

LESSON VII

DIALOGUE

"Kopa Chachawishouse"

"At Church"

Siwash: Hello-o-o. Kah
laplet? Nesika tikegh
mallie.

Indian: "Hello-o-o. Where's the
priest. We want to get married."

Laplet: Yakwa. Mesika tikegh
mallie, aha? Killapi winapee.
Alta nika mamook lamess.
Bymby nika mamook mallie
kopa mesika.

Priest: "Here (I am). You want to
get married, eh? Come back a
little later. I am performing
the mass now. Later on I'll
marry you."

Siwash: Kloshe, mahsie, laplet.
Halo mahlie nesika!

Indian: "Fine, thanks, Priest.
Don't forget us!"

Laplet: Halo mahlie, halo mallie?
Ikta wawa mika?

Priest: "Don't forget or don't
marry? Which did you say?"

Siwash: Halo mahlie. Nesika
killapi tenas laly. Nika
tikegh klatawa kopa siwash
ilahee; tikegh iskum keelolly.

Indian: "Don't forget. We (will)
return soon. We want to go to
the Indian reserve and get the
shaman."

Laplet: Keelolly! Keelolly kopa
eklis? Halo. Keelolly elitee
kopa lejaub, kopa konaway tseatko.

Priest: "Shaman! Shaman in the
church? No. A shaman is a slave
of the devil, of all night-
prowling-ghosts."

Siwash: Cultus wawa! Keelolly
mitlite kopa kloshe tamanawis.
Spose mika tikegh, nika iskum
plopit. Bymby konaway nesika
mamook hullel.

Indian: "Nonsense! A shaman lives
with good spirit-powers. If you
wish, I (will) get the prophet
(of the Shaker Church). Later
we'll perform a shake ritual.

Laplet: Sick tumtum nika. Halo
nika mallie mesika.

Priest: "I'm sorry. I won't
marry you."

Vocabulary

chachawishouse /cha.chá.wis.haws/ (E) or eklis or leglis (F) 'church'	mahlie /ma.lē/ (Puget Salish) 'forget'
elitee /e.lī.tē/ (C) 'slave'	mallie /ma.lē.yā/ (F) 'to marry'
hullel /hu.lél/ (C) 'to shake'	mamook mallie 'to perform a marriage'
keelolly /ké.la.lē/ (C) 'shaman, Indian medicine man'	plopit /plá.pūt/ (E) 'prophet, esp. early prophet of the Shaker Church'
laplet /lū.plét/ (F) 'priest, minister'	tseatko /tsē.át.ko/ (UCh and Puget Salish) 'stick Indian, ghost'
lejaub (or diab) /lū.jawb/ (F) 'the devil, Satan'	
lamess /lū.més/ (F) 'mass, church service'	

ABOUT THE VOCABULARY

The early missionaries among the Indians of the Northwest Coast found Chinook Jargon an indispensable tool in communicating their gospel message. It was a common practice for missionaries and preachers to learn the Jargon before arriving in the area. The vocabulary of Jargon was expanded to include a number of terms necessary for discussing Christianity and its teachings. Among these are idioms using the term saghalie 'sky, heaven, high':

Saghalie Tyee, 'God'

Saghalie Tyee yaka tenas, 'Jesus (also called Sisukli,
Jesuklays, etc.)'

Saghalie Tyee yaka book, 'Bible'

Saghalie Tyee yaka wawa or yiem, 'gospel message, preaching,
religious talk'

Saghalie Tyee yaka tamanawis, 'Holy Spirit'

kahkwa Saghalie Tyee, 'holy'

wawa kopa Saghalie Tyee, 'pray'

Other terms that were borrowed by Jargon for religious use were:

olo time, 'lent'

lesapot /le.sa.pot/ (F) 'the apostles'

Kismus /kís.mus/ (E) 'Christmas'

Paska /pás.kũ/ (F) 'Easter'
 lesapek /le.sa.pék/ (F) 'a bishop'
 ensel /én.sel. (E) 'angel'
 plopit /plá.püt/ (E) 'prophet'
 baptize /báp.tays/ (E) 'baptize'
 lacloa /lũ.kló.wũ/ (F) 'cross'
 plie /plē.yey/ (F) 'prayer'

