

LESSON IV

FOR RESEARCH PURPOSES ONLY.
NOT FOR REPRODUCTION.
U.B.C. MUSEUM OF ANTHROPOLOGY

Dialogue

Mokst Sikhs Chee

Two New Friends

Sikhs I: Klahowya, huloima tillikum.

Sikhs II: Klahowya. Ikta yahhul mikas?

I: Nika yahhul Skookum Shantee.

II: Delate huloima yahhul! Ikta
shantee mika? Mika nah shantee
itlokum shantee?

I: Halo. Nika shantee tamanawis
myeena, mestin shantee.

II: Kloshepose mika shantee kopet ikt
time?

I: Nawitka! Kumtuks mika kopa kwolan.
(Shantee) Cultus kopa nika!
Cu-u-ultus kopa nika!

II: Kopet! Kopet hyiu!
Elip peshak kopa konaway!
Mika shantee delate kahkwa kahkah.

I: Potlatch nika kinootl. Potlatch
piaht weght.

II: Ana! Mesachie smoke. Spose mika
smoke, bymby sick emih.

I: Kloshepose nika smoke kopet ikt?

II: Klonas ikt! Yukwa! Iskum!

I: Kah mika iskum okoke peshak kinootl?

II: Aba! Killapi. Spose nika kinootl
cultus, killapi konaway.

I: Mika kinootl delate kloshe.
Mahsie, sikhs.

First Friend: Hello, stranger.

Second Friend: Hi. What's your name?

1: My name is Powerful Song.

2: What a strange name! What do
you sing? Do you sing
gambling songs?

1: No. I sing spirit songs,
medicine songs.

2: Would you sing once?

1: Of course! Listen.
(Sings) I don't care!
I don't ca-a-are!

2: Stop! Enough!
The worst!
You sing just like a crow.

1: Give me tobacco. Give (me)
a light, too.

2: Huh! Smoking is evil. If you
smoke, you('ll get) a sick chest.

1: Could I smoke just one?

2: Perhaps one. Here! Take it!

1: Where did you get this awful
tobacco?

2: Nuts! Give it back. If my
tobacco is worthless, return
it all.

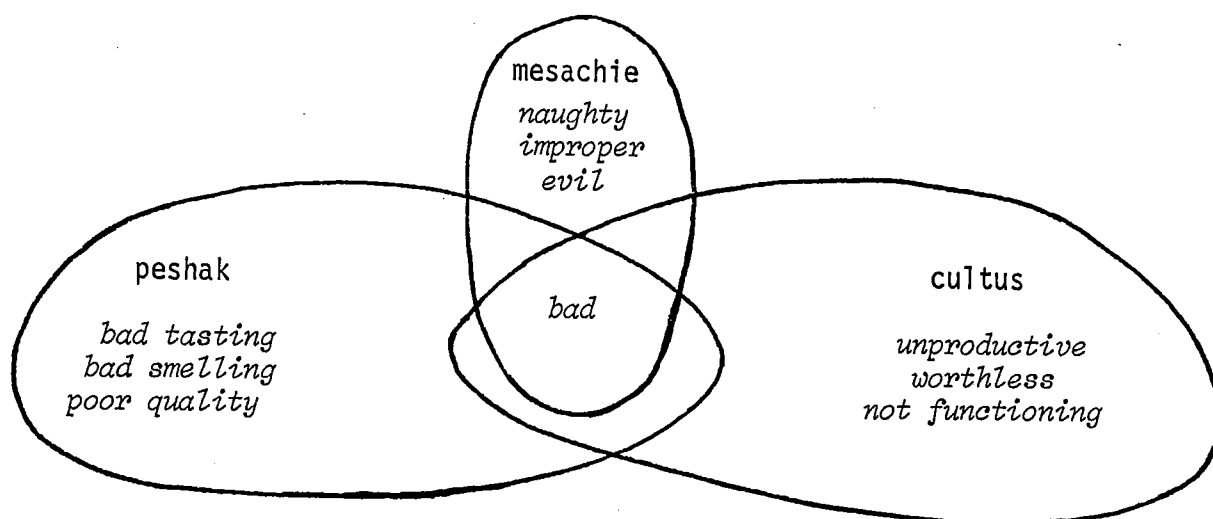
1: Your tobacco is really good.
Thanks, friend.

