Nuu-chah-nulth Phrase Book and Dictionary

Barkley Sound Dialect



Published by the
Barkley Sound Dialect Working Group
Huu-ay-aht
Ucluelet
Uchucklesaht
Toquaht
First Nations



Barkley Sound Dialect Working Group
Standing at back left to right: Deb Cook, Hilda Nookemis, Denny Durocher, Ann Morgan, Maureen Touchie, and Gail Johnson. Seated (l to r) Archie Thompson, Pat Charleson, Mamie Charleson, Barbara Touchie, Nelly Dennis.
In front: Nadine Crookes.



Dedication

This book is dedicated to our ancestors, who entrusted us with our precious culture and language. It is also dedicated to our families and all our descendants who continue to practice our traditions and language.

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Give Me My Mother's Tongue, Please!



Nuu-chah-nulth Language

Give Me My Mother's Tongue, Please!

By Ḳi-ḳe-in, Spring 2004

Whenever my cousin Kiilthamaxin (Nelson Keitlah) rises to speak on a public occasion, I get ready to think hard and fast. Kiilthamaxin is one of the last truly fluent speakers of our Nuuchaanulth language. I, for one, am hugely thankful that he can and does ḳuuḳuu-atsa (speak our language). He speaks about things of importance and he gives these subjects their due, ḳuuḳuu-atsa. He speaks eloquently and at length when the situation warrants, ḳuuḳuu-atsa. Kiilthamaxin is one of the last and he is one of a kind; he simply loves to ḳuuḳuu-atsa. He doesn't do it to impress anyone, nor to beat them up and make them feel like "dumb Indians."

I often feel, while listening to my cousin, as if I am witnessing the very last naturally gifted speaker of our language. He isn't just fluent or long-winded, he is eloquent, moving, powerful, spellbinding, sensitive, wonderful, and above all, he is respectful when he rises and speaks. Today, there are all too few truly fluent speakers of our ancient language, individuals who will get on their feet wherever and whenever and speak the way Kiilthamaxin does.



Give Me My Mother's Tongue, Please!

This is very sad for those of us who care about and love our language. Our beautiful language arose on this coast of ours over thousands of years. And now our Mother tongue is at risk of disappearing from this coast, which is less and less ours. How did we come to these dire straits? To answer this important question, we look back, way back, to come to some understanding.



The oldest Hiikuulthat-h story I know begins with Weeping Woman crying, crying uncontrollably; in fact, crying endlessly. Weeping Woman cries forever and ever, not just once, but four times. Then comes the immaculate conception of Ent-ḥ-tin, whose tiny body Weeping Woman lifts out of a mixture of sand, water, tears, and ent-ḥmiss. As he grows ever bigger at miraculous speed, Weeping Woman makes a succession of beds for Ent-ḥ-tin, her son. First she makes him a bed in a k'utsim shell, then in a tl'uchim shell, then in an aamiḳ shell, and finally in the shell of a hishtsuḳwat. When Ent-ḥ-tin grows too large to sleep in any sort of seashell, Weeping Woman asks her uncle to make a full-sized cradle for her son. First her uncle sends his sons to various west coast tribes to see if his niece has stolen the baby boy from a relative or neighbour.



Among the tribes the sons visit to see if anyone has lost a baby are the Chiiḳtlisat-ḥ, Ḳaa'yuuk'wat-ḥ, Aḳtiisat-ḥ, Aamayat-ḥ, Iiḥatisat-h, Chinixintat-ḥ, Nuuchaaalthat-ḥ, Machlthaa-at-ḥ, Muu-ach'at-ḥ, Ḥeshkwii-aa-at-ḥ, Ḥeymaayisat-ḥ, Maa'nuusat-ḥ, O'ts'uus-at-ḥ, Aaḥuusat-ḥ, Tla-oḳwayat-ḥ, Hisaawista-at-ḥ, Yuu'lthuu-ilthat-ḥ, Hiitats'uu-at-ḥ, T'uukw'aa-at-ḥ, Ḥochuḳtlisat-ḥ, Huupachesat-ḥ, Hach'aa-at-ḥ, Maaḳtl'ayat-ḥ, Nashasat-ḥ, Ts'ishaa-at-ḥ, Ḥuu-eyat-ḥ, K'iixinat-ḥ, Chimataḳsuu-at-ḥ, Thluut'asat-ḥ, Anaḳtl'a-at-ḥ, Tl'aadiiwaatx̣, Ts'uxḳwaada-atx̣, Diitiidaa-atx̣, Tluu-uusatx̣, Ḳwaabaadu-atx̣, and P'aachiidaa-atx̣.

The proper way to tell this story is by nightly instalments over the moon's complete cycle of 28 days. Predictably, this story of ours is at turns scary, mysterious, interesting, even funny. Less obviously, it also contains lessons about our geography, history, political relations, and language. The children, who loved this story and asked for it to be told and retold countless times, learned the proper pronunciations for the names of all the villages where their families had roots and ongoing family ties.

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As the plot of this ancient story continues, our hero Ent-ḥ-tin encounters some taxing ordeals. He survives these trials because his mother, Weeping Woman, has prepared him for such ordeals, instructing him repeatedly about uusimch, or ritual bathing and prayer. Once again, even as Ent-ḥ-tin learns the intricacies of this procedure, so do the children hearing the story learn about this universal Nuuchaanulth practice. Later, these children would learn their own family's private and particular uusimch rituals, perhaps including when to uusimch, specific prayers to use in uusimch for certain prey animals, particular plants to scour with while bathing, and the construction of sacred paraphernalia used in private locations for doing uusimch.



When I was younger, I asked my uncle why the Niitiinaa-at-ḥ language sounded different than our language. My uncle told me that about the time Ent-ḥ-tin left this world to look for a wife in the sky-world, Kwiikwistupsup, a giant, appeared and travelled along the west coast. As he canoes from village to village, he meets various members of our communities and

speaks with them. Kwiikwistupsup meets one of our relatives who speaks more slowly than any other he has yet met. Today, that man's Ḳilthsmaa-at-ḥ descendants are still known for the slow rhythm of their distinctive speech. Farther down the coast, Kwiikwistupsup meets a man busily rushing about. When Kwiikwistupsup tries to speak to him, the man doesn't look up but answers him quickly and remains busy. Today, that man's Ts'ishaa-at-ḥ descendants are still known for being industrious and speaking quickly. Yet further down the coast, Kwiikwistupsup meets a man who is eating steamed tl'usaasht. That man has a small herring bone stuck in the back of his throat and speaks in a raspy voice. Today, that man's Niitiinaa-at-ḥ descendants are still known for the distinctive rasp in their accent, which others find so different and difficult to learn.

Before he quits his travels along the west coast, Kwiikwistupsup ends up meeting someone from each of our communities and fixing their particular style of speech for all time. Our rich Nuuchaanulth mythology has language lessons hidden in it. Our mythology also contains stories, such as the one these episodes were taken from, that are directly about language.

Traditionally, Nuuchaanulth children are immersed in our mythology and language through family storytelling from birth until the age of puberty and, less formally, for the rest of their lives. In this way, culture and spirituality are traditionally linked to and encoded in our language. Our rich mother tongue is the treasure box that contains all that our Yaḳwiimit held dear to their hearts. Our sophisticated mother tongue is also the means to open our treasure box of culture and spirituality to display its contents, and to explain the meanings of the contents. It is much easier to understand the complexities of culture and spirituality when we already understand the language they were created in. But young people trying to learn about

our traditional culture and spirituality should not lose hope. There is still hope, and much to learn, through the tradition of visiting knowledgeable individuals and asking for their help.

Our Yaḵwiimit knew the fullest range of human experience; they felt every human emotion. And they talked about their thoughts and feelings with each other. They spoke in language rich with metaphors and complexity. The most learned among our Yaḵwiimit spoke about genealogy, history, weather, tides, the changing seasons, technology, navigation, trade and investment, music, ceremony and ritual, philosophy, carving and painting, games and other entertainments, love, and war. This short list of topics discussed by our distant forbears is not meant to be all inclusive; rather it is meant to say that they spoke with each other about everything; literally, everything!

When the lost seamen, and later the profit-hungry maritime fur traders from the other side of the world, were first seen on our shores, they met a people who were gifted speakers and they noted this fact. Captain James Cook, describing the behaviour of the Muu-ach'at-ḥ who visited his ships daily, remarked in his journal on 1 April 1778:

> "On their first coming they generally went through a singular ceremony; they would paddle with all their strength quite round both ships. A Chief or other principal person standing up with a spear or other weapon in his hand and speaking, or rather holloaing all the time, sometimes this person… instead of a weapon would hold in his hand a rattle."

Cook didn't know it, but he was witnessing Nuuchaanulth welcome protocol for chiefly visitors. Surely, the Muu-ach'at-ḥ reasoned, anyone with such a large ch'apats must be a chief. Cook must also be forgiven for not

knowing the *principal person standing up with a spear* during the welcome ceremony was the chief's minister of foreign affairs and speaker; his *spear* was a talking stick.

We have come a long way since this traditional Nuuchaanulth language education program was in place. During that dark period when the maritime fur trade ended and colonial settlement took over, we survived some testy times regarding our mother tongue.

In the1880s, the first Indian Residential School in Nuuchaanulth territory opened at Tsaahaa-e. Over the next century, three other such institutions were built and operated in our territory; one at Maaḳtosiis, one at Ḳaḳawis, and one at Tinwis. During the course of a study that looked at the lasting effects these institutions continue to have in our communities, I noted, "Many Nuuchaanulthat-h who attended these institutions reported that their language was forcibly forbidden at school." In *Indian Residential Schools: The Nuuchaanulth Experience*, I wrote:

> "The ban against speaking the Nuuchaanulth language at Indian Residential Schools took a number of forms, including the following: 1) ignorance and silence from staff and teachers about anything to do with the Nuuchaanulth language; 2) disapproving looks from teachers and supervisors whenever students spoke Nuuchaanulth; 3) unofficial rules and spoken reprimands for those students who used the Nuuchaanulth language, together with praise and rewards for those students who spoke English particularly well; 4) explicitly stated official rules forbidding any use of the Nuuchaanulth language; 5) a range of penalties, including corporal punishments, for those who broke the rule against speaking the Nuuchaanulth language."

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In all, five generations of Nuuchaanulthat-ḥ attended Indian Residential Schools. Several thousands of our people had their traditional language skills damaged, all but destroyed, or even totally wiped out at Indian Residential Schools. Following are some comments from Nuuchaanulthat-ḥ who were taken to those institutions but survived. Their words may be instructive, helping us all to understand a significant part of the demise of our language.

"I wasn't allowed to speak Indian there. Talking like that, they're gonna wash your mouth out with soap. And that was my first introduction to residential school."

"That was really totally foreign to me because I was just understanding Indian."

"It was dark in my mind…I didn't know English at all."

"I didn't know what ABC was. I never spoke English. I didn't understand English… I couldn't even speak English…really lost! Yeah, really, really lost."

"I couldn't speak English, 'cause my mother and father were Indian-speaking parents."

"That's the worst thing to happen to me, 'cause my mother couldn't speak English."

"I was told not to. Sometimes they catch me… Patrol, sometimes, they use that."

"That really hurts me, when I went to school, because they told me not to talk our own lingo, language. That really hurt me because I don't know how to speak English. Any word! I didn't know 'no,' 'yes,' or anything… Nothin', just my own. I was hurt when they told me, 'Don't use your language.' I didn't know how to English."

"It took a while before I started to catch on what the heck I'm there for. It was so hard losing my language… I felt like running away all the time, and I wanted to go back

> home where I belonged. It was so hard for me to… get into this other society… me speaking my own language right from the beginning…wondering where my parents are."

On 21 March 1995, Arthur Henry Plint was found guilty of committing thousands of acts of sexual abuse against a group of eighteen former students at the Alberni Indian Residential School. The Honourable Mr. Justice John Hogarth, in his reasons for judgment, quoted Judge Cunliffe Barnett in the case of Regina *v.* Harold McIntee:

> "It must be remembered that the schools were established to further Canadian government policy. That policy was intended to destroy the Indian social fabric so that the Indian people might be 'absorbed into the body politic,' thus eliminating the 'Indian question'… Many persons think that the Indian residential schools accomplished their purpose with devastating effectiveness. Generations of children were wrenched from their families and communities. They were taught to be ashamed of being Indian… When they left the schools, they were not accepted into white society and were strangers at home. Some were institutionalized…"

Great efforts were made to make us feel ashamed of ourselves, as Ḳuu-as, and one of the most powerful efforts in this onslaught was the attempt to destroy our beautiful mother tongue. During the Indian Residential School epic, many Nuuchaanulth people grew ashamed of their mother tongue, poked fun at individuals who spoke it, and even asked family members not to speak it in their presence. Today, there is not one Nuuchaanulth community where our mother tongue is the language spoken in day-to-day affairs. Nor is it the first language spoken by



children in our villages today. Yet, we have reason to be hopeful about our language.

In 1910, Edward Sapir visited the Huupachesat-ḥ and Ts'ishaa-at-ḥ peoples and began to record the first of many texts in the Nuuchaanulth language. Back in his office at what became the National Museum of Canada, Sapir began writing and publishing a series of articles about our traditional language and culture. Among the important titles he published were the following: *Some Aspects of Nootka Language and Culture*, 1911; *A Girl's Puberty Ceremony Among the Nootka*, 1913; *The Social Organization of the West Coast Tribes*, 1915; *Abnormal Types of Speech in Nootka*, 1915; *The Life of a Nootka Indian*, 1921; *The Rival Whalers: A Nitinat Story*, 1924; *Nootka Baby Words*, 1929; *Glottalized Continuants in Navaho, Nootka, and Kwakiutl*, 1936; *Nootka Texts*, 1939; and *Native Accounts of Nootkan Ethnography*, 1955. The last two titles were full-length books.

In his study, *Nootka Texts*, Edward Sapir documented the words Saayaach'apis, his key collaborator, spoke attempting to ḥaaḥuupa his grandson on becoming manly. This brief excerpt from "Tom Gives Advise To His Grandson" found on

page 185, should give the reader a sense of the rich character of the Nuuchaanulth language as recorded in the early 1900s.

> "Don't sleep all the time. Go to bed only after having drunk water so that you will wake up when you need to urinate… As soon as everybody goes to sleep, go out and bathe…Work your mind all night taking up one thing after another to decide what you will strive for, whether you should learn wood-working or sea-mammal hunting, or become bold in whaling or in the accumulation of wealth. Do not lose account of your mind as long as you are a person. Sit against the wall in the house working your mind, handling it in such a way as not to forget one thing, that you may not wish to do evil, that you may not mock an old man, that you may not mock an old woman."

The quotation above represents only a small amount of Saayaach'apis' speech to his grandson. His total speech is much longer and consistently rich. This richness of language characterises all the Nuuchaanulth texts published by Sapir.

In 1913-1914, Sapir returned for extended fieldwork with the Huupachesat-ḥ and Ts'ishaa-at-ḥ and recorded much material. He also spent time teaching several young Nuuchaanulth men how to read and write in the script he had developed for their language. Alex Thomas picked up Sapir's quirky script rapidly and took a deep interest in recording his people's history and culture using the script. In 1934, Alex Thomas was brought to Yale University to help Sapir prepare his first book on our language.

Before his death in 1969, Alex Thomas had sent thousands of pages on the Nuuchaanulth language and culture to the National Museum of Canada. He also developed a practical version of Sapir's script for writing in his own language. In 1974, *T'aat'aaqsapa: A Practical Orthography For*

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Nootka was published to help young Nuuchaanulth-at-ḥ learn their language. Alex Thomas was its principal author.

Throughout the years since Alex Thomas' little book, numerous individuals and groups have made efforts to keep our mother tongue alive through recording and teaching it. A number of anthropologists have worked in our villages, and members of our communities who worked with them used their visitors' skills to record information about our language for the benefit of yet unborn Nuuchaanulth-at-ḥ. As well, virtually every Nuuchaanulth community has tried to design and deliver a course of studies focused on our language. These community-based projects usually lacked funding and were based on public school models of language learning. In the end, many children learned to count from one to ten kuukuu-atsa but little else. None of these efforts produced fluent speakers from among their students.

In 1991, *Between Ports Alberni and Renfrew: Notes on West Coast Peoples* was published by the Canadian Museum of Civilisation. This volume contains almost 900 Nuuchaanulth place names with their associated meanings and some history. Authors listed for this volume include: Louis Thlaamahuus, Joshua Edgar, Charlie Jones Sr., and John Thomas, all knowledgeable older men in the 1960s and '70s, when the research for that book was done.

Our World—Our Ways: T'aat'aaqsapa Cultural Dictionary was also published in 1991 by the Nuuchaanulth Tribal Council. It has received a very limited distribution and so has raised minimal interest. As well, its use of an unfamiliar alphabet, its cumbersome size, and its weak coil binding make it unpractical for daily use. On the positive side, this publication was produced with some cooperation from members of all Nuuchaanulth First Nations and it uses simple categories and word lists to break our language down to easy units for study.

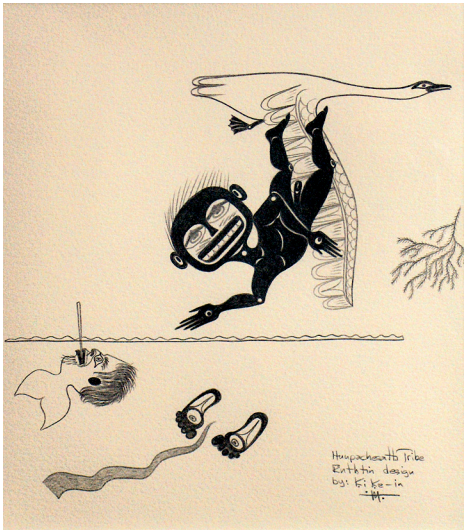
Caroline Little of the Aahuusat-ḥ stands out among all the individuals involved in recent efforts to preserve and teach Nuuchaanulth. Carrie has consistently worked to preserve our language in a number of ways. She has composed songs for children in our language and taught these songs to countless children at the Ha-ho-payuk School on the Tseshaht Reserve. She has taught the Aahuusat-ḥ dialect in public schools. She has participated in adult classes both as a student of linguistics and as a teacher of our language. And she has worked long and hard with the Japanese linguist Toshihde Nakayama.

Caroline Little's Nuu-chah-nulth (Ahousaht) Text was published by the University of Tokyo in 2003. This remarkable volume contains 15 texts. The first seven recount popular Nuuchaanulth himwits'a; the remaining eight are made up of cultural accounts, including "Indian Marriage," "Afterbirth," "Feasts," "How Names Used To Get Tabooed," and, importantly, "How Our Language Changed." Two compact discs are included with this book so you can listen to Carrie as she relates her stories. I cannot praise this work too highly!

Now to this *Nuuchaanulth Phrase Book and Dictionary, Barkley Sound Dialect* you are holding in your hands at the moment. This valuable little book has preoccupied a large number of Ḥo-ayat-ḥ for more than a year. Precious time, during this urgent project, has been spent seeking funding and satisfying funding agency requirements. Collaborating with four communities spread over a large geographic area further slowed the project. In the end, these and other difficulties were overcome.

This phrase book and dictionary is meant to be useful to any and all individuals wishing to learn a few phrases and more. It is meant to aid young people who are interested in but rarely hear "their" language spoken. Perhaps with the aid of this book, they can now learn along with their parents. Inevitably,

visitors and tourists will also enjoy the *Nuuchaanulth Phrase Book and Dictionary, Barkley Sound Dialect* and pick up a bit of our language before leaving our country. The group who produced this book worked to benefit the children of the future; they worked in a dedicated and often selfless fashion. They should be remembered for their efforts.



Young people in all our communities are starved to hear, understand, and speak our mother tongue. They cry out for the opportunity to learn what has remained a mystery to them for too long. They deserve the chance to understand the timeless precious teachings they hear their elders refer to so regularly. The *Barkley Sound Dialect (Nuuchaanulth Language) Dictionary and Phrase Book* may help them by providing an entry point for their studies. As time goes by, surely other publications focused on our mother tongue will build on the example of this book.

Chuu, ḥoḥtakshii-etli, ḳuuḳuu-atsa.

Glossary

Ḳi-ḳe-in – "Long-sounding Thunder." "Long-echoing Thunder." Name given to Ron Hamilton in 1982. This name comes from his mother's family at Hiikuulth in Barkley Sound.

Kilthamaxin – "His feet never touch the ground." This famous Nuuchaanulth chiefly title implies that the owner is of such high status that when he arrives at feasts and potlatches his canoe is always carried out of the water. The highest honour paid a respected Ha'wiih is to have their canoe carried ashore in the ceremony called Kiilthiitlii.

Nuuchaanulth – "Arc of mountains jutting out of the sea." West coast people use this name to identify their country. Nuuchaanulthat-h refers to the people themselves.

Ḳuuḳuu-atsa – "Speaking our language." "Talking Nuuchaanulth."

Hiikuulthat-h – The people originating on Ts'aatuus Island.

Ent-ḥ-tin – "Snot Boy." Ent-ḥ-tin is a mythical Nuuchaanulth cultural hero.

K'utsim – Small species of mussel.

Tl'uchim – "Common Blue Mussel."

Aamiiḳ – "Horse Clam."

Hishtsuḳwat – "Giant Abalone."

Uusimch – "Ritual bathing," associated with prayer.

Kwiikwistupsup – " The Transformer." "The Changer."

Kilthsmaa-at-ḥ – People originating at Yaaksis village on Vargas Island.

Ts'ishaa-at-ḥ – People originating in Broken Group Islands.

Niitiinaa-at-ḥ – People originating at Tatoosh Island, now living at Balaatsad.

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Yaḳwiimit – "Our first people." "Our earliest ancestors."

Muu-ach'at-ḥ – People originating in Nootka Sound area.

Ch'ap'ats – "Dugout canoe."

Tsaahaa-e – "High Above." The main Ts'ishaa-at-h Reserve.

Maaḳtosis – The main village of the Ahuusat-h today.

Ḳaḳawis – "Burden Basket on the Beach." Site of Christie Indian Residential School.

Tinwis – Tla-okwayaat-h whale-butchering beach.

Huupachesat-ḥ – People originating in the Tsuuma-as River system.