Various Jargon terms were specialized in meaning to give them a religious connotation, as well: mesachie 'sinful, sin' mesachie tillikum 'sinner'

yiem /yem/ (UCh) 'story, to tell a story' also 'to repent'

kloshe yiem 'gospel, prophecy'

kloshe muckamuck, Jesuklays yaka muckamuck 'communion'

tumtum 'soul, spirit'

mamook tumtum 'meditate'

kloshe tumtum yaka chako 'to welcome him/her'

wawa kloshe 'to bless'

hyas piah, keekwillie ilahee, lejaub yaka ilahee 'hell,
 hellfire'

man yaka kloshe kopa yaka lapush, pee mesachie kopa
 tumtum yakas 'hypocrite'

The Indian Spirit World

Despite the zeal of the missionaries, the Indians continued to attend to the responsibilities of their own spirit world. Although the beliefs and practices of each tribe on the Coast differed, we can speak of a few aspects of native religious life that typified most of the groups. Indian medicine was a highly developed set of beliefs and rituals for explaining the unknown and controlling it. Most groups felt that everyone had a soul (tumtum) and guardian spirit (tamanawis). Individuals would, when they reached adulthood, go out alone to find their personal spirit power. This power became their personal guiding and strengthening force throughout their lives.

A medicine man or shaman (keelolly) was trained to handle the unpredictable ghosts of the dead (tseatko, the word also refers to stick Indians or sasquatch). Ghosts were supposed to move to the land of the

dead, but often they would loiter around the place of their death and must be frightened away or tricked into leaving by wily shamans. Ghosts and spirit powers with evil intent could inhabit a body and drive out a person's soul. An errant soul usually resulted in sickness or unconsciousness, and a shaman could pursue and capture the wandering soul and replace it within the body.

Thus, Indian medicine treated the supernatural reasons for troubles and illness. The "old peoples'" conception of the supernatural, just like that of the White settlers, was one which served to answer life's ultimate questions (e.g. How did the world come to be? Why did the lightning strike Henry's house? Why me, Lord?). As with the new answers that the missionaries brought, the traditional answers of the Indians to these ultimate questions were often found in the peoples' myths (e.g. the world was created by Raven, or in a garden called Eden or by an exploding nebula). These beliefs and the whole Indian world view were not immediately abandoned by the Indians upon contact with White religion. Their view of the world persisted, despite the impression, encouraged by the missionaries, that adopting the beliefs of the Whites would result in goods and power. Thus, a number of Jargon words came into use for reference to aspects of the Indians' supernatural world.

The Indian Shaker Religion

Toward the end of the 1880's, Indian religion entered what appeared to be its darkest hour. New diseases were ravaging the Indian populace and traditional medicine was ineffective in treating them. Alcohol and pre-contact work patterns of seasonal labor were reducing the Indians to poverty and hardship. At this time, a series of Indian prophets (etamana) appeared on the Northwest Coast. One of the most important of these prophets was John Slocum, an Indian from Mud Bay, near Olympia, Washington. According to traditional Shaker beliefs, John Slocum arose from the dead, claiming to have been in heaven for three days and that God had sent him back to earth to tell his people how to be good Indians. He recovered and preached commandments including abstinence from drinking, smoking and immorality. Few converts resulted immediately from his preaching, but his wife, Mary, became a firm

believer. According to some sources, John soon slid back into just the habits he was preaching against, and again became ill unto death. As he lay in a coma one evening, attended by friends, Mary came into the room and was trembling as she approached the bed. All were astounded when John immediately sat up, cured to the extent that he asked to be fed. News of this "miracle" spread throughout the Indian world, and soon groups were meeting regularly to emulate Mary Slocum's miracle by "shaking" for the dead and dying. The procedure became ritualized and was extended to shaking for those in need of spiritual guidance. Indian Shaker congregations sprang up from California to Northern B.C., and as far eastward as Idaho. Great Shaker preachers such as Mud Bay Louie and Mud Bay Sam travelled widely, preaching in Chinook Jargon.

