʌt they cut themselves

tsás V to be poor

tshíʔqwanɡ V intr. to comb hair

\*tshíʔqwanɡʌn I combed (my) hair

tshʌlʔqan V to card wool. An intermediate step in preparation of wool for weaving or knitting. After washing and teasing, the wool is carded between two wooden paddles faced with wire teeth. The paddles are drawn against one another with long strokes until the clump of wool is soft and fine (Lane 1951:18).

tshʌmáyiʌn N saliva

tʌ Def. art. hyp.

\*chákwas t schʌsáqws he wore (the) his hat

\*mʌkw' tʌ sɪnʔéni ʔo? xwáng all the women were crying

\*mʌkw' tʌ sawáyʔqe ʔo? kwíʔwanʔtal all the men were fighting with each other

\*tʌ qéq the baby

t

-tA See tA~ , 'Pronominal subject and possessive pronominal, first person plural'

tAchAxwAlé.n N trouble

tÁkwAwXw~ tÁwXwA- N num. nine

\*tÁkwAwXw né?ch'o?Ach' nine hundred

\*tÁwXwA?she? N num. ninety

?ápan ?i? kwÁkwAwXw nineteen

tAlás V to be married; to be a married couple Cp. stá?lAs, 'spouse'

tÁmAt N red ochre. Applied on a base of animal grease, red ochre was used as face paint by shamans. On ritual occasions, men, women, and children over six painted their cheeks; red ochre may have been used everyday as a cosmetic, also (Barnett 1955:74; Gunther 1927:231).

tAnchélaqW N north-west wind (N. W.)

-tAng V pass. suff. Indicates passive voice

\*háy?tang to be discharged

\*kwAnéngAtang to be helped

\*tqw'ástang to be slapped See táqWAt, 'slap'

\*t'sátang to be hit, beaten, clubbed

\*?ángAstang to be given

tÁngAxw N earth, fields, garden

chtÁngAxw N farm See ch-

tÁqWAm N gooseberry, Ribes spp.

tÁs V to arrive, get to, reach; land (as, birds)

\*ca sqw'Alésh ?i? tés ?A ca sqAlélngAxw the birds landed in the trees

\*tÁsItA ?A ca ?átXAs we got to the canoes

tÁXw V to be late, to be later

tÁXwsA?Al? V Intent. to intend to be late See -se?~ , 'Intentive'

\*?o? tÁXwsA?Al? ?i? txwAsá?ay?san I shall be ready later

t

taxwác' N bow and arrow

txw- Unidentif. pref. Occurs in:

txwsén Rel. - Interrog. pron. whose See sén, 'who'

\*txwsén ca ?é?lang whose house is that?

-txw~ -xw~ -stxw~ -istxw Caus. (?) May indicate action which is caused to happen; may also imply imperative

\*?áwaxtxw sxélat? ?an? xchangín don't (you) worry!

\*háy?txw to wean: "to cause to finish"

\*qámá?stxw to nurse a baby

\*qwalastxw lé?e boil this!

\*qwalnákwalstxw to cause to speak together

\*t'sátastxw hit him! break it!

\*xwiyel?qangístxw to return something borrowed; repay a loan

txwáxwá Unidentif. Occurs in:

\*níit tl'aqté?it kwá ná mén txwáxwá kwá swáy?qe ná síla my father is taller than my grandfather

\*ché?i txwáxwá so? níit they worked over her

txwínsatas Unidentif. V Occurs in:

?áwána sén xchít kwá txwínsatas kwá no one knows where he has gone

txwá- Mutat. pref. Indicates non-volitional, and relatively abrupt, change in quality or action: "become, change into, turn into, be converted into"

\*txwáché?i to start to work (after having not worked)

\*txwácháq to become big, large; to flood

\*txwásá?ay? to get ready, become prepared

\*txwási?ém? to get rick, become leader

\*txwástl'éláqam to turn into a monster

\*txwásxélat? to get sick, fall ill

## t

\*txw<sup>h</sup>?áy? to get well, recover from an illness: "become good"  
 txw<sup>h</sup>ngítan N guest

## t'

t'ákw' N home  
 t'át'<sup>h</sup>ám N flea  
 t'á?xw N fir tree, Pseudotsugo taxifolia  
 t'chátang V Pass. to get stabbed, pricked  
 t'chésas V to be pointed, sharp, thorny, to give slivers  
 t'éch<sup>h</sup>q' V to be angry, to get angry  
 \*sché.n ?o? t'éch<sup>h</sup>q' he got very angry  
 t'<sup>h</sup>at'éy<sup>h</sup>q' V to be angry (Informant suggested that the reduplicated form would be used teasingly)  
 kwít'<sup>h</sup>at'éy<sup>h</sup>q' V Inch. to start to get angry  
 st'<sup>h</sup>at'éy<sup>h</sup>q' N anger  
 \*so? níí ?i? ?éxang ksa st'<sup>h</sup>at'éy<sup>h</sup>qs she pretended to be angry  
 \*?ástángat ?an? st'<sup>h</sup>at'éy<sup>h</sup>q' why are you angry?  
 t'éch'sang V intr. to be at the nape of the neck  
 t'élam V to sing  
 t'<sup>h</sup>at'é?lam V always singing  
 kwít'élam V Inch. to start singing  
 st'élam N song  
 t'én?tan V to arrive  
 t'éqe N salal, Gaultheria shallon; an evergreen shrub with an edible purple berry which was gathered and dried for winter use; purple, bluish-purple; black and blue; bruise  
 chan?t'éqe N August: "salalberry moon: See chan?-

t'

