

LESSON II

Dialogue

Tyee pee takta yaka klootchman;
Klootchman: Klahowya, tyee.
Man: Klahowya. Kahta mika?
Klootchman: Nika kloshe. Mika nah
kumtuks wawa Chinook wawa?
Man: Nawitka! Nika kumtuks delate
kloshe Chinook wawa.
Klootchman: Mika nah tikegh nanitch
nika piah tsiktsik?
Man: Mika nah makook chee piah
tsiktsik tahlkie?
Klootchman: Wake. Alki nika makook
piah tsiktsik tomolla.
Man: Aha. Kah mika klatawa alta?
Klootchman: Nika klatawa kopa house.
Tikegh moosum.
Man: Nika klatawa muckamuck alta.
Klootchman: Klahowya, tyee.

The Chief and the Doctor's Wife

Woman: Hello, chief.
Man: Hello. How are you?
Woman: I'm fine. Do you know (how
to) speak Chinook Jargon?
Man: Of course. I know Chinook
Jargon really well.
Woman: Do you want to see my
car?
Man: Did you buy a new car
yesterday?
Woman: No. I'm going to buy a
car tomorrow.
Man: Oh. Where are you going now?
Woman: I'm going home. I'm
sleepy.
Man: I'm going to eat now.
Woman: Goodbye, chief.

Vocabulary

ahnkuttie /án.kũ.tē/ (C) formerly,
before now, long ago (also used as
marker for the past tense).
alki /ál.ki/ (C) by and by, later on,
in the future (also used as marker
for the future tense or intention)
chee /chē/ (C) new
tsiktsik /tsíktsik/ (J) wagon;
piah tsiktsik, car (i.e. fire wagon)

Chinook wawa /chi.núk wáu.wau/ (C)
the Chinook Jargon
house /haws/ (E) house, home;
klatawa kopa house, go home
kah /ka/ (C) where? where is?
klootchman /klúch.mũn/ (N) woman,
wife, female, Mrs., Madam
kumtuks /kũm.tũks/ (N) to know,
to understand, to know how to

makook /má.kuk/ (N) to buy with money or credit	piah /pí.yũ/ (E) fire, flame, match
man /mǎn/ (E) man, male, Mr., Sir	tahlkie /tál.kē/ (C) yesterday; also, tahlkie sun
moosum /mú.sũm/ (UCh and LCh) to sleep; tikegh moosum, be sleepy	tikegh /tí.kē/ (C) to want, to wish, to like, to love
muckamuck /mũk.ũ.mũk/ (?) to eat, to drink, food	tomolla /to.mó.lũ/ (E) tomorrow
nah /na/ (C) Question marker	tyee /tī.yē/ (N) chief, boss, superior, manager, officer
nanitch /ná.nich/ (N) to look, to see	wawa /wáu.wau/ (C) word, language, to speak, talk.
nawitka /na.wít.kũ/ (C) Yes, of course, O.K., indeed	

ABOUT THE VOCABULARY

The new vocabulary introduced in Dialogue 2 derives from English, Nootka and Chinook. The English words house and man are easily recognizable, although piah ('fire') and tomolla (tomorrow) require acquaintance with those sound changes (i.e. f becomes p; r becomes l or is lost) which English words necessarily underwent to facilitate pronunciation by Indians. Klootchman ('woman') derives from Nootka lutsma,¹ so it can be seen that Indian words also underwent changes in being adopted into and adapted for Jargon. The Jargon vocabulary of Chinook origin provides us with most of the "grammatical" words (the pronouns, demonstratives, and words that show tense) and modifiers (numbers, colors, etc.). Nootka and Salish words comprise some of the most