Ḳuu-as – "Real living human beings." This is a reference to Nuuchaanulth People.

T'aat'aaqsapa – "Speaking properly."

Thlaamaḥuus – A Huu-ayat-h of chiefly status who collaborated with Sapir.

Aḥuusat-ḥ – People originating on south side of Vargas Island.

Himwitsa – "Bedtime story," often has a moral.

Chuu, ḥoḥtakshii-etli ḳuuḳuu-atsa – "Okay. Go ahead, learn to speak our language."



Nuu-chah-nulth Phonetics

Spoken and Written Language

Linguistically, Nuu-chah-nulth is in the Wakashan Language Family. Language is a spoken medium, whereas writing is an approximation of language. Writing languages is important because it provides the opportunity for repetition and, therefore, the opportunity to learn. There would be no need to use writing as a means for teaching a language if there were many fluent speakers of that language.

Nuu-chah-nulth Writing Systems: A History

Alex Thomas developed the first alphabet for Nuu-chah-nulth that could be typed on a standard typewriter. Many other ethnologists, such as Edward Sapir, Morris Swadesh, and Eugene Arima, developed their own ways of writing Nuu-chah-nulth. The International Phonetic Alphabet (IPA) writing system was adopted in the 1970s by the Nuu-chah-nulth Tribal Council (except by Kyuquot). Writing systems help to determine the meaningful sounds in a language. The word "phonetics" means vocal sounds and their classification. Nuu-chah-nulth language has some sounds that are the same as in English, some that are not used in English, and there are some English sounds that are not used in Nuu-chah-nulth.

[Above text and the Phonetics Chart on the following pages were adapted from *Our World—Our Ways: T'aat'aaqsapa Cultural Dictionary*, Nuuchahnulth Tribal Council, 1991. Used with permission.]

IPA Phonetics Chart

Sounds that are the same in English

a, h, i, k, m, n, p, s, t, u, w, y, e, o

Nuu-chah-nulth	English	Example
č	ch	čims (bear)
h	h	hitasaƛ (to come from the beach)
k	k	kaaʔa (to give/pass)
m	m	muwac (deer)
n	n	hinin (arrive)
p	p	piispiš (cat)
š	s	šapnin (bread)
s	sh	suuwis (shoes)
t	t	tiic (the state of being alive)
w	w	weʔic (sleeping)
y	y	yuʔi (wind)

English sounds not used in Nuu-chah-nulth

b, d, f, g, j, l, r, v, z

Nuu-chah-nulth sounds not used in English

ʔ ʕ ƛ ƛ̓ ɬ x x̣ xʷ x̣ʷ ḥ c c̓ č č̓

Nuu-chah-nulth vowels

short a	šapnin	bread
short i	ʔink	fire
short u	ʔunaak	to have
long aa	ʔaa̱ni	really
long ii	piispiš	cat
long uu	ʔuusmis	an issue

Semi-vowels

y’ (ʔ ƛ y)	y’eʔisi	butter clams
	muksy’i	stone
w’ (ʔ ƛ w)	maw’ahi	waiting
	w’aqʔuu	to be invited

Fricatives: sounds made through friction of blowing air through a narrow opening in the mouth

ɬ	ɬuucma	lady
h	haw'iɬ	chief
x	ʔinxaa	still in the process of getting ready
x^w	x^wasx^{w}iip	blue jay
x̣	capx̣^{w}aa	steaming or boiling

Glottalised: sounds (produced by the sudden opening or shutting of the glottis [in the lower back of the throat] before or after an emission of breath or voice). Nuu-chah-nulth always begins with a consonant sound. A glottal stop ʔ is considered a consonant. All words that start with a vowel have a glottal stop as the first sound.

ʔ	ʔani	because/that
k'	k'eeʔin	crow
p'	p'ap'ii	ear
t'	t'at'uus	star
c̓	c̓aʔak	river
c'	c'aʔak	water
ƛ'	ƛ'aaq	fat/blubber

Nasals: sounds made through the nose.

m' (ʔ ƛ m)	m'aam'i	older sibling
	maan'uɬ	on the edge of the coast
n' (ʔ ƛ n)	m'an'aan'ic̓	reading

K Series

k	kaaʔaa	to give
k^w	k^wasuu	pig or pork
k'	k'eeʔin	crow
k^w'	k^w'isaa	snowing
q	qaqup	swan
q^w	q^wisaa	smoking

Pharyngeal: sounds produced in the back of the upper throat (behind nose and mouth).

ʕ	ʕiniiƛ	dog

Taatʔaaqsapa

a aya many	aa aasiiqsu nece	c ciiqciiqa talking	č ča?ak river	č ča?ak island	č̓ č̓a?ak water
h husmin kelp	ḥ ḥayu ten	i ink fire	ii iiḥ big	k kakawiin killer whale	k̓ k̓ilanuus k̓itanis fur seal
kʷ kʷisaaḥ stranger	k̓ʷ k̓ʷiis snow	ɬ ɬuucma woman	x̌ x̌uuʔ good, pretty	x̌ x̌aaq fat, blubber	m muu four

m̓ muksʔyi
rock
n nisma
land
n̓ naas
day
p picup
cedar bark
p̓ papii
ear
q qawii
berries
q̓ʷ q̓ʷinii
seagull
s suuḥaa
spring salmon
š šiiƛuk
to move
t tupkak tupkak
black
t̓ tatuus
star
u uxʷaap uxʷaapi
paddle
uu uukʷiiɬ
making
w wik
no!
w̓ wiaaʔak
shy
x̌ʷ x̌ʷakak
swollen
x̓ʷ muxʷsiƛ caqaʷaa
to boil boiling
y yuʔi
windy
y̓ yaʔisi yeʔisi yaʔisi
clam
ʔ aʔaatuu
(stop sign)
asking
ç̓ ç̓iniiƛ ç̓eniiƛ
(pronounced)
dog
Some of the central dialects have ə's, ɨ's and ə's
ə yəʔisi clam
o moqʷmoqʷaɬu
nighthawk
o oʔoquk
nice weather or scenery
oo
e yeʔisi
clam
ee
ʔeekoo
I know you

Barkley Sound Area
British Columbia
U.S.A.
Vancouver Island
Barkley Sound Nations
N
9 0 9 18 27 36 Kilometers

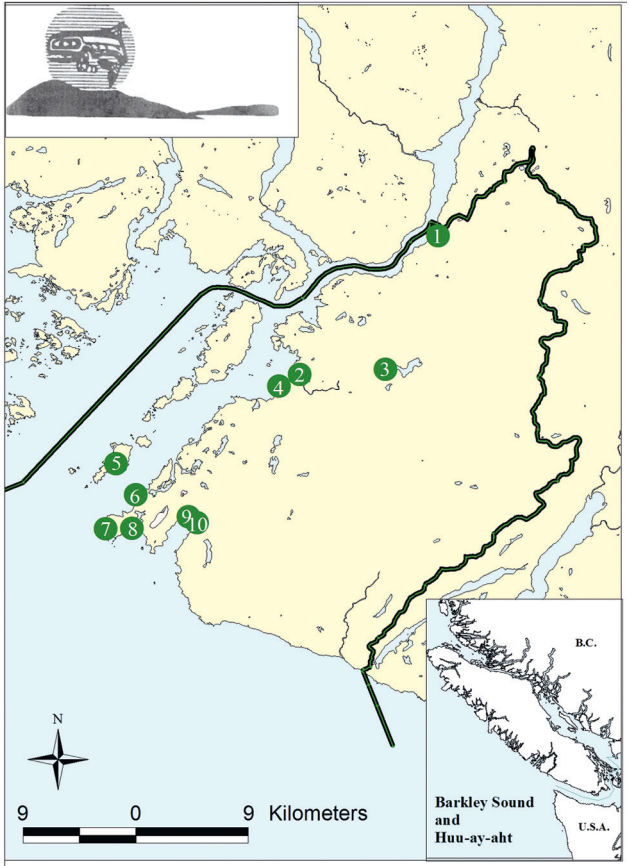
Land, Culture, and Language

These three elements—land, culture, and language—are fundamentally inter-related. Our traditional lands—and all they contained—determined from the beginning who we are and how we live. Our culture developed from living in our lands, and our language is a direct result of our culture. It reflects our knowledge and ideas, and enables us to pass those on to each generation. Today, as in the past, these elements and their relationships are subject to change.

Barkley Sound and the areas surrounding it are the traditional lands of the four First Nations that have produced this phrase book and dictionary of the Nuu-chah-nulth language: Huu-ay-aht, Uchucklesaht, Ucluelet, and Toquaht. We speak variations—or dialects—of Nuu-chah-nulth. A dialect is defined as a form of speech used in a particular area. It is a variety of a language, generally based in local geography, that uses non-standard vocabulary, pronunciation, or grammar. It, too, is subject to change over time and by the movement of people through the area.

Located on the south and west side of Vancouver Island, and being the entrance to Alberni Inlet, Barkley Sound is a region of mountains and forests, rivers and lakes, fish and wildlife, and—most prominently—the sea and all its many inlets and near-shore islands.

Territory outlined in green: Huu-ay-aht.
Territory outlined in red: Uchucklesaht.
Territory outlined in purple: Toquaht.
Territory outlined in turquoise: Ucluelet.



Huu-ay-aht Placenames

Huu-eyat-ḥ Place Names

1. Yashitḳuu-a Creek marking the farthest northeast boundary of Huu-eyat-ḥ territory.

2. Nuumaḳimyiis The largest historical Huu-eyat-ḥ villlage.

3. Tuxwilth Waterfall where some Huu-ey-at-ḥ took refuge for a long time during the Tlaalam war against them. In time, the Huu-eyat-ḥ descended the river and took possession of the territories again.

4. Cha-chinqis Island at Nummaḳimyiis that plays an important role in Huu-eyaṭḥ Tluukwaana rituals.

5. Chaṗis "Rock pile in front of the village." A bustling village with many individuals from other tribes that was the hub of social life for the Huu-eyat-ḥ and their neighbours in the early 20th century.

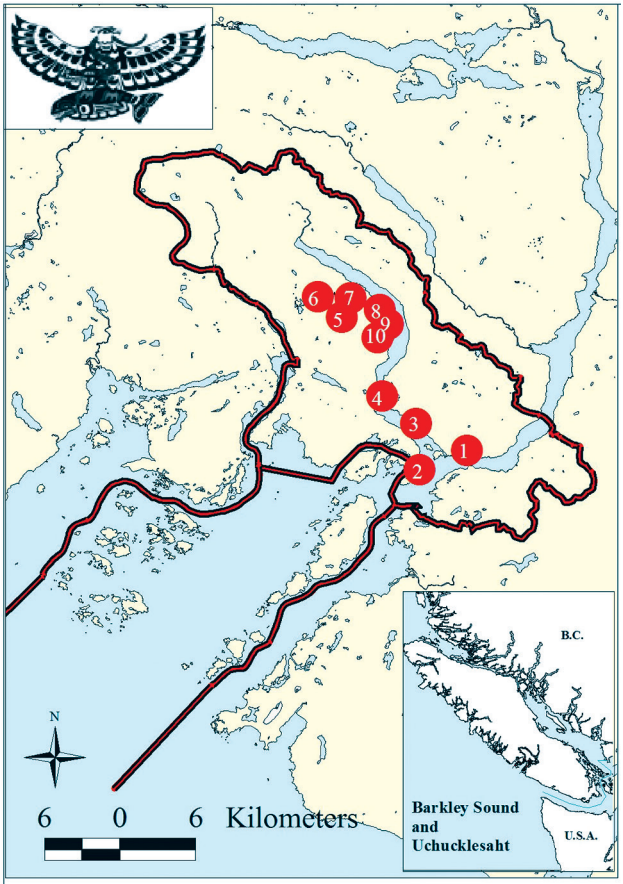
6. Kiix?in Main summer village of all Huu-eyat-ḥ during the 1800s. This is the site that had the two beautiful welcome figures that are now in the Royal BC Museum in Victoria.

7. Chimataḳsulth Former village site famous for its furious rough waters. There is a Huu-eyat-ḥ song for calming these waters that was a favourite of the late Bobby Sport.

8. Thluut'as The former main summer site of the Anaḳtla-at-h Huu-eyat-ḥ. This site was struck by a tidal wave centuries ago according to Chief Louis.

9. Anaḳtla Bobby Sport said this site, the current Huu-eyat-ḥ village site, was named for the analthchả (flounders) in the creek here.

10. Huu-ataḳuulth Site for picking chitaṗt (basketry grass), situated at the northeast corner of Pachina Bay.



Uchucklesaht Placenames

Uchucklesaṯḥ Place Names

1. Ts'apit Handy Creek on Barkley Sound.

2. Ḳaawashulth Salmonberry place. Village site at the western side of the entrance to Uchucklesaht Inlet.

3. Sach'ak'wata Site for training whalers. Historically, this was used as a cannery location.

4. Ḥilthat'is Inside the bay. The main Ḥochuḳtlisat-h village site today.

5. Ḳalthaatik Youngest Brother Mountain.

6. Uu-aats'uu Second Eldest Brother Mountain.

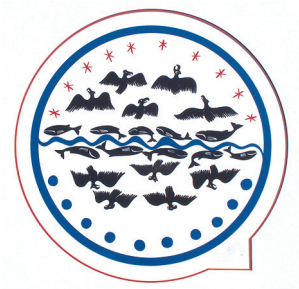
7. Tuutuuchpiiḳa Thunderbird-Perches-On-Top Mountain.

8. T'itsḳaḳolth Thunder-face Mountain.

9. Uusaḳuu-is Prayer Waters Mountain.

10. T'iit'iitsḳinis Thunder Creek.

11. T'iitskin Paawats The Thunderbird's nest is formed by the above Five mountains. Thunder Creek drains the valley they form.





Ucluelet Placenames

Yuɬuiɬʔathḥ (Ucluelet) Place Names

1. Tɬtsho:ɬ Tlitsholth A rock precipice name, "White Face" or "White Rock." Territorial boundary between Ucluelet and Toquaht.

2. Hitats'o Hitats'uu (anglicised as "Ittatsoo," meaning "Inside the Inlet." This is one of four groups of houses; was originally home of a separate local group called "Hitats'oʔat-ḥ."

3. ʔI:hat'a Iihat'a "Mercantile Creek." Good place for clams, digging spruce root for baskets.

4. Tɬ'akmaqis Tl'aḳmaḳis Derived from Tɬakmapt, meaning "logdepole pine."

5. Hi:naƥ'I:ʔis Hiinap'ii-is Means having beaches on both sides. This was a halibut and cod fish drying site.

6. Ts'ats'axwachaqoɬh Ts'ats'axwachaḳolth Means "harpooning place." This is a place where whales could be harpooned from land.

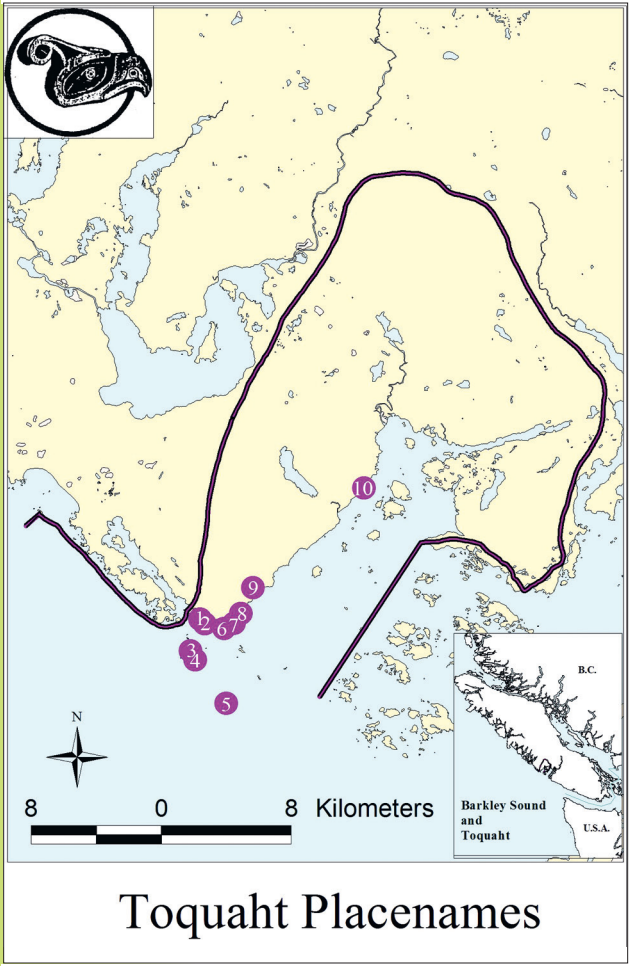
7. Yo:ɬo:ʔith Yuulthuu-ilth Means "landing place for canoe."

8. Wa:yi Waayii Means "rock bluff" high place. Anglicised as "Wya."

9. Kwisitis Means "other end of the beach." This was the main village site and a launching place for fishing and sealing expeditions.

10. Chaw'inʔis Chaw'in-is Means "rock in centre." Long Beach (Green Point) was a boundary between Ucluelet and Tla-o-qui-aht peoples.

[Source: Arima, E.Y., E. St. Claire, L. Clamhouse, J. Edgar, C. Jones, and J. Thomas, 1991. *Between Ports Alberni and Renfrew: Notes On West Coast Peoples*, Hull, Quebec: Canadian Museum of Civilization, Canadian Ethnology Service, Mercury Series Paper 121.



Toquaht Placenames

Ṯuqʷaʔatḥ (Toquaht) Place Names

1. T'ok'wa "Narrow beach." Main summer village.

2. Ninits'k'ok "Beach with shallow water." The site of the head chief's house.

3. Ch'och'a: "Filling or blocking the pass." T'k'wa:ʔath summer whaling village.

4. Chapʔis Name of a pass between islands. Whalers attempted to fill up with the bones of their catch.

5. Hopa:chisht This was a shellfish collecting site.

6. ʔAts'a:qoɬ Island home of renowned whaler T'ok'wa:ʔath. Whalers attempted to fill the pass with bones of tahe whales they harpooned.

7. Ch'om'a:t'a Name is from the large mountain near the village site.

8. Hopi:hɬaqoɬ Name refers to herring coming to this place to spawn before moving on.

9. K'axinqis Name refers to presence of much driftwood in this bay.

10. Maʔaqo:ʔa Mah-ah-koo-ah This was site of traditional winter village; a well-fortified village site and important herring spawning area.

[Source: Arima, E.Y., E. St. Claire, L. Clamhouse, J. Edgar, C. Jones, and J. Thomas, 1991. *Between Ports Alberni and Renfrew: Notes On West Coast Peoples*, Hull, Quebec: Canadian Museum of Civilization, Canadian Ethnology Service, Mercury Series Paper 121.



Huu-ay-aht Phrases

Common Phrases

Ralph & Ethel Johnson, Annie Clappis, Marie Newfield, Oscar Nookemus, Patsy Lecoy, Violet Passmore

English	Easy Read	Huu-ay-aht
What are you doing?	Au-khin-up ḥuk	ʔaaqinʔapḥak
I'm not doing anything now.	We-week-ta utl tlaḥ	Wiiwiiktaʔaƛaḥ
I'm not doing anything.	We-kin a maḥ / We-kin a paḥ	Wiikinʔamaḥ / wiikinʔapaḥ
I'm doing lots of things.	A-a-ye-sheḥ ḥa maḥ	ʔaaʔaayišaḥamaḥ
I'm doing lots of things.	A-a-ye-tak aḥ	ʔaaʔaayitaqaḥ
What are you all doing? / What are you doing now?	Au-khin-up ḥa su / Au-khin-up utl-ḥa su	ʔaaqinʔapḥasuu / ʔaaqinʔapaƛ-ḥasuu
How are you doing?	Au-khin utl ḥuk	ʔaaqinʔaƛḥak
We are not doing anything.	We-week-ta uḥ tlin	Wiiwiikta-ʕaƛin
We're lazy.	We-wish-uktl utl tlin	Wiwisʔaaq-ʔaƛin
I have lots to do.	A-a-ye-sheḥ upḥ utl tlaḥ	ʔaaʔaayišaḥ-apaƛaḥ
We have lots to do.	A-a-ye-sheḥ up utl tlin	ʔaaʔaayišaḥap-aƛin

Huu-ay-aht Phrases

There is lots of work.	A-yautl ma ma-muums	ʔayaaƛma mamums
Where are you going?	Waas-tsu-yuuk ḥak	Waasciy̓ukḥak
I'm going to go home.	Waalth-she utl tlaḥ	Waaɬšiʔaƛaḥ
I'm not going anywhere.	Week-tsu-uk kwaḥ	Wiikciʔukʷaḥ
Where are you all going?	Waas-tsu-yuuk ḥa su	Waasciy̓uk-ḥasuu
Where are you all going right now?	Waas-tsu-yuuk shee utl ḥa suu tla	Waasciy̓ukši-ʔaƛḥasuuƛa
Where are you going?	Waas-tsu-yuuk utl ḥuk	Waasciy̓uk-aƛḥak
We are going home.	Waalth-she utl tlin	Waaɬšiʔaƛin
We aren't going anywhere.	Week-tsu-ook kwin	Wiikciʔukʷin
What is it that you know?	Au-khee-cheelth utl ḥak ḥa-ma-tup	ʔaaqičiɬʔaƛḥak ḥamaɬap
I don't know anything	Week-stuup-pilth tlaḥ ḥa-ma-tup	Wiikstupiɬaḥ ḥamaɬap
I know lots of things.	A-ya-cheelth tlaḥ ḥa-ma-tup	ʔaayačiɬaḥ ḥamaɬap
I know so much.	A-ya-cheelth sa maḥ ḥa-ma-tup	ʔayačiɬsamaḥ ḥamaɬap
I'm really smart. (I really know).	Cha meḥ ta maḥ ḥa-ma-tup	Čaʔmiḥtamaḥ ḥamaɬap
Do you all know everything?	Ḥa-cha-tuck ḥa su ḥa-ma-tup he yikh-stuup	Ḥačatakḥasuu ḥamaɬap hiyiqstup

