



## S'í:WES' 1

# Alétse tel Lháts'tel?

*Where is my Knife?*

### Sqwá:l

á:'a	<i>yes</i>
alétse	<i>where (is/are)...? (also spelled: elétse, alétsa)</i>
el stl'í	<i>I want/I need...</i>
éy	<i>good</i>
kw'e	<i>the, a, some [use for remote objects and non-specific items]</i>
lepót	<i>cup [pl. lelepót]</i>
letám	<i>table [no special plural form]</i>
lháts'tel	<i>knife [also spelled lhá:ts'tel; pl. lhá:lets'tel]</i>
lhq'él:exw	<i>to know (it) [also spelled lhq'élexw, lheq'élexw]</i>
lí	<i>in, at, on (also spelled li, with no accent)<sup>1</sup></i>
lís alétse te...	<i>where the ... is</i>
ló:thel	<i>plate [pl. leló:thel]</i>
qas	<i>and [use for joining nouns, e.g. 'the knife and the fork']</i>
qe	<i>and [use for joining actions or sentences, but not nouns]</i>
síq	<i>under [use when the things are not touching]</i>
slhq'él:exw	<i>knowledge, knowing (it)</i>
stl'epólwelh	<i>under, underneath [use when the things are touching]</i>
sts'ets'á	<i>on, on top of <sup>2</sup></i>
sts'ó:qw'els	<i>fork [pl. sts'ó:leqw'els]</i>
ta'	<i>your [some speakers pronounce this word ta]</i>
te	<i>the, a</i>
tel	<i>my</i>
ye	<i>the [use only with plural nouns]</i>

<sup>1</sup> Lí also has other, different, uses. Among other things, it is used in making yes/no questions, and it can also mean *yes*.

<sup>2</sup> The word *slhe'áx* also means *on* (e.g. *slhe'áx te ló:thel, on the plate*). However, *slhe'áx* is used primarily when talking about food which has been served onto a plate.

## Sqwéltel

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1. Ewetál tel slhq'él:exw.<sup>3</sup>  
*I don't know.*
2. Lí te letám te lháts'tel.  
*The knife is on the table.*
3. Sts'ets'á te letám te lháts'tel.  
*The knife is on the table.*
4. Sts'ets'á lí te letám tel lháts'tel.  
*My knife is on the table.*
5. Sts'ets'á te letám ta' lháts'tel.  
*Your knife is on the table.*
6. Síq lí te letám tel lháts'tel.  
*My knife is under the table.*
7. Sts'ets'á lí te letám ta' lháts'tel.  
*Your fork is on the table.*
8. Sts'ets'á lí ta' letám tel lepót.  
*My cup is on your table.*
9. Stl'epólwelh lí te ló:thel te lepót.  
*The cup is under the plate.*<sup>4</sup>

## Qwú:lqwelqweltel 1A

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- A. El stl'í tel lháts'tel. Alétse?  
*I need my knife. Where is it?*
- B. Stl'epólwelh lí ta' ló:thel ta' lháts'tel.  
*Your knife is underneath your plate.*
- A. Éy. Qe líchexw lhq'él:exw lís alétse tel lepót?  
*Good. And do you know where my cup is?*
- B. Sts'ets'á te letám ta' lepót.  
*Your cup is on the table.*

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<sup>3</sup> This phrase contains the word ewéte, which means *nothing*, and breaks down in the following way:  
Ewéte+el slhq'él:exw (...which blends into: Ewétal slhq'él:exw.)  
*nothing+my knowledge (of it)*  
="I don't know (it)"

El is a shortened form of tel (*my*). When ewéte and el combine, this blends into ewétal.

<sup>4</sup> Since stl'epólwelh is used here, it means that the things are touching.

## **Qwú:lqwelqwel 1B**

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- A. El stl'í kw'e ló:thel.<sup>5</sup> Alétse ye leló:thel?<sup>6</sup>  
*I need a plate. Where are the plates?*
- B. Síg te letám ye leló:thel.  
*The plates are under the table.*
- A. Éy. Qe alétse thel lháts'tel qas tel sts'ó:qw'els?<sup>7</sup>  
*Good. And where are my knife and my fork?*
- B. Síg te letám ta' sts'ó:qw'els, qe sts'ets'á te letám ta' lháts'tel.<sup>8</sup>  
*Your fork is under the table and your knife is on the table.*

## **Language Relations and History**

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The Halq'eméylem language is the traditional language of the Stó:lō people, and it has been spoken continuously in the traditional Stó:lō territory, extending up the Fraser valley region of British Columbia, for thousands of years.

Like all languages, the Halq'eméylem language comes in many different varieties. The three main varieties of Halq'eméylem are as follows:

- Upriver: Stó:lō Halq'eméylem (including Chilliwack, Chehalis, Sumas, Seabird, Tait, and other areas)
- Downriver: Hun'q'umin'um' (including Musqueam, Tsawwassen, Kwantlen, Katzie, Burrard, and other areas)
- Island: Hul'q'umin'um' (including Nanaimo, Chemainus, Cowichan, Malahat, Nanoose, and other areas)

Speakers of these three varieties can understand each other's speech, but there are major differences between the varieties. The most striking feature distinguishing Upriver Halq'eméylem from the other varieties is that Upriver Halq'eméylem does not have the sound 'n', a sound which occurs in many words in both Downriver and Island; all occurrences of 'n' in Downriver and Island words have been replaced by the sound 'l', in Upriver.<sup>9</sup>

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<sup>5</sup> The word kw'e is used here because it refers to some plate or other, not a specific plate. Kw'e is used with remote and non-specific things.

<sup>6</sup> The word ye is used here for *the* because the noun is plural. Ye is used with plurals.

<sup>7</sup> The word qas is used here for *and* because it is two nouns that are being joined (*knife* and *fork*). Qas is used when joining nouns.

<sup>8</sup> The word qe is used here for *and* because it is two phrases (*your fork is under the table*, *your knife is on the table*) that are being joined. Qe is used when joining verbs or phrases.

<sup>9</sup> The two other major features distinguishing the Upriver variety are: (i) Upriver does not have glottalized m or l (a combination of m or l with the glottal stop or catch in the throat) and (ii) Upriver has very

White linguists have adopted the term '*Halkomelem*' to describe all the varieties of the language, though this term is being used less and less.

## **Vocabulary Patterns**

### **My and Your in Halq'eméylem**

*My* in Halq'eméylem is *tel*. *Your* is *ta'*. For example: <sup>10</sup>

tel lepót	<i>my cup</i>	ta' lepót	<i>your cup</i>
tel letám	<i>my table</i>	ta' letám	<i>your table</i>
tel lháts'tel	<i>my knife</i>	ta' lháts'tel	<i>your knife</i>

### **Spatial Expressions**

The most general way to describe where something is in Halq'eméylem is to use the word *lí*, which means *in*, *at*, or *on*. The word-order to use is as in the following example.

Lí            te letám    te lháts'tel.  
*At/in/on the table the knife*  
 =*The knife is on the table.*

Whether you mean *in*, *at*, or *on* will be understood from the nature of the things being talked about. As the vocabulary list for this lesson indicates, there are also more specific words for describing where objects are located, including *sts'ets'á* (*on*, *on top of*) *síq* (*under*) and various others. With these more specific words for spatial locations you use a word-order as in this example:

Sts'ets'á        te letám        te lháts'tel  
*On the table the knife*  
 =*The knife is on the table."*

Sentences for expressing spatial locations are usually constructed along similar lines, substituting the various other words for locations (*stl'epólwelh*, *síq*, etc.).<sup>11</sup>

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noticeable pitch differences, with some words containing a special pitch pattern. Upriver also has a large number of vocabulary items which are different from the Downriver and Island varieties.

<sup>10</sup> In certain positions *tel* will shorten down to just *el* (see the note above re *ewetál shq'él:exw*, for one example of where this happens). The shortened forms for *my* (and similar shortened forms for *your*) will be discussed in more detail in later lessons.

<sup>11</sup> Elders sometimes use the word *lí* together with the more specific words, like this:

Síq lí            te letám    te lhá:tstel.  
*Under at/in/on the table the knife*  
 =*The knife is under the table.*

However, there appears to be some dialectal variation here, and judgements on this point are not always consistent. You can also change the order around a bit, putting the location last, like this:

Síq            te lhá:tstel            lí te letám.  
*Under the knife at/on the table*  
 =*The knife is under the table."*



## S'í:wes' 2 Stl'ítset

*We Need It.*



### Sqwá:l

ítetáwt	<i>bedroom [also said ítetáwtxw<sup>12</sup>; also used for 'hotel']</i>
kopú	<i>coat [pl. kalepú]</i>
kéchel	<i>kitchen [pl. kelétchel]</i>
kwukwáwt	<i>kitchen [also said kwukwáwtxw]</i>
lá:lém	<i>house [pl. lalàlém]</i>
stl'ítset	<i>we need/want (it)</i>
shxwelís kw'es ítettset	<i>place that we sleep</i>
shxwtóle'ólestel	<i>eye-glasses (also: st'ole'ólestel, skw'echó:steló:les)</i>
skw'echóstel	<i>window</i>
sle'ólwelh	<i>on the other side of</i>
sp'lhíq'	<i>beside</i>
stetis	<i>near, close to</i>
swa	<i>one's own</i>
tel swa	<i>my own</i>
t'ó:mél	<i>wall [pl. t'emt'ó:mél]</i>

### Sqwéltel

1. Sp'lhíq' te skw'echóstel tel shxwtóle'ólestel.  
*My eyeglasses are beside the window.*
2. Sts'ets'á lí te letám te lepótset.  
*Our cups are on the table.*
3. Lí te kwukwáwt ta' kopú.  
*Your coat is in the kitchen.*
4. Lí te kéchel ta' kopú'elép.  
*You guys' coats are in the kitchen.*
5. Sp'lhíq' tel ló:thel tel lepót.  
*My cup is beside my plate.*

<sup>12</sup> The -áwt or -átxw ending is used to indicate rooms and buildings. The -xw at the end of the -áwtxw ending can be heard clearly only in very slow, careful, speech, and it is likely that the forms without it are the result of fast-speech reduction or elimination of the -xw.