- st'éqe N bruise
- t'éqe? N bladder, liver
- t'ét'ʌkwʌn? N bee, wasp Cp. t'ét'ʌkwʌl?, 'lightning'
- t'é?- Occurs in:
- t'é?kwʌl? V to be light, to get light
- \*t'é?t'ʌkwʌl? V to be lightning
- st'é?c'ʌkw N light, dawn
- st'é?t'o? N bright, brilliant object
- st'é?t'ʌn N shade
- t'e?ét V tr. to taste
- t'é?lʌqʷ N strawberry, Fragaria spp.
- t'é.lo N arm, wing
- t'í?wi?ʌt V to pray
- st'í?wi?ʌt N spirit
- \*st'í?wi?ʌt pipʌ bible: "spirit book"
- st'í?wi?ʌt'éyotxw N church: "spirit house"
- t'kwínʌs V to choke
- t'qʌs N rock cod (N. W.), Scleroparei
- t'sé? N forest (N. W.)
- t'sʌt V tr. to hit, club, beat; break, throw
- \*t'sʌtsʌn kwʌ I broke it
- \*ʌtí?ʌ tningʌt ?i? t'sʌtítʌ we were hitting (you)
- kwít'sʌt V tr. Inch. to start hitting; to be going to break
- \*kwít'sʌtsʌn I am going to break it
- \*to? nʌní?fiye? ?i? kwít'sʌt they started clubbing
- t'sʌlʌ V to hit; break

t'

- \*ʔáwásan ʔiʔ t'sála I hit no one
- t'sátsanseʔ V tr. Intent. I shall hit; I shall break
- t'sátang V pass. to be hit, clubbed, beaten, (but not 'to be broken, thrown' See ʔast'ésat, this entry)
- \*t'sátangsan they hit me: "I was hit by them"
- \*t'sátang ca nákwá they hit you: "you were hit by them"
- \*ta nákwá ʔiʔ t'sátang you hit them: "they were hit by you"
- t'sátas V to hit; break
- t'sátastxw V Caus. (?) to cause to hit; to cause to break
- \*t'sátastxw kwá throw it!
- t'asnáxw V tr. non-volit. to hit (unintentionally); to break (accidentally)
- \*t'asnáxwita we broke it (accidentally)
- ʔast'ésat V Stat. to be broken, to be thrown (See t'sátang, V pass., this entry)
- t'ángxwtang V pass. to be baptized
- t'alʔq'ást V tr. to wave
- t'alʔq'ástang V pass. to be waved at
- \*t'alʔq'ástangsan someone is waving at me: "I was waved at"
- t'alq'sélʔs V to be waving
- t'álang V intr. to die
- kwít'álang V intr. Inch. to be going to die, starting to die; to be dying
- \*kwít'álang kwá he is already dead
- \*kwá méns toʔ naníʔtiyeʔ ʔiʔ kwít'álang their father is dying
- kwíʔ t'álang a dying man See ʔiʔ~
- t'ámáqw' N fish eggs, roe (f. Cowichan) Cp. stl'ámáqw', 'preserved roe'
- t'ákwála V to make sparks

t'

t'ʌngáʔʌng V intr. to swim Cp. shʌshkw'ʌmʔ, 'swim'

t'ʌngsʌnʌt V tr. to braid hair

t'ʌngʌn N wall

t'ʌqʷʌm N thimbleberry, Rubus parviflorus

t'ʌxwq'elʌtngʌn N second meal of the day See -ngʌn. Only two meals a day were served in aboriginal times (Barnett 1955:60)

t'xʌng ~ t'xʌmʌ- N num. six

\*t'xʌng snéch'oʔʌch' six hundred

\*t'xʌmʌʌʃsheʔ N num. sixty

ʔápan ʔiʔ kwt'xʌng sixteen

tl'

tl'alnʌch Occurs in:

\*tl'álnʌch chiyʌwʌn fully initiated dancer See -iyʌw-

tl'ám N kelp, Nereocystis luetkeana. Parts of the kelp were eaten (Gunther 1927:198) and parts (e.g., stalk, bulb) were used for lines and containers (Carl 1963:18)

tl'ám V Interj. (?) to be acceptable, all right, fine; yes, okay; expression of assent in reply to a question

tl'ámtxw V Caus. (?) Interj. (?) that is enough! stop it! stop talking!; expression of reproof, scolding

stl'átl'ʌm N Interj. (?) a matter which is acceptable, fine, all right; expression of satisfaction

ʔʌstl'átl'ʌm V Stat. to be conditionally acceptable

tl'aʔás V to meet

\*yéʔ tl'aʔás he goes to meet (someone)

tl'aʔsʌt V reflex. to stop oneself

tl'chés N island

## tl'

- tl'ʌtl'éχas N small island
- tl'chílang V intr. to sink to the bottom
- tl'chalangístang V pass. to be sunk
- tl'éχat V to be below, beneath, under, at the bottom
- \*tl'éχat ?é?lang basement
- \*tl'éχat ?ʌ ca qwá? under water
- tl'ékwalan N Canada goose, Branta canadensis
- tl'élas V to walk backward
- tl'éfang V intr. to be salty
- \*tl'éfang qwá? salt water
- tl'éqt V to be long
- \*tl'éqt lá?san tray: "long plate"
- \*tl'éqt tqélch January: "long moon"
- tl'éqtésan black fish, about six feet long (N. W.)
- tl'ʌqté?ʔ V to be taller, longer
- \*hay?ʌl? tl'ʌqté?ʔ to be tallest, longest
- tl'és N belly, bowels
- \*kwé?ʌxʌng can? tl'és defecate, move bowels
- tl'ésat V tr. to tie
- tl'étl'ap'tan N skirt
- tl'éyʌqas N big box. Boxes or chests of cedar were used for the storage of valuables and for some kinds of dried food. The four sides of the box might be formed by a single kerfed and bent plank or might be built of separate pieces joined with pegs of wood or bone (Gunther 1927:224)
- tl'ʌtl'éyʌqas N little box
- tl'éyʌw? Part. (?) also
- \*sa na tén ?i? tl'éyʌw? smátl' my mother had a stroke, also

## tl'

tl'é? Unidentif. Occurs in:

\*tl'é? kwɪɪ? yé? to be going away

\*tl'é? kwɪqalét kwéchal the following day

tl'e?éshɔn V to feast, invite to a feast. An intrahousehold or intravillage gathering at which the host shared an unexpected surplus of food. Was often used as the occasion for specially observing a life crisis rite (Suttles 1960:298).

