Lesson 5. Introductions

5.1. Learning goals for year 1

- to memorize 7 conversations concerning introductions and personal interactions
- to be able to introduce oneself in Nuu-chah-nulth
- to be able to say who people are, and what they are called
- to recognize the past tense ending *–int* when it refers to deceased people

5.2. Conversations

1A	ʔačaqⱡk.	What's your name?
1B	ʔukⱡaas __.	My name is __.
2A	ʔačaaqk.	Who are you?
2B	hisⱦitḥs __.	My tribe is __.
2B	ʔuḥuks ʔumʔiiqs __.	My mother is __.
2B	ʔuḥuks ṅuẇiiqs __.	My father is __.
3A	ʔačaaqḥ ḥaaʔaḥ ⱡuucmaʔ.	Who is that woman?
3B	ʔuḥʔiiš Joan.	She's Joan.
3B	ⱡačuučs.	I don't know her.
4A	ʔačaqⱡḥ ḥaaʔaḥ čakupi.	What's that man's name?
4B	ʔukⱡaaš Peter.	His name is Peter.
4B	hayimḥs yaqⱡaayii.	I don't know what he's called.
5A	qʷaacimyiis hupii suutiⱡ.	How can I help you?
5B	ⱡaakšiʔs hupii.	Please help me.
6A	ⱦaakoo.	Thank you.
6A	ʔuuščikšⱦic.	Thank you.
6B	čuu.	Acknowledged.
7A	yaaʔakkkʷ siičiⱡ.	Do you love me?
7B	yaaʔakkʷs suutiⱡ.	I love you.

5.3. Words

siẏaaq	I, me	ʔuḥ	be
suẇaaq	you	ʔuḥuk	one's is
ʔačaaq	who	hisⱦitḥ	from (tribe)
ʔumʔiiqs(a)	mother	hupii	help
ṅuẇiiqs(a)	father	ⱡaakšiⱦ	please
ʔukⱡaa	called	yaaʔakkʷ	love

5.4. Notes on thank yous

This lesson introduces two thank yous (ƛaakoo, ʔuuščikšƛic). These are appropriate in different situations. (See lesson 11 *Thanks*.)

One does not say 'You're welcome' in Nuu-chah-nulth. It is enough to say *čuu*.

5.5. Notes on *ʔuḥ*

The word *ʔuḥ* means 'be'.

(1)   ʔačaaqḥ ḥaaʔaḥ łuucmaʔ.   Who is that woman?
        ʔuḥʔiiš Joan.   She's Joan.
        ʔačaaqk.   Who are you?
        ʔuḥsiiš Joseph.   I'm Joseph.

The full forms of *I* (*siẏaaq*) and *you* (*suẇaaq*) are also used for 'I am' and 'you are'.

(2)   siẏaaqs Joseph.   I'm Joseph.
        suẇaaqic Sally.   You're Sally.

∞ **Exercise 1**. With a partner, take turns asking who people in the room are. B can answer with *ʔuḥ*, or by saying 'I don't know him (or her).'

Example. A. ʔačaaqḥ ḥaaʔaḥ čakupi. 'Who is that man?' B. ʔuḥʔiiš Ed. 'He's Ed.'
Example. A. ʔačaaqk. 'Who are you?' B. ʔuḥsiiš Jen. B. siẏaaqs Jen. 'I'm Jen.'

5.6. Notes on introducing yourself

Use *ʔuḥuk* plus a relationship word (like *ʔumʔiiqs, ṅuẇiiqs*), to describe how you are related to others. *ʔuḥuk* is the word *ʔuḥ* 'be', plus the possessive ending *–uk*.

(3)   ʔuḥuks ʔumʔiiqs Ellie.   My mother is Ellie.
        ʔuḥuks ṅuẇiiqs Victor.   My father is Victor.

The possessive ending takes several forms, including *–ʔak, –ak, –uk, –kʷ*, and *–k*. The form *–k* can be added directly to relationship words.

(4)   ʔumʔiiqsks Ellie.   My mother is Ellie.
        ṅuẇiiqsks Victor.   My father is Victor.

5.7. Notes on the past tense

When discussing deceased people, it is proper to use the past tense –*int*.