6. Sp'lhíq' te ló:theltset te lepóttset.  
*Our cups are beside our plates.*

### ***Qwú:lqwelqweltel 2A***

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- A. Stl'ítset te shxwtóle'ólesteltset. Alétse?  
*We need our eyeglasses. Where are they?*
- B. Lí te kéchel ta' shxwtóle'ólestelélép. Sts'ets'á te letám.<sup>13</sup>  
*You guys' eyeglasses are in the kitchen. They're on the table.*
- A. Éy! Qe alétse ye kopútset?<sup>14</sup>  
*Great! And where are our coats?*
- B. Lí te sle'ólwelhs te t'ó:mél ta' kopú'elép. Sp'lhíq' tel swa.<sup>15</sup>  
*You guys' coats are on the other side of the wall. They're beside mine.*

### ***Qwú:lqwelqweltel 2B***

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- A. Líchexw lhq'él:exw lís alétse ta' shxwtóle'ólesteltset?  
*Do you know where you guys' eyeglasses are?*
- B. Á:'a. Lí te shxwelís kw'es ítettset,<sup>16</sup> sts'ets'á te letám.  
*Yes. They're in the bedroom, on the table.*
- A. Qe alétse ye kopútset?  
*And where are our coats?*
- B. Lí te kwukwáwt ta' kopú'elép.<sup>17</sup>  
*You guys' coats are in the kitchen.*

### ***Language Relations and History***

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Within the Upriver speech area, there is still marked variation in speech from different areas. A couple of examples of such variation within Upriver Halq'eméylem are as follows.

Some speakers have the sound *ts* in certain words where others have the sound *ch* (the *ch* sound is apparently more common in the Chilliwack variety of the language).

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<sup>13</sup> In Sts'ets'á te letám, *they're* is just understood, and there is no actual word for *they're* said in the sentence. *He/She/It* and *they* are often just understood from context in this way, in Halq'eméylem.

<sup>14</sup> Note how the noun is singular (kopú, *coat*), but we get the interpretation plural (*coats*) because of the use of *ye*, which is only used with plurals. See the grammar notes for this lesson for further discussion.

<sup>15</sup> Tel swa means literally *my own*. (Note that some elders say this sentence as 'Sp'lhíq' li tel swa.') )

<sup>16</sup> Shxwelís kw'es ítettset means literally *place that we sleep*. You could also just say Li te ítetáwtxw, here.

<sup>17</sup> To clearly indicate that you mean more than one coat here, you could say ya' kopú. Ya' is the same as ta', except ya' is used only with plural objects. However, plain ta' is fine here, too, and the plurality is just understood from the context.

The word for *your* also differs slightly, depending on where the speaker is from: speakers from the Chilliwack area tend to shorten the Halq'eméylem word down to just *ta*, rather than *ta'* (with the catch in the throat at the end of the word).

There are also a few differences in vocabulary items, depending on the precise area the speaker comes from.

## ***Language Patterns***

### *Our in Halq'eméylem*

*Our* in Halq'eméylem is marked by an ending, *-tset*, which is attached to the noun as in the second column in the examples below.

te lepót	<i>the cup</i>	te lepóttset	<i>our cup</i>
te letám	<i>the table</i>	te letámtset	<i>our table</i>
te lháts'tel	<i>the knife</i>	te lháts'teltset	<i>our knife</i>

### *You Guys' in Halq'eméylem*

When talking about an object that belongs to two or more people (i.e. *you folk's...* or *you guys'...*) Halq'eméylem uses the word for *your* which you studied earlier (i.e. *ta'*), but also adds an ending *-elep* onto the noun, as in the examples below.

ta' lepót	<i>your cup</i>	ta' lepótelép	<i>you guys' cup</i>
ta' letám	<i>your table</i>	ta' letámelép	<i>you guys' table</i>
ta' lháts'tel	<i>your knife</i>	ta' lháts'telelep	<i>you guys' knife</i>

### *Plurals*

A common and easy way talk about plural (multiple) objects in Halq'eméylem is to just use the basic noun (ignoring the plural form) and use the word *ye* before the noun. *Ye* means *the*, but it is used only with plural objects. Thus, for example, *ye kopú* will be understood to mean *the coats*, because of the *ye*, even though *kopú* itself simply means *coat*. If you wanted to be explicit, you could also say *ye kalepú*, using the explicit plural form (*coats*) for the noun, but this is not necessary in Halq'eméylem.

The plural form for each noun, where available, is listed beside the noun in your vocabulary lists, in case you do want to use it. Plurals are formed in various different ways, and it is not usually possible to predict what the plural form for a given noun will be: sometimes the plural is made by doubling part of the noun, sometimes it is made by inserting an *-l* into the word, and sometimes in other ways. Some nouns do not have any plural form at all.<sup>18</sup>

<sup>18</sup> Brent Galloway's *Grammar of Upriver Halkomelem* notes that plural forms are commonly used when talking about large numbers of things, not simply two. See pg. 378ff. of that work for discussion, and a number of examples of different plural forms.



## S'í:wes' 3

# Lháq'etchexw la te Letám

*Put it On the Table*



### Sqwá:l

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íkw'elò	<i>here [also: íkw'eló, íkw'elo]</i>
iyólem	<i>okay, alright [also: iyó:lem]</i>
léwex <sup>19</sup>	<i>put in, put into [-ing hélwex]</i>
le'ámestexw	<i>take it to</i>
lháq'et	<i>put on, put down [-ing lhálheq'et]</i>
ló:ys	<i>rice</i>
méstexw	<i>bring, take [-ing mí:stexw]</i>
s'álhtel	<i>food [also: s'élhtel]</i>
shxwch'áletstel	
	<i>chair [also: sch'áletstel, ch'áletstel; pl. schelch'áletstel]</i>
spú:l	<i>spoon [plural spelpúl]</i>
sq'éylo	<i>smoked salmon, smoked meat</i>
tesét	<i>put beside [can also be said tesétstexw]</i>
tl'álhem	<i>salt</i>

### Sqwéltel

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1. Lh'áq'etchexw te sq'éylo íkw'elò.  
*Put the smoked salmon here.*
  2. Lháq'ettselcha te sq'éylo sp'lhíq' ta' ló:thel.  
*I'll put the smoked salmon beside your plate.*
  3. Méstexwchexw te shxwch'áletstel.  
*Bring the chair.*
  4. Méstexwchexw te shxwch'áletstels.  
*Bring his chair.*
  5. Téset te letám te shxwch'áletstels tútl'ò.  
*Put his chair beside the table.*
  6. Tésettselcha te letám te shxwch'áletstels tútl'ò.  
*I'll put his chair beside the table.*

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<sup>19</sup> léwex is used only when talking about putting something into a container, e.g. into a box or into a bottle.



7. Le'ámestexw lí te kéchel te spú:l.  
*Put the spoon in the kitchen.*
8. Le'ámestexw lí te kéchel ye leló:thel.  
*Put the plates in the kitchen.*

### **Qwú:lqwelqweltel 3A**

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- A. Lháq'et chexw lí te letám te s'álhtel.<sup>20</sup>  
*Put the food on the table.*
- B. Iyólem.  
*Okay.*
- A. Léwex te lháxels-spú:l lí te slhóp's.  
*Put the serving spoon in his soup.*
- B. Iyólem. Qe lháq'ett selcha la te letáms ye leló:thel.<sup>21</sup>  
*Okay. And I'll put the plates on his table.*

### **Qwú:lqwelqweltel 3B**

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- A. Lháq'et chexw lí te letám ye leló:thel.  
*Put the plates down on the table.*
- B. Iyólem. Qe lháq'ett selcha la te ló:thels te sts'ó:qw'els.  
*Okay. And I'll put a fork on his plate.*
- A. Lháq'et chexw lí te leló:thel te sq'éylo. Léwex lí te ló:ys te lháxels-spú:l.  
*Put the smoked salmon on the plates. Put the serving spoon in the rice.*
- B. Iyólem. Qe lháq'ett selcha la te letám kw'e tl'álhem.  
*Okay. And I'll put some salt on the table.*

## **Language Relations and History**

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Is any one variety of Halq'eméylem better than any other? From a linguistic point of view, the answer is *no*. There is no reason to say that one variety of any language is any better than another: each variety of a given language will contain roughly the same number of words, each variety will have an equally complex and equally systematic grammar, and each will be roughly equally similar to the oldest form of the language.<sup>22</sup>

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<sup>20</sup> This sentence contains the -chexw ending, meaning *you*. Notice how with verbs involving placing objects like lháq'et you get an extra 'helping' verb in the sentence, la. Some elders also use li, instead of la, in this position.

<sup>21</sup> This sentence contains the -tsel ending, meaning *I*. The -cha ending is a future-tense marker, equivalent to English *will*.

<sup>22</sup> Note that instead of saying 'varieties' of a language, linguists normally talk about 'dialects'. The terms mean exactly the same thing.

## Language Patterns

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### I and You in Halq'eméylem

The Halq'eméylem equivalent of English *I* is usually an ending -tsel, which is attached to the verb. The Halq'eméylem equivalent of English *you* is usually an ending -chexw. For example (ímex meaning *to walk*):

Ímextsel.     *I walk.*  
Ímexchexw.   *You walk.*

(Both -tsel and -chexw can appear at the start of the sentence, too, instead of as endings on the verb; such cases are discussed in Lesson 5, below.)

### His in Halq'eméylem

*He* or *him* in Halq'eméylem is tútl'ò. To say *his N* (where N stands for any noun) you say te N-s tútl'ò, attaching an -s ending onto the noun.<sup>23</sup> For example:

te lepót	<i>the cup</i>	te lepóts tútl'ò	<i>his cup</i>
te letám	<i>the table</i>	te letáms tútl'ò	<i>his table</i>
te lhátstel	<i>the knife</i>	te lhátstels tútl'ò	<i>his knife</i>

### Her in Halq'eméylem

To say *her N* (where N stands for any noun), you use the same -s ending, along with the word thútl'ò, meaning *she* or *her*. For example:

te lepót	<i>the cup</i>	te lepóts thútl'ò	<i>her cup</i>
te letám	<i>the table</i>	te letáms thútl'ò	<i>her table</i>
te lhátstel	<i>the knife</i>	te lhátstels thútl'ò	<i>her knife</i>

### Dropping tútl'ò and thútl'ò Halq'eméylem

In context, once you know who you are talking about, both tútl'ò and thútl'ò can normally be omitted and *his* or *her* will be understood just from adding the -s ending onto the noun. Some examples are shown in the second column, below.

te lepót	<i>the cup</i>	te lepóts	<i>his/her cup</i>
te letám	<i>the table</i>	te letáms	<i>his/her table</i>
te lhátstel	<i>the knife</i>	te lhátstels	<i>his/her knife</i>

Of course, this is only possible if enough context is present so you can understand who it is you are talking about.

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<sup>23</sup> If the noun already ends in an -s, you will usually only hear one -s. For example you would say te ló:ys tútl'ò, even though this is really ló:ys+s.



