

LESSON V

Dialogue

"Kopa Kolawishouse"

Teecha: Klaksta koko lapote?

Hahlakl lapote! Chako.

Chako yakwa.

Tenas: Kow lapote!

Wake hahlakl lapote

Teecha: (Ketop pee hahlakl lapote)

Nah! Klahowya, Palid.

Yoots. Mahsh kapo pee mitlite.

Kahta mika chako?

Tenas: Nika chako kehwa tikegh klap
kumtuks Boston wawa.

Teecha: Keschi halo nika hyiu time,
nawitka, nika mamook kumtuks
mika Boston wawa.

Mika nah tikegh kumtuks mamook
tzum, weght?

Tenas: Nika kwass. Hyas kull chako
kumtuks mamook tzum.

Teecha: Shem! Keschi, chako tomolla.
Alki nesika mamook elip.

Tenas: Mahsie, teechea. Klahowya.

Teecha: Ikpooie lapote!

"At School"

Teacher: Who's knocking on the door?

Open the door! Come (here).

Come here.

Student: The door is locked!

The door doesn't open.

Teacher: (Gets up and opens the door)

Well! Hello, Fred.

Sit down. Take off your coat and
stay. Why have you come?

Student: I come because I want to
learn English.

Teacher: Although I haven't much
time, of course, I (will) teach
you English.

And, do you want to know how to
write, too?

Student: I'm afraid. It's very
difficult to learn how to write.

Teacher: Shame! Nevertheless, come
tomorrow. We will start.

Student: Thank you, teacher.

Goodbye.

Teacher: Shut the door!

Vocabulary

hahlakl /há.la.kúl/ (C) 'wide, open'

ikpooie /ik.pú.ē/ (C) 'to shut, close'

kehwa /ká.wũ/ (C) 'because'

keschi /ké.chē/ (C) 'nevertheless,
although'

ketop /két.op/ (E) 'get up, arise, stand'

klap /klap/ (C) 'to arrive, to find'

koko /kó.ko/ (J) 'to knock, rap, tap'

kow /ko/ (C) 'to lock, shut, tie'

kwass /kwas/ (C) 'to fear, frighten,
be afraid'

lapote /lũ.pót/ (F) 'door'

mitlite /mit.láy/ (C) 'to stay,
live, have (with one), dwell,
remain'

na /nú/ (J) interrogative inter-
jection

nah /nah/ (S) 'Well, hey, I'll be!
So! How about this?'

shem /shem/ (E) 'shame, too bad'

tzum /tsum/ (C) 'mark, line,
figure, stripe'

mamook tzum, 'draw, write, paint'

yoots /yuts/ (C) 'to sit, sit down,
take a seat'

ABOUT THE VOCABULARY

Nika klatawa kopa Sammunsisko.

Mika chako kopa Bitiskolopiya.

You may recognize the words for San Francisco and British Columbia in the sentences above. We already know that a number of sounds do not occur in Jargon (see Lesson I). It's now important for you to know how to change words in order to make them conform to the rules of Jargon, to make them sound like Jargon. For instance, you know that there's no r in Jargon. However, it's hard to predict whether an r in an English loanword will simply drop out (as in shugah, 'sugar') or be replaced by an l (as in lice 'rice' or dely 'dry'). In this aspect of its grammar Jargon is as rebellious as ever and it is almost impossible to set down any strict rules. We propose the following generalization to help you decide how to change words in adapting them to Jargon.

If r is preceded and followed by a vowel change
it to l, otherwise delete it or add a vowel between
the r and the consonant. Drop it from the end of words.

This explains the following Jargon words: dely, piaha, galees 'grease', calipeen 'rifle (from carbine)', Palid 'Fred', teechea 'teacher', mahsie 'thanks (from Fr. merci)', Biktoli 'Victoria'. Think how the following place names and personal names might be changed to fit the generalization above: Portland,

New Westminster, Fort Rupert, Alert Bay, Marjorie (remember j is usually changed to ch), Franklin, Roger, Brooks, Theodore (th becomes t), Winifred, Geraldine, and Yvonne. These would become Potlan, Nuwesminista, Polupa, Alat Bay, Machali, Palankalin, Racha, Balook, Tedo, Winipalid, Cheladin, and Ipan.