\*tl'e?éshɔnsɔn I invite (them) to the feast

stl'e?éshɔn N wedding, funeral feast; ceremonial feast Cp. tl'ɔnɔq, 'potlatch'

tl'élach V to be blind

tl'ésang V intr. to deny

tl'íchat V tr. to pounce, sneak up on

tl'ach'ítang V pass. to be pounced upon, attacked by surprise

tl'íyɔw? V to run away

tl'ítl'ɔw? V to be running away

tl'í? V to be difficult

-tl'í? Occurs in:

\*chtl'í? See chɔ~ ch-, 'Indefinite article' Occurs in:

\*\*?áwɔnɔ sen chtl'í? kɔ? niɪ no one likes him

\*stl'í? N want, wish, need, desire; liking, loving

\*\*nɔ stl'í?sxw I like you: "my liking you"

\*\*?ɔ? yáslo? nɔ stl'í? I always liked you

\*\*stl'í?ɪtɔ we need (it): "our need"

tl'páxt V tr. spill, scatter

tl'píxang V intr. to spill over

tl'shíqw V to miscarry, abort (in pregnancy)

tl'shánɔp V to plough

tl'

shtl'ashánap N plough, tractor

tl'acéchan N belt

tl'achqénang V intr. to go downhill

tl'ákw' V to go out, die out (as, fire)

\*tl'ákw' ca scháqwo?sa the fire went out

tl'kw'át V tr. to extinguish, put out (a fire)

\*tl'kw'átita ca scháqwo?sa we put out the fire

tl'ánag V to hold a potlatch, a ceremonial distribution of gifts. This was an intervillage gathering at which the household or village, as host, gave away wealth in order to pay guests for witnessing some event -- usually a change in status of some member of the host's family, assumption or bestowal of an hereditary name or privilege (Suttles 1966:170-171).

tl'anq?éyotxw N long house in which the potlatches were held

stl'ánag N potlatch Cp. tl'e?éshan, 'feast'

tl'atl'áy?ach' V to be short, shorter Cp. ch'ach'áy?atl', 'short'

\*háy?al? tl'atl'áy?ach' to be shortest

tl'áwtl'a V to be very small

tl'áxw V to be hard, stiff

tl'áxwtl'axw N oyster, Ostrea lurida

tl'xwá-~ -tl'áxw Occurs in:

tl'xwánag V to win

\*tl'xwánag ?a ca siyásangs he won the game

\*tl'xwánag ?a ca sxélaX they won the war

tl'xwátang V pass. to be defeated, beaten

\*tl'xwátangita ?a to? naní?fiye? they beat us: "we were defeated by them"

stl'áxw N loss, defeat; that which is lost, defeated (as, a game or war)

\*stl'áxw ?a ca siyásangs he lost the game: "that which is lost by his game"

tl'

\*stl'áxwítá ?á cá sxélaX we lost the war; "our loss by the war"

-ach Unidentif. suff. Occurs in:

\*slálaach N buttocks

\*stl'ápe?nalach N tail

\*shché?talanach N bottom

-ach' Num. suff. Occurs in:

\*né?ch'o?ach' N num. one hundred, hundred

\*sé?ngach' N num. two hundred

-al- Pl. infix Indicates plurality with some nouns

\*qaláq'él?s N policemen, lots of policemen See qáq'él?s, 'policeman' (under qéq', 'jail')

\*sqaléxe? N dogs See sqéxe?, 'dog'

\*staliqíw N horses See stiqíw, 'horse'

\*stalqéye? N wolves See stqéye?, 'wolf'

-alkwa- Unidentif. infix May refer to clothing Occurs in:

\*calkwákwátang V pass. to be washed, laundered (as, clothing)  
See cé?kwat, 'wash'

\*sítatalkwat N nightgown, pajamas See ?ítat~, 'sleep'

-al? Unidentif. suff. Occurs in:

\*c'ám?al? V to be bony See c'ám?, 'bone'

\*ch'amé?al? V to be thin

\*háy?al? V to be in a superlative state or condition See háy?, 'finish'

\*kwanéngatál? V to be helpful See kwanéngas, 'give help'

\*sliqwal? N that which is fine, smooth See qwál?, 'smooth'

## ^

- \*?áy?al? V to be all right, fine, good, okay See ?áy?~ , 'good'
- an See san~ , 'Subject pronominal suffix, first person singular'
- an Nominalizing suff. Combines with verb stems to indicate a tool or implement for performing the action of the verb
- \*ch'éc'an N sewing needle See ch'éc'~ , 'sew'
- \*kw nísan N button, fastener See kwánát, 'hold'
- \*íáltan N canoe bailer
- \*shípán N knife
- asxw See -sxw~ , 'Pronominal subject suffix, second person'

## w

- wátixas V to croak; March: "when the frogs are croaking"
- wáy?qe See swáy?qe~ , 'man'
- wík N week (f. Eng.)
- wíq s V to yawn

## x

- xách N lake, pond, marsh, swamp
- xáías V to eat in a group (f. Cowichan)
- xáq' N sawbill (N. W.), Merginae
- xaw?- Occurs in:
- xaw?sálakwát new, novice spirit dancer
- xáw?as V to be new
- xchít V tr. to know, find out, learn