Do you all know all things?	Ḥa-chut stu pilth ḥa su ḥa-ma-tup	Ḥaačatstupiɬ-ḥasuu ḥamaɬap
Do you know all things?	Ḥa-chut stu pilth ḥuk ḥa-ma-tup	Ḥaačatstupiɬ-ḥak ḥamaɬap
We do not know anything.	Ha-ya-uk sa tlin	Hayaaʔaksaƛin
We know lots of things	A-ya-chilth sa min ḥa-ma-tup	ʔayačiɬsamin ḥamaɬap
We know it all.	Ḥa-cha-tilth sa min ḥa-ma-tup	Ḥaačatiɬsamin ḥamaɬap
Do you all want to go for a ride?	Cleeḥ-pa-nutch maḥ sa ḥa su	ƛiiḥpanač-maḥsaḥasuu
Yes, I would like to go for a ride.	Ha-uh cleeḥ-pa-nutch maḥ sa maḥ	Haaʔa ƛiiḥpa-načmaḥsamaḥ
No, I do not want to go for a ride.	We-kaḥ cleeḥ-pa-nutch maḥ sa	Wikaaḥ ƛiiḥpa-načmaḥsa
Would you all like to go for a ride?	Ḥa-cha-tuck ḥa su cleeḥ-pa-nutch ma-eektl	Ḥačatakḥasuu ƛiiḥpanač-meʕiiqƛ
Yes, we all want to go for a ride	Ḥa-uh cleeḥ-pa-nutch maḥ sa khin	Ḥaaʔa ƛiiḥpa-nač-maḥsaqin
No, we do not want to go for a ride.	Wiik-utl tlin cleeḥ-pa-nutch maḥ sa	Wiƙaƛin ƛiiḥpa-načmaḥsa
Let's go for a walk.	Yauhts-pa-nutch she utl tlin	Yaacpanač-šiʔaƛin
Okay, where shall we go?	Choo waas-tsa-chitl ukl utl ḥin	Čuu waasca-čiƛʔaaqƛaƛḥin
I can't go for a walk.	We-maktl tlaḥ yauhts-pa-nutch	Wimaaqƛaḥ ẏaacpanač

Huu-ay-aht Phrases

We should all go for a walk.	Ḥa-cha-tink tsu utl tlin yauhts-pa-nutch	Ḥačaƛinkcu-ʔaƛin yaac-panač
Okay, it's a good idea.	Choo upḥ-wa utl tleh its	Čuu ʔapwaa ʔaƛeʔic
No, we don't want to go for a walk.	Wik-ma-eeḥk tlin yauhts-pa-nutch	Wikmaʕiiqƛin yaacpanač
We can't go for a walk.	We-makh tlin yauhts-pa-nutch	Wiƛaaqƛin yaacpanač
Let's walk on the beach.	He-tinkh sa utl tlin yauhts-pa-nutch	Hitinqsaʔaƛin yaacpanač
Okay, that sounds good.	Choo a-upḥ-wa tleh its	Čuu ʔaʔapwa-ƛeʔic
I can't go to the beach.	We-makhl tlaḥ he-tinkh-sutl	Wiƛaaqƛaḥ hitinqsaƛ
Let's all walk on the beach.	Ḥa-cha-tink utl tlin he-tinkh-sutl yauhts-pa-nutch	Ḥačatinkaƛin hitinqsaƛ yaacpanač
Okay.	Choo	Čuu
No, we can't go to the beach.	Wiik we-makl tlin he-tinkh-sutl	Wikwiƛaaqƛin hitinqsaƛ
I'm very hungry.	Ha-wikh tla utl tlaḥ	Haẃiiqƛaʕaƛaḥ
Did you not eat?	Wik-kit ḥuk ha-ook	Wikitḥak haʔuk
We're going to eat.	Ha-ook wit us utl tlin	Haʔukẃiƛasʔaƛin
We're going to eat now.	Ha-ook she-tluss utl tlin	Haʔukšiƛasʔaƛin
Come here.	He-nut-she e	Hinatšiʔi

You all come here.	He-nut-she utl itch	Hinatšiʔaƛ̓ič
You come here.	Choo-kwa	Čukʷaa
You all come here.	Choo-kwatch	Čukʷaač
Alright. Okay. Goodbye.	Choo	Čuu
Alright, you all. Okay, you all. Goodbye, you all.	Chootch	Čuuč
I want to stay here.	We-na-pe maḥ sa maḥ	Wiinapimeḥ-samaḥ
We are done.	Ḥa-seek utl tlin	Ḥasiiƛ̓aƛ̓in
Are you all done?	Ḥa-seek utl ḥa su	Ḥasiiƛ̓aƛ̓ḥasu






CHEVY Z-71

Introductions & Greetings

Benson Nookemis, Robert & Julia Johnson, Nellie Dennis, Angeline Joe

English	Easy Read	Huu-ay-aht
My name is…	Ook-tlha maḥ	ʔukɬaamaḥ
What's your name?	A-chuk thle ḥuk	ʔačaqɬeḥak
Where did you come from?	Waas-tukh shitl ḥuk	Waastaqšiƛ-ḥak
Where are you?	Waas-si ḥuk	Waasiḥak
Who is your relative?	A-chuk-khook ḥuk oo-wah-tin	ʔačaqukḥak ʔuẃaaɬin
We are happy to see you.	Chit-tuk in authla na-chu-ulth su wa	Čitakinʔaaɬa ṅačuʔaɬ suẃa
I'm happy to see you.	Chit-tuk kaḥ authla na-chu-ulth su wa	Čitakaḥ ʔaaɬa ṅačuʔaɬ suẃa
How are you?	Au-khin utl ḥuk	ʔaaqinʔaƛḥak
Are you all okay?	Cha-chim-ḥe ḥa su	Čačimḥiḥasuu
Be careful.	Oo-authl-tlook e authla	ʔuʔaaɬukʔ iʔaaɬa
You all be careful.	Tsu-shukḥ itch authla	Čuušukh ʔičʔaaɬa
You all be careful.	Na-cha-tlook itch authla	Ṅaačaɬuk ičʔaaɬa
You all be careful.	Oo-authl-tlook itch authla	ʔuʔaaɬukičʔaaɬa
You be careful.	Tsu-shukḥ e authla	Čuušukḥʔi ʔaaɬa

Huu-ay-aht Phrases

Look after other people.	Oo-authl-tlook e khu-kwaas e	ʔuʔaaɬuki quqʷaasʔi
We are Huu-ay-aht.	Huu-eeḥ-atḥ ḥin	Huuʕiiʔatḥiṇ
I am a Huu-ay-aht woman.	Huu-eeḥ-uk su maḥ	Huuʕiiʕaqsumaḥ
I am a Huu-ay-aht man.	Huu-eeḥ-atḥ haḥ	Huuʕiiʔatḥaḥ
We live at…	He-yaht ḥin	Hiẏatḥiṇ (c̓uumaʔas)
I live at…	He-yaht ḥah	Hiẏatḥaḥ



Personal Phrases

Ralph & Ethel Johnson, Marie Newfield, Patsy Lecoy, Clifford Nookemis. Phone contributor: Annie Clappis, Student Jackie Escabor

Come – chu kwa Čukʷaa

Come in – ma chin nu e Mačinuʔi

English	Easy Read	Huu-ay-aht
My First Nations name is… (Indian name)	Ook-tlah-mah (koo-a-tseets eḥm-tee)	ʔukɬaamaḥ quʔaciic ʕimtii
And my English name is...	Uḥ a utl mah ma-multh-ni eḥm-tee	ʔaḥ ʔaaʔaƛ ma mamaɬn̓i ʕimtii
My Mom and Dad (parents) are...	Ooḥ-hook kwaḥ oom-eekh-su aḥ a utl noo-weekh-su	ʔuhukʷaḥ ʔumʔiiqsu ʔaḥʔaaʔaƛ n̓uẇiiqsu
They both came from...	Hiss-tukh-shitl ma ulth (anacla)	Histaqšiƛ-maʔaɬ ʕanaqƛ̓a
My dad has a brother.	Oo-nauk-kook kwaḥ noo weekh su ḥah-chim sikh-su	ʔunaakukʷaḥ n̓uẇiiqsu ḥačimsiqsu
My dad has brothers.	Oo-nauk kook kwaḥ noo-weekh-su ḥa-ḥah-chim-sikh-su	ʔunaakukʷaḥ n̓uẇiiqsu ḥaḥačimsiqsu
My dad has a sister.	Oo-nauk kook kwaḥ noo-weekh-su tlootch-mhoop	ʔunaakukʷaḥ n̓uẇiiqsu ɬuučm̓uup

Huu-ay-aht Phrases

My dad has sisters.	Oo-nauk kook kwaḥ noo-weekh-su tlootch-mhoop minḥ	ʔunaakukʷaḥ ṅuẇiiqsu ɬuučṁuup-ṁinḥ
Mom has brothers.	Oo-nauk kook kwaḥ oom-eekh-su ḥa-ḥah-chim-sikh-su	ʔunaakukʷaḥ ʔuumʔiiqsu ḥaḥačimsiqsu
Mom has a brother.	Oo-nauk kook kwaḥ oom-eekh-su ḥah-chim-sikh-su	ʔunaakukʷaḥ ʔuumʔiiqsu ḥačimsiqsu
Mom has sisters.	Oo-nauk kook kwaḥ oom-eekh-su tlootch-mhoop minḥ	ʔunaakukʷaḥ ʔuumʔiiqsu ɬuučṁuup-ṁinḥ
Mom has a sister.	Oo-nauk kook kwah oom-eekh-su tlootch-mhoop	ʔunaakukʷaḥ ʔuumʔiiqsu ɬuučṁuup
I have lots of uncles and aunts.	A-ya kaḥ na-ne-eekh-su	ʔayaakaḥ naneʔiqsu
I have many cousins/siblings.	A-ya kaḥ tlootch-mhoop-minḥ uḥ a utl ḥa-ḥah-chim-sikh-su	ʔayaakaḥ ɬuučṁuup-ṁinḥ ʔaḥ ʔaaʔaƛ ḥaḥačim-siqsu
All these people are my relatives.	Ḥa-cha-tuk sa kaḥ oo-wat-in	Ḥačataksakaḥ ʔuẇaaɬin
My husband has children.	Taht-na nuk kook kwaḥ cha-koop	Ṫaaɬnanak-ukʷaḥ čakup
They are all girls.	Ḥa-cha-tuk ma ḥaht-ḥa-kwahtl	Ḥačatakma ḥaatḥaakʷaƛ

We have nieces.	Oo-nauk kin a-ah sikh-su	ʔunaakin ʔaʔaasiqsu
We have nephews.	Oo-nauk kin we-we-oo	ʔunaakin wiiwiiʔuu
It's a little boy.	Meh-itl-khuts iss ma	Meʔiɬqac ʔisma
It's a little girl.	Ḥa-kwahtl iss ma	Ḥaakʷaaɬ ʔisma
I got pregnant.	Thlee-tseet shitl tlaḥ	ƛiciitšiɬaḥ
I had my baby.	Na-yukh-nuk she utl taḥ	Nay̓aqnak- šiʔaɬaḥ
How old are you?	A-nukh-itcḥ she utl ḥuk	ʔanaqʔičḥ- šiʔaɬḥak
I'm thin.	Tlee-ḥuk she utl tlaḥ	ƛ̓iḥaqšiʔaɬaḥ
I lost a lot of weight.	Tlee-ḥuk shitl she utl tlaḥ	ƛ̓ihaqšiɬšiʔaɬaḥ
I put on a lot of weight.	Kwat-yeek she utl tlaḥ	Kʷatyiik- šiʔaɬaḥ
She/he is young.	Ta-ne-is ma	Ṫaneʔisma
She is very young.	Ta-ne-is ma ḥa-kwatl e	Ṫaneʔisma ḥaakʷaaɬʔi
He is young.	Ta-ne-is ma meh-itl-khuts	Ṫaneʔisma meʔiɬqac
He/she is very old.	Ee-chim maa utl ma	ʔiičimma- ʔaɬma
I'm going blind.	Mah-khah we utl khus	Maaqaw̓i- ʔaɬqas
I need glasses.	Oo-sim utl khus pi-piḥ-yukh-sim	ʔusim ʔaɬqas pipiiḥy̓aksim

Huu-ay-aht Phrases

Do you need glasses?	Oo-sim e che utl ḥuk pi-piḥ-yukh-sim	ʔusimʔičɨ ʔaƛḥak pipiiḥ y̓aksim
I am going to see the doctor.	Wah-haak wit us aḥ oosh-tukh-yu e	Wahaakw̓iɬasaḥ ʔuuštaqyuʔi
I need to see the doctor.	Oo-soom maḥ na shitl oosh-tukh-yu e	ʔusimmaḥ n̓ašiƛ ʔuuštaqyuʔi
I need medicine.	Oo-soom maḥ ooḥ-yi	ʔusimmaḥ ʕuy̓i
I want to visit my family.	Nahtch-pa-nutch uktl tlaḥ oo-wah-tin	Ǹaačpanač ʔaqƛaḥ ʔuw̓aaɬin
I want to visit my in-laws.	Nahtch-pa-nutch maḥ sa maḥ kwe kwe-eekh-su	Ǹaačpanač meḥsamaḥ qʷiqʷiiqsu
Let's go pick basket grass (swamp).	Oo-oo-eeḥ wit us in uk che-tupt	ʔuʔuʔiiḥ w̓iɬasinuk čɨɬapt
I'll go pick basket grass (swamp).	Oo-oo-eeḥ wit us aḥ che-tupt	ʔuʔuʔiiḥ w̓iɬasaḥ čɨɬapt
Let's go pick basket grass (sedge-ɬuɬunaxƙuk).	Oo-oo-eeḥ wit us in tugh-tugh	ʔuʔuʔiiḥ w̓iɬas ʔin ɬuχɬuχ
Let's go pick cedar bark.	Oo-oo-eeḥ wit us in uk piih-tsuup	ʔuʔuʔiiḥ w̓iɬasinuk piċup
Let's go pick swamp grass.	Che-che-tapt eḥ in	Čičɨɬapɬiiḥin





Land and Properties

Ralph & Ethel Johnson, Oscar Nookemis, Marie Newfield, Annie Clappis, Violet Passmore, Patsy Lacoy
Guests: Benson Clappis, Robert Dennis Sr.

English	Easy Read	Huu-ay-aht
Our land.	Nis-mak khin	Nismaakqin
There are many mountains.	A-ya ma nuu-chee	ʔayama nučii
There are high mountains.	Sa-ya-cha ma nuu-chee	Sayaačama nučii
Some mountains are low.	Oosh-ma a-na-che-is nuu-chee	ʔuušmaa ʔanaača ʔis nučii
Low mountain.	A-na-che-iss nuu-chee	ʔa naača ʔis nučii
Fishermen used mountains as landmarks.	Cheets-uktl ooḥ ḥook kwitin min aulth e nuu-chee minḥ e	Čiic ʕaqχ ʔuḥuk^{w}itin mimaƚi nučiimimḥʔi
We get yellow cedar off the mountains.	Nuu-chee hiss-tukh ḥook kin authla uḥtl-mupt	Nučii histak ḥukin ʔaƚa ʕaƚmapt
As First Nations people, we use cedar for many of our needs.	Ooḥ-wink kit in authla ḥo-miss he-yiks-stup-eelth	ʔuuḥwinkitin-ʔaaƚa ḥumis hiihiqstupiiƚ
We have lots of lakes on our land.	A-ya kin aḥ-ook hilth nis-mak-khin	ʔayaaqin ʕaʔuk hiƚ nismaakqin
These lakes give us water.	Oo-ye ut in aulth cha-uck aḥ-ook-minḥ	ʔuyiiʔatin ʔaaƚa čaʔak ʕaʔuk-minḥ

Our water comes from the lake.	Hiss-tuk-shitl tlook kin cha-uck aḥ-ook-e	Histaqšiƛukin čaʔak ʕaʔukʔi
We have ritual baths in these lakes.	Hilthḥ khin authla oose-siimtch aḥ-ook-minḥ-e	Hiɬqinʔaaɬa ʔuusimč ʕaʔukminḥʔi
We swim in lakes.	Hilthḥ khin authla soose-malthni aḥ-ook-minḥ-e	Hiɬḥqin ʔaaɬa susmaɬn̓i ʕaʔukminḥʔi
Lakes are very important places in our land.	Eaḥ-tsah-mis suk kin aḥ-ook-minḥ-e	ʕiiḥcamisukin ʕaʔukm̓inḥʔi
We have rivers on our land.	Oo-nauk kin tsa-uck hilth nis-mak-ḳin	ʔunaakin čaʔak hiɬ nism̓aakqin



Huu-ay-aht Phrases

The river comes from the lake.	Hiss-tukh-shitl kha tsa-uck aḥ-ook-e	Histaqšiɬqa c̓aʔak ʕaʔukʔi
Rivers give us drinking water.	Oo-ye ut in auth tsa-uck minḥ cha-uck	ʔuyiiʔatin aaɬ c̓aʔakm̓inḥ-c̓aʔak
Our water comes from the river.	Tsa-uck e hiss-tukh-shitl tlook kin cḥa-uck	c̓aʔukʔi his-taqšiɬukin c̓aʔak
Salmon start their lifecycle in the rivers.	Hilthḥ ka authla saumin aḥ-yak-shitl tsa-uck-minḥ-e	Hiɬtḥ qaaʔaaɬa samin-ʔaḥ y̓akšiɬ c̓aʔakm̓inḥʔi
Our land has many different kinds of berries.	A-ya khin khaweesh-toop nis-mak-khin	ʔayaakqin qawiištup nism̓aakqin
We pick berries in the summer.	Oo-yee min authla kha-kha-wa-yheeḥ tlu-piicḥ utl koo	ʔuyiminʔaaɬa qaqawa y̓iiḥ ƛ̓up̓iičḥʔaƛquu
We eat young salmonberry stalks.	Oo-eese khin authla mah-yee	ʔuʔiisqinʔaaɬa m̓ayii
We eat young thimbleberry stalks.	Oo-eese khinauthla chaush khe-wa	ʔuʔiisqinʔaaɬa c̓aašxiwa
Long ago, these were our only treats.	A-na suck kitin cha-mus tuup hoo-uck	ʔaanasakitin čaʔmastup huuʔak
These bushes depend on rivers and lakes for growth.	Oo-sa-ḥe kha authla tlak-shitl tla-kupt minḥ-e aḥ-ook-e uḥ-ah utl tsa-uck-e	ʔuusaaḥiqa-ʔaaɬa ƛ̓aqšiƛ ƛ̓aqaptm̓inḥʔi ʕaʔukʔi ʔaḥʔaaʔaƛ c̓aʔakʔi

Berries were dried for treats.	Tloosh-choo mit ma kha-wee minḥ chạ-mas yak	ƛ̓uščuumitma qawiimḥinḥ čaʔmasy̓ak
Our berries are dried.	Tloosh-choo uck khin kha-we	ƛ̓uščuuʔakqin qawii
Our foods were always dried for winter use.	Tloosh-choo uck khin authla ha-oom oo-ye-yuck tsu-iich	ƛ̓uščuuʔak-qinʔaaɬa haʔum ʔuy̓i ʔak c̓uʔičḥ
Everything we have came from the land.	Hiss-tuck-shitl tlook-kwit khin he-yikh-stuup nis-mak khin	Histaqši-ƛ̓ɬukʷitqin hiyiqstup nismḥaakqin
We got firewood from the trees.	Tla-kha-us hiss-tuck-shitl tlook-khin inks-yeh tloop-meelth aḥ ne	ƛ̓aqaʔus histaqši-ƛ̓ ɬukininksy̓i ƛ̓upmiiɬ aḥne
The mountain is low.	A-na-che-iss ma nuu-chee	ʔanač̓asʔisma nuučii





Feelings

Ralph & Ethel Johnson, Elaine Peters, Marie Newfield, Patsy Lecoy

English	Easy Read	Huu-ay-aht
I am happy (female would say).	Ook-sookl tlaḥ	ʔuuqsuuqχaḥ
I am happy (male would say).	Oo-uktl tlaḥ	ʔuuʕaqχaḥ
You are happy (female would say).	Ook-sooklt tleh its	ʔuuqsuuqχeʔic
You are happy (male would say).	Oo-uktl tleh its	ʔuuʕaqχeʔic
We are happy.	Ḥa-cha-tuk utl tlin oo-ookh-chup	Ḥačataƛ̓aχin ʔuuʔuuqc̓apˀ
Are you happy (having fun)?	Oo-ookh-chup utl ḥuk	ʔuuʔuuq-c̓apˀaχḥak
I am sad.	We-weekh-chup utl tlaḥ	Wiiwiiq-c̓apˀaχaḥ
Are you sad?	We-weekh-chup utl ḥuk	Wiiwiiq-c̓apˀaχḥak
We are sad.	We-weekh-chup utl tlin	Wiiwiiq-c̓apˀaχin
I feel hungry.	Ha-weekh-stu ult tlaḥ	Hawˀiiqstu ʔaχaḥ
Are you hungry?	Ha-weekh utl ḥuk	Hawˀiiq-ʔaχḥak
We are all hungry.	Ha-weekh utl tlin	Hawˀiiqʔaχin

Huu-ay-aht Phrases

I would like a drink of water.	Nukh shitl maḥ sa maḥ cha-uck	Naqšiƛmeḥ-samaḥ c̓aʔak
I'm thirsty.	Nukh-me-ḥa maḥ	Naqmiiḥamaḥ
Would you like a drink of water?	Nukh shitl maḥ sa ḥak cha-uck	Nakšiƛmaḥ-saḥak c̓aʔak
Are you thirsty?	Nukh-me-ḥa ḥuk	Naqmiiḥaḥak
I feel (am) sick.	Te-ilth aḥ	Teʔiɬaḥ
Do you feel sick? (Are you sick?)	Te-itlh ḥuk	Teʔiɬḥak
We are sick.	Te-itlh tlin	Teʔiɬin
I am cold.	Chi-tus-shi-utl tlaḥ	C̓itas šiʔaƛaḥ
Are you cold?	Chi-tus-shi-utl ḥuk	C̓itasšiʔaƛḥak
We all feel cold.	Ḥa-cha-tuk utl in chi-tus-shitl	Ḥačataƙaƛin c̓itasšiƛ
I feel hot.	Tloop-yee-ḥa maḥ	ƛ̓upy̓iiḥamaḥ
Are you warm?	Tloop-yee-ḥa ḥuk	ƛ̓upy̓iiḥaḥak
We are all very warm.	Tloo-tloop-yee-ḥa tlin	ƛ̓uuƛupy̓i ḥaƛin
I am sleepy.	Puh-uḥlth-a-to maḥ	Puʕaɬ ʔatumaḥ
Are you sleepy?	Puh-uḥtlh-a-to ḥak	Puʕaɬ ʔatuḥak
We are all sleepy.	Puh-uḥtlh-a-to min	Puʕaɬ ʔatumin
I feel tired.	Puus-she utl tlaḥ	Ṗusšiʔaƛaḥ