Vocabulary

cultus /kúľ.tűs/ (C) worthless, bad	kinootl /kí.nutl/ (C) tobacco
cultus kopa nika 'I don't care	kwolan /kwó.lăn/ (UCh & LCh) ear(s)
(it's all the same to me)'	kumtuks kopa kwolan, to hear,
emih /é.mĩ/ (J) chest, trunk of body	listen
iskum /í.skűm/ (C) take, get, keep,	mesachie /mē.sá.chē/ (C) evil, bad
receive, accept, put away	peshak /pē.shak/ (N) bad,
itlokum /ít.lo.kűm/ (C) gamble, bet,	dangerous
gambling game (also slahal)	potlatch /pát.lach/ (N) to give,
kahkwa /ká.kwű/ (N) like, as,	present, gift
similar	shantee /shan.tē/ (F) to sing, song
killapi /kí.lű.pĩ/ (C) turn, return,	smoke /smok/ (E) to smoke, cigarette
give back, overturn, crooked	spose /spoz/ (E, and probably C)
klonas /kló.nűs/ (C) perhaps, maybe,	if, what if, suppose
may I, can, possibly	kahkwa sposē, as if
kloshespose /klósh.spóz/ (N & E)	time /tĩm/ (E) time, an occasion
may I, let me, could I, would I,	mokst time, twice
what if (used with any pronoun)	hyiu time, often, usually
konaway /ka.nű.wā/ (C) all,	weght /wekt/ (C) again, too, also
every, whole, everything, total	tenas weght, a little more
hyiu peshak kopa konaway, the worst	yahhul /yá.hul/ (C) name, be called
kopet /kó.pet/ (C) stop, quit, only,	yukwa /yű.kwa/ (also often yahkwa)
enough, alone, except	(C) here, here is
kopet ikt time, once	
kopet hyiu, enough	

ABOUT THE VOCABULARY

We have frequently mentioned the importance of nuances, synonyms, and multiple meanings of words. In this lesson, cultus, peshak and mesachie can be used to exemplify graphically how a set of Jargon synonyms can have nuances which allow speakers to distinguish shades of meaning. All three of these words overlap in meaning but include distinctive connotations, as well.



As usual, it appears that no Jargon speaker in the old days would have known all 3 of these words. Shaw advises that the word *mesachie* was used in the Puget Sound area rather than *peshak*. The development of Jargon along the Coast left pockets of speakers who used different terms for things and ideas than their distant neighbors did. These regionalisms often persisted as synonyms. You may find either term in Jargon writings or that speakers are acquainted with only one of the terms. The Jargon student should be aware of both. A list of the more important and common synonymous pairs is provided below:

'song or to sing'	shantee (F) or myeena (C)
'to come'	chako (N), and essal (C)
'neck'	chesp (C?), and lecoo (Fr. from <u>le cou</u>)
'nose'	emeets (C), and nose (E)
'heart'	etshum (C), and tumtum (J)
'beard'	tupso (C, also 'grass, leaf'), and klapoochus (C)
'cold'	tshish (C), and col (E)
'eagle'	yakala (Puget Salish or Halkomelem), and chakchak (C)
'now'	alta (C), and witka (C).

In many cases, an idiomatic phrase is used synonymously with a single word:

'at sea'	kopa wecoma (C), and mahtlinnie (C)
'seal'	siwash kushu ('Indian pig'), and olhiyu (C)
'egg(s)'	olalie lapool ('chicken fruit'), and lesap (Fr)
'dead'	halo wind (lit. 'out of breath'), and mimelose (C)

You will find Jargon dictionaries filled with these synonyms.

More Idioms

The verb kopet, 'to stop, etc.', introduced in this lesson appears in numerous important idiomatic expressions. Among these are:

- kopet mamook 'to stop working' but mamook kopet 'to finish, conclude'
- kopet kumtuks 'to forget (literally, to stop knowing)'
- kopet coolie 'to stop going, halt'
- kopet nika 'except me'
- e.g. konaway coolie kopet yaka, 'everyone walked except him'
- kopet hiyu 'enough, more than enough'
- kopet ikt 'only'
- e.g. nika tikegh kopet ikt shugah, 'I want only sugar'
- kopet ikt time (kopet mokst time, etc.) 'once (twice, etc.)'
- kopet yaka wawa 'only he speaks'
- mamook piah kopet 'put out, extinguish fire'
- mamook towagh kopet 'turn out the light' (towagh /to.wa/ (C)
'daylight, shine, light')
- halo siah kopet 'almost done (siah /sī.ya/ (N) 'far')

Another of the new words introduced in the dialogue which figures in a number of important idioms is kahkwa, 'like, similar to, etc.'