## x

xchánáxw V tr. non-volit. to know, understand, comprehend

xcháŋgín V to think, have ideas, thoughts, memories

\*?o? txwá?áy?á1? ná xcháŋgín I forgive: "my memories become better"

\*xá† xcháŋgín to feel sorry, sad; to have painful thoughts

xéçh- Occurs in:

xéçháŋg V intr. to dry

\*xéçháŋg sngénát drying rock for fish

\*?o? ?án?áno? xéçháŋg very dry

xéçh N dried, smoked food

\*sxéçh kwít'sháŋ dried or smoked spring salmon

?ásxéçhá† V Stat. to be dried

xéçhát V tr. to scratch with the fingernail; to claw

xéláx V to be at war; to battle

xé?el?áx V to be always at war

sxéláx N war, battle

xéls Occurs in:

xé?els N Jesus, Great Spirit, God, Transformer. Before there were people like today, there were the 'real people.' When they became corrupt, xé?els changed them into animals and inanimate things (Stern 1934:18).

sxéls N angel

xé?xe Occurs in:

\*xé?xe skwéçhá1 Good Friday

xe?xe†né† Sunday

xé?lo? N ladle

xé?s Occurs in:

xé?sá1? V to be dangerous, terrible

\*xé?sá1? sqá1qá1ásáŋ nightmare; terrible dream

sxé?es N one who is bad, cruel, terrifying, ugly; bad behaviour, impudence; bitter, sour taste

\*sxé?es skwéchal storm, bad day

\*háy?al? sxé?es to be the worst

sxé?esal? V to be useless, worthless

xíxax^ V to be ashamed

xíxwa N large sea urchin, Strongylocentrotus franciscanus

xoxtalé? N humming-bird, (N.W.), Trochilidae

xpé N cedar tree, Thuja plicata. This tree supplied a great many materials for Songish manufactures: wood for house timbers and planks, canoes, boxes, masks; bark fibres for baskets, mats, blankets, robes; bark for canoe-bailers; inner bark for food. Branches were used in some rituals. The spirit in the cedar tree gave wood-working skill to carvers (Stern 1934:20).

xq'akwé?nang V intr. to complain

xtít V tr. to do

\*?o? ?ása so? xtít let me do it

\*xwángsan ?i? ?o? xtít I can do it: "I am crying to do it"

\*xtítsan I did it

sxtít N doing; that which is done

\*skwé? kwa na sxtít I can't do it: "my doing is wrong"

xt'ékw' V to carve, make carvings of wood

sxt'ákw' N a carving, carved figure

xat'kw'íngat V Dur. to be carving

\*xat'kw'íngat co? níí wood carver: "he is carving"

\*xat'kw'íngatsan I am carving

\*xat'kw'íngatsxw you are carving

sxat'kw'íngat N welcome figure. Carved poles of the Coast Salish were distinctive, large male figures with arms outstretched in front. They were placed at the long house entrance as a sign of welcome.

- xat'kw'ál? V to be carved
- sxat'kw'ál? N a carving
- xakwáq;at V tr. to open
- xálach't V tr. to twist, turn
- xálach'sat V refl. to turn oneself
- xál?tan wands; sticks with supernatural power which a shaman used in healing rituals. The wands were passed over the patient's body to draw out the source of his ailment.
- xál? V to be hurt, to get hurt, to have pain
- \*xál? qw'és he is badly burned
- \*xál? ta chánas tooth ache
- \*xál? xchangín to feel sorry, sad; "to have painful thoughts"
- \*xál?san I got hurt
- sxál? N fever, sickness
- sxál?éyotxw N hospital, infirmary: "house of sickness"
- xélat? V to be sick, in pain, to ache; to suffer; to worry
- \*xélat? can? shc'aléla stomach ache
- \*xélat? ?a ca tqélch' menstrual period
- \*xélat? tan? sc'am? arthritis, rheumatism
- \*xélat?san I am sick
- sxélat? N sickness, disease
- txwasxélat? V Mutat. to fall ill, become sick
- xíilakwas V to suffer
- xálté·n N sickness
- xánét V tr. to say, tell
- xánétang V pass. to be told
- xánang V intr. to say, tell; to say something untrue

x

- xáŋaxw V tr. non-volit. to repeat
- xáŋa V to have feet, wheels
- \*xáŋa ngán? footprints
- ixáŋakwan N floor
- xaxé?na V to have legs
- sxáŋa N foot, feet, leg; wheel
- xanxanítal N black face dancer. The black face dancers were a secret society whose members acted as vigilantes to prevent shamans from using their power to harm others. Could punish by death anyone who used magic for evil. Membership was by invitation and initiates imitated killer whale, crawling about and pretending to search for food. Both men and women belonged (Barnett 1955:285-287; Stern 1934:86-87).

xási?nang V intr. to swear, curse Cp. xanet, 'say'

xáshan N trap; animal or fish trap

xawxwét V tr. to imitate

xaxamélas N hawk

xw

-xw See -sxw~, 'Subject pronominal suffix, second person'

-xw See -txw~, 'Causative (?)'

xwáng V intr. to cry

\*xwángsan ?i? ?o? xtít I can do it: "I am crying to do it"

\*níít so? xwángs she used to cry

xwaxwáng V intr. to be crying

xwá?áng V intr. to cry continuously

xwángan N neck

xwáyam V to sell

xwá?wem? N stream, brook

## xw

xwchéʔas V to attack

\*yéʔ xwchéʔas tʌ schené·nʔxw they were going to attack the (men) fishing

xwcháʔt V tr. to waken, arouse

xwcháʔsʌt V refl. to waken oneself, wake up

\*xwcháʔsʌts n I woke up

xwcháʔsʌtchʌʔ V wake me up! See -ch †

xwcháʔtʌng V pass. to be awakened

\*xwcháʔtʌngsʌn he wakens me: "I am awakened (by him)"

