

# Learning

# Gitksan



**Book 3      Western Dialect**



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## **Book 3      Western Dialect**

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**with**

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Permission to paraphrase some copyrighted material or reprint illustrations is acknowledged from the Kispiox Band and the Shuswap Language Committee.

That spirit of cooperation has characterized the entire Western Gitksan Language Project.

Co-operation of the family and successors of the late Chief Walter Derrick, 'Wii Xaa' [Wī Kà] of Kitwancool, in documenting the memorial feasts of that family, is warmly acknowledged. Photographs and text are included with permission of the family.

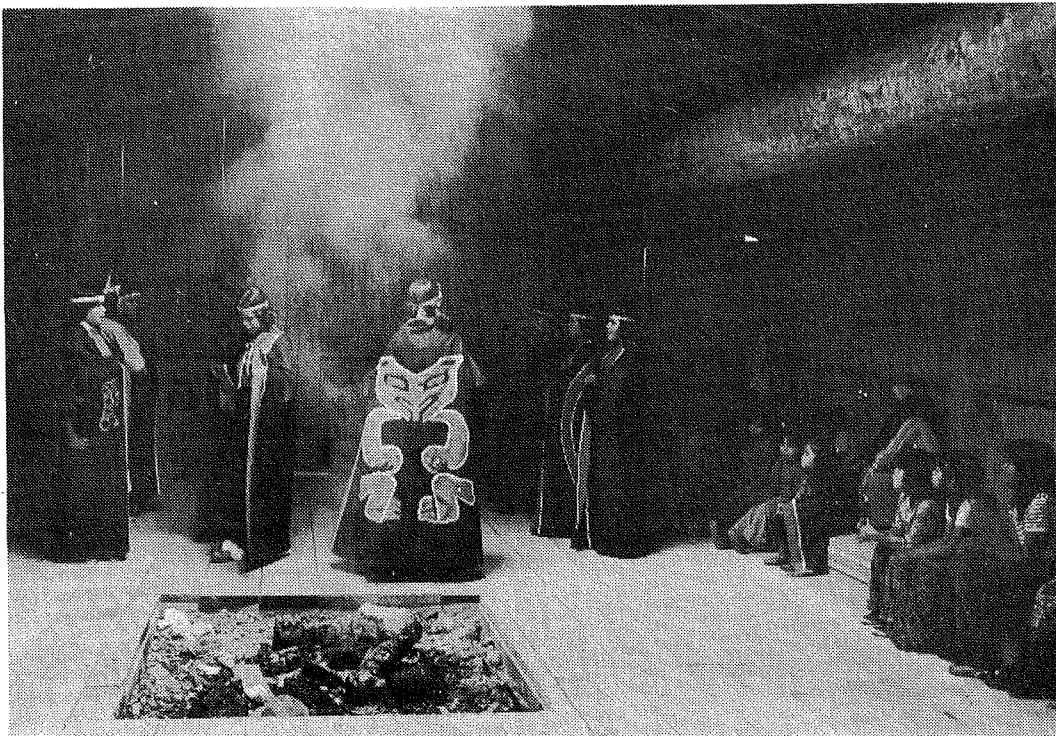
# Book 3

This is the third in a series of four Gitksan language books featuring the Western Dialect of that language, as spoken in the villages of Kitwancool, Kitwanga, and Kitsegukla.

Book 1 introduces the way to write and pronounce Gitksan and serves as an illustrated cultural dictionary. A great deal of vocabulary is presented as well as basic grammatical material suitable for anyone starting the study of Gitksan. It is primarily intended for Grades 4, 5, and 6. However, teachers can easily adapt it for higher and lower grades.

After completing Book 1, the other three books in the series may be studied in any order. Book 2 presents the structure of the Gitksan verb. Book 4 presents the locational system of Gitksan and the verbs for going, coming, and being.

Book 3 is a study of the use of adjectives in Gitksan. The use and patterning of adjectives (including numbers) in Gitksan sentences is presented in detail. Along with the grammatical material is an extensive photo-documentary of the Gitksan feast with an accompanying text by Chief Solomon Marsden, Gitksan language editor for this series.





*An early Photo of Kitwano  
(Courtesy of BCPM)*

# Preface

The Western Gitksan Language Project was organized and administered by the Kitwancool Band with support from the band councils and education committees of the Kitsegukla and Kitwanga Bands. Mae Derrick provided persistent energies and direction during the entire project.

The people of Kitwanga, Kitsegukla and Kitwancool supported the research and recording of Gitksan language data by participating in the project. District 88 (Terrace) Schools and the Department of Indian Affairs combined to fund the project, notably through the good offices of Frank Hamilton, District Superintendent of Schools, and Ernie Bergman and Pier di Paolo, DIA education administrators for the Hazelton area. Others including Richard Parker, Herb Fader, and Terry Laughlin assisted in the administration of the project at the early stages.

The cooperation of the teachers and staff of the three community schools is particularly appreciated. Especially helpful were Principal Rob Jefferd, Margaret Ronnberg, Winston Babulal and Carol Ratliffe, and Larry Tate of Kitwancool; Susan Marsden at Kitwanga; and Principal Ben Kawaguchi, Sue Penner and Sally Jones in Kitsegukla.

The Chief Councillors of the three bands and education co-ordinators supported the effort, as well as Debbie Marsden, Glen Williams, and Francis Turner. Particularly important throughout the project were Marg Quock and Linda Mercer for their administrative expertise.

Reverend MacDowall of Kitwanga worked with the project team to create a sense of community backing. His consistent support was important.

Pansy Marsden served as special consultant.

The books were researched, written and edited by Jay Powell, Asst. Prof. of Anthropology, UBC, and Vickie Jensen, Vancouver photographer and curriculum designer. Solomon Marsden served as Gitksan language editor and various others provided language data. Book 2 was recorded by Edith and Abel Campbell, as well as Solomon Marsden. Illustrations are by Nola Johnston.

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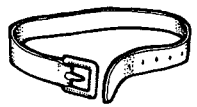
# GITKSAN


AS SPOKEN IN KITWANCOOL, KITWANGA AND KITSEGUJLA  
OLD ALPHABET


**a** am  
  
 good


**ā** dāla  
  
 money


**à** yà  
  
 spring salmon


**b** belen  
  
 belt


**d** dūs  
  
 cat


**e** gyet  
  
 man


**ē** nē  
  
 no


**è** sè  
  
 leg


**g** gudets  
  
 coat

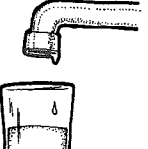
**ǰ** ǰan  
  
 tree


**h** hanak  
  
 woman


**i** sip  
  
 bone


**ī** mī gunt  
  
 strawberry


**ì** nì  
  
 I


**k** aks  
  
 water


**ḱ** ḱbìl  
  
 ten (for money)

**k** kadā  
  
 moose


**ḱ** āk  
  
 corners of the mouth

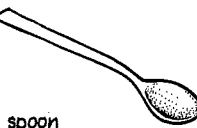
**l** lelt  
  
 snake


**ḷ** 'lgim et  
  
 egg


**m** mismūs  
  
 cow

**n** nakk  
  
 dress


**o** os  
  
 dog


**ō** hōbik  
 (as in English "moss")  
  
 spoon

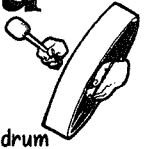
**ò** misò  
  
 sockeye

**p** pse  
  
 grey clay

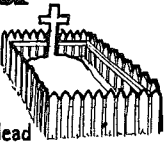
**qu** aqut  
  
 porcupine


**s** simōgit  
  
 chief


**t** bīlust  
  
 star

**u** enu'l  
  
 drum


**ū** gibū  
 (as in English "oar")  
  
 wolf

**ù** nù  
  
 dead

**w** wilp  
  
 house

**y** yēn  
  
 cloud

**z** zokqu  
  
 camp

**ž** zim  
  
 inside

# 2 Alphabets

In these Western Gitksan texts, we have transcribed all Gitksan words into both the 'New' and 'Old' writing system. The Old Alphabet is that which was devised by the Rev. A.E. Price, missionary to the Upper Skeena peoples during the late 1800's. He used it for publication of a number of parts of the Scriptures into Gitksan and the language of the Nass River. It is still known by at least one Gitksan elder, and the people of Kitwancool decided to continue to write their language in this older alphabet.

The 'New Alphabet' was developed by Bruce Rigsby and Lonnie Hindle for publication of their dictionary in the early 1970's. It is used by the other five Gitksan villages.

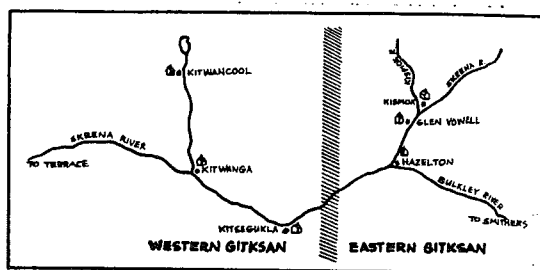
## Gitksan Eastern and Western Dialects

The pronunciation and writing of Gitksan is studied in Book 1 of this series.

All Gitksan words are written in the New Alphabet with the traditional writing in brackets following:

geh1xh1 [g'e'lk'1]

Here is a map showing the location of the Eastern and Western Gitksan villages.



WESTERN GITKSAN		NEW ALPHABET	
a	aa daala	b	belen
d	dus	e	se
ee	nee	g	gyowaden
gw	guspeoo	g	gama'w
h	hawil	hl	higin et
i	sip	ii	'mii gunt
j	jokw	k	aks
k'	kyep	kw	kwest
k'	kanak	k'	k'ankstwa
l	lell	l	l'igit
m	mimmas	m	'mel
n	nake	n	nax
o	og	oo	hoohtx
p	pse	p	'poo'p
s	al'moogit	t	gret
t'	rim ges	tl'	'flook
ts	tsigins	ts'	ts'uuts'
u	enuh	uu	gibuu
w	wilp	'w	'win
x	xh'1	xw	xw'1
y	yeen	y	yimks
an'	an'ou		

## ALPHABET.

### CAPITALS

A B D E G 'G H I  
 Ah Bay Day Ay Ghee Gha Ha E  
 K K̄ K̄ L L̄ M N O  
 Kay Ich Hka Ell Elth Em Enn Oh  
 P QU S S̄ T U W Y  
 Pee Coo Ess Esh Tee Oo Wah Ya  
 Z Z̄

Dsa Dsha

### Small Letters.

a b d e g ḡ h i k k̄ k̄ l l̄ m  
 n o p q u s s̄ t u w y z z̄

### VOWELS.

A E I O U ā ē ī ō ū

### DIPHTHONGS

ai au oi ou aou

### LONG AND SHORT VOWELS.

ā long as in ash	à very short
ē " " " they	è " "
ī " " " machine	ì " "
ō " " " note	ò " "
ū " " " rule	ù " "

## MEDIUM

á é í ó ú

i like e in the

d and t with mark thus d' t' very hard

### DIPHTHONGS

ai as in aisle au as in taught  
 oi " " coil ou " " about

aou



Translated and Printed at Gitwinkak, by A. E. Price.  
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# Old Alphabet

Here is the "Old Alphabet" prepared by Rev. A. E. Price for writing the Gitksan language. This was published in the Gospel of Luke which was printed in 1906. Some other books like the *Book of Common Prayer* were also printed in whole or part. You occasionally still find these books in Gitksan homes. Are there any in your house. Can you read them?

This writing system can easily be read if you have been following the "Old Alphabet" writing of words in the other books of this series.

We don't give an introduction to this writing system in this book, but if you are interested, see the discussion of Gitksan sounds and writing at the beginning of *Book 1*.

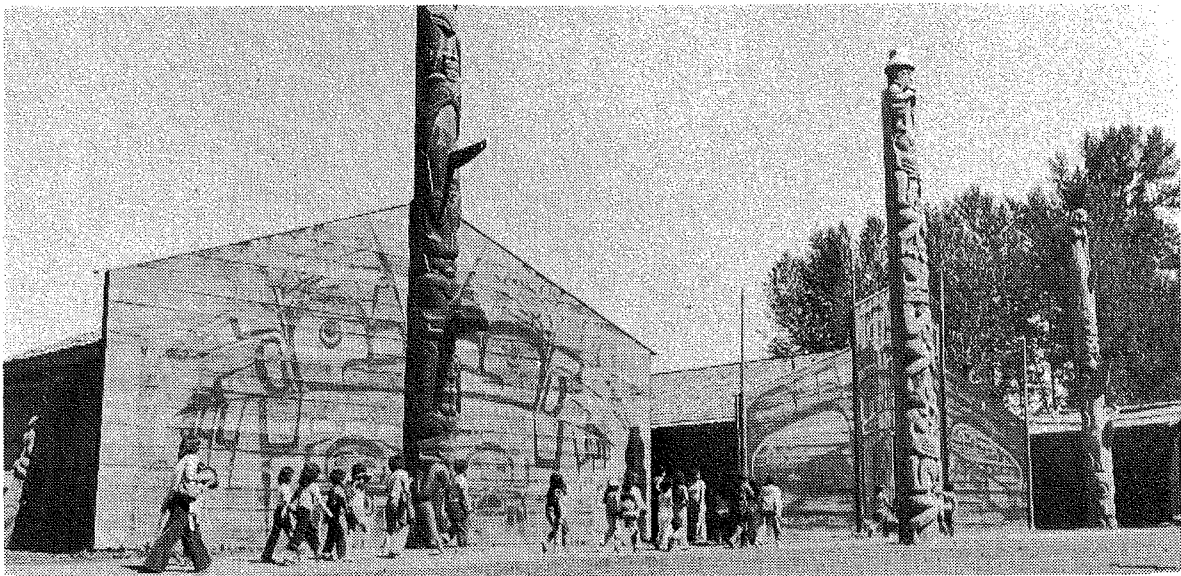
Be sure that you understand that we do not intend any bad connotations by calling this the "Old System" or "Old Alphabet". You could also call it the "Traditional Alphabet" if you wanted to.

Here is the first few verses of the Gospel of Luke in Gitksan (or Gitksian, as it was called). See how easily you can read some of the words?!

1

AMIT'L MA'L'LASQU  
'LI 'TAMIS ST. LUKE.

1. A'lwin wihild'l 'la sid'amaàt dim tan amadauòl síngit ma'llasqu a'l wila will' ligi ago 'la lühakhogiagantquit a'l spagait nòm,
2. Nilwilt 'lit yagait wila ma'ldit as nòm, 'li tan yagait lip giaat, nilgít agwimaldít'l algiak wítquit a'l winhísítatqust:
3. Hokdi giãam laui, win 'la sim alút'a'l tkanitqus'l ligi ago wítquit a'l winhísítatqust, a'l dim hogiakam tamisdi laun ama Theophilus;
4. A'l mi dim síngit wilaik'l win gap símhél wila will' ligi ago 'la súwilaksdin.
5. ¶ Didils'l gioll' leplet, a'l gai di didils Herod king a'l Judæa, wat as Zacharias, a'l 'li wlnata'ls Abijah: nilgít naksqu'l gioll' agwilgolgum hanaks Aaron, wat as Elisabeth.
6. Nilgi sim amandit a'l gaseuk'l Simoigit lakagi, luyukdít'l tkanitqus'l yolimgasqu gan'l 'li aiyok'l Simoigit



**More  
Describing  
Words**

# Do You Remember?

Do you remember studying this page in *Learning Gitksan Book 1 - Western Dialect*?

## Describing Words + a

Color words are describing words or adjectives. Let's see how they fit together with some of the animal words you have already learned.

If you want to say "black dog" in Gitksan, you say:

t'uutsxw + a os → t'uutsxwa os  
[tūtsqu + a os] → [tūtsqua os]

The describing word or adjective comes BEFORE the noun "dog", just as we say in English "black dog". Whenever that happens in Gitksan, you must remember to add a describing marker "-a" to the end of the describing word. This "-a" is your clue that the very next word is the thing being described.

Can you figure out how to say "white cat" in Gitksan?

maaxswxw + a duus → maaxswxwa duus  
[māqusqu + a dūs] → [māqusqua dūs]

How about when you want to talk about two or more white cats?

mismaaxswxw + a duus → mismaaxswxwa duus  
[mismāqusqu + a dūs] → [mismāqusqua dūs]

You will have to be careful when you make plurals because sometimes the noun as well as the describing word has a plural form. For example, the plural form of "dogs" is *as'ca* [asos]. Some words do not have a plural form. *Duus* [dūs] is both the singular and the plural form.

How do you say "This is a black cat"?

t'uutsxw + a duus tun → T'uutsxwa duus tun.  
[tūtsqu + a dūs tun] → [Tūtsqua dūs tun.]

*This is a black cat.*

More important than just remembering the page, do you remember the Gitksan sentence patterns that we learned on that page. It had to do with describing words like *black* and *white*.

It is important that you recall those sentence types, because the whole first part of this book will be concerned with them.



Note these phrases from the page out of Book 1.

maaxwsxwa duus	t'uutsxwa os	mismaaxwsxwa duus
[māqusqua dūs]	[tūtsqua os]	[mismāqusqua dūs]
<i>a white cat</i>	<i>a black dog</i>	<i>white cats</i>

The color terms above put an -a on the end to show that they refer to the word that follows. The words for good and red also use an -a at the end.

am	[am]	<i>good</i>
ama os	[ama os]	<i>a good dog</i>
mesxw	[mesqu]	<i>red (ochre colored)</i>
mesxwa hon	[mesqua hon]	<i>a red fish</i>

## but

Most of the words that describe things, like tall, thin, fat, strong, short, and small put an -m at the end rather than an -a.

ts'uusx	[žūs <sup>h</sup> k]	<i>little</i>
ts'uusxym os	[žūs <sup>h</sup> kym os]	<i>a little dog</i>
esgi	[esgi]	<i>ugly</i>
esgim duus	[esgim os]	<i>an ugly cat</i>
geh <sup>h</sup> lx	[ge' <sup>h</sup> lk]	<i>skinny</i>
geh <sup>h</sup> lxm hon	[ge' <sup>h</sup> lkm hon]	<i>a skinny fish</i>
seksxw	[seksqu]	<i>clean</i>
seksxwm nak <sup>h</sup> x	[seksqum nak <sup>h</sup> k]	<i>a clean dress</i>

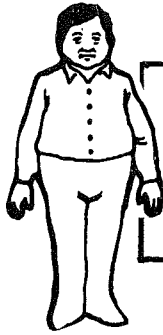


seksxwm nak<sup>h</sup>x [seksqum nak<sup>h</sup>k]



ts'et'ixsm qayt [žetiks<sup>h</sup>im g<sup>h</sup>ayt]

# New Words !!!

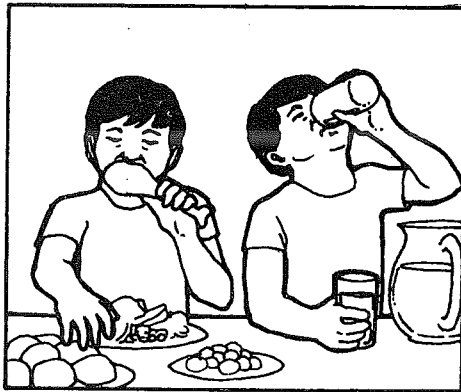


fat

hix [hik']

skinny

geh1x [ge'1k]

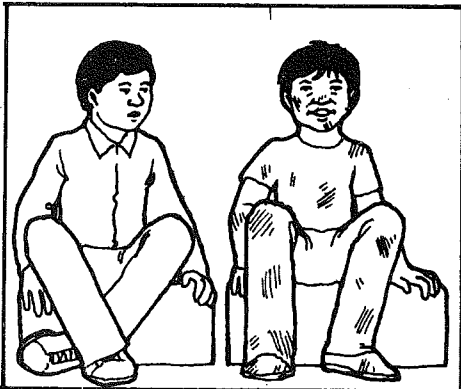


hungry

xwdex [qwdek']

thirsty

gwelgwax [gwelgwak]



dirty

ts'et'ixs [zetiks']

or some say: ts'ets'ixs

clean

seksxw [seksqu]



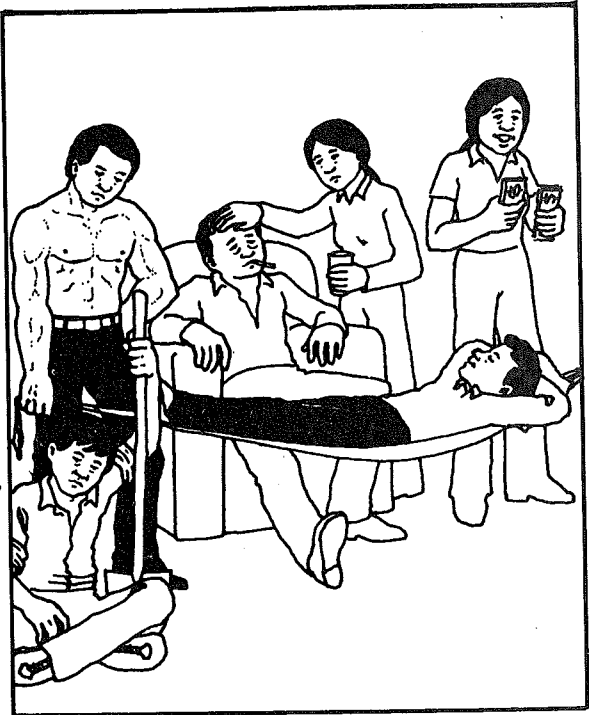
ugly

esgi [esgi]

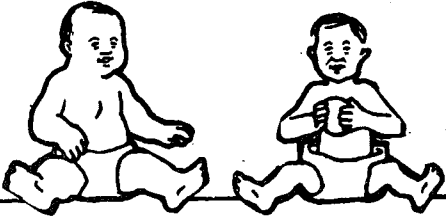
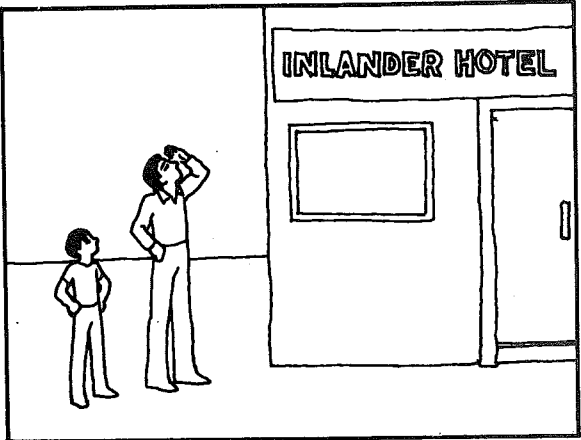
pretty

ama 'mes [ama mes]

<i>strong</i>	daxgyet	[dakgyet]
<i>tired</i>	hlabiksw	['labiksqw]
<i>sick</i>	siipxw	[sipqw]
<i>lazy</i>	alayst	[alayst]
<i>happy</i>	luu amhl <u>goot</u>	[lū am'1 gōt]
<i>kind</i>	ama <u>goot</u>	[ama gōt]
<i>or</i>	ama gyet	[ama gyet]



<i>short</i>	dulpxw	[dulpqw]
<i>tall</i>	'wii t'is	[wī tis]
<i>long</i>	'wii 'nakxw	[wī nakqw]



<i>small</i>	ts'uusx	[žusk] <i>or</i>
	hiku ts'uusx	
<i>big, large</i>	'wii t'is	

<i>young</i>	tk'ihlxw	[tki'lqw]
<i>old (people)</i>	t'axoo'od	[takood]



# Memorize Me

Here is an exercise to help you learn these describing words. There are a number of good ways to learn new words as they are presented in these books. We will give you a few of these. Here are some hints:

- (a) make up some flashcards. Either find a picture that illustrates the idea or quality and paste it on a sheet of stiff paper. Then when the teacher holds that card up, you think of the word that is illustrated. You can make up flashcards for yourself with the English on one side and the Gitksan on the other. Your teacher will show you how.
- (b) make up a game to play in class that uses the Gitksan words. Use your imagination. Especially good are games where points can be scored.
- (c) Make up a song in which you can use the Gitksan words. When you memorize the words to a song, you learn the words whether they are English or Gitksan!

Actually, there will be little new vocabulary in this book. We are interested in teaching you some useful sentence patterns. When you find words that you don't know or when your teacher gives you a new word, write it in the blank pages at the end of the book.

Once you know the words, do this exercise. Draw lines from the word to the figure which represents the word.

hlabiksw [ˈlabikxqw]

xwdeX [qudekʰ]

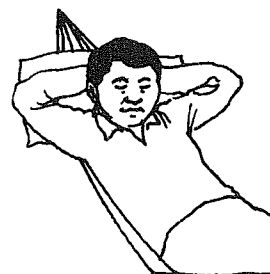
siipxw [sɪpqw]

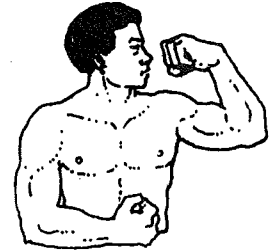
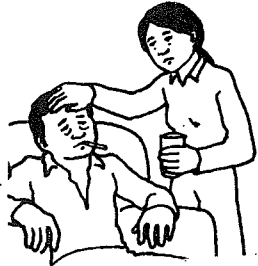
ama goot [ama ɡōt]  
or ama gyet [ama ɡyet]

dulpxw [dulpqw]

alayst [alayst]

ama 'mes [ama mes]





'wii t'is [wī tis]

daxgyet [dakgyet]

hix [hik']

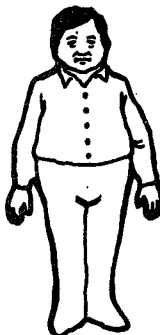
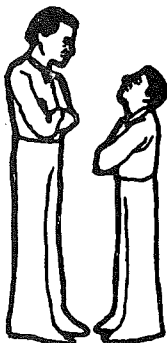
'wii [wī]

geh1x [ge'1k]

gwelgwax [gwelgwak]

seksxw [seksqw]

ts'et'ixs [zetik's]



# Pattern Review

Do you remember this sentence pattern from *Book 1*?



T'axoo'odm hanak̄ tust.  
[tak̄oodim hanak̄ tust.]



Tk'ihlxwm gyet tun.  
[Tki'lqum gyet tun.]

Thus, the pattern is:

DESCRIBING WORD + M	-	PERSON OR THING	-	TUN TUST
---------------------	---	-----------------	---	-------------

This pattern will also work with the new describing words that we have been studying. Here are some examples:

Gehl<sup>h</sup>xm gyet tun. [Ge'lk̄m gyet tun] *This is a skinny man.*

Hiym os tust. [hiyim os tust] *That is a fat dog.*

Ts'ets'iksm nakx tusta? *Is that a dirty dress?*  
[žetsiksim nak̄k tusta?]

Note that some of the describing words are irregular. They don't simply add -m, but change in some other way.

hix [hik̄] becomes hiym [hiyim]  
and xwdx [qwdek] becomes  
xwdeym [qwdeyim].

alayst [alayst] becomes  
alaysm [alaysim] or  
guu alaysm.

gwelgwax [gwelgwak] becomes  
gwelgwagam [gwelgwagam]

ts'uusx [zūs<sup>k</sup>] becomes  
ts'uusxym [zūskyam].

'wii 'nakxw [wī nakqw] becomes  
'wii 'hagwm [wī nagwam].

goot [gōt] as in ama  
goot or luu amhl goot  
becomes goodm [gōdim].

daxgyet [dakgyet] becomes  
daxgyedm [dakgyedim]

Note that some speakers don't make these changes; for example, they say hixm instead of hiym.

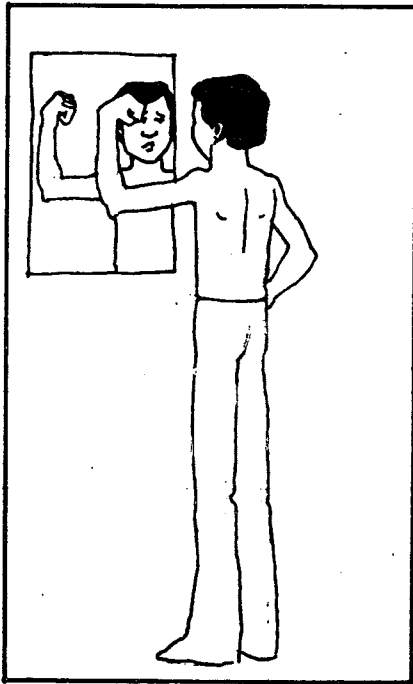
# That is a\_\_\_\_\_.

The three sentence patterns in the middle of page 8 are very important. Look at those three sentences again!

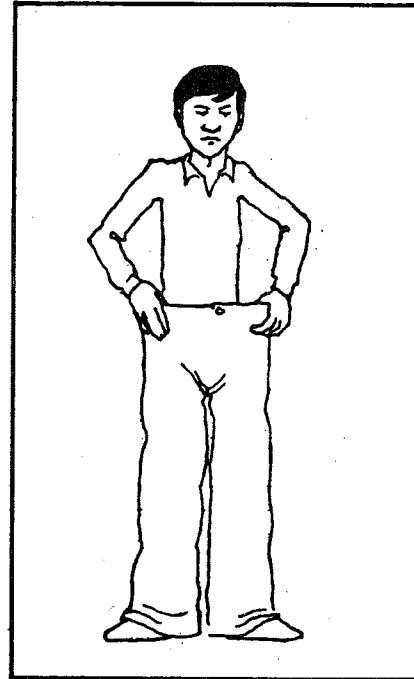
Translate the sentences below into good Gitksan using those sentence patterns. Don't forget that some of the describing words are irregular and change when you add the -m at the end. We have marked those sentences with irregular words with a star (\*).

1. *That is a short pencil.* Dulpxwm gan t'imist tust.  
[Dulpqwm gan timist tust.]
2. *This is a dirty (pair of) pants.* \_\_\_\_\_
3. *That is a sick lady.* \_\_\_\_\_
4. *This is a tired man.* \_\_\_\_\_
- \*5. *That is a strong man.* \_\_\_\_\_
- \*6. *That is a thirsty horse.* \_\_\_\_\_
- \*7. *That's a fat wolf.* \_\_\_\_\_
- \*8. *That's a long (big) house.* \_\_\_\_\_
- \*9. *Is that a lazy man?* \_\_\_\_\_
10. *Is this a good vehicle?* \_\_\_\_\_
- \*11. *Is that a small horse?* \_\_\_\_\_
12. *That's an old woman.* \_\_\_\_\_
13. *That's a white building.* \_\_\_\_\_  
(be careful! This word takes -a, not -m for an ending)

**Note:** The appendix, starting on page 132 contains the answers to this and most exercises in the book. You may check your answers there.



Daxgyedm gyet tusta?  
 [Dakgyedim gyet tusta?]



Hiym gyet tusta?  
 [Hiyim gyet tusta?]

Translate the following into Gitksan and answer them. The first one is done for you. You may answer them either yes or no, but "Yes!" and "No!" are not sufficient answers.

*Is that a pretty lady?* Ama 'mesm hanak tusta? [Ama mesim hanak tust?] Ee'e. Ama 'mesm hanak tust. [Ee. Ama mesim hanak' tust]

1. *Is that a sick Gitksan?* \_\_\_\_\_

2. *Is this a long pencil?* \_\_\_\_\_

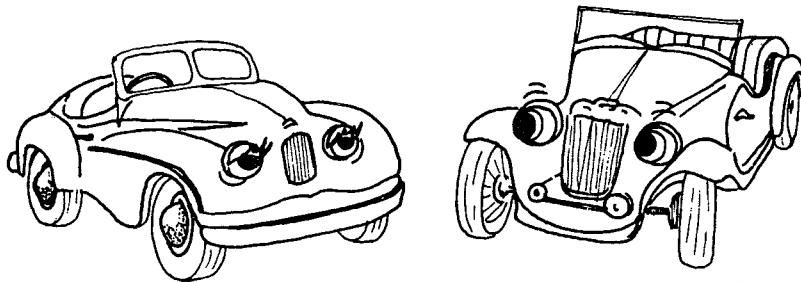
3. *Is that a dirty (pair of) pants?* \_\_\_\_\_

4. *Is this a big house?* \_\_\_\_\_



# That isn't a \_\_\_\_\_.

Here is another pattern from *Book 1*. Do you remember learning it. We called it a negative sentence. Here is an example. Notice that all of these sentences have not or -n't in them.



Needi t'uutsxwa anhooya' sust. *That isn't a black vehicle.*  
[Nēdi tūtsqwa anōyà sust.]

The pattern that you use in making these sentences is really simple! You simply add the word needi to the pattern that we have just been studying.

Needi [nēdi] - not

Here are some examples of this change:

Gehl<sup>h</sup>xm gyet tun.                      →                      Needi gehl<sup>h</sup>xm gyet sun.  
[Ge'lk<sup>h</sup>m gyet tun]                      [Nēdi ġe'lk<sup>h</sup>m gyet sun]  
*This is a skinny man.*                      *This isn't a skinny man.*

Hiym os tust.                                      →                                      Needi hiym os sust.  
[Hiyim os tust]                                      [Nēdi hiyim os sust]  
*That is a fat dog.*                                      *That isn't a fat dog.*

Seksxwm nak<sup>x</sup> tust.                                      →                                      Needi seksxwm nak<sup>x</sup> sust.  
[Seksqwm nak<sup>k</sup> tust]                                      [Nedi seksqwm nak<sup>k</sup> sust]  
*That is a clean dress.*                                      *That isn't a clean dress.*

Have you noticed that you make another change besides adding needi to these sentences when you make them negative? You also change

tun → sun      and      tust → sust

# This is a \_\_\_\_! This isn't a \_\_\_\_.

Practice the negative sentence pattern from page 11, and then you are ready to go on to the exercise below.

In the sentences below, translate the English sentence into Gitksan and then change that Gitksan sentence into a negative sentence. Here is an example.

1. *This is a tired man.* Hlabixsxwm gyet tun.  
['labiksqwm gyet tun]

Needi hlabixsxwm gyet sun.  
[nēdi 'labiksqwm gyet sun].

2. *That is a lazy woman.* \_\_\_\_\_  
\_\_\_\_\_

3. *This is a black dog.* \_\_\_\_\_  
\_\_\_\_\_

4. *This is a long pencil.* \_\_\_\_\_  
\_\_\_\_\_

5. *This is a short whiteman.* \_\_\_\_\_  
\_\_\_\_\_

6. *This is a strong Indian.* \_\_\_\_\_  
\_\_\_\_\_

7. *That is an old house.* \_\_\_\_\_  
\_\_\_\_\_

(note: old-fashioned, wehlin [we'lin]; old and worn logom [logom]; old (people) t'axoo'od, [takood])

8. *That is a kind young lady.* \_\_\_\_\_  
\_\_\_\_\_

A reminder that the answers are on p. 132

Here are some more sentences to translate into Gitksan. There is only one difference. The sentences have a blank in them. Translate the sentence and fill the blank with some describing word that makes sense. Then have the person next to you change the sentence into a negative sentence. You can make up each sentence several different ways depending on which describing word you choose. Many of the words we are working on now would be appropriate in most of the sentences.