¹ The "whispered l" sound, written l (barred l) in phonetics, is a common sound in Northwest Coast Indian languages. It also occurs in Welsh, where it is written ll, and reflected in names like Lloyd and Parnell. Because non-Indians in general could not produce the sound, they pronounced it kl or tl. When you find Jargon words with kl at the beginning or tl in the middle or at the end, you know that these words contained whispered l in the Indian tongues from which they were borrowed. Some White speakers of Jargon learned to pronounce this sound. You produce it by setting your mouth as if you were going to pronounce a word that started with l (leap, leopard) and then simply blowing without moving lips or tongue. If you have the tape, listen to a few examples of words pronounced with whispered l: klahowya, klaksta, klohkloh (oysters), chetlo (also oysters), tatlelum, yotlkut (long), potlatch (to give), mitlite (to stay, reside), and pahtl (full, note that pahtlum, 'drunk (or full of rum)' really should be spelled pahtllum). For a full treatment of the sound changes that words underwent when adopted into Jargon, see the introduction to the Chinook-English dictionary at the back of the book.

basic actions and things, and English and French loanwords are typically used in Jargon for those trade items, tools, and foodstuffs which were introduced by the White traders for which there were, naturally, no Indian words. There are, of course, some exceptions to these generalizations.

Idioms and Expressions

Due to the miniaturized vocabulary of Jargon, it was often necessary to compose elaborate descriptive phrases to express ideas and names of things which in other languages are expressed by a single word. Many of these exist in Jargon and some are quite imaginative.

hum opoots 'stink tail'	---	'skunk (i.e. stinking tail end)'
opitsah yaka sikhs 'knife his friend'	---	'fork (i.e. the knife's friend)'
tenas man moosmoos 'little man cow'	---	'steer (i.e. boy cow)'
stone kopa mimalose ilahee 'stone in death ground'	---	'grave-stone'

You'll have to exercise your imagination to help you make up such expressions as you speak Jargon. They are essential "phrase-descriptions" of things or actions based on a characteristic (e.g. smell), relationship (fork to knife), distinction (male-vs-female), or location (if you find a thing only in a particular place). Don't be timid about creating these expressions. Use your imagination! Sometimes the most far-fetched characterizations are the most easily recognized. Remember that Jargon is first and foremost a practical language ... the only test of success in speaking Jargon is being able to make yourself understood. This "caricaturing" of a thing by using the available vocabulary is part of the skill and much of the fun of using Jargon. Exercise D at the end of the lesson will give you some practice at composing these phrase-words.

There are also idioms which already exist in standard Jargon usage which must be learned. We will learn several hundred in the course of our lessons. A few useful words do a disproportionate part of the work in Jargon and appear in dozens of idiomatic expressions. Two of these are:

- 1) mamook /ma.muk/ (N) 'to do, make, cause, work, act'
 e.g. mamook chako 'to fetch (lit. cause to come)'
 mamook elip 'to begin (cause to start)'
 mamook cultus 'to ruin (make bad)'
 mamook delate 'to correct (make straight, right)'
 mamook kuntuks 'to teach, show (cause to know)'
 mamook kunjih 'to count (make how many)'
 etc.

- 2) chako /cha.ko/ (N) 'to come, approach, become'
 chako mimalose 'to die (become dead)'
 chako halo 'to be destroyed, disappear, be all gone (become not!)'
 chako boston 'to acquire Whiteman's habits (become White-ish, lit.)'
 chako polaklie 'to get dark'
 chako waum tumtum 'to get excited'
 chako hyiu tumtum 'to get proud (become much heart)'
 chako yotl tumtum 'to be happy, glad (become glad heart)'
 chako solleks 'become angry'
 chako tenas 'decrease (become little)'
 chako pelton 'go crazy (become deranged)'
 etc.

Broad and Narrow Meanings of Words

Notice how broad the meanings of many Jargon words are. Wawa, for instance, means 'word, language, speak, talk, converse, speech, sermon, story, voice, call, declare (anything said, written or printed)'. In his Jargon dictionary (1909), George C. Shaw listed 45 meanings for kloshe, ranging from 'good, well, fine' to 'handsome, hospitable, and virtuous'. However, the historical development of Jargon as a trade language resulted in some very precise meanings for particular words. Knowing these developments can add to your enjoyment of learning Jargon.