## S'Í:WES' 4 El Stl'í. Alétse?

*I Need It. Where Is It?*



### Sqwá:l

Achxwu ma kwú:t...	<i>could you get...</i>
axwí:l	<i>small</i>
híkw	<i>big</i>
kwelát	<i>get, have</i>
kw'óxwe	<i>box, chest [pl. kw'ólexwe]</i>
lám	<i>to go [-ing hálém]</i>
lá	<i>to go [shortened form of lám]</i>
ólu	<i>too much, overly, too</i>
léxwtel	<i>blanket [no special plural form]</i>
slhá:li	<i>woman [pl. slhellhá:li]</i>
shxwe'áxeth	<i>bed [pl. shxwe'álexeth]</i>
shxwe'áxetháwt	<i>bedroom [or shxwe'áxetháwtxw; pl. shxwe'álexáwt]</i>
shxwep'életstel	<i>toilet paper <sup>24</sup></i>
slíw	<i>in [used for inside box, object, etc.]</i>
swíyeqe	<i>man [pl. sí:wí:qe]</i>
We is iyólem....	<i>could, would it be okay if....</i>

### Sqwéltel

1. Li te shxwe'áxetháwt tel kopú.  
*My coat is in the bedroom.*
2. Li te shxwe'áxetháwt te kopús.  
*His/her coat is in the bedroom.*
3. Li te shxwe'áxetháwt te kopús tl' Máli.  
*Mary's coat is in the bedroom.*
4. Síq li te shxwe'áxeth te kopús.  
*His/her coat is under the bed.*
5. Stl'epólwelh lí te léxwtels te híkw kopús tl' Máli.  
*Mary's big coat is under the blanket.*

<sup>24</sup> This is based on the root word "áp'et", which means "to wipe (it)". The shxw- prefix is often used for devices and tools (though it also has other uses). The -tel ending is very often added onto words for tools and devices, too.

6. Síq lí te shxwe'áxeths te kopús tl' Chól.  
*John's coat is under his bed.*

### **Qwú:lqwelqweltel 4A**

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- A. El stl'í te léxwtels tl' Máli. Alétse?  
*I need Mary's blanket. Where is it?*
- B. Lí ta' ítetáwt.<sup>25</sup>  
*It's in your bedroom.*
- A. Éy. Látselcha kwú:t.<sup>26</sup>  
*Good. I'm going to go get it.*
- B. Achxwu ma kwú:t tel shxwtóle'ólestel? Sp'lhíq' te skwechóstel.  
*Could you get my glasses? They're beside the window.*

### **Qwú:lqwelqweltel 4B**

---

- A. El stl'í kw'e shxwep'életstel. Alétse?  
*I need some toilet paper. Where is it?*
- B. Slíw lí te híkw kw'óxwe lí te ítetáwts tl' Máli.  
*It's in that big box in Mary's bedroom.*
- A. Éy. Látselcha kwú:t te shxwep'életstel.  
*Good. I'm going to go get the toilet paper.*
- B. We is iyólem kwút te kopús tl' Máli? Síq te shxwe'áxeths.  
*Can you get Mary's coat? It's under her bed.*

### **Language Relations and History**

---

The Halq'eméylem language, including all of its varieties or (what is the same thing) dialects, is part of a much larger set of historically related languages. This historically related group is called the *Salish* 'family' of languages.

There are a total of twenty-three languages in the Salish family, spoken in Southern B.C. and extending south into Washington state and Montana. Each language in the family is distinct in the sense that it cannot be understood by speakers of the other languages; however, the languages also share a number of similar features: many vocabulary items in the languages in the family are recognizably related, the sound systems are very similar, and the grammars of the languages, though different, also share many similarities. Linguists who study historical patterns in language generally agree that all of the modern Salish languages are probably descended from an ancient common Salish language, spoken in the area many thousands of years ago.

---

<sup>25</sup> You could also say here "Skwetáxw (li) ta' ítetwt". Skwetáxw means *be in [for house, room, etc.]*.

<sup>26</sup> The "it" in this sentence is understood or implied. As noted before, words for *he/she/it* and *they* are often just implied or understood, in Halq'eméylem.

## **Language Patterns**

---

### **Regular (Common) Nouns as Possessors**

To talk about *the man's N* (where N stands for any noun) in Halq'eméylem, you add the usual -s ending onto the noun, and the possessor follows. For example (swíyeqe meaning *man* and slhá:lí meaning *woman*):

te lá:lém	<i>the house</i>
te lá:léms te swíyeqe	<i>the man's house</i>
te lá:léms the slhá:lí	<i>the woman's house</i>

### **Proper Names as Possessors**

When the possessor is a proper name like *John* or *Mary*, you use a special word t'l' before the name. For example:

te lá:lém	<i>the house</i>
te lá:léms t'l' Chól	<i>John's house</i>
te lá:léms t'l' Máli	<i>Mary's house</i>

The word t'l' is used only before proper names, and only in certain constructions, including this possessive construction. Note that in many other simple sentences in Halq'eméylem, instead of t'l' you will see *te* and *the* before proper names, as in these examples:

Ímex te Chól.	<i>John walks.</i>
Ímex the Máli.	<i>Mary walks.</i>



## S'Í:WES' 5

# Lháq'etchexw la te letám.

*Put it On the Table*



### Sqwá:l

---

shxwtl'ép-ló:thel	<i>bowl [lit. 'deep dish']</i>
sméyeth	<i>meat [Chehalis dialect: smíyeth]</i>
seplí:l	<i>bread</i>
slós	<i>oil, fat, grease</i>
sth'óqwi	<i>fish (also: sthóqwi; pl. sth'óleqwi)</i>
slhíts'es	<i>wind-dried salmon (also: shxwlíts'es)<sup>27</sup></i>
slháxelhscha	<i>napkin</i>
xwchélstexw	<i>where did __ put it?</i>

### Sqwéltal

- 
1. Chexw xwchélstexw?  
*Where did you put it?*
  2. Tsel xwchélstexw?  
*Where did I put it?*
  3. Xwchélstexwchexw te seplí:l?  
*Where do you put the bread?*
  4. Lháq'etchexw la te letám te sth'óqwi.  
*Put the fish on the table.*
  5. Stl'itset kwe' slós.  
*We need some oil.*
  6. Síq te sch'áletstels ta' lepó:t.  
*Your cup is under his/her chair.*
  7. Li te kéchel te sméyeth.  
*The meat is in the kitchen.*
  8. Látselcha kwú:t te slhíts'es.  
*I'll go get the wind-dried salmon.*
  9. Stl'itset te seplí:l.  
*We need the bread.*

---

<sup>27</sup> Slhíts'es (also called shxwlhíts'es) refers to wind-dried salmon that is scored, i.e. cut in strips on the skin. Unscored strips of wind-dried salmon are called st'ál.

10. Stl'ítset kw'e seplí:lstexw.  
*We need some bread.*

### **Qwú:lqwelqweltel 5A**

---

- A. Lháq'etchehw la te letám te s'álhtel.  
*Put the food on the table.*
- B. Iyólem. Xwchélstexwtsel?  
*Okay. Where do I put it?*
- A. Léwexchexw la te híkw shxwtl'ép-ló:thel te ló:ys. Léwexchexw la te axwí:l shxwtl'ep-ló:thel te slhí:ts'es.  
*Put the rice into the big bowl. Put the wind-dried salmon in the small bowl.*
- B. Iyólem.  
*Okay.*

### **Qwú:lqwelqweltel 5B**

---

- A. Lámtsel lháq'et la te letám te s'álhtel.  
*I'm going to put the food on the table.*
- B. Éy. Stl'ítset kw'e sméyeth qas kw'e seplí:l.  
*Good. We need some meat and some bread.*
- A. Xwchélstexwtsel?  
*Where do I put them?*
- B. Lháq'etchehw la te híkw letám.  
*Put them on the big table.*

### **Language Relations and History**

---

Within the Salish family, Halq'eméylem (including all of its dialects) is most closely related to languages spoken near the coast. These 'closer relatives' include Squamish, Comox, Sliammon, Sechelt, and Squamish. They are the most similar languages to Halq'eméylem in terms of having the most obviously related vocabulary items, and the most similar grammatical features. Linguists sometimes refer to this 'branch' of the Salish family as *Coast Salish* (or, more precisely, *Central Coast Salish*, since the Southern coastal languages are not particularly closely related to this group).

St'át'imcets (Lillooet) and Nlaka'pamux (Thompson), though they neighbour Halq'eméylem territory, are more distant relatives, linguistically speaking. Those languages, along with several others, form what linguists call the *Interior* branch of the Salishan family.

## ***Language Patterns***

---

### ***You and I at the Start Goes Along with a Past-Tense Interpretation***

The -chexw (*you*) and -tsel (*I*) endings can stand alone at the start of the sentence, as opposed to being at the end of the verb. When these endings do appear at the start, it suggests strongly that the action described took place in the past.<sup>28</sup> For example:

Chexw ímex.	<i>You walked. [action is in the past]</i>
Ímexchexw.	<i>You walk. [action is in the present]</i>
Tsel ímex.	<i>I walked. [action is in the past]</i>
Ímextsel.	<i>I walk. [action is in the present]</i>

### ***Xwchélstexw***

The word xwchélstexw means literally *Where did/do \_\_\_\_\_ put it?* It can be used with either chexw or tsel (or other words for 'doers', as discussed in later chapters):

Tsel xwchélstexw?	<i>Where did I put it? [action is in the past]</i>
Xwchélstexwtsel?	<i>Where do I put it?</i>
Chexw xwchélstexw?	<i>Where did you put it? [action is in the past]</i>
Xwchélstexwchexw?	<i>Where do you put it?</i>

---

<sup>28</sup> Unlike English, where a past-tense or present-tense ending is required in every sentence, Halq'eméylem sentences normally do not contain any special ending for past or present tense. Whether you mean the action is in the past or in the present is normally understood from context. Halq'eméylem does have a past-tense ending (-elh), which is used in case you want to be unambiguous.



## **Glossary-S'í:wes' 1-5**

### **A**

á:'a	yes....1
Achxwu ma kwú:t...	could you get.....4
alétse	where (is/are)...? (also spelled: elétse, alétsa)....1
axwí:l	small....4

### **E**

el stl'í	I want/I need... ....1
éy	good....1

### **H**

híkw	big....4
------	----------

### **I**

íkw'elò	here [also: íkw'eló, íkw'elo] ...3
ítetáwt	bedroom [also said ítetáwt <sup>29</sup> ; also used for 'hotel']....2
iyólem	okay, alright [also: iyó:lem] ...3K

### **K**

kéchel	kitchen [pl. kelétchel] ....2
kopú	coat [pl. kalepú]....2
kw'e	the, a, some [use for remote objects and non-specific items]....1
kwelát	get, have....4
kw'óxwe	box, chest [pl. kw'ólexwe] ....4
kwukwáwt	kitchen [also said kwukwáwt <sup>29</sup> ] ....2

### **L**

lá	to go [shortened form of lám] ....4
lá:lém	house [pl. lalàlém] ....2
lám	to go [-ing hálém] ....4
le'ámestexw	take it to...3
lepót	cup [pl. lelepót] ....1
letám	table [no special plural form] ....1
léwex <sup>30</sup>	put in, put into [-ing hélwex]...3
léxwtel	blanket [no special plural form] ....4
lháq'et	put on, put down [-ing lhálheq'et] ...3
lháts'tel	knife [also spelled lhá:ts'tel; pl. lhá:lets'tel] ....1
lhq'él:exw	to know (it) [also spelled lhq'élexw, lheq'élexw] ....1

<sup>29</sup> The -áwt or -átxw ending is used to indicate rooms and buildings. The -xw at the end of the -áwt<sup>29</sup> ending can be heard clearly only in very slow, careful, speech, and it is likely that the forms without it are the result of fast-speech reduction or elimination of the -xw.

