



S'Í:WES' 15

Li te Kéchel

In the Kitchen



Sqwá:l

kwúkw	<i>cook (it)</i>
kwút	<i>take (it) [also pronounced kwú:t]</i>
lháx te letám	<i>set the table</i>
petá:met	<i>to ask (him/her)</i>
tale'áwt	<i>bank [also pronounced shxwtale'áwt]</i>
talhlímelh	<i>we, us [emphasizing][also pronounced telhímelh]</i>
talhwélep	<i>you folks [emphasizing]</i>
téxwswáyél	<i>noon, mid-day [also pronounced texwswáyél, téxwswàyèl, texwswàyèl]</i>
tlowáyél	<i>today [also pronounced tlówàyèl]</i>
xwéme kw'as...	<i>could you...</i>

Sqwéltel

-
1. Xwéme kw'as kwút ye ló:thel?
Could you get the plates?
 2. Xwéme kw'as lháx te letám?
Could you set the table?
 3. Tl'ó teléwe.
It's you.
 4. Tl'ó talhlímelh.
It's us.
 5. Iyólem kw'es tl'ós teléwe lám.
It should be you who goes.
 6. Iyólem kw'es tl'ós talhlímelh lám.
It should be us who goes.

Qwú:lqwelqwéltel 15A

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- A Tewát kw'e kwúkw te téxwswáyel-s'álhtel tlowáyél?
Who is cooking lunch today?

- B. Iyólem kw'es tl'ós teléwe.
It should be you.
- A. Skw'á:y kw'els kwúkw tlowáyél. Lámtsel te tále'áwt.
I can't cook today. I'm going to the bank.
Iyólem kw'es tl'ós Máli kwúkw. Lí ew is iyólem kw'as petá:met?
It should be Mary who cooks. Would you ask her?
- B. Iyólem. Láv, Máli, we is iyólem kw'as kwúkw tlowáyél?
Alright. Hey, Mary, would it be okay if you cook today?

Qwú:lqwelqweltel 15B

- A. Tewát kw'e kwúkw tlowáyél?
Who is cooking today?
- B. Skw'á:y kw'es kwúkw tset talhlímelh. Lámtset te tále'áwt.
We can't cook. We're going to the bank.
Iyólem kw'es tl'ós Chól kwa kwúkw.
It should be John who cooks.
- A. Á:a. Petá:mettsel. Lá, Chól, we is iyólem kw'as kwúkw?
Alright. I'll ask him. Hey, John, would it be okay if you cook?

Vocabulary Patterns

Emphatic Pronouns

As you know, *I*, *you*, *we*, and *you folks* are usually expressed in Halq'eméylem as -tsel, -chexw, -tset, and -chap, respectively. Sometimes you will want to add special emphasis onto these words, as for example in making a contrast to a previous statement. In such cases, there is a series of special words for adding emphasis (some of which you have learned before), as follows:

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|-----|-----|------------|----------------------------------|
| (1) | (a) | ta'á'altha | <i>emphasizes 'I' (or 'me')</i> |
| | (b) | teléwe | <i>emphasizes 'you'</i> |
| | (c) | telhlímelh | <i>emphasizes 'we' (or 'us')</i> |
| | (d) | talhwélep | <i>emphasizes 'you folks'</i> |

These emphasis words (which linguists call *emphatic pronouns*) are usually used together with the endings, as in these examples:

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|-----|-----|-----------------------|-------------------------------|
| (2) | (a) | Í:mextsel ta'á'altha. | <u>I</u> am walking. |
| | (b) | Í:mexchexw teléwe. | <u>You</u> are walking. |
| | (c) | Í:mextset telhlímelh. | <u>We</u> are walking. |
| | (d) | Í:mexchap talhwélep. | <u>You folks</u> are walking. |

In certain constructions, however, these emphasizing words can also be used alone. One construction where they appear without -tsel, -tset, etc. is when using sentences with *tl'ó* (*it is*) in which case you will use a pattern as in these examples:

- | | | | |
|-----|-----|------------------------|--|
| (3) | (a) | Tl'ó ta'á'altha. | <i>It is me.</i> |
| | (b) | Tl'ó teléwe. | <i>It is you.</i> |
| | (c) | Tl'ó talhlímelh. | <i>It is us.</i> |
| | (d) | Tl'ó talhwélep. | <i>It is you folks.</i> ⁶⁴ |
| | (e) | Tl'ó ta'á'altha kwúkw. | <i>I'm the one who cooks.</i> |
| | (f) | Tl'ó teléwe kwúkw. | <i>You're the one who cooks.</i> |
| | (g) | Tl'ó talhlímelh kwúkw. | <i>It is us who cooks.</i> |
| | (h) | Tl'ó talhwélep kwúkw. | <i>It is you folks who cook.</i> ⁶⁵ |

⁶⁴ Speakers often shorten these to *Tl'ó á'althe*, *Tl'ó léwe*, *Tl'ó lhímelh*, and *Tl'ó lhwélep*. The *ta* part of the emphatic pronouns is almost certainly related to the word *te* (*the*), and omitting *te* after *tl'ó* is common, and apparently the older form of the language. However, clearly fluent speakers, who have spoken the language continuously since childhood, commonly do leave the *te* in after *tl'ó*, and say the longer forms as in (3) in the text, and we may assume that there is some language change still going on. Language change is not unhealthy: it is, rather, a sign of a living language.

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