The word makook, for instance, originally meant 'to trade for or trade away', as trading was the way goods originally changed hands on the Northwest Coast. Later, when money came to be used in the fur trade, makook came to mean 'to buy or sell', as well. The French loanword

mahsh /mash/ (from marchand or marché) originally had the meaning "to sell," which overlapped with that of makook. By extension, it took on the meaning of "throwing away, expelling, and getting rid of." Then, a third term appeared: huyhuy /hú.wē.hu.wē/ (probably from oui, oui! Fr. "Yes, yes!" suggesting haggling in trading) basically meaning "to buy, trade, sell". So we had 3 words with overlapping meaning. Makook and huyhuy both meant to buy, sell, or trade with makook being the most common word and huyhuy often meaning to "make a fast deal." Mahsh meant to sell, but usually only in the sense of "selling off" to get rid of something.

The words kwult /kwult/, 'to hit without cutting or breaking', and mamook kokshut /kōk.shut/, 'to hit and break' also suggest such distinctions. However not all Jargon speakers recognize such a difference between this pair of words.

Synonyms

Although it seems wasteful with such a small vocabulary, there are also numerous sets of synonyms in Jargon. You should know them both for understanding and because you can use them to spice your Jargon usage. Most of these sets of words with similar meaning were caused by borrowing words for the same thing from two different languages. A few, however, are caused by extension of the precise meanings of words, which cause overlapping connotations with other words. For instance, tala means 'money in general, as well as dollar'. There is also the word chikamin /chí.kǔ.mín/ which means 'iron, metal (and was extended to mean coins or gold)' and the words hykwa /hǐ.kwǔ/ (N) and coopcoop /kúp.kup/ (C) both of which mean 'dentalium shell trade goods (and were extended to mean money in general)'. So we have four words which can be used for money. In fact, George Coombs Shaw, the Jargon lexicographer, used the pen name Nika Tikegh Chikamin, 'I want money'.

Despite the small jargon vocabulary, there exist a few sets of synonyms for which no distinctions of meaning have ever arisen. These are often due to the same historical accidents that left both mahsh and makook meaning originally 'to sell'. Jargon sprang into use over a great area in a relatively short span of time, and during this formative period a few words came to be used in one area at the same time as a different word was being adopted for the same thing or idea elsewhere. These pairs of words

with the same meaning might, later, suffer one of a number of fates:

A) become specialized and, thus, distinguished in meaning; B) one might take precedence and the other be forgotten or fall out of use; or C) both might remain as synonyms.

Examples of synonyms in Jargon are:

wake } both meaning 'no, not.' Apparently halo was commonly
halo } used as a negative in the Puget Sound area Jargon
usage while wake was more common in Oregon. In
later years, however, the two seem to have been
used interchangeably.

lum }
whiskey } 'whiskey (any alcoholic beverage)'
sun }
otelagh /ó.te.lag/ } 'sun'
noise /as in Eng./ }
latlah /la.tlá/ } 'noise, noisy'
tupso /túp.so/ (also 'grass, beard') }
yakso /yák.so/ } 'hair'
hyak /hí.yák/ }
howh /ho/ } 'to hurry'

Numerous phrases also prove to be synonymous with Jargon words, e.g.:

klapite /klū.pīt/ ('twine, thread') }
tenas lope (lit. 'little rope') } 'twine'
delate ('straight, exact') }
halo kliminawhit (lit. 'not a lie') } 'true, truth'
yiem /yem/ }
wawa (or wawa wawa) } 'to tell a story'

Don't be troubled by synonyms. Neither word is "more authentic" than the other. Use them to color your Jargon usage.