<sup>30</sup> léwex is used only when talking about putting something into a container, e.g. into a box or into a bottle.

	li	<i>in, at, on (also spelled li, with no accent)<sup>31</sup> ....1</i>
	ló:thel	<i>plate [pl. leló:thel] ....1</i>
	ló:ys	<i>rice...3</i>
<b>M</b>		
	méstexw	<i>bring, take [-ing mí:stexw] ...3</i>
<b>O</b>		
	ólu	<i>too much, overly, too....4</i>
<b>Q</b>		
	qas	<i>and [use for joining nouns, e.g. 'the knife and the fork'] ....1</i>
	qe	<i>and [use for joining actions or sentences, but not nouns] ....1</i>
<b>S</b>		
	s'álhtel	<i>food...3</i>
	seplí:l	<i>bread....5</i>
	shxwe'áxeth	<i>bed [pl. shxwe'álexeth]....4</i>
	shxwe'áxetháwt	<i>bedroom [or shxwe'áxetháwtxw; pl. shxwe'álexáwt] ....4</i>
	shxwch'áletstel	<i>chair [also: ch'áletstel, sch'áletstel; pl. schelcháletstel]....3</i>
	shxwelís kw'es	
	ítettset	<i>place that we sleep....2</i>
	shxwep'életstel	<i>toilet paper <sup>32</sup>....4</i>
	shxwtl'ép-ló:thel	<i>bowl [lit. 'deep dish']....5</i>
	shxwtóle'ólestel	<i>eye-glasses (also: st'ole'ólestel, skw'echó:steló:les)....2</i>
	síq	<i>under [use when the things are not touching] ....1</i>
	skw'echóstel	<i>window.....2</i>
	sle'ólwelh	<i>on the other side of....2</i>
	slhá:li	<i>woman [pl. slhellhá:li] ....4</i>
	slháxelhscha	<i>napkin....5</i>
	slhíts'es	<i>wind-dried salmon (also: shxwlíts'es)<sup>33</sup> ....5</i>
	slhq'él:exw	<i>knowledge, knowing (it) ....1</i>
	slíw	<i>in [used for inside box, object, etc.] ....4</i>
	slós	<i>oil, fat, grease....5</i>
	sméyeth	<i>meat [Chehalis dialect: smíyeth] ....5</i>
	sp'lhíq'	<i>beside....2</i>
	spú:l	<i>spoon [plural spelpúl] ...3</i>

<sup>31</sup> Lí also has other, different, uses. Among other things, it is used in making yes/no questions, and it can also mean *yes*.

<sup>32</sup> This is based on the root word "áp'et", which means "to wipe (it)". The shxw- prefix is often used for devices and tools (though it also has other uses). The -tel ending is very often added onto words for tools and devices, too.

<sup>33</sup> Slhíts'es (also called shxwlhíts'es) refers to wind-dried salmon that is scored, i.e. cut in strips on the skin. Unscored strips of wind-dried salmon are called st'ál.

sq'éylo	<i>smoked salmon, smoked meat...3</i>
stetis	<i>near, close to....2</i>
sth'óqwi	<i>fish (also: sthóqwi; pl. sth'óleqwi) ....5</i>
stl'epólwelh	<i>under, underneath [use when the things are touching] ....1</i>
stl'itset	<i>we need/want (it) ....2</i>
sts'ets'á	<i>on, on top of<sup>34</sup>....1</i>
sts'ó:qw'els	<i>fork [pl. sts'ó:leqw'els] ....1</i>
swa	<i>one's own....2</i>
swíyeqe	<i>man [pl. sí:wí:qe] ....4</i>
<b>T</b>	
ta'	<i>your [some speakers pronounce this word ta] ....1</i>
te	<i>the, a....1</i>
tel swa	<i>my own....2</i>
tel	<i>my....1</i>
tesét	<i>put beside [can also be said tesétstexw] ...3</i>
tl'álhem	<i>salt...3</i>
t'ó:mél	<i>wall (pl. t'emt'ó:mél) ....2</i>
<b>W</b>	
We is iyólem	<i>could, would it be okay if ....4</i>
<b>X</b>	
xwchélstexw	<i>where did __ put it? ....5</i>
<b>Y</b>	
ye	<i>the [use only with plural nouns] ....1</i>

---

<sup>34</sup> The word *slhe'áx* also means *on* (e.g. *slhe'áx te ló:thel, on the plate*). However, *slhe'áx* is used primarily when talking about food which has been served onto a plate.



## S'í:wes' 6 Li te Kéchel

*In the Kitchen*



### Sqwá:l

---

lhíts'et	<i>to cut (it) [-ing lhílhets'et]</i>
málqelewx	<i>to forget (it) [also pronounced mélqelewx] [-ing mámelqelewx]</i>
qó:	<i>water</i>
qwélst	<i>to boil (it) [-ing qwó:lst]</i>
stú:p	<i>stove</i>

### Sqwéltel

- 
1. Tsel qwélst.  
*I boiled it.*
  2. Qwelsttselcha.  
*I will boil it.*
  3. Chexw qwélst.  
*You boiled it.*
  4. Qwelstchexwcha.  
*You will boil it.*
  5. Qwélstchexwcha kw'e qó:.<sup>35</sup>  
*You're going to boil some water.*
  6. Qwélsttselcha kw'e qó:.  
*I'm going to boil some water.*
  7. Chexw qwélst kw'e qó:.  
*You boiled some water*
  8. Líchexw qwélst kw'e qó:?  
*Will you boil the water?*
  9. Tsel qwélst kw'e qó:.  
*I boiled some water?*
  10. Lí tsel qwélst kw'e qó:.  
*Will I boil the water?*

---

<sup>35</sup> The -cha ending here, and in the next sentence, is the future marker, equivalent to English *will* or *going to*.

### ***Qwú:lqwelqweltel 6A***

---

- A Líchexw qwélst kw'e ló:ys?  
*Did you boil some rice?*
- B. Lí. Tsel qwélst<sup>36</sup> qesú léwex la ye shxwtl'ép-ló:thel.  
*Yes. I boiled it and put it in the bowls.*
- A. Qe líchexw lhíts'et te sth'óqwi?  
*And did you cut the fish?*
- B. Tsel málqelewx. Lítsel lhíts'et?  
*I forget. Did I cut it?*

### ***Qwú:lqwelqweltel 6B***

---

- A Líchexw qwélst kw'e qó:?  
*Did you boil some water?*
- B. Lí. Tsel qwélst.<sup>37</sup> Sts'ets'á te stú:p<sup>38</sup>.  
*Yes. I boiled it. It's on the stove.*
- A. Qe líchexw lhíts'et kw'e seplí:l?  
*And did you cut some bread?*
- B. Tsel málqelewx. Lítsel lhíts'et?  
*I forget. Did I cut it?*

### ***Language Relations and History***

---

Halq'eméylem language did not have a standardized writing system until the 1970's. The current writing system was developed by a linguist named Brent Galloway, who worked for a number of years with the Coqualeetza Education Training Centre (an Upriver cultural organization).

The Upriver writing system is different from the writing systems currently in use in Downriver and Island communities.

---

<sup>36</sup> Note how the *it* in *boiled it* is not explicitly stated in the Halq'eméylem. Verbs like *qwélst*, which imply action directed towards an object, are generally understood as being directed towards some *him/her/it* in the context, if no object is explicitly stated.

<sup>37</sup> Again, the *it* is just understood, because this verb is always directed towards some object. You do not need to say *it* explicitly, in Halq'eméylem.

<sup>38</sup> As an alternative you could also say here *Sts'álats li te stú:p*, which means *It is sitting on the stove*.

## ***Language Patterns***

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### ***Yes/No Questions in Halq'eméylem***

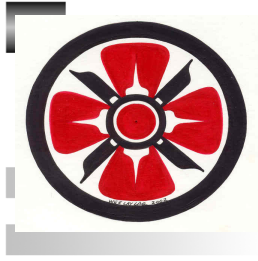
To form a question that requires an answer of *yes* or *no* in Halq'eméylem, you put the 'helper' verb *lí* at the start of the sentence. *Chexw* or *tsel*, if present, must attach onto the end of the *lí*, as in the following examples (*ímex* meaning *to walk*):

Ímexchexw.	<i>You walk.</i>
Líchexw ímex?	<i>Do/Did you walk?</i>
Ímextsel.	<i>I walk.</i>
Lítsel ímex?	<i>Do/Did I walk?</i>

Here *lí* just marks a yes/no question, and does not mean *in/at/on*, as in previous lessons.<sup>39</sup>

---

<sup>39</sup> It is important to know that there are a small number of words, including the verb *lam* (*to go*) that form *yes/no* questions in a completely different way. Instead of using *lí*, with *lam* and the other similar verbs you put an *-e* or *-a* ending onto the verb itself. So to ask *Do you go?*, in Halq'eméylem, you say this: *Lámechexw?* However, only a very small number of Halq'eméylem words use this *-e* (or *-a*) ending for yes/no questions, and we will note these special verbs one by one as we encounter them.



## S'í:WES' 7 Li te Kó

*In the Car*



### Sqwá:l

---

éwe	<i>no</i>
kaseli:l	<i>gasoline</i>
kó	<i>car</i>
lets'et	<i>fill (it) up [-ing háłts'et]</i>
slits'	<i>full, filled up<sup>40</sup></i>
the'it	<i>true</i>
tsel lólthet	<i>I'm sorry [used in some dialects only]</i>
úkw'elets	<i>to run out (of it)[also: ekw'elets]</i>
úkw'elexw	<i>to run out (of it)<sup>41</sup>[also: ekw'elexw]</i>
xélh tel sqwálewel	<i>I'm sorry [literally 'my thoughts/feelings hurt']</i>

### Sqwéltel

- 
1. Tsel úkw'elexw.  
*I ran out of it.*
  2. Tset úkw'elexw.  
*We ran out of it.*
  3. Chexw úkw'elexw.  
*You ran out of it.*
  4. Chap úkw'elexw.  
*You guys ran out of it.*
  5. Lítsel úkw'elexw?  
*Did I run out of it?*
  6. Líchexw úkw'elexw?