1. *That is a \_\_\_\_\_ dog.*

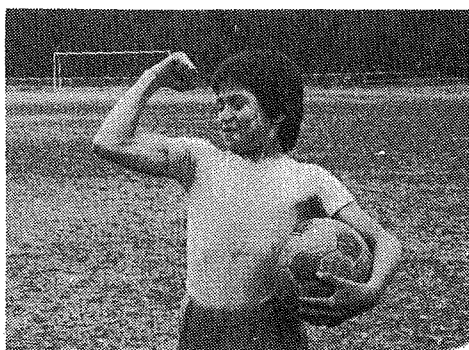
4. *This is a \_\_\_\_\_ man.*

2. *This is a \_\_\_\_\_ woman.*

5. *That is a \_\_\_\_\_ dress.*

3. *That is a \_\_\_\_\_ pencil.*

6. *This is a \_\_\_\_\_ Indian.*



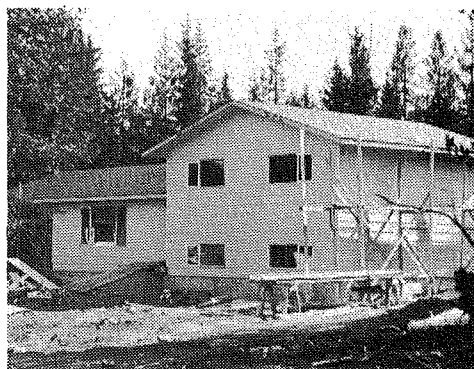
Daxgyedm gyet tust.  
[dakgyedm gyet tust]



'Wii t'ism hoobigam gan tun.  
[wī tism hōbiḡam ḡan tun]



Ts'et'ixsm anhooya' tun.  
[ʒetiksım anōyà tun]



'Wii.t'ism wilp tust.  
[wī tism wilp tust]

# Set A Mini-words

Here is another thing that you have learned in *Book 1*.

Do you remember the words for *I*, *you*, *he* and *she*?

<i>I</i>	-	'ni'y	[nì]
<i>you</i>	-	'niin	[nīn]
<i>he or she</i>	-	'nit	[nit]

Listen to your teacher pronounce these words so that you can learn to say them correctly. You know how to use these mini-words in sentences like these:

Gitksen 'ni'y                      *I am a Gitksan Indian.*  
[gitksen nì]

K'amksiwaa 'niin                  *I am a Whiteman.*  
[kamksiwā nīn]

You can also use this pattern with the describing words that we are working on now.



Gitksen 'ni'y!  
[Gitksen nì]

Gitksen niina?  
[Gitksen nīna?]

# More Practice

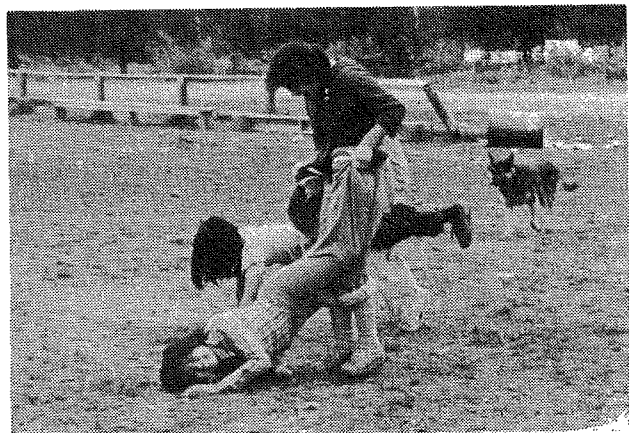
Here is an exercise to help you learn to use these mini-words for *I*, *you*, *he* and *she*.

Translate these sentences into Gitksan and write them in the spaces provided.

1. *I am ugly.*     Dulpxw 'ni'y [dulpqw nì]
2. *You are ugly.*     \_\_\_\_\_
3. *He is ugly.*     \_\_\_\_\_
4. *He is sick.*     \_\_\_\_\_
5. *You are strong.*     \_\_\_\_\_
6. *I am old.*     \_\_\_\_\_
7. *He is tall.*     \_\_\_\_\_
8. *You are tall.*     \_\_\_\_\_
9. *I am thirsty.*     \_\_\_\_\_
10. *She is hungry.*     \_\_\_\_\_
11. *You are really dirty.*     \_\_\_\_\_
12. *You are very tired.*     \_\_\_\_\_
13. *I am really skinny.*     \_\_\_\_\_
14. *She is really fat.*     \_\_\_\_\_
15. *You are really short.*     \_\_\_\_\_

*really:*  
luk'wil  
[lukwil]

Hlabixsw 'nit!  
[ 'labik'squ nit.]



# Set B Endings

Another thing that we can review from *Book 1* are the patterns that are used in Gitksan to show that you own something, that it belongs to you.

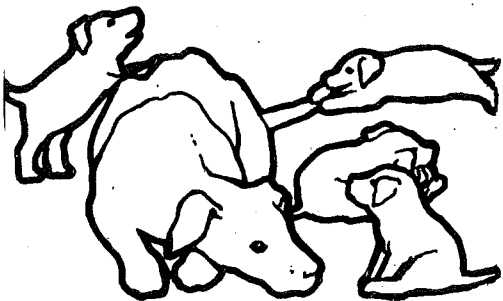
Do you remember the endings that are used to show *my*, *your*, *his* and *her*.

<i>my</i>	- 'y	[-ì]
<i>your</i>	- n	[-n]
<i>his/her</i>	- t	[-t]

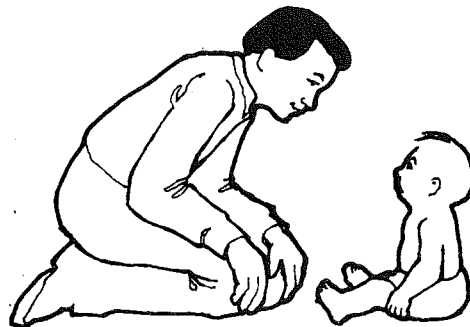
Here are the words for *father*, *dog*, *house*, and *canoe*. Look at how the endings which show possession attach to them.

	<u>nigwoot</u>	<u>os</u>	<u>wilp</u>	<u>'mel</u>
	[nigwōt]	[os]	[wilp]	[mel]
	<u>father</u>	<u>dog</u>	<u>house</u>	<u>canoe</u>
<i>my</i>	nigwood'y	os'y	wilb'y	'mel'y
	[nigwōdì]	[osì]	[wilbì]	[melì]
<i>your</i>	nigwoodn	osn	wilbn	'meln
	[nigwōdn]	[osn]	[wilbn]	[meln]
<i>his/her</i>	nigwoott	ost	wilpt	'melt
	[nigwōtt]	[ost]	[wilpt]	[melt]

Don't worry now about the change in some consonants in words when you add these endings (like d - t, and b - p). This will be explained on page 66.



"Nigwood'y?"  
[Nigwōdì?]



"Nigwood'y?"  
[Nigwōdì?]

# Pattern Practice

Translate these phrases into English. They all contain the endings that show who something belongs to.

1. sa'wnsxw'y [sàwinxqwi] my paper
2. gan t'imistn [gàn timistn]
3. wegn [wegn]
4. sise'n [sisèn]
5. an'ont [anont]
6. duusn [dūsñ]
7. t'im ges'y [t'im gesì]
8. pdeektt [pdēktt]
9. amiiluxw'y [amīluqwi]
10. naga'y [nağai]

Use the following words which you learned in *book 1* and add appropriate endings to make the phrases called for. Write them in the spaces provided. Here are the new words being introduced in this book for the first time.

<i>grandma</i>	nts'iits'	[ntsits]
<i>grandpa</i>	niye'	[niyè]
<i>cousin</i>	gutxa'oo	[gutkaò]
<i>tooth</i>	'win	[win]
<i>ear</i>	muxw	[muqw]

1. *my grandmother* \_\_\_\_\_
2. *your cousin* \_\_\_\_\_
3. *my ear* \_\_\_\_\_
4. *his tooth* \_\_\_\_\_
5. *her grandpa* \_\_\_\_\_
6. *my tooth* \_\_\_\_\_
7. *his cousin* \_\_\_\_\_
8. *my grandfather* \_\_\_\_\_
9. *your grandmother* \_\_\_\_\_
10. *her ear* \_\_\_\_\_



Look! These words with possessive endings can be used in the same sentences that we were translating back on pages 8 to 11. Look at these examples.

1. Naga'y tun. [naḡai tun] *This is my dress.*
2. osn tust. [osn tust] *That is your dog.*
3. Wilbn tusta? [wilbin tusta] *Is that your house?*
4. Sa'wnsxwt tuna? [sàwnsqwt tuna] *Is this his paper?*
5. Hlgu ts'uusym os'y tun. ['lku žūskýam osì tun] *This is my little dog*
6. T'uuts'xwa 'maxst tusta? [tūtsqwa makst tusta] *Is that his black pants?*
7. Needi ts'uusxya silb'y asust. [nēdi žūskya silbi asust] *That isn't my nouse.*

Asun and asust refer to things that you are separated from by some distance or which you might be looking at a picture or.

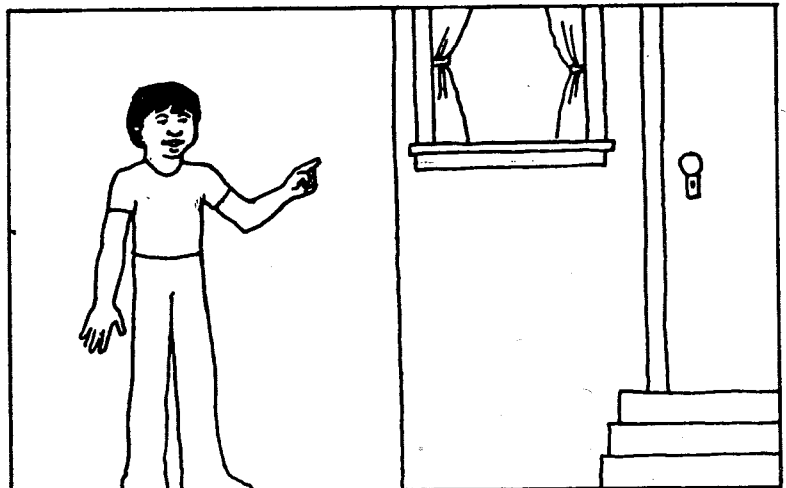
Now use these examples as patterns and translate the following sentences into English. First check the words on page 79, Book 1.

1. Nagan tuna? [naḡan tuna] Is this your dress?
2. Ts'et'ixsm hoobig'y tun. [žetiksm hōbiḡi tun]  
\_\_\_\_\_
3. Alaysm wegn tust. [alaysm wegn tust]  
\_\_\_\_\_
4. Siipxwm noxt tun. [sipqwm nokt tun] (nox - mother)  
\_\_\_\_\_
5. Gehlxm gimxtin tusta? [ge'lkm gimktin tusta] (gimxti - a boy's sister)  
\_\_\_\_\_
6. Hiym xhlgigwn tusta? [hiyim k'lgigwin tusta] (xhlgiiqxw - a girl's sister)  
\_\_\_\_\_
7. Seksxwm 'maxsn tusta? [seksqwm maksn tusta]  
\_\_\_\_\_
8. Needi ama 'mesm gutxa'oo'y asun. [nēdi ama mesim gutkàoì asun]  
\_\_\_\_\_
9. Esgim gutxa'oon tust. [esgim gutkàon tust]  
\_\_\_\_\_



Now translate these sentences into Gitksan.

1. *This is my pencil.* Gan t'imist'y tun. [gan timistì tun]
2. *Is that your pencil?* \_\_\_\_\_
3. *Is that his short pencil?* \_\_\_\_\_
4. *This is my little pencil.* \_\_\_\_\_
5. *This isn't my long canoe.* \_\_\_\_\_
6. *Is that his old house?* \_\_\_\_\_
7. *This is my tall brother.* \_\_\_\_\_
8. *That isn't his tall brother.* \_\_\_\_\_
9. *This isn't your old book.* \_\_\_\_\_
10. *Is this your money?* \_\_\_\_\_



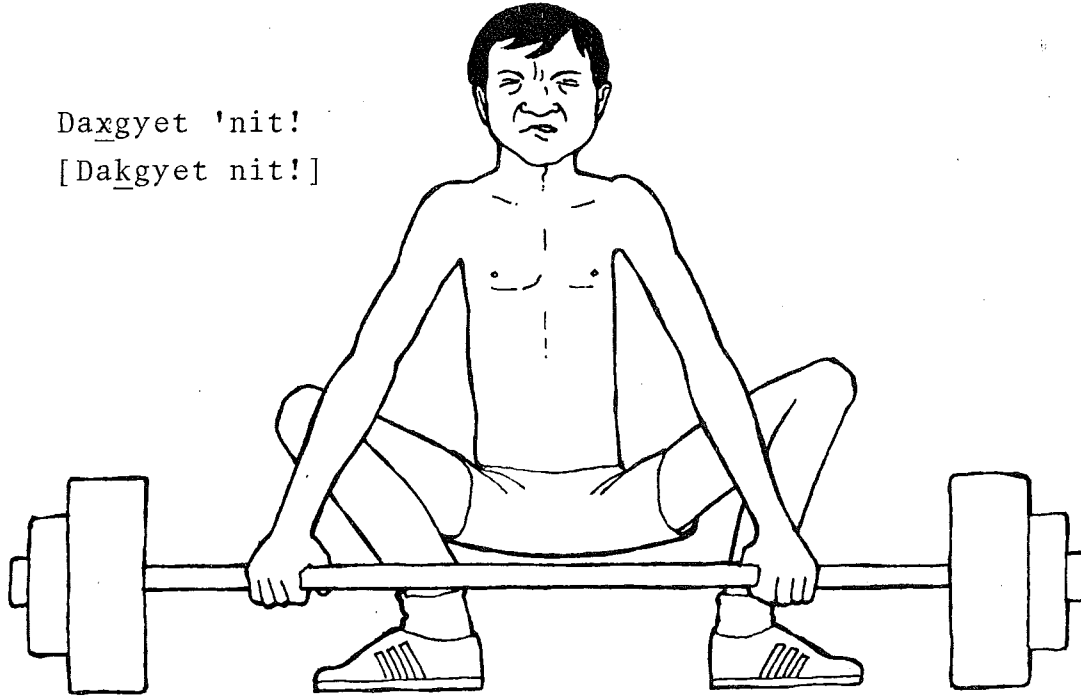
\_\_\_\_\_

*Is that your house?*

\_\_\_\_\_

*That isn't my house.*

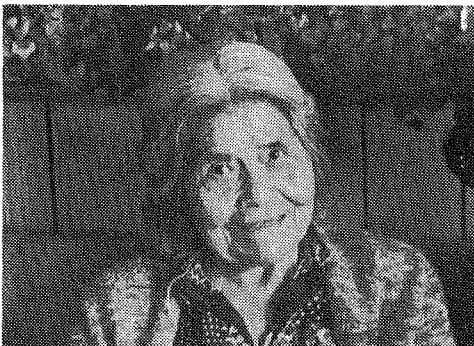
Daxgyet 'nit!  
[Dakgyet nit!]



Now let's go back one more time to those important mini-words that we just looked at on page 14. The ones for *I*, *you*, *he*, and *she*. Here they are once more:

<i>I</i>	-	'ni'y
<i>you</i>	-	'niin
<i>he/she</i>	-	'nit

Here are some more examples of the way that the are used.



T'axoo'od 'nit.  
[Takō'od nit.]



Ama 'mes 'nit.  
[Ama mes nit.]

# I, you, he, she

Note that in sentences that use these mini-words, you don't add -m or -a to the end of the describing words. You simply use the pattern like this:

describing word + mini-word

hix	+	'niin
[hi'k]	+	[n'in]

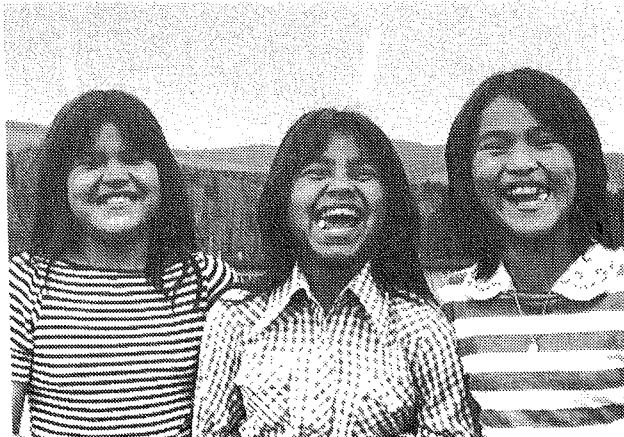
"You are fat."

Can you translate these sentences into good English after reading them out loud in Gitksan?

1. Ama 'mes 'ni'y. [ama mes nì] I am pretty.
2. T'axoo'od 'nit. [takòod nit] \_\_\_\_\_
3. Seksw 'nit. [seksqw nit] \_\_\_\_\_
4. Hix 'niin. [hi'k n'in] \_\_\_\_\_
5. Alayst 'niin. [alayst n'in] \_\_\_\_\_
6. Esgi 'niin. [esgi n'in] \_\_\_\_\_
7. 'Wii 'nakxw 'ni'y. [wì nakqw nì] \_\_\_\_\_
8. Daxgyet 'nit. [dakgyet nit] \_\_\_\_\_
9. Luu amhl goodn. [lū am'1 gōdin] \_\_\_\_\_

Note that in this form, the ending -n is used rather than the mini-word 'niin. Here are the other examples of this irregular word:

luu amhl good'y. [lū am'1 gōdì] *I'm happy.*  
luu amhl goott. [lū am'1 gōtt] *He's happy.*



Luu amhl goott!  
Luu amhl goott!  
Luu amhl goott!

# I'm skinny!

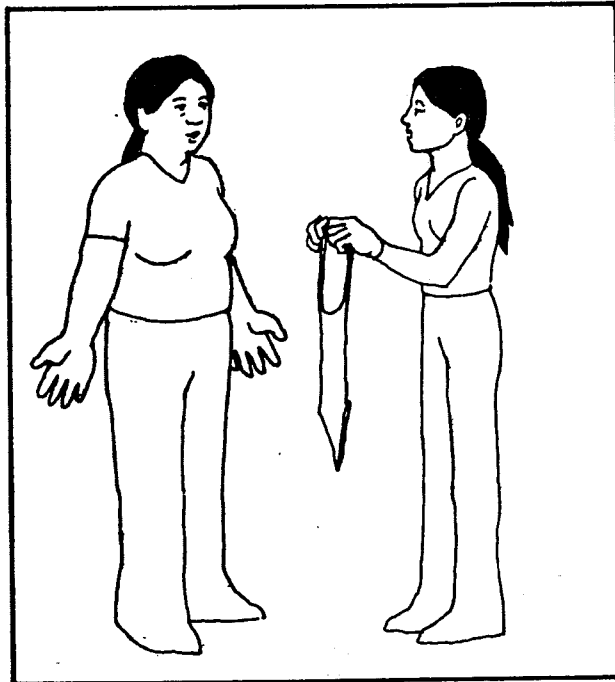
Now translate these short phrases into Gitksan.

This is a good chance for you to prepare to say the answers to exercises out loud rather than simply writing them down. Give the answers to these orally (by speaking them).

1. *I'm tall.*
2. *You are short.*
3. *Are you short?*
4. *He's old.*
5. *Is he old?*
6. *She's young.*
7. *Is she young?*
8. *She's pretty.*
9. *Is she ugly?*
10. *I'm fat.*
11. *He's lazy.*
12. *You're thin.*
13. *You're clean.*
14. *You're hungry.*
15. *Are you thirsty?*
16. *She's strong.*
17. *It is old.*
18. *I am small.*
19. *You're sick.*
20. *Are you sick?*
21. *Is she tired?*



# I'm not skinny!



Needi gehlx'y!  
 [Nēdi ge'lki!]

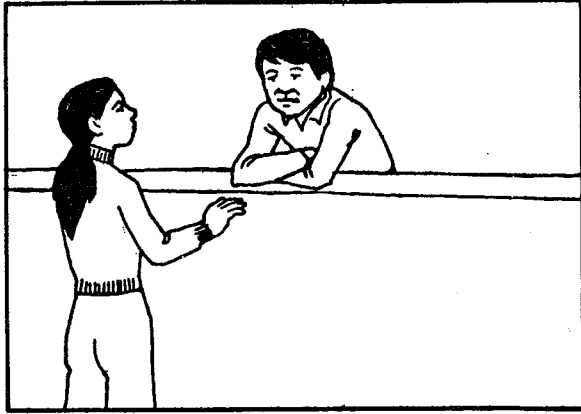
Here's how to change the sentence patterns that you have just been learning into negative sentences. Pay careful attention!

<i>I'm skinny.</i>	<u>Geh</u> l <u>x</u> 'ni'y. [ <u>ge</u> 'l <u>k</u> nì]	→	Needi <u>geh</u> l <u>x</u> 'y. [nēdi <u>ge</u> 'l <u>k</u> i]	<i>I'm not skinny.</i>
<i>You're skinny.</i>	<u>Geh</u> l <u>x</u> 'niin. [ <u>ge</u> 'l <u>k</u> nīn]	→	Needi <u>geh</u> l <u>x</u> n. [nēdi <u>ge</u> 'l <u>k</u> n]	<i>You're not skinny.</i>
<i>He's skinny.</i>	<u>Geh</u> l <u>x</u> 'nit. [ <u>ge</u> 'l <u>k</u> nit]	→	Needi <u>geh</u> l <u>x</u> t. [nēdi <u>ge</u> 'l <u>k</u> t]	<i>He/she's not skinny.</i>

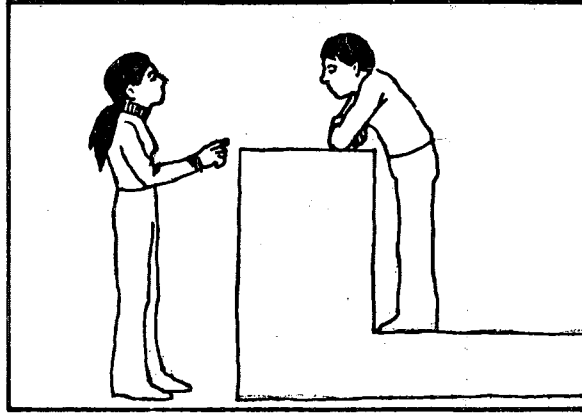
Thus, you use the mini-words 'ni'y, 'niin, and 'nit to tell what *is*, and the endings -y, -n, and -t to tell what *is not*.

Now, translate the following sentences into Gitksan, and change them into negative sentences:

- |                          |                             |                                 |
|--------------------------|-----------------------------|---------------------------------|
| 1. <i>I'm hungry.</i>    | Xwdex 'ni'y.<br>[qwdek' nì] | Needi xwdey'y.<br>[nēdi qwdeyì] |
| 2. <i>He's strong.</i>   | 5. <i>I'm lazy.</i>         | 8. <i>He's tall.</i>            |
| 3. <i>She's old.</i>     | 6. <i>You're sick.</i>      | 9. <i>I'm young.</i>            |
| 4. <i>You're pretty.</i> | 7. <i>She's tired.</i>      | 10. <i>Aren't you thirsty?</i>  |



Neehl 'wii 'nakwta?  
 [nē'1 wī nakwta]  
 Ee'e! 'Wii 'nakw 'nit.  
 [èe. wī nakwta nit]



Neehl 'wii 'nakwta?  
 [nē'1 wī nakwta]  
 Nee! Dulpxw 'nit.  
 [nē. dulpqw nit]

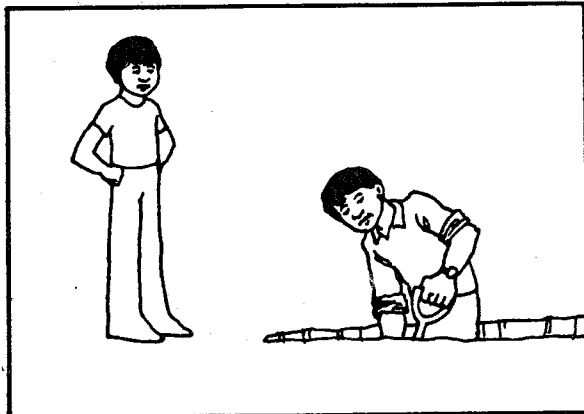
On this page we are learning a new sentence pattern used in asking questions. We have learned that you can add an -a to the end of sentences to make a question.

Hiym osn tust. —————> Hiym osn tusta?  
*That is your fat dog.                      Is that your fat dog?*

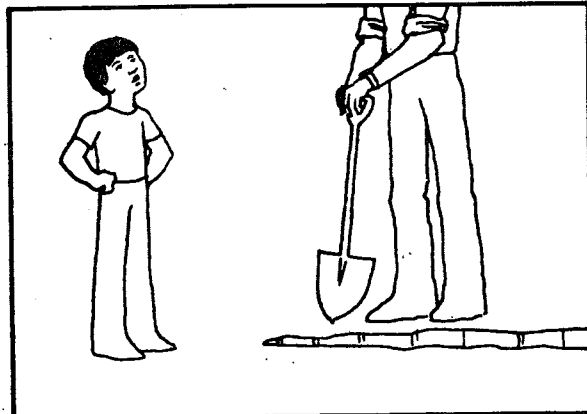
Now, we will see that you can make questions by using a form of the word no (nee [nē]), which is neehl [nē'1]. Here is an example.

Hiym osn tust. —————> Neehl hiym osn tusta?  
*That is your fat dog.                      Is(n't) that your fat dog?*

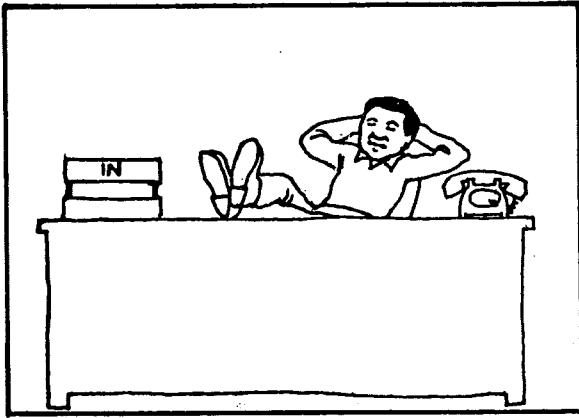
The question is really *Isn't ... or Aren't ....* but we translate them the same as questions that simple use -a.



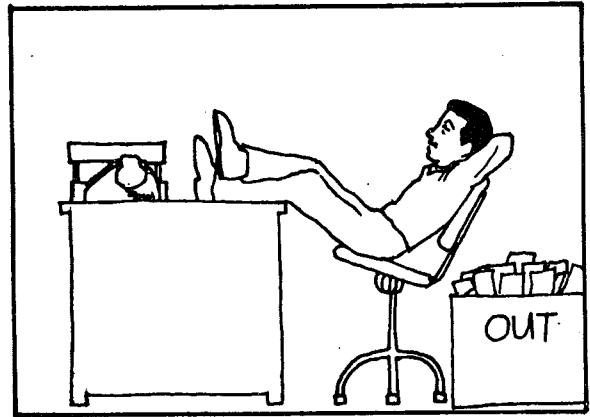
Neehl dulpxwta  
 [nē'1 dulpqwtā]



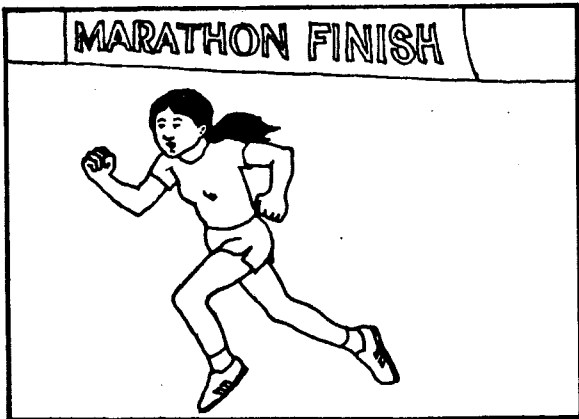
Nee. Needi dulpxwt.  
 [nē. nēdi dulpqwt]



Neehl alaysis Johna?  
[nē'1 alaysis Johna]



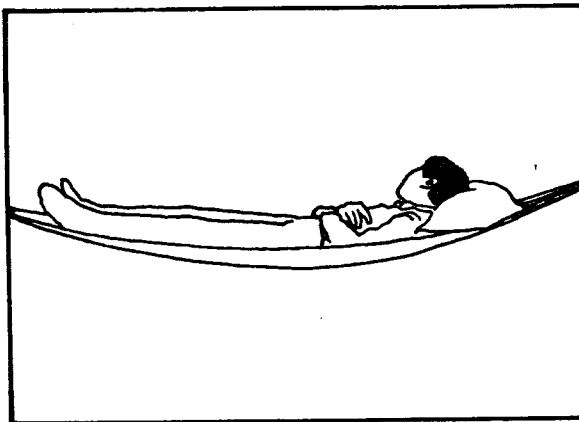
Nee. Needi alaysis John.  
[nē. nēdi alaysis John]



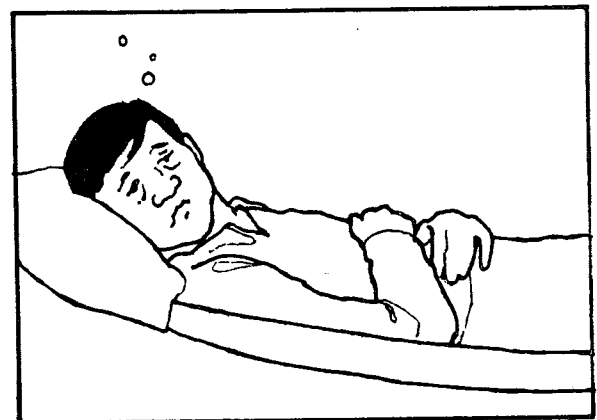
Neehl hlabixsxs Mary-a?  
[ne'1 'labiksqws Mary-a]



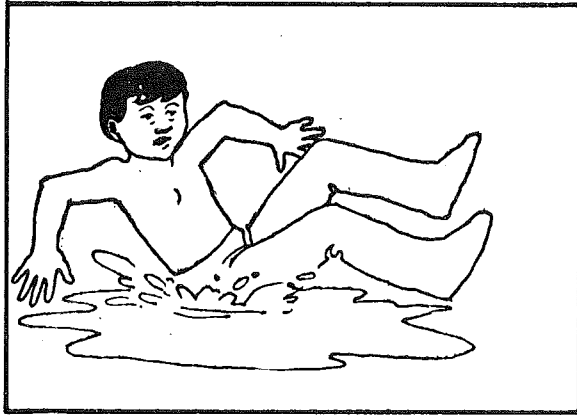
Nee. Needi hlabixsxs Mary.  
[ne. nedi 'labiksqws Mary]



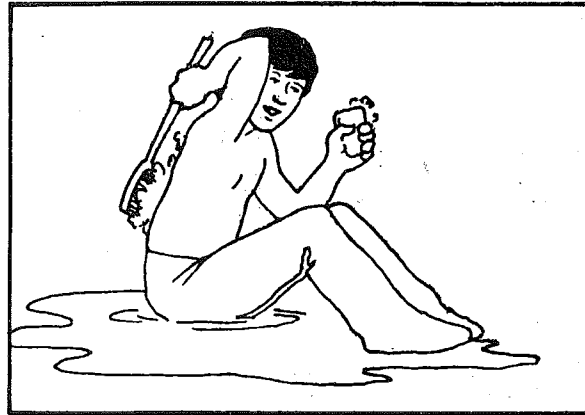
Neehl alaysis Freda?  
[Nē'1 alaysis Freda?]



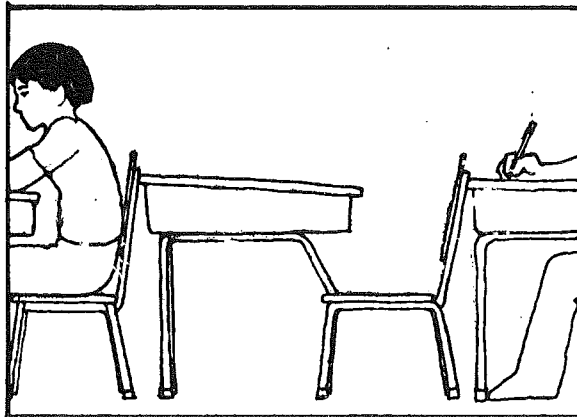
Nee. Siipxws Fred.  
[Nē. nēdi alaysis Fred.]



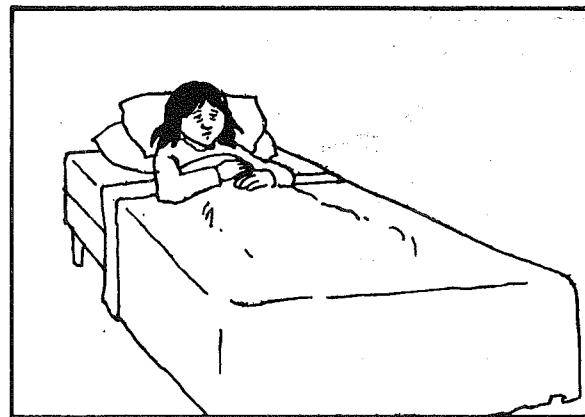
Neehl ts'et'ixs Johna?  
[nē'1 žetiks Johna]



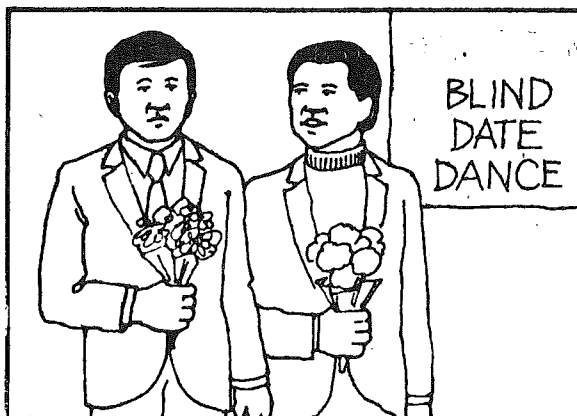
Nee. Seksxw 'nit.  
[nē. seksqw nit]



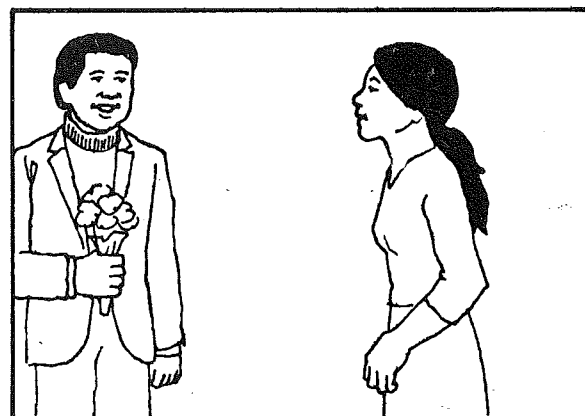
Neehl siipxws Carola?  
[nē'1 sipqws Carola]



Ee'e. Siipxwt Carol.  
[èe. sipqwt Carol]



Neehl ama 'mesm tk'ihlxwm  
hanaks Loretta-ya?  
[ne'1 ama mesim tki'lqwm  
hanaks Loretta-ya?]

