

**Texts in Chinook Jargon collected by Melville Jacobs:**  
**1. “Kopet iht yaka tiyaa'wit, kopet iht yaka lema”**  
*Told by Victoria Howard, a Clackamas Upper Chinook<sup>1</sup>*  
Translated into BC dialect by David Douglas Robertson, PhD

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1 **Spelling rules:**

- **Stress:**
  - Assumed to be almost always on the first syllable.
  - Any stress coming later in a word is indicated by a 2-vowel spelling (examples *tenaas*, *saiyaa*, *lamiyai*).
- **Words from French:**
  - Spelled as close to the French original as possible without deviating from common Chinook Jargon pronunciations.
- **“Indian” sounds:**
  - The “slurpy L” is spelled *tl* (examples *tlaska*, *patlach*).
  - Apostrophe ('):
    - After a vowel = glottal stop [ʔ] (examples *tiyaa'wit*, *k'o'*).
    - With a consonant, forms a “popping” sound (examples *k'ow*, *tl'onas*).
  - Underlined consonants are made in the back of the mouth (examples *kata*, *tlahani*).
  - The combination *wh* is like the careful/older pronunciation at the start of English “what”, “why”, “which”, etc. -- not a plain “W” sound (examples *mitwhit*, *tlwhap*).
- **Vowels:**
  - Single vowels *a*, *e*, *i*, *o* are said generally as in French / English (examples *aha*, *dlet*, *hihi*, *O!*), but *u* is reserved for the schwa sound as in English “sun” and “chuck”.
  - Two-vowel spellings (diphthongs) are *ai* as in English “eye” / French “taille”, *ei* as in English “hey” / French “vieille”, *oo* as in English “boo” / French “bout”, *ou* or *ow* as in English “house”, “how” / French “caoutchouc”.
  - Wherever you see a *y* or a *w*, those are not vowels but consonants, as in English “yes”, French “yeux”, and English “we”.
  - *Don't read this :*) I try to avoid most 3-vowel & 4-vowel sequences (thus *\*haias*, *\*haioo*, *\*mouich*, etc.), as they are confusing to English-readers & would lead French-readers to strange pronunciations. So I go with spellings like *haiyas*, *haiyoo*, and *mowich*.
- **Consonants:** generally said as in English, except for the rules above.
- **Hyphens** are used when two or more words combine to form an idiomatic meaning (examples *kakwa-pos*, *tenaas-yaka-tenaas*).
- **Traditional Chinook Jargon spellings** have influenced my choices. Many learners are familiar with these, from the classic dictionaries, from place names, and from BC English words like *skookum* & *saltchuck*. I'm trying to write CJ that's both recognizable (which traditional spellings should be honoured for), and easy to pronounce well (which they're not wonderful at). Part of my strategy is to change similar-looking traditional spellings, so they're more distinct from each other. Examples –
  - (1) Traditional *<nesika>* 'we, us, our' & *<mesika>* 'you (plural), your' have been confusing English-readers for 150 years. So I spell these *nesaika* & *masaika*.
  - (2) The traditional *<wake>* 'not; no!' & *<weght>* 'also; again; some more' also have a long history of mix-ups, even **though** they've never sounded similar. So I spell these *weik* & *wuht*.

**11. Tlaska mitlait,<sup>2</sup> iht lamiyai, kwinum yaka tenaas, kanawei**  
*They lived there, a certain old lady, 5 of her children, all*

**man, pi iht yaka tenaas-yaka-tenaas.<sup>3</sup> Okok man-tilikum kwanisum**  
*male, and one of her grandchildren. Those men-folk were always*

**tlaska tlatawa nanich-mowich.<sup>4</sup> Okok lamiyai pi yaka**  
*going hunting. That old lady and her*

**tenaas-yaka-tenaas, kopet mokst, kwanisum tlaska mitlait**  
*grandchild, just the two (of them), always stayed*

**kopa hous.**  
*home.*

**(ii) Kantsi-leili,<sup>5</sup> kakwa,<sup>6</sup> tlaska. Alta tlaska, okok man-tilikum,**  
*For some time, they were like that. Then they, those men-folk,*

**tlatawa wuht; tlaska wawa tlaska,<sup>7</sup> “Tomaala, atlki tenas-sun,<sup>8</sup>**  
*left again; they told them, “Tomorrow, next morning,*

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2 **Tlaska mitlait:** note the similarity to ‘Once upon a time, there were (such-and-such people)’. **Mitlait**, the normal Chinook Wawa ‘be’-verb for ‘being located someplace’, also serves as ‘living someplace’. So I translate it as ‘they lived there’. The word has a connotation of permanence, so it’s also used for ‘stay, remain’, as you see a couple of sentences later.