More Idioms

A number of idioms can be created from the important word mitlite, introduced again in this lesson. Mitlite connotes a wide range of ideas which includes be, stay, live, inhabit, dwell, remain, keep, possess, have, and be present.

yaka mitlite kopa house 'he is at home, in the house'

halo mitlite kopa house 'don't stay at home'

kah mika mitlite? 'where do you live?'

kloshe mitlite 'a sojourn, a stop-over'

cultus mitlite 'hanging around, wasting time'

kunjih mitlite? 'how many are left, how much is still there?'

yaka klootchman mitlite tenas 'his wife is pregnant'

kah lapee mitlite 'footprint (literally, where the foot was)'

lapee /lũ.pē/ (F)

kwonesum mitlite kopa nika 'I always keep, remain permanently with me'

yaka mitlite kopa Bakooba 'he is in Vancouver'

yaka mitlite kopa canim 'he is in the canoe'

mitlite elip 'to stay ahead, remain first, be ahead'

mitlite tumtum 'to stay of the same opinion, not change one's mind'

> There are also a number of important idioms using the new word tzum 'mark, line, stripe, mixed color, picture, paint, printing, ornament':

mamook tzum 'to write, mark, draw, paint a design on, etc.'

tzum stick 'pen, pencil, paint brush'

tzum kiyutan 'zebra (striped horse)'

tzum seeowist, tzum pikcha 'photograph'

tzum sammon 'trout, steelhead salmon'

klale chuck kopa mamook tzum 'ink, black paint'

The new verb klap ('to find, arrive, reach a decision or destination') is found in the following idioms:

nika klap kopa Biktoli 'I arrive in Victoria'

nika klap house mikas 'I find your house, get to your house'

mika nah klap mika klootchman? 'did, can you find your wife?'

klap Chinook wawa 'to learn Chinook Jargon'

klap tumtum 'to reach a decision, remember'

klap kopa canim 'to arrive by canoe'

klap kumtuks 'to learn'

#> Other verbs in this lesson are used in idioms, as well:

kow ('to tie, secure, lock')

kow kamooks kopa lope 'tie the dog with the rope'

kow mika piah tsiktsik 'lock your car'

yaka kow kopa skookum house 'he's in jail, locked in the jail'

mamook kow okoke 'tie this, knot this, lock this'

mahsh kow 'untie, loose, unlock, release'

kwass ('to fear, be frightened, be afraid')

yaka wake kwass 'he is fearless, not afraid'

kamooks hyas kwass kopa yaka 'the dog is very afraid of him'

kamooks mamook yaka kwass 'the dog frightens him'

nika kwass kopa tyee, pee kopa tyee mikas, weght 'I'm afraid of the chief, and of your chief, also.'

halo kwass! 'Don't be afraid!'

ketop ('to arise, get up, get out of bed, stand up')

ketop, lazy! Alta sitkum sun 'get up, lazy! It's noon.'

halo ketop 'don't get up (stay seated)'

elahan nika ketop 'help me stand up'

ketop sun 'sunrise (also chako sun)'

Plurals

In general, more than one of something is indicated by hiyu, many. For a few, one can state how many with a number:

nika nanitch klone klootchman 'I see three women'

A late development in Jargon is the use of the English -s suffix

nika nanitch nika tillikums 'I see my friends'

nika muckamuck yaka olallies 'I am eating his berries'

strangely, although a
large number of hawks,
no word common for

hawk
weasel
marten
marmot
skunk

Of course, generally it is not necessary to state pluralness. You only indicate it when it is necessary for understanding.

The Animals

We have already learned the names for various animals. These words were originally a very important part of the Jargon vocabulary, since it was necessary for fur trappers and traders to discuss animals and their pelts, and because Indians and settlers lived much closer to the natural world and depended upon it for food. Now students of Jargon probably have little need for such a complete list of animal terms; in fact, most of us have never seen a lot of these animals. Nonetheless, we give all of the Jargon terms for animals, fish, birds, and insects here in one place so that they may be conveniently learned or referred to as a group.

- chetwoot /ché.t.wut/ (Puget Salish) black bear (an alternative form, itswoot, appears to derive from Chinook), siam chetwoot or lemolo chetwoot are used for grizzly bear
- coleecolee /kú.li.kuli/ (C?) rat; also hyas hoolhool
- eena /é.nũ/ (C) beaver
- ekkoli /e.kó.lē/ (C) whale (also kwadis /kwá.dis/ (Lushootseed)
- elakha /e.lá.kā/ (C) sea otter
- emintapu /e.mín.tũ.pu/ (?) muskrat
- hoolhool /húl.hul/ (C) mouse
- kamooks /ká.muks/ (C) dog
- kiyutan /kí.yu.tũ/ (Probably ultimately from Spanish, see discussion in dictionary section, but possibly related to cayuse, and enough like the Algonkian loanword siskiyu that the two terms re-enforced each other) horse, also siskiyu /sís.kī.yu/ (Originally Cree) 'bobtailed horse'.
- kushu /kú.shu, kwi.shú, or ko.shó/ (F) pig
- kwadis, see ekkoli
- kwiseo /kwí.sē.yo/ (?) porpoise
- kwiskwis /kwís.kwis/ (C-Upper?) squirrel
- kwitchadie /kwí.chũ.dē/ (Puget Salish) rabbit
- lemel /lē.mél/ (F) mule
- leloo /lē.lú/ (F) wolf
- lemooto /lē.mu.to/ (F) sheep