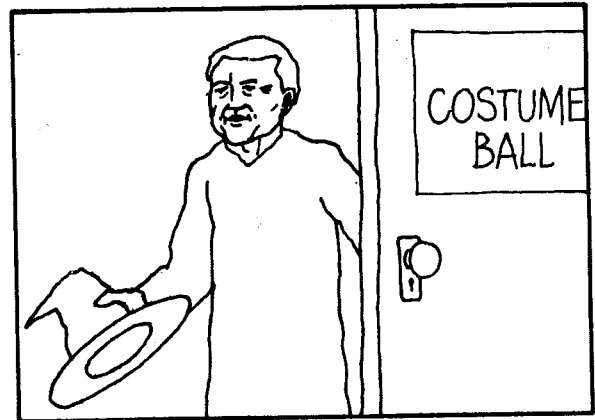


Ee'e. Ama 'mesm tk'ihlxwm  
hanak 'nit.  
[èe. Ama mesm tki'lqwm  
hanak nit]

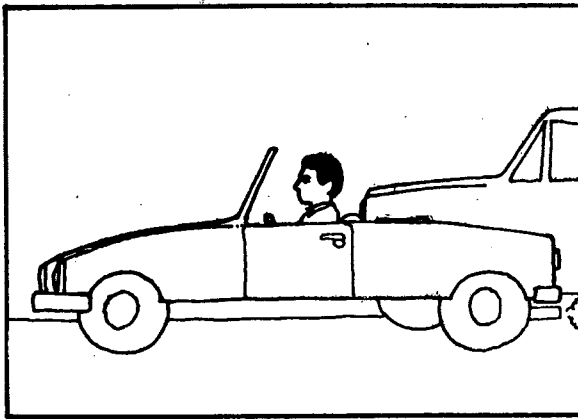




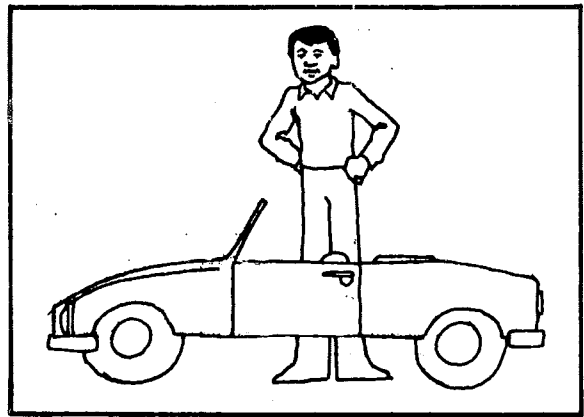
Neeh1 esgim hanak susta?  
 [nē'1 esgim hanak sust



Nee! esgim gyet tust.  
 [Nē. esgim gyet tust]

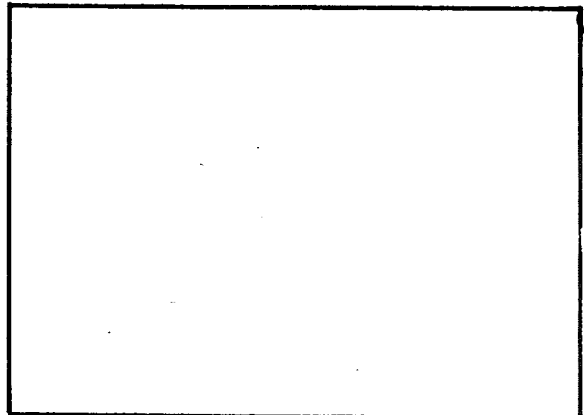
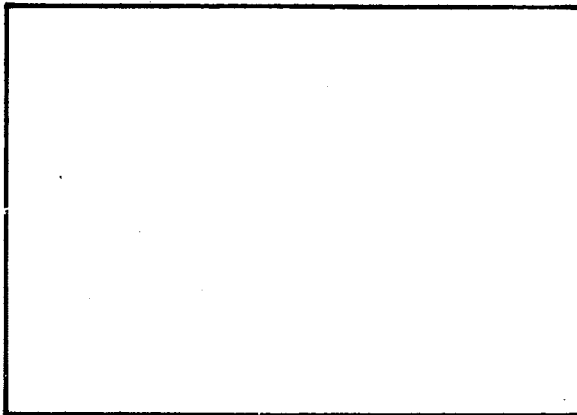


Neeh1 'wii t'ism gyet suna?  
 [nē'1 wī tism gyet suna]



Ee'e. 'Wii t'ism gyet 'nit.  
 [èe. wī tism gyet nit]

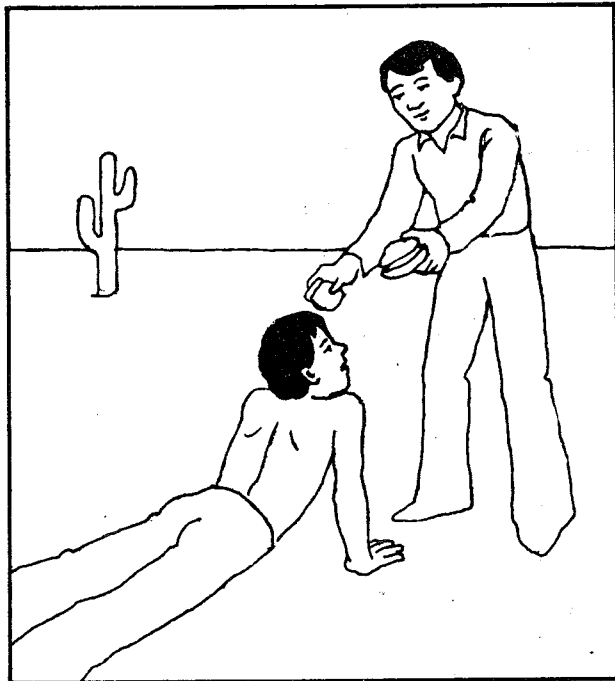
*(Note that with neeh1, as well as needi and need'y, you usually use sust and sun rather than tust and tun.)*



*(draw a cartoon like those we have seen and add a caption)*

# Mini- Dialogues

You should know the patterns that we have been looking at. Here is your chance to translate some of the conversations that we looked at on the previous pages, and to put them into Gitksan.



Needi xwdey'y.  
Gwelgwax 'ni'y.  
[Nēdi qwdey].  
gwelgwak nì.]

Notice that statements require 'nit, 'ni'y, and 'niin unless they start with needi or neeh1. If so, they use the endings -'y, -n, -t [-ì, -n, -t].

Notice also that the question ending that attaches to describing words is -ta, unless there is a vowel in front of it, and then it is -da. *Example:* dulpxw - dulpxwta, [dulpqw -dulpqwtā], but esgi - esgida [esgi - esgida].

2. *Is she ugly?* Neeh1 esgida? [nē'1 esgida]  
*No. She is pretty.* Nee. Ama 'mes 'nit. [nē. ama mes nit]
3. *Is she young?* Neeh1 k'ay 'mesta? [nē'1 kay mesta]  
*No. She is not young. She's old.* Nee. Needi k'ay 'mest.  
T'axoo'od 'nit. [nē. nēdi k'ay mest.  
takòod nit].

(Note: Here is another word for *young* that you may remember from *Book 1*, page 47. We use the term k'ay 'mes or k'ay 'mesm gyet for a teenaged person [kay mes, kay mesm gyet] and tk'ihlxw [tki'lqw] for someone who is younger than teenaged.

4. Are you tired? \_\_\_\_\_

No. I'm not tired. I'm thirsty. \_\_\_\_\_

5. Are you thirsty? \_\_\_\_\_

Yes. I'm thirsty. \_\_\_\_\_

6. Are you hungry? \_\_\_\_\_

Yes. I'm really hungry! \_\_\_\_\_

7. Are you sick? \_\_\_\_\_

No. I'm not sick. \_\_\_\_\_

8. Is John fat. \_\_\_\_\_

No. John isn't fat. \_\_\_\_\_

9. Is Mary strong? \_\_\_\_\_

No. Mary isn't strong. \_\_\_\_\_

10. Is John sick? Neehl siipxws Johna? [nē'1 sipqws Johna]

Yes. John is sick. So is Mary. Ee'e. Siipxwt

John. Yoxw di siipxws Mary. [èe. sipqwt John.

yok' di sipqws Mary] (yoxw di, and, also)  
[yok' di]

11. Is Carol a kind woman? \_\_\_\_\_

Yes. Carol is kind. \_\_\_\_\_

12. Is Fred tall? \_\_\_\_\_

No. Fred is short. \_\_\_\_\_

13. Is Fred dirty? \_\_\_\_\_

No. Fred is clean. \_\_\_\_\_

14. Is Carol small? \_\_\_\_\_

Yes. Carol is small. \_\_\_\_\_

15. Is Loretta a pretty woman? \_\_\_\_\_

Yes. She's a pretty woman. \_\_\_\_\_

16. Is that an ugly old man? \_\_\_\_\_

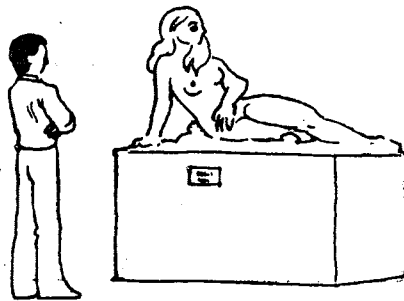
\_\_\_\_\_  
No. That's an ugly old woman. \_\_\_\_\_

(Note: For really old people, the terms logom 'wii gyet and logom 'wii nak [logom wi gyet, logom wi nak] are sometimes used as humorous terms instead of t'axoo'odm gyet and t'axoo'odm hanak. But, they are only used in good humor! An old person could get angry at you if you called him that!)

Note also the difference between the word for old people t'axoo'od and old things logom.

Is Venus a pretty elderly woman?

No! Venus is a pretty, old woman!



# Pattern Review

Do you still remember the possessive forms that we gave you on page 16. Refresh your memory by writing the possessive forms for the word *husband/wife* neks, in the space provided below:

*wife* \_\_\_\_\_  
*my wife* \_\_\_\_\_  
*your wife* \_\_\_\_\_  
*his/her wife* \_\_\_\_\_

Then translate the following Gitksan sentences.

1. 'Wii t'ism wilpt tust. [wĩ tism wilpt tust]  
     \_\_\_\_\_ *That's his/her big house (note the -t on wilpt)* \_\_\_\_\_
2. Maaxwsxwm gyowaden tun. [Māqwsqwm gyowaden tun]  
     \_\_\_\_\_
3. Daxgyet 'nit. [dakgyet nit] \_\_\_\_\_
4. Luu amhl good'y. [lū am'1 gōdì] \_\_\_\_\_
5. Logom hoobix tust. [logom hōbix tust] \_\_\_\_\_
6. Siipxwm nigwood'y tun. [Sīpqwm nigwōdì tun]  
     \_\_\_\_\_
7. Needi Siipxw'y. [nēdi sīpqwì] \_\_\_\_\_
8. Neehl hlabixsxwna? [nē'1 'labik'sqwna] \_\_\_\_\_
9. Neehl 'wii t'ista? [nē'1 wĩ tista] \_\_\_\_\_
10. Neehl alaysis Johna? [nē'1 alaysis Johna] \_\_\_\_\_
11. Ts'et'ixst 'nit. [zetik'st nit] \_\_\_\_\_
12. Esgim t'axoo'odm gyet tust. [esgim takōodim gyet tust]  
     \_\_\_\_\_
13. Dulpxwm gan t'imistn tusta. [dulpqwm ǵan timistn tusta]  
     \_\_\_\_\_
14. Ee'e. Ama 'mesm hanakt Mary. [Èe. Ama mesim hanakt Mary]  
     \_\_\_\_\_

# Review

Here is a short review of some sentences that we have been practicing. So that you can see how they are alike, and how they differ, we are giving you examples of them together for comparison.

- |    |                             |   |
|----|-----------------------------|---|
| 1. | <i>Is John ugly?</i>        | Neehl esgis Johna?<br>[nē'1 esgis Johna?]             |
| 2. | <i>Is John an ugly man?</i> | Neehl esgim gyets Johna?<br>[nē'1 esgim gyets Johna?] |
| 3. | <i>Is he ugly?</i>          | Neehl esgida?<br>[nē'1 esgida?]                       |
| 4. | <i>Is that an ugly man?</i> | Neehl esgim gyet sust?<br>[nē'1 esgim gyet sust?]     |

And here are the negative answers to these questions. Again, we give all of the patterns so that you can see them together for comparison.

- |    |                                 |  |
|----|---------------------------------|--|
| 1. | <i>John is not ugly.</i>        | Needi esgis John.<br>[nēdi esgis John]             |
| 2. | <i>John is not an ugly man.</i> | Needi esgim gyets John.<br>[nēdi esgim gyets John] |
| 3. | <i>He is not ugly.</i>          | Needi esgit.<br>[nēdi esgit]                       |
| 4. | <i>That is not an ugly man.</i> | Needi esgim gyet sust.<br>[nēdi esgim gyet sust]   |

And, here are the answers to the questions above which agree...the "yes" answers.

- |    |                             |   |
|----|-----------------------------|---|
| 1. | <i>John is ugly.</i>        | Esgit John.<br>[esgit John]             |
| 2. | <i>John is an ugly man.</i> | Esgim gyett John.<br>[esgim gyett John] |

- |                                |  |
|--------------------------------|--|
| 3. <i>He is ugly.</i>          | Esgi 'nit<br>[esgi nit]                  |
| 4. <i>He is really ugly.</i>   | Luk'wil esgi 'nit.<br>[luk'wil esgi nit] |
| 5. <i>That is an ugly man.</i> | Esgim gyet tust.<br>[esgim gyet tust]    |

Now translate the following into Gitksan using the patterns on these pages. If you wish to write out the answers, write them on a separate sheet or in the blank Notes Section at the back of the book.

1. *Is Henry a strong Indian? Yes. He is strong.*
2. *Is that a sick horse? No. That is not a sick horse.*
3. *Is Charles sick? Yes. He is really sick.*
4. *Are you happy? Yes, I am happy.*
5. *Is that an old house? No. That is not an old house.*
6. *Is Shirley tall? Yes. She is a tall young woman.*
7. *Is Shirley an old woman? No. Shirley is a young woman.*
8. *Is he thirsty. Yes. He is thirsty. John is hungry.*
9. *Is that a small dog? No. That is a cat. Tabby is a little white cat.*
10. *Is this a skinny ugly-old-man. Yes. He is really skinny.*

Now practice some more by asking questions aloud in class. Each of you will, in your turn, ask the person next to you a question (*Are you skinny, Is Mary pretty, Is Harry tall, Am I short?*). That person must answer the question and then must ask the person next to him or her a question. Be sure you don't ask questions that will hurt anyone's feelings. You can be funny if you wish, but don't make anyone feel bad!

If you want to, write your question down here.

---

You may want to have a second question in mind in case someone else asks your first choice. Write it here.

---

# Plural Forms



T'uuts'xwa os tun. [T'ūtsqwa asos tun]  
*This is a black dog.*



Dist'uuts'xwa as'os dipun. [distūtsqwa asos dipust]  
*These are black dogs.*

In Gitksan when you talk about more than one thing, you have to make some changes.

Do you know these terms?

*Singular* - talking about one of something.

*Plural* - talking about 2 or more of something.

(A) The words for *this* and *that* change for plural just as they do in English, where they become *these* and *those*.

<i>this</i>	tun	→	<i>these</i>	dipun
<i>that</i>	tust	→	<i>those</i>	dipust

(a) *this* cow      mismuus tun      [mismūs tun]

*these* cows      mismuus dipun      [mismūs dipun]

(b) *that* horse      gyowaden tust      [gyowaden tust]

*those* horses      gyowaden dipust      [gyowaden dipust]



(B) Gitksan words for things also have different forms of the word to show plural.

In English we usually add -s to show more than one.

*apple* → *apples*

*dog* → *dogs*

In Gitksan many words have a second form used to show plural. Here are some you should learn.

<u>MEANING</u>	<u>SINGULAR</u>	<u>PLURAL</u>
<i>canoe</i>	'mel [mel]	'm'mel [m̄mel]
<i>house</i>	wilp [wilp]	huwilp [huwilp]
<i>dog</i>	os [os]	as'os [asos]
<i>woman</i>	hanak [hanak̄]	haanak [hānak̄]
<i>man</i>	gyet [gyet]	ii'yuxwt [īyuqwt]
<i>chief</i>	si'moogit [s̄imōgit]	simgigyet [simgigyet]
<i>trousers</i>	'maxs [maks]	'maa'maxs [m̄amaks]
<i>shoes</i>	ts'a'waxs [z̄awaks]	ts'uts'a'waxs [z̄uts̄awaks]
<i>chair</i>	ha'nii t'aa [h̄anī tā]	ha'nii wen [h̄anī wen]
<i>leg (one person's)</i>	se' [sè]	sise' [sisè]
<i>(more than one person's legs)</i>		ga sise' [ḡasisè]
<i>hand (one person's)</i>	en'on [enon]	en'on [enon]
<i>(more than one person's hands)</i>		ga'en'on [ḡaenon]
<i>head</i>	t'im ges	gat'im ges [ḡatim ḡes]
<i>pencil</i>	gan t'imist [gan timist]	gixgan t'imist [gik̄gan timist]
<i>plate, dish</i>	ts'ekx [z̄ekk̄]	ts'its'ekx [zitsekk̄]

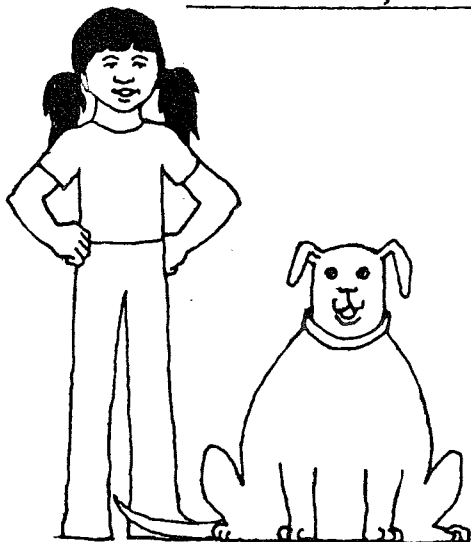
(C) Describing words also have plural forms in Gitksan, even though they don't in English. Look at this.

*this yellow flower* → *these yellow flowers*

*that little boy* → *those little boys*

Note that yellow and little do not change in English sentences whether they are singular or plural.

In Gitksan, describing words do change to show plural.



Hiym os tust.



Haxhiym as'os dipust.

Here are the plural forms of the Gitksan describing words we have been learning.

<u>MEANING</u>	<u>SINGULAR</u>	<u>PLURAL</u>
<i>black</i>	t'uuts'xw [tūtsqw]	dist'uuts'xw [distūtsqw]
<i>good, well</i>	am [am]	am'am [amam]
<i>little</i>	ts'uusx [zūs'k]	sisuusx [sisūs'k]
<i>little tiny</i>	hlgu ts'uusx ['lgu...]	k'uba sisuusx [kuba...]
<i>ugly</i>	esgi [esgi]	aleskit [aleskit]
<i>fat</i>	hix [hik']	haxhix [hakhik']
<i>skinny, thin</i>	geh1x [ge'1k]	gahlgeh1x [ga'1ge'1k]

<u>MEANING</u>	<u>SINGULAR</u>	<u>PLURAL</u>
<i>lazy</i>	alayst [alayst]	alalayst [alalayst]
<i>hungry</i>	xwdex [qwdek']	luxwdiidex [luqwdidek']
<i>thirsty</i>	gwelgwax [gwelgwak]	(luu)gwalgwelgwax [lū gwalgwelgwak]
<i>dirty</i>	ts'et'ixst [zetik'st]	ts'ixts'et'ixst [zik'tsetik'st]
<i>clean</i>	seksxw [seksqw]	sikseksxw [sikseksqw]
<i>short</i>	dulpxw [dulpqw]	dildulpxw [dildulpqw]
<i>sick</i>	siipxw [sīpqw]	sipsiipxw [sipsīpqw]
<i>tired</i>	hlabixsxw ['labik'sqw]	hliphlabixsxw ['lip'labik'sqw]
<i>strong</i>	daxgyet [dakgyet]	daxgigyet [dakgigyet]
<i>big</i>	'wii t'is [wī tis]	wat'ax dist'is [watak' distis]
<i>pretty</i>	ama 'mes [ama mes]	ama limks [ama limks]
<i>young</i>	tk'ihlxw [tki'lqw]	k'uba tk'ihlxw [kuba...]
<i>old</i>	t'axoo'od [takòod]	t'axaxoo'od [takakòod]
<i>tall</i>	'wii 'nakxw [wī nakqw]	wat'ax 'niiluxw [watak' nīluqw]
<i>happy</i>	ama <u>goot</u> or ama gyet [ama gōt] [ama gyet]	ama <u>gogoot</u> or ama gigyet [ama gōgōt] [ama gigyet]
Note that these describing words add the -m at the end of the <u>pair</u> of words, i.e. ama gyedm hanak.		
<i>old</i>	logom [log'om]	loologom [lōlog'om]

# Compare Patterns

Note how we change this sentence from singular to plural:

Hiym hanak tun. —————> Haxhiym haanak dipun.

[Hiym hanak tun.]                      [Hakhiym hanak dipun.]

We have seen how all of these words change:

- a) tun and tust —————> dipun and dipust,
- b) words for things have plural forms,
- c) describing words have plural forms, too.

Learn the plural forms of the words. Your teacher will drill you by saying the singular forms and you must shout out the plural forms. Get together with another student and drill each other.

When you know the plural forms, translate the following:

1. Sikseksxwm as'os'y dipust. [Sikseksqwm asosi dipust].  
*Those (dipust) are my (-'y) clean (sikseksxw-m) dogs (as'os)*
2. Gahlgehlxm ii'yuxwt dipust. [Ga'lge'lkm iyuqwt dipust.]  
\_\_\_\_\_
3. K'uba sisuusxym huwilp dipun. [Kuba sisuskym huwilp dipun.]  
\_\_\_\_\_
4. Ama limksm haanak dipust. [Ama limksm hanak dipust.]  
\_\_\_\_\_
5. Gahlgehlxm k'amksiwaa dipun. [Ga'lge'lkm kamksiwa dipun.]  
\_\_\_\_\_
6. Wat'ax dist'ism ha'nii wen dipust. [Watak distism hanii wen  
dipust.]  
\_\_\_\_\_
7. Daxgyedm gyowaden tust. [Dakgyedm gyowaden dipust.]  
\_\_\_\_\_
8. Daxgigyedm gyowaden dipust. [Dakgigyedm gyowaden dipust.]  
\_\_\_\_\_

(Note that *horse*, *gyowaden*, doesn't have a plural form that differs from the singular. Neither do *cow*, *mismuus*; *wolf*, *gibuu*; *spoon*, *hoobix*; *drum*, *enuhl*.)

9. Lologom maa'maxs dipust. [Lologom màmaks dipust.]

---

10. Alalayst dip John gant Mary. [Alalayst dip John gant Mary.]

---

(In this sentence dip means *both*, and gant means *and*.)

11. Needi alalaysis dip gans Mary. [Nēdi alalaysis dip J. gant  
Mary.]

---

12. Neehl haxhixs dip Mary gant Louise-a? [Nē'1 hakhik' dip Mary  
gant Louisa?]

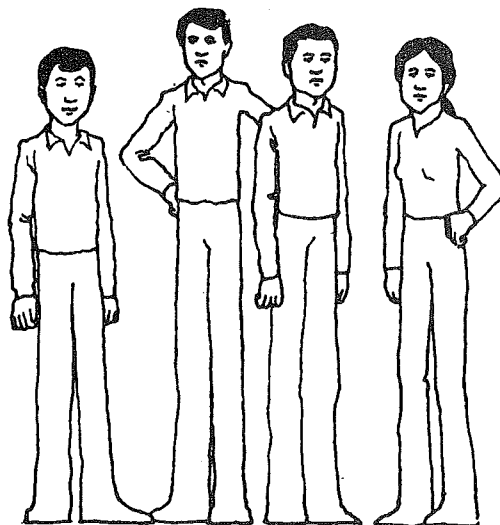
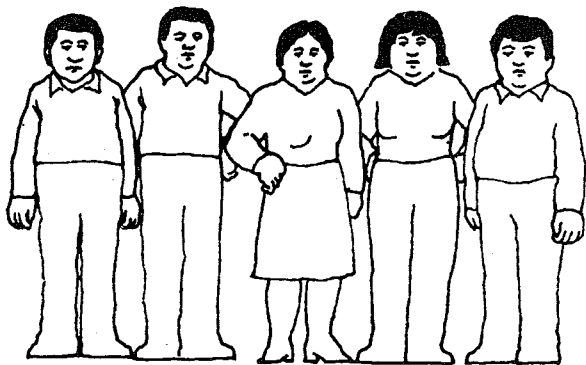
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13. Neehl luxwdiidexs dip John gant Charlie-a? [Nē'1 luqwdidek's  
dip John gant Charlie-a?]

---

14. Neehl hliphlabixsxs dip Tom, gant Dick, gant Harry-a?  
[Nē'1 'lip'labik'sqw dip Tom, gant Dick, gant Harry-a?]

---



# I, you, he, she

Here are the rest of the mini-words to complete the set of *I*, *you*, and *he/she* that we learned above on pages 14 and 20. We are adding the words for *we*, *you guys*, and *they*.

'ni'y [nì] - <i>I</i>	'nuu'm [nùm] - <i>we</i>
'niin [nīn] - <i>you</i>	'nisi'm [nisim] - <i>you guys</i>
'nit [nit] - <i>he/she</i>	'nidiit [nidit] - <i>they</i>

We refer to these mini-words as Set A pronouns. The Set B endings are on the facing page.

A pronoun is a word that you can use instead of a noun or person's name. For instance, you can say most sentences in these two ways:

*The man sees the dog. --- He sees it.*

*Charles gives Fred money. --- You give it to me.*

Do you understand what a pronoun is?

Remember:

Plural pronouns always take plural describing words.

*Examples of Set A Pronouns:*

Here are some examples of the plural Set A pronouns:

xwdax 'ni'y [qwdak' nì] → luxwdiidex 'nuu'm [luqwdidek' nùm]  
*I'm hungry. We're hungry.*

Hix 'niin [hik' nīn] → haxhix 'nisi'm [hakhik' nisim]  
*You're fat. You guys are fat.*

Gehl̄x 'nit [ge'lk' nit] → gahl̄gehl̄x 'nidiit [ga'lge'l' nidit]  
*He or she is thin. They are skinny.*

For practice, go back to page 22 and make all of those statements plural. For example, change *I'm tall* to *We're tall*, and *You are short* to *You guys are short*. Then translate them all into Gitksan again as plural statements. Here's an example:

*I'm tall* → *We're tall* → 'Wat'ax 'niiluxw 'nuu'm.  
 [watak' niluqw nùm]

# Set B Endings

Here are the Set B endings. Just as there are Set A mini-words to stand for *I, you, he/she, we, you guys, they*, there are also endings which mean the same thing and are used in different sentence patterns.

-y [-ì] - <i>I, my</i>	-m [-m] <i>we/our</i>
-n [-n] - <i>you, your</i>	-si'm [-si'm] <i>you guys(')</i>
-t [-t] - <i>he, his/she, her</i>	-diit [-dīt] <i>they, their</i>

These endings are used both to show who is doing the action and who possesses something. Note these examples:

	<u>Gehl</u> x [gè'lk] - <i>skinny</i>	os [os] - <i>dog</i>
<i>I</i>	<u>gehl</u> x'y [gè'lkì] <i>I'm skinny.</i>	os'y [osì] <i>my dog</i>
<i>you</i>	<u>gehl</u> xn [gè'lk <sub>n</sub> ] <i>You're skinny.</i>	osn [osn] <i>your dog</i>
<i>he/she</i>	<u>gehl</u> xt [gè'lk <sub>t</sub> ] <i>He/she's skinny.</i>	ost [ost] <i>his/her dog</i>
<i>we</i>	<u>gahl</u> gehlx'm <i>We're skinny.</i>	os'm [osm] <i>our dog</i>
<i>you (pl)</i>	<u>gahl</u> gehlxsi'm <i>You (pl) are skinny.</i>	osisi'm [osisim] <i>Your dog.</i>
<i>they</i>	<u>gahl</u> gehlxdiit <i>They're skinny.</i>	osdiit [osdīt] <i>Their dog.</i>
	[gà'lge'lk <sub>m</sub> , gà'lge'lsim, gà'lge'ldīt]	

Remember:

Plural pronouns always take plural describing words.

There are two ways to say *I'm hungry*:

Gehlx 'ni'y. [gè'lk nì] and Gehlx'y [gè'lkì]

Although they both mean *I'm hungry*, when you use a Set A mini-word, you really emphasize that it is "I" who am hungry. Using the Set B ending is more common and doesn't have the same emphasis.

The same is true in these examples

Hix 'niin [hik' nìn] and hiyn [hiyn]

You're fat.

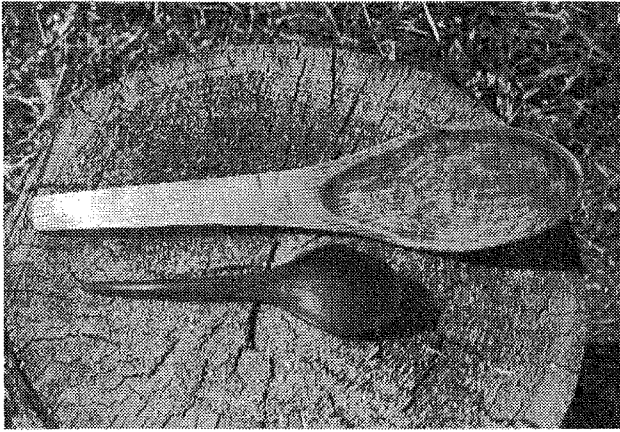
You're fat.

# Think and Do

Here is an exercise to give you some practice with the Set A and B forms that we learned on pages 40 and 41. Translate the GITKSAN and write the translation in the spaces provided.

1. Haxhix 'nuu'm [Hak'hik' nùm] We're fat.
  2. Luxwdiidex 'nidiit. [Luqwdīdek' nidīt] \_\_\_\_\_
  3. Dildulpxw 'nisi'm. [Dildulpqw nisīm] \_\_\_\_\_
  4. Alalayst 'nidiit. [Alalayst nidīt] \_\_\_\_\_
  5. Needi aleskit'm. [Nēdi aleskitm] \_\_\_\_\_
  6. Needi gahlgehlxsi'm. [Nēdi ġa'lġe'lksīm] \_\_\_\_\_
- also: Needi galsipsipsi'm. [Nēdi ġalsipsipsīm]
- This is an expression which means *You aren't just skin and bones!*
7. Needi wat'ax dist'isdiit. [Nēdi watak dist'isdīt].  
\_\_\_\_\_
  8. Needi sikseksxw'm. [Nēdi sikseksqwm] \_\_\_\_\_
  9. Neehl ts'ixts'et'ixstsi'ma? [Nē'1 žik'tsetikstsīma?]  
\_\_\_\_\_
  10. Neehl ama limksdiida? [Nē'1 ama limksdīda?]  
\_\_\_\_\_
  11. Neehl sipsiipxwsi'ma? [Nē'1 sipsīpqwsīma?]  
\_\_\_\_\_
  12. Neehl ama gigyetdiida? [Nē'1 gigyetdīda?]  
\_\_\_\_\_
  13. Seksxw'm naga'y tun. [Seksqwm naġa'y tun.]  
\_\_\_\_\_
  14. Sikseksxw'm naanaġa'm dipun. [Siksekxqwm nānaġa'm dipun]  
\_\_\_\_\_
  15. Hiym os'y tust. [Hiym osī tust] \_\_\_\_\_
  16. Haxhiym as'os'm dipust. [Hak'hiym asosm dipust]  
\_\_\_\_\_





'Wii t'ism hoobign tun.  
 [Wī tisim hōbiġan tun.]  
 Ts'uusxym hoobig'y tust.  
 [Žūsčyam hōbig'ì tust.]

17. Dulpxwm 'maxs'y tust. [Dulpqwm maksì tust]

---

(Have you noticed by now that you can become confused by the fact that we use -m between describing words and the thing they describe and -'m to show the things that we own. Remember to check if you can hear a Stop Sign (').

18. Dildulpxwm maamaks'y dipust. [Dildulpqwm māmaksì dipust]

19. Ts'uusxym duus'm tust. [Žūsčým dūsm tust]

20. Sisuuksxym duus'm dipust. [Sisūsčým dūsm dipust]

21. Logom gaydn tust. [loġom ġaydn tust] \_\_\_\_\_

22. Loologom gagaytdiit dipust. [lōloġom ġaġaytdìt dipust]

23. Sikseksxwm ts'uts'a'waxsisi'm dipust. [Sikseksqwm  
 žutsàwaksisim dipust] \_\_\_\_\_

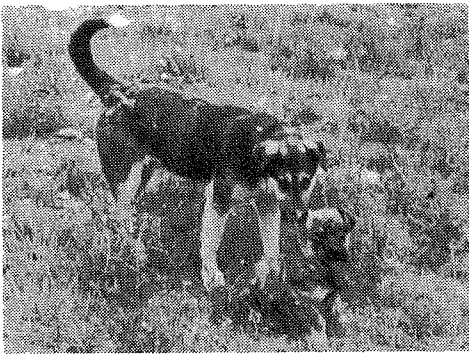
24. Seksxwm ts'a'waxs'm tust. [seksqwm žàwaks m tust].

also: Luk'wil esgi 'niin. [Lukwil esgi 'nīn] \_\_\_\_\_

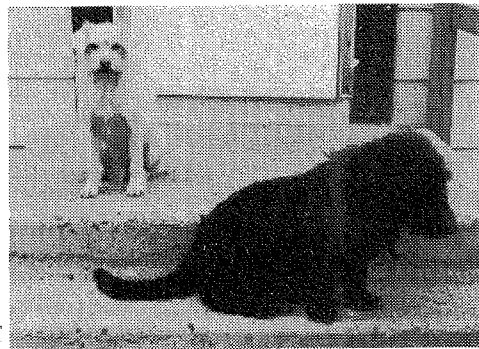
and: Luk'wil 'wii 'nagwm hanak tust. [Lukwil wī nagwm  
 hanak tust] \_\_\_\_\_

(Continued on page 44)

25. Needi ts'ixts'et'ixsisi'm. Luk'wil sikseksxw 'nisi'm.  
[Nēdi žik'tsetik'sisim. Lukwil sikseksqw nisim]
- 
26. Needi luxwdiidext'm. [Nēdi luqwdīdextm]
- 
27. Luk'wil luxwdiidext 'nidiit. [Lukwil luxwdīdext nidīt]
- 
28. Needi dulpxwm neks'y asust. [Nēdi dulpxwm neks'y asust]
- 
29. Needi 'wii dist'ism hoobixdiit dipust. [Nēdi wī distism  
hōbikdīt dipust]
- 
30. Neehl aliskitm as'os'm dipun? [Nē'1 aliskitm asosm dipun?]
- 
31. Aleskit 'nidiit. [Aleskit nidīt]
- 
32. Logom 'nidiit. Luk'wil logom 'nidiit. [Logom nidīt.  
Lukwil loḡom nidīt].
- 
33. Ama gogootdiit. Ama gyet 'nidiit. [Ama ḡogōtdīt.  
Ama gyet nidīt]
- 



'Wii t'ism os tust.  
[Wī tišim os tust.]



T'uutsxwm os tust.  
[Tūtsqwm os tust.]

# Relational Marker -hl

Pay attention now!

This is a very important new pattern of sentences. Note the difference between these two sentences.