\*xwcháʔtʌngitʌ he wakens us: "we are awakened (by him)"

xwcháʔas V to waken

\*mʌkw' soʔ nʌníʔtiyeʔ ʔoʔ xwcháʔas all of them (fem.) woke me up

xwéʔ -xwáy- V to be waking up

\*xwésʌn I am waking up

\*xwékwaʔche we are waking up See -kwʌche

xwesʌnʌlʔ V I was waking myself up

-sxwáyʌʔ Occurs in:

?ʌsxwáyʌʔ V Stat. to be awake, to stay awake

\*kwʔoʔ ?ʌsxwáyʌʔ V Inch. to start to be awake

\*\*kwʔoʔ ?ʌsxwáyʌʔsxw you are starting to wake up

\*?ʌsxwáyʌʔsʌn I am awake

\*?ʌsxwáyʌʔsxw you are awake

\*?ʌsxwáyʌʔtʌ ?ʌ cʌ snét we are staying awake all night

xwél V to throw, throw away, discard

xwéltxw V Caus. (?) to cause to be thrown away, to cause to be discarded

xwéʔlʌm N fishing line, rope, thread

## xw

xwé?lʌm V to ride

?ʌxwé?lʌm V Stat. to be riding

xwíl?tas V to distribute gifts at a commemorative potlatch held one year after a person's death

xwíl?tasé? V Intent. to intend to distribute gifts at a commemorative potlatch See se?~ , 'Intensive'

\*kw swáy?qe nʌ shxwá?qw'a? ?i? xwíl?tasé? kso? mʌkw' sténg ?ʌ tʌ ?ʌttélngʌxw my brother will distribute gifts to all the (fem.) people at the commemorative potlatch

xwiqéchang V intr. to joke

xwisʌléngʌxw V tr. non-volit. October: "the leaves are falling"

xwísʌt V tr. to sweep

shxw?ʌxwísʌt N broom

? xwísʌt V tr. Stat. to be sweeping

xwíxwʌng V intr. to leak from a container

\*xwíxwʌng tʌ nʌ sqwá?tʌn my bucket leaks

xwixwiyá?iyʌ N fly, house fly

xwiyéł?qʌng V intr. to repay, replace, return, put back

xwiyéł?qʌngistxw V Caus. (?) to return something borrowed; repay a loan

xkwáqʌt V tr. to open

xkw'ʌt V tr. to pull

xwlʌkʌlíʌt V tr. to lock See lʌkʌlí, 'key'

xwlʌméłchʌ N (geog. term) village near Kuper Island

xwmʌtʌsʌng V intr. to make the sign of the cross

xwsáy?qʌm N (geog. term) a Saanich village at Patricia Bay

xwsá?cʌch V to stutter

xwsqʌléł V to be loud

\*?áwʌs ?o? ?ʌn?ʌno? xwsqʌléł don't talk so loudly

## xw

xwt'áq Unidentif. Occurs in:

xwt'áq tλ sqwλqw'ál? sunset

xwstl'á'ch Unidentif. Occurs in:

xwstl'á'ch lá'san bowl, dish

xws'álatang V pass. to get blistered

xwt'éwal V to be north, northern, in a northerly direction

xwtq'át V tr. to shut

xwtl'ápné'ch N (geog. term) village at Maple Bay

xwtl'áqtanach N cougar, mountain lion, Felis concolor. Cougars were not purposely hunted but would be eaten if killed while hunting for other animals (Barnett 1955:63).

xw'á'laqw' V to drift, float

xw'á'laqw'tang V pass. to be set afloat, adrift

xw'á'laqw't V to wrap, swaddle

\*xw'á'laqw't ca qéq she wrapped the baby

xwanéng V intr. to be as it is, to be similar to

\*xwanéng ?λ kwλ nλq'éx purple: "it is like black"

xwanéngs V to be because

sxwanéngs N one which is like this; this is how it is

?λxswané'ing V Stat. (?) how is it? how is he?

## xw

\*?éte? ?λsxwané'ing kwλn? mén how is your father

xwanítam N white person

xwanacháng V intr. to smile

xwanachángas V to smile at each other

\*xwanachángasitλ ?o? mákw' we all smiled at each other

xw

xwá'ngtxw V Caus (?) to pretend

xwá'ng V int. to be fast

xwá'ngé'laqan N current (of a river)

xwá'páq'wá'ng V intr. to sound, make noise

xwá'páq'wsat V refl. to make sound, make noise, oneself

xwá'sq'laq N robin (N. W.), Turdus migratorius

xwát V to fall down

xwátá'shan N rainbow

xwát'l'qan N pillow See -qan

xwát'l'as V to menstruate for the first time; girl's puberty. A young girl is secluded when signs of puberty are observed; she fasts, bathes, and remains very quiet during this time of ritual contamination. When her seclusion is ended, the girl is considered ready for marriage (Barnett 1955:150-1; Gunther 1927:239-40; Stern 1934:24).

xwá'xwí V to be distant, away from

xwá'xwí?el Occurs in:

\*?o? xwá'xwí?elsxw?al? ?atl' ?á'sa stay away from me: "make yourself distant from me"

xwí'xwá'xwí V to be narrow

xwá'w?é? Unidentif. Occurs in:

xwá'w?é? sa ch'téni unmarried man See sténi~, 'woman'

xwá'w?é? ca chwáy?qe unmarried woman See swáy?qe~, 'man'

xw?ít'ch'as V to be jealous, envious

Y

yás V to be always

\*yás ?o? ch'tá'ngá'xw always farming

\*?o? yásxw ?o? kw'á'ntsxw you always watch me

## Y

yáslo? always See -lo?~ Occurs in:

\*?o? yáslo? nΛ stl'í? I always liked you *he came with you folks?*

-yéch'- Unidentif. May indicate concentration, grouping, or clustering

\*mΛqw'eyéch't V to pile up *was killed (accidentally)*

\*smΛqw'eyéch' N a pile, heap

\*nganΛyéch' N group, crowd

yékw' V to hire, employ

yé? V to go, go from, go to, go out, go on

\*yé? kwAséchang to leave *STAT, 'Distinctive suffix' Occurs in:*

\*yé? k'óyΛkw to go out fishing *into the lake*

\*yé? shtáng to leave: "to go walking"

\*yé? ?o? shAshkw'Ám? to keep (go) on swimming *which is light, rain.*

\*yé?ItΛ mΛkw'Λ ?íngΛt we are going to a funeral potlatch *(under sea)*

\*yé?Λsxw kwΛ chAhéΛ you (pl.) are going *(informant) See p. 101.*

kwtyé? V Inch. to start leaving, to be just going

tl'é? kwtyé? to be going away

siyé?so V to go across, over

ye?ItΛ?áΛt we got into See -?áΛt Occurs in:

\*ye?ItΛ?áΛt ?Λ cΛ ?átxΛs we got into the canoes

yΛqwé?em V to feed the funeral fire. Bits of food were thrown in the fire at a funeral potlatch to feed the spirit of the deceased person and other ancestor spirits (Barnett 1955:220).

yΛsá?st V tr. to tell *he told me "I was given to the him"*

\*yΛsá?stsn I told (him) *we were given*

yΛsá?stang V pass. to be told *to be remembered "he is given"*

\*yΛsá?stAngItΛ we were told

yΛsowé? Unidentif. Occurs in:



?a

?ápl̥s N apples (f. Eng.)

?ápl̥n N num. ten Numerals from eleven to nineteen are combinations of ten

\*?ápl̥n?i? kw̥n̥l̥c'ʌ eleven

\*?ápl̥n ?i? kw̥ch̥l̥sʌ twelve

\*?ápl̥n ?i? kw̥t̥é?ʌsʌ eighteen

\*?ápl̥n ?i? kw̥t̥l̥kw̥l̥wxw nineteen

?átxʌs N canoe

?áwʌ V to be never, not Introduces negative utterances

\*?áwʌsʌn siyé?so I am not going across

\*cʌ n̥l̥kwʌ ?áwʌsxw siyé?so you are not going across

\*?o? ?áwʌ chʌ siyé?so ko? níʔ he is not going across

\*?áwʌs níʔ not him, not her: "his/her being not"

\*?áwʌs ?áy? ungrateful, unpleasant: "his not being good"

?áwʌnʌ V to be empty, to be without

\*?áwʌnʌ ng̥l̥n̥ʌs childless woman: "without her offspring"

\*?áwʌnʌ s̥n̥ no one: "without anyone"

\*?áwʌnʌ sw̥áy?qes unmarried woman: "without her man"

?áyeq V to trade

?áy?~ -áy? V to be good

\*háy?ʌl? ?áy? to be the best

\*sch̥é.n ?o? ?áy? useful: "very good"

\*?áy? st̥éni virgin: "good woman"

\*?áy? ? t̥t̥élng̥ʌxw saint: "good person"

chʌ?áy?ʔ Interj. (?) Expression of assent

txwʌ?áy? V Mutat. to get well, recover from an illness: "become good"

?áy?áy?mʌt V tr. to be excellent, perfect; to be beautiful

?a

?áy?ʌl? V to be all right, fine, good, okay

\*?éte?ʌsxw ?o? ?áy?ʌl? how are you?: "are you (here) all right?"

txwʌ?áy?ʌl? V Mutat. to become all right, become fine, good, okay

\*?o? txwʌ?áy?ʌl? nʌ xchʌngín I forgive: "my thoughts become good"

kwíʌy? V Inch. to start being good, to improve

?áʌxw V to be done usually; to be done in a customary way, to be done according to tradition

?e

?echʌné? Interj. (?) Expression of pleasure, surprise; 'my goodness'

?échʌt V tr. to wipe, rub

?éli V to be all good

?éte? V to be here; to be close to, towards, speaker

\*?éte?sʌn ?o? ?éte? I am here

\*níʌ sxw?éte?s ?ʌ kwʌ schʌné.n?xws this (here) is your (pl.) fishing ground

\*to? níʌ ?i? ?éte?ʌsxw qwʌlxé?stʌng did he warn you folks (here)?

\*?éte?ʌsxw ?o? ?áy?ʌl? how are you?: "are you (here) all right?"

?éʌng V intr. to rise

\*?éʌng tʌ sqwʌqwʌl? sunrise

?éskwʌʌʌ N ocean (N. W.)

?ésxw N seal, *Phoca vitulina*. The rights to sealing rocks were owned by individual families. Seals might be clubbed on the rocks or netted or harpooned in the water by a small crew (Barnett 1955:99, 251; Suttles 1952:10).

?éxʌng V intr. to pretend

\*so? níʌ ?i? ?éxʌng ksʌ nʌ chchʌʌ?mʌqw she pretended to be my grandmother

?e

?eyá?s V to be sharp

-?éyotxw Suff. indicating house, long house, building, room, place

\*mifá?éyotxw N winter dance house

\*qáq'el?s?éyotxw N jail house, prison: "police long house" See qéq', 'in jail'

\*q'el?éyotxw N long house where fish and meat are smoked

\*st'i?wi?á?éyotxw N church: "spirit house"

\*?itá?éyotxw N bedroom, sleeping place

\*?áxwelngáxw?éyotxw N community house: "Indian long house"

?éyá N cod, Gadidae. Cod were speared in the summer and early fall, and sun-dried or smoked. Oil was saved to pour on ceremonial fires to increase the blaze (Gunther 1927:199; Stern 1934:49).