moolak /mu.lak/ (C) elk
moosmoos /mús.mus, mús.mŭs and mis.mús/ (C, LCh, and Klickitat
all have terms similar to this, as well as Cree; see
discussion in dictionary section) cow, cattle

mowitch /má.wich/ (N) deer

nenamooks /ne.ná.muks/ (C) land otter

olhiyu /ól.hī.yu/ (C) seal; also siwash kushu

pusspuss /pús.pus/ (E or F, note Quileute po'sh) cat;

according to Gibbs the pronunciation /pish.pish/ became
current in the Puget Sound area. Later, pusspuss came to
be used for cat and pishpish for kitten; hyas pusspuss,
cougar.

skad /skad/ (?) mole

skubyu /skú.byu/ (Twana or Lushootseed) skunk, also humm opoots

swawa /swá.wa/ (Straits Salish) cougar; or hyas pusspuss,

lemolo pusspuss

talapus /tá.lŭ.pŭs/ (C) coyote (and by extension a sneaky
character)

tishkoko /tish.kó.ko/ (?) fox

ulchey /úl.chē/ (?) moose

For fish there is a general term pish /pish/ (E) and sammon is used for all
salmon. One can specifically refer to tyee sammon (king, Chinook or spring
salmon), mesachie sammon (various species including the silverside or coho,
chum or dog, and humpback), and tzum sammon (salmon trout or steelhead).
Other fish for which there were Jargon terms were pows /pos/ (?) halibut,
and oolaken /ú.lŭ.kŭn/ (C) smelt or candlefish. Names for other sea
creatures were:

lukutchee /lŭ.kŭ.chē/ (F?) clam; also ona /ó.nŭ/ (C)

toluks /tó.lŭks/ (Clallam) mussel

guiduck /gú.ē.duk/ (Lushootseed)

klohkloh (C) oyster, and chatlo /ché.t.lo/ (LCh)

Several names existed for snake in different areas. The most common was
oluk /ó.lŭk/ (LCh), but snek /snek/ (E) was also used. Shaw also gives
the term wahpoos /wá.pus/ (?). Rattlesnake was shugh opoots. Turtle was
itlagwa /ít.lŭ.gwŭ/ (C).

The general word for any bird was kalakala /kũ.lá.kũ.la/ (C). A small bird could be referred to as cheechee /chē.chē/ (?). Other birds were:

kahkah /ká.ka/ (C, Puget Salish, and various other languages have terms which could be source) crow; and hyas kahkah for raven

hahthaht /hát.hat/ (Puget Salish, Twana and possibly UCh) mallard duck, and sometimes ducks in general. The Chinook word for mallard kwehkweh /kwa.kwā/ was sometimes used in the south

yakala (or yakola) /yá.kũ.la/ (Puget Salish and Halkomelem) eagle; chakchak /chák.chak/ from Chinook was also used in the south. According to some dictionaries, shákshak arose as a variant pronunciation and was used by some speakers to mean hawk

kwelkwel /kwél.kwel/ (C) owl; some dictionaries also suggest waughwaugh (?)

kalakalama /kũ.lá.kũ.la.mũ/ (C) geese; note also

kaloke /ka.lók/ (C) swan

kokostick /kó.ko.stik/ (C and E) a composite word for woodpecker meaning wood-knocker

lapool /lũ.pul/ (F) chicken

There is no general term for bug or insect in Jargon, but individual insects were referred to as follows:

melakwa /mé.la.kwa/ (F) mosquito, fly

dago /dā.go/ (some have suggested English "they go" as origin, which seems improbable) gnat

inapoo /i.nũ.pu/ (C?) louse; sopena inapoo, 'leaping louse' was often used for flea, although the Puget Salish term

chotub /chó.tũb/ was more common

kukwalla /ku.kwá.lu/ (?) ant

tlaktlak /tlák.tlak or tláy.tlak/ (?) grasshopper, cricket

Although these terms were reasonably standardized, a great deal of regional variation was common. This, of course, typifies Jargon use in general. Although these names seem often to be attempts to imitate the sound of particular animals, almost all of these words can be traced to the Indian languages from which they were borrowed. Thus, these words can't

be thought of merely as words devised by Jargon speakers to signify animals in a simplistic manner.