---

<sup>40</sup> If you are full after a meal, you would use a different word: meq'. For example, after a big meal you could say Méq'tsel to mean *I am full*.

<sup>41</sup> Úkw'elets and úkw'elexw appear to have roughly the same meaning. Note that the -lexw ending indicates accidental action (or, sometimes, action that was done on purpose, but with difficulty); you will see this

-lexw ending on many verbs where the action is done not on purpose.

7. *Did you run out of it?*  
Lítset úkw'elexw?  
*Did we run out of it?*
8. Líchap úkw'elexw?  
*Did you guys run out of it?*

### **Qwú:lqwelqweltel 7A**

---

- A. Líchap lets'ét te kó?  
*Did you guys fill up the car?*
- B. Á:'a. Tset xt'ástexw. Lúlh xwa slíts' te kó.  
*Yes. We did. The car is all full.*
- A. Lí wel the'it?  
*Are you sure? [Literally: "Is that really true?"]*
- B. Á:'a! Slíts' te kó!  
*Yes! The car is full!*

### **Qwú:lqwelqweltel 7B**

---

- A. Líchap léwex kw'e káselí:l lí te kó?  
*Did you guys put some gas in the car?*
- B. Éwe. Qe tset úkw'elets te káselí:l.  
*No. And we ran out of gas.*
- A. Xelh tel sqwalewel, chap ukw'elexw!<sup>42</sup>  
*You guys ran out! I'm sorry!*

## **Language Patterns**

---

### We in Halq'eméylem

We in Halq'eméylem is most commonly expressed by the ending -tset. The word-order of sentences with -tset is exactly parallel to that for sentences with -tsel (or -chexw), as the following examples illustrate.

Tsel ímex. *I walked. [Tsel appears at start for actions in past]*  
Tset ímex. *We walked. [Tset also appears at start for actions in past]*

Ímextsel. *I walk. [Tsel attaches to end of verb for actions in the present]*  
Ímextset. *We walk. [Tset also attaches to end of verb for actions in the present.]*

Lítsel ímex? *Do/Did I walk? [Attaches to lí in yes/no questions]*

---

<sup>42</sup> Tsel lólthet is only used in some dialects. The elders from Chehalis and Chilliwack working on this text will use only xelh tel sqwalewel [literally *my thoughts/feelings hurt*]for *I'm sorry*, in this context.



Lítset ímex? *Do/Did we walk? [Also attaches to lí in yes/no questions]*

You will recall that the word for *our* in Halq'eméylem is also an ending, -tset (e.g. *our house* = te lá:lémtset). However, that use of -tset is a different ending.

When you see the -tset ending, at this stage it will be useful to sometimes think for a moment about whether it means *we* or *our*, in the context.

### You Folks in Halq'eméylem

Halq'eméylem has a special ending for talking about *you* when addressing two or more people. The closest translation for this ending into English is *you guys* or *you folks*. It patterns in the same way as -tsel, -chexw, and -tset, as the following examples (here comparing it with -chexw) show.

Chexw ímex.	<i>You walked. [Appears at start for actions in the past]</i>
Chap ímex.	<i>You folks walked. [Appears at start for actions in the past]</i>
Ímexchexw.	<i>You walk. [Attaches to verb for actions in present]</i>
Ímexchap.	<i>You folks walk. [Attaches to verb for actions in present]</i>
Líchexw ímex?	<i>Do you walk? [Attaches to lí in yes/no questions]</i>
Líchap ímex?	<i>Do you folks walk? [Attaches to lí in yes/no questions]</i>

When addressing two or more people, try to always use -chap rather than -chexw.



## S'Í:WES' 8 Li te Letám

*At the Table*



### Sqwá:l

---

cheláqelh	<i>yesterday [also: cheláqelhelh]</i>
éy	<i>good</i>
hóqwem	<i>to smell bad, to stink [a bit stronger than qeléqep]</i>
iyaléqep	<i>to smell good (or eyaléqep)</i>
qeléqep	<i>to smell bad</i>
slhóp'	<i>soup</i>
te'í	<i>this [use when close enough to touch the object, but not holding it]</i>
te'íle	<i>this [use when actually touching or holding the object]</i>
tethá	<i>that</i>
xá:ws	<i>new</i>

### Sqwéltel

- 
1. El stl'í kw'e xá:ws slhóp'.  
*I need some new soup.*
  2. Stl'ítset kw'e xá:ws slhóp'.  
*We need some new soup.*
  3. Qeléqep te slhóp'.  
*The soup smells bad.*
  4. Iyaléqep te slhóp'.  
*The soup smells good.*
  5. Iyaléqep te seplí:l.  
*The bread smells good.*
  6. Hóqwem te slhóp'!  
*The soup stinks!*

### ***Qwú:lqwelqweltel 8A***

---

- A. Líchexw léwex kw'e slhóp' lí te'íle lepót?  
*Did you put some soup into this cup?*
- B. Á:'a. Tsel léwex kw'e cheláqelh.<sup>43</sup>  
*Yes. I put it in yesterday.*
- A. Qeléqep tethá slhóp'.  
*That soup smells bad*  
Léwex kw'e xá:ws slhóp' la tethá lepót.<sup>44</sup>  
*Put some new soup in that cup.*

### ***Qwú:lqwelqweltel 8B***

---

- A. Líchap léwexchap kw'e slhóp' lí te'íle lepót?  
*Did you guys put some new soup into this cup?*
- B. Á:'a. Tset léwex kw'e cheláqelh.  
*Yes. We put it in yesterday.*
- A. Qeléqep te'í slhóp'.  
*This soup smells bad*  
Léwexchap kw'e xá:ws slhóp'.  
*You guys put some new soup in it.*

## ***Language Patterns***

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### ***Simple Sentences with Nouns***

The basic Halq'eméylem word-order for simple sentences with nouns is to put the verb first, then the noun. For example:

- (1) (a) Ímex te swíyeqe.  
*Walks the man. = The man walks.*
- (b) Hóqwem te slhóp'.  
*Smells the soup = The soup smells.*

### ***Actions Directed to Others, vs. Actions Done Alone***

In terms of verb endings, Halq'eméylem makes a clear distinction between two different kinds of verbs:

---

<sup>43</sup> Again, the word for *it* is simply implied in the Halq'eméylem, because of the nature of the verb. Note also the use of kw'e (=the, for remote or distant things) placed before *yesterday*; elders do not always put kw'e in this position, but it is common.

<sup>44</sup> Note how -chexw (=you) is used explicitly in the command in Halq'eméylem, even though in English we do not usually actually say *you* when giving a command. There are also various other command forms that you can use in Halq'eméylem. The book *Wisdom of the Elders* (pg. 21) has a good summary of these.

- (2) (a) Verbs where the action or state is done alone, not acting on or reacting to someone else.  
 (b) Verbs where a doer (subject) is acting on something (or someone) else.

English often uses the same verb for both (a)-type and (b)-type actions. But Halq'eméylem is quite different. Halq'eméylem will use different forms of the verb depending on whether the action is (a)-type or (b)-type. Some examples illustrating this are shown below.

- (3) (a) Tsel ímex. *I walked. [Action is done alone]*  
 (b) Tsel ímexstexw te sqwemá:y. *I walked the dog. [Action is done to something else, i.e. the dog].*
- (4) (a) Tsel hóqwem. *I smelled (bad). [In that state alone]*  
 (b) Tsel hóqwelexw te slhop'. *I smelled the soup. [Action is done to something else, i.e. the soup.]*

Notice how the Halq'eméylem verb has different endings (ímex vs. ímexstexw, hóqwem vs. hóqwelexw) depending on whether the action is done alone vs. when the action is directed towards something (or someone) else. This is very common, in Halq'eméylem.

The endings -lexw, -stexw, -et, and -ex, (each of which has its own particular meaning, to be discussed later) usually appear on verbs where the actions are directed towards someone or something else. Verbs that are *not* directed towards another person or object often have no ending; they can also have an -em ending, among others.



S'í:WES' 9

## Li te Lá:lém

At Home

### Sqwá:l

---

ewó:lem	<i>to play [-ing iwó:lem]</i>
é <sub>x</sub> wtel	<i>broom</i>
í <sub>x</sub> wet	<i>to sweep (it) [-ing í: <sub>x</sub>wet]</i>
kwò:lxw	<i>to drop (it)</i>
lhé <sub>x</sub> éyléptel	<i>floor, floor mat, floor covering, linoleum, rug</i>
tsméth'	<i>blue</i>
tsxwíkw'	<i>grey</i>
yékw'elexw	<i>to break it [by accident]</i>
yókw'em	<i>it broke, to break, get broken</i>

### Sqwéltel

- 
1. Tsel yékw'elexw tel ló:thel.  
*I broke my plate.*
  2. Tsel yékw'elexw.  
*I broke it.*
  3. Yókw'em tel ló:thel.  
*My plate broke.*
  4. Yókw'em.  
*It broke.*
  5. Tset yékw'elexw.  
*We broke it.*
  6. Chap yékw'elexw.  
*You guys broke it.*

### ***Qwú:lqwelqweltel 9A***

---

- A Lichexw yékw'elexw te'í tsméth' ló:thel?  
*Did you break<sup>45</sup> this blue plate?*
- B. Á:'a. Tsel kwò:lxw ósu yókw'em.<sup>46</sup>  
*Yes. I dropped<sup>47</sup> it and it broke.*
- A. 'Láhex kwa kwú:t ta' éxwtel su íxwet te'í lhexéyleptel.  
*Go get your broom and sweep the floor.*

### ***Qwú:lqwelqweltel 9B***

---

- A Lichap yékw'elexw te'í tsxwíkw' ló:thel?  
*Did you guys break this grey plate?*
- B. Á:'a. Lilhtset iwó:lem.<sup>48</sup> Tset kwò:lxw qésu yókw'em.  
*Yes. We were playing. We dropped it and it broke.*
- A. Lá kwú:t ta' éxwtel lósu íxwet.  
*You go get the broom and sweep.*

### ***Vocabulary Patterns***

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#### ***Yékw'elexw vs. Yókw'em***

The two verbs yékw'elexw and yókw'em both translate roughly into the English verb *to break*. However, they are used quite differently:

- (1) (a) Yékw'elexwtset te lepót.  
*I broke it. [Action has both a doer (-tsel) and a receiver (te lepót)]*
- (b) Yókw'em te lepót.  
*The cup broke. [No doer is present, the thing just undergoes the action]*

As with the distinctions discussed in the last lesson (e.g. hóqwelexw vs. hóqwem), this is another case where Halq'eméylem uses different verbs depending on whether the action is directed towards some other object or not.