3 **Tenaas-yaka-tenaas** is literally ‘child-’s-child’.

4 **Nanich-mowich** (‘look.for-deer’) is the established CW expression for ‘hunting’. **Mowich** is traditionally used as a generic word for any four-legged animal. FYI, a distinctly BC expression for ‘hunting’ is **mitlait / tlatawa kopa mawntin** (‘be in / go to the mountains’), using a more recent English loan for ‘mountain’.

5 **Kantsi-leili** (‘how.much-long.time’) builds on the property of CW question words, that they can also express an indefinite statement. So **kantsi** ‘how much?’ can also mean ‘some amount; a bit of’, etc., and the similar expression **kantsi-haiyoo** (‘how.much-many’) can mean ‘several; some number of’.

6 Remember that **kakwa** (‘like, resembling’) can be a verb, ‘to be like that / this’.

7 And a reminder that **wawa** (‘speak, say’) does not have to have **kopa** (‘to’) after it.

8 **Atlki tenas-sun** (‘in.the.future little-day’) is a fluent CW way to express ‘next morning, tomorrow morning’. But I advise you not to extend this pattern beyond time-expressions – it’s still hard work to express most uses of ‘next’ in this language, but you can generally use BC CW **nekst**. (Compare footnote 9.)

**chhi<sup>9</sup> nesaika k'o'.**” **Chako tomaala,<sup>10</sup> alta okok tenas-tloochman**  
*we'll be just arriving (back).” Come the next day, then that girl*

**yaka haiyoo-weit<sup>11</sup> tlaska. (iii) Weik-leili pi<sup>12</sup> yaka tlatawa tlahani,**  
*was waiting for them. It wasn't long till she went outside,*

**okok tenas-tloochman, yaka tlatawa nanich pos alta tlaska chako.**  
*that girl, she went to see if now they were coming.*

**Weik-leili alta yaka nanich iht tilikum chako.<sup>13</sup>**  
*It wasn't long and then she saw one person coming.*

**Yaka tlatawa-hous, yaka wawa kopa yaka chich, “Chich, alta**  
*She went into the house, she said to her grandma, “Grandma, now*

**tlaska chako.” “O!”**  
*they're coming.” “Oh!”*

**2. Alta wuht yaka tlatawa tlahani, yaka tlatawa nanich okok**  
*Then again she went out, she went to watch that*

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9 This particular use of **chhi** gives us a nice demonstration that this word isn't confined to a recent past tense meaning of 'just now'. It actually has a basic sense of an event just starting out, so here it's fine to use it on a future-tense verb!

10 **Tomaala** ('tomorrow') is likewise not limited to the next day after the speaker uses the word. In CW, it normally means any 'next day'. (Compare footnote 7.)

11 **Haiyoo-weit** uses the typical BC CW recent borrowing from English “wait” instead of an older southern-dialect **ataa** from Canadian French. Both of these CW words for 'wait' operate like French *attendre* and like the equivalent in Indigenous Salish and Chinookan languages: they just take a direct object, that is, you say literally 'wait them' instead of the English-style 'wait for them' with its indirect object.

12 There is a difference between (A) **leili pi...** expressions such as this one, which convey 'it was X long time until...; after X long', and (B) simple **leili** expressions such as the **kantsi-leili** above, which mean 'for X long time'. A synonym for **leili pi...** is the **leili alta...** seen a few lines below.

Note in addition that **pi...** is the most usual way to express an event happening 'after' another; the word **kimt'aa** (literally 'behind') typically can mean 'after' only in the adverbial sense of 'afterward(s)'.