GRAMMATICAL MATERIAL

Why and Because

We have already learned the question word kahta with its usual meanings of 'how' and 'why'. In the dialogue for this lesson you found the word kehwa, 'because'. These two words often occur in paired questions and should be learned carefully.

Kahta mika kapswalla piah tsiktsik nikas? 'Why did you steal my car?'

Kehwa hyas sick nika tenas. Nika hyiu tikegh iskum. yaka kopa doktin. 'Because my son was very sick. I had to take him to the doctor.'

Pee kahta? Kahta mika halo co lie kopa lapee?

'Why so (lit. 'and why')? Why didn't you walk on foot?

Kehwa nika hyiu kwass. 'Because I was really afraid.'

Note in the above exchange that there are some idiomatic uses of kahta:

pee kahta 'and what for, and why, why is that, why so?'

kahta halo 'why not'

Keschi

The word keschi (also kechi or kegtetchee) is used in a number of types of sentences. It can be translated as 'however, nonetheless, although, and therefore'. Here are some examples:

Nika klatawa kopa pikcha house keschi tikegh moosum.

'I am going to the theater although I'm tired.'

Nika halo tikegh moosum. Keschi nika klatawa kopa pikcha house. 'I am not tired. Therefore I am going to the theater.'

Keschi nika tikegh moosum, nika klatawa kopa pikcha house.

'Although I am tired, I'm going to the theater.'

Note that the word keschi often occurs in pairs:

Keschi nika tikegh moosum, keschi nika klatawa kopa pikcha house.

'Although I am tired, nonetheless I am going to the theater.'

Keschi nika tikegh moosum, keschi halo klatawa kopa pikcha house.

'Since I am tired, I am not going to the theater.'

A common use of keschi involves nawitka in the following phrase:

Keschi nika halo tikegh moosum, nika nawitka klatawa kopa pikcha house. 'Since I am not tired, I am, of course, going to the theater.'

Keschi nika tikegh moosum, nika nawitka halo klatawa kopa pikcha house. 'Since I am tired, I am, of course, not going to the theater.'

Sentence Length in Jargon

Despite the very complex sentences we've just presented, it is important to remind speakers that Jargon is most easily understood if one uses short utterances wherever possible. Below are a few examples to help you develop the habit of dividing longer English sentences into manageable Chinook Jargon sentences:

Example: 'You gave your coat to that big guy by the door who looks just like a bear.'

You might express this in Jargon with the following sentences:

Ankuttie mika potlatch kapo kopa okoke hyas tillikum.

Yaka delate kahkwa chetwoot. Yaka mitlite halo siah lapote.

Example: 'I saw the Indian who works at the school going home with a lot of groceries to give to his friend.'

This should be expressed in Jargon in a series of statements:

Ankuttie nika nanitch okoke siwash tillikum. Okoke siwash mamook kopa kolawishouse. Yaka klatawa kopa house. Lolo (or yaka lolo) hyiu muckamuck. Yaka tikegh potlatch okoke muckamuck kopa yaka sikhs.

EXERCISES

Exercise A Review of Material Covered in Previous Lessons

1) Mamook kunjih tahtlum kopa ikt (i.e. backwards, opoots elip).

2) Kunjih:	9 + 16	12 + 7	18 + 26
	6 + 13	37 + 63	50 + 11

- 3) Translate into Jargon, expressing each sentence in past, present, and future:
- (a) I see a black cow.
 - (b) They untie the canoe slowly.
 - (c) The White lady sings just like a crow.
- 4) Give the following sentences with the 1st, 2nd, and 3rd person singular and plural pronouns:
- (a) _____ mitlite kopa house _____s.
 - (b) _____ halo tikegh chako kopa Bakooba.
 - (c) Ankuttie _____ muckamuck konaway _____ lapool.
- 5) Ask a question which might receive each of the following answers:
- Example: (i) Nika klatawa kopa muckamuck house.
- Answer: Kah mika klatawa? or Ikta mika mamook? or Kahta mika halo mitlite kopa house?
- (a) Nika mamook okoke tahlkie sun.
 - (b) Tahtlum pee klone siwash yakwa.
 - (c) Nika halo kumtuks yahhul yakas.
 - (d) Kwinnum pee sitkum tala.
 - (e) Alki yaka klatawa tomolla.
- 6) Review the prepositions in Lesson III and then translate the following sentences:
- (a) The car is behind the house.
 - (b) Take the money (which is) under the blanket.
 - (c) Between the hotel and (between the) store is a wide road.
 - (d) In front of the dog! The ham is on the ground.
 - (e) Away! I don't want to see you. Stay away from my house.
- 7) Review the adjectives in Lesson IV and translate the following sentences into Jargon:
- (a) The poor, old woman lives far from the water.
 - (b) The large, black horse ran fast from Seattle to Tacoma.
 - (c) The road is wide and crooked. It is not narrow and straight.
 - (d) You speak a lie (untrue). It is not true. He is very proud.
 - (e) The savage (wild) dog is loose. Is your knife sharp?
 - (f) They are happy. The pretty girl is not lazy. She works hard.
 - (g) A long canoe is slower than a short car.
 - (h) I am hungry and thirsty. Give me (some) sweet fruit, dear.