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<sup>45</sup> The Halq'eméylem verb used in this sentence, yékw'elexw, is appropriate only if it is understood that the action was done by accident. If the thing was broken on purpose, a slightly different verb would be used (yókw'et).

<sup>46</sup> Ósu is a connecting word that does not have a simple translation into English. It can be used like *and*, but it also implies something like *and so*, or *so as to*.

<sup>47</sup> As with the verb in the previous sentence, the verb here, kwò:lxw, is used only if the action of dropping was done by accident. When talking about dropping something deliberately, you would use a different verb (tsélqt).

<sup>48</sup> The word lílh at the start of this sentence is used to clearly locate the action of playing in the past (technically, lí is an auxiliary with no precise meaning, and the past-tense marker is the -lh ending). You could also just say Tset iwó:lem.

### Yes/No Questions with Simple Sentences with Nouns

To form a yes/no question with a simple sentence with a noun, you simply put the regular yes/no question marker *lí* at the start of the sentence. The noun does not move to the front of the sentence. Some examples are shown in the (2).

- |     |     |                       |                            |
|-----|-----|-----------------------|----------------------------|
| (2) | (a) | Yókw'em te lepót.     | <i>The cup broke.</i>      |
|     | (b) | Lí yókw'em te lepót?  | <i>Did the cup break?</i>  |
|     | (c) | Ímex te swíyeqe.      | <i>The man walked.</i>     |
|     | (d) | Lí ímex te swíyeqe?   | <i>Did the man walk?</i>   |
|     | (e) | T'ílem te slhá:lí.    | <i>The woman sang.</i>     |
|     | (f) | Lí t'ílem te slhá:lí? | <i>Did the woman sing?</i> |



## S'í:WES' 10 Lí te Kéchel

*In the Kitchen*



### Sqwá:l

---

kwáyxem-pékche'á:ls	<i>television [based on the root kwáyxem, or kwíyxem, meaning to move]</i>
qelát	<i>1. more, 2. again</i>
spó:lqw'-sepli:l	<i>flour [literally powder-bread]</i>
sqáwth	<i>potato [also spelled: sqá:wth]</i>
sqél:ep	<i>garbage</i>
úkw'	<i>to run out, get finished</i>
xlhám	<i>to watch [-ing xíxlhám; also pronounced xáxlhám]</i>
yéqw	<i>to burn [-ing háyeqw]</i>
yéqwléxw	<i>to burn (it) [accidentally]</i>
yó:ys	<i>to work [-ing yóyes]</i>

### Sqwéltel

- 
1. Yéqw te ló:ys.  
*The rice burned.*
  2. Tsel yéqwléxw te ló:ys.  
*I burned the rice.*
  3. Úkw' te ló:ys.  
*The rice ran out.*
  4. Tsel úkw'elets te ló:ys.  
*I ran out of rice.*
  5. Hóqwem te sqél:ep.  
*The garbage stinks.*
  6. Lichéxw hóqwelexw te sqél:ep?  
*Do you [accidentally] smell the garbage?*



### Qwú:lqwelqwetel 10A

- A Líchexw yéqwléxw te slhóp' qelát?  
*Did you burn<sup>49</sup> the soup again?*
- B. Tsel lólthet. Tsel yóyes qe yéqw te slhóp'.  
*I'm sorry. I was working and the soup burned.*
- A. Ew stl'itset kw'e qelát slhóp'. Láchexw kwélem kw'e sqáwth qelát.  
*Well we need some more soup. Go get some more potatoes.*
- B. lyólem. Lámtselcha kwélem.<sup>50</sup>  
*Okay. I'll go get them.*

### Qwú:lqwelqwetel 10B

- A Líchap yéqwléxw te seplí:l qelát?  
*Did you burn the bread again?*
- B. Tsel lólthet. Tset xíxlhám te kwáyxem-pékche'á:ls qe yéqw te seplí:l.  
*I am sorry. We were watching the television and the bread burned.*
- A. lyólem. Qe stl'itset kw'e qelát seplí:l.  
*Okay. But we need some more bread.*
- Lámchap kwélem kw'e spó:lqw'-seplí:l qelát.<sup>51</sup>  
*You guys go get some more flour.*

### Vocabulary Patterns

The verbs yéqw and yéqwléxw both translate into English *burn*. However, once again Halq'eméylem makes a distinction that English does not, using a different ending (here, -léxw) for when the action is directed towards some other thing (or person). The table below summarizes some of the verb pairs we have looked at, where we get a similar alternation.

Some Thing or Person Does the Action (or is in the State) Alone		A Doer Acts on (or Experiences) Some Other Object of Person	
yéqw	<i>burn (undergo the action)</i>	yéqwléxw	<i>burn (do the action to something else)</i>
hóqwem	<i>smell (be smelly)</i>	hóqwléxw	<i>smell (accidentally smell some object)</i>

<sup>49</sup> Similar to verbs in the previous lesson, yéqwléxw means to burn accidentally, not on purpose. To say *burned* meaning that it was done on purpose, you use a slightly different verb (yéqwt).

<sup>50</sup> Them is just understood from context. The -cha ending is the future marker (*going to, will*).

<sup>51</sup> An alternative term here, used by some elders, is xéyth'-seplí:l (literally *raw bread*)

Yékw'	<i>break (get broken, undergo the action)</i>	yékw'lexw	<i>break (do the action to some object)</i>
ímex	<i>walk (go for a walk, do the action alone)</i>	ímexstexw	<i>walk (take something for a walk, make some other thing walk)</i>
<i>Examples:</i> Yéqw te slhóp'. <i>The soup burned.</i> Tsel hóqwem. <i>I smelled (was smelly).</i> Yékw' te lepót. <i>The cup broke.</i> Tsel ímex. <i>I walked.</i>		<i>Examples:</i> Tsel yéqwlexw te slhóp'. <i>I burned the soup.</i> Tsel hóqwlexw te slhóp' <i>I smelled the soup.</i> Tsel yékw'lexw te lepót. <i>I broke the cup.</i> Tsel ímexstexw te sqwemá:y. <i>I walked the dog.</i>	

Linguists use the terms 'intransitive' and 'transitive' to talk about these two different kinds of verbs, in the following way:

- (2) (a) *Intransitive Verbs*  
Where the person or thing does the action alone (or experiences or undergoes the action alone), linguists call the verb an *intransitive* verb.
- (b) *Transitive Verbs*  
Where the action is directed by a doer towards some other person or thing, linguists call the verb a *transitive* verb.

The left column in the table above are all intransitive verbs. The right column above are all transitives.

You might find an easy way to remember the terms is to think of a transit system: *transit* (as in 'transitive') takes you from one place to another, and is directed towards some goal. Intransitive ('not transit') means the action is not directed towards another thing or person. If you find the terminology confusing, don't worry about it. Just try and understand for yourself the meaning difference between pairs of words like yékw' vs. yékw'lexw, hóqwem vs. hóqwlexw, by studying examples and make up whatever terms for them make sense for you.

## Glossary-S'í:wes' 6-10

### C

cheláqelh *yesterday, [also pronounced: cheláqelhelh]...8*

### E

éwe *no....7*  
 ewó:lem *to play [-ing iwó:lem]....9*  
 éxwtel *broom....9*  
 éy *good....8*

### H

hóqwem *to smell bad, to stink [a bit stronger than qeléqep]....8*

### I

íxwet *to sweep (it) [-ing í:xwet] ....9*  
 iyaléqep *to smell good (or eyaléqep)....8*

### K

kaselí:l *gasoline....7*  
 kó *car....7*  
 kwáyxem-pékche'á:ls *television [based on the root kwáyxem, or kwíyxlem, meaning to move]....10*  
 kwò:lxw *to drop (it) [no -ing form known] ....9*

### L

lets'et *fill (it) up [-ing hálts'et] ....7*  
 lhéxéyléptel *floor, floor mat, floor covering, linoleum, rug....9*  
 lhíts'et *to cut (it) [-ing lhílhets'et]....6*

### M

málqelewx *to forget (it) [also pronounced mélqelewx] [-ing mámelqelewx]....6*

### Q

qelát *1. more, 2. again....10*  
 qeléqep *to smell bad....8*  
 qó: *water....6*  
 qwélst *to boil (it) [-ing qwó:lst]....6*

### S

slhóp' *soup....8*  
 slits' *full, filled up<sup>52</sup>....7*  
 spó:lqw'-sepli:l *flour [literally powder-bread]....10*  
 sqáwth *potato [also spelled: sqá:wth]....10*  
 sqél:ep *garbage....10*

<sup>52</sup> If you are full after a meal, you would use a different word: meq'. For example, after a big meal you could say Méq'tsel to mean *I am full*.

<b>T</b>	stú:p	<i>stove....6</i>
	te'í	<i>this [use when close enough to touch the object, but not holding it]....8</i>
	te'íle	<i>this [use when actually touching or holding the object]....8</i>
	tethá	<i>that....8</i>
	the'ít	<i>true....7</i>
	tsel lólthet	<i>I'm sorry [used in some dialects only] ....7</i>
	tsméth'	<i>blue....9</i>
	tsxwíkw'	<i>grey....9</i>
<b>U</b>	úkw'	<i>to run out, get finished....10</i>
	úkw'elets	<i>to run out of (it)[also pronounced: ekw'elets] ....7</i>
	úkw'elexw	<i>to run out of (it)<sup>53</sup>[also pronounced: ekw'elexw] ....7</i>
<b>X</b>	xá:ws	<i>new....8</i>
	xélh tel sqwálewel	<i>I'm sorry [literally 'my thoughts/feelings hurt']....7</i>
	xlhám	<i>to watch [-ing xíxlhám, also pronounced: xáxlhám]....10</i>
<b>Y</b>	yékw'elexw	<i>to break it [by accident]....9</i>
	yéqw	<i>to burn [-ing háyeqw]....10</i>
	yéqwllexw	<i>to burn (it) [accidentally]....10</i>
	yókw'em	<i>it broke, to break, get broken....9</i>

---

<sup>53</sup> Úkw'elets and úkw'elexw appear to have roughly the same meaning. Note that the -lexw ending indicates accidental action (or, sometimes, action that was done on purpose, but with difficulty); you will see this -lexw ending on many verbs where the action is done not on purpose.