- |   |  |
|---|--|
| (a) Hiym os tust.<br>[Hiym os tust]<br><i>That's a fat dog.</i> | (b) Hixhl os tust.<br>[Hik'1 os tust]<br><i>That dog is fat.</i> |
|---|--|

Up until now we have been using only sentences of the first type, type (a).

Gitksan speakers feel that in many situations it is more appropriate to use sentences of type (b). You will want to know both types.

What is the difference between these two patterns? We can chart the differences like this.

(a) DESCRIBING WORD	+ M	- NOUN (THING)	- TUN TUST
(b) DESCRIBING WORD	+ HL	- NOUN (THING)	- TUN TUST

It's as simple as that. One type of sentence has -m (or -a, we know) and the other type of sentence has -hl.

Hlabixsxwm os tun.  
['Labiksqu'1 os tun]  
*This is a tired dog.*



Hlabixsxwhl os tun.  
['Labiksqu'1 os tun.]  
*This dog is tired.*



Ama 'mesm os'y tust.

[Ama mesim osì tust.]

*That is my pretty dog!*

Ama 'meshl os'y tust.

[Ama 'mes'1 osì tust.]

*That dog of mine is pretty!*

## Compare Patterns

One way that might help in keeping these two sentence types straight in your mind is the following:

Think of the -m as a plus sign (+) and of the -hl as an equals sign (=). That makes sentences look like this.

Esgim os tust. (*That is ugly + dog.*) *That is an ugly dog.*

Esgihl os tust. (*That dog = ugly.*) *That dog is ugly.*

Do you see the difference?

Here are some more examples. Can you translate them?

1. Ama 'mesm hanak<sub>u</sub> tust. [Ama mesm hanak' tust]
2. Ama 'meshl hanak<sub>u</sub> tust. [Ama mes'1 hanak' tust]
3. Seksxwm naga'y tun. [Seksqwm nağai tun]
4. Seksxwthl naga'y tust. [Seksqwt'1 nağai tust]
5. T'uuts'xwm 'mel'y tun. [Zütsqwa meli tun] (sometimes  
t'uuts'xwa)
6. T'uuts'xwhl 'mel'y tun. [Zütsqw'1 meli tun]
7. Hiym mismuus tust. [Hiym mismūs tust]
8. Hāxhixhl gyowaden dipust. [Hakhik'1 gyowaden dipust]

# Pattern Practice

Now, here are more sentences for you to practice on. The first ten sentences are of the -m type. You are to first change them into a -hl type sentence and then translate them. The first one is done for you.

1. Gehlxm hanak tust. [Ĝe'lk<sup>h</sup>m hanak' tust]

Gehlxhl hanak tust. [Ĝe'lk'<sup>h</sup>1 hanak' tust.]

*That woman is thin.*

2. Xwdeym gyowaden tust. [Qwdeym gyowaden tust]

3. Sipsiipxwm gibuu dipust. [Sipsīpqwm gibū dipust]

4. 'Wii la'ym wilp tust. [Wī láy<sup>h</sup>m wilp tust]

('wii la'y [wī lày] means "roomy inside, big")

5. Siipxwm os'm tust. [Sīpqwm osm tust]

6. T'axoo'odm gyet tust. [Takōodm gyet tust]

7. Wat'ax 'niilugwm huwilp dipust. [Watak' nīlugwm huwilp dipust]

8. Hlabixsxwm gyet tust. ['Labiksqw'1 gyet tust]

(Continued from page 47)

9. Gahlgehlxm ii'yuxwt dipust. [Ga'lge'1km iyuqwt dipust]

\_\_\_\_\_

\_\_\_\_\_

10. Guu alalaysm simgigyet dipun. [Gū alalaysm simgigyet dipun]

\_\_\_\_\_

\_\_\_\_\_

Now, translate the following into Gitksan, paying careful attention to whether the sentence should have a -m form or a -hl [-'1] form. Prepare to say your answers aloud in class.

1. *This young man is tired.* Hlabixsxwhl k'ay 'mesm gyet  
tun. ['Labiksqw'1 kay mesm gyet tun]

2. *That is a tired old man.* \_\_\_\_\_

3. *Those are sick old women.* \_\_\_\_\_

4. *These young women are short.* \_\_\_\_\_

5. *This chief is tall.* \_\_\_\_\_

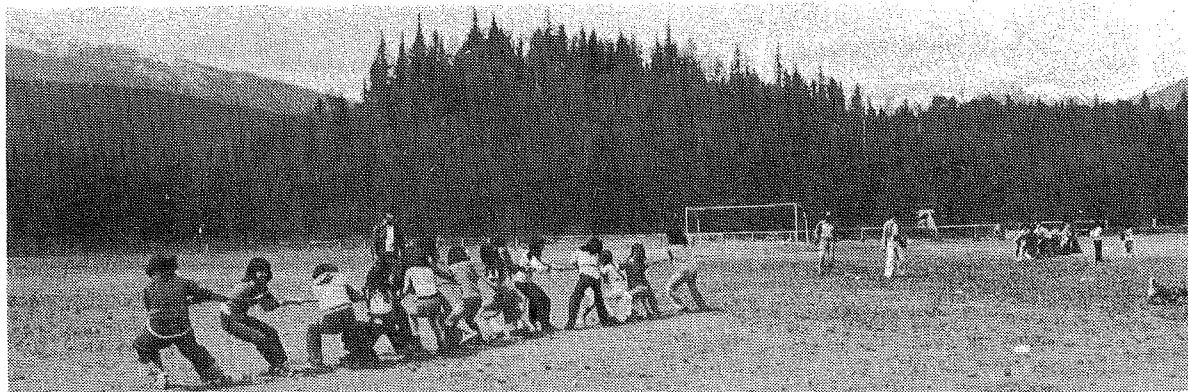
6. *That Whiteman is strong.* \_\_\_\_\_

7. *This is a black pencil.* \_\_\_\_\_

8. *These pencils are little.* \_\_\_\_\_

9. *Those are big houses.* \_\_\_\_\_

10. *These canoes are white.* \_\_\_\_\_



# Compare Patterns

Notice that the other patterns that you have learned can easily be adapted to this -hl type of sentence.

(a) Hiym os'y → (b) Hixhl os'y.  
 [hiym osì] [hik'1 osì]  
*my fat dog My dog is fat.*

(a) Xwdeym neksn → (b) Xwdexhl naksn  
 [Qwdeym neksn] [Qwdey'1 neksn]  
*your hungry wife/husband Your wife/husband is hungry.*

Here are the negative patterns:

(a) Nēdi siipxwm wegt sun. → (b) Nēdi siipxwhl wegt.  
 [Nēdi sīpqwm gyet sun] [Nēdi sīpqw'1 gyet]  
*This isn't his sick brother. His brother isn't sick.*

(Note that the (b) sentence is not a complete adaptation of the (a) sentence. The (a) type negative sentence is the closest type we have learned to this (b) type of sentence.

And questions are asked like this:

(a) Nēhl dulpxm niye'n sust? → (b) Nēhl dulpxwhl niye'n?  
 [Nē'1 dulpqwm niyèn sust?] [Nē'1 dulpqw'1 niyèn?]  
*Is that your short grandfather? Is your grandfather short?*

Here's an example of a conversation that uses some of these patterns. If you learn it, you will know the patterns well.

1. 1) Nēhl dulpxwhl gan t'imistna? *Is your pencil short?*  
 [Nē'1 dulpqw'1 gan timistna?]
- 2) Ee'e. Dulpxwhl gan t'imist'y. *Yes. My pencil is short.*  
 [Èe. Dulpqw'1 gan timistì.]

# Mini - Dialogues

Here are some more mini-dialogues in Gitksan.

But, first, think about why it helps to memorize these sentences. If you memorize them, you know the pattern of the sentence.

Once you know the pattern, you can use it to talk about a lot of things by *SUBSTITUTING* words you need for those in the pattern. Here is an example of substitution.

Esgim osn tusta? *Is that his ugly dog?*

*You can change this sentence by substituting in the following ways.*

Esgim osn tusta? *Is that your ugly dog?* (-t → -n)

Alaysm ost tusta? *Is that his lazy dog?* (esgi → alays[t])

Esgim ost tuna? *Is this his ugly dog?* (tust → tun)

Esgim ost tust. *That is his ugly dog.* (-a is left off)

Esgihl ost tusta? *That dog of his is ugly.* (-m → -hl)

Aleskitm as'ost dipusta? *Are those his ugly dogs?* (singular → plural)

Esgim wilpt tusta? *Is that his ugly house?* (os → wilp)

Xwdaym osn tusta?

[Qwdayim osn tusta?]





2. Neehl maaxwsxwhl osta? *Is his dog white.*  
[Nē'1 māqwsqw'1 osta?]

Nee. Needi maaxwsxwhl ost. T'uuts'xwhl ost. *No. His dog  
isn't white.*  
[Nē. Nēdi māqwsqw'1 ost. Tūtsqw'1 ost.] *His dog is  
black.*

Some of the mini-conversations you will get to translate yourself. Room will be left for you to write in the English translations. Be sure to do that!

3. Neehl siipxwhl tk'ihlxwm gyet tusta? \_\_\_\_\_  
[Nē'1 sīpqw'1 tki'lqwm gyet tusta?] \_\_\_\_\_  
Ee'e siipxwhl t'im gest. \_\_\_\_\_  
[Èe. Sīpqw'1 tim gest.] \_\_\_\_\_

4. Neehl haxhixhl niiniksxwsi'ma? *Are your husbands/wives fat?*  
[Nē'1 hak'hik'1 nīniksqwsima?] *(the plural of neks is  
niiniksxw [nīniksqw])*  
Luk'wil haxhixhl niiniksxw'm. *Our wives/husbands are*  
[Lukwil hak'hik'1 nīniksqwùm.] *really fat!*

5. Neehl xwdexhl maaxwsxwm osna? *Is your white dog hungry?*  
[Nē'1 qwdek'1 māqwsqwm osna?]  
Ee'e. Luk'wil xwdexhl os'y. *Yes. My dog is very hungry.*  
[Èe. Lukwil xwdek'1 osì.]

6. Maaxwsxwhl gan t'imist'y. Maaxwsxwhl sa'wnsxyn.  
[Māqwsqw'1 gan timistì. Māqwsqw'1 sàwnskýen.]

---

(More examples on page 52)

7. Neeh1 ts'ixts'et'ixsh1 ts'uts'a'waxssi'ma?

[Nē'1 žiktsetiks'1 žutsàwakssima?]

---

Nee! Sikseksxwh1 ts'uts'a'waxs'm.

[Nē. Sikseksqw'1 žutsàwaksim.]

---

8. Neeh1 tk'ihlxwm k'amksiwaa susta? *Is that a young  
[Ne'1 tki'lqwm kamksiwā susta?] Whiteman?*

Ee'e. Tk'ihlxwm k'amksiwaa tust. *Yes. That's a young  
[Èe tki'lqwm kamksiwā tust.] Whiteman.*

9. Neeh1 k'ay 'mesh1 ksim k'amksiwaa tusta? *Is that White  
[Nē'1 kay mes'1 ksim kamksiwā tusta?] woman a teen-  
ager?*

Ee'e. K'ay mesm hanak tust. *Yes. That's  
[Èe. Kay mesm hanak tust.] a teen-age  
lady.*



---

(add a Gitksan caption.)

# neehl & needi

Here are some more sentence patterns that use the -hl suffix instead of -m.

You can see how to change the sentences to adapt them from the pattern that we learned on page 11 and 24-27.

- Neehl siipxwm hanak susta?                      →                      Neehl siipxwhl hanak tusta?  
[Nē'1 sīpqwm hanak' susta?]                      [Nē'1 sīpqw'1 hanak' tusta?]
1. *Isn't that a sick woman?*                      2. *Isn't that woman sick?*
- Needi siipxwm gyet sun.                      →                      Needi siipxwhl gyet tun.  
[Nēdi sīpqwm gyet sun.]                      [Nēdi sīpqw'1 gyet tun.]
3. *This isn't a sick man.*                      4. *This man isn't sick.*

Here is a rule:

You use tun and tust in negative sentences that have -hl [-'1]. You use sun and sust in negative sentences that have -m.

Any sentence with neehl or needi at the beginning will follow this rule.

Note these examples which use the sentence patterns above and exemplify this rule.

5. Needi seksxwhl 'maxs tun.                      6. Needi seksxwm 'maxs sun.  
[Nēdi seksqw'1 maks tun.]                      [Nēdi seksqwm maks sun.]  
*These pants aren't clean.*                      *These aren't clean pants.*
7. Needi sikseksxwhl 'maa'maxs dipust.                      *Those pants aren't  
clean.*  
[Nēdi sikseksqw'1 māmaks dipust.]
8. Needi sikseksxwm 'maa'maxs dipun.                      *These aren't  
clean pants.*  
[Nēdi sikseksqwm māmaks dipun.]

Note that the plural forms dipun and dipust don't have corresponding s- forms like tun and tust (which become sun and sust).

# Think and Do

In the sentences that follow, put an X in the  that is in front of the Gitksan sentence that correctly translates the English sentence in italics.

1. *This spoon is short.*

Dulpxwm hóobix tun. [Dulpqwm hōbik' tun.]

Dulpxwhl hóobix tun. [Dulpqwhl hōbik' tun.]

2. *This spoon isn't short.*

Néedi dulpxwhl hóobix tun. [Nēdi dulpqw'1 hōbik' tun.]

Néedi dulxwhl hóobix sun. [Nēdi dulpqw'1 hōbik' tun.]

3. *Is this spoon short? [or Isn't this spoon short?]*

Neehl dulpxwm hóobix sust? [Nē'1 dulpqwm hōbik' sust.]

Neehl dulpxwhl hóobix tústa? [Nē'1 dulpqw'1 hōbik' tusta.]

4. *Isn't that a short spoon? [or Is that a short spoon?]*

Neehl dulpxwm hóobix sústa? [Nē'1 dulpqwm hōbik' susta.]

Neehl dulpxwhl hóobix sústa? [Nē'1 dulpqw'1 hōbik' susta?]

5. *Is or isn't this spoon short?*

Neehl dulpxwm hóobix túna? [Nē'1 dulpqwm hōbik' tuna?]

Neehl dulpxwhl hóobix túna? [Nē'1 dulpqw'1 hōbik' tuna?]

6. *These spoons aren't short.*

Néedi dildúlpxwm hóobix dipún. [Nēdi dildulpqwm hōbik' dipun.]

Néedi dildúlpxwhl hóobix sipún. [Nēdi dildulpqw'1 hōbik' sipun.]

Néedi dildúlpxwhl hóobix dipún. [Nēdi dildulpqw'1 hōbik' dipun.]

Néedi dildúlpxwm hóobix sipún. [Nēdi dildulpqwm hōbik' sipun.]

# Pattern Review

Notice the difference in the sentences below. They are almost the same, but the endings on the describing word are different in each.

(1) Gehlxh1 k'amksiwaa.      *The Whiteman is skinny.*  
      [Ĝe'1k'1 kamksiwā]

(2) Gehlx 'ni'y.      *I am skinny.*  
      [Ĝe'1k ni]

(3) Gehlxt John.      *John is skinny.*  
      [Ĝe'1kt John]

This is the pattern that is used:

*With a thing (e.g. tree, Indian, woman, canoe, house, etc.):*

DESCRIBING WORD + **HL** - THING.

*With a pronoun (I, you, he/she/it, we, you guys, they):*

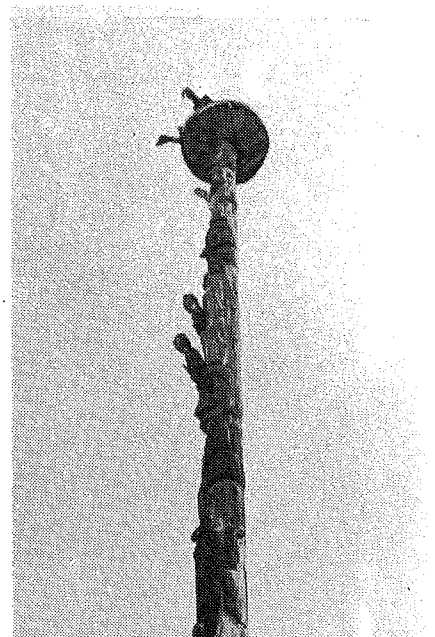
DESCRIBING WORD +  - PRONOUN.

*With a person's name or a relative (mother, father, granny):*

DESCRIBING WORD + **T** - PERSON'S NAME.

---

*(Add a caption)*



# More Practice

Here are some more examples of the types of sentences that we talked about on page 55. Follow along on your tape or as your teacher reads the sentences aloud.

- [+t] 4. Gehlxt nigwood'y. [Ĝe'lkt nigwōdì] *My father is skinny.*
- [+hl] 5. Siipxwhl hanak. [Sīpqw'1 hanak] *The woman is sick.*
- [ ] 6. Siipxw 'niin. [Sīpqwt nīn] *You are sick.*
- [+t] 7. Siipxwt Mary. [Sīpqwt Mary] *Mary is sick.*
- [+t] Siipxwt nts'iits't. [Sīpqwt ntsītst] *His grandma is sick.*
- [+hl] 8. Gal hixhl os. [Ĝal hik'1 os] *The dog is really fat.*
- (Note: Gal [Ĝal] means 'extremely (too much)' or 'really')
- [ ] 9. Gal hix 'ni'y. [Ĝal hik' nì] *I am too fat.*
- [+t] 10. Gal hixt Carol. [Ĝal hik't Carol] *Carol is too fat.*
- [+t] 11. Gal hixt niye'e. [Ĝal hik't niyèe] *Grandfather is really fat.*
- [+hl] 12. Dildulpxwhl ii'yuxwt dipust. [Dildulpqw'1 ìyuqwt dipust]  
*Those men are short.*
- [ ] 13. Dildulpxw nuu'm. [Dildulpqw nùm]
- [+t, gant] 14. Dildulpxwt dip John gant Mary. [Dildulpqwt dip J. gant M.]  
*Both John and mary are short.*
- [+hl] 15. Luk'wil amhl wineex. [Lukwil am'1 winēk'] *The food is real good.*
- [ ] 16. Luk'wil am 'niin. [Lukwil am nīn] *You are really good.*
- [+t] 17. Luk'wil amt John. [Lukwil amt John] *John is really well.*

Note that in sentences of the pattern we have in 14, you often don't hear the -t after the describing word. The reason for this is because dip starts with d, which is so much like t that the two become one in ordinary conversation. But listen to the tape and you will hear that there really is a -t on the end of dildulpxw in 14 above.

Here is another example of this pattern:

Sipsiipxwt dip Harry gant John.

[Sipsīpqwt dip Harry gant John]

*Both Harry and John are sick.*

Daxgyett dip Harry ganhl kamksiwaa.

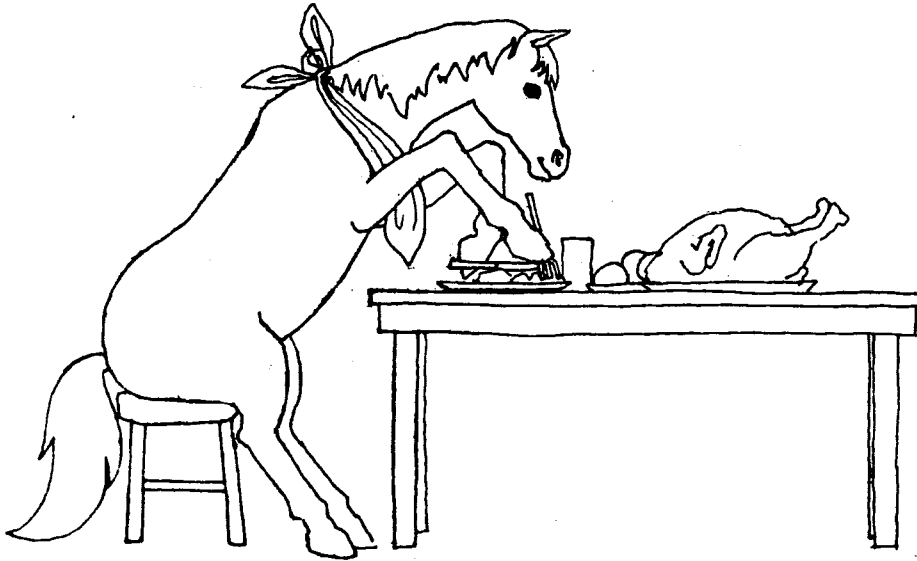
[Dakgyett dip Harry gan'1 kamksiwā]

*Both Harry and the Whiteman are strong.*

Luxwdxhl dip si'moogit ganhl hanak.

[Luqwdēk'1 dip simōgit gan'1 hanak]

*Both the chief and the woman are hungry.*



Xwdex hl gyowaden!  
 [Qwdek' l gyowaden.]

Here is an exercise that will give you some practice in deciding what the ending should be on describing words.

A space has been left after the describing word in each of these sentences. Some sentences have two blanks. Decide which ending goes in each of the blanks, or if the blank should "remain blank". Then translate the sentence.

You will choose between -t, -hl ['l], and a blank.

1. Ts'uusx hl gowaden. [Žusk' l gyowaden] The horse is little.
2. 'Wii 'nakw \_\_\_\_\_ John. [Wī nakw \_\_\_\_\_ John] \_\_\_\_\_
3. Hix \_\_\_\_\_ os. [Hik' \_\_\_\_\_ os] \_\_\_\_\_
4. Gehlx \_\_\_\_\_ 'niin. [Ĝe'lk nin] \_\_\_\_\_
5. Ts'et'ixs \_\_\_\_\_ mismuus. [Žetik's \_\_\_\_\_ mismūs] \_\_\_\_\_
6. Ama 'mes \_\_\_\_\_ hanak tust. [Ama mes \_\_\_\_\_ hanak' tust] \_\_\_\_\_
7. Xwdex \_\_\_\_\_ Mary. [Qwdek' \_\_\_\_\_ Mary] \_\_\_\_\_
8. T'axoo'od \_\_\_\_\_ gyet tust. [Takòod \_\_\_\_\_ gyet tust] \_\_\_\_\_

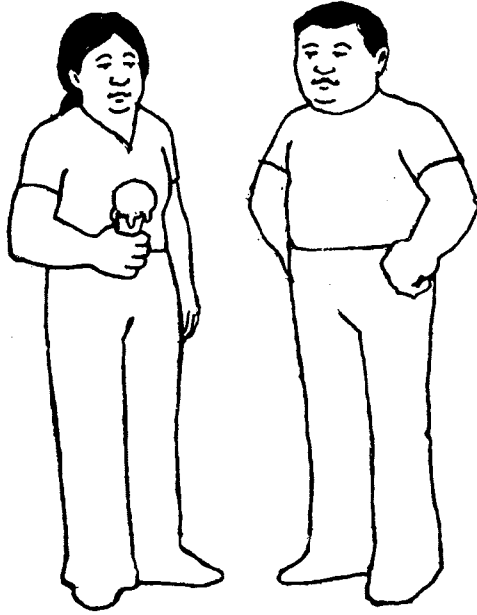
(Continued on page 58)

9. Seksw \_\_\_\_\_ 'maxs'y. [Seksqw \_\_\_\_\_ maksì] \_\_\_\_\_
10. Dulpxw \_\_\_\_\_ naga'y. [Dulpqw \_\_\_\_\_ naǵai] \_\_\_\_\_
11. 'Wii t'is \_\_\_\_\_ gan. [Wī tis \_\_\_\_\_ ǵan] \_\_\_\_\_
12. Esgi \_\_\_\_\_ 'nit. [Esgi \_\_\_\_\_ nit] \_\_\_\_\_
13. Dildulpxw \_\_\_\_\_ as'os. [Dildulpqw \_\_\_\_\_ asos] \_\_\_\_\_
14. Ts'ixts'et'ixs \_\_\_\_\_ 'nidiit. [Zik̄tsetiks \_\_\_\_\_ nidit̄] \_\_\_\_\_
- 
15. Haxhix \_\_\_\_\_ dip John gan \_\_\_\_\_ Mary. [Hak̄hik̄ \_\_\_\_\_ dip John  
ǵan \_\_\_\_\_ Mary] \_\_\_\_\_
16. Hi'niiluxw \_\_\_\_\_ dip John gan \_\_\_\_\_ hanak. [Hin̄iluqw \_\_\_\_\_ dip  
John ǵan \_\_\_\_\_ hanak̄] \_\_\_\_\_
17. Aliskit \_\_\_\_\_ dip John gan \_\_\_\_\_ Mary. [Aliskit \_\_\_\_\_ dip John  
ǵan \_\_\_\_\_ Mary] \_\_\_\_\_
18. Ama limas \_\_\_\_\_ haanak. [Ama limas \_\_\_\_\_ hānak̄] \_\_\_\_\_
19. Luxwdiidex \_\_\_\_\_ 'nuu'm. [Luqwd̄idek̄ \_\_\_\_\_ n̄um] \_\_\_\_\_
20. Gal siipxw \_\_\_\_\_ Jay. [Ǵal sipqw \_\_\_\_\_ Jay] \_\_\_\_\_



(Add a Gitksan caption.)





Hix 'ni'y yoxwdi hixs John.  
 [HiK' nì yoqwdi hiK's John]

Here is a sentence pattern that you will want to learn.

- (a) Hix 'niin yoxwdi hixs John [HiK' nìn yoqwdi hiK's John]  
*You're fat and John is fat also.*
- (b) Hix 'niin ii gēhlxs John. [HiK' nìn ī gē'lk's John]  
*You're fat and (but) John is thin.*

We have now learned three words for 'and':

ganh1, gant [g'an'1, g'ant] *when you are stringing words or names together.*

Hanak ganh1 gyet [hanak' g'an'1 gyet]

John gant Mary [John g'ant Mary]

yoxwdi [yoqwdi] *when you are putting together sentences that agree; as,*

*"I'm broke and so are you."*

ii [i] *when you are putting together sentences that disagree; as,*

*"I'm broke and (but) you are flush."*

ii [i] *can usually be translated "but"*

# Pattern game

The sentence pattern that you learned on page 59 has two very important things to notice.

(a) Hixt John yoxwdi hixs Oliver. [Hik's John yoqwdi hik's Oliver]  
*John is fat and Oliver is also fat.*

(b) Hixhl hanak ii gehlxs Vickie. [Hik'l hanak i ge'lks Vickie]  
*The woman is fat and (but) Vickie is thin.*

Have you noticed that when you use either yoxwdi or ii and a person's name follows, you use -s rather than -t as an ending on the describing word.

Compare these patterns:

Hixt John → Hixt Mary yoxwdi hixs John.

Gehlxt Louis → Hixt Charles ii gehlxs Louis.

(c) Seksw 'ni'y ii ts'et'ixsn. [Seksqw ni i zetiks'n]  
*I'm clean and you are dirty.*

(d) Hixt John yoxwdi hiyn. [Hikt John yoqwdi hiyn]  
*John's fat and you are also fat.*

Have you also noticed that when you use either yoxwdi or ii in a sentence and a pronoun (I, you, he or she, we, or they) follows, you use the Set B endings rather than the Set A mini-words (i.e. you use -'y, not 'ni'y; -n, not 'niin, etc.

Compare these patterns:

Hix 'niin. → Hix 'ni'y yoxwdi hiyn.

Gehlxt 'ni'y. → Hixt Charles ii gehlx'y.

—Note: Old Alphabet examples in Appendix—

Here are some more examples to help you learn the patterns:

1. Dulpxw 'ni'y ii 'wii 'nakws John. [Dulpqw ni i wi nakws John] *I'm short and (but) John is tall.*

2. Xwdexhl neks'y yoxwdi xwdexs Jay. [Qwdek'l neksi yoqwdi qwdeks Jay] *My wife is hungry and Jay is hungry too.*

# Exercise

Here is a review exercise for you.

There are sentences here which represent several of the patterns that we have been studying in this part of the book. If you find that you have questions about the translation of any of the sentences below, return to the section where we learned that pattern and study the whole section carefully.

There is no reason to go on beyond this point if you haven't learned everything that preceded. So, enjoy this chance to review. Translate the sentences out loud in class.

1. *You guys are lazy.* \_\_\_\_\_
2. *We are not hungry.* \_\_\_\_\_
3. *They are thirsty and we are hungry.* \_\_\_\_\_  
\_\_\_\_\_
4. *John is strong and (but) I am tired.* \_\_\_\_\_
5. *The spoon is really dirty.* \_\_\_\_\_
6. *Both John and Fred are young.* \_\_\_\_\_  
\_\_\_\_\_
7. *These aren't pretty women.* \_\_\_\_\_
8. *Is that a small house?* \_\_\_\_\_
9. *Is that house black?* \_\_\_\_\_
10. *This isn't your pencil.* \_\_\_\_\_
11. *That isn't your long pencil.* \_\_\_\_\_



Here is another pattern related to the ones that we have been studying.

Needi logom ha'nii t'aat; sii ha'nii t'aat.

[Nēdi loḡom hānī tāt; sī ha'nī tāt.]

*His chair isn't old; his chair is new.*

and Needi ts'et'ixshl nakxt; seksxwhl nakt.

[Nēdi zetiks'1 nakkt; seksqw'1 nakt.]

*Her dress isn't dirty; her dress is clean.*

Needi mesxwhl anhooya't; t'uuts'xwhl anhooya't.

[Nēdi mesqw'1 anoyāt; tūtsqw'1 anoyāt.]

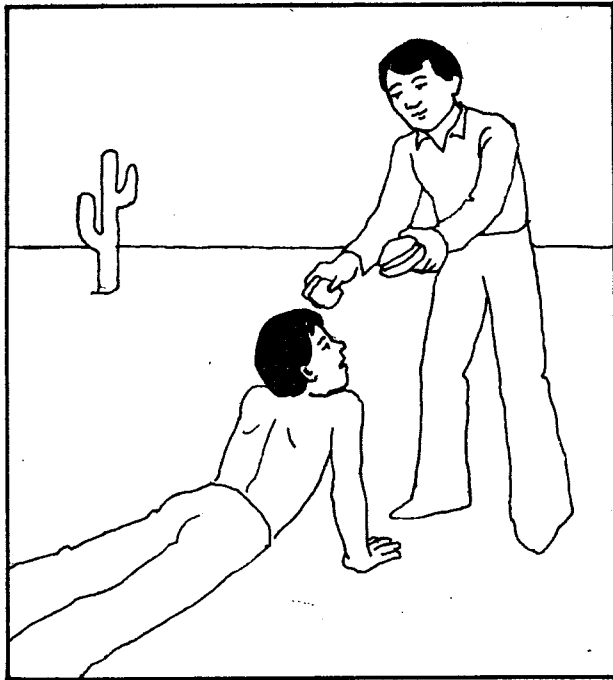
*His car isn't red; his car is black.]*

but Needi hiym os sun; gehl<sub>xm</sub> os tun.

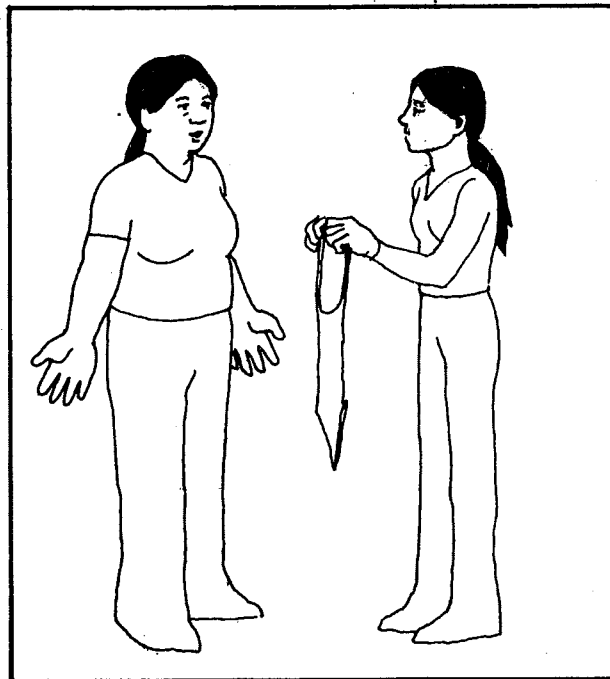
[Nēdi hiym os sun; ḡe'l<sub>km</sub> os tun.]

Using this pattern, can you translate the following sentences into Gitksan.

1. *That cow isn't sick; that cow is tired.* \_\_\_\_\_  
\_\_\_\_\_
2. *This isn't her new house; this is her old house (Note that the word for new is sii [sī]).*  
\_\_\_\_\_
3. *This food isn't good; that meat is good.*  
\_\_\_\_\_
4. *This fish isn't big; this fish is small.*  
\_\_\_\_\_



Needi xwdey'y;  
 gwelgwax 'ni'y!  
 [Nēdi qwdeyì, gwelgwak nì]



Hix 'ni'y;  
 needi gehlx'y.  
 [Hik' nì; nēdi ge'lkì]

Here are the last two sentence patterns that we will learn in this section of the book. Learn the patterns well so that you can use them.

Needi ama 'mes'y; esgi 'ni'y. [Nēdi ama mesì; esgi nì]  
*I'm not pretty; I'm ugly.*  
 Ama 'mes 'ni'y; needi esgi'y. [Ama mes nì; nēdi esgiì]  
*I'm pretty; I'm not ugly.*

Translate these sentences into Gitksan using the pattern above:

1. *I'm tall; I'm not short.*
2. *You're small; you're not big.*
3. *He's not dirty; he's clean.*
4. *We're not lazy; we're tired.*
5. *You guys are strong; you're not old.*
6. *They are young; they're not old.*
7. *We aren't strong, we're really sick.*

# not \_\_\_\_\_, but \_\_\_\_\_ !!

This review is a chance for you to recognize how much you have learned.

Here are all of the sentence patterns that you have learned in this book. The exercise starts with sentences that seems really easy to you now, and go on to the most difficult types that we have learned.

Here's how to do this exercise.