8) Translate into Jargon emphasizing the difference between comparative and superlative degree:

- (a) A canoe is fast; a car is faster; a train (chikamin kiyutan, lit. 'iron horse') is fastest.
- (b) I am larger than you are, and the doctor is the largest.
- (c) The fruit is good; the beef is better; and the bacon is the best.
- (d) The bear is as big as a horse.
- (e) I am hungrier than you are.

9) Review the passive voice and subjunctive in Lesson IV and translate the following sentences into Jargon:

- (a) If you get seen, don't speak to them.
- (b) If I go to the store, I will buy eggs.
- (c) The woman was hit.
- (d) Perhaps he knows how to speak Chinook Jargon.
- (e) May my friend come to the restaurant?
- (f) I should help that poor man. He is old.

Exercise B Formulate Jargon equivalents to the following names. Answers are provided upside down on the right.

- | | |
|--------------------------------------|--------------------------------------|
| (a) Mary and Robert | (j) Aplika, Yoolop, pee Astaliya. |
| (b) Fort Rupert and Port Alberni | (i) Chuch Haman pee Sachun Pisha |
| (c) Port Angeles and Forks | (h) Poda pee Chepoley |
| (d) Marjorie and Roger | (g) Palooks pee Tlyodo |
| (e) Winifred and Franklin | (f) Kolopiya Chuck pee Paleysa Chuck |
| (f) Columbia River and Fraser River | (e) Winipalid pee Palankalin |
| (g) Brooks and Theodore | (d) Machall pee Lacha |
| (h) Ford and Chevrolet | (c) Pot Anchulus pee Poks |
| (i) Judge Herman and Sergeant Fisher | (b) Polupat pee Potabant |
| (j) Africa, Europe, and Australia | (a) Malee pee Lapat |

Exercise C Translate into Jargon using the idioms from Lesson V

- (a) Stay at home. Don't go out with your friends!
- (b) Keep this money with you always.
- (c) How much coffee is left.
- (d) Why are you hanging around here. Go to work!
- (e) Do you know how to write?

- (f) Keep a photograph of your beloved always.
- (g) You should write with blue ink.
- (h) They arrived home yesterday.
- (i) Come in and shut the door, Fred.
- (j) Perhaps I will find it at home.
- (k) Tie the canoe with a rope.
- (l) Lock the door after you leave the house.
- (m) The large horse frightens you. Don't be afraid.
- (n) That lazy woman doesn't get up.
- (o) If you are sick, don't get up today.

Exercise D Translate into Jargon

- (a) The snake ate the mouse.
- (b) (There are) many flies in the house, but there are no fleas.
- (c) The ravens are fighting with the eagle.
- (d) On the Indian reserve I ate elk, moose, bear, salmon, halibut, oolachen, clams, oysters and duck.
- (e) The seal and the beaver eat fish. No, not true. The beaver eats sticks.
- (f) The woodpecker makes noise. (latlah /la.tla/ (F) 'noise')
- (g) A cat and three kittens are under the house.
- (h) I saw the white deer tail.
- (i) A grizzly bear is savage, a cougar is too.
- (j) The wolf and the sheep are good friends.

Exercise E Translate the following into English

- (a) Kahta yaka kuntuks wawa Chinook wawa?
- (b) Nika kuntuks wawa siwash wawa kehwa nika mitlite kopa siwash ilahee.
- (c) Kahta mika klatawa kopa takta, sikhs?
- (d) Kehwa ahnkuttie nika sick ikt tahlkie sun.
- (e) Pee kahta? Mika hyiu toketie klootchman!
- (f) Kahta mika halo muckamuck okoke kloshe olalie?
- (g) Keschi sick tumtum nika, nika halo shantee ualtee shantee.
- (h) Keschi halo nika tala, nawitka potlatch mika kwinnum tala.
- (i) Keschi yaka oleman tillikum, keschi mamook kull.