Are you feeling tired?	Puus-she utl ḥuk	Ṗusšiʔaƛḥak
We are all tired.	Puus-she utl tlin	Ṗusšiʔaƛin
I feel very energetic.	Ḥa-ḥush uktl tla tlah	Ḥaḥaš-ʔaqƛ̓aƛaḥ
Do you have energy?	Ḥa-ḥush uktl ḥuk	Ḥaḥašʕaqƛ̓ḥak
We all have lots of energy.	Ḥa-ḥush uktl tla tlin	Ḥaḥašʕaqƛ̓a-ƛin
I feel homesick.	Wulth-eektl utl tlaḥ	Waɬʕiiqʔaƛaḥ
Are you homesick?	Wulth-eektl utl ḥuk	Waɬʕiiqʔaƛ-ḥak
We are homesick.	Wulth-eektl tlin	Waɬʕiiqƛin
I feel lonesome. (male)	Wish-shut-uktl tlaḥ	Wišatʕaqƛaḥ
I feel lonesome. (female)	Wish-shut-sooktl tlaḥ	Wišatsuqƛaḥ
Do you feel lonesome?	Wish-shut-uktl ḥuk	Wišatʕaqƛḥak
We are all lonesome.	Ḥa-cha-tuk kin wish-shut-uktl	Ḥačatakin wišatʕaqƛ
I want to cry.	Eeḥ-ma-eekh tlaḥ	ʕiḥmaʕiiqƛaḥ
Do you want to cry?	Eeh-ma-eekh ḥuk	ʕiḥmaʕiiqƛḥak
We all want to cry.	Ḥa-cha-tuk in eeḥ ma-eekh	Ḥačatakin ʕiḥmaʕiiqƛ





Jobs and Goals

Marie Newfield, Patsy Lecoy,
Phone consultant: Annie Clappis

English	Easy Read	Huu-ay-aht
I am a doctor.	Oosh-tukh-yu maḥ	ʔuuštaqyumaḥ
I want to be a doctor.	Oosh-tukh-yu maḥ sa maḥ	ʔuuštaqyu-maḥsamaḥ
I am a nurse.	Ta-teh-ilth oo-aulth-tlook kwaḥ	Teteʔiɬ ʔuʔaaɬukʷaḥ
I want to be a nurse.	Ta-teh-ilth oo-aulth-tlook maḥ sa maḥ	Teteʔiɬ ʔuʔaaɬuk maḥsamaḥ
I am an artist.	Uḥ-tsic kaḥ	ʕaċikaḥ
I want to be an artist.	Uḥ-tsic maḥ sa maḥ	ʕaċik maḥsamaḥ
I am a fisherman.	Cheets-uktl tlaḥ	Čiic ʕaqχaḥ
I want to be a fisherman.	Cheets-uktl maḥ sa maḥ	Čiic ʕaqχ-maḥsamaḥ
I catch Spring Salmon with a net.	Tsis-shitl wit us uḥ su-ḥah	Ċišiχẇiɬasaḥ suuḥaa
I caught Coho with hooks.	Kuu-yookt tu kwaḥ tsu-wit	Ḳuʔuuktu-kʷaḥ cuẇit
I catch Halibut with hooks.	Kuu-yookt tu kwaḥ puu-ii	Ḳuʔuuktu kʷaḥ ṗuuʔi
I catch Lingcod with hooks.	Kuu-yookt tu kwaḥ toosh-kooḥ	Ḳuʔuuktu-kʷaḥ tuškuuḥ
I catch Red Snappers with hooks.	Kuu -yookt tu kwaḥ tle-ḥa-piiḥ	Ḳuʔuuktukʷaḥ χiḥapiiḥ

Huu-ay-aht Phrases

I catch Sockeye with nets.	Tsis-shitl tlaḥ authla me-aḥt	Ċišiƛaḥ ʔaaɬa miʕaat
I catch Chum with a net.	Tsis-shitl tlaḥ authla hin-koo-us	Ċišiƛaḥ ʔaaɬa hinḵuuʔas
I work on a boat.	Hilth ḥah authla ma-mook moot e	Hiɬḥaḥ ʔaaɬa mamuuk muutʔii
I want to work on a boat.	Hilth maḥ sa maḥ ma-mook moot e	Hiɬḥmaḥsa-maḥ mamuuk muutʔii
I am a teacher.	Hooḥ-tuck-sheeḥ yuk kaḥ	Huuḥtakšiiḥ-ỷakaḥ
I want to be a teacher.	Hooḥ-tuck-sheeḥ mah sa maḥ	Huuḥtakšiiḥ-maḥsamaḥ
I am the boss.	Ooḥ khoss poss	ʔuḥqaas poss
I want to be the boss.	Ooḥ maḥ sa maḥ poss	ʔuḥmaḥsamaḥ poss
I have many workers.	A-ya kook khus ma-mook-minḥ	ʔayaakukquus mamuukmi̓nḥ
I am a logger.	Khee-tseelth yuk kaḥ	Kiiciiɬỷakaḥ
I want to be a logger.	Khee-tseelth maḥ sa maḥ	Kiiciiɬ maḥsamaḥ
I am going to cut down trees.	Oogh-sop wit us saḥ tla-ka-us	ʔuxsaapẇit-ʾasaḥ ƛaqaʕas
I work in the woods.	Hilth ḥah authla ma-mook he-tak-tlus e	Hiɬḥaḥ ʔaaɬa mamuuk hitaaqƛasʔi
I am going to cut down cedar.	Oogh-sop wit us saḥ ḥuu-mees	ʔuxsaapẇiɬasaḥ ḥumi̓is



I am going to cut down yellow cedar.	Oogh-sop wit us saḥ ulth-mupt	ʔuxsaapẇiɬasaḥ ʕaɬmapt
I am going to cut down spruce.	Oogh-sop wit us saḥ tooḥ-mupt	ʔuxsaapẇiɬasaḥ tuuḥmapt
I am going to cut down pine.	Oogh-sop wit us saḥ ish-mupt	ʔuxsaapẇiɬasaḥ ʔiišmapt
I am going to cut down alder.	Oogh-sop wit us saḥ khuk-mupt	ʔuxsaapẇiɬasaḥ qaqmapt
We cut firewood.	Hiis-qwa-yup wit us in inks-ye	Hiskʷaẏap-ẇiɬasin ʔinksẏi
I am a cook.	Se-khee-ta yuk kaḥ	Siqitaẏakaḥ
I want to be a cook.	Se-khee-ta yuk maḥ sa maḥ	Siqitaẏak-maḥsamaḥ
I am a baker.	Poogh-witlh ma-ook kwaḥ	Puuxʷiɬ maʕukʷaḥ
I want to be a baker.	Poogh-witlh ma-ook maḥ sa maḥ	Puuxʷiɬ maʕuk-maḥsamaḥ





About My Home

Benson Nookemis, Nellie Dennis, Lizzy Happynook, Angeline Joe, Irene Williams

English	Easy read	Huu-ay-aht
This is my house.	Oots-tsaḥ mah-us	ʔuucaaḥ maʔas
This is our house.	Oots-in mah-us	ʔuucin maʔas
That is going to be our house.	Oots wit-us in mah-us e	ʔuucẇiɬasin maʔasʔi
My house has a door.	Tah-she oo ulth tlook aḥ mah-us	Ṫašii ʔu-ʔaɬukaḥ maʔas
A door.	Muush-us-sim	Ṁušʔasim
A pathway. (doorway, roadway)	Tah-she	Ṫašii
My house has a back door.	Hitlh-stoo-us sook kaḥ muush-a-sim mah-us sook khus	Hiɬsɬuʕasuk-qaḥ(qas) ṁušʔasim maʔasukqas
Our house has a door.	Tah-she oo ulth tlook kwin mah-us	Ṫašii ʔu-ʔaɬukʷin maʔas
Our house has a door.	Tah-she nak ookin mah-us	Ṫašiinakukin maʔas
My house has a floor.	Oo-stilth nak kook kwaḥ mah-us	ʔustʔiɬnak-ukʷaḥ maʔas
Our house has a floor.	Oo-stilth nak kook kwin mah-us	ʔustʔiɬnak-ukʷin maʔas

Huu-ay-aht Phrases

My house has stairs.	Oo-nauk kook kwaḥ ya-tsa-tsus mah-us	ʔuʔnaakukʷaḥ yacaċus maʔas
My house has back stairs.	Oo-nauk kook kwaḥ ya-tsa-tsus hilth-stu-us mah-us	ʔuʔnaakukʷaḥ yacaċus hiɬsɬuʕas maʔas
Our house has stairs inside.	Mah-cheelth thlook kwin ya-tsa-tsus mah-us	Mačiiɬukʷin yacaċus maʔas
Those stairs go up.	Hin-nim-sintl mah ya-tsa-tsus e	Hinimsinƛma yacaċusʔi
Come into my house.	Ma-che-noo e mah-us sook khus	Mačinuʔi maʔasukqas
Come into our house.	Ma-che-noo e mah-us sook khin	Mačinuʔi maʔasukqin
My house has a roof.	Oo-nauk kook-kwaḥ mah-us hin naulth-tsa	ʔunaakukʷaḥ maʔas hinaɬċa
Our house has a leaky roof.	Tsa-ḥa uck kin hin-naulth-tsa	Caḥaaʔakin hinaɬċa
My house does not have a leaky roof.	Wik kook kwaḥ tsa-ḥa hin-nautlh-tsa mah-us	Wikukʷaḥ caḥaa hinaɬċa maʔas
Our house does not have a leaky roof.	Wik kook kwin tsa-ḥa hin-nautlh-tsa mah-us	Wikukʷin caḥaa hinaɬċa maʔas
My house is painted. (Pinht is a borrowed English word)	Pinht-yu uck kaḥ mah-us	Pintyuu ʔakaḥ maʔas

My house isn't painted.	Wik kook kwaḥ pinht-yu mah-us	Wikukʷaḥ pintyuu maʔas
Our house is painted.	Pinht-yu a kwin mah-us	Pintyuu ʔakʷin maʔas
Our house isn't painted.	Wik kook kwin pinht-yu mah-us	Wikukʷin pintyuu maʔas
I have a small house.	A-nuhḥ-is sook kwaḥ mah-us	ʔunaḥʔisukʷaḥ maʔas
I have a big house.	Eahḥ ḥook kwaḥ mah-us	ʔiiḥukʷaḥ maʔas
We have a small house.	A-nuhḥ-is sook kwin mah-us	ʔanaḥʔisukʷin maʔas
We have a big house.	Eahḥ ḥook kwin mah-us	ʔiiḥukʷin maʔas
I want to go home.	Wulth-shitl ma-eaḥkl tlaḥ	Waɬšiƛ-maʕiiqƛaḥ
I want to go home.	Wulth-ma-eaḥkl tlaḥ	Waɬmaʕiiqƛaḥ
I'm going home	Waalth-shitl tlaḥ	Waaɬ šiƛaḥ
We want to go home.	Waalth-shitl ma-eaḥkl tlin	Waaɬšiƛ-maʕiiqƛin
We are going home.	Waalth-she utl tlin	Waaɬšiʔƛin
My house has linoleum.	Oo-ilth thlook kwaḥ thle-tse-tlim mah-us	ʔuʔiɬukʷaḥ ɬiciɬim maʔas
My house doesn't have linoleum.	Wik-kilth thlook kwaḥ thle-tse-tlim mah-us	Wikiɬukʷaḥ ɬiciɬim maʔas

Huu-ay-aht Phrases

My house has a bedroom.	Oo-nauk kook kwaḥ weh-itch-choo-wilth mah-us	ʔunaakukʷaḥ weʔičuwiɬ maʔas
There is a closet in my bedroom.	Oo-nauk kook kwaḥ weh-itch-choo-wilth paht-uḥktl-yhuk	ʔunaakukʷaḥ weʔičuwiɬ ṗatʕaqχy̓ak
My bedroom has a closet.	Oo-nauk kook kwaḥ weh-itch-choo-wilth paht-uḥktl-thle-thlim	ʔunaakukʷaḥ weʔičuwiɬ ṗatʕaqχiɬim
Our house has a bathroom. (inside/ outside toilet, sink, tub)	Oo-nauk kook kwaḥ mah-us ha-tin-khoo-wilth	ʔunaakukʷaḥ maʔas haɬinquwiɬ
Outside toilet.	Chee-shulth	Čiišuɬ
My bathroom has shelves.	Oo-nauk kook kwaḥ ha-tin-khoo-wilth thloo-thloo-pe	ʔunaakukʷah haɬinquʔwiɬ ɬuuɬuupi
My house has a kitchen.	Sikh-oo-wilth nauk-kook kwaḥ mah-us	Siquwiɬ-naakukʷaḥ maʔas
My kitchen has cupboards. (pantry, shelves)	Oo-nauk kook kwaḥ sikh-koo-wilth kitl oo ukl yhuk	ʔunaakukʷaḥ siquwiɬ kiχuuʔaqχy̓ak
In the kitchen, there's a sink.	Oo-nauk kook ma sikh-koo-wilth tsu-tsim-yiḥs yhuk	ʔunaakukma siquwiɬ ċuċimy̓aḥsy̓ak
My house has a sitting room.	Oo-nauk kook kwaḥ mah-us tikh-oo-wilth	ʔunaakukʷaḥ maʔas ɬiquwiɬ

My house has a laundry room.	Oo-nauk kook kwaḥ tsu-oo-wilth mah-us	ʔunaakukʷaḥ c̓uʔuwiɬ maʔas
Our house has a porch.	Oo-nauk kook kwaḥ mah-us sa-ya-cha-pi thlu-us	ʔunaakukʷaḥ maʔas saayaac̓apiɬuʔas
My house has a porch light.	Oo-nauk kook kwaḥ mah-us sa-ya-cha-pi thlu-us ink-tsoo	ʔunaakukʷaḥ maʔas saayaac̓apiɬuʔas ʔinkc̓uu



At Home

Ralph & Ethel Johnson, Nellie Dennis,
Patsy Lecoy, Elaine Peters

English	Easy Read	Huu-ay-aht
You wake up.	Tlupk-she utl ee	ƛupkši?aƛ̓i
You all wake up.	Tlupk-she utl itch	ƛupkši?aƛ̓ič
Say your prayers.	Tsi-tsi-khink ee	Ciciqinḵ̓i
All of you say your prayers.	Tsi-tsi-khink itch authla	Ciciqinḵ̓-ič?aaƚa
Wash your face.	Thluup-she utl ee	ƛ̓upši?aƛ̓i
Wash your hands.	Tsu-tsink-ku utl ee	Ċuċinku?aƛ̓i
Get dressed.	Mu-chi-chu utl ee	Ṁučiču?aƛ̓i
You all get dressed.	Mu-chi-chu utl itch	Ṁučiču?aƛ̓ič
Dress warmly.	A-ya chitch utl im	?ayačič?aƛ̓im
All of you dress warmly.	A-ya chitch utl itch im	?ayačič?aƛ̓ičim
All moms.	Ohm-iss	?uum?is
Your mom.	Ohm-ii	?uum?i
Dad.	Noh-wiis	Ṅuuẃis
Younger sibling.	Yhu-kwiik-su	Ẏukʷiiqsu
Younger sibling. (short form)	Yhu-kwi	Ẏukʷi
Older sibling.	Mah-miikh-su	Maamiiqsu
Older sibling. (short form)	Mah-mii	Maṁ̓i



Grandmother/ Grandfather.	Na-niekh-su	Neniiqsuu
Grandmothers/ Grandfathers.	Na-na-niekh-su	Neneniiqsu
Tell me a story.	A-ii cha-eḥn	ʔeʔiičaʕin
Go outside.	Hin-nee-us utl chi	Hinii ʔasʔaƛči
All of you go outside and play.	Hii-tahs she utl tsu pi-sa-took	Hitaas šiʔaƛcu pisatuk

Huu-ay-aht Phrases

Please wash the dishes.	Tlak-she-ii tsu-tsum-yuḥs	ƛaakšiʔi c̓uc̓umy̓aḥs
Please sweep the floor.	Tlak-she-ii yugh miilth	ƛaakšiʔi yaxmiiƛ
We just got together (as in a marriage).	Tlah-ḥink shitl tlin	ƛaḥinkšiƛin
My spouse's name is...	Ook-tla-ma yhukts ḥe khuss	ʔukƛaama yaqcḥiqas
We have children.	Taut-na nuc kin	Ṫaatn̓anakin
We have small children.	Taut-na iss oo-nauk kin	Ṫaatneʔis ʔunaakin
I have sons. (my sons)	Oo-nauk aḥ ḥa-wii ḥutl	ʔunaakaḥ ḥaaẃiiḥaƛ
I have daughters.	Oo-nauk aḥ ḥaht-ḥa-kwatl	ʔunaakaḥ ḥaatḥaakʷaƛ
I have grand-children.	Ka-koots na kaḥ	Kakuucnakaḥ
We have grand-children.	Oo-nauk in ka-koots	ʔunaakin kakuuc
We'll invite the grandparents for a meal.	Ha-eḥn uck tlin na-na-niekh-suu	Haaʕinʔaqƛin neneniqsu
I'm going to cook.	Sikh-nauk shilt uk tla tlaḥ	Siqnaakšiƛ ʔaqƛaḥƛaḥ
What are you going to cook?	Ah-khits-sa kahtl ḥuk	ʔaaqiḥc̓a ʔqaaqƛ ḥak
What are you going to eat?	Ah-khees auktl ḥuk	ʔaqiis ʔaqƛḥak

What would you like to eat?	Ah-khees maḥ sa ḥuk	ʔaqiismeḥsaḥak
We'll invite auntie and uncle (meal is implied).	Ha-eḥn uck tlin na-neh-eekh-suu	Haʕin ʔaqχin naneʔiqsu
We'll invite others (meal is implied).	Ḥa-cha-tilth uck tlin ḥa-eḥn	Ḥaačatiɬ ʔaaqχin haaʕin
I'll cook fresh fish.	Oots-sa kahtl tlaḥ saumin	ʔuucaaqaʔaqχaḥ saamin
I'll cook smoked fish.	Oots-sa kahtl tlaḥ klu shusht	ʔuucaaqa ʔaqχaḥ χ̌ušašt
I'll cook deer meat.	Oots-sa kahtl tlaḥ aḥ-toosh	ʔuucaaqaʔaqχaḥ ʕaatuš
I'll cook potatoes.	Oots-sa kahtl tlaḥ ka-wuts	ʔuucaaqaʔaqχaḥ qaawac



At School

Julia Johnson, Angeline Joe, Nellie Dennis, Benson Nookemis
Guests: Ron Hamilton, Denny Durocher

English	Easy Read	Huu-ay-aht
We learned to write.	Huḥ-tuk shitl tlin kheets-kheet-sa	Huḥtakšiƛin qiicqiica
We learned how to count.	Huḥ-tuk shitl tlin hook-sa	Huḥtakšiƛin huksaa
I learned how to sew.	Huḥ-tuk she tlit taḥ niik-nii-ka	Huḥtakšiƛitaḥ ƞiiqƞiiqa
We went on a trip.	Tleḥ-pa-nutch it in	ƛiiḥpanačitin
I learned how to cook.	Huḥ-tuk she tlit aḥ sikh-naak	Huḥtakšiƛitaḥ siqnaak
Turn the stove on.	In-kwa-yup e tuup e	ʔinkʷiy̓aƥi tuupʔii
Put it in the oven.	Cha-mak-sto up utl e	Čaƞaqstu-ʔaƥaƛii
Put the pot on the stove.	Cha-maas sip e niis-yhuk	Čamaasiƥi niisy̓ak
I have a good teacher.	Tlooth-ook aḥ ya at khus hooḥ-tuk sheeḥ up ut	ƛuɬukaḥ yaʔatqas huuḥtak-šiiḥʔaƥat
I don't like my teacher.	Wi-makḥ at aḥ ya at khus hooḥ-tuk-sheeḥ up ut	Wimakḥʔataḥ yaʕatqas huuḥtak-šiiḥʔaƥat
We play lots of different games.	A-ya kin kwiis-ḥey pis-at-yak	ʔayaakin kʷiisḥii pisaty̓ak



I don't play games.	We-ya maḥ pis-a-took	Wiiẏamaḥ pisatuk
I like to jump.	Oo-ookh cha maḥ authla toogh-shitl	ʔuuʔuuqc̓amaḥ-ʔaaƚa tuxšiƛ
I don't like to jump.	We-mukḥ at aḥ toogh-shitl	Wimakḥʔataḥ tuxšiƛ
That child jumps high.	Sa-yaa-chim ma toogh-shitl ta-na-is	Sayaac̓ima tuxšiƛ ƚaneʔis
That child can't jump very high.	Wi-maktl ma sa-yaa-chim toogh-shitl ta-na-is	Wiƚaaqƛma sayaac̓im tuxšiƛ ƚaneʔis
I like running.	Oo-ookh cha maḥ authla ka-mitk-khook	ʔuuʔuqc̓amaḥ ʔaaƚa kamitquk