The Indian Shaker religion (to be distinguished from the fundamentalist Shakers of the U.S. eastern seaboard who believed in neither sexual intercourse nor missionary action and, hence, died out) maintained a distinctive Indian character. The drum was replaced by bells (tintin), the fire by candles (lashandel), the red and black of the shaman's regalia by the white robes of Shaker ceremony, and the secrecy of the shaman's lore replaced by the openness of the Shakers, who displayed their bell, book (Bible) and candles openly. Despite these concessions to White practice, ceremonies continued to emphasize the aboriginal practice of participants developing an altered state of consciousness called "getting the spirit." Much of the cultural vacuum caused by outlawing and discouraging central aspects of the "old ways" was filled by Shakerism. Shaking (called in Jargon hullel) became so common that at La Push, Washington, it was regulated by the Indian Agent to two hours twice a week.

The Shaker religion continues to be an active force in Indian life here on the Coast, and although its ceremonies are no longer conducted in Chinook Jargon, the history of the two are intertwined.

Chinook Jargon Enters Its Literary Period: The Kamloops Wawa

During the final years of the 19th Century, the Roman Catholic missionaries in the Kamloops area of B.C. were seriously engaged in evangelization of the Salish Indians of that area. In the St. Louis

Mission at Kamloops, Fr. John M. LeJeune set out to preach and translate God's Word into the various languages of the Indians around the mission. Babel ensued, so he decided to use Chinook Jargon as a means of reaching the Indians of various tribes with a single idiom. However, he carried his efforts even one step further, and decided to write the Jargon in a form of shorthand which had been developed in France by the Duploye brothers. This simple shorthand and various pages from the Jargon newspaper Kamloops Wawa are shown in the illustrations on the following pages. Besides the monthly Wawa, they published a practical Chinook Jargon vocabulary (1886), a Chinook primer (1892), and a booklet with the shorthand and Jargon rudiments (1898).

Note the basic strokes of the shorthand and then attempt to read the Jargon terms written in shorthand. You will find that you can easily start to recognize symbols. It is also interesting to note the way that the French priests heard the Jargon words with no h's at the beginnings of words (i.e. hyiu was written 'aioo').

The Chinook Jargon Gospel

The Protestants were not far behind in their efforts to reach the Indians through Jargon. In 1912, the British and Foreign Bible Society in London published the Gospel of Mark, translated by C.M. Tate. The first four verses are reproduced below. You should have no problem at all reading it.

(Illustration 19 (placement instructions - to be placed on page below the above paragraph: No caption).

(Illustrations 15, 16, 17, 18 and 20) - see this and next pages)

(Illustration 15 - Caption: English title page of the Kamloops Wawa. Father Le Jeune attempted to interest non-Indians and foundations in supporting this approach to the evangelization of the Indians. Copies of the Wawa are now collector's items.)

(Illustration 16 - Caption: Description of the Duployan shorthand system from the Kamloops Wawa. Le Jeune published hymns, stories, catechism, Bible passages, plays, dictionaries, newspaper, and sermons in this shorthand phonetic alphabet.)

(Illustration 17 - Caption: The Duployan shorthand system. It could be mastered in a few hours and was used to write French, English, Chinook Jargon and other Indian languages of southeastern British Columbia.)

(Illustration 18 - Caption: A brief Chinook Jargon vocabulary. Here on a single page was all one needed to know in order to get along in this trade language at the end of the last century. Note the transliteration of each Jargon word into Duployan shorthand characters.)

(Illustration 19 (see previous page) - no caption).

(Illustration 20 - Caption: A section from the catechism by Fr. Le Jeune. Besides English and Chinook Jargon, the information is also given in Shuswap, one of the Indian languages of the area in which Fr. Le Jeune carried on his work.)

Jargon Sermons and Songs

Much earlier than these works of Jargon's "Golden Age," numerous prayers, songs and sermons had already appeared in print. Probably the first serious composition in the language had been done as early as 1838-9 by Fr. Modeste Demers, who prepared a catchism, prayers and hymns. These were revised by Francis N. Blanchet and published in Montreal, 1871. A few Jargon songs also appeared casually in early literature, including the following hymn, published by Daniel Lee and J.H. Frost (1844), who had spent ten years in Oregon. Note their Jargon usage:

Ak-ah eg-lah-lam en-si-kah	Here we now unite singing
Mi-kah ish-tam-ah em-e-hol-ew	Glory, Lord, unto Thy name.
Kup-et mi-kam toke-ta mi-mah	Only good and worthy praising
Mi-kah ek-ah-tlah gum-o-hah	Thou art always, Lord, the same.
Mi-kah dow-ah gum-e oh	Of the sun thou art creator;
Kon-a-wa e-toke-ta ten-mah	All things good, yea, every creature,
Mi-kah an-kut-e gum-toh	At the first Thou madest to be.