*Example: 1. Hix 'niin. (read the sentence out loud.)*  
[Hik' n̄in] *(then translate it, "I'm fat.")*  
*(then make up a sentence like it:*

Hix 'nit [Hik' nit]  
or Gwelgwax 'niin [Gwelgwak n̄in]  
or Daxgyet 'ni'y [Dakgyet n̄i]  
but not hiym os tust

*Example: 2. Haxhix nuu'm. (read the sentence out loud.)*  
[hak'hi k' n̄um] *(then translate it, "We're fat.")*  
*(then make up a sentence like it:*

Sikseksxwhl 'nuu'm [sikseksqw' l  
n̄um])

3. Hixt John [Hik't John] \_\_\_\_\_

4. Haxhixt dip John gant Mary. [Hak'hi k't dip John gant Mary]  
\_\_\_\_\_

5. Haxhixt dip John ganhl k'amksiwaa. [Hak'hi k't dip John  
gan' l kamksiwā]  
\_\_\_\_\_

6. Hixhl k'amksiwaa. [Hik' l kamksiwā] \_\_\_\_\_

7. Xwdex 'ni'y. [Qwdek' n̄i] \_\_\_\_\_

8. Needi xwdey'y. [N̄edi qwdey'i] \_\_\_\_\_

9. Esgi 'niin. [Esgi n̄in] \_\_\_\_\_

10. Needi esgin. [N̄edi esgin] \_\_\_\_\_

11. Hlabixsxw 'nit. ['Labik'sqw nit] \_\_\_\_\_
12. Needi hlabixsxt. [Nēdi 'labik'sqwt] \_\_\_\_\_
13. Daxgigyēt 'nuu'm. [Dakgigyēt nūm] \_\_\_\_\_
14. Needi daxgigyed'm. [Nēdi dakgigyedm] \_\_\_\_\_
15. Dildulpxw 'nisi'm. [Dildulpqw nisim] \_\_\_\_\_
16. Needi dildulpxwsi'm. [Needi dildulpxwsim] \_\_\_\_\_
17. Ama gigyēt 'nidiit. [Ama gigyēt nidit] \_\_\_\_\_
18. Needi ama gigyētdiit. [Nēdi ama gigyētdit] \_\_\_\_\_
19. Hiym os tust. [hiym os tust] \_\_\_\_\_
20. Hixhl os tust. [hik'1 os tust] \_\_\_\_\_
21. Haxhiym as'os dipust. [Hakhiym as'os dipust] \_\_\_\_\_
22. Haxhixhl as'os dipust. [Hakhi'1 as'os dipust] \_\_\_\_\_
- \_\_\_\_\_
23. Neehl hiym os susta? [Nē'1 hiym os susta?] \_\_\_\_\_
- \_\_\_\_\_
24. Neehl hixhl os tusta? [Nē'1 hik'1 os tusta?] \_\_\_\_\_
- \_\_\_\_\_
25. Neehl haxhiym as'os dipusta? [Nē'1 hakhiym as'os dipusta?] \_\_\_\_\_
- \_\_\_\_\_
26. Hix 'ni'y, yoxwdi hixs John. [Hik' ni, yoqwdi hixs John] \_\_\_\_\_
- \_\_\_\_\_
27. Hix 'ni'y, needi gehlxa'y. [Hik' ni; nēdi ge'lkaɪ] \_\_\_\_\_
- \_\_\_\_\_

# Whose is it?

The endings that we learned on page 41 are also used to show who owns something. We say, they show possession!

We studied the word *os*, "dog" in all of its forms back on page 41. Here are some more examples of words with these Se B endings showing who owns something.

wilp,	<i>house</i>		
wilb'y	[wilbì]	<i>my house</i>	(-'y - my)
wilbn	[wilbn]	<i>your house</i>	(-n - your)
wilpt	[wilpt]	<i>his/her house</i>	(-t - his/her)
wilb'm	[wilbm]	<i>our house</i>	(-'m - our)
wilpsi'm	[wilpsim]	<i>you guys' house</i>	(-si'm - you guys')
wilpdiiit	[wilpdit]	<i>their house</i>	(-diiit - their)

Note these changes that take place in the forms for *my*, *your* (sing.), and *our*

- (a) words that end in p (like *wilp*) change p to b;
- (b) words that end in t (like *gayt*) change t to d;
- (c) words that end in k or kx [k'k] (like *wakx*) drop the x and change the k to g;
- (d) words that end in k or kx [k'or k'k] (like *nakx*) drop the x and change k to g.

Here are some other examples. (see Old Alphabet in appendix):

root form:	<i>gayt - hat</i>	<i>wakx - brother</i>	<i>nakx - dress</i>
my-	<i>gayd'y</i>	<i>wag'y</i>	<i>naga'y</i>
your-	<i>gaydn</i>	<i>wagn</i>	<i>nagn</i>
his/her-	<i>gaytt</i>	<i>wakt</i>	<i>nakt</i>
our-	<i>gayd'm</i>	<i>wag'm</i>	<i>nagn</i>
you guys'-	<i>gaytsi'm</i>	<i>waksi'm</i>	<i>naksi'm</i>
their-	<i>gaytdiiit</i>	<i>wakdiiit</i>	<i>nakdiiit</i>



Here are some words to test your memories! We have gone back to *book 1* and taken some important vocabulary words that we will use in this exercise. If you don't remember the words, you may wish to return to that book and review the words sometime. For now, we will give the meanings of the words in case you have forgotten these.

Each of the words has been given possessive endings. Translate the Gitksan.

1. t'im ges [tim ǵes], *head*

t'im ges'y [tim ǵesì] *my head*  
 t'im gesn [tim ǵesn] *your head*  
 t'im gesit [tim ǵesit] *his/her head*

t'im gesn [tim ǵesn] \_\_\_\_\_

t'im gesit [tim ǵesit] \_\_\_\_\_

t'im ges'y [tim ǵesì] \_\_\_\_\_

2. an'on [anon], *hand, hands*

an'on'y [anoni] *my hand(s)*  
 an'onn [anonin] *your hand(s)*  
 an'ont [anont] *his/her hand(s)*  
 an'on'm [anonm] *our hand(s)*  
 an'onsi'm [anonsim] *your hand(s)*  
 an'ondiit [anondit] *their hand(s)*

an'onsi'm [anonsim] \_\_\_\_\_

an'on'm [anonm] \_\_\_\_\_

an'on'y [anoni] \_\_\_\_\_

3. goot [ǵōt], *heart*

goot'y [ǵōdì] *my heart*  
 goodn [ǵōdin] *your heart*  
 goott [ǵōtt] *his/her heart*  
 goot'm [ǵōdm] *our heart*  
 gootsi'm [ǵōtsim] *you guys' heart*  
 gootdiit [ǵōdit] *their heart*

gootsi'm [ǵōtsim] \_\_\_\_\_

goott [ǵōtt] \_\_\_\_\_

goot'y [ǵōdì] \_\_\_\_\_

4. sise'e [sisèe] *foot (feet) or leg*

Write the forms of this word in the spaces below:

\_\_\_\_\_ *my foot, leg*  
\_\_\_\_\_ *your foot, leg*  
\_\_\_\_\_ *his/her foot*  
\_\_\_\_\_ *our foot*  
\_\_\_\_\_ *your (pl) foot, feet*  
\_\_\_\_\_ *their foot.*

5. bokx [bokk] *buttocks, one's behind parts!*

bog'y [bogì] *my buttocks*  
bogn [boǵn] *your buttocks*  
bokt [bokt] *his/her buttocks*  
bog'm [boǵm] *our buttocks*  
boksi'm [boksìm] *you guys' buttocks*  
bokdiit [bokdīt] *their buttocks*

6. 'win [win] *tooth, teeth*

Write the forms of this word in the spaces below:

\_\_\_\_\_ *my tooth*  
\_\_\_\_\_ *your teeth*  
\_\_\_\_\_ *his, her tooth*  
\_\_\_\_\_ *our teeth*  
\_\_\_\_\_ *you guys' teeth*  
\_\_\_\_\_ *their teeth*

7. Give all of the forms of the word woo'omhlxw [wòom'lq̄w], *cradle. Say them out loud as quickly as you can in the same order we list them above.*
8. Give all of the forms of the word for *mouth*, ts'im aakx [zim ākk].



Here are some more possessive forms used when something is owned by a person or when you use someone's name.

Wilps John. [Wilps John] *John's house.*

Wilps dip John gant Mary. [Wilps dip John gant Mary]  
*Both John and Mary's house.*

Wilphl k'amksiwaa. [Wilp'1 kamksiwā]. *The Whiteman's house.*  
Wilphl gyet ganhl hanak tust. [Wilp'1 gyet gan'1 hanak  
tust.] *Both the man and woman's house.*

Huwilps dip John gant Mary. [Huwilps dip John gant Mary]  
*Both John and Mary's houses.*

You should also know the way you ask who something belongs to. The pattern is simple:

Naahl \_\_\_\_\_ t tust? [nā'1 \_\_\_\_\_ t tust?]

*Whose \_\_\_\_\_ is that?*

*Examples:* Naahl wilbit tust? [Nā'1 wilbit tust?]

*Whose house is that?*

Wilps John [Wilps John]

*(It's) John's house.*

*Note that there is usually an extra -i or -a before the -t ending.*

Naahl gaydit tust? [nā'1 gaydit tust?] *Whose hat is that?*

Naahl nagat tust? [nā'1 nagat tust?] *Whose dress is that?*

# More Practice

Here is an exercise which allows you to practice asking who something belongs to. Are you sure that you understand how to ask these questions? Here are a couple of questions to give you more practice with the pattern.

*Whose canoe is that?*

Naahl 'melt tust? [Nā'1 melt tust?]

*Whose car is that?*

Naahl anhooya'at tust? [Nā'1 anoyàat tust?]

Ask the question indicated and then answer it according to the answer given in parenthesis.

1. *Whose canoe is that? (Fred and Alice's canoe)*

Naahl 'melt tust? [Nā'1 melt tust?]

'Mels Fred gant Alice. [Mels Fred gant Alice]

2. *Whose paper is that? (The teacher's paper)*

Teacher - siwilaynsxwit or teacher (tiicha)

\_\_\_\_\_

\_\_\_\_\_

3. *Whose dog is this? (This is my dog.)*

\_\_\_\_\_

\_\_\_\_\_

4. *Whose dress is this? (This is my mother's dress.)*

\_\_\_\_\_

\_\_\_\_\_

5. *Whose pencil is this? (This is John's pencil.)*

\_\_\_\_\_

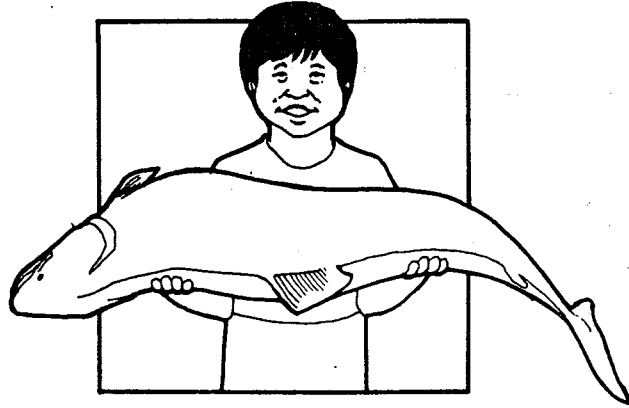
\_\_\_\_\_

- 6.

\_\_\_\_\_

\_\_\_\_\_

*(Make up a question and ask the class.)*



Here is a different pattern for showing something that is owned by someone, or that belongs to someone.

There is a special category of things that you own. It includes things that you own which are alive, like cows, pigs, chickens, horses, birds and even slaves (if you own any!).

It also includes things that you inherit like your relatives (father, mother, grandpa and grandma, and your brothers and sisters).

You mark things in this special category with the ending -xw or -txw before adding the ending of Set B (-'y, -n, -t, etc.)

Here are some examples of this pattern of showing who owns something:

gyowaden [gyowaden] *horse*

gyowadentxw'y [gyowadentqwi] *my horse*

gyowadentxwn [gyowadentqwn] *your horse*

gyowadentxw'm [gyowadentqwm] *our horse*

gyowadentxwsi'm [gyowadentqwsim] *you guys' horse*

gwaso [gwaso] *pig*

gwasotxw'y [gwasotqwi] *my pig*

gwasotxwn [gwasotqwn] *your pig*

gwasotxwt [gwasotqwt] *his/her pig*

gwasotxw'm [gwasotqwm] *our pig*

gwasotxwsi'm [gwasotqwsim] *you guys' pig*

And here are more words that take the -xw or -txw ending before the Set B ending.

anhooya' [anoyə̀] *vehicle, car*  
(Note that a car isn't really alive, but the old people thought of them as such because they could move! This applied to other things with engines.)

anhooya'txw'y [anoyə̀tqwi] *my vehicle*  
or kartxw'y [kartqwi] *my car*  
kartxwn [kartqwn] *your car*

gipaygwansxw [gipaygwansqw] *airplane*  
gipaygwansxw'y [gipaygwansqwi] *my plane*  
or airplane-txw'y *my airplane (also).*

There are also these words that simply add -xw (rather than -txw).

mismuus [mismūs] *cow*  
mismuusxw'y [mismūsqwi] *my cow*  
mismuusxwn [mismūsqwn] *your cow*  
ts'uuts' [zūts] *bird (like a parakeet)*  
ts'uuts'xw'y [zūtsqwi] *my bird*

jigins [jigins] *chicken*  
jiginsxw'y [jiginsqwi] *my chicken*

wakx [wakk] *brother (boy speaking)*  
wag'y [wagi] *my brother*  
wakxw'y [wakqwi] *my brothers*

nox [nok] *mother*  
noxo'y [nokoì] *my mother*  
nonoxxw'y [nonokqwi] *my mother and her sisters*

ts'iits' [zīts] *grandmother*  
ts'iits'y [zītsi] *my grandmother*  
ganits'iits'xw'y [ganitsītsqwi] *my gramma and her sisters*

ye'e [yèe] grandfather

niye'e'y [niyèèi] my grampa

ganiye'etxw'y [ganiyèetqwi] my grandfather's side

xa'a [kà] a slave

xa'atxwhl sim'oogit [kàatqw'l simōgit] chief's slave

xa'atxws John [kàatqws John] John's slave

Xa'atxwn 'ni'y [kàatqwn ni] I'm your slave!

Translate the following into good Gitksan.

1. John's horse. \_\_\_\_\_
2. Our cow. \_\_\_\_\_
3. Fred's car. \_\_\_\_\_
4. The woman's mother. \_\_\_\_\_
5. His mother and her sisters. \_\_\_\_\_
6. your brothers. \_\_\_\_\_
7. You guys' grandfather's people. \_\_\_\_\_
8. Henry's chicken and my bird. \_\_\_\_\_

## Brain Game

For practice, do this in class.

Each person should ask a question to the person next to him or her based on this pattern:

Whose \_\_\_\_\_ is that?

Naahl \_\_\_\_\_ t tust? [Nā'l \_\_\_\_\_ t tust?]

And, that person should answer whose it is.

\_\_\_\_\_ s John tust, or \_\_\_\_\_ teacher tust.

# This is mine.

Like most things in Gitksan, you can talk about what you own in more than one way. Here are some important patterns that you should learn.

- A. *This is mine.*  
'Ni'yhl wilt tun. [Ni'1 wilt tun] *This is mine.*  
Lip k'yan'y tun. [Lip kyanì tun] *This belongs to me, myself.*  
K'yan'y tun. [Kyanì tun] *This is mine.*
- B. *This is yours.*  
'niinhl wilt tun. [Nin'1 wilt tun] *This is yours.*  
K'yann tun. [Kyanin tun] *This belongs to you.*
- C. *This is his/hers.*  
'Nithl wilt tun. [Nit'1 wilt tun] *This is his/hers.*  
K'yant tun. [Kyant tun] *This belongs to him/her.*
- D. *This is John's.*  
Johnhl wilt tun. [John'1 wilt tun] *This is John's.*  
K'yans John tun. [Kyans John tun] *This belongs to John.*
- E. *This is my house.*  
'Ni'yhl wilbit loot [Ni'1 wilbit lōt] *This is my house.*
- F. Oss John. *It's John's dog. (this is an exception to the rule that living things are given a -xw, -txw ending.)*  
Wilps John. *It's John's house.*
- G. *This canoe is yours.*  
'Niinhl 'melt loot. [Nin'1 melt lōt] *This canoe is yours.*
- H. *The dog is his/hers.*  
'Nithl osit loot. [Nit'1 osit lōt] *The dog is his/hers.*
- I. *The car is ours.*  
'Nuu'mhl anhooya't loot. [Nùm'1 anoyàt lōt] *The car is ours.*  
'Nuu'mhl kart loot. [Nùm'1 kart lōt] *The car is ours.*
- J. *Those are our cars.*  
'Nuu'mhl anhooya't dipust. [Nùm'1 anoyàt dipust]  
*Those are our cars.*
- K. *Those shoes are ours.*  
'Nidiithl ts'uts'a'waxsit loot. [Nidit'1 zutsàwaksit lōt]  
'Nidiithl ts'uts'a'waxsit dipun. [Nidit'1 zutsàwaksit dipun]  
*Those shoes are ours.*

Learn these patterns so that you can use them in drills later. They are important and helpful sentence types.



# Memorize Me

Here are some little conversations. They are usually only two lines long, so you can easily memorize them. It is especially helpful to learn these mini-dialogues by heart. That way you can use them at any time.

1. Naahl wilbit loot? [Nā'1 wilbit lōt?]

'Nithl wilbit loot. [Nit'1 wilbit lōt]

*Whose house is this? That's his/her house.*

2. Naahl hlit'it tun? Neehl 'niinh1 hlit'it looda?

[Nā'1 'litit tun? Nē'1 nīn'1 'litit lōda?]

Needi 'ni'yhl hlit'it loot. Hlit's John.

[Nēdi nī'1 'litit lōt. Hlits John]

*Whose ball is this? Is it your ball?*

*That isn't my ball. It's John's ball.*

3. Naahl gudetsit tun? [Na'1 gudetsit tun?]

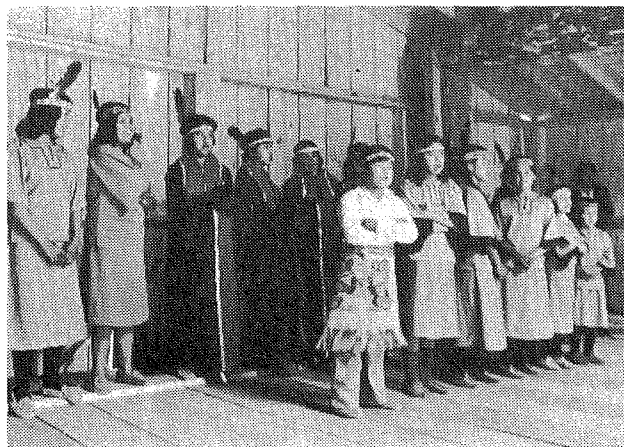
'Ni'yhl gudetsit loot. [Nī'1 gudetsit loot.]

*Whose coat is that?*

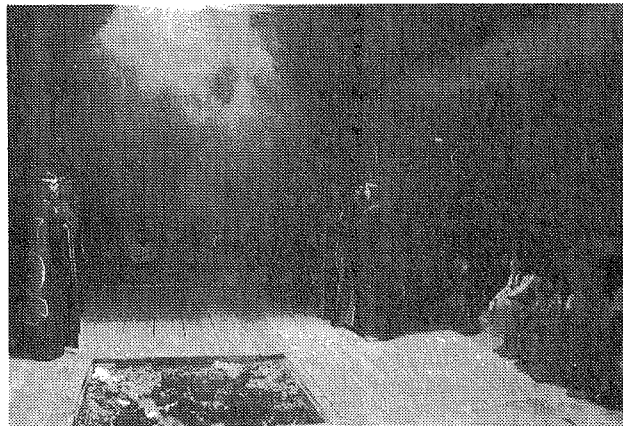
*That's my coat.*

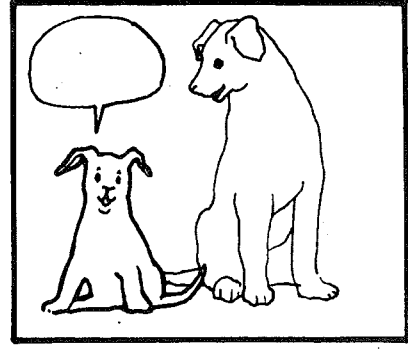
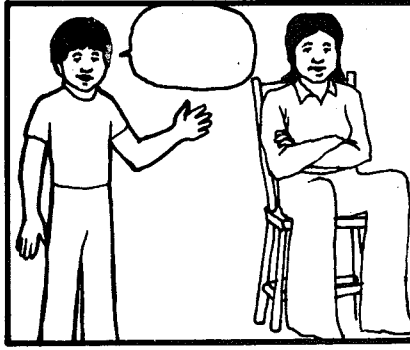
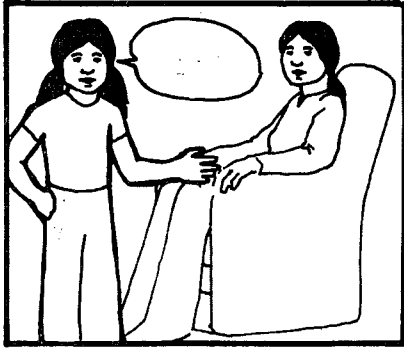
*(note: coat is gudets or gudets' [gudets])*

*(These dialogues are continued on page 76)*



4. Naahl gan t'imisit dipun? [Nā'1 ǵan timisit dipun?]  
 Gan t'imisdiit. [Ǵan timisdiit]  
*Whose pencils are these? They're their pencils.*
5. K'yansi'm dipuna? [Kyansim dipuna?]  
 Ee'e. K'yan'm dipun. [Èe. Kyanim dipun]  
*Do these belong to you. Yes. They belong to us.*
6. Bukws John tuna? [Buks John tuna?]  
 Ee'e. Bukws John tun. [Èe. Buks John tun]  
*Is this John's book. Yes. This is John's book.*
7. 'Ni'yhl daala' tust. [Nì'1 dālà tust]  
 Nee. Lip 'ni'yhl daala't loot. [Nē lip nì'1 dālàt lōt]  
 Nee. Needi 'niinh1 daala't loot. 'Ni'yhl daala't loot.  
 [Nē. Nēdi nīn'1 dālàt lōt. Nì'1 dālàt lōt]  
*That's my money.*  
*No. That's my dollar (money).*  
*No. That's not your dollar. That's my money.*
8. Wilb'y tust. [Wilbì tust]  
 Ehaay. Ama 'mesm wilp tust! [Ehāy. Ama mesim wilp tust]  
*That's my house. Wow! That's a beautiful house!*





Write "That's my mother." in Gitksan in each of the spaces above. If you enjoy making up Gitksan cartoons, do some of your own.

Translate the following into Gitksan.

1. *That's my mother.* \_\_\_\_\_
2. *Is that your vehicle?* \_\_\_\_\_
3. *Does this belong to you?* \_\_\_\_\_
4. *Does this paper belong to John?* \_\_\_\_\_  
\_\_\_\_\_
5. *Whose coat is this?* \_\_\_\_\_
6. *Whose plates are these?* \_\_\_\_\_
7. *That is Harry's plate.* \_\_\_\_\_
8. *It's his. It's not yours. It's John's.* \_\_\_\_\_  
\_\_\_\_\_
9. *That's not yours. It belongs to us.* \_\_\_\_\_  
\_\_\_\_\_
10. *It's not his house. Oh. Yes it is.* \_\_\_\_\_  
\_\_\_\_\_
11. *That isn't my paper. It's Mary's paper.* \_\_\_\_\_  
\_\_\_\_\_

# neehl & needi

Here are the last of the sentence patterns that you will want to learn so that you can talk about who things belong to.

When you know these and the others that we have studied since page 66, you will be able to say almost anything about who owns what.

1. Neehl 'nithl gan t'imisis Johna? [Nē'1 nit'1 ḡan timisis Johna?]

Nee. Needi 'nithl gan t'imisis John. [Nē nēdi nit'1 ḡan timisis John]

Gan t'imisis Mary. [ḡan timisis Mary]

*Is this John's pencil No. It isn't John's pencil.  
It's Mary's pencil.*

2. Neehl 'niinhl osit tuna?

Nee. Needi 'ni'yhl osit tun.

*(or Neehl 'niinhl osit looda? Nee. Needi 'ni'yhl osit loot.)*

*Is this your dog? No. This isn't my dog.*

3. Neehl 'niinhl wilbit looda? [Nē'1 nīn'1 wilbit looda?]

Nee. Needi 'ni'yhl wilbit loot. [Ne. Nēdi nī'1 wilbit lōt]

*(or Ee'e. 'Ni'yhl wilbit loot. [Èe. Nī'1 wilbit lōt])*

*Is this your house? No. This isn't my house.*

*(or Yes. This is my house.)*

4. Neehlih1 'nithl kartxws Johna? [Nē'1i'1 nit'1 kartqws Johna?]

Nee. Needi 'nithl kartxwt loot. [Nē. Nēdi nit'1 kartqwt lōt]

*Is this John's car? No. It's not his car.*

Learn these sentences so that you can say them without reading. Then make up a dialogue of your own and write it in the spaces below.

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# Review

Here is a review exercise that will help you master the possessive sentence patterns.

To do it you will need to know these two words that you learned in *Book 1*

bread - anaax [anāk] (and with suffixes, anaaks-  
tea kettle - galdim xdii [ǵaldim kdī]

Translate these sentences into English after reading them aloud.

1. Neehl 'nithl anaaksis Carola? [Nē'1 nit'1 anāksis Carola?]

\_\_\_\_\_

2. Neehl 'niinh1 galdim xdii tuna? [Nē'1 nīn'1 ǵaldim kdii tuna?]

\_\_\_\_\_

3. Neehl 'nisi'mhl galdim xdiit tuna? [Nē'1 nisim'1 ǵaldim kdīt tuna?]

\_\_\_\_\_

4. Nee. Neeḏi 'ni'yhl anaaksit tun. [Nē. Nēḏi 'nī'1 anāksit tun]

\_\_\_\_\_



5. Neehl 'nithl galdim xdiis Shirley-a? [Nē'1 nit'1 ǵaldim kdīs Shirley-a]

\_\_\_\_\_

6. Ee'e. Carolhl galdim xdiit loot. [Èe. Carol'1 ǵaldim kdīt lōt]

\_\_\_\_\_

7. Nee. Neeḏi 'nithl galdim xdiis Carol. [Nē. Nēḏi nit'1 ǵaldim kdīs Carol]

\_\_\_\_\_

8. Naahl anaaksit tust? [Nā'1 anāksit tust?]

\_\_\_\_\_

9. Nuu'mhl wilt loot. K'yan'm dipun. [Nūm'1 wilt lōt. Kyanm dipun]

\_\_\_\_\_

# Review

Here is another review exercise to give you practice in making up Gitksan sentences. They use the patterns that we use to show possession.

1. *Is this your pencil?* \_\_\_\_\_
2. *Is that your mother?* \_\_\_\_\_
3. *Is that John's mother?* \_\_\_\_\_
4. *Who is that young man?* \_\_\_\_\_
5. *That is John's brother.* \_\_\_\_\_
6. *This is my grandmother.* \_\_\_\_\_
7. *Is this John's car?* \_\_\_\_\_
8. *Yes. It is his car. It isn't my car.* \_\_\_\_\_  
\_\_\_\_\_
9. *No. It's not John's pencil. It's mine.* \_\_\_\_\_  
\_\_\_\_\_
10. *No. This isn't the teacher's coat.* \_\_\_\_\_  
\_\_\_\_\_
11. *Is that our horse?* \_\_\_\_\_
12. *It belongs to you guys.* \_\_\_\_\_
13. *Does that belong to you?* \_\_\_\_\_
14. *It doesn't belong to me. It belongs to John.* \_\_\_\_\_  
\_\_\_\_\_
15. *Is that my bread?* \_\_\_\_\_
16. *That isn't Fred's money. It's mine. It belongs to me.*  
\_\_\_\_\_  
\_\_\_\_\_
17. *Whose tea pot is that? Whose dishes are those?* \_\_\_\_\_  
\_\_\_\_\_

# Try These

Your teacher will lay out a bunch of objects on her desk: a coin (money), pencil, paper, book, food (wineex [winēk]), ball (hlit' ['lit]), etc.

If you can't think of things, a longer list is included in the appendix, or you might look through *book 1*.

Then one of you or the teacher will hold up one of the objects, and ask one of these questions in Gitksan:

(a) Is this your           (thing)          ,           (name)          ?

*Examples:*

Neehl 'niinhl gan t'imisit loot? [Nē'1 nīn'1 ǵan timisit lōt?] *Is this your pencil?*

Kyann tuna, John? [Kyanin tuna, John?]

*Does this belong to you, John?*

(b) Answer appropriately with one of these answers:

*Yes. It's mine.*

*Yes. That's my \_\_\_\_\_.*

*No. That's not my           (thing)          . That's           (name)          's.*

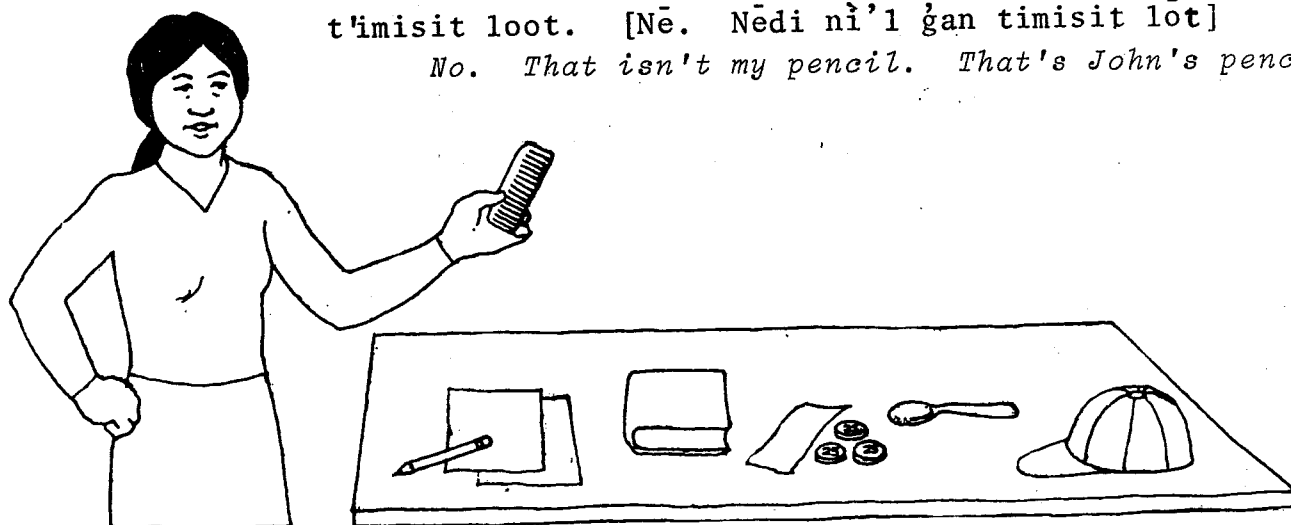
*Examples:*

'Ni'yhl wilhl loot. [Nì'1 wil'1 lōt] *This is mine.*

E'e. 'Ni'yhl gan t'imisit loot. [Èe. Nì'1 ǵan timisit lōt] *Yes. That's my pencil.*

Nee. Needi 'ni'yhl gan t'imist loot. Johnhl gan t'imisit loot. [Nē. Nēdi nì'1 ǵan timisit lōt]

*No. That isn't my pencil. That's John's pencil.*

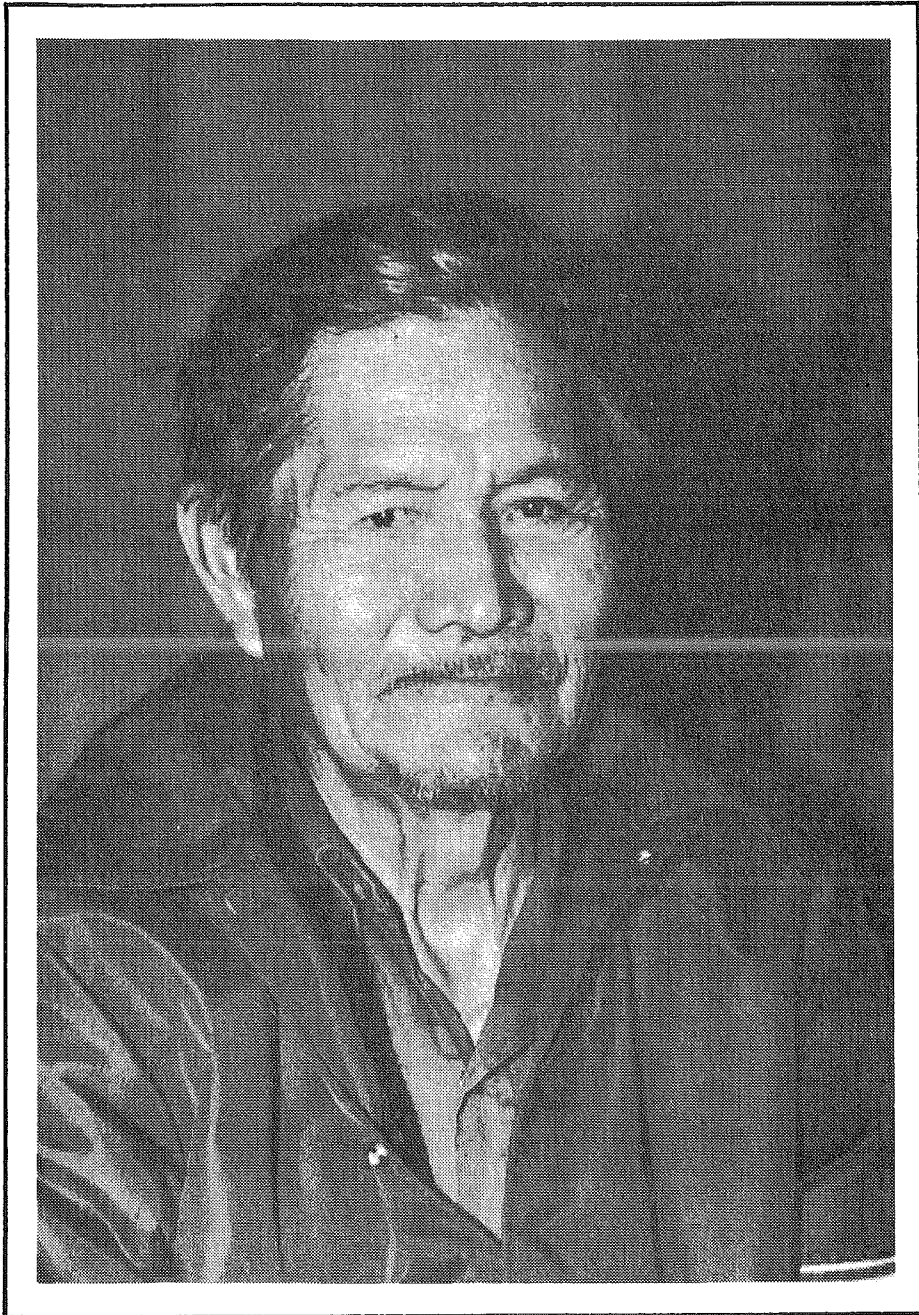






**Li'ligit**

**The Feast**



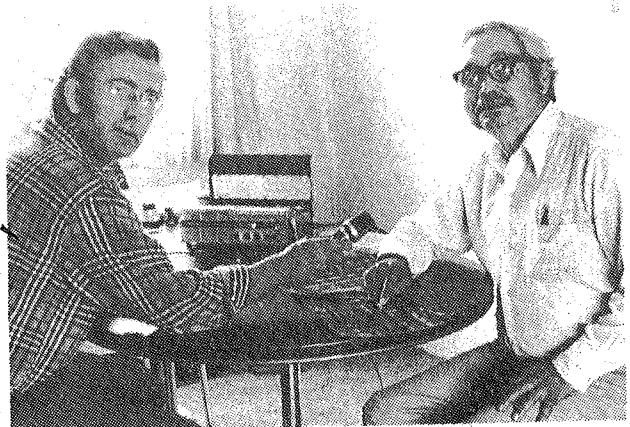
Chief Walter Derrick, Si'moogit 'Wii Xaa'  
[Si'mōgit Wī Kà]

# Li'ligit

In April, 1979, Chief Walter Derrick, Si'moogit 'Wii Xaa' [Sìmōgit Wī Kà] died. Since he was the head chief of the entire Wolf tribe in Kitwancool, his death signaled a major event among the Gitksan communities.

This discussion of the Gitksan potlatch is presented in terms of the feasts and ceremonies that followed his death. The photographs show incidents from two major feasts, given on the 18th and 20th of April, 1979. The text has been prepared from a description provided by Chief Solomon Marsden, Si'moogit K'am Lax Yeltxw [Sìmōgit Kām Lak Yeltq̄w].