Huu-ay-aht Phrases

I don't like to run.	Wi-makḥ a ta ka-mitk-shitl	Wimakḥʔaataḥ kamitqšiƛ
That child is a fast runner.	Tla yaugh utl ma ka-mit-khook ta-na-is e	ƛ̓ayaxʔaƛma kamitquk ɬaneʔisʔi
That child is a slow runner.	Wiits-hook utl ma ka-mit-khook ta-na-is e	Wiicxukaƛma kamitquk ɬaneʔisʔi
I have lots of friends.	A-ya kook kaḥ ooks-chaa-eḥn	ʔayaakukaḥ ʔuuksčiʕin
I have lots of friends.	A-ya kaḥ ooks-chaa-eḥn	ʔayaakaḥ ʔuuksčiʕin
I don't have many friends.	Ka-meh is ook waḥ ooks-chaa-eḥn	Kameeʔisukʷaḥ ʔuuksčaʕin
My friend is tall.	Yaakh oo kwaḥ ooks-chaa-eḥn	Ẏaaqukʷaḥ ʔuuksčiʕin
My friend is short.	A-neh-is oo kwaḥ ooks-chaa-eḥn	ʔaneḥʔisukʷaḥ ʔuuksčiʕin
I like/love you.	Ya-mis su-kwaḥ su-wa	Yaamisukʷaḥ suẇa
I like everybody.	Ḥa-cha-tilth aḥ ya-mis-sook	Ḥaačatiɬaḥ yaamisuk
My friend is good-looking.	Qwah-tsulth uk kwaḥ ooks-chaa-eḥn	Qʷaċaɬukʷaḥ ʔuuksčiʕin
We are the same age.	Mithl-ḥey min khooh-makḥ itcḥ	Miiɬhiimin qumẁaaqʔičḥ
I am happy when I'm speaking my language.	Oo-ookh-cha-maḥ authla oo-oo-kwa ut ḥa	ʔuuʔuuqčamaḥ- ʔaaɬa ʔuuʔuukʷaʔatḥa
Do you like singing?	Kwah-tsulth ut ḥuk nu-nook	Qʷaċaɬḥʔatḥak nunuuk

I don't like singing.	Wi-makḥ a taḥ nu-nook	Wimakḥʔataḥ nunuuk
We have lots of songs.	A-ya kin nook	ʔayaakin nuuk
Don't slap me.	We-kiis tlooḥ shitl	Wiƛ̓iis ƛ̕uḥšiƛ̕
I can count.	Cha-moolth tlaḥ hooks-shitl	Čamuɬaḥ huks šiƛ̕
I can count.	Cha-moolth tlaḥ hooks-sa	Čamuɬaḥ huksaa
Put your school supplies away.	Khe-ee-up utl e khe-tsalth yuk-e	Qiʔiiʔaṗaƛ̕i qicaɬy̓akʔi
I like to learn in school.	Oo-ookh-cha-maḥ hooḥ-tuk-sheeḥ hilth khe-tsu waas e	ʔuuʔuuqc̓amaḥ huuḥtakšiiḥ hiɬḥ qicuẃasʔi
That person is very smart. [pointing at-(yalth-yaɬ)]	Cha-miiḥ-ta ma ya na-ah	Čamiḥtama yaa naʔaa
It's dirty.	Mutch-kalth utl ma	Mačqaɬʔaƛ̕ma
Sweep it.	Yugh-me-pi utl ee	Yaxmiipi ʔaƛ̕ʔi
You be quiet.	Wik-uḥtl she utl e	Wikʕaaƛ̕šiʔaƛ̕i
You all be quiet.	Wik-uḥtl she utl itch	Wikʕaaƛ̕šiʔaƛ̕ič
Hold my hand.	Su-sin-kwiis	Susink^{w}is
Walk slowly.	Tlooth-tlootha e ya-tsuuk	ƛ̕uuɬƛ̕uuɬeʔi yaacuk
Walk faster.	Tlah-yagh she utl e ya-tsuuk	ƛ̕ay̓axšiʔaƛ̕i yaacuk
Lets go home.	Walth-she utl in	Waɬšiʔaƛ̕in
We are tired.	Puus she a tlin	Ṗus šiʔaƛ̕in





Seasons and Weather

Benson Nookemis, Nellie Dennis

English	Easy Read	Huu-ay-aht
It's winter.	Tsu-iitcḥ ma	Ċuʔičḥma
It's springtime.	Tluk-shitl ma	ƛ̓aqšiƛma
It's summer.	Tlu-peetcḥ ma	ƛ̓upi̓iičḥma
Fall time.	Aḥ-iicḥ	ʕayi̓iičḥ
The weather is changing.	Kwees-ḥe chitl ma	Kʷiisḥiičiƛma
It's stormy.	Weekl-se che utl ma	Wiiqsiiči ʔaƛma
It's calm.	Oo-khoom-ḥutl ma	ʔuuqumḥaƛma
It's a west wind right now.	Hutch-thleetl utl ma	Hačɬiiƛʔaƛma
West wind.	Hutch-thleetl	Hačɬiiƛ
East wind.	Yu-whaḥ-su-is	Yuuwuḥsuʔis
North wind	Yuk-stees	Yukstiis
Southeast wind.	Tuu-chee	Tučii
The weather is nice.	Oo-khoom-ḥe ma	ʔuuqumḥima
It's really nice weather out here.	Cha-meḥ tutl ma oo-khoom-ḥe	Ċamiḥtaƛma ʔuuqumḥi
The weather is miserable	We-we-khook ma	Wiiwiiqukma
It's cold.	Ma-thlook ma	Ma̓ɬukma
It's warm.	Tlu-mah pe	ƛ̓uumapi
It's hot.	Tlu-pah utl ma	ƛ̓uupaaʔaƛma
It's too hot.	Tlu-tlu-a putl ma	ƛ̓uuƛ̓uuʔapuƛma

Huu-ay-aht Phrases

It's wet.	Ta-thlalth ma	Ṫaɬaɬma
The ground is wet.	Tulth-us utl ma	Ṫaɬʔas ʔaƛma
Ground is wet.	Tulth-us ma	Ṫaɬʔasma
It's sunny.	Tlu-ma patl ma	ƛ̓uumapaƛma
It's rainy outside.	Mitl-tla utl ma hit-aus	Ṁiƛaaʔaƛma hitaas
Raining.	Mitl-tla	Ṁiƛaa
It's hailing.	Khuts-sa ma	Kacaama
It's cloudy.	Thle waḥ ḥuk ma	ƫiẇaḥakma
It's foggy.	Ootch-khuk ma	ʔučqakma
It's foggy outside right now.	Ootch-khuk utl ma hit-aus	ʔučqaƙaƛma hitaas
Ice.	Kogh	Quux
It's freezing outside.	Kogh-wa utl ma hit-aus	Quxʷaaʔaƛma hitaas
The sea is calm.	Tin-ḥook ma	Tinḥukma
The sea is rough.	Phish-sha-chist ma	Ṗišačištma
A mirage.	Hoo-thla-pe	Huuƫapi



Ben's Phrases

Benson Nookemis, Robert & Julia Johnson, Nellie Dennis, Angeline Joe

English	**Easy Read**	**Huu-ay-aht**
Is that you?	Ooḥ utl ḥuk	ʔuḥʔaƛ̓ ḥak
How are you?	Au-khin utl ḥuk	ʔaaqinʔaƛ̓ḥak
I haven't seen you for a long time.	Khee utl it taḥ wick na-chu-ulth su-wa	Qiiʔaƛ̓itaḥ wik n̓ačuʔaɬ suw̓a
You must have lots to tell.	A-yault tluk khutch-ka oo-yakḥ-mis	ʔayaaƛ̓ukqačka ʔuyaqḥmis
You have lots of news.	A-ya utl tlook weh its oo-yakḥ-mis	ʔayaaƛ̓ukweʔic ʔuyaqḥmis
You must have lots of good news.	A-ya utl tlook khutch-ka tlooth oo-yakḥ-mis	ʔayaaƛ̓ukqačka ƛ̓uɬ ʔuyaqḥmis
Sit down.	Teh-khwas e	Ṫiqʷaasʔi
You sit down.	Teh-khwas se utl e	Ṫiqʷaasiʔaƛ̓i
Tell me where you were.	Eekh-ḥook is hithl e teek	ʔiiqḥukis hiɬitiik
You were gone a long time.	Khee-kwalth utl it te its	Qiikʷaaɬ ʔaƛ̓it-eʔic
Did you have fun?	Oo-ookh-chup utl tlit ḥuk	ʔuuʔuuqc̓aṗ ʔaƛ̓itḥak
Was it nice there?	Oo-oo-khook tlit ḥa	ʔuuʔuuquk̓ƛ̓itḥa
Was the weather nice there?	Oo-khoom ḥimt ḥa	ʔuuqumḥimtḥa

Huu-ay-aht Phrases

Was it different where you were?	Kwees-ḥee ult tlit ḥa hithl-e-teek	Kʷiisḥiiʔaƛitḥa hiɬitiik
Where did you go?	Waas-tsa-chitl tlit ḥuk	Waascačiƛitḥak
Were you okay?	Cha-chim ḥimt ḥuk	Čačimḥimtḥak
Was it hot there?	Tlu-pa utl tlit ḥa aḥ a	ƛ̓upaaʔaƛitḥa ʔaḥʔaa
Was it hot way over there?	Tlu-pa utl tlit ḥa aḥ ne	ƛ̓upaaʔaƛitḥa ʔaḥn̓ii
Was it hot?	Tlu-pa mit ḥa	ƛ̓upaamitḥa
Was it raining?	Mi-tla mit ḥa	Mi·ƛaamitḥa
Did it rain?	Mitl-shitl tlit ḥa	Mi·ƛšiƛitḥa
Did it snow?	Kwiis shitl hit ḥa	K·ʷišiƛitḥa
It snowed.	Kwiis shitl it ma	K·ʷisšiƛitma
Did it blow?	Yu-atl it ḥa	Yuʔaaƛitḥa
It blew.	Yu-kwii-atl it ma	Yuukʷiʔaƛitma
It just started to blow.	Yu-kwitl she utl ma	Yuukʷiƛ-šiʔaƛma
Were there lots of people?	A-ya tlit ḥa khoo-us	ʔayaaƛitḥa quuʔas
Were they happy to see you?	Che-tuk utl on it ḥa su na-choo-ulth ut	Čitaƛ̓aƛ̓anit-ḥasuu n̓aču ʔaaɬʔat
Did they speak their own language?	Oo-oo-qwe utl tlit ḥa ulth	ʔuuʔuukʷa-ʔaƛitḥaʔaɬ
Did they feed you?	Ha-ook up on it ḥuk	Haʔukʔap̓aanit-ḥak

They fed me really well.	Cha-miḥ ta on it taḥ tlooth ha-ook up ut	Čamiḥta ʔaanitaḥ ƛuɬ haʔukʔaṗat







Angie's Words

Huu-ay-aht	**English Words**
c̓ačaapmaɬn̓i	canoe riding
ḥučiƛ	bail
ḥuuƛḥuuya	bailing a canoe or boat
c̓aapaciiɬ	making a canoe
c̓imc̓ima	patching a canoe
ƛiƛic̓aɬ	steer canoe in the right direction
ƛ̓ačma	corking for boat
ƛ̓aač̓ƛ̓aačaa	corking, patching a boat; also folding things
čiiʔuuwis or čiiʔasy̓ak	a setup for mooring boats where they will be copper painted or patched on the bottom
siikaa	sailing
čaaqčaaqa	rowing forward
n̓iiƛniiƛa	rowing backward
ḥay̓im	bailer
c̓ahy̓ak	adze
ʕap̓ɬaay̓ak	a cutting tool for making fish strips for drying
ʕaapɬʕaapɬa	cutting fish strips for dried fish jerky
ʕaaƛʕaaƛa	working drying fish strips to keep them tender
patxpatxa	shining fish spoons
ɬiiʔaɬimʔqiiɬ	making lead weights for fishing
tiiɬyuu	baited traps (crab or animal traps)

kʷačit	able to hit a target while shooting
wičit	unable to hit a target while shooting
himiks	fat from a deer, prepared for medicine or cream
mismaas	animal sniffing around
mamaḥuč	set-up for catching small birds (released later)
muuʕas	animal lying down
kʷuuqʷaa	sneaking up to something you're hunting for
ɬačaaƛ	hunted game escaped
hiniip	catch (as deer) or find what you've been looking for
ƛicpaa	shot past your target
ƛiʔaapuɬa	shot under your target
ɬiqʷaa	digging (for roots)
c̓uusc̓uusaa	digging (a garden)
ɬaaktaakʷa	digging at, like rodents do
cucaa	scratching
ɬakšiƛ	scratch, like a cat
kanupaɬ	piggy-backing
kanis	kneeling down
kikiišḥi	shivering cold
m̓ušy̓a	scared to get into cold water when going for a swim
ɬaapsɬaapsa	diving
ḥam̓a	staying overnight



nawaaẏas	sitting watching the sunset
čaẏax	picking berries
šišmaas	clearing land
čiičiinukʷaa	speaking Chinook
qaawašiiƚ	the birds singing in spring time
qaaʔuuciiƚ	making a berry or clam basket
hašaḥ	for keeping
waḥckʷii	for throwing away
ʔuušẏak	useful for something
ʔiišʔiiša	chewing gum
ƚačƚača	chewing food
wikẏak	not useful for anything
huḥtak	knows how

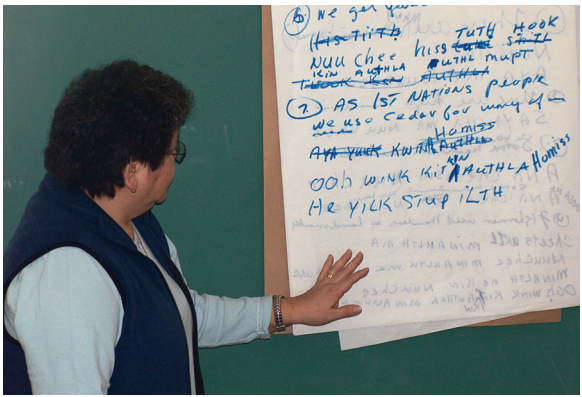
wimɬaqt	can't
ʔimɬa	don't know how
ʔimčiƛ	too late for a bargain or something good
čimčiƛ	lucked out
miɬuuqšiƛ	cast a spell on someone
čimcaas	right
wikcaas	left
pasɬaxak	wilted (plants)
čaqẏak	plane (tool)
kimtẏak	lever for prying, peevee
č̓amaḥs	half rounded end chisel
puuxẏak	pump for pumping gas lamps
wimaqʷaqƛ	bully (mean-natured)
ƛuɬsuqƛ	good-natured and kind
ɬapatsuqƛ	in deep thought
ƛ̓umɬaaʔa	warmly welcoming
ƛuuɬƛuuɬa	gently or slowly
tuutuučiɬa	using a lot of stress to bawl someone out
wiina	going after a wrong-doer for revenge
ʔasxʷaa	fussing
wiiwaakʷa	pouting
ḥuptaa	snoring
niiʔniisc̓itqa	burping
ninisc̓ap	ailing from eating too much
čimyuu	well off

ƛakʷawi	poor
ʕapak	willing
ẃasna	won't
ḥiwaʔaḥ	stuck for words
ḥisʔapaḥ	can't do anything
ƛaƛaapaʔta	thinking
ƛ̓aḥwičiƛ	stop crying
taaq̓taaqa	wringing out your hand washing
qaʔuuc	clam or berry basket
ʕam̓iċapt	maple tree
mamaƛniqimƛ	suitcase
p̓aƛp̓aya	giving away gifts at a potlatch

Angie's Expressions

Huu-ay-aht	**English Words**
qištiik	used when you forget a name of an article
čuqʔistiik	used when you forget the name of a person
čamiḥta	really stressing about how you did or said something
ačimʔoo	oh my, or my, my
hušek	my goodness, or similar phrase
hušekitʔi	used when watching someone about to drop something breakable
hanee	my goodness
tušeek itʔi	generally a male expression
kaḥšeeƛ	used in a disgusted or mad mood
ʔiškitax	ouch




NUU Chee
AS 1ST NATIONS PEOPLE
We use cedar for many of
Homiss
OOh WINK KIT
He YiLK STUP iLTH

Benson's Borrowed English Words in Nuu-chah-nulth and Some Exclamations

Nuu-chah-nulth	English
Borrowed Words	
ha-ma	hammer
pos	boss
kwa-pii	coffee
chic-kin-is	chicken
tee-iis	tea
pinnt-yuu	painted
pitch-yuu	picture
Exclamations	
ah-chats-quii	Whoa! (Where are you coming from!)
Esch-kay-duk	Oh, my aching bones!
Kooh–kwuth-uu-moos-moos	Holy cow! (Literally, a cow with holes punched in it according to Clifford Nookemus.)





Ucluelet Dictionary

Ucluelet	English
ʕaatiqšiƛ	(to) praise, thank
haapaksuɬ	5 o'clock shadow
ḥawìɬ	a chief
ʔuuʔuuweʔiik	a complainer
nuuksyaqƛ'	a composer of songs
ʔuumin	a debt
łaḥšiƛ	a fathom
nuukmaʕuk	a good singer
ʕimtl̓ii	a name
ʔuušatuk	a noise
ƛeʔisim	a piling
ʔanaḥʔis	a small person
himwic̓a	a story
ʕapsyìn	abalone
wahšiƛ	abandon
t̓aanìičiƛuks	adopted
tuuḥuk	afraid
huʔaas	again
ʕaahuusʔath	Ahousaht (tribe)

qaqmapt	alder
tiič	alive
t̓amuqkʷačyu	all knotted up
tutuhuʔiik	always afraid
nayiʔii	an echo
ʔananaksa	an only child
maaqcqin	an umbrella
t̓ayuusim	anchor
ʔuḥʔis	and
wiiʕaqƛ	angry (male reference)
wiiʕaqƛ	angry, wild
ʕišii	ankle
t̓at̓apwi·n	ant
ʔeepinis (borrowed)	apple
ʔuhiy̓aap	appoint
ʕuuksuqɬhak	are you happy
niƛaak	argue, go to war
ʔaʔapswi·nɬ	armpit
ci·iḥati	arrow
yi·mhaa	ashamed
kuuku	baby's name
k̓uʔniʔt̓a	back bone

ʔappii ʔuʔukʷap	backache
ʔapiiʔuʔukʷap	backache
ʔicyì̓n	backbone
ʕicyì̓n	backbone of fish
ʔicsyì̓n	backbone of person
kʷuʔniʔtʼa	backbone of person
pì̓yačiƛ	bad
wimaspʼuqs wahsuł	bad breath
wimaspʼałcʼuqʷa	bad taste in the mouth
pì̓šaq	bad, wicked
ḥayì̓m	bailer
tiiłaa	bait
ʕasqii	bald
čiikʷiic	bangs
sapnin	bannock
ƛapčʼasyʼak	barbecue sticks
waawaałyuqʷa	barking
ƛaanʼuł	barnacles
wikiił	barren (women)
qaʔuuc	basket (burden)
čims	bear
hapaksim	beard

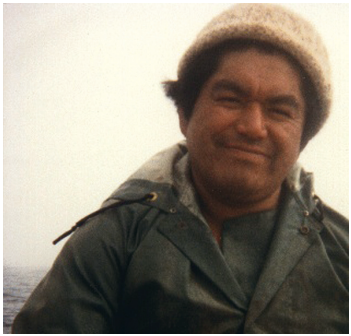
ƛułmaa	beautiful
ʕaƫuu	beaver
tuuƛtuuẏa	beavertooth dice game
čimʔiɬ	bed
hiitaʔiƛ	behind, losing
taač'a	belly
ƛ̓ahink	beside
naqtuup	beverage
hanuuk	big appetite
maamaati	bird
m̓ačiƛ	bite
tupkuk	black



kikiniˈcsuƛ	black-eye
tuupkik	black-haired
maquuł	blind
ḥismis	blood
situp	blueberry
łuu?ashtin	boardwalk
nˈuqʷii	boil
muxčaap	boiled
muxʷa	boiling
suuyˈak	bones (lahal)
nˈačaałyˈak	book
naputaayi	bottle
waaxʷaaš	brant duck
wi?ak	brave
sapnin	bread, bannock
kʷayuu	broken (in two)
kʷapii	broken back
wašak	brown
kiniˈcuƛ	bruised
ʕičnuu	bullhead
kˈaahči	bullheads
ƛˈaḥiqs	burial box

ƛ̓ahiqs	burial box
mu̓ʔak	burning
mu̓ʔak	burnt
y̓eʔisi	butter clams
k̓aack̓amu̓n	butterfly
ʔuuqumhii	calm weather
tamisnak	cancer
piišhaawis	cannery
č'apac	canoe
piišpiš	cat
weʔičxtuk	cat-napping
sanaxaał	cattail
małʔakstuƛ	caught a cold
čihatšiƛ	caught by surprise
łihaał	cedar floor mat
k̓ahak	chafed skin
cu̓qaa	chanting
ʔaʔamas	cheek
ʔaaʔamas	cheek
hinasḥuł	chest
čikinis (borrowed)	chicken
t̓an̓a	child

čaayanii?ath	Chinese person
ḥaayi̓štup	chitons
ƛ̓acximɬ	chubby
hinḵu?as	chum salmon
nuutximɬ	circle
ɬiw̓aḥmis	clouds
kʷin?aayin	coal oil
?uupakut	coat
huupisi	cockles
t̓asw̓a	codfish eggs
sačky̓ak	comb
čukʷaa	come here
?u?uwa	complain
nuuksiik	composed a song



ʕinʾaak	console
kʾayuumin	cougar
wʾaʔsaqšiƛ̓	cough
muusmuus	cow
qiɬcuup	cow parsnips
hasaamac	crabs
kaakas	crackers
nayʾaqpʾatʾu	cradle board
ʕaanus	crane
ʔuuštupsiik	created something
qiškʷačyu	crooked
kʾeeʔin	crow
ʕiiḥak	crying
kap (borrowed)	cup
naqyʾak	cup, glass
čʾiwiqsip	cut open a jar
paasak	damp
tumʾaqƛ̓	dark
yʾukʷi	daughter (addressing)
ʕinmʾiqas	daughter of snail
ʔathsiƛ̓	dawn-nightfall
kaƛ̓ḥak	daylight

qaḥak	dead
ʔupuuɬ	deaf
muuwač	deer
tuč'ak	deer bone dice
himiks	deer fat face cream
hiixʷa	dentalia shell
wikʔathšiƛ	deserted
kǐčqʷa	diarrhea
kʷiisḥii	different
ʕiniiƛ	dog
yačaa	dogfish
maamut	doggie bag
t'an'a	dollar
hicswin	dolphin
wikmahsap	don't want you to do it
t'ašii	door, gate
puuwica	dreaming
čumsašt	dried bear
ƛ'ušašt	dried fish
ʕapɬckʷwii	dried fish strips
p'uxʷašt	dried halibut
tuškašt	dried lingcod



tukʷašt	dried sea lion
taʔak	drifting
t̓ickyʔak	drum
t̓ickhsii	drummer
naqčuu	drunk
ƛ̓ušuk	dry
wisp̓iqak	dull coloured
p̓uuqƛ̓yuu	eagle down
p̓ap̓ii	ear
p̓ap̓ap̓iqčʼap	ear ache
meeʔiʔat hupaɬ	eclipse

nu̓čak	egg
nu̓č'ak	eggs
ʔaƛakʷał	eight
muyiiq	eighty
ƛ̓akʷin	elbow
ḥayu iiš c̓awaak	eleven
ƛ̓uunim	elk
yìmḥaa	embarrassed
ʔuchinƛa	engaged
miiɬḥii	even (equal)
qasii	eye
ʕaʕiči	eyebrows
hachaapsim	eyelash
hinuuɬ	face
timałuɬy̓ak	face towel
ʔuqtiʔiɬa	fake
sayaa	far
ƛ̓ac	fat
nu̓wìiqsu	father
nu̓wì	father (reference)
qʷiiʔiqsu	father-in-law
ʔaƛiiq ʔiiš ḥayu	fifty