13 It's relatively rare to find a prefixed verb form in CW subordinate clauses. So here we have the main clause **yaka nanich** 'she saw' plus the subordinate clause **iht tilikum chako** 'one person coming'. The notable point is that, even though the idea is of a “progressive” or “imperfective” aspect of ongoing motion, this is expressed simply by the verb root **chako** ('come') – not by the usual **haiyoo-chako** 'coming'. There is much more that can be said about this, but for now I'll just generalize that you can keep subordinate clauses fairly simple. This is true of essentially all languages in the world.

**tilikum chako; yaka mitwhit, leili; kakwa-pos heilo**  
*person coming; she stood there, for a long while; it seemed not to be*

**tilikum. Leili, alta yaka tlatawa-hous,<sup>14</sup> yaka**  
*a person. It was a long while, then she went into the house, (and) she*

**wawa kopa yaka chich, “Kopet iht okok tilikum”.**<sup>15</sup> **“O”,**  
*said to her grandma, “There’s just one of those people.” “Oh,”*

**yaka wawa.**  
*she replied.*

**3. Tenas-leili alta, wuht yaka tlatawa nanich. Leili yaka**  
*After a little while, again she went to look. For a long time she*

**mitwhit, “O”, yaka tumtum, “Heilo tilikum okok, kopet iht yaka**  
*stood there, “Oh,” she thought, “It’s not a person, it has just one*

**tiyaa'wit, kopet iht yaka lema”.** (ii) **Alta yaka tlatawa-hous, yaka**  
*leg, it has just one arm.” Then she went into the house, she*

**wawa kopa chich, “Alta weik-sayaa yaka<sup>16</sup> k'o',<sup>17</sup> okok ikta,<sup>18</sup> heilo**  
*said to the grandma, “Now it’s just about gotten here, that thing, it’s not*

**tilikum, kopet iht yaka tiyaa'wit, kopet iht yaka lema. “Aha”,<sup>19</sup> okok**  
*a person, it has just one leg, it has just one arm. “Indeed,” that*

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14 **Tlatawa-hous** ('go-house') 'go into the house; go home' is one of a set of idioms in CW that have lost the preposition **kopa**. There's also **chako-hous** 'come inside', which you'd say to someone knocking on the door of a room or building that you're in.

15 **Kopet iht okok tilikum** 'There's just one of those people' can be equally well understood as **Kopet-iht, okok tilikum** 'It's alone, that person is.' What do you think?

16 **Yaka** is used here as is normal in CW for an animate being. I'm translating this as 'it', because English pushes you to do so if you don't know for certain that a monster is female or male. Jacobs translates it as 'he' although we have no particular information in the story about the being's gender.

17 **K'o'** 'arrive' tends to convey 'arrive here, get there', etc., much as **chako** tends to mean 'come here' and **mitlait** often denotes 'be there'.

18 This is one of the very rare occurrences of **ikta** 'thing' being an animate entity!

19 **Aha** fundamentally just means 'yes' in CW. Although it can also function like English "a-ha!" to show an unexpected realization, it's still just the ordinary word for 'yes', especially in the southern dialect.

**lamiyai yaka wawa. “Kata atlki nesaika?”<sup>20</sup> Aha. (iii) Pus yaka k’o’,**  
*old lady said, “What shall we do? Oh yes. When it gets here,*

**atlki naika patlach mukmuk kopa yaka. Pi alta naika wawa maika,**  
*I’ll give it some food. And then I’ll tell you,*

**‘Tlatawa iskum chok.’ Alta maika tlatawa, alta maika aiyak, maika**  
*‘Go fetch water.’ Then you’ll go, then you’ll hurry, you*

**kooli, tlatawa weit maika papa pi maika tat.” “Aha”, yaka wawa.**  
*run, go wait for your dad and your uncles.” “Yes,” she replied.*

**4. Tenas-leili alta, yaka chako-hous, okok ikta.**  
*In a little while then, it came into the house, that thing did.*

**Tenas-leili alta, yaka wawa kopa yaka tenaas-yaka-tenaas, “Tlatawa**  
*(And) soon then, she said to her grandchild, “Go*

**iskum chok, aiyak”.** Alta tenas-tloochman yaka iskum ketlin, yaka  
*fetch water, hurry.” Then the girl picked up a kettle, (and) she*

**tlatawa tlahani, tenas-sayaa yaka tlatawa, alta yaka mash-sayaa**  
*went out, a little ways did she go, (and) then she tossed away*

**okok yaka ketlin,<sup>21</sup> alta yaka tlatawa, yaka kooli, yaka**  
*that kettle that she had, then she left, she ran, she*

**kooli, tlatawa.**  
*ran, leaving.*

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20 **Kata atlki nesaika?** (‘how future we = how will we be?’) turns out to be the expression for ‘what shall we do?’