Exercise F Translate the following sentences into Jargon:

- (a) Although I love you, I will not return.
- (b) Why are you afraid of the white dog?
- (c) There is no coffee because I drank it all.
- (d) If you can speak jargon, why don't you talk to me.
- (e) Although I like the red cloth, I will (nevertheless) buy the yellow.
- (f) Because it is raining out. Because it is cold.
Because I haven't (got) a coat.
- (g) Whereas you lied to me, I will, of course, not give you the money.

Exercise G Express the following English sentences in a series of short Jargon sentences or phrases

- (a) Why did that crazy old man give the doctor all that money when the doctor is very rich and the man is very poor?
- (b) I think (tuntum) that the canoe which you made from cedar is better than the canoe which my friend bought from that store in Victoria which only sells metal canoes.

Exercise H Read the following poem in Chinook Jargon and then compose one yourself

Pil laloos, (laloos /lũ.lus/ (F) 'rose')
Spooch saghalie,
Tsee shugah,
Pee mika wegth.

Exercise I Read the following paragraph and then write one yourself on the topic of a visit to the woods

- (a) Ahnkuttie nika klatawa kopa hyas stick. (b) Nika coolie siah kopa tenas wayhut kopa stick. (c) Hyiu mowitch yakwa, pee moolak, chetwoot, pee ulchey wegth. (d) Nika nanitch mokst moolak mamook kokshut.
- (e) Nika muckamuck olalie pee muckamuck chuck yakwa kopa stick.
- (f) Nika klap huloima tillikum yakwa. Yaka kloshe sikhs nikas. Yaka Boston. (g) Hyiu toketie kopa stick. Myeena kalakala. Halo latlah. Kloshe yakwa.

Reading Exercise

Here is a Cowichan Indian story from the Nanaimo area of Vancouver Island. It was published as part of the History and Folklore of the Cowichan Indians (1901) by Martha D. Harris. Many of the words are spelled somewhat differently than spellings we have learned. You will also note a number of words that you don't know. Some of them are words from the Cowichan dialect of Halkomelem. At the end of the story you will find a listing of new vocabulary and the English translation which Harris provided in her book.

CHEE-CHEE-KA

Hyas ankutte, icht soyka, yaka mamook icht schilt, kopa klip chuck; pe yaka mitlite atshim, yaka nanitch okook schilt.

Tenas lele, yaka nanitch atshim, icht-ickta klatawa kopa schilt; pe yaka hyas kwutl, yaka schilt, pe yaka iskum yaka klisumtum, pe yaka nanitch icht tenas stikya.

Pe yaka wawau, "ichta mika mamook, kopa nika schilt?" Tenas stikya wawau, "Nika tikegh tlap quitsi." "Mika kopet; mika mesahchie pos kapswalla nika quitsi."

Chee-Chee-Ka mamook iskum tenas stikyas kopa yaka stehue, yaka mamook memaloost, pe qualo yaka squani, okook tenas. In-a ti, icht hyas stikya, wawau.

"Kla-how ya! Halo mika nanitch nika tenas?" Pe-Chee-Chee-Ka, wawau. "Halo nika nanitch kah yaka. Pe okook stikya, wawau konoway yaka sikhs. Kalu, Chetwoots, mowitch, pe swaawa, Quinass, pe klextimist konoway sikhs, pos ela han yaka - pe konoway kulakula. Halo klaska cumtux kah okook tenas mitlite.

Stikya wawau kopa, "Chea-Chea, halo mika nanitch nika tenas?" Nika tumtum hiyu kwass kloonnass yaka memaloost. "Nawitka," Chee-Chee wawau. Hyas kull pos nika nanitch, nika mamook killipi. Tenas lele okook Chea-Chea-Ka wawau. "Klonass, nika klap yaka."

Yaka hyou cumtux kah okook tenas mitlite. Pe Chee-Chee-Ka, hyou mamook temalous, konamoxt yaka oluk ats, pe quietan ats, "Coolie konaway Kah Tipsoo pos nanitch tenas stikya." Pe yaka coolie konaway illi-hi, pe halo.

Alta Chee-Chee-Ka cultus wawau, yaka mamook squalish, copa yaka ats. Pe yaka iskum okook tenas stikya. Yaka memaloost, yaka mash yaka qualo, konamoxt yaka schyus. "Nah, nanitch mika tenas!" Alta konaway stikya tillicum hyu haam.

Pos-kahta mika mamook mameloos nesika tenas? Alta konaway tillicum coolee pos iskum Chee-Chee-Ka pe wake kahta pos iskum. Chee-Chee-Ka klatawa killipi, copa quietan illi-hi, yaka ipsoot copa scholtz pe winapie yaka chacow copa klahanie, pe hyou enyalish.