This ceremonial description is included in your books in order to help you understand what is happening during these feasts and how you should act when you attend these important cultural ceremonies. You can follow the Gitksan text on the tape recording that accompanies this book.



When a Gitksan chief dies, the people honor him or her with ceremonies. And when the head chief of a Gitksan tribe dies, the rituals are especially important because they involve appointing a new leader.

These ceremonies or feasts haven't changed much since the old days. The first thing that happens when a head chief dies is that the other important members of his tribe meet to discuss the appointment of a new leader. This usually happens on the evening of the same day as the chief's death. Generally, an aged chief would have appointed someone to take his place. Sometimes a chief picks his successor years before he dies. If a new leader has already been chosen, the tribal leaders meet only to discuss arrangements for the feasts and to decide how the family will handle the memorial.

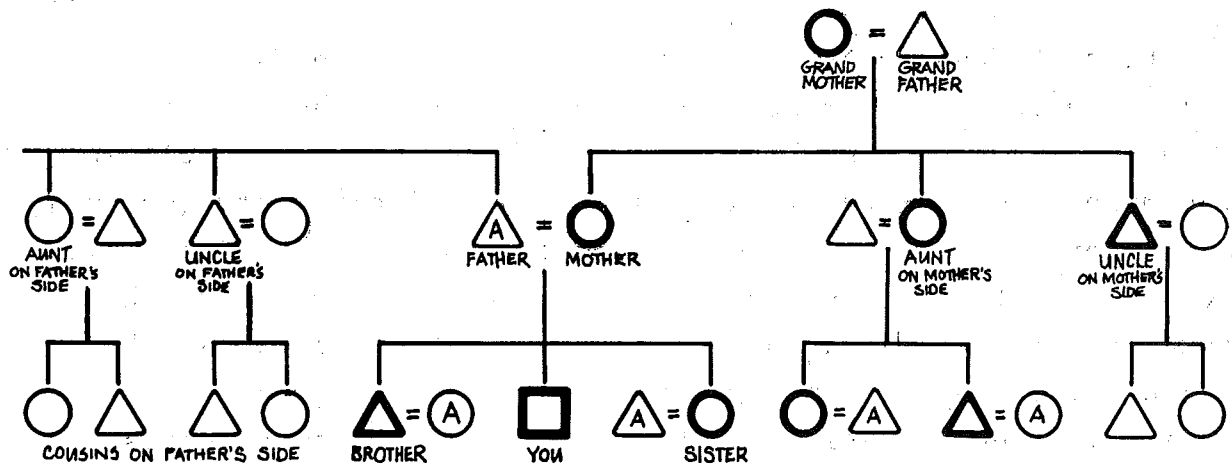
Most of you know that there are several tribes or pdeekts [pdēkt] in each Gitksan village. In Kitwancool there are four now. In the old days there were only the Wolf Tribe or Lax Gibuu [Lak Gibū] and the Frog Tribe or Lax Ganeda [Lak Ganeda]. The Fireweed Tribe or Giskaast [Giskāst] came later by moving or marrying into the village. There are also a few of the Eagle Tribe or Lax Skiik [Lak Skik], some of whom come from the Nass River area.

The word "tribe" is used here to mean all of the members of a group from all the villages, such as all the Wolves or all the Frogs. "Clans" are family groups within a tribe. These clans are sometimes called crest groups or house groups. For instance, there are two Kitwancool crest groups in the Frog Tribe: Ts'im Wilps K'am Lax Yeltxw [Žim Wilps Gam Lak Yeltqw] known as "Walking Up and Down", and Ts'im Wilps Gu'nuu [Žim Wilps Ğnū] called "Beggaman". The Wolves also have several clans or crest groups in Kitwancool.

If two Gitksan Indians want to get married, they must be members of different tribes. So it's very important to know the family members of your own tribe. You know that you get your Indian name and tribe from your mother's side of the family rather than from your father's side. The chart at the bottom of this page shows which family members are in your tribe.

When a chief dies, the father's side of the dead man's family is responsible for buying the casket and, later, the grave stone. It is also the father's side of the family which makes the cradle (called woo'mhlxw [wòm'lq̄w]) for a firstborn son. So you can see that the father's side takes care of one from cradle to grave, from the beginning of life to the end of it. A woman on the father's side also buys the burial clothes. The father's side of the family is called the wil kse' witxw [wil kse' witq̄w].

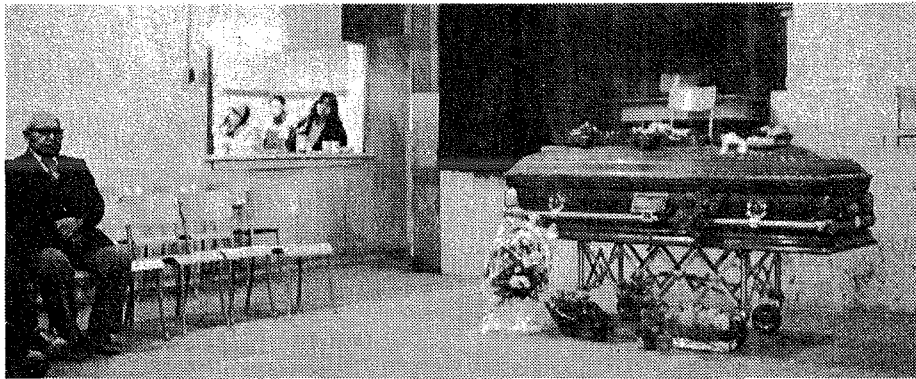
### WHO'S IN YOUR TRIBE?



1. ○ = GIRL OR WOMAN    △ = BOY OR MAN    □ = YOU, EITHER BOY OR GIRL.
2. BLACK SYMBOLS SHOW YOUR TRIBE (OR MOTHER'S SIDE OF THE FAMILY).
3. WHITE SYMBOLS SHOW YOUR FATHER'S SIDE OF THE FAMILY, WHICH IS NOT YOUR TRIBE.
4. THE SYMBOLS WITH A IN THEM (⊙) ARE RELATED BY MARRIAGE, AND PERFORM IN THE ANT'AM HANAK AS EXPLAINED ON PAGE.
5. AN = INDICATES A MARRIAGE.

# Smokefeast

The first major feast is called the smokefeast (xmi'yee<sup>n</sup>asxw (kmìyēnasqw)) because in the old days all the chiefs in the village were invited to gather and smoke up the dead chief's tobacco. Smokefeasts were also held for babies of high rank, but this does not happen very often now.

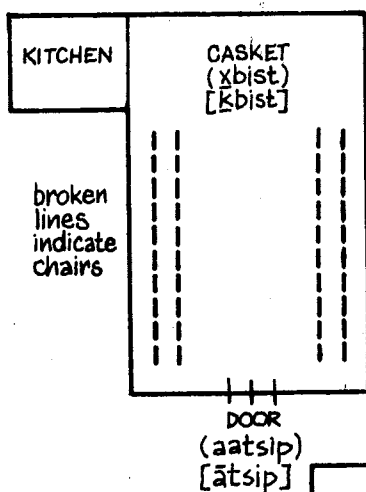


The smokefeast can be held the night after a person dies. Usually the casket is present for the smokefeast, but sometimes the casket is placed in the house and the smokefeast is held in the Community Hall. People are invited by a goo'osxwut [gòosqut], a member of the Wolf Tribe\* who goes from house to house to call chiefs to the feast. He usually goes about an hour before the ceremonies begin, but in some cases he says "come right away". He also tells people to bring cups and spoons and a bag for anything left over, called a hahlo' [ha'lò]. For smokefeasts, he reminds people to bring their pipes or haxmi'yee<sup>n</sup> [hakmìyē<sup>n</sup>].

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\* Note that we are talking about feasts by describing particular feasts given by the Wolf Tribe. The same things happen when feasts are given by a different tribe, except they are done by members of the tribe giving the ceremony.

At the door of the wilp li'ligit [wilp l̥iligit] or feast house, a member of the Wolf tribe tells you where your tribe is sitting and points to an empty seat. The chairs are lined up in two rows along each side of the hall in Kitwancool. Although the old way is to have one guest tribe sit on each side, at this smokefeast people sit on either side. The Wolves do not sit down but stand around the front and near the kitchen. Chiefs are seated at the back of the hall during feasts and at the front during performances such as dancing, singing, or acting.



Hla guld̥im goodihl wilp galts'ap ehl x̥mi'yeenasxw.  
 ['la guld̥im ḡōdi'1 wilp ḡalzap e'1 km̥iyēnasqu.]  
 The community hall is ready for the smoke feast.

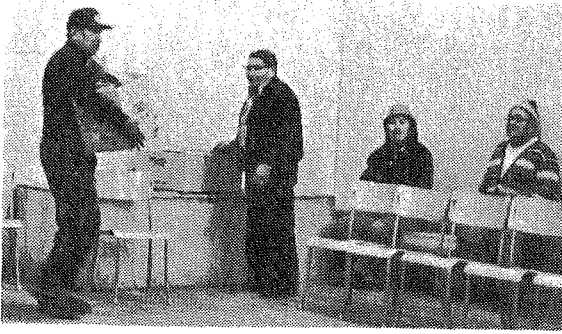
Nihl k'i' sa yeehl goo'osxwut et uu'whl simgigyet  
 [ni'1 ḡi sa yē'1 ḡōosqut et uu'1 simgigyet]  
 Someone goes around as "inviter" and invites the chiefs

mehla k'i'h1 huwilp, hla luu'mihl dim hax̥mi'yeens, si'moogit.  
 [me'la ḡi'1 uwilp, 'la lūmi'1 dim hak̥m̥iyēna, simoogit.]  
 of each one of the houses (saying), "the pipes are being lighted,  
 chief."

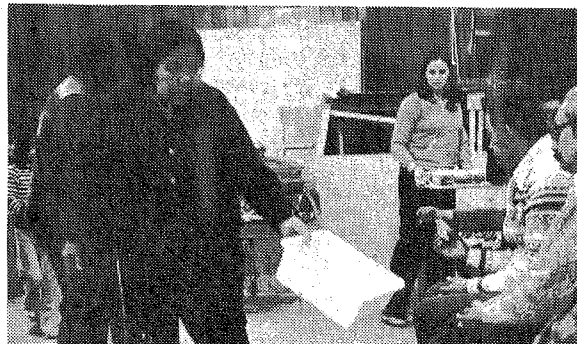
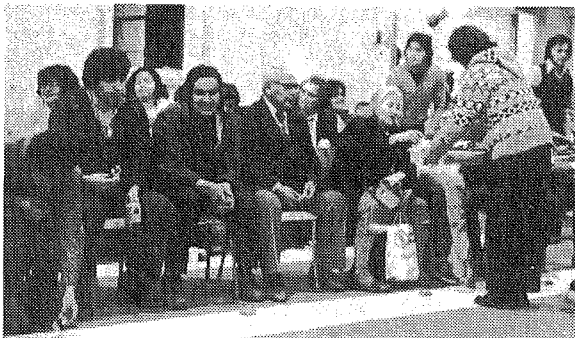
Dim txadook̥ nisi'mhl cup, hahlo', hoobix, ganhl hax̥mi'yeen.  
 [dim tkadōk̥ nisim'1 cup, ha'lò, hōbik̥, ḡan'1 hak̥m̥iyēn.]  
 Bring your cup, a bag to carry things home in, a spoon, and pipe."

Ii skiihl x̥bist galaa'nhl wilp galts'ap. Ii k'utk'u wenhl gyet  
 [i ski'1 kbist ḡalan'1 wilp ḡalzap. i gutku wen'1 gyet]  
 And the casket is standing at the back of the community hall. And  
 people are sitting around it

win skiihl x̥bist. Lax̥ Gibuuhl t'elgyedit.  
 [win ski'1 kbist. Lak̥ Gibū'1 delgyedit.]  
 along the walls. The Wolf Tribe is serving.



As people are being seated, boxes of food and pots of coffee are brought in by members of the Wolf tribe. A white paper to lay food on is rolled out in front of the lines of chairs. This is called a ha'nii txookxw [hàní tkòkqw], the word for "table". Then members of the host tribe, the Wolves, come around and pass out food. These servers are called yeekx [yèkk]. Everyone gets the same amount of food (chiefs don't get more than others). You have to take everything that's given to you; it is very impolite to refuse any food. You can eat as much as you want and then put the xso' [ksò], the part left over, into your hahlo' [ha'lò] which is the bag you were told to bring along in order to carry things home. The food is sandwiches, frybread and snacks, coffee, tea, and canned drinks. It has been contributed by Wolves who are serving. The contributions of each person are announced publicly. If you belong to a tribe in which someone dies, you may be asked to contribute food and serve. It is a privilege and a responsibility of adult Gitksan Indians to do so.





After the food is distributed and eaten, and the remainder (xso' [ksò]) has been put away in the hahlo' [ha'lò], the host tribe gets up to contribute tobacco. At this smokefeast most people gave a carton or two of cigarettes. Some people gave candy, which was later distributed to younger non-smokers. Those who didn't give tobacco or candy, gave money. These days, people only contribute cigarettes, not pipe tobacco or cigars.



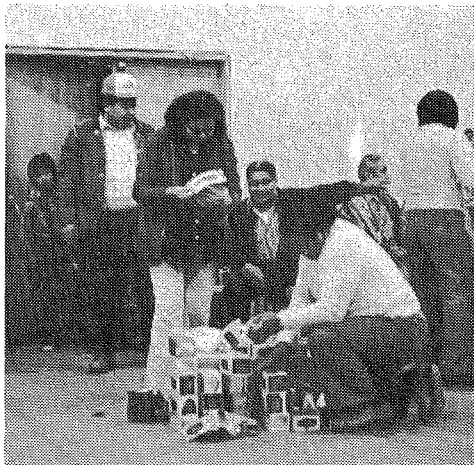
Nihlgi Lax Ganeda ganhl Giskaasthl t'oo'ot. Nihlgi ii si t'aama  
 [ni'lgi Lak Ganeda gan'l Giskāst'l dōot. Ni'lgi i si dāma]  
*And the Frog/Raven Tribe and the Fireweeds are guests. And then*

yeegan wineexhl Lax Gibuu. Ii hla t'algoodihl wineex.  
 [yēgan winēkhhl Lak Gibuu. i 'la dałgōdi'l winēk.]  
*the Wolf Tribe starts to serve the food. And one eats as much  
 food as one wants.*

Ii ndehl gabihl gina ment, ii luu t'ehlxtw ehl hahlo'  
 [i nde'l gabi'l gina ment, i lū de'lqut e'l ha'lò]  
*And as much as is left, you put into the bag*

wa'ii nithl xso'n.  
 [wāi nit'l ksōn.]  
*And that's your food-left-over from the feast.*

The Wolves line up and their gifts of tobacco are taken, announced publicly, and put into a box or pan (ts'ekx [žek̩]). When the pan becomes full, the tobacco is taken out of it and piled up on the floor where it can be counted. After everyone who wishes to contribute has done so, the total contribution is announced. Anyone who speaks loudly and clearly in Gitksan can be the announcer. This person usually volunteers to serve as announcer, but the family may ask someone to do it.



The cigarettes are then distributed by the Wolves to all of the adults. Candy and lollipops are also passed out to everyone. Even people who don't smoke take the tobacco and later give it away. It has become less popular to actually smoke this gift tobacco at the xmi'yeenasxw [kmiyēnasqw]. Most

people take theirs home. Only a few smoked at the smokefeast for Walter Derrick. Most simply put the tobacco into their hahlo' [ha'lò]; a few people first traded their cigarettes with others in order to get the brand they preferred.



Wenhlgí hlagalent íi wengi aat'ixshl mi'yeen. Hetxwt t'aan  
 [wen'lgí 'lagalent í wengi átíks'l mīyēn, hetqut dān]  
*Then, after that, comes the tobacco. Someone stands up*

okslitsxhl mi'yeen. Hla hlixwt iit sagayt litsxdiit  
 [okslitsk'l mīyēn. 'La 'lisqut ít sagayt litskdít]  
*announcing (each person's gift of) tobacco. When that is  
 finished, they count up and total the amount*

nithldiit oksmehldiit gabihl mi'yeen.  
 [nit'ldít oksme'ldít gábi'l mīyēn.]  
*of tobacco that they contributed.*

Iit okslitsxdiithl gabihl oksmehldiithl mehligyoo'ohl gyet.  
 [ít okslitskdít'l gábi'l oksmehldít'l me'ligyōo'l gyet.]  
*They count up how much tobacco each person contributed.*

Ii hla oksgoodit iit sagayt litsxdiit, nihlgi wengi si t'aama  
 [í 'la oksgōdit ít sagayt litskdít, ni'lgí wengi sí dāma]  
*When everyone has contributed and it has been totalled, then they  
 start*

luu sa mihl haxmi'yeen. Hla hlixw luu sa mihldiithl  
 [lū sa mi'l haxmīyēn. 'La 'lisqu lū sa mi'ldít'l]  
*to light up the pipes. When they are finished lighting up*

nihlgi wengit yeekdiithl ndehl gabihl t'ooxwot.  
 [ni'lgí wengit yēkdít'l ndehl gábi'l dooquot.]  
*then they distribute all (the tobacco) they have accumulated.*

When the tobacco has been distributed, the new chief takes out a raven rattle and shakes it. Then he calls the people to attend the funeral feast which will follow in a few days (or, if it is fishing time and people are busy, the feast may be put off until fall). The raven rattle or haseex [hasēk] symbolizes that the one shaking it is humbly asking people to join him in the funeral. Using the rattle is called ksinaahlxw [hsinā'lw] and it has the effect of causing and symbolizing peace.



Other members of the Wolves then stand up with the chief. These are the messengers who are being sent to invite the chiefs of other villages to attend the great funeral feast or diye wa'm gyet [diye wàm gyet]. These messengers or teets (tits [tits]) were also sent out in the old days. In fact, it is important to remember that almost everything that is done at the feasts is an old custom that is being continued. Long ago the teetses traveled in a group and even went all the way to Kisgegas [Kis'ge'gas]. When they reached a chief's house, they would wait at the door. Their names would be called out and they would enter one at a time. Today, however, these messengers only go to Kitwanga and Kitsegukla; people in Kispiox, Glen Vowell and Hazelton are invited by telephone.

Right after the téetses have been announced at the smoke-feast, someone from a tribe other than the host tribe (in this case it was Ivan Good, a Lax Ganeda [Lak Ganeda]), stands up and shows the 'nii lax laagalt [nī lak laǵalt]. This is an enactment of the secret symbol of their tribe and these days it is often done humorously. At the smokefeast for Walter Derrick, the 'nii lax laagalt [nī lak lāǵalt] was done by throwing some confetti on the messengers and the new chief. In the old days, the person doing the 'nii lax laagalt [nī lak lāǵalt] was the Nax Nokx [Nak Nokk], someone with an extremely powerful and respected spirit power. At the 'Ksan show, the Nax Nokx [Nak Nokk] or Lax Nokx [Lak Nokk] is a bear who has to be guarded to keep him from biting the crowd.



Nihlgi wengi okslitsxwhl tits. Nihlgi guutdiithl ksi naahlxw  
 [Ni'lgi wengi okslitsqu'l tits. Ni'lgi gūtdīt'l ksi nā'lqu]  
*Then there is the presentation of the messenger-inviter. Then  
 they take out and perform inspiration-ritual*

yuu haseex. Elet uu'wdithl simgigyēt dim 'nik'an litxwt  
 [yū hasēk. Elet ūudit'l simgigyēt dim nikan litxwt]  
*with the rattle. Then he calls the chiefs to come stand up*

elehl anskiyist. Dim en sa yeehl si'moogit.  
 [ele'l anskiyist. Dim en sa yē'l sīmōgit.]  
*by the casket. The (body of the) chief is going to depart.*

Nihlgi nii laxlaagalt ganeda. Ii 'nuwn hlisxwhl li'ligithl Lax Gibuu.  
 [Ni'lgi ni laklāǵalt ganeda. I nuwin 'lisqu'l līligit'l Lak Gibū.]  
*And then the Frog/Ravens put on a (spirit) skit. And that's the  
 end of the feast as far as the Wolf Tribe.*

After the ksinaahlxw [ksinā'1q̄w], the introduction of the teetses, and the 'nii lax laagalt [nī lak lāgalt], there is an intermission. This break is the end of the xmi'yeenasxw [km̄iyēnasq̄w] part of the evening. Most people leave and don't return for about 45 minutes. Some people don't come back at all, but it is polite to return and stay through until the end of the evening's ceremonies.

When people return after the intermission, a member of the Lax Ganeda [Lak Ganeda] shows them where to sit and that tribe takes charge. The Wolves are sitting down during this part of the program. Note in the photograph that the new chief and the messengers are seated in the front row center.



The Frogs present the halaydim tits [halaydm tits], a spirit ceremony that is intended to empower and protect the messengers on their journey to invite the chiefs of other villages. The raven rattle is used in this ceremony, as well. Those who have the Nax Nokx [Nak Nok̄k] power give the teetses a small amount of money to help them in their journey. That money will be returned later during the funeral with a little "extra" like interest. In the old days when the teetses would return to their own village after their trip, they would put up a banquet with the great amounts of food given them by chiefs they visited in other villages. This feast was called kso'msxwh1 tits [ksòmsqu'1 tits] because it was put on with gifts of food called kso'oh1 tits [ksòo'1 tits].

After the spirit ceremony, members of the Frog/Raven tribe serve refreshments, coffee, and sandwiches. To the teetses, they pass out loaves of bread, jars of fruit, boxes of crackers, etc. That's the end of the Frog/Raven tribe's part, and there is another intermission.



*Recording all the contributions.*



Ii lukxw hlap daa'wihl Lax Ganeda.

[ i lukqu 'lap dāwihl Lak Ganeda.]

*And the Frog/Raven Tribe move, change places  
and take over the feast.*

Nihlgi halaydim titsdiit. Hlisxwhl halayt, ii wengit yeekdiit

[Ni'igi halaydim titsdīt. 'Lisqu'l halayt, i wengit yēkdīt

*Then they present a medicine ceremony for the messenger-invitees.  
When the ceremony is over, then they serve and distribute*

wineex. Kam ts'uusxit. Ii ksax tits 'nuwn gi'namdiit

[winēk. gam žūskit. i ksak tits nuwin ginamdīt]

*food. Just a little. And only to the messenger-invitees  
do they give*

'wii t'isit elehl xso'ohl tits.

[wi disit ele'l ksòo'l tits.]

*a lot (of food) which is the provisions for the 'teets'.*

Ii 'nuwn gi'namdiit ha'nii halaydim tits. Ts'uusxm daala.

[i nuwin ginamdīt hānī halaydim tits. žūskm dāla.]

*And then they give the gifts for the teets. A little money.*

Following this second intermission, the Fireweed tribe will present the 'nii lax laagalt [nī lak.lāgalt] and serve refreshments. Sometimes the Eagles, of which there are very few members in the community, are invited to sit or serve with one of the larger tribes. On this occasion they joined with the Frogs. When all the tribes have taken a turn serving, the smokefeast evening is over. Often it lasts past midnight.

Wa'ii 'nuwn hlagalenhl txookxw 'nuwn k'ay yoxw dii nii lax-  
 [wāi nuwin 'laḡalen'1 tkōkqu nuwin gay yoqu dī nī lak-]  
*And then after finishing the eating, then there is a presentation*

laagalt Giskaast ehl dim kay yoxw 'nidiit dim halaydim tijit.  
 [lāḡalt Giskāst e'1 dim ḡay yoqu nidit dim halaydim tizit.]  
*of spirit skits by the Fireweed Tribe, and they also will put  
 on the medicine ceremony for the teets.*

Nihlgi hlagalenhl 'win hlisxwhl lip jap, nihlgi ksi sekshl tits  
 [Ni'1gi 'laḡalen'1 win 'lisqu'1 lip zap, nī'1gi ksi seks'1 tits]  
*And when they are finished doing this, then the teets-es will leave.*

elehl hlagatsoohl galjipts'ap dim sagayt uu'wdiit simgigyet  
 [ele'1 'laḡatsō'1 ḡalzīpzap dim saḡayt uūdit simgigyet]  
*to the other villages and they will invite the chiefs*

ts'im galts'ap. Nihlgi wengi "Memorial Service".  
 [zim ḡalzāp. Ni'1gi wengi "Memorial Service".]  
*in the village. Then comes the "Memorial Service".*

Ii hlaxw k'i' se diye wa'm gyet. Wa'ii wahlin gigyet needi  
 [i 'laqu ḡi se diye wām gyet. Wāi wa'lin gigyet nēdi]  
*And the next day is the funeral. And, well, the old people didn't*

wakwdiit nuu'w, gay se mihldiit.  
 [wakdit nuu, ḡay se mi'ldit.]  
*bury the dead, but they burned them.*

'Nit sa watxwut ehl melgwa'  
 [Nit sa watqut e'1 melgwà.]  
*It is called "melgwa" or cremation.*



# Memorial Service

Holding a memorial service in a church is a new practice. Although in the old days, there was a kind of memorial service in that people would gather to sing mourning songs or *limx oo'y* [*limk' oi*] before the body was cremated. The men and women of each family would sing their family's traditional mourning song as a memorial to the deceased. Then the body would be burned or cremated. The cremation was called *melgwa'* [*melgwà*]. At the turn of the century, depressions in the ground where cremations had taken place could still be seen behind those houses which remained along the river in Kitwancool; these were near the present site of the totem poles.

Now, a memorial service is held in the church. It is a time for friends of the dead person to stand up and talk about him. There are also hymns and prayers. The memorial service usually lasts late into the evening; and the funeral or *diye wa'm gyet* [*diye wàm gyet*] generally happens the next day.



# Funeral Feast

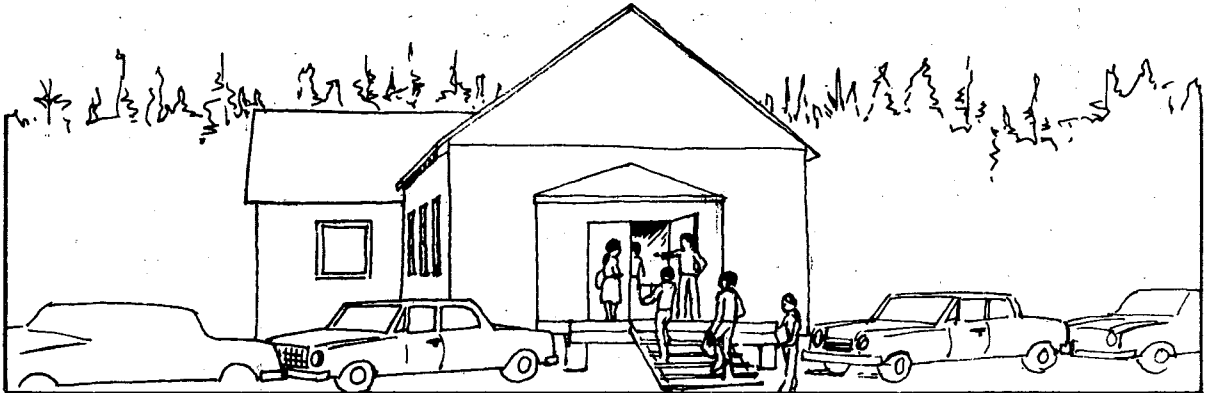
Long ago, a new chief had the responsibility of making a totem pole (sa anskii<sup>t</sup>xw [sa anskī<sup>t</sup>q̄w]) for the chief he replaced. People would say "dim sa anskii<sup>t</sup>it" [dim sa anskī<sup>t</sup>it] or "He's making a pole for the old chief as is his obligation". Sometimes the pole took two or three years to carve.

Even before the completion of the pole, the new chief and the members of the dead chief's family staged the funeral feast. This is now usually given on the day the dead chief is buried. In the old days it would be held shortly after the cremation unless the chief died during the busy summer months. In that case, the feast wouldn't be held until fall or winter. In response to the invitations of the teetses, the Gitksan would come from all of their villages and stay through the three or four days of the feast. If, for instance, three chiefs died during a year, the successor chiefs might have their potlatches or feasts one after the other.\* And sometimes guests would stay in the village for two or three weeks of continuous feasting.

Of course, these feasts included much more than eating. One of the things that might happen would be that a nax nokx [nak nokk] would go around the village and choose five or six youngsters to initiate into the nax nokx [nak nokk]. This process, called xbagol 'nii lax laagaldiit [kba<sup>g</sup>ol nī lak lā<sup>g</sup>aldī<sup>t</sup>], took a whole night, followed by a halayt with dancing the next night (luu litxwhl haalayt [lū litqu'1 hālayt]). A third night of potlatching would complete the initiation.

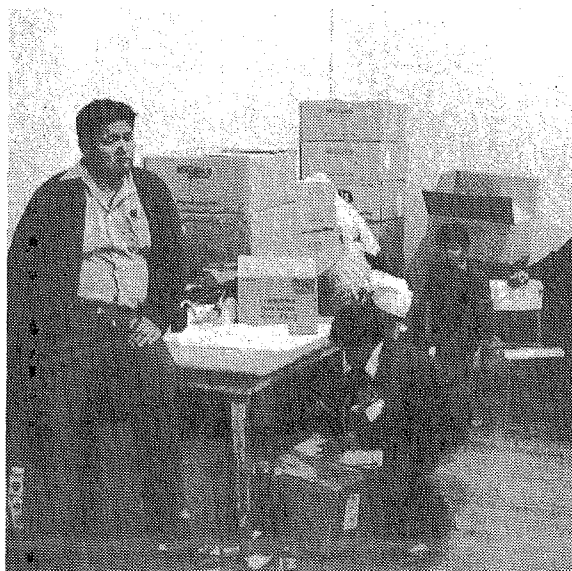
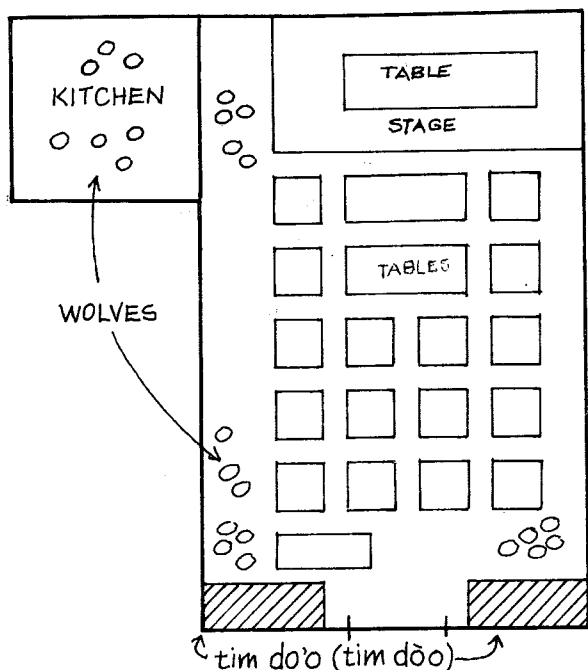
\* Sometimes people call these feasts "potlatches". Potlatch is a Nootka word meaning "to give". Any feast that involves the distribution of food, goods, or money can also be termed a potlatch.

Because the teetses don't require weeks to travel to distant villages and guests can now drive to feasts in a short while, the funeral feast or diye wa'm gyet [diye wàm gyet] is held as soon after the burial as possible, often that same night. In Kitwancool and most communities, they are held in the community hall. They start around 7:00 and nowadays are only one night long.



As those people from other villages who were invited by the teetses start to arrive, the goo'osxwut [gòosqut] goes around the village to invite local people. As they approach the community hall, a member of the host tribe is standing at the door. His job is to call out the Indian name of the head chiefs as they arrive with their family coming in a line behind them. The announcer is called se litsxasxwut [se litskasqut]. Another person, the 'wenamsit [wenamsit], shows people where to sit.

The Hall is arranged with tables in rows. There is even a long table on the stage. The Wolves are the hosts, since the person who died and the new chief are Lax Gibuu [Lak Gibū]. So Wolves do not sit down at the tables. They stand near the front door and in and around the kitchen helping with the food. In the old days, the Wolves might have been standing at the back of the house or hall singing while people entered. This singing was called limx lamjax [limk lamzak].



Many of the Wolves carry in boxes which they pile near the door on both sides. These piles of merchandise and food are called t'im do'o [tim dòo]. In the old days, the food to be distributed at feasts was piled up high in front of the house. After the Whites came, flour sacks were piled up. Now large boxes of loaves of bread make up part of the t'im do'o [tim dòo], along with cartons of soda crackers, apples, oranges, and sweets of various kinds like Wagon Wheels and Square Boys. These goods are brought by the families of the new and old chiefs. They want the potlatch to be a big, rich feast so that the family will be respected.

When people are directed to their seating, they sit quietly and chat with people at their table rather than walking around or leaving to return when the food is served. The chiefs of the guest tribes sit at the back of the hall.

In the old days, the feast would have started with the nax nokx [nak nokk] masked dance, but this spirit power society has a less crucial place in the festivities now.