?éyákw' N wealth Wealth consisted of blankets, which were the most important item, baskets, shell ornaments, hide shirts, bows and arrows, canoes and slaves: goods "of varying utility but relatively imperishable" which could be ceremonially distributed to enhance the prestige of the giver (Suttles 1960:301). Food was not considered wealth but a surplus might be given away with the expectation that wealth would be received in return (Suttles 1960:298).

?é?cháx N crab, Cancer spp. Crabs were cooked and eaten as soon as they were gathered (Stern 1934:48).

?é?láng N house; residential unit; section of long house occupied by a single joint family. Several joint families might live under one roof but the house was owned by its builder and inherited by his eldest son (Gunther 1927:186-90).

\*ná skwé? ná ?é?láng my house

\*skwé?s ?é?lángs his house

\*skwé?ítá ?é?lángítá our house

?é?lálang N pl. house, many houses

?é?yá1? V to lend

?é?yá1?txw V Caus. (?) to cause to lend; lend it!

?e.

?é.nakw Unidentif. Occurs in:

?atí? ?é.nakw N today

?i

?íc'ang V intr. to be clothed, dressed Cp. ?ac'éng, 'get dressed'

?íks N eggs (f. Eng.)

?ítan V to eat, to be eating

\*?ítanʌn I am eating

\*?ítanitʌ we are eating

\*té.ngan ?ítan evening meal: "evening eating"

kwí?ítan V Inch. to be going to eat, to be starting to eat

\*kwí?ítanʌsxw are you (sg.) going to eat?

\*kwí?ítanitʌ we started eating

s?ítan N food, meal

\*s?ítanitʌ we are eating: "our meal"

?ítanʌnse? V. Intent. I shall eat

\*?ítanʌnse? kwʌn?tʌl? ?atí' nákwʌ I shall eat with you (sg.)

\*?ítanʌnse? kwʌn?tʌl? ?ʌ so? níʔ I shall eat with her

?ítan?éyotxw N kitchen, eating place

?íngʌs N ego's kin, second descending generation; classificatory grandchild

\*sténi nʌ ?íngʌs my granddaughter

?ʌngíngʌs N pl. grandchildren

\*mʌkw' sʌwáy?qe kwʌn? ?ʌngíngʌs all your grandsons

?íngʌt V tr. to step on

?íngʌtʌs V to step on

## ?i

ʔíst V tr. to paddle; to make a canoe trip. Expression was used when a man and his helpers took food by canoe to his co-parent-in-law, father-in-law, or other male in-law (Suttles 1960:300-1).

ʔiʔíʔst V tr. many are paddling

ʔítat -ítat V tr. to sleep, to be sleeping Cp. ʔátátang, 'be sleepy'

\*ʔítatsan I was sleeping

\*ʔítatitá léʔe we slept there

ʔítatʔéyotxw N bedroom, sleeping place

sítatalkwat N pajamas, nightgown See -alkwa-

ʔiwéw Part. (?) maybe, perhaps

\*ʔiwéw txwasxéʔatsan maybe I will get sick

ʔíxat V to scrape; scraper: "it scrapes"

ʔíyas V to be pleasant, funny, amusing

ʔiʔ~ -iʔ Part. Appears to have predicative or aspect-marking function; may co-occur with the particle /ʔoʔ~ /; does not seem to occur after transitive verb forms

\*cA nAkwíʔliyeʔ ʔiʔ ʔoʔ cha téla you (pl.) have some money

\*cA ʔéʔlangʂ ʔiʔ kwíchʔqwat his house is on fire

\*kwa na mén ʔiʔ ksa na tén my father and mother

\*kwa na mén ʔiʔ koʔ níʔ ʔoʔ tɬ'álnach chiyáwan my father is an old dancer

\*soʔ níʔ ʔiʔ ʔéteʔasxw qw'álnéʔstang did she warn you folks?

\*ʔiʔ na stl'íʔ kwa na stángas ca qálangʂ I will pluck out his eyes

\*kwíʔ t'álang a dying man

## ?1

-ʔ1A Suff. indicating deceased kin or spouse

?1

\*ksa na sténi?1a my late wife

\*ksa na tén?1a my late mother

\*kwa na swáy?qe?1a my late husband

?o

?o?~ -o? Part. Appears to have predicative or aspect-marking function; may co-occur with the particle /?i?~/; may occur after transitive verb forms

\*ca nakwí?liye? ?i? ?o? ch<sup>h</sup> tél<sup>h</sup> you (pl.) have some money

\*mákw' t<sup>h</sup> na ?angíngas ?o? ché?i all my grandchildren are working

\*tí? ?ása ?o? ?éte?san I am here

\*t'sátangt<sup>h</sup> ?o? mákw' they hit us

\*?o? mákw't<sup>h</sup> ?o? q'á<sup>h</sup>p kwa sqw'áqw'ánákwáit<sup>h</sup> we gathered at our village

\*kwíó? ?asxwáyáit<sup>h</sup> we are waking up

?A

?A Agent. part. May serve to indicate object of an intransitive verb; precedes either definite or pronominal article

\*tám?cangsan ?A ca háps I used to pick hops

\*?o? hé?ekw' ?A ca si?éms he remembered his leader

\*chasélaqang ?A ksa sténi he is following the woman

\*ko? ní<sup>h</sup>? ?i? sé?sasi ?A kwa sawáy?qe he is afraid of the men

\*qw'íng ?A t<sup>h</sup> ?átxas he got out of the canoe

\*?í<sup>h</sup>ansan kwán?tá<sup>h</sup>? ?A co? ní<sup>h</sup> I am eating with him

\*yé? t<sup>h</sup>áchi'itang ?A ko? ní<sup>h</sup> he sneaked up on him

?