Tenas lele scattle mamook iskum Chee-Chee-Ka pe tillicum hyou melalum. Pe scickikwas wawau, "Chee-Chee-Ka, nika sikhs, halo memaloost okook soyka, yaka nika Kahpho." Spaal, cumtux hyou kliminawhit wawau, "halo mesika memaloost Chee-Chee-Ka, yaka hyas klosk kopa nesika, yaka kwansum wawau kentsum, mash killipi, pe nesika iskum lakwitchee, pe chetlo, pe toluks. Alta yaka opoots, pe mahsh yaka; tillicum wawau, klosk, klosk. Pe yaka tilkope yaka opoots, pe hyou hee-hee pe potlatch okook opoots kopa tenas. Yaka kow Chee-Chee-Ka opoots kopa klosk kwek pe yaka staadi.

Konaway stikya tenas coolee pe hee-hee pe pok takwatz opoots. Chee-Chee-Ka hyou cli pe coolee kopa yaka chitsh, wawau, "Nanitch, nika opoots yaka tsolo; klosk nika hyou tikegh pos mika temalous yaka iskum copa nika."

Klosk Chitsh wawau. Chitsh mamook hyou temalous, pe moxt yaka klatawa kopa scholtz, pe nanitch opoots. Konaway tenas mamook poh yaka. Pe Chitsh wawau, "Seewin hyak chahko okook opoots kopa Chee-Chee-Ka." Pe opoots staadi chahko kopa Chee-Chee-Ka, yaka hyak iskum hyou chumouck pos chummult yaka opoots pe halo kahta mamook. Yaka hyou snais Chee-Chee-Ka hyou sollecks pe mash yaka opoots klatlum, pe hyou sick tumtum. Yaka hyou shem, pe klatawa klawhap kopa smand, pe yaka kwass, pe kwansum ipoots halo chahko, til-til.

NEW VOCABULARY

atshim (?) 'stick'

cheecheeka (Halk) 'mink'

chumouch (Halk) 'pitch, gum'

kalu (Halk) 'beaver'

čāčiqān

sqalew

Uncle Samuel Grant died mid 60s
worked up coast Bristo/Bay to Bight

kentsum (?) 'tide'
 klawhap /kla.hop/ (C) hole
 klip /klip/ (C) deep, covered
 klisumtum (?) meaning unknown
 kwek (C - kweokweo) 'circle'
 melalum (Halk) 'to judge'
 qualo (Halk) 'skin, hide' *q^w a/aw*
 quietan (Halk) 'mouse'
 quietan ilahee 'mouse hole'
 quinass (Halk) 'whale' (common in Jargon) *q^w a n a s*
 quitsi (Halk) 'trout'
 scattle (Halk) 'land otter'
 schilt (Halk) 'door' *x e k*
 scholtz (Halk) 'to hide, something hidden'
 schyus (Halk) 'head'
 smanas /sma.nus/ (Halk and Lushootseed) 'hill, mountain' (commonly used in Jargon)
 snais (Halk) 'fat' *snaas - faten meat, grease oil or naas = fat*
 soyka (Halk) 'man' *sh swa i k e*
 spaal (Halk) 'raven'
 squalish (Halk) 'Indian dance'
 squani (?) meaning unknown
 staadi (?) 'to roll around'
 stikya (Halk) 'wolf' *st a y a*

Translation of CHEE-CHEE-KA

Chee-che-ka was once upon a time a man who could change himself into mink shape. One day he had set his trap in the river and was watching the stick that held the door open. Presently the stick moved, and he let down the door and pulled up the trap. Instead of fish he caught a fine young wolf.

"Now, then, what are you doing in my trap?"

"Oh, I was looking for salmon trout. Please let me go."

"No, indeed; you have been stealing from me long enough, and now I will punish you."

So the poor wolf was killed, the fur and head taken off and stuffed.

By and bye the wolf's father came down to the river and asked Chee-che-ka if he had seen his son pass that way.

"No, I have not," answered Chee-che-ka, telling a lie. So the wolf asked all his friends, the bears, deer, sea lions, panthers (whale) - everyone he asked, and all the birds. But no one knew where his son was. He asked the blue-jay to find the child, so this boaster said: "Oh, yes, I will try, but it will be hard." So off he flew to look.

Then Chee-che-ka came forward and said: "Perhaps I can find your son."

"Very well," said the wolf; "if you bring him to me alive, I will be your slave."

So Chee-che-ka began to sing with his sisters, the snakes and mice. They beat the sticks and sang, and he called his spirits to help. He told his sisters to go all about the grass and woods, and to pretend to find the young wolf. Then they came back, empty-handed, and then he, with a great show of noise, brought out the head and skin, stuffed, of the poor young wolf.

"Here is your son, Stikya."