21 **Okok yaka ketlin:** notice that this type of expression, ‘that kettle of hers’, can be used to convey not just permanent possession but also a more temporary situation: ‘that kettle that she had / that she was holding’.

**(ii) Alta yaka, okok lamiyai, yaka iscum okok yaka skin-lop, yaka**  
*Then she, that old lady, she got that rawhide rope that she had, she*

**mamook-tloosh-k'ow yaka k'watiin. Kanawei-ikta yaka patlach**  
*tied her belly up really tight. Everything did she give*

**kopa okok heilo-tilikum ikta, pos mukmuk. Pos ikta yaka patlach**  
*to that inhuman thing, to eat. Whenever anything did she give*

**kopa yaka, yaka iscum pi yaka mamook-wah<sup>22</sup> kopa yaka, kopa**  
*to it, it took it and it barfed it on her, on*

**okok lamiyai. Tl'onas-kantsi-leili yaka mamook kakwa.**  
*that old lady. Who knows how long it did like that.*

**5. Alta okok ikta yaka iscum yaka, yaka mamook-mitlait yaka**  
*Then that thing picked her up, it put its*

**lema kanawi-kah kopa yaka, yaka mamook-k'ilapai yaka kanawi-**  
*hands all over her, it turned her every*

**kah. Yaka hihi,<sup>23</sup> okok lamiyei: “Hahaha.” Alta okok ikta**  
*which way. She giggled, that old lady: “Hahaha.” Then that thing*

**yaka mamook-kakshut okok yaka latet. Kanawei-ikta**  
*smashed that head of hers. Everything*

**mitlait kopa yaka latet-bon, yaka mukmuk. (ii) Alta yaka iscum**  
*that was in her skull, it ate. Then it got*

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22 Jacobs translates this as ‘he threw it back at her’, but **wah** means fundamentally ‘pour’ and by extension ‘vomit’. In the context of feeding a monster, the latter meaning seems clearly appropriate. By the way, I’m sure there’s a “silent IT” object here – what do you think?

23 Mrs. Howard tells us that the monster **mamook-tlihtlih** ‘tickled’ the old lady all over, a verb that has sexual connotations in the southern dialect. (There is no simple way to convey ‘tickling’ in BC dialect, so I’ve had to say that ‘it touched her all over’.) It would seem that ‘she laughed’, as Jacobs translates it, is more specifically a sort of giggling.

**oluk'**,<sup>24</sup> **yaka mamook-mitlait okok**<sup>25</sup> **kopa okok heilo-patl latet-bon.**  
*a snake, it placed this inside that empty skull.*

**Alta yaka iskum yaka leg**<sup>26</sup>, **yaka lolo yaka kopa yaka bak**<sup>27</sup>,  
*Then it grabbed her leg, it carried her on its back,*

**alta yaka tlatawa, yaka lolo yaka sayaa.**<sup>28</sup>  
*then it left, it carried her away.*

6. **Tl'onas-kah** **alta, okok tenas-tloochman yaka tl'ap tlaska,**  
*Who knows where then, that girl found them,*

**okok man-tilikum; yaka wawa tlaska, "Aiyak! Tl'onas-ikta yaka**  
*those men-folk; she told them, "Hurry! Something or other*

**k'o**<sup>29</sup> **kopa nesaika,**<sup>30</sup> **iht yaka tiyaa'wit, iht yaka lema. Tl'onas alta**<sup>31</sup>  
*has arrived at our place, it has one arm, it has one leg. It might  
have already*

**yaka mamook-memaloos naika chich."** **Alta tlaska tlatawa aiyak.**  
*killed my grandma." Then they left in a hurry.*

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24 Mrs. Howard has < **uk ulq'** > 'that snake', as if to refer back to something previously mentioned . Perhaps the traditional understanding was that the old lady's **skin-lop** 'rawhide rope' was actually a snake?