č'ałč'a	fingernail
ʕucmapt	fir
ʔink	fire
ʔuwii	first
ʔeʔim	first time
nixtin	fish eggs
pupuwi̓iiḥ	fish for halibut
tu̓hciti	fish head
muš	fish weir
ʔacḥtaa	fishing gear
suč'a	five
miłʔas	flat ground
ƛi̓iḥma	flicker, bird
ʔustʔił	floor
ʔaʔacḥta	floor mat
puuḥuu	flounder
ƛi̓iḥciip	flowers
ʔučqak	fog
haʔum	food
ƛišƛin	foot
ƛuuʔiłinyu̓	forgot to take it
qač'ak	fork



ʔaƛiiq	forty
ʔaƛiiq ʔiiš cawaak	forty-one
muu	four
muumuuyink	four fingers
muučink	four seasons
č'uksuuɬ	freckle face
waaʕit	frog
n̓ayi̓ʔak	from start
kʷimaca	frost
miɬumɬ	full moon
ƛ̓učqkačyu	full of knots (in wood)

kʼiɬanuus	fur seal
ʔacḥyʼak	gaff
tims	garbage
čaamaqsak	generous
muxʷaa	gentle boiling
ʔuučqpanač	get lost in the fog
łuučha	get the bride
ʔuumiik	gets what he wants
pʼaʕim	giant chitons
mityuu	gill net
tʼakʷas	gills
haakʷaaƛ	girl
yaacpanač	go for a walk
ʔaʔatuškʼuk	goat
naas	god, creator
wikʼiit	gone
łatxšiƛ	gone limp
ƛuɬ	good, nice
cʼeʔinwa	gooseneck barnacles
pʼiyačiƛ	got bad
nixapiih	grape
sityʼak	grass splitter

ƛaayacqim	great grandchild
ʕumaaqak	green
mˀaaʔak	grey whale
čimʔas	ground
nayˀaqnaksiƛ	had a baby
kaaca	hail (hailing)
hapsyˀup	hair
kˀahwˀaat	half dollar
kʷałaa	half moon
pˀuuʔi	halibut
hama (borrowed)	hammer
mamaƛaasim	handcuffs
hupimɬ	handicapped
niskyˀak	handkerchief
kukʷinksi	hands
kˀuupiɬyˀak	hanger
ʔuuqsuuqƛ	happy lady
ʔuuʕaqƛ	happy man
ʔuušcukuyak	hard word
ʔuʔuutah	harpooner
nismˀanak	has land
qʷišnaq	have a habit

ʔuyuʔaɬ	have seen
haayaapʼaɬšiƛ	he forgot
niscʼitqšiƛ	he or she burped
tʼuḥcʼiti	head
tʼutʼuḥčʼap	headache
maaƛiičim	headband
hinkiicim	headdress
naanʔiʔiik	hear well
tiičma	heart
tiičmaq ʔyiʔha	heart trouble
ƛuumashuɬ	heartburn
hinaayipiƛ	heaven
ƛusmit	herring
kʼums	herring egg sacks
siihmʼuu	herring eggs
mamaƛisʔath	Hindu person
ʔapcitaqƛi	hips
nuutyʼak	hoop (for playing)
nuutʼas	hoop game
nuuthsi	hoop thrower
ʕaamiq	horse clams
weʔičuwiɬ	hotel

maḥt̓ii	house
ƛama	house posts
maʔas	house, tribe
mackʷin	housefly
maʔas	house-tribe
quʔactup	human being
saasinatuk	humming
saasin	hummingbird
kʷawì̓n	hump
č'aapì	humpy salmon (pink)
kʷapii	hunchback
haawì̓iqƛ	hungry
ʔuḥsaa	hungry for
huupač'asʔath	Huupačasath (tribe)
ʔananaksa	I have one



siy'a	I, me
quux	ice
ʔuutiʔiɬa	imitate
quuʔas	Indian
kʷusaqšiƛ	infertile (man)
mʌ̓ɬtɬi	in-laws
mačiiɬ	inside
mačiiɬ	inside
niƛkimɬ	inside out
kʷiisaʔaƛma	it's snowing
ƛʌ̓upaa	it's sunny
tɬiktɬiickaƛma	it's thundering
čaapaniiʔath	Japanese person
cɬ̓waap	jaw
huutɬiik	jealous (jealousy)
husmin	kelp
ʕuupqaatuk	killer whale whistle
kakawɬ̓n	killer whale, orca
tʌ̓amuuk	kingfisher
ʔaʔappɬ̓iqa	knee
wiicmas	lagging
haanaʔa	lahal game

ƛ̓atwin	lake trout
nism̓a	land
wiic̓ak	late
ƛ̓aqapt	leaves, needles
ʔaʔayawayʷaqƛ	leery
t̓aʕasinyak	left it behind
t̓aqiɬinyaap	left it behind
qayʷapta	leg
kimtyʷak	lever
ƛ̓ìiḥƛiiḥa	lightning
ʕaƛak	limber
tuškuuḥ	lingcod
kʷucì̓m	little mussels
ƛ̓imaaq	liver
kiicimɬ	log house
kiiciiɬ	logging
yʷaaq	long
yʷaqsimɬ	long hair
huuʔak	long, long time ago
yaqsimɬ	longhair
mimiɬkʷuuk	look alike
ʔunʷaaḥ	look for

kʷiscaapi	looking (other way)
ʕumiik	lucky
maamut	lunch bag
yux	lungs
ʔusiik	made
siicmin	maggot
ʔuukʷiiɬ	making
ʕinq	male herring fertilizer
čakup	man
łuučm̓uup	man referring to a sister
nism̓aqaɬ	map
ʕamic̓apt	maple tree
łučnak	married
ʔučḭi	marry
ƛaqsim	mast on a canoe
ʔaʔachta	mat
ƛ̓isnaak	meadow
c̓isqmis	meat
ʕuyi̓	medicine
łaakt̓uula	memorial feast
łuutx̣ik	messy hair
ʔapwin	middle



mixt̓aqƛ	middle-aged
ʔučqšiƛ	mildewed
č’aastimc	mink
piḥy̓ak	mirror
huʔaakʷačiƛ	miscarriage
łiʔaa	miss a target
ʔuumʔi	mom
n̓upčiiɬ	Monday
taana (borrowed)	money
hupaɬ	moon
timiiɬim	mop
tanakmis	mosquito



mackʷin	mosquito
pu̓ʔup	moss
ʔumʔiiqsu	mother
ʔuumʔi	mother (addressing)
ʔuwiiqsu	mother-in-law
nučii	mountain
ƛ̓iicaʕuk	mouse
hinaksuɬ	mouth
ʔapaqsuɬ	mouth of an inlet
maɬ	move
qaahiita	multi-use spear

łaqkʷačiƛ	mushy
ƛ̓uč'im	mussel
šiišaawiiɬ	mythical being
n̓ahm̓int	Nahmint
ƛapiqma	nail
ʔuniic̓uqʔis	narrow
ƛawaa	near, close
cik̓umc	neck
wiiʔu	nephew
paawac	nest
mityuu	net for fishing
wiiy̓a	never
ƛaaḥmaɬ	newborn
ʔuuqumḥi	nice weather
ʔasiiqsu	niece
ʔatḥsiƛ	nightfall
muyiiqʔiiš ḥayu	ninety
wik	no
wik̓iit	nobody
wik̓iit	none
nic̓a	nose
ƛuusinhi	not forget

wikstup	nothing
ƛaḥ	now
ƛaskimɬ	nude
ƛ̓aa'ƛacaapi	obese
waan̓uɬ	ocean red snapper
šiƛsac	ocean-going canoe
tiiɬuup	octopus
ƛaqmis	oil
ʔiič'im	old person
m̓aamì	older brother (address)
m̓aamìiqsu	older sister
łučmup	older sister
ƛaayìcqim	oldest daughter
y̓uqʷi	oldest daughter
taayii	oldest son
m̓amìqsusa	oldest son (very oldest)
suč'iiq	one hundred
n̓upqʔiicḥ	one year
ƛìin̓a	ooligan grease
kuhiqsip	open box or jar
ƛìḥpìqak	orange
qaqiiʔak	orphan

waxnii	otter
čiišuɬ	outhouse
hitaas	outside
siisiiqapuƛ	overcooked
nušḥak	overjoyed
we?ičswi	overslept
?upwin	owe
t̓uxʷsukʷin	owl
qahcuutšiƛ	paralyzed on one side
qicy̓ak	pen
papaqsac	pepper shaker
papaqsac	pepper shaker
ƛ̓isapiiḥ	perch
nuχ̣ʷac	picking basket
pikčas (borrowed)	picture
xa?uumin	pigeon
k̓anupaaɬ	piggy-back
c̓ipin	pilchards
ɬuu?a	platter
mamak̓in	playing house
ɬaakšiƛ	please
kʷiikʷaaɬa	pleasure dance

wičit	poor shot
niisy̓ak	pot
qaawac	potatoes
tixacwi̓n	potbelly
ʕaatiqšiƛ	praise, thank
ƛuuɬʔii	pretty
kuuwiik	prone to steal
čaamaqsak	proper
ʕiišʕiniiƛ	pussywillows
wikʕaƛšiƛ	quiet
wikʔaƛpi̓čh	quietly
ƛapisim	raccoon
ʔuʔuškʷap	racist
mi̓ƛaa	rain
kuuma	rat fish
quʔišin	raven
paašḥuk	ravens wife
ʔanaqmis	real (not pretend)
ʔaasqinƛaya	receding hairline
ƛi̓ḥuk	red
ƛi̓iḥik	red (hair)
ḥumiis	red cedar



hisi̓nwa	red huckleberries
ƛ̓uuƛ̓uu?in	reminiscing
naƛaqati	ribs
ƛaḥ ?uyi	right now
kikithimɬ	ringing ears
ƛ̓i̓isuuh	rock cod
muɬmumc	roots
y̓am̓a	salal berry
m̓aayi	salmonberry sprouts
saunt (borrowed)	salt
sauntsac	salt shaker
miɬ	same
n̓upučiɬ	Saturday

wˀaa	say
kˀinɬimc	sea anemone
kʷikma	sea bass
teeʔinwa	sea cucumber
pacˀmis	sea foam
qʷiini	sea gull
tukuk	sea lion
tukukʷ	sea lion
ʕahmis	sea mammal
kʷakʷaƛ	sea otter
kʷakʷaƛ	sea otter
ḥiʔiƛiik	sea serpent
hinkiic	sea serpent dance
tˀucˀup	sea urchin (big)
nuuscˇii	sea urchin (green)
ḥiix	sea urchin (small)
yašmaqsac	sealing canoe
yašmaqsac	sealing canoe
kʷiscšiƛ	seasons change
kʷinyimc	seaweed
čˀitapt	sedge (basket grass)
wikhtin	senseless

ʔaƛ̓pu	seven
čimḥaama	shame on you (young children)
nišaana	shawl
mamatuu	sheep
ʕišii	shin
šuuwis (borrowed)	shoes
ʔaʔapyimɬ	shoulders
ʔuktsiƛ̓	shrunk
waaʔak	shy
t̓eʔiɬ	sick
hahapasim	sideburns
ƛ̓aḥink	side-by-side
pathak	silver colour
t̓iw̓anim	sinker
ʔukčiis	sit beside
n̓upu	six
qacc̓iiq	sixty
paakʷin	skate (fish)
paakʷin	skate (fish)
ƛ̓in̓imc	skin (outer)
timaat	skunk cabbage



weʔič	sleep
weʔičsyì	sleeping pill
weeʔičpanač	sleepwalking
weʔičʔin	sleepwear
pu̓ʕałʔatu	sleepy
weeʔičʾiik	sleepyhead
ƛ̓ìḥapiiḥ	small red snapper
ƛ̓uuʔuwiɬ	smokehouse
ʕinmì	snail

ḥiiyi	snake
ʕintmis	snot
ʕintḥtin	snotboy
kʷisaa	snowing
kʾamee?is	so few
ƛupyʾak	soap
muẋʷaškin	soapberries
miʕaat	sockeye salmon
taakinis (borrowed)	socks
teekinis	socks
?uuštup	something
?uu?uškʷałhi	something wrong
ʕaanusmit	son of crane
muwaačmɨ̀t	son of deer
č'aastimcmɨ̀t	son of mink
qu?išinmɨ̀t	son of raven
nuuk	song
tuč'ii	southeast wind
kʷiikʷaała	sparrow dance
qaahiit	spear
taaxckʷii	spit
ƛʾaqšiƛ	spring

suuhaa	spring salmon
tuḥmapt	spruce
kikiikʲin	squeaking
cʲimtʲuu	squirrel
qasqiip	starfish
pihaa	staring eyes
tʲatʲuus	stars
wiinapi	staying
muẋsaap	steamed
ḥičin	steamer clams
ƛučshi	steersman
ʔuwiiqsu	step-father, -mother
qušuk	stiff
wiikḥii	stingy
muqcʲuu	stink eggs
taačyʲiiḥa	stomach ache
tataasčʼap	stomach ache
makuɬ	store
makhsi	storekeeper
wiiqsii	storm
tuup	stove
tʲaaqsčiik	straight

kʷisaath	stranger
našuk	strong
wiʔak	stubborn
ƛ̓upi̓ič	summer
ƛ̓upaa	sunny
qaqup	swan
ƛipckʷii	sweat
čamas	sweets
čamastuup	sweets
susaa	swim
xʷakak	swollen
xʷaʔkiiy̓uɬ	swollen glands
šiƛmapt	sword fern
numaak	taboo
nač'a	tail
qeeʔii	tattoo
tiicsac	teapot
saaksaakʷa	teasing
čičiči	teeth
ʕitaqƛ	telling a lie
ḥayu	ten
ʔuušy̓akšiƛeʔic	thank-you

ƛ̓eekoo	thank-you
ƛułʔii	that is good
ʔaḥnì̀i	that there
siitin	the devil
ʔuw̓aḥimsa	the instigator
ʔaanaqḥmis	the truth
kʷiiscukʷiƛ	the wind is changing
huupʔaaɬ	thimbleberry
ƛuučiƛ	thinking about a person
naqmiiha	thirsty
ʔah	this
ʔaḥkuu	this
ʔaḥkuu	this here
ʔahnii	this right here
qacc̓a	three
qaqačc̓ink	three fingers
nuutšiƛ	throw a hoop
waḥšiƛ	throw away
t̓ic̓kt̓iicka	thunder
t̓ic̓kaʕaƛ	thundering
muučiiɬ	Thursday
muułsiƛ	tidal wave



mułaa	tide rising
muułuk	tide way in
xuucaa	tipsy
pʼusaak	tired
ʔuušpʼała	to amaze
ʔuušyʼakšiƛʔic	to appreciate a gift
ʔuušnaaksap	to appreciate something
ʔaʔaatuu	to ask a question
taanaqš	to ask for money
saapniqiiɬ	to bake bread
ʔuušpʼała	to be amazed
waaw'iiʔiik	to be bashful
ʔuʔiis	to be eating

wałʕiiqƛ	to be homesick
ʔuchiwi̓ti̓as	to be married
ʔušuu	to be prepared
yaaʔak	to be sore
n̓un̓upi̓č	to be unusual
qʷaayačʾiiksiƛ	to become a wolf
kʷisiła	to betray
mamaaƛsuup	to blindfold
puuxšiƛ	to blow
ƛi̓hswiiquł	to blush
muẋsaap	to boil
n̓uḥsiƛ	to bury
łaašiƛ	to choose
ƛ̓uhinkšiƛ	to clap
pihsiƛ	to compare two things
ʔuucaaqa	to cook
ʔuuštupił	to create
huułhuuła	to dance
wiki̓itšiƛ	to die
wik̓ap	to disapprove
pi̓ššiła	to do something bad
ʕitaak	to doubt

haʔuk	to eat
ʔuʔiis	to eat
qʷaayˈup	to encourage
nˈaaˈačmas	to explore
ƛiḥaspanač	to follow
wiiʕaqstuƛ	to get angry
mixtšiƛ	to get older
tuuḥsiƛ	to get scared
weʔičuƛ	to go to sleep
yukƛi	to go with the wind
nˈaačnˈaača	to have a vision
ʔaʔiiḥta	to have big feet
cˈaasik	to have grey hair
ʔuuštaqyˈu	to have power
naaʔa	to hear
ƛ̓tuqšiɬ	to hide
maasuɬšiƛ	to howl
tuxšiƛ	to jump
kʷixink	to kiss
ƛ̓ixʷaa	to laugh
nˈačaayiɬ	to look at the sky
nˈaččinƛ	to look in the mirror



ƛuɬsinhi	to look pretty
n̓ačmisinƛ	to look up
n̓uun̓uuwa	to mimic talking
maɬ	to move
ƛiiḥaa	to paddle
k̓upstaɬ	to play
ʔuusimč	to prepare for a quest
t̓amuqsap	to put a knot
n̓ačaaɬ	to read
miɬaatuk	to rhyme
n̓iiƛniiƛa	to row backwards
waaɬ	to say
n̓aacsa	to see
naasa	to see

nunuuk	to sing
ƛ̓iix^{w}aqsuƛ	to smile
haʔicx šiƛ	to sneeze
n̓an̓ačmap	to spy
ƛakišiƛ	to stand
ʕiiḥšiƛ	to start to cry
nuuʔiƛma	to start to sing
susm̓ałn̓ì	to swim around
t̓aat̓aaqsapa	to talk Indian
ƛ̓uu	to think, remember
ƛ̓ułšiƛ	to touch
kikiišhi	to tremble
čiic	to troll
ʕaaḥtpanač	to visit a place
ʔałšiƛ	to vomit
ƛupksaap	to wake up (question)
yaacuk	to walk
ʔuʔuuʔsim	to want something
ʔałʕiiqƛ	to want to throw-up
haašiikšiƛ	to yawn
č'up	tongue
ƛuuƛuuk^{w}itapi	too big



čičiičč'ap	toothache
ʔukspi̓	topmost
maƛiic	tow in
ninuut	train
ƛ̓aqaʕas	tree
ƛ̓aqaʕas	tree
kʷiqii	triangle
ci̓šaaʔath	Tseshaht
ʔaƛčiiɬ	Tuesday
huuʔii	tumour
ƛ̓ikƛ̓ik	turtle

pikaʔuu	twined basket
ʔaƛa	two
ʔaʔaaƛačink	two-by-two
ʔaʔaƛink	two fingers
ḥayuuq	two hundred
n̓ahm̀int	Ucluelet place name
wikʔałyu	unconscious
wiiʔwiiʔin	unfriendly
wimas	unpleasant taste
quunin	unripe
ƛ̀iqsaap	untie
hitapʔkinƛ	up a mountain
hinimsinƛ	upstairs
našiiƛas	visit the sick
ʔałckʷii	vomit
ʔuhiy̓api	vote
timqaa	wading
ʔaʔapwinɬ	waist
naw̓ahii	waiting for something
ƛupkšiʔi	wake up
yaacpanač	walk around
taʕałma	walking cane

taanaqsac	wallet
waʔaqmaʔiiqƛ	wants to cough
ƛ̓upšiƛ	wash the face
č’aʔak	water
č’axʷac	water bucket
tuxuɬ	waterfall
wiiʔak	weak
wiic̓aqnak	wealthy
niišaanqʔič	wearing a shawl
wiikšaḥi	well
wiikšahii	well
n̓ašiƛ̓as	went to see the sick
ʔiiḥtuup	whale
ƛ̓aaq	whale blubber
čakʷaasi	whale fin
ƛ̓aaqsit	whale oil
tukʷaqimɬ	whaling float
waap	wharf
ʔaqaq	what
ʔaqis	what happened
waasi	where
haapaksuɬ	whiskers

ƛ̓isuk	white
mamaɬni̓	white person
ʔača(q)	who
ʔačiic	whose
ʔaqinq	why
pi̓šaq	wicked
ƛ̓uq	wide
ƛ̓ukʷiyas	wide-shouldered
haačyaawiik	wig
patʕu	wild rose fruit
našuksuqƛ	will power
ʕapaak	willing
ʕaapukʷiƛ hupii	willing to help
yuʔi	wind
quuquuxsim	window
c̓uʔič̓h	winter
qʷayac̓iik	wolf
ɬuucma	women
ʔinksyi̓	wood
haaɬaʔiih	work to earn money
qiicqiica	write
ʕaɬmapt	yellow cedar

haaʔa	yes
ƛatmapt	yew wood
suwa̓	you
nay̓aqak	young baby
meʔiƛqac	young boy
t̓an̓eʔis	young child
t̓at̓n̓eʔis	young children
ḥaakʷaƛʔis	young girl
ḥaakʷaaƛ	young lady
kamuu	young man
y̓ukʷaa	younger brother (addressing)
yukʷiiqsa	youngest
yukʷiiqsa	youngest son