Ii wengi nihl se hlisxw melgwa', ii ts'ilim goodihl gyet  
[i wengi ni'l se 'lisqu melgwa, i zilim gödi'l gyet  
*And then when the cremation is over, the people gather inside*

wilp galts'ap. Ii sa watxwut elehl t'im doo' 'wii heldm  
[wilp galzap. i sa watqut ele'l dim dö wi heldm]  
*the community hall. And what is called tim dau, a lot of*

wineex sa witxwt ehl si'moogit. Wa'ii hla dim si t'aamah1.  
[winék sa witqut e'l simög1t. Wai 'la dim si dāma'l.  
*food which is piled up by the chief. And then (in the old days) things would begin.*

Dim luu hitxwut naxnokx ii sagayt goodihl simg1yet hla ts'imxs  
[dim lū hitqut naknokk i sagayt gödi'l simg1yet 'la zimks]  
*There will be a show, a naxnokx [naknokk] and the people (chiefs) gather together; when they enter*

simg1yet ii ehl limit ehl k'alaa sa watdiit limx lamjax  
[simg1yet i e'l limit e'l galā sa watdit limk lamzak].  
*the people and they sing at the back (of the hall). It is called limx lamjax [limk lamzak].*

Ii hitxwt ants'ilim sa litsxhl simg1yet ehl aats'ip.  
[i hitqut anzilim sa litsk'l simg1yet e'l āzip.]  
*And the man standing calls out the (names of the) chiefs*

Yoxw dii hitxwhl an wendi1 simg1yet 'nit sa watdiit ehl wenamsit.  
[Yoqudi hitqu'l an wendi'l simg1yet nit sa watdit e'l wenamsit.]  
*And another standing gives a seat to the chiefs called a "wenamsit".*

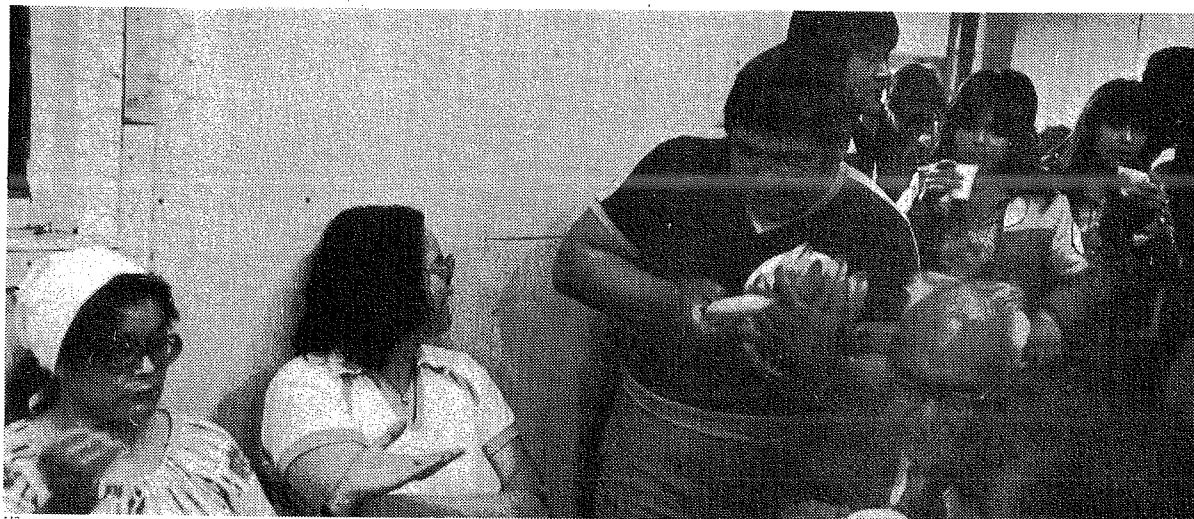
Wa'ii neehl wila yeet tust wahlin g1yet. Ii hla gyuu ii neet  
[wāi nē'l wila yēt tust wa'lin g1yet. i 'la gyū i nēt]  
*And that's how it went with the old people. And right after*

wengi hlisxwhl diye wa'm gyet ii wengi ts'ilim goodihl gyet  
[wengi 'lisqu'l diye wam gyet i wengi zilim gödi'l gyet]  
*the funeral is finished, then the people gather together*

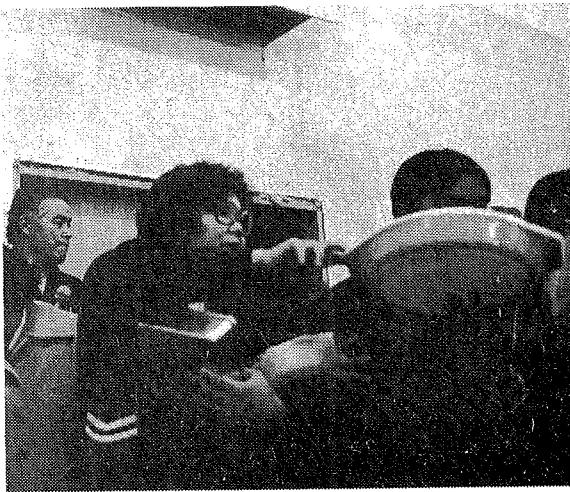
wilp li'ligit gwalga nihl Lax Gibuu litxwut.  
[wilp li'ligit gwalga ni'l Lak Gibū litqut.]  
*at the feast house these days. (At this feast) all of the Wolf Tribe stand*

Ksax Lax Ganeda ganhl Giskaast.went.  
[ksak Lak Ganeda gan'l giskāst went.]  
*Only the Frog/Raven Tribe and the Fireweeds sit.*

The Wolves begin to serve the meal when everyone is seated. Soup, sandwiches, and fry bread are served with fruit for dessert. As soon as your bowl is empty, someone will come round to fill it with more soup. They might ask "neeh1 dax hasagan ahl yipxa?" [nē'1 dak a'1 yipka] or "Do you want more soup?" Remember, it is very impolite to refuse food; when you are full either cap your bowl or simply stop eating when there is still some soup left in the bowl. A large feast may have as many as 12 or 15 soups made by host families for the meal.



After the meal, the Wolf servers pass out food to take home as well as to eat there. They also distribute glasses, cups, towels, and other small articles to everyone. People who gave flowers during the funeral period are repaid with small gifts like tupperware, bowls, cup and glass sets. Their names are called out in gratitude for their thoughtfulness as these gifts are given.



Nihlgi wengi si t'aamah1 t'an yeegahl wineex ii t̄xookxw simgigyet.  
 [Ni'1gi wengi si dāma'1 dan yēga'1 winēk i t̄kōkqu simgigyet.]  
*And then they start to serve the food and the people eat.*

Yukwhl t̄xookxwt ii ajikst t'an yeegan wineex: t̄xaa'nitxws  
 [yukqu'1 t̄kōkqut i azikst danyēgan winēk: t̄k̄ānitqus]  
*While they are eating they distribute food: all kinds of it*

anaax, apples, ganhl t̄xaa'nitxws lip ligi ago.  
 [anāk, apples, ḡan'1 t̄k̄ānitqus lip ligi ago.]  
*bread, apples, and all kinds of everything (to eat).*

Nihl wengi oks ajikst t'am luu yeldanhl hla ama gogoothl  
 [ni'1 wengi oks azikst dam lū yeldan'1 'la ama ḡōḡōt'1]  
*Then they repay by passing out gifts the kindness*

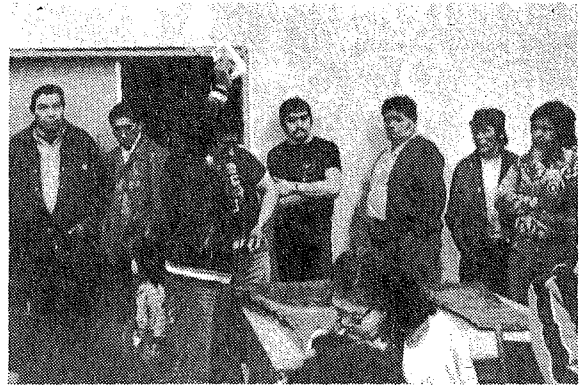
t'an jipjaphl majagalee. Nihlgi oks gungyaa'atdiithl hayetsxw.  
 [dan zipzap'1 mazaḡalē. Ni'1gi oks gungyāatdit'1 hayetsqu.]  
*of those who gave flowers (for the funeral). Then, they held  
 up the copper for all to see.*

Next, a copper (hayetsxw [hayetsqw]) is brought out and held up by the Wolves. In the old days a copper was a very valuable thing. At feasts it might be cut into small pieces, and the pieces passed out to visiting chiefs. In those days, there wasn't any money, of course, and coppers took the place of money (along with groundhog skins, blankets, and other handicraft goods). The copper is held up for display to all the people and then laid down on the table to receive all the money contributed by various groups present at the feast.



The first person to contribute money in the copper is the new chief. He stands outside the door and sings his mourning song or limx oo'y (limk' òi). Then a relative on his father's side calls him in, using his baby name (wam ts'uusx [wam tsūs'k]). He enters the hall carrying his contribution. Usually it is a large one. This and all of the following contributions are announced to everyone and then the money is put into the copper.





Iit magoontdiit wila hooks hayetsxw wahlin gigyet.

[It maḡoṅtdit wila hōks hayetsqu wa'lin gigyet.]

*Then they explained how the old people used to use the copper.*

Nihlgi wengit yeedihl si'moogit dim luu sityeekxwsit limx oo'y

[ni'łgi wengit yēdi'l sīmōgit dim lū sityēkqusit limk'oi]

*And then the chief who will be the new chief sings a mourning song*

elehl gyelk. Ii 'nuwn se itxwt ii ts'ilim uu'wal ligi

[ele'l gyelk. i nuwin se itqut i zilim uwal ligi]

*outside of the door. And then they call him back inside*

k'yool wilkse'witxwt...wam ts'uusxit.

[gyōl wilksēwitqut...wam zūskit.]

*someone on his father's side....using his baby name.*

Ii hla ts'int iit uuks magahl ndahl gasgoohl daala gi'nमित.

[i'la zint it ūks maḡa'l nda'l ḡasḡō'l dāla ḡinमित.]

*And he comes in and takes out the amount of money that he is going to contribute.*

The next group to contribute are members of the dead chief's family who are of the same tribe as he was. This includes his brothers and sisters and the children of his sisters. Another group to contribute are the children and grandchildren of the new chief as well as the children and grandchildren of the new chief's brothers. These people are not Wolves since tribal identity comes from the mother's side of the family, not the father's side. Their contributions are called "haircut" (k'ots<sub>g</sub>esxw [kots<sub>g</sub>esqw]). Then all of the Wolves who wish to contribute get in line and put money into the copper. Even the Wolves from other villages contribute because all members of a tribe support each other, no matter which village they come from.





Nihl wengi aat'aatikshl wakxwt ganhl gimxditxwt, 'wii k'walga  
 [Ni'l wengi atatik's'l wakut gan'l gimkditqut, wi gwalga]  
 And then his (the new chief's) brothers and sisters contribute,  
 as many as are

'nidiit, oksmakdiithl ndehl gasgoohl hasakdiithl dim  
 [nidit, oksmakdit'l nde'l gasgo'l hasakdit'l dim]  
 in the family, as much as they want to give

oksmakdiit. Ii hla hlixwdiit ii ooks aat'aat'ikshl  
 [oksmakdit. i 'la 'lisqudit i oks atatik's'l]  
 they contribute. And when they are finished, then contribute

txaa'nitxwshl Lax Gibuu. Hawal sa watxwshl di an wildiit.  
 [tkanitqus'l Lak Gibu. Hawal sa watqus'l di an wildit.]  
 all the rest of the Wolf Tribe. It is called the "hawal",  
 what they are doing.

Oksmakdiithl daala. Wa'iihl hlixaptewn wildiit ii  
 [Oksmakdit'l daala. Wa'i'l 'liskaptewn wildit ii]  
 They contribute money (as well). And during this (hawal)

oksaat'aat'ikshl hlgiihl si'moogit ganhl hlgiihl wakxwt.  
 [oksatatiks'l 'lgi'l simogit gan'l 'lgi'l wakut.]  
 contribute also the children of the chief and the children  
 of his brothers.

Sa watit ehl hak'otsgesxw.  
 [Sa watit e'l hakotsgesqu.  
 It is called the "haircut".

One of the last groups to contribute are the ant'am hanak [antam hanak']. These are husbands and wives of people in the tribe giving the feast. Often the ant'am hanak [antam hanak'] do a little dance or do something to make people laugh as they are contributing. At this feast, some of the in-laws entered dancing with baskets over their heads or wearing funny costumes. One man dressed up like a new bride with lipstick smeared all over his face. A woman wore a headdress of dollar bills (in place of the ermine train that headdresses had in the old days). One of the ant'am hanaks [antam hanaks'] carried a branch with a rotting banana on it as a joke. The in-laws danced around the hall, carrying their contributions and waving money. Finally, all the contributions were announced and were placed in the copper, including the money headdress. It was common in the past for the ant'am hanak [antam hanak'] to give fine furs or food. At the 'Ksan show, one of the ant'am hanak [antam hanak'] enters with a branch that has furs hanging on it. At some feasts, the in-laws are called up individually by name to contribute.





All of these contributions are written down and then placed in the copper, pot, or whatever container is being used to hold the money. Those of the ant'am hanak [antam hanak] are kept separate until they are counted. A chief from a different tribe is asked to count the money, along with a respected Wolf. The person who counts the money is called ant'aphl hayetsxw [antap'l hayetsqw], which is the name of the person in the old days who would split a copper at feasts. When the money is all counted, the total is announced.

Wa'ii 'nuwn hoxw di guldin goodihl  
 Wai nuwin hoqu di guldin gödi'l]  
*And then also are ready*

ant'am haanak. Ii gyelk wila sa bakwdiit, ii miiluxwdiit.  
 [antam hanak. i gyelk wila sa bakdit, i miluqudit.]  
*the husbands and wives of the Wolves. They come from outside  
 of the hall and they dance.*

Miiluxw 'nidiit elehl sii hisalagyegasxw. Wa'ii hla oksgoodihl  
 [Miluqu nidit ele'l si hisalagyegasqu. Wa'i 'la oksgödi'l]  
*They dance and they make people laugh. And then all of them  
 who took part*

gwalga 'nidiit ii kso'oo'otxwhl dim t'ant'aphl hayetsxw  
 [gwalga nidit i kso'ö'otqu'l dim dantap'l hayetsqu]  
*they all choose who will be the "treasurer" (or copper-  
 breaker)*

dim t'anlitsxhl daala.  
 [dim danlitsk'l dala.]  
*and will count the money.*

The money is used to pay back the man who bought the casket (t'el

u
lagat [tel

u
lagat]) and the woman who provided the grave clothes (ya'oosit [yàōsit]), both of whom are on the father's side of the dead person. In the old days and up until about 30 years ago, the money also was used to give a small gift to everyone present who was not in the Lax Gibuu [Lak Gibū]. This gift, often about a dollar or two, is called xgwiikxw [kgwīkw]. Gwiikxw [gwīkw] is the word for "groundhog" and in the days before money was used, groundhog skins were often given. After the small money gifts were distributed, larger gifts were given to the chiefs whose names were called out. This was called xbats'e' [kbatsè]. All non-chiefs received was the xgwiikxw [kgwīkw]. Now it is different. Large amounts of money are given to head chiefs of each guest tribe and less to people at each lower rank, depending upon their position. At the end, the money that is left is divided among all the guests.



Right after distributing the money, the new chief officially takes the name of the chief that died (in this case it was 'Wii Xaa' [Wī Kà]). A Wolf chief stands up with the new chief and announces that the new chief is taking the name and seat (ant'aa [antā]) of the old chief. After that, the new chief can give his old name to someone in his tribe, usually his nephew.

Ii hlagalent ii wengi si t'aamahli xhika'oomat luu wili yeldendiithl  
[i 'lagalent i wengi si dāma'1 k'lka'ōmat lū wili yeldendit'1,]  
And when that is done, they start to repay the

expenses t'an giikwhl xbiist gant angiikwhl am'oogithl 'nu'wt  
[expenses dan gikw'1 kbist gant angikw'1 amōgit'1 nūut]  
expenses of the one who bought the coffin and who bought the  
burial clothes for the dead

ganhl txaa'nitxwhl hlimoo'mst gaxhl goo'otxwt.  
[gan'1 tkānitqu'1 'limōmst gāk'1 gōotqut.]  
and everyone who helped with getting ready for the funeral.

Ii hlisxwhl gaxhl goo'otxwhl txaa'nitxwhl expenses ii ndehl  
[i 'lisqu'1 gāk'1 gōotqu'1 tkānitqus'1 expenses i nde'1]  
And when they are finished paying all the expenses, then

gasgoohl daala'ahl gina luu skit ii wengi si t'aamat  
gasgō'1 dālāa'1 gina lū skit i wengi si dāmat]  
as much money as is left in the "pot" is then given out

yeekdiit ehl simgigyēt lip txaldapdiit ndehl gasgoohl  
[yēkdīt e'1 simgigyēt lip tkaldapdīt nde'1 gasgō'1]  
distributed to the people; they know how much

dim gi'namtixwt ksgoogm si'moogit ii sii setap yuukw elehl sisusit.  
[dim ginamtqut ksgōgim simōgit i sī setap yūku ele'1 sisūsit.]  
they will distribute to each of the chiefs and coming down  
to smaller amounts for the young people.

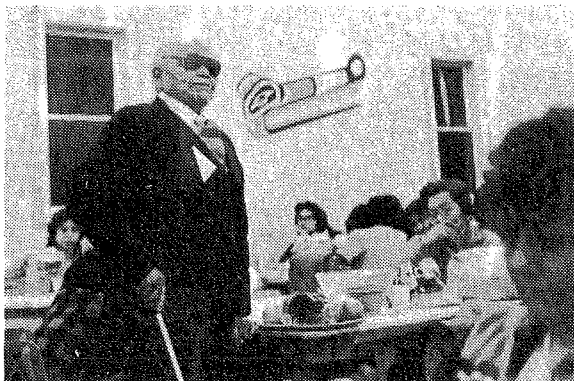
Wa'ii hlagalent hla win ts'ogom bax li'ligit. Ii oksitxwt t'an  
[Wa'i 'lagalent 'la win zogom bak līligit. I oksitqut dan]  
And the giving out of money comes to an end. And then rises up

goohl daxgyet. T'an goohl ant'aa sii oksitxwt si'moogit.  
[gō'1 dakgyet. Dan gō'1 andā sī oksitqut simōgit.]  
the powerful new chief who will take the new position (name  
of the deceased chief).

Nihlgi 'nuwn tk'ayoxw agwi yeednhl wa hla nii skit loot,  
[Ni'1gi nuwin tḡayoqu agwi yēdn'1 wa 'la nī skit lōt,]  
Then he changed his old name, the name that he had used for a  
long time,

ahl tk'ayoxw kyoolhl ligi guslist.  
[a'1 tḡayoqu kyōl'1 li i guslist.]  
to someone from among his nephews (at least in  
traditional practice.)

At this time, it's common to give a name to someone who didn't previously have one. Usually this person is in the new chief's family, but occasionally arrangements are made which allow names to be given to people outside the family. Chiefs on the father's side of the person receiving the name will stand up and call out the new name, saying "dim am 'ayee name " [dim am ayē name ] or "Go well, name ." And each person that calls the name is given a small gift of one or two dollars.



The last thing of the evening is that people stand up and declare that they really agree with the new chief and that there is no disagreement with his having that seat. Some speeches are long and some short. Often there will be two, three, or four speakers from each village, one from each tribe. In some cases, a chief can hire someone to speak for him.

And then it's the end.



Nihlgi niit'aahldiithl huwa elehl naahl ha'oont gyuwat.  
[Ni' lgi nī tā' ldit' l huwa elehl nā' l hāōnt gyuwat.]  
*Then there is the giving of names to those who don't have a name.*

Ii ee'esxw wilkseleks naahl wat ehl hediit "dim am ayee, (wa) ."  
[i ēesqu wilkseleks nā' l wat e' l hedit "dim am ayē, (wa) ."]  
*And people on the father's side call out the person's new name  
and say, "Go well, (the new name) ."*

Hla hlisxw ii dim watxwt. Nihlgi ajiks wilt nii wahl win  
['la 'lisqu i dim watqut. Ni' lgi aziks wilt nī wa' l win]  
*That's the end of the naming. And then the chiefs speak out*

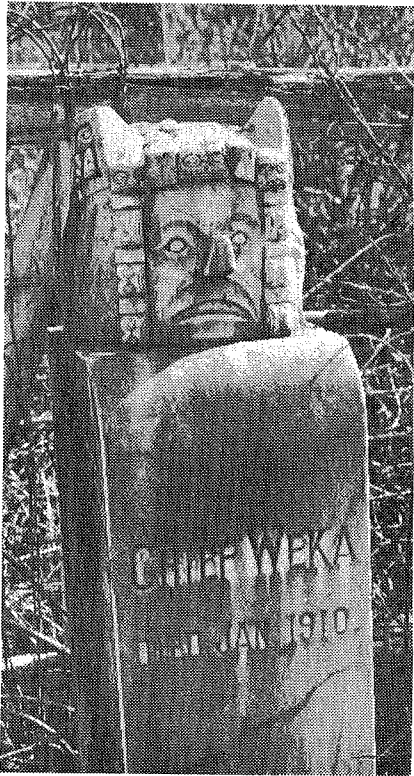
al'algyax simgigyēt at nidndiit wila yeehl wilhl li' ligit.  
[alalgyak simgigyēt at nidindit wila yē' l wil' l ligit.]  
*saying that they agree with everything that has taken place  
at the feast.*

Nihlgi nii makdiithl nidnsxw elehl si'moogit sii itxwt.  
[Ni' lgi nī makdit' l nidinsqu ele' l simōgit sī itqut.]  
*And that they agree with the new chief who has stood up.*

Wa' ii hlagalen win sa baxhl (k' walga 'nihl) al'algyaxat  
[wāi 'lagalen win sa bak' l (gwalga ni' l) alalgyakat]  
*And then after all of the speakers it comes to an end*

txaa' nitxws liks bagut hlagats'ool galts'ipts'ap, ii  
[tkānitqus liks bagut 'lagazōl galzipzap, i]  
*speakers from all of the other villages, and*

hla 'nuwn jogom baxhl wildiit, ii 'wangi kseekhl gyet.  
['la nuwin zoōm bak' l wildit, i wangi ksek' l gyet.  
*And it comes to an end and everyone leaves.*



# Gitksan Text

Hla guldim goodihl wilp galts'ap ehl xmi'yeenasxw.  
['la guldim gōdi'1 wilp galzap e'1 kmīyēnasqu.]  
*The community hall is ready for the smoke feast.*

Nihl k'i' sa yeehl goo'osxwut et uu'whl simgigyēt  
[ni'1 gī sa yē'1 gōosqut et uū'1 simgigyēt]  
*Someone goes around as "inviter" and invites the chiefs*

mehla k'i'hl huwilp, hla luu'mihl dim haxmi'yeens, si'moogit.  
[me'la gī'1 uwilp, 'la lūmi'1 dim hakmīyēna, simoogit.]  
*of each one of the houses (saying), "the pipes are being lighted,  
chief."*

Dim txadook nisi'mhl cup, hahlo', hoobix, ganhl haxmi'yeen.  
[dim tkadōk nisim'1 cup, ha'lò, hōbik, gan'1 hakmīyēn.]  
*Bring your cup, a bag to carry things home in, a spoon, and pipe."*

Ii skiihl xbist galaa'nhl wilp galts'ap. Ii k'utk'u wenhl gyēt  
[i ski'1 kbist galàn'1 wilp galzap. i gutku wen'1 gyēt]  
*And the casket is standing at the back of the community hall. And  
people are sitting around it*

win skiihl xbist. Lax Gibuuhl t'elgyedit.  
[win ski'1 kbist. Lak Gibū'1 delgyedit.]  
*along the walls . The Wolf Tribe is serving.*

Nihlgi Lax Ganeda ganhl Giskaasthl t'oo'ot. Nihlgi ii si t'aama  
[ni'1gi Lak Ganeda gan'1 Giskāst'1 dōot. Ni'1gi i si dāma]  
*And the Frog/Raven Tribe and the Fireweeds are guests. And then*

yeegan wineexhl Lax Gibuu. Ii hla t'algoodihl wineex.  
[yēgan winēkhl Lak Gibuu. i 'la dalgōdi'1 winēk.]  
*the Wolf Tribe starts to serve the food. And one eats as much  
food as one wants.*

Ii ndehl gabihl gina ment, ii luu t'ehlxwt ehl hahlo'  
[ī nde'1 gabi'1 gina ment, ī lū de'lqut e'1 ha'lò]  
*And as much as is left, you put into the bag*

wa'ii nithl xso'n.  
[wài nit'1 ksòn.]

*And that's your food-left-over from the feast.*

Wenhlgi hlagalent ii wengi aat'ixshl mi'yeen. Hetxwt t'aan  
[wen'1gi 'laǵalent ī wengi ātik's'1 miyēn, hetqut dān]  
*Then, after that, comes the tobacco. Someone stands up*

okslitsxhl mi'yeen. Hla hlisxwt iit sagayt litsxdiit  
[okslitsk'1 miyēn. 'La 'lisqut it sag'ayt litskdīt]  
*announcing (each person's gift of) tobacco. When that is finished, they count up and total the amount*

nithldiit oksmehldiit gabihl mi'yeen.  
[nit'ldīt oksme'ldīt gabi'1 miyēn.]  
*of tobacco that they contributed.*

Iit okslitsxdiithl gabihl oksmehldiithl mehligyoo'ohl gyet.  
[it okslitskdīt'1 gabi'1 oksmehldīt'1 me'ligyōo'1 gyet.]  
*They count up how much tobacco each person contributed.*

Ii hla oksgoodit iit sagayt litsxdiit, nihlgi wengi si t'aama  
[ī 'la oksgōdit it sag'ayt litskdīt, ni'1gi wengi si dāma]  
*When everyone has contributed and it has been totalled, then they start*

luu sa mihl haxmi'yeen. Hla hlisxw' luu sa mihldiithl  
[lū sa mi'1 hakmiyēn. 'La 'lisqu lū sa mi'ldīt'1]  
*to light up the pipes. When they are finished lighting up*

nihlgi wengit yeekdiithl ndehl gabihl t'ooxwot.  
[ni'1gi wengit yēkdīt'1 ndehl gabi'1 dooquot.]  
*then they distribute all (the tobacco) they have accumulated.*

Nihlgi wengi okslitsxwhl tits. Nihlgi guutdiithl ksi naahlxw  
[Ni'łgi wengi okslitsqu'ł tits. Ni'łgi gūtdit'ł ksi nā'łqu]  
*Then there is the presentation of the messenger-invitors. Then  
they take out and perform inspiration-ritual*

yuu haseex. Elet uu'wdithl simgigyet dim 'nik'an litxwt  
[yū hasēk. Elet ūudit'ł simgigyet dim nikan litxwt]  
*with the rattle. Then he calls the chiefs to come stand up*

elehl anskiyist. Dim en sa yeehl si'moogit.  
[ele'ł anskiyist. Dim en sa yē'ł sīmōgit.]  
*by the casket. The (body of the) chief is going to depart.*

Nihlgi nii laxlaagalt ganeda. Ii 'nuwn hlisxwhl li'ligithl  
[Ni'łgi nī laklāgalt gāneda. ī nuwin 'lisqu'ł līligit'ł]  
*And then the Frog/Ravens put on a (spirit) skit. And that's the  
end of the feast as far as the*

Lax Gibuu. Ii lukxw hlap daa'wihl Lax Ganeda.  
[Lak Gibū. ī lukqu 'lap dāwihl Lak Ganeda.]  
*Wolf Tribe. And the Frog/Raven Tribe move, change places  
and take over the feast.*

Nihlgi halaydim titsdiit. Hlisxwhl halayt, ii wengit yeekdiit  
[Ni'łgi halaydim titsdīt. 'Lisqu'ł halayt, ī wengit yēkdīt]  
*Then they present a medicine ceremony for the messenger-invitors.  
When the ceremony is over, then they serve and distribute*

wineex. Kam ts'uusxit. Ii ksax tits 'nuwn gi'namdiit  
[winēk. gam žūskit. ī ksak tits nuwin gīnamdīt]  
*food. Just a little. And only to the messenger-invitors  
do they give*

'wii t'isit elehl xso'ohl tits.  
[wī disit ele'ł ksōo'ł tits.]  
*a lot (of food) which is the provisions for the 'teets'.*

Ii 'nuwn gi'namdiit ha'nii halaydim tits. Ts'uusxm daala.

[i nuwin gĩnamdĩt hãní halaydim tits. Žũskm dāla.]

*And then they give the gifts for the teets. A little money.*

Wa'ii 'nuwn hlagalenhl t̄xookxw 'nuwn k'ay yoxw dii nii lax-

[wãĩ nuwin 'lağalen'1 tk̄ok̄qu nuwin gay yoqu dī nī lak-]

*And then after finishing the eating, then there is a presentation*

laagalt Giskaast ehl dim k̄ay yoxw 'nidiit dim halaydim tijit.

[lãğalt Giskãst e'1 dim ġay yoqu nidit dim halaydim tizit.]

*of spirit skits by the Fireweed Tribe, and they also will put  
on the medicine ceremony for the teets.*

Nihlgi hlagalenhl 'win hlisxwhl lip jap, nihlgi ksi sekshl tits

[Ni'łgi 'lağalen'1 win 'lisqu'1 lip zap, nĩ'łgi ksi seks'1 tits]

*And when they are finished doing this, then the teets-es will leave.*

elehl hlagatsoohl galjipts'ap dim sagayt uu'wdiit simgigyet

[ele'1 'lağatsõ'1 ġalzıpzap dim sağayt ùudit simgigyet]

*to the other villages and they will invite the chiefs*

ts'im galts'ap. Nihlgi wengi "Memorial Service".

[zim ġalzap. Ni'łgi wengi "Memorial Service".]

*in the village. Then comes the "Memorial Service".*

Ii hlaxw k'i' se diye wa'm gyet. Wa'ii wahlin gigyet needi

[i 'laqu ġi se diye wãm gyet. Wãĩ wa'lin gigyet nēdi]

*And the next day is the funeral. And, well, the old people didn't*

wakwdiit nuu'w, ġay se mihldiit.

[wakdit nūu, ġay se mi'ldit.]

*bury the dead, but they burned them.*

'Nit sa watxwut ehl melgwa'

[Nit sa watqut e'1 melgwà.]

*It is called "melgwa" or cremation.*

Ii wengi nihl se hlisxw melgwa', ii ts'ilim goodihl gyet  
[i wengi ni'l se 'lisqu melgwà, i zilim gödi'l gyet  
*And then when the cremation is over, the people gather inside*

wilp galts'ap. Ii sa watxwut elehl t'im doo' 'wii heldm  
[wilp galzap. i sa watqut ele'l dim dō wī heldm]  
*the community hall. And what is called tim dau, a lot of*

wineex sa witxwt ehl si'moogit. Wa'ii hla dim si t'aamah1.  
[winēk sa witqut e'l sīmōgit. Wāi 'la dim si dāma'l.  
*food which is piled up by the chief. And then (in the old  
days) things would begin.*

Dim luu hitxwut naxnokx ii sagayt goodihl simgigyet hla ts'imxs.  
[dim lū hitqut naknokk i sağayt gödi'l simgigyet 'la zimks]  
*There will be a show, a naxnokx [naknokk] and the people (chiefs)  
gather together; when they enter*

simgigyet ii ehl limit ehl k'ala sa watdiit limx lamjax  
[simgigyet i e'l limit e'l galā sa watdīt limk lamzak].  
*the people and they sing at the back (of the hall). It is  
called limx lamjax [limk lamzak].*

Ii hitxwt ants'ilim sa litsxhl simgigyet ehl aats'ip.  
[i hitqut anzilim sa litsk'l simgigyet e'l āzip.]  
*And the man standing calls out the (names of the) chiefs*

Yoxw dii hitxwhl an wendihl simgigyet 'nit sa watdiit ehl wenamsit.  
[Yoqudī hitqu'l an wendi'l simgigyet nit sa watdīt e'l wenamsit.]  
*And another standing gives a seat to the chiefs called a "wenamsit".*

Wa'ii neehl wila yeet tust wahlin gigyet. Ii hla gyuu ii neet  
[wāi nē'l wila yēt tust wa'lin gigyet. i 'la gyū i nēt]  
*And that's how it went with the old people. And right after*

wengi hlisxwhl diye wa'm gyet ii wengi ts'ilim goodihl gyet  
[wengi 'lisqu'l diye wām gyet i wengi zilim gödi'l gyet]  
*the funeral is finished, then the people gather together*

wilp li'ligit gwalga nihl Lax Gibuu litxwut.

[wilp lîligit gwalga ni'1 Lak Gibū litqut.]

*at the feast house these days. (At this feast) all of the  
Wolf Tribe stand*

Ksax Lax Ganeda ganhl Giskaast went.

[ksak Lak Ganeda gan'1 giskāst went.]

*Only the Frog/Raven Tribe and the Fireweeds sit.*

Nihlgi wengi si t'aamahl t'an yeegahl wineex ii txookxw simgigyet.

[Ni'1gi wengi si dāma'1 dan yēga'1 winēk ī tkōkqu simgigyet.]

*And then they start to serve the food and the people eat.*

Yukwhl txookxwt ii ajikst t'an yeegan wineex: txaa'nitxws

[yukqu'1 tkōkqut ī azikst dan yēgan winēk: tkānitqus]

*While they are eating they distribute food: all kinds of it*

anaax, apples, ganhl txaa'nitxws lip ligi ago.

[anāk, apples, gan'1 tkānitqus lip ligi ago.]

*bread, apples, and all kinds of everything (to eat).*

Nihl wengi oks ajikst t'am luu yeldanhl hla ama gogoothl

[ni'1 wengi oks azikst dam lū yeldan'1 'la ama gōgōt'1]

*Then they repay by passing out gifts the kindness*

t'an jipjaphl majagalee. Nihlgi oks gungyaa'atdiithl hayetsxw.

[dan zipzap'1 mazaḡalē. Ni'1gi oks gungyāatdīt'1 hayetsqu.]

*of those who gave flowers (for the funeral). Then, they held  
up the copper for all to see.*

Iit magoontdiit wila hooks hayetsxw wahlin gigyet.

[īit maḡōntdīt wila hōks hayetsqu wa'lin gigyet.]