- kahkwa mika 'like you'
- kahkwa okoke 'like this, in this manner'
- yaka kahkwa 'it is like it, he is similar'
- also klaska kahkwa, 'they're alike'

kahkwa spose 'as if'

delate kahkwa 'exactly alike'

kloshe kahkwa 'amen! (said after a prayer), as it should be'

Kahkwa also has an important grammatical function in Jargon, for it occurs in idioms which transform nouns, verbs and phrases into adjectival modifiers (i.e. forms which describe a quality). Students of Jargon should practice creating adjectives; Exercise C gives practice in developing skill at creating these modifiers. Examples of such phrases using kahkwa are:

kahkwa sikhs 'friendly'

kahkwa chikamin 'hard, like metal, metallic (also
kahkwa stone)'

kahkwa waum ilahee 'summery, hot weatherish (lit. like
warm season)'

kahkwa chuck 'watery, liquid, fluid, flowing'

kahkwa klootchman 'feminine, womanly'

kahkwa boston 'White, American, typical of Whitemen'

kahkwa kinchochman 'Canadian, English'

kahkwa siwash 'Indian, typical of Indians'

kahkwa hoolhool 'like a mouse, quietly, sneaky'

> In the dialog, we learned the word yukwa (or, sometimes, yahkwa) meaning here. Its "opposite" is yahwa, meaning there. Here and there, yukwa pee yahwa. Here are some idioms using these terms:

yaka coolie yukwa pee yahwa, 'He walks here and there
(or back and forth)'

chako yukwa 'come here'

yukwa kopa house 'this side of the house'

yahwa Mary mitlite 'there is Mary!'

ikt yahwa, ikt yahwa 'apart from one another'

wake siah yahwa 'thereabouts, not far from there'

Adjectives

Thus far we have learned only adjectives for colors, quantities (hyiu, konaway), possession (nika, 'my', etc.) and a few qualities (sick, chee, kloshe, delate, huloima, etc.). The Jargon adjectives are one of the most important categories of terms. They must be thoroughly learned

if one is to be able to speak Jargon fluently. In order to facilitate learning the qualitative adjectives, those which have not already been introduced are presented below. Although this is a burdensome concentration of new material, it should be memorized carefully. Exercise D below provides practice with many of these new words.

- col /kol/ (E) 'cold'
- dely /de.lí/ (E) 'dry, thirsty'
- hahlakl /há.la.kúl/ (C) 'wide, open (as a door or opening)'
- hyak /hí.yák/ (C) 'fast, rapid, hurried, quick'
- hyas /hí.yás/ (N) 'large, big, vast, enormous'
- keekwullie /ké.kwũ.lē/ (C) 'low'
- kotsuk /kó.tsuk/ (C) 'central, middle'
- klahanie /klá.ha.nē/ (C) 'outside, exterior'
- klahowyum /kla.háw.yũ/ (C) 'poor, wretched, broke, miserable'
- klahwa /klá.wa/ (C) 'slow, late (also lazy (E))'
- klikwallie /klík.wa.lē/ (C) 'brass, brass-colored'
- kliminawhit 'kli.mí.nũ.wit/ (C) 'untrue, false'
- klimmin /klí.min/ (C) 'soft, fine'
- klook /kluk/ (E) 'crooked, illegal, cheating (also
hunlkih /hũn.l.kē/ (C) and kiwa /kí.wũ/ (N))'
- klukulh /klũ.kũ/ (UCh) 'broad, wide (as a street or plank)'
- kull /kul/ (C) 'hard, tough, solid, difficult'
- kwates /kwāts/ (LCh) 'sour, bitter (also klitl /klēt1/ (C))'
- lazy /lá.sē/ (E) 'lazy'
- lekye /lē.kí/ (F) 'spotted, splashed with color'
- lemolo /le.mó.lo/ (F) 'wild, savage, not tame (wild (E) also common)'
- oleman /ól.mān/ (E) 'old, worn out (used of people and things)'
- olo /ó.lo/ (C) 'hungry, thirsty, starved'
- pahtl /pá.tũ/ (probably C, but many Coast languages have a
similar word) 'full, filled'
- pitchih /pũ.chē/ (?) 'sparse, thin (woods, hair, beard)'
- pewattie /pē.wá.tē/ (C) 'thin (planks, paper, cloth)'
- piah /pí.yũ/ (E) 'burned, ripe, cooked'
- pitlalh /pit.líl/ (Quileute?) 'thick (as molasses or flooding water)'
- siah /sí.ya/ (N) 'distant, far-away, remote from all'
- sipah /sí.pa/ (Upper Chinook, Wasco?) 'straight'
- stoh /sto/ (C) 'loose, untied, freed, free, out of jail'

talís /tá.lēs/ (C) 'darling, dear, beloved'
 toketie /tók.tē/ (C or Kal?) 'pretty, well-behaved'
 towagh /tu.wá/ (C) 'shiny, bright, sunny, lit'
 tsee /tsē/ (C) 'sweet, mature (fruit), tasty (also kahkwa shugah)'
 waum /wawm/ (E) 'warm, hot, feverish'
 yakisitl /yá.ki.si.tŭl/ (C) 'sharp, pointed'
 yotl /yó.tŭl/ (UCH) 'happy, proud, pleased (also kwan (C))'
 yotlkut /yó.tŭl.kŭt/ (C) 'long (not time)'
 yotskut /yóts.kŭt/ (C) 'short (not time)'