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Ucluelet Phrases

Ucluelet	Easy Read	English
ʔiič'amiičiʔaƛ	E-chim-ee-che-utl	a ripe old age
hitinkis hiɬma ḵ'uuxu	He-tin-khis hilth-ma koogh-oo	a scooter on the beach
ƛaḥt'ana	Thlaḥ-tah-na	a while ago
qaciiʔukt	Kha-tsee-ookt	adopt
huʔas čiik	Hoo-auhts-cheek	again, and over again
ciʔas	Tse-uḥs	asking for a lady
tuupšiƛ	Toop-shitl	at dusk
ʔatḥii	Ut-ḥee	at night
ʔapwìnƛ	Up-wintl	at noon
kaƛḥaa	Katl-ḥa	at the break of dawn
wikstyuuya	Wickst-you-ya	at the wrong time
ƛuɬ qaqup	Tloolth kha-khoop	beautiful swan
qaqiiʔakšiƛ	Kha-khee-uck-shitl	become an orphan
ḥaawìɬaƛ	Ḥa-we-thlatl	boy in early teens
ƛuɬmaa haʔum hayìštup	Tlooth-ma ha-oom ḥa-yeesh-toop	Chitons are edible.
ƛaʔukʷiɬitʔi	Tla-oo-kwilth e	day before yesterday
ʔiič'aqyìḥa	E-chakh-ye-ḥa	died of old age
huuʔaknì	Hoo-uck-neh	early for an event
t'ut'ucìiḥči	Toh-toohts-eeḥ-che	Go get sea urchin.

c̓amasma naaḥt̓ač	Cha-muss ma naḥ-tatch	good-eating mallard
c̓amasma caapin	Cha-muss ma tsa-pin	good-eating sawbill
c̓amasma huqsim	Cha-muss ma hookh-sim	good-eating goose
sač'iyaʔakma	Satch-e-ya ak-ma	He does it always.
waxʷaašma	Wa-ghwash ma	He is a brant.
quuɬ	Khoolth	He is a slave.
qałaatik	Kha-thla-tick	He is a younger son.
ḥawìɬma	Ḥa-wilth ma	He is chief.
ʕapaakma	Aḥ-paak ma	He/she is willing.
łučhaa	Thlootch-ḥa	He's asking for a wife.
ḥawìɬaƛšiƛ	Ḥa-we-thlatl-shitl	He's become a young man.
nacsaʔmaḥ maamaati	Nauts-sa maḥ ma-ma-te	I see a bird.
nacsaʔmaḥ c̓ìxʷatin	Nauts-sa maḥ seegh-wa-tin	I see an eagle.
ʔuyuʔałaḥ ʕanuus	Oo-yoo ulth aḥ-noos	I see a crane.
sayaasim	sa-ya-sim	in the future
sačiiyìiʔiɬ weʔin	Sutch-a-yee-itl weh-in	It is said he wants to marry a woman.
ʔuchinƛ weʔin	Oots-ḥintl weh-in	It is said she got with...
nay̓aqak	Na-ya-khuck	It's a baby.
xʷaašxʷiipma	Ghwash-ghweep ma	It's a bluejay.

kee?inma	Keh-in ma	It's a crow.
saasinma	Sa-sin ma	It's a hummingbird.
t̓amukma	Tah-mook ma	It's a kingfisher.
xa?uumin?ma	Ghaa-oo-min ma	It's a pigeon.
qu?ušinma	Khoh-oo-shin ma	It's a raven.
kiš̓kiik̓uuma	Kish-kee-koo ma	It's a robin.
t̓uxsuukʷinma	Thoogh-sook-win-ma	It's an owl.
miłaas	Me-thlaus	It's flat.
ha?umma ƛaan̓uł	Ha-oom-ma tla-noolth	It's good barnacles.
ha?umma p̓aaʕim	Ha-oom-ma pah-eḥm	It's good giant chitons.
ha?umma c̓e?inwa	Ha-oom-ma tse-in-a-wa	It's good goosenecks.
camasma ƛ̓uč̓im	Cha-muss ma tlootch-em	It's tasty big mussels.
camasma nusči	Cha-muss ma noos-che	It's tasty green sea urchin.
camasma k̓uc̓im	Cha-muss ma koohts-em	It's tasty little mussels.
camasma hiix	Cha-muss ma ḥeegh	It's tasty small urchin.
ḥiikḥiikʷa	Ḥeek-ḥeek-wa	It's winding.
ƛa?uuq?ičḥit?i	Tla-ookh-itcḥ-hit e	last year
wiic̓ak	We-tsuck	late for an event
?uu?iƛ̓as?in y̓e?isi	Oo-eetl-us-in yeh-e-se	Let's go get butter clams.

ʔuuʔiƛ̓asʔin nuč'ak	Oo-eetl-us-in noo-chuck	Let's go get eggs.
ʔuuʔiƛ̓asʔin hiičin	Oo-eetl-us-in ḥe-chin	Let's go get steamer clams.
meʔiƛqac	Meh-itl-khuts	little boy
ḥaakʷaƛʔis	Ḥak-waltl-iss	little girl
huuʔak ʔuyi	Hoo-uck oo-ye	long ago
kuʔał	Koo-ulth	morning
ʔuhma mʌ̓aamʌ̓iiqsu	Ooḥ-ma mah-meekh-su	my oldest child
taayiiʔakah haawʌ̓łaƛ	Ta-yee-a-kaḥ ḥa-weh-thlatl	my oldest son
yʌ̓ukʷiiqsama	Yhu-kweekh- sa ma	my youngest child
wiiyʌ̓asa	We-ya-sa	never does it
ƛaʔuuqʔič'h	Tla-ookh-itcḥ	next year
masčim	Mus-chim	ordinary person
ʕiicťuułа	Eeḥts-too-thla	party for a young woman
ʔiiʔiiqḥwa	E-ekḥ-wa	repeating over
qʷaƛšiɬ	Khwutl-shitl	She did it often (repeating).
kʷʌ̓asitma	Kwa-yha- sit ma	She had twins.
ḥakʷaaƛ- šiƛweʔin	Ḥa-kwatl- shitl-weh-in	She's become a young lady.
tʌ̓iqsčiiɬ	Tikhs-cheelth	sitting with
ʔuuʔuštiya	Oo-oosht- e-ya	Sometimes he does it.
ʔiič'imʔi	E-chim-e	that old person



ƛaaḥmałma meʔlƛqac	Thaḥ-malth-ma meh-itl-khuts	The newborn baby is a boy.
ʔupałma ʔaama	Oo-paulth ma ahma	There is a loon around.
ƛaḥ hupałʔiʔaḥ	Hoo-paulth-e-aḥ	this moon
ʔeʔemmaḥ	E-em-maḥ	This was my first time.
ʔamɬiƛik	A-mhe-e-tlik	tomorrow
qiiqiiḥsn̓ak	Khee-kḥees-nuck	very seldom
čaʔuyɬisitin ʔaała huupisi	Cha-oo-yees it-in aultha hoo pe-se	We ate cockles raw.
wɬyamin ʔuʔiis ʕaamiiq	We-ya min oo-eese aḥ-mikh	We never ate horseclams.

ʔuyuʔałin čʼisahim	Oo-yoo ulth-in chis-aḥim	We saw a hawk.
xačłaa	Ghutch-thla	woman who never marries
ʔamɬimitʔi	A-mhe-mit e	yesterday
tʼaneʔis	Ta-neh-iss	young child
nuukʷiiɬ-ʔakƛma	Noo-kwilth uḥkl ma	a composer
qaaḥiita	Kha-ḥe-ta	a harpoon head
cʼaxyʼak	Tsugh-yuk	a harpoon
yayaačʼap	Yah-yaa-chuup	aching
čʼuučʼusʔiik	Chooh-choohs-eek	always suspicious
tiičḥakqʷa	Teech-ḥak khwa	Are you alive?
taanaqš	Taa-nakhsh	asking for money
ʔuuyʼałukḥʔi	Oo-yalth-ookḥ-e	Be careful.
hupimɬ	Hoo-pimlth	bedridden
ʔuʔuʔiiḥ pʼuuʔi	Oo-oo-eeḥ poo-i	Go fish for halibut.
taaḥtayʼap	Taaḥ-ta-yup	Go push it out into the water.
hatʼiis	Ha-teese	Go take a bath.
cʼukʷiƛʔči	Tsu-kwitl-che	Go wash it.
ƛʼupšiƛči	Tloop-shitl-che	Go wash your face.

c̓uuyukči	Tsoo-yook-che	Go wash your hair.
c̓uc̓inkči	Tsu-tsink-che	Go wash your hands.
naamuɬšiƛ	Nah-multh-shitl	going to try
hapaksuɬma	Ha-puck-soolth-ma	He has a 5-o'clock shadow.
pi̓šiipma tamis	Pish-eep-ma ta-mis	He has a bad disease.
ʕasqinƛ	Uḥs-khintl	He has a bald spot.
ḥanuuk	Ḥa-nook	He has a big appetite.
kʷakʷaaḥima	Kwa-kwa-ḥe-ma	He has a broken leg.
hapχpiima	Hupgh-pe-ma	He has a hairy back.
hapχpii yaʔa	Hupgh-pe-ya-a	He has eyebrows across his face.
hahapasma	Ha-ha-pas-ma	He has sideburns.
čaayaniiʔath	Chi-a-ne-atḥ	He is Chinese.
čapenʔath	Cha-pan-atḥ	He is Japanese.
mamaɬni̓ma	Ma-multh-ni ma	He is a white person.
kʷisuuqʷakʔath	Kwis-sook-kwak-atḥ	He is an American.
mamaaƛiicʔatḥ	Ma-ma-tleets atḥ	He is East Indian.
wiiʕaqƛma	We-aktl ma	He is angry.



ʕasqii	Uḥs-khee	He is bald.
hapkʷačyuu	Hup-kwatch-yuu	He is hairy.
łakʷaqƛma	Thla-kwaktl ma	He is sad.
wiwiiʔinma	We-weh-in-ma	He is very unfriendly.
hahaašʔiiqšiƛma	Ha-haush-eekh-shitl-ma	He is yawning.
ʕitaqƛ	lihḥ-tukl	He lies.
wikʼmeḥsapʼaťah	Wik-meḥ-sap a taḥ	He/she doesn't want me to do it.
wiikšaḥiʔma	Week-sha-ḥe-ma	He/she is well.
nìƛaakma	Nhi-tlak-ma	He/she fought.
čimčiƛma	Chim-chitl-ma	He/she got lucky.
čʼuksuułma	Chook-soolth-ma	He/she has freckles.

ƛiƛiḥas	Tle-tle-ḥuss	He/she has rosy cheeks.
c̓aχuuɬʔaƛma	Tsa-ghoolth-utl-ma	He/she has wrinkles.
wiikḥiima	Week-ḥe-ma	He/she is a tightwad.
kin̓ickʷačyu	Kin-its-kwatch-you	He/she is all bruised up.
maquuɬma	Ma-khoolth-ma	He/she is blind.
qaḥakma	Kha-ḥuk-ma	He/she is dead.
ʔupuuɬma	Oo-poolth-ma	He/she is deaf.
ḥaʔuma	Ḥa-oo-ma	He/she is friendly.
histakčiƛma tučiɬtayap	His-tukh-hitl-ma to-chilth-ta-yup	He/she is from the Touchie family.
wiiʔakšiƛayaƛ weʔin	We-uck-she-tla yautl weh-in	He/she is getting weak.
ʕupuuɬik	Oo-poolth-eek	He/She is hard of hearing
qiišqiišama	Kheesh-kheesha ma	He/She is limping.
tatayiʔii	Ta-ta-ye-e	He/she is sickly.
našukma	Na-shook-ma	He/she is strong.

ʔap ḥiima	Ahp-ḥe-ma	He/she is very generous.
wicaḥima	Wee-tsa-ḥe-ma	He/she is wealthy.
sačkšiƛckʷima	Suchk-shitlsk-kwe-ma	Her hair is combed.
č'učʕaqƛink-sta̓sma	Chuch-aktl-ink-stus-ma	Her hair is in a bun.
łuutx̣ikma	Thloot-hick-ma	Her hair is messy.
yayaač'apma	Yah-yaa-chuup-ma	He's in pain.
čačimhap	Cha-chim-ḥup	I agree.
yaaʔaka̓aƛma	Yah-uck-utl-ma	I am aching.
waɬaakaḥƛ̓u-ʔuʔwiɬ	Waalth-uck-kaḥ tlu-oo-wilth	I am going to my smokehouse.
waɬʕiiqƛah	Walth-eekh-tlaḥ	I am homesick.
haʔhaʔinmas	Ha-ha-eḥn muss	I am inviting you to a feast.
nučhaka̓aƛaḥ	Nootch-ḥuk utl-tlaḥ	I am proud.
ʔughy̓uumaḥ suwa̓	Ookḥ-yu-maḥ su-wa	I am your relative.
hayaapa̓ašiƛitaḥ	Ha-ya-palth she-tlit-aḥ	I forgot about it.
łukʷiisʔataḥ	Thloo-kwi-sa-taḥ	I got a cramp.
hayimʔas	Ha-yim-us	I got lost outside.



tuuḥšiƛaḥ	Tooḥ-shitl tlaḥ	I got scared.
taataač'amaḥ	Taht-taach tsa-maḥ	I have a tummyache.
tɬiitɬiikʷac-qamaḥ	Te-tikh-kwats-kha maḥ	I have the hiccups.
qahsiƛweʔin	Khaḥ-shitl-weh-in	I hear he died.
ʕaatiqšiƛah	Aaḥ-tikl-she-tlaḥ	I thank
ʔuušy̓akšiƛeʔic	Oosh-yuk-shitl-tle-its	I thank you for this gift.
ʔuʔuʔsim	Oo-oo-sim	I want something.
tuuḥukʷitaḥ	Too-ḥoo-kwit-aḥ	I was afraid.
ʔinisʔaaḥ	E-niis-aḥ-aḥ	I wish for something.
hayiiquɬaḥ	Ha-ye-khoo-thlaḥ	I'm dizzy.

Ucluelet Phrases

puʕaɬʔatumaḥ	Pooh-uḥlth-a-to-ma	I'm sleepy.
pu̓saakaḥ	Pooh-sak-kaḥ	I'm tired.
hahaašʔiiqšiƛaḥ	Ha-haush-eekh-a-tlaḥ	I'm yawning.
tc̓ickaama	Teets-ka-ma	It is thunder.
wimasma	We-mas-ma	It tasted unpleasant.
y̓am̓apc̓iqak	Yaa-ma peh-khuk-ma	It's the colour of Salal berry.
tupkukma	Toop-kook-ma	It's black.
ʕupak	Ooḥ-paak	It's calm.
ƛ̓ic̓xyuuma	Tlitsgh-you-ma	It's faded.
kistakak	kiss-tah-khuk	It's green.
pisaaʔataḥ	Pe-sa-a-taḥ	It's itchy.
tuwatak	Too-wah-tuck	It's numb.
pipick̓uk	Pe-pits-khook	It's orange.
ƛ̓iḥukma	Tle-ḥook-ma	It's red.
pinḥpc̓ik̓ak	Pinḥ-peh-khuk	It's shiny silver.
wašukma	Wah-shuck-ma	It's tan-coloured.
ƛ̓isukma	Tle-sook-ma	It's white.
c̓iqaa	Tse-kha	Let's chant.

kʷiikʷaała	Kwee-kwalth-a	Let's dance a pleasure dance.
t̓amaa	Tah-ma	Let's sing a happy song.
pisaaʔata kukʷinksi	Pe-sa-a-tah Koo-kwink-si	My hand is itchy.
hinkiic	Hin-keets	sea serpent dance
tučiɬšiƛ	Too-chitl-shitl	sharp words
nayaqnakšiƛma	Na-yakh-nuk-shitl-ma	She had a baby.
hitaakʷačiʔat weʔin	He-taak-kwatch-e-ut-weh-in	She had a miscarriage.
č'iiksaʔama	Chiik-sa-ama	She has bangs.
cici ʔistuquɬma	Tse-tse-is-tuck-oolth-ma	She has braids.
y̓aqsimɬma	yukh-simlt-ma	She has long hair.
huḥ takma huyaaɬ	Hooḥ-tuk-ma hoo yalth	She is a good dancer.
ʔuušksuuqƛma	Ooshk-sookhtl ma	She is angry.
ʔuuqsuuqƛma	Ookh-sookl-ma	She is happy.
wiʔumʔma	We-oom-ma	She is unfriendly.
ʕiitḥɬi	liḥth-thle	She lies.
č'iḥatsap̓atah	Che-ḥat-sup a taḥ	She surprised me.

ɬaksuuqstuƛma	Tlahk-sook-stootl-ma	She took pity on him.
hitaakʷačiʔatma	He-tak-kwa-che-ut-ma	She has miscarried.
ɬiciitma	Thle-tseet-ma	She's pregnant.
wiiy̓a tuuḥuk	We-ya-too-ḥook	takes chances
ʔuušy̓aksiiƛeʔic hupi̓i	Oosh-yuk-shitl e its-hoo pe	Thank you for your help.
ƛ̓eekoo	Kleeko	Thank you.
ʕupaakma	Ooḥ-paak-ma	The sea is calm.
muwaačmit	Moo-watch-mit	the son of Deer
častimcmit	Chaus-timts-mit	the son of Mink
quʔušinmi̓t	Khu-oo-shin-mit	the son of Raven
ti̓ckaatuk	Teets-ka-took	the sound of thunder
ʔayama nučii	A-ya-ma nootch you	There are many mountains.
muuɬšiƛitweʔin	Moolth-shitl-it-weh in	There was a flood.
ƛ̓niiiḥakita	Tlin-e-ḥuk-e ta	There's a rainbow.
ʔapḥiimaʔaɬ	Aup-ḥe-ma-utlh	They are generous.
ʔiiḥmisuk	Eeḥ-me-sook	to treasure or want to keep



naamušiƛ	Na-multh-shitl	to try
ʔuʔusim	Oo-oo-sim	to want something
hitɬiʔitap	He-teh-e-tup	to win
nuuʕaqƛiiɬckʷatma	Noo-uḥkl-tleeth kwat-ma	trained to be a singer
ɬaakt̓uuɬa wiɬt̓asin	Tlaak-too-thla wit-us in	We are having a memorial.
ʕat̓ikšiƛin naas	Aḥ-tik-shitl-in nas	We give thanks to the creator.
waasqʷii-yimɬitḥak	Wahs-klwe-yimlth ḥuk	When were you born?
ƛuɬʔaƛeʔic	Tlooth utl tle its	You look pretty.

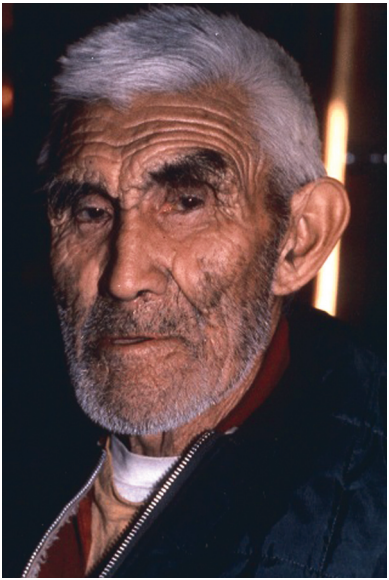
Ucluelet Phrases

maƛsaapì	Mutl-saap-e	You tie it.
č'uušaame?ic	Tsu-shah-me itch	You're suspicious.
łaałaksuqƛìik	Thla-thlak-sookh-eek	a compassionate person
wee?ičiik	Weh-itch-eek	a sleepyhead
yaayaasuq-ta?iik	Ya-yaa-sookh-ta eek	always getting offended
yìyìm?iƛ	Yhe-yhe-mitl	an inappropriate manner
?akʼuɬi?istii	A-koolth-a-is tea	Can I borrow tea?
wimakukqʷayʼak	We-ma-khook-kwa-yuk	having bad manners
haahaš?iik	Ha-hush eek	He is always first to hear.
?uuqḥiima	Ookh-ḥe-ma	He is funny.
hin?ayʼaqƛma	Hin-a-yaktl-ma	He is very wise.
wiicaḥima	We-tsa-ḥe-ma	He is well-to-do.
?uu?uuqwa?iik	Oo-ookh-wa-yeek	He makes people laugh.
wik?ayʼaqƛma	Wik-a-yaktl-ma	He is a foolish man.
?aa?apwa?iikma	A-aup-wa-eek-ma	He/she is an eloquent speaker.
hahayuxca?akma	Ha-ha-yuugh-tsa-uk-ma	He/she is crazy.
puuwìcama	Poo-we-tsa-ma	He/she is dreaming.

wee?ičapi	Weh-eech-a-pe	He/she is drowsy.
muqmuuq-ʔatama	Mokh-mookh-a-to-ma	He/she is having a nightmare.
huutl̓iikma	Hoot-eek ma	He/she is jealous.
ʕacl̓ikma	Uḥ-tsik-ma	He/she is talented.
kuuwl̓iikma	Koo-wheek-ma	He/she steals.
ʔayisaʕaqƛma	A-yeh-se-uktl-ma	He's a con man.
haawiiċuqḥima	Ha-wee-tsuk-ḥe-ma	He's acting strangely.
t'aquqƛ	Tah-khooktl	honest
čimčiƛa'h	Chim-chitl-aḥ	I got lucky.
hitʔiƛaḥ	He-teh-itl aḥ	I lost.
weʔičswimaḥ	Weh-itch-swehmaḥ	I overslept.
hitaʔamaḥ	He-teh-a-maḥ	I won.
kʷiisḥiima	Kwis-ḥe-ma	It is different.
wikcukma	Wik-tsook-ma	It's easy.
hiišmaʕukma	Heesh-ma-ooḥk-ma	Jack-of-all-trades.
ʔaanaqḥuɬ	A-naakh-ḥoolth	never smiles
ƛuɬma	Tlooth-ma	She is pretty.
weʔičma	Weh-itch ma	She is sleeping.
ƛuɬmaptma	Tlooth-mupt-ma	She is very proper.