Variant Pronunciations of Words

There are instances of Jargon words having different pronunciations in different areas which were so distinct as to appear to be different words. In the dictionaries they frequently occur as synonyms rather than variant pronunciations (or spellings). An example of this is kunjih and kunsih,

which are simply variant pronunciations of the same Chinook word. These variations in pronunciation are generally due to the adoption in different areas of Indian words used with slight tribal variations in pronunciation. It may, however, also be that the two terms only appear to be different pronunciations of the same word, but are, in fact, two different Indian words borrowed into Jargon at different times. Examples of this are the following pairs:

shwakuk	/shwa.kúk/ (possibly Twana, Chehalis without s-prefix)	} 'frog'
wakik	/wa.kék/ (Chehalis, Halkomelem and other languages)	
itswoot	/íts.wut/ (C)	} 'black bear'
chetwot	/chéť.wut/ (Puget)	

GRAMMATICAL NOTES

In this lesson, we have the beginning of the grammatical material which must be mastered if one wants to speak Jargon in more than monosyllables. It is a common misconception that Jargon has no grammar. All real languages have grammar, and pidgin languages like Chinook Jargon are no exception. We must distinguish, however, between two uses of the term grammar. Jargon does not have grammar in the sense that Miss Fidditch used to teach us grammar ("Not ain't gonna, but shall not, Johnny!"). Such established and accepted norms of correctness do not exist for Jargon, as such. Chinook Jargon has a grammar in the sense that mechanisms exist in the language which allow us to decide which word indicates the subject of an action and which the object. It makes provision for the expression of tense, plural, person (i.e. the person speaking, spoken to, or spoken about), passive action, possession, questions and commands. In each of the following lessons, we will cover a few aspects of the grammar of Jargon.

A) Word Order in Sentences

As in English and French (but differing from Indian languages of this area, see footnote), much grammatical information is conveyed by the

Indian languages of the North Pacific Coast belong to a class of tongues known somewhat forbiddingly to scholars as agglutinative or polysynthetic languages. Such languages handle most grammatical processes by affixation (i.e. morphology) rather than by stringing together words into phrases and sentences as we do in English.

order of words in the Jargon sentence. Primarily, it allows the hearer to distinguish subject, predicate and object relations (that is, the actor, the action and the thing acted upon, respectively). We will discuss the order of constituents of several types of Jargon sentences below, giving examples of each type.

1) Simple sentences (with no direct object)

Subject - Verb

Siwash kumtuks ('The Indian knows.')

2) Negative sentences

Wake
Halo } Subject - Verb

Wake siwash kumtuks (or) Halo siwash kumtuks ('The Indian doesn't know.')

3) Sentences with a direct object

Subject - Verb - Object

Siwash - kumtuks - Chinook wawa ('The Indian knows Jargon.')

Tyee - tikegh - klootchman ('The chief likes the woman.')

4) Negative sentences with direct objects

Wake
Halo } Subject - Verb - Object

Wake - siwash - kumtuks - Chinook wawa ('The Indian doesn't know Jargon.')

Halo - tyee - tikegh - klootchman ('The chief doesn't like the woman.')

5) Questions

If there is no question word, you insert the question marker nah: Subject - nah - Verb - Object.

Boston nah makook tsiktsik? ('Is the Whiteman buying a wagon?')

The question marker nah was used importantly in Jargon during the early days, but Shaw notes that it had fallen out of use completely in the Puget Sound area by the turn of the century. We encourage you to use it.

If a question word is included in the sentence you use the following order (without nah):

Question word - Subject - Verb - Object

Kah boston makook tsiktsik? ('Where is the Whiteman buying the wagon?')

We have already learned three question words:

kahta 'how, why'

kah 'where'

kunjih 'how many, how much'

Other important ones are:

ikta /ík.tũ/ 'what'

klaksta /klák.stũ/ 'who'

kunsih /kũ.sē/ 'when'. Note that this word was originally a variant of kunjih. It may be that some Indian groups changed the j to a ts sound. In any case, we find that very early Jargon developed the two distinct words for questions: kunsih, when, and kunjih, how many/much.

6) Commands

mika

mesika } - Verb - (object) -or- Verb-(object)

Mika klatawa! -or- Klatawa! '(you) Go!'

Mesika potlatch tala -or- Potlatch tala '(you) Give money

(i.e. to me)! (Note: Common usage left out mika and mesika.)