A number of nouns and verbs which are occasionally employed as adjectives have not been included in this group. Examples of nouns which occasionally come into use as modifiers are: otelagh /ó.te.lak/ (C) 'sun or sunny' (not common in Jargon); ualtee /wŭl.ti/ (?) 'joy or joyful'; humm /hum/ (C) 'stink or stinking'. Adjectives that are really verbs put to work as modifiers are of the type: hehe, 'to laugh or funny'; whim, 'to fell or fallen'; kwass, 'to fear and afraid'.

Recall that modifiers usually precede the word or words they modify. Phrases composed simply of adjective + noun often serve as sentences.

hyas muckamuck 'big feast, much food, large edible thing'
 kliminawhit wawa 'untrue words, false promise, lying story'
 kull mamook 'hard work, difficult job'

or

hyas muckamuck 'it is (was, will be) a big feast'
 kliminawhit wawa 'it is a lie; they are untrue words'
 kull mamook 'it is hard work, he works hard'

Adjectives may follow a noun. There is no important difference in meaning between yaka skookum and skookum yaka although the former is more common. Recall, however, that many nouns can also function as verbs and context must be relied upon for intended meaning. For instance, kloshe mamook may mean 'good work' or 'work well'; mamook kloshe may mean 'the work is good' or 'do good work!'. Notice also that the words listed above can function as both adjectives and adverbs:

col 'cold or coldly'
 hyak 'fast or quickly'
 klahwah 'slow or slowly'
 etc.

* * * *

Hints: In learning the long list of new adjectives given above, attempt to find pairs of opposites, and then learn the pair together. For instance,

waum - col ('warm or hot - cold')

kliminawhit - delate ('untrue - true')

klook - delate ('crooked - straight') also hunlkih - sipah ('crooked - straight')
oleman - chee ('old - new')

yotlkut - yotskut ('long - short')

klimmin - kull ('soft - hard')

tsee - kwates ('sweet - sour')

etc.

Also, attempt to find phrases which link the word to something that is typified by the quality the adjective connotes. This will help you to remember what the word means. Examples of this are:

toketie klootchman ('pretty woman')

hyak kiyutan ('fast horse')

tsee olalie ('sweet berry')

yakisitl opitsah ('sharp knife')

klahowyum kamooks ('miserable, poor dog' or olo kamooks for dog lovers)

GRAMMATICAL MATERIAL

Comparative and Superlative Degree of Adjectives

Having just learned the Jargon adjectives, it seems appropriate to learn how to express what is called the comparative (more of a quality, e.g. more sharp, sharper) and superlative (the most of a quality, e.g. the most sharp, sharpest). These important functions are expressed in several manners, however the most common constructions employ the word elip, which we have learned previously meaning 'before, in front of, ahead of, at the beginning'. We use elip in the sense of 'more' to make the following phrases:

elip kloshe '(literally, 'the first good') more good, better'

elip peshak 'more bad, worse'

elip col 'colder'

elip siah 'farther'

elip pitlahh 'thicker'

elip skookum 'stronger'

The phrase more _____ than or _____ er than can also be formed by using the term kahkwa, 'like, similar to':

elip skookum kahkwa nika 'stronger than I'

However, in actual usage it is more usual to express this by use of the jack-of-all-trades word kopa:

elip skookum kopa nika 'stronger than I'

elip kloshe kopa huloima 'better than the other(s)'

elip col kopa tahlkie 'colder than yesterday'

elip sick kopa yaka sikhs 'sicker than his friend'

elip peshak kopa shantee nikas 'worse than my song'

elip olo kopa ahnkuttie 'hungrier than before'

elip yotl pee mitlite elip hiyu tala kopa bymby 'happier
and richer than later on'

elip siah kopa bakooba 'farther than Vancouver (or further
on to Vancouver)'

The phrase as _____ as (e.g. as strong as) is formed with kahkwa.

kahkwa skookum nika 'as strong as I (am)'

kahkwa col tomolla 'as cold as tomorrow (will be)'

kahkwa waum piah 'as hot as fire'

kahkwa toketie pee kahkwa talis yaka 'as pretty and dear
as she (is)'