25 Mrs. Howard's refers to the snake as if it's inanimate, by "silent IT"; to maintain that sense, I'm using **okok** ('this') here.

26 **Leg** is the most frequently found word in BC CW for what the older / southern dialect called **tiyaa'wit** 'leg(s)'.

27 **Bak** is another recently borrowed body-part word in BC CW, replacing the older / southern **pik'w**.

28 **Sayaa** ('far') is often used in fluent CW the way English uses 'away'. So we find phrases like **lolo sayaa** 'carry away', **mash sayaa** 'throw away, throw out', etc.

29 **T'lonas-ikta yaka k'o** is a super interesting expression. On the one hand, **t'lonas-ikta** means 'something or other', which sounds really vague. On the other hand, the animate, specific "resumptive" pronoun **yaka** is used as well. The overall effect is to convey that 'a certain mysterious being has arrived'.

30 **Kopa nesaika** ('at us; to us') is the usual way to say 'at our place' in CW.

31 **Alta** ('now') in this setting does a good job of conveying 'already', in combination with the "perfective aspect" verb **mamook-memaloos** ('kill; finish killing'). That is, Mrs. Howard doesn't use an "imperfective" form of the verb, **\*haiyoo-mamook-memaloos\*** ('be killing'), which would tip us toward an interpretation **\*'maybe it's now/already killing her'\***.

(ii) **Tlaska tl'ap kopa<sup>32</sup> tloosh-ilahi,<sup>33</sup> tlaska nanich okok ikta yaka**  
*They reached a meadow, they saw that thing that was*

**tlatawa, yaka lolo okok lamiyai. Alta tlaska mamook-kooli<sup>34</sup> yaka,**  
*leaving, it was carrying that old lady. Then they chased it,*

**tlaska tlatawa kah yaka tlatawa kah-kah<sup>35</sup> kopa lamotai. (iii) Tlaska**  
*they went wherever it went all around in the mountains. They*

**mamook-kooli yaka. Alta yaka k'o' kah yaka mitlait hous; haiyas**  
*chased it. Then it got to where it lived; it was a big*

**tlwhap, okok ston-ilahi,<sup>36</sup> yawaa yaka mitlait,<sup>37</sup> okok ikta.**  
*hole, that cave, there it lived, that thing did.*

7. **Tlaska k'o', okok tilikum, alta tlaska mitlait yawaa,**  
*They got there, those people, (and) now they were standing there,*

**tlaska wawa, “Kata atlki nesaika?” Leili alta, iht**  
*they said, “What shall we do?” It was quite a while then, (and) one of*

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32 Recall that **tl'ap kopa** ('(manage to) get to') is the very common idiom for 'reach (a place), get to (a place)'. This is notable because **tl'ap** is not otherwise normally used as a motion verb!

33 **Tloosh-ilahi** ('good-place; good-land') is the established CW expression for any open area, including meadows, farm fields, etc. There's a decent chance that the Washington Territory "Stevens treaties" that guaranteed Indians continuing access to "open and unclaimed lands" was expressed to them like **kanawei tloosh-ilahi, pos heilo k'alaahan mitlait** 'all open spaces, if there are no fences there'.

34 A very solid established CW expression for 'chase' is this **mamook-kooli** ('make-run').

35 **Kah-kah** ('where-where') is a typical southern-dialect "distributive reduplication" form, and it's one of just two such that survived the bottleneck effect that CW underwent in being suddenly transplanted north to BC in the 1850s. The other is **iht-iht** ('one-one') which means 'one another; different ones here and there' and so forth.

36 **Ston-ilahi** ('rock-place') seems to be a previously unnoticed way to denote a 'cave'. It's synonymous with **tlwhap-ilahi** below.

37 **Yawaa yaka mitlait** ('there it lived') is my BC-dialect translation from Mrs. Howard's southern-dialect words recorded by Jacobs as **kaba ya-mitlait**. I want to point out that those words are ambiguous, as is Jacobs's translation 'at that place'. Maybe the storyteller was saying, in good southern CW, what we might write as **kopaa yaka mitlait** 'there it lived' (using southern **kopaa** 'there', a word that she uses quite a bit). Or maybe she was saying **kopa yaka mitlait** ('at his residence'), using **mitlait** as a noun. This second option would be a significant thing to discover, because I have so far found only less-fluent White Settlers using **mitlait** as a noun.