B) Tense in Jargon

Most sentences in Jargon do not have the tense of the verb explicitly marked. It is apparent from the context. Where tense is important or ambiguity might occur, tense is marked by the use of an adverbial particle which we will call a tense marker. All three Jargon tense markers have already been introduced in the dialogues:

Present - alta 'now'

Past - ahnkuttie 'formerly, in the past'.

Future - alki 'in the future, later on'

(N.B.: bymby /bīm.bí/ (from Eng. By and by) is also used to show future tense in Jargon, but implies a more remote future activity than alki.

In simple declarative sentences, this marker will probably appear as first or last constituent. Examples of the use of these tense markers can be found in the dialogue. Other examples are:

Mika nah kuntuks alta? 'Do you understand now?' (or 'Do you understand?')

Alta mika kuntuks. 'You understand now.' (or 'You understand.')

Alta mika makook muckamuck. 'You buy food now.' (or 'You are buying food.'

Ahnkuttie siwash nah klatawa? 'Did the Indian go?'

Ahnkuttie tyee klatawa. 'The chief went.'

Ahnkuttie boston tikegh klootchman. 'The White liked the woman.'

Takta nah moosum alki? 'Will the doctor sleep?'

Alki nika moosum. 'I will sleep.'

Alki nika nanitch klootchman. 'I will see the woman.'

Bymby nika nanitch klootchman. 'I will see the woman someday.'

Sometimes adverbs such as tomolla, okoke sun, and tahlkie serve to set the tense as future, present or past, respectively, and no tense marker is used.'

C) The verb 'to be' and the articles (a, an, the)

You may by now have noticed that there is no way to express the verb to be in Jargon. This does not create a problem. Sentences are constructed on the following pattern:

Tsiktsik chee. 'The wagon is new.'

Okoke siwash tyee. 'That Indian is chief.'

Kahta mika? 'How are you?'

Nika sick. 'I am sick.'

Mika kloshe. 'You are well.'

Mika nah kloshe? 'Are you well?'

Ahnkuttie mika kloshe? 'Were you well?'

Ahnkuttie nika sick. 'I was sick.'

Nika nah kloshe alki? 'Am I going to be well?'

Alki siwash tyee. 'The Indian will be chief.'

The use of the verb to be in passive type sentences (e.g. The man was hit.) will be covered in Lesson IV.

Both the definite article ('the') and the indefinite articles ('a, an') are left untranslated in Jargon, as well. Indeed, the word for 'this', okoke, exists for precise reference when that is necessary. Articles, which carry no locational reference, are not translated into Jargon, however. You will find that it creates no problem of understanding.

Tyee nanitch boston kopa house. 'The chief sees the Whiteman in the house.' (or) 'A chief sees a Whiteman in a house.'

Whether the definite or indefinite article should be assumed in translating a Jargon sentence will generally be evident from context. In English, we usually use the indefinite article to mention something for the first time, and the definite article to refer to it thereafter.

John saw a trunk. The trunk was red and black.

If it is important to assure reference to a particular thing or idea, the demonstrative okoke may be used. Examples are presented below.

Siwash nanitch boston. Okoke boston delate sick.

Halo kumtuks boston Chinook wawa. Klatawa siwash kopa takta kopa piah tsiktsik.

'An Indian sees a White. That White is really sick.

The White doesn't know the Chinook Jargon language.

The Indian goes to or for a (or, if there is only one doctor in the community, the doctor) doctor in a car.'

EXERCISES

Exercise A

Read and translate the following sentences which contain vocabulary from Lessons I and II.