## S'Í:WES' 11 Li te Lá:lém

*At Home*



### Sqwá:l

émetáwt	<i>bathroom, [pl. émetáwtxw]</i>
hókwex	<i>1. to use, 2. to wear [-ing hó:kwex]</i>
kw'as	<i>that you</i>
kw'es	<i>that</i>
kw'els	<i>that I</i>
kwetxwí:lem	<i>go inside<sup>54</sup></i>
kwókwexwels	<i>to be knocking</i>
lá:ts'éwtxwem	<i>to visit [-ing làlets'éwtxwem]</i>
skw'á:y	<i>can't, can't be, impossible [also pronounced kw'á:y]</i>
skwetáxw	<i>inside</i>
steqtá:l	<i>door [also pronounced teqtá:l.] [pl. stéqteqtá:l]</i>
ta'á'altha	<i>me, I [also pronounced ta'áltha, te'á'althe]</i>
tewát	<i>who</i>
tl'ó	<i>it is, he is, she is</i>
tloqá:ys	<i>now</i>

### Sqwéltel

1. Kwókwexwels the Máli li te steqtá:l.  
*Mary is knocking at the door.*
2. Kwetxwí:lem the Máli.  
*Mary comes inside.*
3. Li ew iyólem kw'els lám?  
*Is it okay if I go?*
4. Iyólem kw'as lám.  
*You can go.*

<sup>54</sup> For 'come inside', you can say me kwetxwí:lem, as in the texts for this lesson. Me (a reduced form of mi) means 'come'.

5. Skw'á:y kw'els hókwex te émetáwtwx.  
*I can't use the bathroom.*

### **Qwú:lqwelqweltel 11A**

---

- A. Tewát kw'e kwókwexwels?  
*Who is knocking?*
- B. Tl'ó ta'á'althe. Li ew iyólem kw'els me kwetxwí:lem?  
*It's me. Is it okay if I come in?*
- A. Á:a. Iyólem kw'as me kwetxwí:lem.  
*Yes. You can come in.*  
Éy kw'ase me lá:ts'ewtxwem!  
*It's good that you came to visit!*

### **Qwú:lqwelqweltel 11B**

---

- A. Tewát kw'e kwókwexwels?  
*Who is knocking?*
- B. Tl'ó ta'á'altha. Li ew iyólem kw'els hókwex ta' émetáwtwx?  
*It's me. Can I use your bathroom?*
- A. Michxw kwetxwí:lem! Qe skw'á:y kw'as hókwex tel émetáwtwx.  
*Come in! But you can't use my bathroom.*  
Skwetáwx the Su li te émetáwtwx tloqá:ys.  
*Sue is inside the bathroom now.*

### **Vocabulary Patterns**

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#### Kw'els

The Halq'eméylem word kw'els usually means *that I*. Some examples of how kw'els is used to form sentences are shown in (1).

- (1) (a) Skw'á:y kw'els lám.  
*impossible that I go*  
*= It is impossible that I go.*
- (b) Éy kw'els lám.  
*Good that I go*  
*= It is good that I go.*

In certain contexts it will sound more natural to translate kw'els as *if I*, and this is also a correct translation for kw'els. For example:

- (2) (a) Lí iyólem kw'els lám?  
*Is-it okay that I go?*  
 = *It is okay if I go?*

### Kw'as

The Halq'eméylem word kw'as usually means *that you*. Some examples of how kw'as is used to form sentences are shown in (1).

- (1) (a) Skw'á:y kw'as lám.  
*impossible that you go*  
 = *It is impossible that you go.*
- (b) Éy kw'as lám.  
*Good that you go*  
 = *It is good that you go.*

Similar to what we discussed with kw'els, kw'as can sometimes also be translated as *if you* (for example, Lí iyólem kw'as lám? = *Is it okay if you go?*)



## S'Í:WES' 12

# Li te Lá:lém

*At Home*

### Sqwá:l

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átl'qel	<i>to go outside, get outside [often used with lám, i.e. lám átl'qel]<sup>55</sup></i>
p'ótl'em	<i>to smoke [-ing p'óp'etl'em or p'ó:p'etl'em]</i>
sp'ótl'em	<i>cigarette</i>
thíyest	<i>to fix (it) up, clean (it) up, put (it) in order<sup>56</sup> [-ing tháyest]</i>
xwe'ít kwa <sup>57</sup>	<i>why?</i>

### Sqwéltel

- 
1. Iyólem kw'els lám.  
*I can/should go.*
  2. Iyólem kw'as lám.  
*You can/should go.*
  3. Iyólem kw'es lámtset.  
*We can/should go.*
  4. Iyólem kw'es lámelép.  
*You guys can/should go.*
  5. Skw'á:y kw'els sp'ótl'em.  
*I can't smoke.*
  6. Skw'á:y kw'as sp'ótl'em.  
*You can't smoke.*
  7. Skw'á:y kw'es sp'ótl'emtset.  
*We can't smoke.*
  8. Skw'á:y kw'es sp'ótl'emelép.  
*You guys can't smoke.*
  9. Iyólem kw'es lámelép kwetxwí:lem.  
*You guys can/should go inside.*

---

<sup>55</sup> Instead of lám átl'qel, you can also say lám kw'e s'átl'qel (literally *go to the outside*)

<sup>56</sup> Another word for 'put everything in order' is q'érest.

<sup>57</sup> The use of xwe'ít kwa for *why* is associated with the Chehalis dialect of Halq'eméylem. The Chilliwack dialect more commonly uses t'lokwselchí:ms (source: *Wisdom of the Elders*, pg. 124).



### ***Qwú:lqwelqweltel 12A***

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- A     El stl'í kw'els sp'ótl'em. Li iyólem kw'els lám átl'qel?  
*I need a smoke [lit. I need to smoke]. Can I go outside?*
- B.     Éwe. Skw'á:y kw'as lám átl'qel tloqá:ys.  
*No. You can't go outside now.*
- A.     Xwe'ít kwa?  
*Why?*
- B.     Iyólem kw'as thíyest te shxwe'í<sup>58</sup>.  
*You should clean this place up.*  
Qe éwe is éy kw'as spótl'em!  
*And it's not good for you to smoke!*

### ***Qwú:lqwelqweltel 12B***

---

- A     Stl'ítset kw'es sp'ótl'emtset. Li iyólem kw'es lámtset átl'qel?  
*We need a smoke [lit. We need to smoke]. Can We go outside?*
- B.     Éwe. Skw'á:y kw'es lámelép átl'qel tloqá:ys.  
*No. You guys can't go outside now.*
- A.     Xwe'ít kwa?  
*Why?*
- B.     Iyólem kw'es thíyestelép te shxwe'í.  
*You guys should clean this place up.*  
Qe éwe is éy kw'es la p'óp'etl'emelép!  
*And it's not good for you guys to smoke!*

### ***Vocabulary Patterns***

---

#### ***Kw'es ... -tset***

To say *that we VERB* in Halq'eméylem, you use the pattern shown in (1), with examples following.

- (1)             ...kw'es VERB-tset  
                  =...*that we VERB*
- (2)     (a)     Iyólem       kw'es       lámtset.  
                  *okay           that       go-we*  
                  = *It is okay that we go.*
- (b)     Éy       kw'es       lámtset.  
                  *Good   that       go-we*  
                  = *It is good that we go.*

---

<sup>58</sup> Shxwe'í literally means 'clean up here'.

Although *that we* is usually the literal translation for this pattern, feel free also to substitute close or similar phrases when translating. For example, phrase (2a) above could equally well be translated as *It's okay for us to go*.

Kw'as...elép

As you know, Halq'eméylem uses a special for *you* when addressing two or more people (as opposed to talking to just one person). We usually translate that here as *you folks* or *you guys*. To say ...*that you folks VERB*, you use the following pattern:

- (1)           ...kw'as VERB-elép  
              =...*that you folks VERB*
  
- (2)    (a)   Iyólem       kw'as       lámelép.  
              = *It is okay that you folks go.*
  
- (b)   Éy       kw'as       lámelép.  
              = *It is good that you folks go.*

Again, other translations into English are possible, for example *It is okay for you folks to go*.



## S'Í:WES' 13

# Li te Syó:ysáwtxw

At the Office



### Sqwá:l

---

éy t'wa	<i>it would be better if [also pronounced éy t'we]</i>
híth	<i>for a long time</i>
hó:yt	<i>to finish (it) (-ing híhó:yt)</i>
ítetem	<i>sleepy</i>
qó:qet	<i>to drink (it)</i>
sáyém	<i>to ache</i>
télmel	<i>wisdom, mind<sup>59</sup> [also pronounced tó:lmel, tólmel]</i>
ts'áts'el	<i>very</i>
wiyóth	<i>always</i>
xlhém tired	<i>out</i>

### Sqwéltel

- 
1. Wiyóth kw'els yóyes.  
*I'm always working.*
  2. Wiyóth kw'es yóyestset.  
*We're always working.*
  3. Wiyóth kw'as yóyes.  
*You (sg.) are always working.*
  4. Wiyóth kw'es yóyeselép.  
*You guys are always working.*
  5. Éy t'wa kw'els yóyes.  
*I'd better be working.*
  6. Éy t'wa kw'es yóyestset.  
*We'd better be working.*
  7. Éy t'wa kw'as yóyes.  
*You (sg.) had better be working.*
  8. Éy t'wa kw'es yóyeselép.  
*You guys had better be working.*

### Qwú:lqwelqweltel 13A

---

A Lichexw ítetem?

---

<sup>59</sup> The word for *brain* is smeth'qel (also said sméth'elhewq)

- Are you sleepy?*
- B. Á:'a. Lulh híth kw'els yóyes. Sáým tel télmel!  
*Yes. I've been working for a long time. My mind is aching!*
- A. Iyólem kw'as hó:yt ta' syó:ys. Lámtsel kwélem kw'e kópi.  
*You should finish your work. I'll go get some coffee.*
- B. Á:'a. Iyólem kw'els qó:qet kw'e kópi.  
*Yes. I should drink some coffee.*

### ***Qwú:lqwelqwel 13B***

---

- A. Líchap ítetem?  
*Are you guys sleepy?*
- B. Á:'a. Ts'áts'el wel híth kw'es yóyestset.  
*Yes. We've been working for a very long time.*
- A. Ey tw'a kw'es lámelép kwélem kw'e kópi.  
*You guys better go get some coffee.*

### ***Vocabulary Patterns***

---

#### *Always*

The Halq'eméylem word for *always* is wiyóth. To build sentences with wiyóth you put wiyóth at the start of the sentence and then use kw'els, kw'as etc., as in the examples below.