\*mÁkw' stl'í?ttá ?á so? níť we all like her

\*yé?san ?á to? nání?tiye? I am going with them

?á- Stat. pref. Indicates being, being in the condition or state of; may co-occur with the unidentified suffixal form /-ť/

\*?álé?nang to be hearing, listening

\*?áťchÁx to be half of, to be cut in half

\*?áqwaléc to be behind

\*?áséqáť to be outside

\*?ásq'épáť to be all together See q'Áp, 'gather'

\*?ásxwáýáť to be awake See xwé~, 'waking up'

\*?ásxéchéť to be dried

?ác'éng V intr. to get dressed Cp. ?íc'Áng, 'clothed'

kwí?ác'éng V intr. Inch. to start to get dressed

txwá?ác'éng V intr. Mutat. to become dressed, to change clothes

?áť- Unidentif. pref. Occurs in:

\*?áťché?lá V to be before (temporal), to be first

\*?áťkwáwás V to be behind (temporal), to be last

\*\*?i? ?áťkwáwás skwéchal the last day

?áťtélngÁxw V to be a person, people, to be human See -élngÁxw

\*?áy? ?áťtélngÁxw saint: "good person"

\*?o? ná skwé? ná ?áťtélngÁxw my own people

s?áťtélngÁxw N body, soul, spirit; animate or living part of a person or animal

?ámné?ing V intr. to hunt, to be a hunter

?ám?ÁmÁnÁ V to be a great hunter

?ÁmÁť V tr. to crouch, sit, squat

?ÁmÁťi.ť V to urinate

?

?AmAt?éyotxw N toilet See -?éyotxw

?Áno?- Occurs in:

?Áno?At V to be between, in between; to be the middle, in the middle  
 \*?Áno?Atsan kwa na sasítang ?Atl' nakwí?liye? I am standing between you folks

?An?Áno? V (?) to be so; to be very

\*?áwAs ?o? ?An?Áno? ?ítan don't eat so much

\*?o? ?An?Áno? téch it is very dark

\*?o? ?An?Áno? ngán? st'élams they sing (very) many songs

\*?o? ?An?Áno? sxé?es it is very bad, the worst

?An?~ -n? Poss. pron. suff., second pers. sg. your, yours May combine with a definite article

\*?An? skwé? it is yours

\*?An? s?ásAs your cheeks

\*?Astángat ?An? st'At'éyAq' why are you angry?: "why your anger?"

\*cAn? skwé? ?An? ?é?lAng your house

\*ksAn? tén your mother

\*kwAn? mén your father

\*tAn? skwé? ?An? siyÁwan your song

?An?é? V to come, to be coming

\*?An?é?sAn I am coming

\*?An?é?Asxw you were coming

?An?é?e V many to come, many to be coming

\*mÁkw' tA shamé.nít ?An?é?e all our enemies came

?An?níxw V to stay, remain

?AngíngAs N pl. grandchildren See ?íngAs, 'grandchild'

?Áqwiyaqw N ego's kin, fourth ascending or descending generation;

?

classificatory great-great grandparent, great-great grandchild

?ʌqw?éqwiyaqw N pl. great-great grandparents, great-great grandchildren

?ʌsí? Dem. pron. prox. fem. this (one), these (ones) Indicates referent is near speaker or within sight

\*?ʌsíʌ sténi this woman

?ʌstáŋʌt Rel.-Interrog. pron. why, what See -stáŋʌt

?ʌsʌ Emph. pron., first pers. sg. I, me

\*?ʌwʌʌ sɛn chtlí? ?ʌtl' ?ʌsʌ no one likes me

\*?o? ?éte? ?ʌtl' ?ʌsʌ so? stay here with me (fem.)

\*?ʌsʌ ?i? skw'é kwʌ nʌ shtáŋ I can't walk

chtʌsʌ I, the cause See cht-~ , 'Agentive (?) prefix'

\*?o? chtʌsʌ kwʌ schéq's I made him fall

?ʌtátʌŋ V pass. Stat. to be sleepy Cp. ?ítʌt, 'sleep'

\*?ʌtatáŋgita we are sleepy

kwitʌtátʌŋ V pass. Inch. to be getting sleepy, to begin to feel sleepy

?ʌtíʌ ~ tíʌ ~ tí? Dem. pron. prox. masc. this (one), these (ones) Indicates referent is near speaker or within sight

\*?o? ?éte? ?ʌtíʌ right here: "this here"

\*?ʌtíʌ té•ngʌn tonight

\*?ʌtíʌ ?é•nʌkw today

\*tíʌ ?o? ?ʌsʌ it is me

\*tí? ?ʌtché?lʌ skwechal the first day

?ʌtl' Agent. part. Occurs before emphatic pronominal forms; serves a similar function to the English preposition from, with

\*?íʌnsxw kwín?tʌl? ?ʌtl' ?ʌsʌ (you) eat with me

\*?o? xwʌxwí?elsxw?ʌl? ?ʌtl' ?ʌsʌ (you) stay away from me

\*yé? ?ʌtl' nʌkwʌ he is going with you

?

\*ʔoʔ ʔéteʔ ʔatl' iníngat stay here with us

\*kwánʔtálʔ ʔatl' náníʔtiyeʔ he is with them

ʔaxín Rel.-Interrog. pron. where

\*ʔaxín kw where is it?

ʔaxsíʔnang V intr. to shave

ʔaxwélngaxw V to be an Indian person See -élngaxw

\*siʔéms ta ʔaxwélngaxw Indian agent: "important man of the Indian people"

\*ʔaxwélngaxwʔéyotxw community house: "Indian long house"

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