Ucluelet Phrases

ʔuuʔuušk^{w}ałḥima	Oo-oosh-kwalth-ḥe ma	There is something wrong with him.
weʔičmaʔał	Weh-itch-ma-ulth	They are sleeping.
ʔaaʔakʼuƛ̓ìik	Ah-a-khoolt-eek	to always borrow
weʔičuʔi	Weh-itch-oo-e	You go to sleep.
k^{w}iisḥiiťana	Kwees-ḥe ta-nah	a little bit different
wiikapuƛ̓	Wee-kah-putl	all gone, used up
hišk^{w}aciƛ̓	Hish-kwa-chitl	all used up
wiikʕaƛ̓ukma	Week-a-tlook-ma	Be silent.
huḥtakaḥ quuquuʔaca	Hooḥ-tuck ḥuck khoo-khoo-ut-sa	Can you speak nuucaanuul?
ḥasaa tuk^{w}i	Ḥa-saa-tookw e	Could you speak louder?
ťaʕasinyʼu	Tah-uhs-in-yew	got left behind
wʼìikapuƛ̓	Wee-ka-putl	He/she is gone.
cʼìtk^{w}iłma	Tsit-kwilth-ma	He/she is lying down.
ʕihakma	E-ḥuck ma	He's crying.
wʼaawʼaʔiikaḥ	Whah-wa-eek aḥ	I am bashful.
nayʼaqnak-wʼìťasaḥ	Na-yukh-nakh we-tas aḥ	I am having a baby.
nučḥakaḥ	Nootch-ḥuk aḥ	I am proud.
tiʔiłaḥ	Te-ilth aḥ	I am sick.



nanaʔamaḥ	Na-nah-a maḥ	I can understand.
wikʾaamaḥ suwʾa	Wick-a maḥ su-wa	I can't hear you.
ťuťuuhčʾamaḥ	Tooh-tooḥ-cha maḥ	I have a headache.
čičiččʾamaḥ	Che-chitch-cha maḥ	I have a toothache.
ḥasiikʾaƛaḥ	Ḥa-seek a tlaḥ	I'm finished.
kʷiisḥiiciƛ	Kwees-ḥe-chitl	It got different.

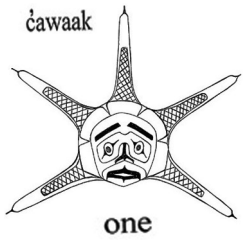
Ucluelet Phrases

c̓atšiƛma	Tsut shitl ma	It's a close call.
tuč'iima	Too-chee ma	It's a southeast wind.
miiɬḥiisa	Meelth-ḥe-sa	It's exactly the same.
kacaama	Kuts-sa ma	It's hailing.
quxʷaama	Khoogh-wa ma	It's icy.
nismc̓ak qin	Nis-makh-khin	It's our land.
wiiqsiima	Weekh-se ma	It's stormy.

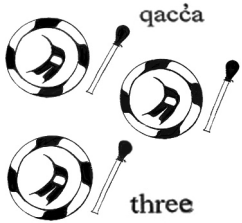


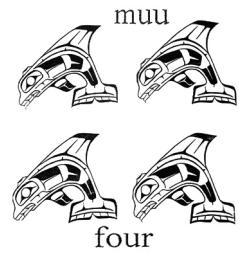
saḥaswiƛ̓as?in	Sa-ḥaus we tuss in	Let's go cedar stripping.
hu?aas?i waa	Hoo-aus-e wa	Please repeat.
ḥasaqsułma	Ḥa-suckh-sulth ma	She is loud.
qʷac̓a̓łukma nuuk	Kwa-tsulth-ook-ma nook	That is a nice song.
niiw̓aasin c̓ac̓a?ak	Neeh-waas-in tsaat-tsak	The rivers are ours.
ca?ułama	Tsa-oo-thla ma	The sea is rough.
niƛaak	Neeh-tlak	to have argued
niƛ̓iƛniiƛa	Neetl-neetla	to row backwards
čaaqčaaqa	Chaukh-chaukha	to row forwards
wimaaqƛaḥ	We-makh tlaḥ	unable to do it
čay̓aw̓asin	Cha-yeh-was in	We are going berry-picking.
miłinkʷas	Milth-in-kuus	We are next to one another.
tiqʷaasin	Teh-kwas-in	Were sitting together.
waasqiyimłiƛ̓ḥak	Wahs-khwee-yimthl it ḥuck	What year were you born?
waay̓aƛ̓ḥ?aƛ̓ḥak	Wah-yuth-utl ḥuck	Where do you live now?
haa?aḥutakaḥ	Ha-ah hooḥ tuck aḥ	Yes, I can speak.

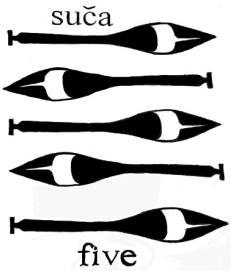
Numbers

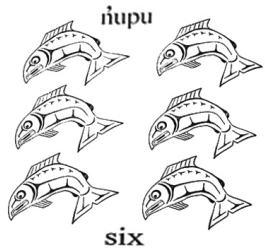




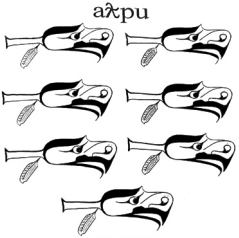






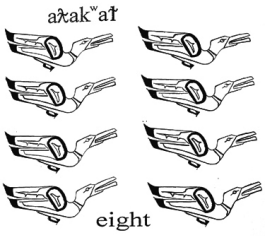


aƛpu



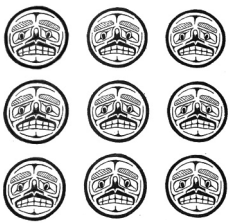
seven

aƛakʷaɬ



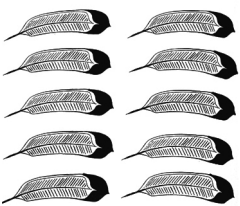
eight

c̓awakʷaɬ



nine

ḥayu



ten



Colours

ƛ̓'iḥuk



red

ʕumaaqak



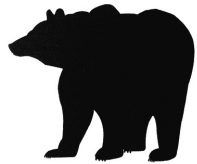
green

ƛ̓isuk



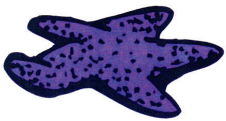
white

tupkuk



black

y̓amap̓iqak



purple

ḥicp̓iqak



yellow

pipicḵuk



orange

wašak



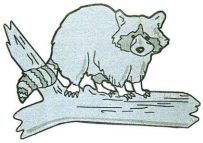
brown

Kiniċak



blue

ƚiẇaḥṗiqak



grey



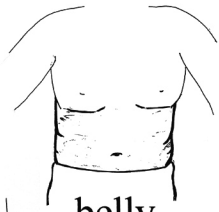
Our Bodies

hiɬit



body

taač'a



belly

ʔaʔapyimɬ



arm

qasii



eyes

t'uḥčiti



head

hinaksuɬ



mouth

nic'a



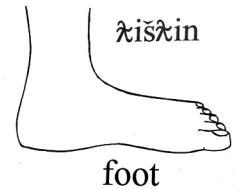
nose




hinuuɬ
face

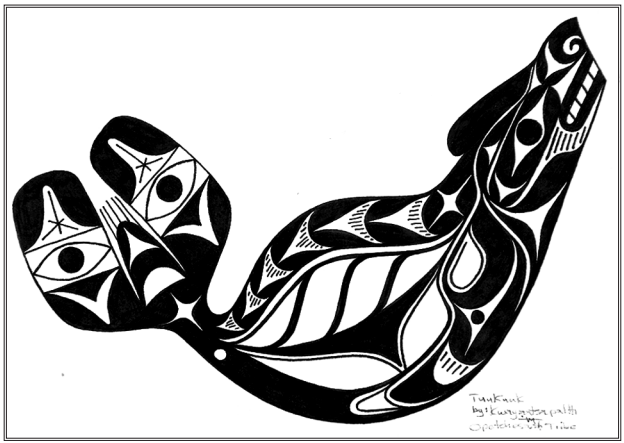

čičiči
teeth


qaẏapta
leg


ƛišƛin
foot


kwikʷinksu
hand





Nuuchaanulth Words In Chinook Jargon

By Ḳi-ḳe-in

For a very long time, Nuuchaanulth people employed a second language for the purpose of trade. This trade language was composed of bits and pieces of the many First Nations languages found along the northwest coast from the mouth of the Columbia River to the Alaska panhandle.

After our people began a maritime fur trade with Maatmalthnii, words from their languages as well began to find their way into the Chinook jargon, as this trade language came to be called. Perhaps because of our central position on this expanse of coastline, perhaps because our forbears were busy trading, the Nuuchaanulth language contributed many words to this trade language.

Chinook jargon reached the height of its use during the commercial fur seal fishery in the Bering Sea. From 1865 to 1910, Nuuchaanulth sealers joined hundreds of their counterparts from other coastal First Nations pursuing seals as far north and west as Russia and Japan. Nuuchaanulth crewmen on the schooners that carried our men away sealing for up to several years distinguished themselves amongst all others as surpassing singers. Often, crewmen from other language families traded songs with our sealers.

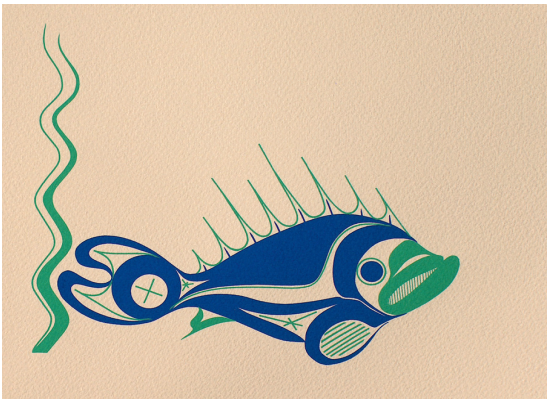
With sealers away for such long periods of time, it should be predictable that many of these traded tunes were love songs. As well, many entertainment songs composed by Tlingit, Haida, Tsimsian, Haisla, Hiilthts'uk, Owiikyinux, and others were traded to Nuuchaanulthat-ḥ. These songs continue to be sung today.

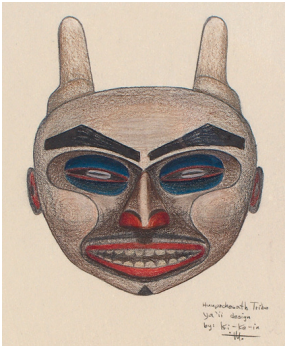
More About Our Language

When the sealing industry ebbed, the use of Chinook jargon fell off, until it was only a handful of the oldest men and women on the west coast who could still speak it in the late 1960s. Jimmy Codfish of the Muuwachat-ḥ, John Keitlah and Luke Swan of the Aaḥuusat-ḥ, Harry Charlie of the Tla-oḵwayat-ḥ, and Gilbert Livingston of the Niitiinaa-at-ḥ were among the last Nuuchaanulth speakers of Chinook trade jargon.

Here are some Nuuchaanulth words that made their way into this international trade language. There are many others. One of them, Mowitch has made its way into English. Chako - come here. The Nuuchaanulth root for this word is chukwaa, our way of "beckoning someone to come to us."

Camas - an edible lily picked in great quantities by some Nuuchaanulth nations. Two possible Nuuchaanulth roots for this word present themselves: (1) kwa'nis, our designation for this "sweet-tasting lily bulb," and (2) chamas, our expression for good-tasting, something one might say while enjoying kwa'nis.





Hiyu – many. The Nuuchaanulth root for this word is ḥaayuu, our way of saying "ten."

Hyakwa – dentalia shells. The Nuuchaanulth root for this word is hiixwa, our way of designating the "little tusk-shaped shells" used as tokens of wealth; "money shells."

Kahkwa klale – killer whale. The Nuuchaanulth root for this word is kaka'win, our designation for the "Orca."

Kloshe – beautiful. The Nuuchaanulth root for this word is tluth, our way of saying nice, nice-looking or "beautiful."

Klootchman – woman. The Nuuchaanulth root for this word is thluutsma, our designation for woman, lady, or female.

Mahkook – to buy. The Nuuchaanulth root for this word is makuk, our designation for "the act of buying."

Mamook – to do or make. The Nuuchaanulth root for this word is mamuuk, our way of saying "work."

Mowitch – deer. The Nuuchaanulth root for this word is muuwach, our designation for the "common white-tailed deer" so numerous on our west coast.

More About Our Language

Okook – this. The Nuuchaanulth root for this word is aḥ-kuu, our way of saying "this."

Peshak – bad. The Nuuchaanulth root for this word is p'isheḳ, our way of saying "bad."

Potlach – p'ach'itl. The Nuuchaanulth root for this word is p'ach'itl, our way of saying "gift," "to give," or "to throw a gift" to someone.

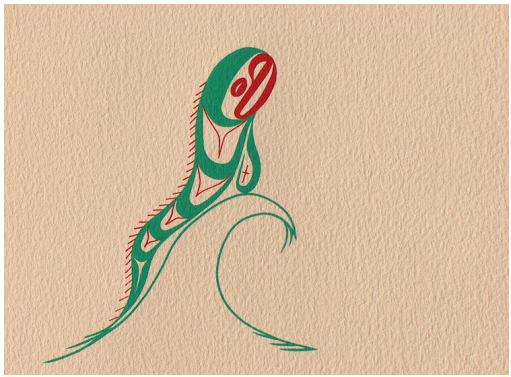
Siah – away. The Nuuchaanulth root for this word is saayaa, our way of saying "far away."

Tenas – little one, baby. The Nuuchaanulth root for this word is t'aatne-is, our way of saying "child" or "children."

Tyee – chief. The Nuuchaanulth root of this word is taayii, our designation for "chief," or "head chief," or "eldest brother."

Wawa – speaking. The Nuuchaanulth root of this word is wawaa, our way of saying "speaking."

Winapie – after a while. The Nuuchaanulth root of this word is wiinapii, our way of saying "wait a while."





When the Birds Got Their Colours

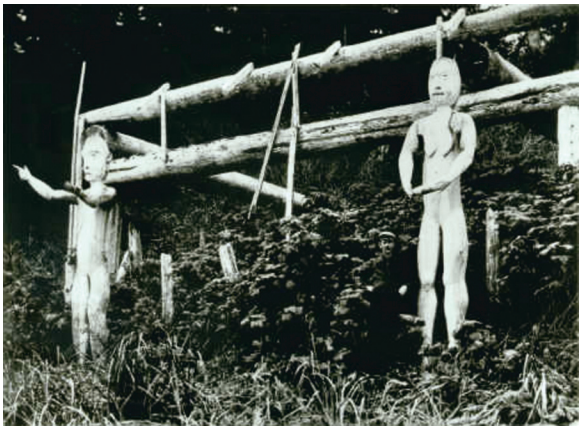
By Ḳi-ḳe-in

Ḳo-isḥin convinced the rest of the birds that they should have a painting party. When they were done painting, just a few birds remained grey-brown. The rest had the bright colours we see today. Among the birds who painted each other were: Aama, the Loon; T'iitsḳin, the Thunderbird; Ḳo-ishinmit, the Raven; Ts'iixwatin, the Eagle; T'uxsuukwin, the Great Horned Owl; Xwaashxwiip, the Steller's Jay; Kwiishkwiiko, the Robin; Ch'ikna, the Thrush; Aanus, the Great Blue Heron; Ts'aaƥ'in, the Merganser; K'uuẋuu, the Black Duck; T'amuukw, the Kingfisher; Huksim, the Goose; Ḳwinii, the Sea Gull; Saasin, the Hummingbird; Ii'tuu, the Winter Robin; Althch'its, the Cormorant; Kaaḳup, the Trumpeter Swan; and Naḥtach, the Mallard.



Kiixʔin

Kiixʔin is the site of the ancient capital of the Huu-ay-aht First Nation. It is the only known site on the sourthern coast of British Columbia that contains the undisturbed, standing remains of traditional longhouses of a First Nations' village. Located on the coast at IR #9 (Keeshan) on the southeast shore of Barkley Sound between Bamfield and Cape Beale, the site has four distinct archaeological sites: the main village of Kiixʔin, including the standing remains of eight houses; the fortress site; a small midden; and a midden with remains of three houses.



Kiixʔin was officially designated as a National Historic Site by the Historic Sites and Monuments Board of Canada in 1999. Developing the Kiixʔin site for cultural tourism is an integral part of the Huu-ay-aht First Nation's overall plans for community economic development.



"According to wood conservator Mary-lou Florian (2001:2), the hand-hewn posts and beams at Kiixʔin outline traditional-style bighouses built around the 1820-30s…The Huu-ay-aht occupied the village until the 1880s or early 1890s, when they moved to nearby Diana Island.

"The beams and posts of the Kiixʔin bighouses are hewn from mature Western redcedar *(Thuja plicat*a) trees. Despite being abandoned over a century ago, eight bighouses remain in various states of preservation. While the beams of the bighouses have partially or completely collapsed, many remain solid beneath a thin perimeter of weathered wood. Many of the corner posts remain upright and a few still display fluted ornamentation."

[From *Dendroarchaeological Investigations of* Kiixʔin *Bighouses*. Parks Canada, Dan Smith, University of Victoria Tree-Ring Laboratory, UVTRL Report 2003-01]



The beach in front of Kiix?in village and Fortress Rock in the past would have been crowded with canoes and Huu-ay-aht ancestors, and the scene of many great ceremonial occasions. [From: www.huuayaht.ca/pachena/graphics/pic_18.html]





The ancestors' carvings personify the Huu-ay-aht ha'wiih, the people, and their traditions, as they extend a welcome to honoured guests to their territory. These carvings were erected at Kiix?in, around 1860, to welcome visitors from the Makah Nation to Huu-ay-aht territory. These massive carved figures now grace the main entrance to the Royal British Columbia Museum in Victoria, British Columbia, where they still serve their traditional purpose of welcoming guests. [From website: www.huuayaht.ca/culture.html]

Kiix?in (pronounced "kee-hin") was once the capital community of the Huu-ay-aht. The Huu-ay-aht moved from Kiix?in in the 1880s, and the village has been untouched ever since. The remains of the traditional Huu-ay-aht bighouses at Kiix?in evoke memories of the proud achievements of generations of ancestors. Standing and lying on the ground, the massive hand-hewn posts and beams speak volumes of the people who lived here.



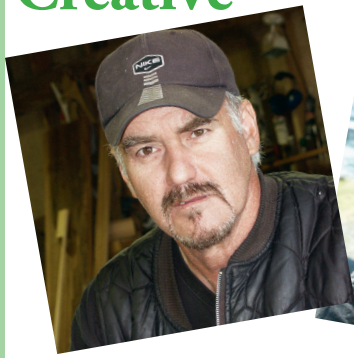
House of Huu-ay-aht



Officially opened in 2000, House of Huu-ay-aht blends the new with the ancient. With posts hewn from Western redcedar from the Sarita, and beams of massive Sitka spruce, it is a source of great pride for the people. Meetings, sports, and potlatches all happen here. Fronted with new welcome figures, also of Sarita Western redcedar, it exemplifies the spirit of the Huu-ay-aht.

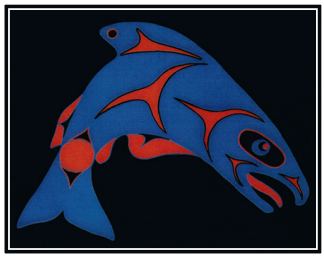


Creative











Hands













































Picture Captions and Credits

(All photos by Denny Durocher, unless otherwise noted; Ucluelet pictures submitted by Maureen Touchie.)

Title page: Tuukuuk (baby sea lion), by Ron Hamilton

Opposite Dedication: top: Barkley Sound Dialect Working Group; bottom: Sarita ("Heart of the People") Estuary

Table of Contents page: Spirit of Cedar Roots, by Ron Hamilton

Opposite p. 1: Huu-ay-aht canoes at Anacla.

p. 1: Haahuupayak, by Ron Hamilton, on the occasion of the 20th anniversary of the Hahupayak School

p. 2: Human Footprint in the Forest. Ron Hamilton. Logo designed for Charlie Cootes, Jr. and forestry company

p. 3: Ii-ishsuu-ilth. PitchWoman looking the the reflection of Enthṭin in the water, by Ron Hamilton

p. 4: Sunset over Alberni Inlet from the Lookout

p. 10: Muu K'e-in. Four crows: two parents, two children, by Ron Hamilton

p. 14: Kwatyaat and Ḳaaḳup, by Ron Hamilton

p. 16: Tuukuuk (sea lion), by Ron Hamilton

pp. 20-21: T'aat'aaqsapa. Alphabet chart from *Our World—Our Ways: T'aat'aaqsapa Cultural Dictionary*. Used with permission of Nuuchahnulth Tribal Council

pp. 22, 24, 26, 28, and 30: Maps by Charlie Cootes, Jr., Uchucklesaht First Nation

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Front Cover: Ralph Johnson, holding grandson Homiis

Back Cover: Darlene Nookemis and grandson Leonard; Anita Charleson and Jada; Huu-ay-aht canoes; Salmon image by Derek Peters



Some Notes and Explanations

About the Format

Two new fonts are used in this book: Nuu-chah-nulth and Aboriginal Sans. They make it possible to use the symbols in the (IPA) Nuu-chah-nulth phonetics. Neither of these fonts, however, is available in bold type or in italics, so we used red type to show the emphasis in the syllables of the Easy Read columns in the sections for Huu-ay-aṯḥ, Ucluelet, and Ben's Phrases, and in the Glossary and Chinook Jargon sections written by Ḳi-ḳe-in.

Usage

Words denoting "the people," such as Huu-ay-aṯḥ, use the "back h" or h with a small dot underneath. This use of the "aṯḥ" ending is proper. You hear the "ut" before you hear the "ḥ" (or hahh) sound.

About the Use of Easy Read

Easy Read is a phonetic representation in English of the sounds represented by the International Phonetic Alphabet (IPA) symbols. Its imperfection lies in the need to add extra symbols to represent the variety of sounds, nuances, and inflections made in the speech of speakers. For example, the "back h," or ḥ (an h with a small dot beneath it), is borrowed from IPA because we needed to find a way to indicate that sound (the sound of an aspirated h). The strength of using Easy Read lies in the fact that it is a "friendly" way to introduce non-speakers and beginning speakers to the sounds in the Nuu-chah-nulth language.

About the Use of the International Phonetic Alphabet (IPA)

The International Phonetic Alphabet, commonly called IPA, is one of a number of systems used to write languages in such a way that anyone anywhere in the world who knows IPA can understand the sounds of any language written in IPA. See pages 17-21, and the chart on pages 20-21 for more on IPA.





Notes