At this time, Jargon was still in its formative stages, and the Nootkan word mamook had not yet come into common usage in the Oregon area (the Chinookan form, gum-, was used there). Various other Chinookan words which did not become "standard" Jargon can also be seen here.

Although Jargon was used by literally hundreds of preachers throughout the Northwest Coast area, probably the best known Jargon preacher of them all was Myron W. Eells, missionary to the Indians of the Skokomish Reservation near Shelton, Washington. As early as 1881, he published a book of hymns in Jargon, and in 1893 he finished a monumental five volume manuscript dictionary of Chinook Jargon. In his introduction he states:

"Having used it (Chinook Jargon) for eighteen years, having talked it, sung in it, prayed in it, preached in it, translated considerable into it, and thought in it, I thought I knew a little about the language, but when I began to write this dictionary I found that there was very much which I did not know about it, but which I wished to know in order to make this dictionary as perfect as it should be."

Unfortunately, this sourcebook for Jargon remained in manuscript form. One of his sermons and some of the songs from his hymn book (1899) are reproduced on the following pages. His Jargon prayer for use before meals is provided below. You should be able to read it without trouble.

O Saghalie Tyee, nesika Papa, nesika wawa mahsie
kopa Mika, Mika potlatch kopa nesika okoke muckamuck.
Kloshe spouse Mika kwanesum potlatch muckamuck kopa
nesika. Kloshe spouse Mika potlatch Mika wawa kopa
nesika, kahkwa muckamuck kopa tumtum. Help nesika
tumtum chaco kloshe. Kopa Jesus nesika tikegh
konoway okoke. Kloshe kahkwa.

Here is part of a sermon of Rev. Eells delivered in 1888. It was delivered with illustrations which were held up while he spoke.

Okook kloosh yiem kopa Jesus Christ; Sah-a-lee
Tyee tenass.

Kakwa okook ankutee prophets mamook tzum, "alki
nike mash ikt man elip kopa mika, spouse mamook
kloosh mika wayhut."

Kakwa spouse hyas wawa midlite kopa wilderness,
"kloosh mesika mamook wayhut kopa Sahalee Tyee,
mamook delate yaka wayhut."

John yaka baptize tillicum kopa wilderness,
pe yaka yiem spouse killipi tumtum, pe mash klaska
mesatchie mamook.

Mk I. 1-4

Moxt Sunday ahnkuttie nika mamook kumtux mesika
kopa okoke papeh. Yahwa mesika nanitch moxt
klootchmen. Klaska chaco kopa mimoloose-illahee,
kah Jesus mitlite, kopa Sunday, kopa delate tenas
sun. Spouse klaska klap okoke mimaloose-illahee,
klaska halo nanitch Jesus. Jesus get-up; yaka
klatawa. Kahkwa nika wawa kopa mesika talkie
Sunday.

Okoke sun nika tikegh wawa kopa mesika kopa okoke papeh. Kimtah Jesus yaka get-up, yaka mitlite kopa illahee lakit tahtlum sun. Spose kopet lakit tahtlum sun, Jesus yaka tikegh klatawa kopa Saghalie. Kahkwa yaka lolo yaka tillikums klahanie kopa town, kopa okoke illahie kah mesika nanitch klaska. Yahwa mesika nanitch Jesus. Yahwa yaka tillikums. Jesus yaka tikegh potlatch kloshe wawa kopa yaka tillikums, elip yaka killapi kopa Saghalie.

Alta nika mamook tumtux mesika kopa Jesus yaka wawa kopa yaka tillikums. Yaka wawa kopa klaska: "Kloshe mesika klatawa kopa konoway illahee, konoway kah, pe lolo Bible wawa kopa konoway tillikums." Kahkwa Jesus yaka wawa kopa klaska.