*Then they explained how the old people used to use the copper.*

Nihlgi wengit yeedihi si'moogit dim luu sityeekxwsit limx oo'y

[ni'1gi wengit yēdi'1 sīmōgit dim lū sityēkqwsit limk òi]

*And then the chief who will be the new chief sings a mourning song*



elehl gyelk. Ii 'nuwn se itxwt ii ts'ilim uu'wal ligi  
[ele'1 gyelk. i nuwin se itqut i zilim uwal ligi]  
*outside of the door. And then they call him back inside*

k'yool wilkse'witxwt....wam ts'uusxit.  
[gyol wilksëwitqut....wam zuskit.]  
*someone on his father's side....using his baby name.*

Ii hla ts'int iit uuks magahl ndahl gasgoohl daala gi'nमित.  
[i 'la zint it uks maga'1 nda'1 gasgö'1 dala ginमित.]  
*And he comes in and takes out the amount of money that he is  
going to contribute.*

Nihl wengi aat'aatikshl wakxwt ganhl gimxdiitxwt, 'wii k'walga  
[Ni'1 wengi atatik's'1 wakqut gan'1 gimkditqut, wi gwalga]  
*And then his (the new chief's) brothers and sisters contribute,  
as many as are*

'nidiit, oksmakdiithl ndehl gasgoohl hasakdiithl dim  
[nidit, oksmakdit'1 nde'1 gasgö'1 hasakdit'1 dim]  
*in the family, as much as they want to give*

oksmakdiit. Ii hla hlisxwdiit ii ooks aat'aat'ikshl  
[oksmakdit. i 'la 'lisqudit i oks atatik's'1]  
*they contribute. And when they are finished, then contribute*

txaa'nitxwshl Lax Gibuu. Hawal sa watxwshl di an wildiit.  
[tkanitqus'1 Lak Gibu. Hawal sa watqus'1 di an wildit.]  
*all the rest of the Wolf Tribe. It is called the "hawal",  
what they are doing.*

Oksmakdiithl daala. Wa'iihl hlisxaptewn wildiit ii  
[Oksmakdit'1 dala. Wa'i'1 'liskaptewn wildit ii]  
*They contribute money (as well). And during this (hawal)*

oksaat'aat'ikshl hlgiihl si'moogit ganhl hlgiihl wakxwt.  
[oksatatiks'1 'lgi'1 simogit gan'1 'lgi'1 wakqut.]  
*contribute also the children of the chief and the children  
of his brothers.*

Sa watit ehl hak'otsgesxw. Wa'ii 'nuwn hoxw di guldim goodihl  
[Sa watit e'l hakots'gesqu. Wai nuwin hoqu di guldim gōdi'l]  
*It is called the "haircut". And then also are ready*

ant'am haanak. Ii gyelk wila sa bakwdiit, ii miiluxwdiit.  
[antam hānak. i gyelk wila sa bakdit, i miluqudit.]  
*the husbands and wives of the Wolves. They come from outside  
of the hall and they dance.*

Miiluxw 'nidiit elehl sii hisalagyegasxw. Wa'ii hla oksgoodihl  
[Miluqu nidit ele'l si hisalagyegasqu. Wa'i 'la oks'gōdi'l]  
*They dance and they make people laugh. And then all of them  
who took part*

gwalga 'nidiit ii kso'oo'otxwhl dim t'ant'aphl hayetsxw  
[gwalga nidit i kso'o'otqu'l dim dantap'l hayetsqu]  
*they all choose who will be the "treasurer" (or copper-  
breaker)*

dim t'anlitsxhl daala.  
[dim danlitsk'l dāla.]  
*and will count the money.*

Ii hlagalent ii wengi si t'aamahl xhlka'omat luu wili yeldendiithl  
[i 'lagalent i wengi si dāma'l k'lka'omat lū wili yeldendit'l,]  
*And when that is done, they start to repay the*

expenses t'an giikwhl xbiist gant angiikwhl am'oogithl 'nu'wt  
[expenses dan gikw'l kbist gant angikw'l amogit'l nūt]  
*expenses of the one who bought the coffin and who bought the  
burial clothes for the dead*

ganhl txaa'nitxwhl hlimoo'mst gaxhl goo'otxwt.  
[gan'l tkānitqu'l 'limōmst gak'l gōotqut.]  
*and everyone who helped with getting ready for the funeral.*

Ii hlisxwhl gaxhl goo'otxwhl txaa'nitxwshl expenses ii ndehl  
[i 'lisqu'l gak'l gōotqu'l tkānitqus'l expenses i nde'l]  
*And when they are finished paying all the expenses, then*

gasgoohl daala'ahl gina luu skit ii wengi si t'aamat  
gasgō'1 dālāa'1 gina lū skit ī wengi si dāmat]  
*as much money as is left in the "pot" is then given out*

yeekdiit ehl simgigyēt lip txaldapdiit ndehl gasgoohl  
[yēkdīt e'1 simgigyēt lip tkaldapdīt nde'1 gasgō'1]  
*distributed to the people; they know how much*

dim gi'nāmtxwt ksgoogm si'moogit ii sii setap yuukxw elehl sisuusit.  
[dim ginamtqut ksgōgim simōgit ī sī setap yūkqu ele'1 sisūsit.]  
*they will distribute to each of the chiefs and coming down  
to smaller amounts for the young people.*

Wa'ii hlagalent hla win ts'ogom bax li'ligit. Ii oksitxwt t'an  
[Wa'ī 'lagalent 'la win zoḡom bak līligit. ī oksitqut dan]  
*And the giving out of money comes to an end. And then rises up*

goohl daxgyet. T'an goohl ant'aa sii oksitxwt si'moogit.  
[gō'1 dakgyet. Dan gō'1 andā sī oksitqut simōgit.]  
*the powerful new chief who will take the new position (name  
of the deceased chief).*

Nihlgi 'nuwn tk'ayoxw agwi yeednhl wa hla nii skit loot,  
[Ni'lgī nuwin tḡayoqu agwi yēdn'1 wa 'la nī skit lōt,]  
*Then he changed his old name, the name that he had used for a  
long time,*

ahl tkayoxw kyoolhl ligi guslist.  
[a'1 tḡayoqu kyōl'1 li i guslist.]  
*to someone from among his nephews (at least in  
traditional practice.)*

Nihlgi niit'aahldiithl huwa elehl naahl ha'oont gyuwat.  
[Ni'lgī nitā'ldīt'1 huwa elehl nā'1 hāont gyuwat.]  
*Then there is the giving of names to those who don't have a name.*

Ii ee'esxw wilkseleks naahl wat ehl hediit "dim am ayee, (wa)."  
[ī ēesqu wilkseleks nā'1 wat e'1 hedīt "dim am ayē, (wa)."  
*And people on the father's side call out the person's new name  
and say, "Go well, (the new name)."*

Hla hlisxw ii dim watxwt. Nihlgi ajiks wilt nii wahl win  
[ 'la 'lisqu ī dim watqut. Ni' lgi aziks wilt nī wa' l win ]  
*That's the end of the naming. And then the chiefs speak out*

al'algyax simgigyat at nidndiit wila yeehl wilhl li' ligit.  
[ alalgyak simgigyat at nidindit wila yē' l wil' l ligit. ]  
*saying that they agree with everything that has taken place  
at the feast.*

Nihlgi nii makdiithl nidnsxw elehl si' moogit sii itxwt.  
[ Ni' lgi nī makdit' l nidinsqu ele' l simōgit sī itqut. ]  
*And that they agree with the new chief who has stood up.*

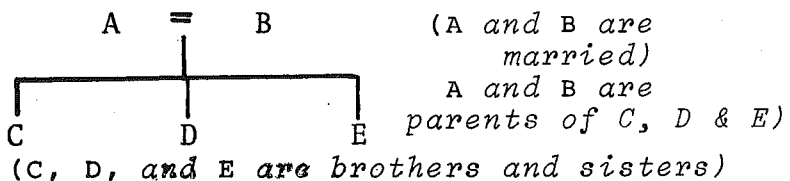
Wa' ii hlagalen win sa baxhl (k' walga ' nihl) al'algyaxat  
[ Wāi ' laḡalen win sa bak' l (gwalga ni' l) alalgyakat ]  
*And then after all of the speakers it comes to an end*

txaa' nitxws liks bagut hlagats' ool galts' ipts' ap, ii  
[ tkānitqus liks bagut ' laḡazōl ḡalzipzap, ī ]  
*speakers from all of the other villages, and*

hla ' nuwn jogom baxhl wildiit, ii ' wangi kseekhl gyet.  
[ ' la nuwin . zoḡom bak' l wildit, ī wangi ksēk' l gyet. ]  
*And it comes to an end and everyone leaves.*

# Chart Your Family

On the following two pages is a diagram for you to use in drawing your family tree. Put all of the names of the people in the diagram along with their relationship to you in Gitksan. Here is how the chart works.

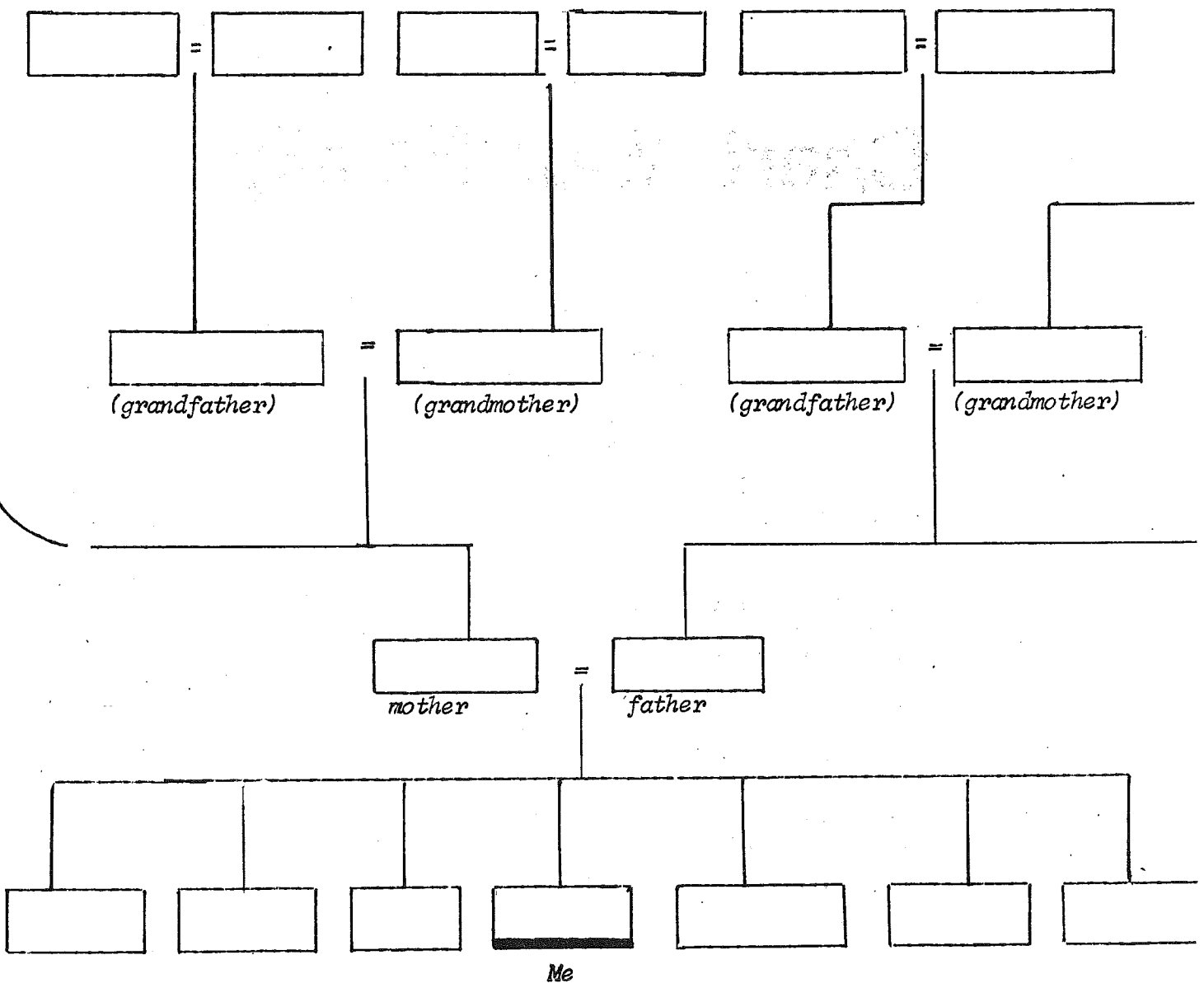


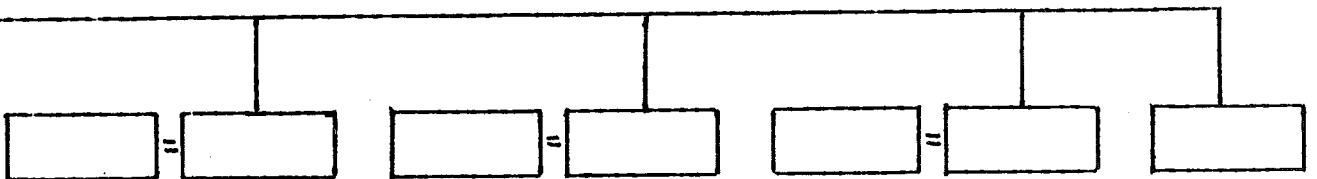
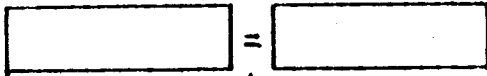
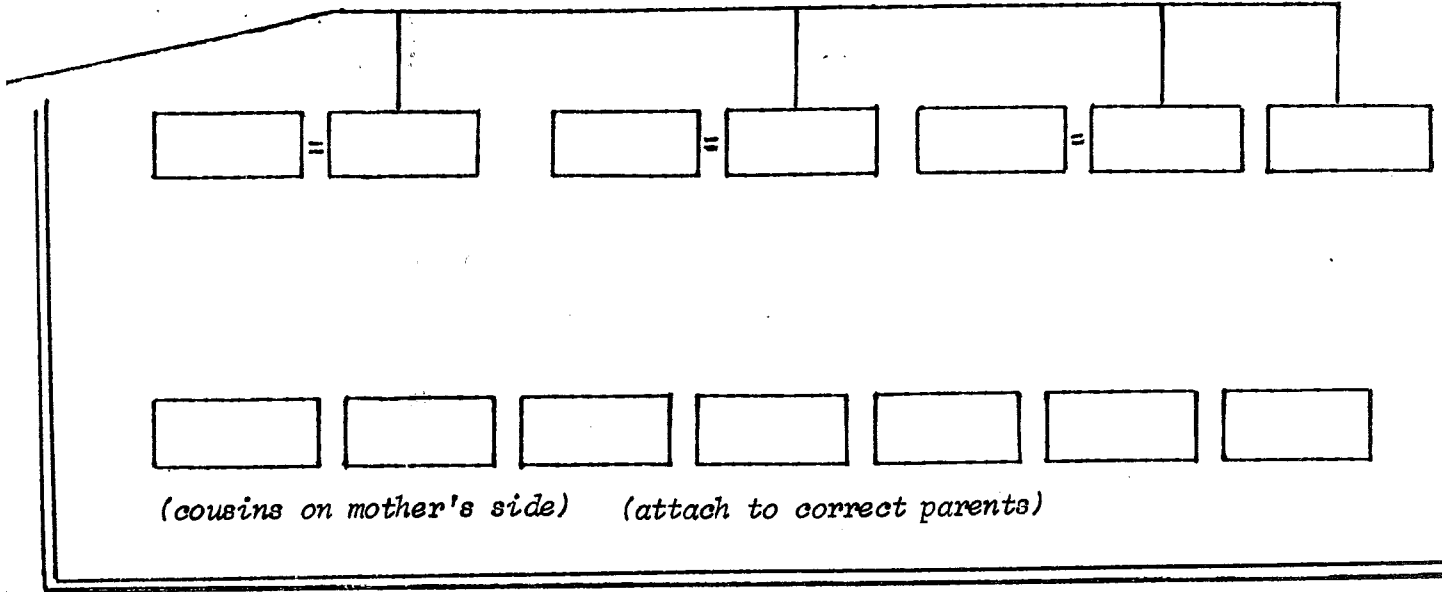
Ask your parents to help you. Do you know the Indian names of any of the people in your chart? Don't be upset if you don't know some of the names of people in your chart. This is really common.

So, turn to the following pages and write in the names of the people to whom you are related. Your cousins will have to be connected to the right sets of parents.

# MY Family

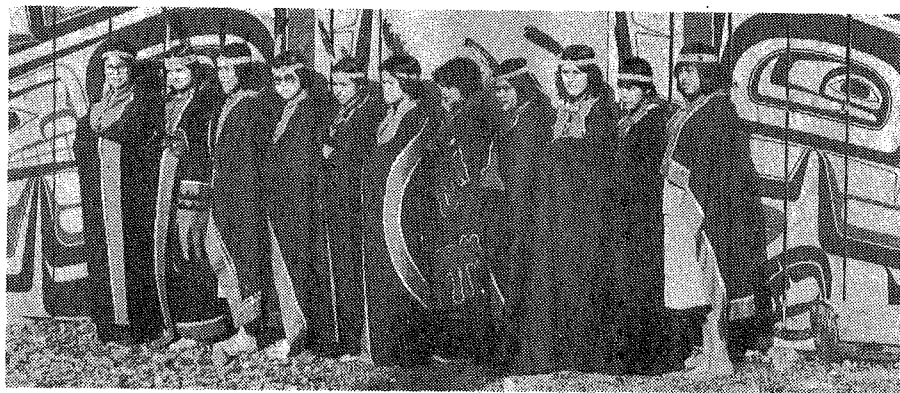
Mother's brothers and sisters (aunts and uncles) →





(cousins on father's side)

(attach to correct parents)





# Appendix

Here are the answers to the exercises, drills and questions asked in the text.

*Here are the answers to the exercise on page 9:*

1. Dulpxwm gan t'imist tust. [dulpqwm ǵan timist tust]
2. Ts'et'ixsm 'maxs tust. [ʒetsiksim maks tust]
3. Siipxwm hanak tust. [sīpqwm hanak tust]
4. Hlabixsxwm gyet tun. ['labik'sxwm gyet tun]
5. Daxgyedm gyet tust. [dakgyedm gyet tust]
6. Gwelgwagam gyowaden tust. [gwelgwaǵam gyowaden tust]
7. Hiym gibuu tust. [Hiyim gibū tust]
8. 'Wii la'ym wilp tust. [wī lāyim wilp tust]
9. Alaysm gyet tusta? [alaysim gyet tusta]
10. Ama tsiktsik (or anhooya') tuna. [ama tsiktsik (anōya) tuna]
11. Ts'uusxym gyowaden tuna? [ʒuskiam gyowaden tuna]
12. T'axoo'odm hanak tust. [takōodim hanak tust]
13. Maaxwsxwa wilp tun. [māqwxqwa wilp tun]

*Here are the answers to the drill on page 12:*

1. Hlabixsxwm gyet tun. Needi hlabixsxwm gyet sun.  
['labik'sqwm gyet tun. Nēdi 'labik'sqwm gyet sun]
2. Alaysm hanak tust. Needi alaysm hanak sust.  
[alaysim hanak tust. Nēdi alaysim hanak sust]
3. T'uutsxwa os tun. Needi t'uutsxwm os sun.  
[tūtsqwm os tun. Nēdi tūtsqwm os sun]  
(Note here that -a changes to -m in negative sentences)
4. 'Wii 'nagwm gan t'imist tun. Needi 'wii 'nagwm gan t'imist sun.  
[wī nagwm ǵan timist tun. Nēdi wī nagwm ǵan timist sun]
5. Dulpxwm k'amksiwaa tun. Needi dulpxwm k'amksiwaa sun.  
[dulpqwam k'amksiwā tun. Nēdi dulpqwam k'amksiwā sun]
6. Daxgyedm aluugigy et tun. Needi daxgyedm aluugigy et sun.  
[dakgyedam alūgigy et tun. Nēdi daxgyedam alūgigy et sun]
7. Logom wilp tust. Needi logom wilp sust.  
[loǵom wilp tust. Nēdi loǵom wilp sust]
8. Ama gyedm tk'ihlxwm hanak tun. Needi ama gyedm tk'ihlxwm  
hanak sun. [ama gyedim tki'lqwm hanak tun. Nēdi ama  
gyedim tkilqwm hanak sun]

Here are the answers to the exercise on page 15:

1. Dulpxw 'ni'y. [dulpqw nì].
2. Asgi 'niin. [asgi n̄in].
3. asgi 'nit [asgi nit].
4. Siipxw 'nit. [sīpqw nit].
5. Daxgyet 'niin. [dakgyet n̄in].
6. Taxoo'od 'ni'y. [takòod n̄ì].
7. 'Wii t'is 'nit [wī tis nit].
8. 'Wii t'is 'niin. [wī tis n̄in].
9. Gwelgwax 'ni'y. [gwelgwak n̄ì].
10. Xwdx 'nit. [qwdek nit].
11. Luk'wil ts'et'ixs 'niin. [lukwil zetiks n̄in].
12. Luk'wil hlabixsxw 'niin. [lukwil 'labiksqw n̄in].
13. Luk'wil gehlx 'ni'y. [lukwil ge'lqw n̄ì].
14. Luk'wil hix 'nit. [lukwil hik nit].
15. Luk'wil dulpxw 'niin. [lukwil dulpqw n̄in].

Here are the answers to the translation drill on the top of page 17:

- |                  |                     |
|------------------|---------------------|
| 1. my paper      | 2. your pencil      |
| 3. your brother  | 4. your leg         |
| 5. his hand, arm | 6. your cat         |
| 7. my head       | 8. his crest, tribe |
| 9. my dance      | 10. my dress        |

Here are the answers to the exercise on the bottom of page 17:

- |                          |                        |
|--------------------------|------------------------|
| 1. nts'iits'y [ntsitsì]  | 2. gutxa'oon [gutkàōn] |
| 3. muxw'y [muqwì]        | 4. 'wint [wint]        |
| 5. niye't [niyèt]        | 6. 'win'y [winì]       |
| 7. gutxa'oot [gutkàōt]   | 8. niye'y [niyèì]      |
| 9. nts'iits'n [ntsitsan] | 10. muxwt [muqwt]      |

Here are the answers to the translation drill on page 18:

- |  |   |
|--|---|
| 1. Is this your dress?                       | 2. This is my dirty spoon.                  |
| 3. That is your lazy brother (boy speaking). |   |
| 4. This is my sick mother                    | 5. Is that your thin sister (boy speaking). |
| 6. Is that your fat sister (said to a girl). |   |
| 7. Is that your clean pants?                 | 8. That isn't my good-looking cousin.       |
| 9. That is your ugly cousin.                 |   |

Here are the answers to the exercise on page 19:

1. Gan t'imist'y tun. [gan timistì tun].
2. Gan t'imistn tuna? [gan timistn tuna].
3. Dulpxwm gan t'imistt tusta? [dulpqwam gan timistt tusta].
4. Ts'uusxym gan t'imist'y tun. [zuskýam gan timistì tun].

*Exercise on page 19 (continued):*

5. Needi 'wii 'hagwm 'mal'y sun. [nēdi wī nagwam mali sun].
6. Logom wilpt tusta? [logom wilpt tusta].
7. 'Wii t'ism weg'y tun. [wī tīsam wegī tun]
8. Needi 'wii t'ism wegt sust. [nēdi wī tīsam wegt sust].
9. Needi logom buugwn sun. [nēdi logom būgwan sun].
10. Daala'n tuna? [dālàn tuna]

*Here are the translations of the drill on page 21:*

1. I am pretty.      2. He is old.      3. She is clean.
4. You are fat.      5. You are lazy.      4. You are ugly.
7. I am tall.      8. He is strong      5. You are happy.

*Here are the answers to the questions on page 22:*

1. 'Wii 'nakxw 'ni'y. ['Wī nakqw nī]
2. Dulpxw 'niin. [dulpqw nīn].
3. Dulpxw 'niina? [dulpqw nīna?]
4. T'axoo'od 'nit. [takòod nit].
5. T'axoo'od 'nida? [takòod nida?]

*All of the rest are regular to these patterns.*

*Here are the answers to the sentences to translate on pages 28-30.*

4. Neehl hlabixsxwna? Nee. Needi hlabixsxw'y. Gwelgwax 'ni'y.  
[nē'1 'labiksqwna? nē. nēdi 'labiksqwī. gwelqwak nī]
5. Neehl gwelgwaxna? Ee'e. Gwelgwax 'ni'y.  
[nē'1 gwelgwakna? èe. gwelgwaxk nī]
6. Neehl xwdeyna? Ee'e. Luk'wil xwdex 'ni'y.  
[nē'1 qwdeyina? èe. lukwil qwdek nī]
7. Neehl siipxwna? Nee. Needi siipxw'y.  
[nē'1 sipqwna? nē. nēdi sipxwī]
8. Neehl hixs Johna? Nee. Needi hixs John.  
[nē'1 hik's Johna? nē. nēdi hik's John]
9. Neehl daxgyets Marya? Nee. Needi daxgyets Mary.  
[nē'1 dakgyets Marya? nē. nēdi dakgyets Mary]
11. Neehl ama gyedm hanaks Carola? Ee'e. Ama gyett Carol.  
[nē'1 ama gyedm hanaks Carola? Èe. Ama gyett Carol]
12. Neehl 'wii 'nakws Freda? Nee. Needi 'wii 'nakws Fred.  
[nē'1 wī nakws Freda? Nē. Nēdi wī nakws Fred]

Pages 28-30 (continued)

13. Neehl ts'et'ixst Freda? Nee. Seksxwt 'nit.  
[nē'1 zetixst Freda? Nē. Seksqwt nit]
14. Neehl ts'uusxs Carola? Ee'e. Ts'uusxs Carol.  
[nē'1 zusk's Carola? Èe. zusk's Carol]
15. Neehl ama 'mesm hanaks Loretaya? Ee'e. Ama 'mesm hanak nit]  
[nē'1 ama mesm hanaks Loretaya? Èe. Ama mesm hanak nit]
16. Neehl esgim logom 'wii gyet sust? Nee. Esgim logom 'wii  
nak tust. [nē'1 esgim logom wī gyet sust? Nē. Esgim  
logom wī nak tust].

Here are the translations of the sentences on page 31:

- |                                |   |
|--------------------------------|---|
| 1. That's his/her big house.   | 2. This is a white horse.   |
| 3. He is strong.               | 4. I am happy   |
| 5. That is an old spoon.       | 6. This is my sick father.  |
| 7. I am not sick.              | 8. Are you tired?   |
| 9. Is he/she/it large.         | 10. Is John lazy?   |
| 11. He is dirty. (or She is..) | 12. That old man is ugly (note<br>that the tape has a different<br>form.) |
| 13. Is that your short pencil? |   |
| 14. Mary is a pretty lady.     |   |

Here are the translations of the sentences on page 33:

1. Neehl daxgyedm aluugigyets Henrya? Ee'e Daxgyet 'nit.  
[Nē'1 dakgyedm alūgigyets Henrya? Èe. Dakgyet nit.]
2. Neehl siipxwm gyowaden sust? Nee. Needi siipxwm gyowaden sust.  
[Nē'1 sīpqwm gyowaden sust? Nē. Nēdi sīpqwm gyowaden sust.]
3. Neehl siipxws Charlesa? Ee'e. Luk'wil siipxw 'nit.  
[Nē'1 sīpqws Charlesa? Èe. Lukwil sīpqw nit.]
4. (be careful!) Luu amhl goodna? Ee'e. Luu amhl good'y.  
[Lū am'1 ġōdina? Èe. Lū am'1 ġōdì.]
5. Neehl logom wilp susta? Nee. Needi logom wilp sust.  
[Nē'1 loġom wilp susta? Nēdi loġom wilp sust.]
6. Neehl 'wii 'nakws Shirleya? Ee'e. 'Wii 'nagwm t'kihxlxwm  
hanak 'nit. [Nē'1 wī nagwam tki'lqwm hanak Shirleya?  
Èe. Wī nagwam tki'lqwm hanak nit.]
7. Neehl t'axoo'odm hanaks Shirleya? Nee. Tk'ihxlxwm hanaks  
Shirley. [Nē'1 takòodim hanaks Shirleya? Nē. Tki'lqwm  
hanaks Shirley.]

Page 33 (continued)

8. Neehl gwelgwaxta? Ee'e. Gwelgwax 'nit. Xwdekt John.  
[Nē'1 gwelgwakta? Èe. Gwelgwak nit. Qudekt John.]
9. Neehl ts'uusxym os sust? Nee. Duus tust. Ts'uusxym  
maaxwsxwm duust Tabby. [Nē'1 žuským os sust? Nē.  
Dūs tust. Žuským, māqwsqwm dūst Tabby.]
10. Neehl gehlxm logom 'wii gyet sun? Ee'e. Luk'wil gehlx 'nit.  
[Nē'1 ġe'lk m logom wī gyet sun? Èe. Lukwil ġe'lk nit.]

Here are the answers to the translation questions on page 38-39:  
(Note that these do not match the numbering on the tape.)

1. Those are my clean dogs.
2. Those are skinny men.
3. Those are little houses.
4. Those are prètty women.
5. These are skinny whitemen.
6. Those are large chairs.
7. This is a strong horse.
8. Those are strong horses.
9. Those are old pants.
10. Both John and Mary are lazy.
11. Both John and Mary aren't lazy.
12. Aren't Mary and Louise both fat?
13. Aren't both Charles and John hungry?
14. Aren't Tom, Dick, and Harry tired?

Here are the answers to the exercise on pages 42-44:

1. We're fat.
2. They are hungry.
3. You guys are short.
4. They are lazy.
5. We aren't ugly.
6. You guys aren't skinny.
7. They aren't big.
8. We aren't clean.
9. Aren't we dirty? (Are we?)
10. Are they pretty?
11. Are we sick?
12. Are they generous, kind?
13. This is my clean dress.
14. These are our clean dresses.
15. That is my fat dog.
16. Those are our fat dogs.
17. That is my short trousers.
18. Those are my short trousers.
19. That is our little cat.
20. Those are our little cats.

(Exercise on pages 42-44, continued)

21. *That is your old hat.*      22. *Those are their old hats.*  
23. *Those are you guys' clean shoes.*  
24. *That is our clean shoe.*      (a) *You are really ugly.*  
(b) *That is a really pretty lady.*  
25. *You guys aren't dirty. You are really clean.*  
26. *We aren't hungry.*      27. *They are really hungry.*  
28. *That isn't my short wife.*      29. *Those aren't their big spoons.*  
30. *Are these our lazy dogs?*      31. *They are ugly.*  
32. *They are old. They are really old.*  
33. *They are kind. They are kind.*

Here are the translations of the examples on page 46:

1. *That is a pretty lady.*      2. *That lady is pretty.*  
3. *This is my clean dress.*      4. *That dress of mine is clean.*  
5. *This is my black canoe.*      6. *This canoe of mine is black.*  
7. *That is a fat cow.*      8. *Those horses are fat.*

Here are the answers to the translation drill on pages 47-48:

1. Gehlxhl hanak tust. [Ĝe'lk'1 hanak' tust] *That woman is thin.*  
2. Xwdexhl gyowaden tust. [Qwdek'1 gyowaden tust] *That horse is hungry.*      3. Sipsiipxwhl gibuu dipust. [Sipsiqw'1 gibū dipust] *Those wolves are sick.*      4. 'Wii la'yhl wilp tust. [wī lāy'1 wilp tust] *That house is large (and roomy).*  
5. Siipxwhl os'm tust. [Sīpqw'1 osm tust] *That dog of ours is sick.*      6. T'axoo'odhl gyet tust. [T'akòod'1 gyet tust] *That man is old.*      7. Wat'ax 'niiluxwhl huwilp dipust. [Watak nīluqw'1 huwilp dipust] *Those houses are tall.*      8. Hlabixsxwhl gyet tust. ['Labik'sqw'1 gyet tust] *That man is tired.*  
9. Gahlgeh1xhl ii'yuxwt dipust. [Ĝa'lĝe'lk'1 iyuqwt dipust] *Those men are tired.*      10. Guu alalaysthl simgigyet dipun. [Gū alalayst'1 simgigyet dipun] *These chiefs are lazy.*

On the bottom of page 48:

1. Hlabixsxwhl k'ay 'mesm gyet tun. ['Labik'sqw'1 kay mesm gyet tun]      2. Hlabixsxwm t'axoo'odm gyet tust. ['Labik'sqwm takòodm gyet tust]      3. Sipsiipxwm t'axoo'odm haanak dipust. [Sipsipqwm takòodm hānak dipust]      4. Dildulpxwhl tk'ihlxwm haanak dipun. [Dildulpqw'1 tki'lqwm hānak dipun]

*(Exercise on bottom of page 48, continued):*

5. 'Wii 'nakxwhl si'moogit tun. [wī nakw'1 sīmōgit tun]
6. Daxgyethl k'amksiwaa tust. [Dakgyet'1 k'amksiwā tust]
7. T'uuts'xwm (or -a) gan t'imist tun. [Tūtsqwm gan timist tun]
8. Sisuusxhl gixgan t'imist dipun. [sisūs'1 gikgan timist dipun]
9. 'Wat'ax dist'ism huwilp dipust. [Watak distism huwilp dipust]
10. Mismaaxwsxwhl 'm'mel dipun. [mismāqwsqw'1 mmel dipun]

*Here are the translations of the blank forms on pages 51-52:*

3. *Is that young man sick? Yes. His head is sick (his head aches).*
6. *My pencil is white. Your paper is white.*
7. *Are your (you guys) shoes dirty? No!! Our shoes are clean.*

*Here are the answers to the questions on page 54; correct answers:*

1. Dulpxwhl hoobix tun.
2. Needi dulpxwhl hoobix sun.
3. Neehl hoobix hoobix tusta?
4. Neehl dulpxwm hoobix susta?
5. Neehl dulpxwhl hoobix tuna?
6. Needi dildulpxwhl hoobix dipun.

*Note -the answers to the exercise on pages 57-58:*

1. -hl, *The horse is little.*
2. -t, *John is tall.*
3. -hl, *The dog is fat.*
4. \_\_\_\_, *You are skinny.*
5. -hl, *The cow is dirty.*
7. -hl, *Mary is hungry.*
8. \_\_\_\_, *That man is old.*
9. -hl, *My pants are clean.*
10. -hl, *My skirt is short.*
11. -hl, *The tree is big.*
12. \_\_\_\_, *He is ugly.*
13. -hl, *The dogs are short.*
14. \_\_\_\_, *They are dirty.*
15. -t, -t *Both John and Mary are fat.*
16. -t, -hl *Both John and the woman are tall.*
17. -t, -t *Both John and Mary are lazy.*
18. -hl, *The women are pretty.*
19. \_\_\_\_, *We are hungry.*
20. \_\_\_\_, *Jay is just skin and bones, really skinny.*

*Here are the versions of the examples on page 60 in the Old Alphabet:*

- [Hik't John] [Hik't Mary yoqwdi hik's John]; [Ge'1kt Louis]  
[Ge'1kt Charles i ge'1ks Louis]; [Hik' nin] [Hik' ni yoqwdi  
hiyn]; [Ge'1kt ni] [Hik't Charles i ge'1ki]



Here are the answers to the review questions on page 61:

1. Alaysisi'm [Alaysisim].
2. Needi Xwdey'm [Nēdi qwdeyim]
3. Gwelgwaxdiit ii xwdey'm. [Gwelgwakdīt ī qwdeyim]
4. Daxgyett John ii hlabixsxw'y. [Dakgyett John ī 'labiksqwī]
5. Luk'wil ts'etixshl hoobix. [Lukwil zetiks'1 hōbik]
6. Tk'ihlxw dip John gant Fred. [Tki'lqw dip John gant Fred]
7. Needi ama limashl haanak dipust. [Nēdi ama limas'1 hānak dipust]
8. Neehl ts'uusxym wilp sust? [Nē'1 zūskym wilp sust]
9. Neehl t'uuts'xwhl wilp tust? [Nē'1 tūtsqw'1 wilp tust]
10. Needi gan t'imistn sun. [Nēdi gān timistn sun]
11. Needi 'wii 'nagwm gan t'imistn sust. [Nēdi wī nagwm gān timistn sust].

Here are the answers to the questions on page 63:

1. 'Wii 'nakxw 'ni'y; needi dulpxw'y. [Wī nakqw nī; nēdi dulpqwī]
2. Ts'uusx 'niin; needi 'wii t'isn. [Zūsk nīn; nēdi wī tīsn]
3. Ts'et'ixs 'nit; needi seksxwt. [Zetiks nit; nēdi sekqwt]
4. Needi aleskit'm; hlabixsxw 'nuu'm. [Nēdi aleskitm; 'labiksqw nūm]
5. Daxgigyett 'nisi'm; needi t'axoo'odsi'm. [Dakgigyett nisim; nēdi takōodsim]
6. Tk'ihlxw 'nidiit; needi t'axoo'oddiit. [Tki'lqw nidīt; nēdi takōoddīt]
7. Needi daxgigyed'm; luk'wil sipsiipxw 'nuu'm. [Nēdi dakgigyedm; lukwil sipsipqw nūm]

Here are the answers to the review questions on pages 64-65:

1. I'm fat.
2. We're fat
3. John is fat.
4. Both John and Mary are fat.
5. Both John and the Whiteman are fat.
6. The Whiteman is fat.
7. I am hungry.
8. I'm not hungry.
9. You are ugly.
10. You aren't ugly.
11. He/she is tired.
12. He/she isn't tired.
13. We are strong.
14. We aren't strong.
15. You guys are short.
16. You guys aren't short.
17. They are clean.
18. They aren't clean.
19. That is a fat dog.
20. That dog is fat.
21. Those are fat dogs.

Answers to review questions on page 65 (continued):

22. Those dogs are fat.                      23. Is that a fat dog?  
24. Is that dog fat?                      25. Are those fat dogs?  
26. I'm fat and so is John fat.  
27. I'm fat; I'm not skinny.

Forms in Old Alphabet for words given at bottom of page 66:

[ǵayt, ǵaydì, ǵaydn, ǵaytt, ǵaytm, ǵaytsim, ǵaytdit]

[waḳk, wagi, wagn, wakt, wagn, waksim, wakdit]

[nakk, naǵai, naǵn, nakt, nakm, naksim, nakdit]

# **Notes and Vocabulary Additions**



# New Words

A grid of 20 rows and 2 columns of horizontal lines for writing. Each row consists of two parallel lines, one on the left and one on the right, forming a narrow column for text.