- 1) Siwash hyas sick okoke sun.
- 2) Klatawa mika tillikum kopa takta tomolla?
- 3) Kahta mika, nika klootchman?
- 4) Nika kumtuks wawa Chinook wawa.
- 5) Wake nika tikegh muckamuck boston muckamuck alta. Halo kloshe.
- 6) Alki mika pee nika klatawa kopa nika house. Tikegh muckamuck pee moosum.
- 7) Kah mika chee house? Tikegh kumtuks kah okoke house.
- 8) Nawitka. Nika makook muckamuck kopa tyee. (Kopa means 'for' in this case.)
- 9) Nika sick tumtum. Nika tillikum hyas sick okoke sun.
- 10) Nika tikegh tahtlum pee mokst chee piah tsiktsik
- 11) Kunjih siwash klatawa kopa mika house?
- 12) Kunjih okoke piah tsiktsik?
- 13) Kunjih mokst tahtlum pee kwinnum, pee sinamokst tahtlum pee kwaist?
- 14) Klahowya, tyee yaka klootchman; alki nika klatawa kopa house.
- 15) Wake tyee kumtuks kunjih siwash kopa Bakooba.

Exercise B

Numbers.

- 1) Count to twenty by twos.
- 2) Count to one hundred by fives.
- 3) Count backwards from ten.
- 4) In what year did Columbus discover the Americas?
- 5) Tell the time now in Jargon.
- 6) How many miles from where you are to Victoria (Biktoli), to Seattle (Siyatl)?
- 7) How much change do you have in your pocket?
- 8) Kunjih tala tikegh mika?

Exercise C

Read and translate the following paragraph.

Wake nika kumtuks kah nika klootchman. Ahnkuttie nika klatawa kopa piah tsiktsik kopa tyee. Wake tyee kumtuks kah nika klootchman. Nika klatawa kopa takta pee kopa bostonman. Halo takta kumtuks kah nika klootchman. Pee halo bostonman kumtuks. Ahnkuttie nika klatawa kopa tillikum. Nika klootchman wake kopa okoke house. Alki klatawa kopa siwash-tillikum. Nika siwash-tillikum kumtuks wawa Chinook wawa. Alki wawa Chinook wawa kopa nika tillikum. Tillikum nika hyas sick, halo kloshe. Pee alki nika klatawa kopa nika house. Klonas ('maybe') nika klootchman kopa house.

Exercise D

Use your imagination to decide what these phrases express in Jargon.

- | | |
|------------------------------|--------------------|
| 1) makook house | 5) moosum house |
| 2) house kopa mamook kumtuks | 6) siwash ilahee |
| 3) tala house | 7) muckamuck house |
| 4) sick house | |

Exercise E

Express the following sentences in past, present and future tenses.

- 1) Nika kumtuks Chinook wawa.

Example: Alta nika kumtuks Chinook wawa. "I know Jargon (now!)."
Ahnkuttie nika kumtuks Chinook wawa. "I used to know Jargon."
Alki nika kumtuks Chinook wawa. "I will know Jargon."

- 2) Mika tikegh moosum.
- 3) Tyee yaka klootchman makook muckamuck.
- 4) Takta klatawa kopa sick siwash.
- 5) Bostonman nanitch nika chee piah tsiktsik.

Exercise F

Two very important words were introduced in this lesson: Mamook and chako. What do these words mean? Review the idioms that include these words. Then write ten Jargon sentences using these idioms.

Exercise G

You have now encountered all of the important question words in Jargon. They are: kah, kahta, kunjih, kunsih, ikta, klaksta, and the question-marker nah. Learn their meanings and make up a question using each. Pay attention to the order of words in your questions.

Exercise H

A news periodical for native issues called KAHTOU has been published in B.C. for several years. What Chinook Jargon term is this? Why do you think a Chinook term would be chosen for a newspaper that is read by Indians from bands speaking various languages?

Exercise I

In Chinook Jargon days, every Chinooker had a nickname. It did not have to be a Chinook Jargon word or phrase, although the great Chinook dictionary maker George Coombs Shaw used the phrase NIKA TIKEGH CHIKAMIN for a nickname. Another dictionary writer named Walter S. Phillips used the nickname EL COMMANCHO. The nicknames could even be a "Jargonization" of one's own name following the usual sound shifts of r - l, with addition of vowels between most pairs of consonants (this is covered in lesson 5); for example, Mary Lou would be Malilu, etc.). Come up with your own nickname and make it known so that others can use it with you.