The expression just like a _____ is formed similarly.

delate kahkwa nika 'just like me, just like I (do)'

delate kahkwa yaka papa 'just like his father'

delate kahkwa mamook siwash 'just like the Indians do it'

delate kahkwa wawa laplet 'just like the preacher talks'

In Jargon, the superlative degree is formed by using the phrase
elip _____ kopa konaway (literally 'first _____ of all')

elip kloshe kopa konaway 'the best (of all)'

elip yotlkut kopa konaway 'the longest'

elip pahtl kopa konaway 'the fullest'

elip klahwa kopa konaway 'the slowest'

A kind of comparative superlative, _____ er than all the others is also
expressed elip _____ kopa konaway. Examples are:

nika elip klahowyum kopa konaway huloima 'I am poorer
than all the others'

tyee kumtuks elip hyiu kopa konaway boston 'the chief knows
more than all the Whites'

nesika coolie elip hyak kopa konaway klaska 'we run faster
than all of them'

One area in which Jargon's grammar is not at all impoverished is in ways to express intensity of degree such as really, especially, remarkably (e.g. really strong, almighty strong indeed!). It reflects on the colloquial nature of jargon usage that the exaggerating expressions so common to everyday chat figure so prominently in the language. Listed below are six ways Chinookers used to add strength to their utterances.

A) hyas + adjective, noun or verb

hyas sick 'very, especially, exceedingly sick'

hyas house 'a mansion (a remarkable house)'

hyas tikegh 'to need or particularly want'

B) delate + adjective

delate kloshe 'perfectly well'

delate hiyu 'really a lot'

delate hyas 'stupendous, really immense'

C) skookum + adjective, noun or verb

skookum mesachie 'very, awfully evil'

skookum halo 'really not, out of the question!'

skookum sick 'really sick, very sick'

(Note: some English dialects regularly use such expressions as in "That table has powerful big legs.") But, don't confuse these skookum phrases with actual idioms in Jargon such as skookum house, 'jail'; skookum wawa, 'cursing'; or skookum chuck, 'rapids'.

D) You can double adjectives to show you really mean it! This is a trait of some Indian languages on the Coast.

siah-siah 'really far'

cultus-cultus 'really bad, very worthless, not worth a red cent!'

hyas-hyas kloshe 'very-very good'

E) You can also lengthen the stressed or accented syllable in words which have an especially noteworthy characteristic.


klaho-o-owyum 'really miserable, very poor'

cu-u-ultus okoke muckamuck 'this food is really terrible'

mamo-o-ok nika 'I really work'

kincho-o-ochman okoke boston 'this White is really Canadian'

F) Finally, you can pronounce the stressed syllable of a word with a falsetto raising of the voice. This is a characteristic of Northwest Indian languages, used predominantly by women but occasionally by men, as well. It often carries over into the English usage of Indians, and can be heard in animated conversation.

yaka hyas kloshe 'he's very good'
 (intonation pattern)

It is possible to use more than one of these intensifiers at once. For instance, one might use skookum cultus with both lengthening of the stressed syllable and a falsetto pitch.

If there's one aspect of Chinook Jargon expression that will mark you as a veteran Chinooker, it's your ability to use adjectives. Learn them well.

Passive

You can use "passive expressions" in Jargon, as well. These are sentences where someone or something gets acted upon (e.g. John was hit by the man) rather than the usual "active" sentence pattern of English (The man hit John.)

Siwash iskum kokshut. 'The Indian got hit' (kokshut /kák.shŭt/
 (N) 'to fight, hit')

Klootchman iskum kow. 'The woman got arrested' (kow /ko/ (C)
 'to tie, lock')

Takta iskum wawa. 'The doctor was called'

Sikhs iskum nanitch. '(My) friend was seen'

Alta klahowyum iskum elahan. 'The poor person is now being helped'

Muckamuck iskum iskum. 'The food was fetched, gotten'

If you want to emphasize a change in state (becoming or getting) use the word chako, 'to come, become'.

Moosmoos chako muckamuck. 'The cow got eaten (i.e. became food)'

Canim chako halo. 'The canoe got destroyed (i.e. became nothing)'

Klootchman chako mimalose. 'The woman got killed'

Siwash chako tenas. 'The Indians diminished (became few)'

Nika chako yotl tumtum. 'I get excited'

These are rare sentences in Jargon. They aren't often necessary to express ideas adequately and they are easily misunderstood. But, they can be used to add variety to your usage.