- (1) (a) Wiyóth kw'els yó:ys.  
*always that I work = I am always working.*
- (b) Wiyóth kw'as yó:ys.  
*always that you work = You are always working.*
- (c) Wiyóth kw'es yó:ystset.  
*always that we work = We always working.*
- (d) Wiyóth kw'as yó:yselép.  
*always that you work = You folk are always working.*

Some other words that require kw'els, kw'as, etc. after them include híth (*it's a long time...*) and éy t'wa (*it would be better...*)



## S'Í:WES' 14

# Li te Syó:ysáwtxw

At the Office

### Sqwá:l

ew...-ò	<i>just, merely</i>
híyuth'óset	<i>to play around, fool around [also pronounced iwth'óthet]</i>
íts'el	<i>lazy [being lazy: a temporary quality]</i>
máth'elqéylem	<i>to lie [-ing mámeth'elqéylem]</i>
qéyqel	<i>no good-naughty</i>
qwíqwelàts	<i>to gossip</i>
s'ù:met	<i>lazy [a permanent property: is a lazy person]</i>
t'ó:t'	<i>poor thing!</i>
ts'lhá:met	<i>to hear it [-ing ts'its'lhá:met]</i>
xéte	<i>to say<sup>60</sup></i>

### Sqwéltel

1. Tsel ts'lhá:met kw'es láms the Máli. (Or: Tsel ts'lhá:met kw'ses lám the Máli.)  
*I heard that Mary went.*
2. Xéte te Chól kw'es láms the Máli. (Or Xéte te Chól kw'ses lám the Máli.)  
*John said that Mary went.*
3. Xéte te Chól kw'ses mámeth'elqéylem. (Or Xéte te Chól kw'ses mámeth'elqéylem.)  
*John said that he/she was lying.*
4. Xéte te Chól kw'as mámeth'elqéylem.  
*John said that you were lying.*
5. Xéte te Chól kw'els mámeth'elqéylem.  
*John said that I was lying.*
6. Xéte te Chól kw'es mámeth'elqéylemtset.  
*John said that we were lying.*
7. Xéte te Chól kw'as mámeth'elqéylemelép.  
*John said that you guys were lying.*

<sup>60</sup> Instead of xéte, you can use the word thét for *to say*. For example Thét te Chól kw'as lám means *John said that you went*.

### ***Qwú:lqwelqweltel 14A***

---

- A. Wiyóth kw'es íts'els te Chól. Ts'áts'el ew s'ú:met.  
*John is always being lazy. He's really a lazy person.*
- B. Á:'a. Wiyóth kw'es ew hiyuth'ósetsò tútl'ò.  
*Yes. He's always just fooling around.*
- A. Ts'átsel ew qéyqel tútl'ò!  
*He's really no good!*

### ***Qwú:lqwelqweltel 14B***

---

- A. Wiyóth kw'es qwíqwelàts the Máli.  
*Mary is always gossiping.*
- B. Tsel lhq'él:exw. Wiyóth kw'es ew mámeth'elqéylems, t'ó:t'.  
*I know. She's always telling lies, too, the poor thing.*
- A. Á:'a. Qe tsel ts'lhá:met kw'ses s'ú:met thú:tl'ò.  
*Yes. And I heard that she's lazy.*
- B. Ts'átse'l ew qéyqel thútl'ò!  
*She's really no good!*

### ***Vocabulary Patterns***

---

#### ***That He (Pattern One: Kw'ses)***

To say *that he* (or *that she, that it, etc.*) in Halq'eméylem, you can use the word *kw'ses*. Here are some examples:

- (1) (a) Éy kw'ses lám.  
*Good that-he go = It's good that he goes/went.<sup>61</sup>*
- (b) Skwá:y kw'ses lám.  
*Impossible that-he go = He can't go.*

*Kw'ses* doesn't itself distinguish the sex of the person, so the sentences in (1) above could equally well be understood to mean *It's good that she/it went* and *She/it can't go*, too. If you want to clearly distinguish who it is that went, you can add *tútl'ò*, *thútl'ò*, or a separate noun at the end of the sentence (note that *kw'ses* is still required, in all cases):

- (2) (a) Éy kw'ses lám tútl'ò.  
*It's good that he goes/went.*
- (b) Éy kw'ses lám thútl'ò.  
*It's good that she goes/went.*

---

<sup>61</sup> All sentences of this form can be understood as either past or present tense.

- (c) Éy kw'ses lám te swíyeqe.  
*It's good that the man goes/went.*

### That He (Pattern Two: -s on Verb)

There is also a second, slightly different, way to say *that he* in Halq'eméylem. For this second pattern, what you do is just say kw'es (rather than kw'ses), and then you add an extra s-ending onto the verb. For example:

- (3) (a) Éy kw'es láms.  
 Good that goes = *It's good that he goes/went.*<sup>62</sup>
- (b) Skwá:y kw'es láms.  
 Impossible that goes = *He can't go.*

One way to think of it is that *that he* always requires an extra -s somewhere: you can put it on kw'es (*that*) to make kw'ses, or you can put the -s onto the verb, as in the examples here.<sup>63</sup>

This pattern also can be understood as *that she* or *that it*. Thus (3a) could be understood in context. as *It's good that she goes/went* or *It's good that it goes/went*. Again, with this pattern, you can specify exactly who did it by adding tútl'ò, thútl'ò, or a separate noun:

- (4) (a) Éy kw'es láms tútl'ò.  
*It's good that he goes/went.*
- (b) Éy kw'es láms thútl'ò.  
*It's good that she goes/went.*
- (c) Éy kw'es láms te swíyeqe.  
*It's good that the man goes/went.*

### Differences Between The Patterns

Linguists have not been able to find any meaning difference between the two patterns. Nor does it appear to be a dialect difference, since the same speaker will sometimes use one pattern, sometimes the other.

Possibly there is some subtle difference in meaning that is yet to be identified, but from what we know now, the patterns are simply interchangeable.

<sup>62</sup> All sentences of this form can be understood as either past or present tense.

<sup>63</sup> If the verb itself ends in an -s, that would give you two s-s in a row, as in Skwá:y kw'es yó:ys-s (*He can't work*) In slow, careful, speech, you will sometimes hear the two s-s (as an extra-long s), but in fast speech it is normally just pronounced will often simply sound like Skwá:y kw'es yó:ys, on this pattern.. (You could also say Skwá:y kw'ses yó:ys, using the kw'ses pattern, of course.)



## 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

- 
- 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:

- |     |     |            |                                  |
|-----|-----|------------|----------------------------------|
| (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:

- |     |     |                       |                               |
|-----|-----|-----------------------|-------------------------------|
| (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> <sup>64</sup>          |
|     | (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> <sup>65</sup> |

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<sup>64</sup> 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.

<sup>65</sup> 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.

## Glossary-S'í:wes' 11-15

### **A**

átl'qel                      *to go outside, get outside [often used with lám, i.e. lám átl'qel]<sup>66</sup>....12*

### **E**

émetáwt                      *bathroom, [pl. émetáwtxw]...11.*

ew...-ò                      *just, merely....14*

éy t'wa                      *it would be better if [also pronounced éy t'we]....13*

### **H**

híth                      *for a long time....13*

híyuth'óset                      *to play around, fool around [also pronounced íwth'óthet] ....14*

hó:yt                      *to finish (it) (-ing híhó:yt)....13*

hókwex                      *1. to use, 2. to wear [-ing hó:kwex]....11*

### **I**

ítetem                      *sleepy....13*

íts'el                      *lazy [being lazy: a temporary quality] ....14*

### **K**

kw'as                      *that you....11*

kw'els                      *that I....11*

kw'es                      *that....11*

kwetxwí:lem                      *go inside<sup>67</sup>....11*

kwókwexwels                      *to be knocking....11*

kwúkw                      *cook (it) ...15*

kwút                      *take (it) [also pronounced kwú:t] ...15*

### **L**

lá:ts'éwtxwem                      *to visit [-ing làlets'éwtxwem] ....11*

lháx te letám                      *set the table...15*

### **M**

máth'elqéylem                      *to lie [-ing mámeth'elqéylem] ....14*

### **P**

petá:met                      *to ask (him/her) ...15*

p'ótl'em                      *to smoke [-ing p'óp'etl'em or p'ó:p'etl'em]....12*

<sup>66</sup> Instead of lám átl'qel, you can also say lám kw'e s'átl'qel (literally *go to the outside*)

<sup>67</sup> For 'come inside', you can say me kwetxwí:lem, as in the texts for this lesson. Me (a reduced form of mi) means 'come'.

**Q**

qéyqel	<i>no good-naughty....14</i>
qó:qet	<i>to drink (it)....13</i>
qwiqwelàts	<i>to gossip ....14</i>

**S**

sáyém	<i>to ache....13</i>
skw'á:y	<i>can't, can't be, impossible [also pronounced kw'á:y] ....11</i>
skwetáxw	<i>inside....11</i>
sp'ótl'em	<i>cigarette ....12</i>
steqtá:l	<i>door [also pronounced teqtá:l.] [pl. stéqteqtá:l] ....11</i>
s'ú:met	<i>lazy [a permanent property: is a lazy person] ....14</i>

**T**

ta'á'altha	<i>me, I [also pronounced ta'áltha, te'á'althe] ....11</i>
tale'áwt	<i>bank [also pronounced shxwtale'áwt]....15</i>
talhlímelh	<i>we, us [emphasizing][also pronounced telhímelh]....15</i>
talhwélep	<i>you folks [emphasizing]....15</i>
télmel	<i>wisdom, mind<sup>68</sup> [also pronounced tó:lmel, tólmel]....13</i>
tewát	<i>who....11</i>
téxwswáyél	<i>noon, mid-day [also pronounced texwswáyél, téxwswàyèl, texwswàyèl] ...15</i>
thíyest	<i>to fix (it) up, clean (it) up, put (it) in order<sup>69</sup> [-ing tháyest]....12</i>
tl'ó	<i>it is, he is, she is....11</i>
tloqá:ys	<i>now....11</i>
tlowáyél	<i>today [also pronounced tlówàyèl] ...15</i>
t'ó:t'	<i>poor thing! ....14</i>
ts'áts'el	<i>very....13</i>
ts'lhá:met	<i>to hear it [-ing ts'its'lhá:met] ....14</i>

**W**

wiyóth	<i>always....13</i>
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**X**

xéte	<i>to say<sup>70</sup>....14</i>
xlhém	<i>tired out....13</i>
xwe'ít kwa <sup>71</sup>	<i>why?....12</i>
xwéme kw'as...	<i>could you... ..15</i>

<sup>68</sup> The word for *brain* is smeth'qel (also said sméth'elhewq)

<sup>69</sup> Another word for 'put everything in order' is q'é mest.

<sup>70</sup> Instead of xéte, you can use the word thét for *to say*. For example Thét te Chól kw'as lám means *John said that you went*.

<sup>71</sup> The use of xwe'ít kwa for *why* is associated with the Chehalis dialect of Halq'eméylem. The Chilliwack dialect more commonly uses tl'okwselchí:ms (source: *Wisdom of the Elders*, pg. 124).