Then the crying and mourning began, and some of the animals made a dash to catch Chee-che-ka, but he had turned into a mink and disappeared down a mouse-hole and ran along their roads and came up outside. Just then the land-otter caught him, and the animals all came to hold a court and try him for killing their friend's son. After much talking, the panther said in the court:

"Chee-che-ka must die. He has killed our young friend, so must give up his life."

The death sentence was pronounced, but the coon and the raven begged to be heard. The coon said:

"Don't kill him, for he is my cousin."

The raven, who is a great lawyer and knows well how to tell lies, said:

"Don't kill him, for he is useful to us; when we go digging clams, oysters and mussels, he orders the tide to keep away, so that it is dry for us to walk on. If you kill him there will be no one left to order the tide water back. If you must punish him, cut off his tail. So, after much considering, they agreed to cut off his tail. So the tail was cut off and tied like a hoop, and given to the children to roll about. What fun they all

had out of the tail! Poor Chee-che-ka ran away to his grandmother and asked her to see if she could not get back his tail. So she called her spirits and told them what she wished. So off she and her grandson went to the place where they were shooting arrows at the hoop. The spirits rolled the hoop to them, and Chee-che-ka seized it and ran off with it to try to stick it on again. He put pitch on the end and stuck it on; but he was so fat that the tail would not stick on, so he threw it away in great disgust. He ran off to the woods and mountains, ashamed to show himself any more to people. He has since then lost the power of becoming a man, and remains a mink.

Writing a letter in Chinook Jargon

You now know enough Chinook Jargon to allow you to write letters in the language. Here are a couple of examples of Jargon letters. The first is a business letter which was written in light humor to the editor of the Oregon Native Son.^{*} The writer was one of the newspaper's agents, perplexed when one edition of the paper failed to arrive on schedule.

Yoncalla, Oregon

August 8, 1900

Native Son Publishing Co.

Klose tenas man:

Klone moon o'koke mika papah wake chaco copa conomox o'coke
kloochman, Mrs. Susan Smith, pee ole man C.H. Westernheiser, Yoncalla.
Nesika hyas mesahche, copa nesika spouse mika wake copa yaka. Klose mika
hyas mamook chaco o'koke papah, copa skookum chickamin kwitan, pee klonas
mesika kokshut klose tumtum.

Mika klose tilicum

Sue Burt, Agent.

^{*} See also E.H. Thomas, Chinook, a History and Dictionary (Binford and Mort, Portland), 1935 (2nd ed. 1970), pp. 44-45.

Translation:

Dear Young Man:

On the third of this month your paper did not come to both these people, the lady Susan Smith and old man C.H. Westernheiser of Yoncalla. Ours is a very bad position, for us if you don't (get the paper) to him/her. It would be good if you actually sent paper, on the train, otherwise perhaps you will ruin our good reputation.

Your good friend

Sue Burt, Agent.

A second, contemporary example of a Jargon letter was written in 1970 to the B.C. Indian Languages Project. It is a personal letter, and remarkably lucid in its use of Jargon. Such letters are fun both to write and receive. Such is the enjoyment of knowing and using this language.*

Nika kloshe kaupho R.,

Alta nika mitlite kopa Kimberley, okoke ikt hyas kloshe ilahee, mamook tumtum kwankwan, halo wayhut nika wawa kunjih.

Mika mamook ikta? Nika mamook hyas tumtum, kaupho, spouse mika chako kopa nesika oleman house. Nika weght chako Biktoli oleman house Sunday Klismas, mamook hunt mika klap wawa, lingling mika lektlik wawa kopa mika papa house, kopa hyas kumtuks house, konaway kah.

Nika chako yukwa mitlite, mamook kopa tenas kumtuks house, mamook teach kopa polaklie yaka school, mika kumtuks?

Nika tikegh mika kaupho, alki nanitch mika kopa oleman house.

Mika sikhs,

D.

Translation:

My dear older brother, R.,

I'm now staying in Kimberley, this is a very fine place, makes

* A few changes have been made to change spellings to those we use in this text.

the heart really glad, there's no way to tell you how much.

Will you do something? I would have great (good) feelings if you come to our old house. I'm also coming to Victoria, to our old house Christmas week (or Christmas Sunday). I'll try to get through to you, (give a ring) on the telephone at your father's house, at the university, everywhere.

I am coming there to live, to teach in a primary school and teach at night school, you know?

I cherish you, brother, and will see at the old house.

Your friend,

D.

Why not write letters to other members of your class or teachers? Even write short notes to people here in the Northwest who don't know Chinook Jargon! It will remind them of this interesting aspect of our history. They may decide to klap kumtuks Chinook wawa!