Saying What Might, Could or Should Be

Things which are contingent (if I go; should it rain; whether I win) or possible (I may go; it could rain; perhaps I'll win) can also be discussed in Jargon. There are special terms for talking about what might, could or should happen and many of them were introduced in the dialog. They are:

A) spose (Probably from both E suppose re-enforced by C pos, 'if') "if; whether"

Spose nika klatawa, alki nika nanitch yaka. 'If I go,
(then) I will see him'

Spose snass tahlkie, nika halo chako. 'If it rains tomorrow,
I won't come'

Spose nika sikhs mimalose delate sick tumtum nika. 'If my
friend dies, I will be really sad'

Spose is also used in two idioms:

a) kahkwa spose, 'as if'

Nika iskum nanitch kahkwa spose nika pelton. 'I am looked
at as if I (were) crazy'

Yaka mamook kahkwa spose yaka pahtlum. 'He moves (acts)
as if he (were) drunk'

b) kloshe spose, 'It is good if, it would be nice if, I should'.

This seems to be different from the single word kloshespose discussed under (B) below. Kloshe spose (two words) is used with the literal meaning, "It would be good if....." as in these examples:

Kloshe spose mika klatawa kopa Tolo wayhut. 'You should go via Tolo Road (a road near Medford, Oregon)! or 'It would be good if you'd go via Tolo Road. (tó.lo (Cal.) 'to earn, conquer')

Kloshe sposhe nika makook muckamuck. 'I should buy groceries' or 'It would be nice if I'd buy food'

Kloshe sposhe yaka potlatch tala kopa klahowyum. 'He should give money to the poor'

B) klosheposhe 'may, let, how about if, etc.'

Klosheposhe nika klatawa, weght? 'May (shall, how about if) I go, too?'

Klosheposhe yaka moosum yukwa okoke polaklie? 'May he sleep here tonight?'

Klosheposhe Boston killapi konaway ilahee kopa siwash?

'How about if the Whites give back all the land to the Indians?'

Klosheposhe nika tillikums stoh. 'Let my people go (free)!'

C) klonas 'perhaps, possibly, maybe'

Klonas nika klatawa kopa Biktoli. 'Maybe I'll go to Victoria'

Klonas col snass tahlkie sun. 'Maybe it'll snow tomorrow'

Klonas! 'Maybe!'

Nika kwass nika papa klonas mimalose. 'I fear my father might die'.

D) howkwutl /háw.kwüt1/ (Probably another case where a C word was re-enforced by E "how could"). The original Chinook word with a meaning of cannot or unable and has taken on various senses of inability and impossibility: 'can't, how can?, how does one?'. Other meanings include mayn't, mightn't, couldn't, might it not be that, and how could.

Howkwutl nika moosum ... hyiu latlah. 'How could I sleep ... too much noise!'

Howkwutl mika mamook kopa hyas tawun? 'Couldn't you work in the city? (i.e. hyas town)'

Yaka wawa kopa takta. Howkwutl yaka klootchman alki mimelose.

'He said to (asked) the doctor. Mightn't his wife die'

Howkwutl mika mamook okoke huloima? 'Couldn't you do it differently?'

EXERCISES

Exercise A Review of Material Covered in Previous Lessons

- 1) Mamook kunjih ikt kopa mokst tahtlum.
- 2) Kunjih sinamokst pee kwaist? taghum pee stotekin?
- 3) Express the following sentences in past, present and future:
 - (a) Nika klatawa kopa Bakooba.
 - (b) Nika tikegh kwinnum tala.
 - (c) Nika nanitch hyiu siwash.
- 4) Give the following sentences with the 1st, 2nd and 3rd person singular and plural pronouns:
 - (a) _____ chako kopa house.
 - (b) _____ potlatch hyiu ikta kopa sikhs _____.
 - (c) _____ halo kumtuks Chinook wawa.
- 5) Create questions using the following interrogative questions:

(a) where?	(f) why?
(b) how many?	(g) how much?
(c) when?	(h) how?
(d) what?	(i) how could?
(e) who?	(j) do?
- 6) Say the following sentences in Jargon using at least three different ways of showing possession:
 - (a) That is my dog.
 - (b) Where is your car?
 - (c) Sell me your black blanket.
 - (d) Buy his white cloth!
- 7) Translate into Jargon:
 - (a) OK, I will help you carry various things.
 - (b) Whew! A bad stink. Skunk! Rotten fish! Rotten eggs!
 - (c) Oh! She had a baby.
 - (d) Nuts! That fish is very small.
 - (e) Well, then, take off your coat.
 - (f) Phooey! That isn't true; you are telling a lie.
- 8) Translate into Jargon, using prepositions other than kopa:
 - (a) I ran in front of the house and behind the house.

- (b) The cat goes outside my house and under your house.
- (c) I looked between the two houses on the other side of the street.