**okok man yaka wawa, “Naika, aiyak naika tlatawa<sup>38</sup> kikwuli, kopa**  
*those men said, “Me, I can go down there, into*

**okok tlwhap-ilahi.” Tlaska wawa yaka, “Tloosh maika tlatawa.”**  
*that cave.” They told him, “You should go.”*

**Alta yaka tlatawa, yaka tlatawa kikwuli, kopa okok tlwhap.**  
*Then he went, he went down there, into that hole.*

### **WE GOT THIS FAR 02.13.2021**

**(ii) Yaka k'o'<sup>39</sup> kikwuli; dleit yaka nanich okok lamiyai.**  
*He got down there; he really did see that old lady.*

**Tl'onas-kantsi-haiyoo<sup>40</sup> tilikum wuht mitlait yawaa. Okok ikta**  
*Who knows how many people were also there. That thing*

**mitlait yawaa. Okok man yaka wawa yaka, “Maika**  
*was there. That man, he told it, “You,*

**mamook-k'ilapai kopa nesaika okok lamiyai.” Yaka wawa, “Heilo!”**  
*give back to us that old lady!” It answered, “No!”*

**8. Leili alta, yaka tlatawa tlahani; yaka k'o' sahali, yaka wawa**  
*After quite a while, he went out; he got up aboveground, he told*

**tlaska, “Yaka wawa “Weik-kata,”<sup>41</sup> heilo yaka tiki mamook-k'ilapai**  
*them, “It said “No way,” it doesn't want to return*

38 **Naika, aiyak naika tlatawa** uses the 'I' pronoun twice, in a pattern that's common in the southern dialect's 'able to' expressions; I feel it's also understandable in the northern dialect. Be aware that **aiyak** is being used here not in its basic sense 'quickly' but in a metaphorical usage 'easily'. Other ways to convey a sense of 'being able to' do something include **tloosh** ('good') and **kumtuks** ('know (how)').

39 **K'o'** 'arrive', like all CW motion verbs and "be"-verbs, carries the implication of a particular location, so I translate it as 'got there'. Compare **mitlait** 'stayed there', below. This whole implied-location thing very much resembles Chinook Wawa's "silent it" direct object...

40 **Tl'onas-kantsi-haiyoo tilikum**, literally 'maybe-how.much-many people': When you say **tl'onas** before a question word, it gives the sense of 'gosh knows...; who knows...'. You'll find numerous other examples of this throughout this story. A common way to say 'how many' is **kantsi-haiyoo** ('how.much-many').

41 **Weik-kata** ('not-how') is the common northern dialect phrase for 'can't'. Used as an interjection here, it has the sense of 'no way!'

yaka.” “Aha,”<sup>42</sup> **tlaska wawa yaka, “Kata atlki nesaika?”**  
*her.* “Yes indeed,” they said to him, “What shall we do?”

**Leili, alta wuht tlaska wawa yaka, “Tloosh wuht maika tlatawa**  
*After quite a while, then, again they told him, “You should go again*

**kikwuli. Maika tlatawa nanich.” Yaka wawa, “Aha. Naika tlatawa.”**  
*down there. You go look.” He said, “Yes, I’ll go.”*

**Alta yaka tlatawa kikwuli, yaka k'o' kikwuli; alta yaka wawa, yaka**  
*Then he went down there, he got down there; then he spoke, he*

**wawa yaka, “Naika chako iskum yaka. Naika lolo yaka.” (iii) Yaka**  
*said to it, “I’ve come to get her. I’ll take her.”* *It*

**wawa, okok ikta, “Weik. Weik-kata naika patlach-k'ilapai<sup>43</sup>**  
*said, that thing did, “No. I can’t give it back*

**masaika.” Okok man yaka wawa kopa okok lamiyai, pi**  
*to you folks.” That man, he spoke to that old lady, but*

**wik-kata YAKA wawa; kopet yaka haiyoo-hihi: “Hahaha!**  
*SHE couldn’t talk; she just kept laughing, “Hahaha!*

**Hahaha!” Kopet kakwa yaka.**  
*Hahaha!” She was simply like that.*

**9. Alta yaka tlatawa tlahani, yaka k'o' sahali, wuht yaka wawa**  
*Then he went above, he got up there, again he told*

**tlaska, “Yaka wawa, “Weik-kata”, heilo yaka tiki mamook-k'ilapai**  
*them, “It said, “No way”, it doesn’t want to return*

42 Old dictionaries will tell you that **aha** means ‘yes’. We can see in this story that the word carries a sense of thoughtfully acknowledging someone’s point, so I translate it as ‘yes indeed’ here.