(5)　ʔuḥukʷints ʔumʔiiqs Grace.　My late mother was Grace.
　　　ʔumʔiiqskints Grace.　　　My late mother was Grace.
　　　ʔuḥukʷints ṅuẇiiqs Henry.　My late father was Henry.
　　　ṅuẇiiqskints Henry.　　　My late father was Henry.

5.8. Notes on tribal names

The ending –*!atḥ* means 'live at'. It is used in the names of tribes.

(6)　nuučaanłatḥ　Nuu-chah-nulth　　ƛaʔuukʷaʔtḥ　Tla-o-qui-aht
　　　čiiqƛisitḥ　　Checleseht　　　　yuułuʔłatḥ　　Ucluelet
　　　qaaẏuuk̓tḥ　　Kyuquot　　　　　ṫukʷaatḥ　　　Toquaht
　　　ʔiiḥatsatḥ　　Ehattesaht　　　　ḥuučuqƛsatḥ　Uchucklesaht
　　　nučaaƛatḥ　　Nuchatlaht　　　　ċišaatḥ　　　Tseshaht
　　　činaxintatḥ　Chinehkint　　　　huupačsatḥ　Hupacasath
　　　muwačtḥ　　Mowachaht　　　　huuʕeetḥ　　Huu-ay-aht
　　　mačłaatḥ　　Muchalaht　　　　niitiinaʔtḥ　　Ditidaht
　　　ḥiškʷeetḥ　　Hesquiaht　　　　ṗaačiinaʔtḥ　Pacheedaht
　　　ʕaaḥuusatḥ　Ahousaht　　　　　qʷiniščaʔtḥ　Makah

With any of these tribe names, the ending –*!atḥ* can be replaced by –*!aqsp*, making a word that refers to a woman or girl of that tribe.

(7)　čiiqƛisitḥ　Checleseht　　čiiqƛisaqsp　　Checleseht female
　　　qaaẏuuk̓tḥ　Kyuquot　　　qaaẏuukʷaqsp　Kyuquot female
　　　nučaaƛatḥ　Nuchatlaht　　nučaaƛaqsp　　Nuchatlaht female
　　　ʔiiḥatsatḥ　Ehattesaht　　ʔiiḥatsaqsp　　Ehattesaht female

The endings –*!atḥ* and –*!aqsup* are hardening endings (signified by *!*). With some stems, these make the last sound of the stem hard (–*̓atḥ*, –*̓aqsup*). With other stems, the hardening is pronounced as a glottal stop (–*ʔath*, –*ʔaqsup*), or just disappears.

(8)　qaaẏuuk　　　Easy Inlet　　　muwič　　　deer
　　　qaaẏuuk̓tḥ　　Kyuquot person　muwačtḥ　　Mowachaht person
　　　qaaẏuukʷaqsp　Kyuquot female　muwačaqsp　Mowachaht female

You will learn more about hardening in later lessons. (See lesson 8 *Actions*.)

∞ **Exercise 2**. Build the following tribal names. For each name, say the name alone, then with the ending *–!atḥ,* then with *–!aqsp*.

ċišaa, yuułuʔł, ʕaaḥuus, mačłii, muwič, nučaaƛ, ʔiiḥats, qaaẏuuk, čiiqƛis

Example. ċišaa (name), ċišaatḥ 'Tseshaht', ċišaaʔaqsp 'Tseshaht female'

The word *histitḥ* 'from (tribe)' contains the ending *–!atḥ*. To say what tribe you come from, use *histitḥ,* or add a mood ending directly to the name of your tribe.

(9)   histitḥs čiiqƛis.   I am Checleseht.
       histitḥs čiiqƛisitḥ.   I am Checleseht.
       čiiqƛisitḥs.   I am Checleseht.
       čiiqƛisaqsps.   I am a Checleseht female.

∞ **Exercise 3**. With a group, take turns introducing yourselves. Say your name, your tribe, and your parents. Prompt the next person by asking *ʔačaqḥak* 'Who are you?'

5.9. Test yourself

After finishing this lesson, you should be able to say these things in Nuu-chah-nulth.

1. It's me!
2. Can I help you?
3. Please help me.
4. Who are you?
5. My mother is Maggie.
6. I'm from Ucluelet.
7. I'm Hupacasath.
8. What's your name?
9. My name is Samantha.
10. Who is that man?
11. He's George.
12. His name is George.
13. I don't know what he's called.
14. I don't know him.
15. Thank you.
16. I love you.