Exercise B Translate the following sentences into Jargon using the idioms presented in Lessons II - IV.

- 1) He went crazy exactly five years ago.
- 2) Everyone (all) knew for sure except me.
- 3) You are almost done and I am beginning.
- 4) Bury and forget the dead.
- 5) He has a different opinion; he says teach the Whites Chinook Jargon.
- 6) Fetch enough and then stop. Only five more (weight). Finished!
- 7) It got dark. Oh! She turned out the light.
- 8) He is exactly like his father. He gets excited.
- 9) Don't waste food as if you had much.
- 10) She immigrated and learned a foreign language.

Exercise C Devise adjectives using kahkwa and translate the following into Jargon

- 1) It's smoky outside.
- 2) It is work for a chief (i.e. chiefly work).
- 3) This is a sleepy town.
- 4) I like French food.
- 5) It isn't yellow; it's milky white.

Exercise D Translate into Jargon using adjectives presented in this lesson

- 1) A large, fast horse ran far.
- 2) I was hungry and very thirsty. I ate sweet fruit, not sour.
- 3) That poor old person is very happy.
- 4) Were you here a long time? No, a short time.
- 5) The street is wide and crooked. (wayhut, 'street, road')
- 6) The dog is very wild and feverish. Maybe he is sick.
- 7) My beloved wife is not pretty ... she's very sweet!
- 8) Don't laugh! It's not a funny thing.
- 9) That's a lie. Phooey! My hat is full of water.
(seahpo /sē.á.po/ (F) 'hat')

- 10) I am afraid. It is difficult work.
- 11) The water is low and warm, and very dangerous.
- 12) All these are new and different: red, yellow, black, white and blue.
- 13) I often hear my sister sing. Twice I heard my aunt sing; once
my grandmother.
- 14) It is not well-behaved to smoke bad (smelling) tobacco.
- 15) All of them are similar and all worthless.

Exercise E Translate the following into Jargon and then change to reflect the comparative (stronger, etc.) and superlative (strongest, etc.)

- | | |
|-----------------------|------------------------|
| 1) I am strong. | 6) The woman is slow. |
| 2) The horse is fast. | 7) I am miserable. |
| 3) It is far. | 8) The berry is sweet. |
| 4) The work is good. | 9) The car is old. |
| 5) The food is bad. | 10) You are thin. Eat! |

Exercise F Translate into English

- (1) Okoke wawa delate. (2) Hy-y-yas ahnkuttie siwash tikegh mamook itlokum. (3) Yaka ma-a-amook itlokum hyiu time. (4) Konaway yaka sikhs wawa kopa yaka, "Hyas mesachie mamook itlokum kwanesum (always)!" (5) Siwash halo kumtuks kopa kwolan. (6) Wake kopet mamook itlokum, pee mahsh konaway tala. (7) Bymby klatawa kopa huloima tawun pee mamook itlokum. (8) Mahsh, mahsh. Mahsh konaway tala; mahsh yaka kiyutan. (9) Alki chako waum tumtum, chako pelton. (10) Yaka wawa: "Nika tikegh 'mamook itlokum kopa (for) klootchman nikas.'" (11) Yaka klootchman to-o-oketie! Skookum toketie! (12) Siwash mahsh yaka klootchman, weght. (13) Klahowyum siwash! Alta halo mamook itlokum.

Exercise G Translate into Jargon

- 1) I was seen in the restaurant.
- 2) The house was destroyed by the wind. (wind /pronounced as in English/ (E)
'wind, breath, spirit of life')
- 3) The car was fetched by the old man.
- 4) He was killed in the war. (skookum pight, 'war')
- 5) You will be arrested.

Exercise H Translate into Jargon

- 1) If I sleep here tonight, I will not be sleepy tomorrow.
- 2) The woman runs as if she were sick.
- 3) The rain should (is supposed to) stop today.
- 4) Perhaps I will return to my house.
- 5) Maybe it is better to save money. I should buy food instead of whiskey.

Exercise I Create a dialogue with the vocabulary and idioms which we have learned so far. Learn it and present it to the class.

Can you tell a joke in Jargon?

Translate a song into Jargon or compose one and sing it for the class.