43 **...patlach-k'ilapai** ‘give it back’: the monster is using the “silent it” object here, as if to refer to the old lady as a dead body, or to show its bizarre understanding of humans, etc.

**yaka.**<sup>44</sup> **Pi naika wawa kopa okok lamiyai; weik-kata yaka wawa,**  
*her. And I spoke to that old lady; she couldn't speak,*

**heilo tilikum alta,**<sup>45</sup> **yaka huloima alta.**” “Aha”,  
*it's not a person (there) now, she's different now.*” “Yes indeed,”

**tlaska wawa.**  
*they said.*

**10. Leili, alta tlaska wawa, “Tloosh nesaika mamook-paiya yaka.”**  
*It was quite a while, then they said, “Let's burn it.”*

**Alta tlaska lolo dleit haiyoo stik lagom,**<sup>46</sup> **kanawei-ikta okok**  
*Then they brought really a lot of sticks of pitch(wood), all kinds of that*

**dlai stik; tlaska mash**<sup>47</sup> **kanawei-kah kikwuli, kah okok tlwhap-ilahi**  
*dry wood; they put it everywhere down below, where that cave*

**mitlait. Tlaska mamook-patl okok tlwhap-ilahi, alta tlaska**  
*was. They filled up that cave, then they*

**mamook-paiya; chako-paiya, kanawei. (ii) Okok paiya tlatawa**  
*lit it; it all caught fire. That fire went*

**kikwuli, kah okok tlwhap-ilahi. Leili alta chako-heilo,**<sup>48</sup> **okok paiya.**  
*below, where that cave was. After quite a while that fire burned out.*

**Alta tlaska wawa, “Tl'onas alta kanawei chako-paiya, tlaska.”**  
*Then they said, “Maybe now they're all burned up.”*

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44 Notice that the old lady's son, unlike the monster, still refers to her as **yaka** 'her'.

45 **Heilo tilikum alta**, while we're on this subject, is really interesting. It doesn't have **yaka** 'she' for a subject pronoun – instead it has “silent it”! So the son is saying ‘It's not a human now’.

46 **Stik lagom** is ‘sticks/pieces of pitch(wood)’. Contrast this with the expression **lagom-stik** ‘pitch-wood’.

47 **Tlaska mash**: here is another “silent it” object. Keep a lookout for more in this story...

48 **Chako-heilo** ('become-nothing') is the usual way to say 'got used up' or 'burned out'.

**11. Alta tlaska k'ilapai kopa tlaska hous; tlaska k'o'; alta tlaska**  
*Then they returned to their house; they got there; then they*

**mitlait. Okok tenas-floochman chako-haiyas.<sup>49</sup> Alta okok yaka papa**  
*stayed there. That girl grew up. Then that father of hers*

**weik-kantsi<sup>50</sup> kah yaka tlatawa, yaka mitlait kwanisum. Kopet okok**  
*never went anywhere, he stayed there all the time. Just those*

**lakit tlaska tlatawa kopa lamotai,<sup>51</sup> tlaska tlatawa nanich-mowich.**  
*four, they went to the mountains, they went hunting.*

**12. Alta, kopet kakwa.**  
*Now, just that much.*

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49 **Chako-haiyas** ('become-big') is the normal way of saying 'to grow up'.

50 **Weik-kantsi** is, in the older southern dialect, 'not-when'. And even though the newer northern dialect says 'when' in different ways now, we still use this expression for 'never'.

51 In BC Chinook Wawa, just saying **tlatawa kopa lamotai** (or **tlatawa kopa mountin**) 'go to the mountains' is sufficient to tell people you're 'going hunting'.