ADDITIONAL NEW MATERIAL

Time

Chinook Jargon has developed vocabulary which allows you to talk about time with some exactness. We have already learned a few of these words.

alta, 'now, at present' (delate alta, 'right now')

alki, 'later on, in the future'

bymby, 'by and by'

ahnkuttie, 'back then, formerly, in the past'

* * * * *

sun, 'day'

okokey sun, 'today'

tahlkie sun, 'yesterday'

ikt tahlkie sun, 'day before yesterday'

tomolla or tomolla sun, 'tomorrow'

sitkum sun, 'noon (literally, half sun)'

elip sitkum sun, 'morning (lit. before noon)'

tenas sun, 'early morning'

kimta sitkum sun, 'afternoon'

sun chako, 'dawn, daybreak, sunrise'

polakli, 'night'

* * * * *

sunday, 'Sunday'

ikt sun, 'Monday'

mokst sun, 'Tuesday'

klone sun, 'Wednesday'

etc.

muckamuck sun, 'Saturday'

Note: Why do you suppose Monday is the first day (ikt sun)? It is because for most Indian groups the only reason to keep track of what day it was involved sending the kids to school. Monday was the first day of the school week. Saturday was the Hudson Bay Co. food distribution day (muckamuck sun).

* * * * *

ikt sunday, 'one week'
ikt moon, 'one month'
ikt col, 'one year (lit. one winter)'

* * * * *

col ilahee, 'winter'
tenas waum ilahee, 'spring'
waum ilahee, 'summer'
tenas col ilahee, 'autumn'

Note: Many Indian groups in the Northwest have more than four seasons. The Jargon seasons follow English reckoning.

Here is an old Jargon song which you can now understand:

Kitty Apples hyas klahowyum
Okoke col ilahee.
Klonas klaksta iskum yaka?
Hope steamboat!

"Kitty Apples is very sad
This winter.
Who will take her away?
The steamboat hope (will)."

Can you translate the whole song that Skookum Shantee started to sing in the Dialog of Lesson IV?

Cultus kopa nika
Spose mika mahsh nika.
Hiyu puti boys coolie kopa tawun.
Alki weght nika iskum.
Wake kull kopa nika.

"I don't care
If you cast me off.
Many pretty boys are strolling
around town.
Soon I'll take another one.
That won't be hard for me.

Here is another song from the Chinook-English songbook of Laura B. Downey-Bartlett. It has been transcribed into the spelling system we are familiar with. (Other songs that she translated are given in the appendix. These have not been retranscribed.)

Nika wake shantee oleman shantee,
Nika shantee ankhuttie hiyu col.
Nika tumtum pee wawa wake tikegh,
Pelton chuck chako nika seeowist
Ankhuttie sun chako nika tumtum
Pee konaway kumtuks shantee.
Wake nika shantee oleman shantee,
Kopet kumtuks pee moosum,
Wake nika shantee oleman shantee,
Kopet kumtuks pee moosum.

I cannot sing the old songs
I sang long years ago,
For heart and voice would fail me,
And foolish tears would flow;
For by-gone hours come o'er my heart,
With each familiar strain,
I cannot sing the old songs,
Or dream those dreams again,
I cannot sing the old songs,
Or dream those dreams again.

READING EXERCISE

You are now ready to read Chinook Jargon materials. Below we have given the first section of a Chinook Jargon sermon, given Sunday, December 22, 1895 by Mr. Alfred Carmichael. The handwritten version of this sermon was found in the B.C. Provincial Archives.

Note how much can be expressed in Jargon with very few different words! Also note the variations in spelling of words we have learned

(tillicum, okook, pe, illahie, and yakka). Note also that spelling of words differs even within the text: hyas - hyias, masachie - mesachie, and chaco - chakko. You should have no trouble at all reading this.

Nesika tillicums, nika tikegh wawa mesika kahta nesika tikegh mamook church kopa okook illahie, kahta nesika hyas tikegh wawa mesika kopa Jesus, kopa Jesus wawa, kopa okook book. Jesus wawa kopa konaway yakka tillicums, "Mesika klatawa kopa konaway illahie, pe wawa konaway tillicums kopa nika, pe spose mesika kopet wawa konaway tillicums, nika chakko." Oh, tillicums, nesika hyias tikegh Jesus chakko, spose yakka chako yakka mamook kloshe law kopa konaway tillicums, yakka mamook konaway tillicums kopet masachie, pe mamook kahkwa yakka tikegh. Okook sun nika tikegh wawa mesika kahta mesachie chaco kopa okook illahie pe kahta Jesus tikegh mash konaway mesachie siah kopa nesika.

Translation:

Our friends, I want to tell you how we want to make a church in this land, how we very much want to tell you about Jesus, about Jesus' message, about this book. Jesus told all his people, "You go to all lands (the world) and tell all people about me, and if you finish telling all peoples I (will) come. Oh, friends, we very much want Jesus to come, if he comes he (will) make good law for all people, he will make all people stop evil and do as he wants. Today I want to tell you how evil came on this world and how Jesus wants (us) to throw away all evil far from us.