Jesus yaka kumtux konoway tillikums, konoway kah, halo kumtux kopa kloshe home kopa Saghalie. Klaska halo kumtux kopa Lejaub yaka home kopa hias piah. Jesus yaka kumtux ikt man yaka tumtum delate hias mahkook; yaka elip hias mahkook kopa konoway dolla pe konoway iktas kopa konoway illahee. Kahkwa yaka tikegh yaka tillikums, yaka leplet, klatawa konoway kah, pe help konoway tillikums mash Lejaub yaka owakut, pe klap Jesus yaka owakut.

Klaska iskum Jesus yaka wawa. Ikt man klatawa kopa ikt illahee; huloima man klatawa kopa huloima illahee; huloima man klatawa kopa huloima illahee; kahkwa kopa konoway okoke leplet ahnkuttie. Jesus chaco hias kloshe tumtum kopa klaska, kopa klaska mamook. Jesus yaka help klaska; pe hiyu tillikums kopa hiyu illahee

Here as a further exercise is the last portion of the sermon by Mr. Alfred Carmichael, from which we read the Creation story earlier.

Konaway klaska mamook mesachie, klaska halo kumtux mamook klooshe quansum, pe konaway mamaloose. Lachet tattlehum tukamonuk cole illahie chahko pe klatawa, pe jesus chahko, kahkwa tenas man. Wick jesus chahko kahkwa hyias tyee, yaka chahko kahkwa tenas man. Icht klootsma, yahka nem Mary. Yahka klap tenas, pe Saghalie Tyee mash angel kopa yahka pe wawa yahka, "Mika klap tenas. Konsih yahka chahko, mika wawa yahka nem Jesus. Because yahka mamook save konaway tillicums. Jesus chahko pe yahka mitlite konamox yahka papa pe mama klone tattlem cole. Yahka mamook kopa yahka muckamuck kahkwa nesika. Konsih yahka klap klone tattlum, yahka chaco kopa (illegible) yahka house, yahka chahko kopa hyias city jerusalem, pe yahka mamook klooshe kopa konaway tillicums quansum. Spose icht man halo kumtux wawa, yahka mamook yahka kumtux mamook wawa. Spose icht tillicum yahka (cultus) leha, yahka mamook yahka kloosh. Spose icht mans klishklis kokshot, yahka mamook okook klooshe. Jesus hyias klooshe man. Klone cole chahko pe mesachie men klap mesachie tumtum kopa jesus. Klaska kumtux alkie tillicums jesus. Tyee, klaska sick tumtum, icht polakali klaska iskum jesus, pe lolo jesus kopa hyias courthouse, pe wawa, "Okook man mesachie! Yahka wawa yahka Saghalie Tyee (yahka) tenas." Alkie tyee kopa courthouse yahka cultus. Yahka potlatch jesus kopa klaska pe klaska mamook mamaloose jesus kopa cross.

Jesus potlach yahka self kopa okook illahie. Yahka mamaloose, okook yahka potlatch teach kopa konaway tillicums, pe alta mesika.

Nika tillicums, Jesus tikegh mesika kumtux yahka mamaloose okook yahka mamook cultus potlach teach kopa mesika. Kopa mesika.

Konaway nesika mamook masachie, mesika kumtux yahka dilate. Wick ict nesika mamook klooshe quansum. Konaway nesika (hyiu) tikegh jesus dilate.

Okook book wawa, okook Jesus chako mox times kopa okook illahie. Yahka chaco icht, mox tattlum tukamonuk cole ahnkotte. Alkie yaka chako weght. Konsih yaka chako, yahka chako kahkwa hyias tyee, pe yahka mamook tzum kopa okook book, okook yahka mamook skukum law kopa konaway tillicums. Yahka mamook mesika mash konaway mesachie, yahka mamook konaway tillicums nanitch yahka tyee kopa okook illahie. Yahka wawa weght, kloshepose mesika tahuk konsih mesika nanitch nika, pee

hyias klooshe spose konsih mesika halo nanitch nika konamox mesika seahost. Mesika takuk nika. Yahka wawa weght, spose mesika chee tumtum takuk. Mika(?) pilpil wash mesika tumtum elip nika chahko weght. Konsih nika chahko nika mamook mesika get up (spose mesika mamaloose) pe nika mamook mesika tyees kopa nika kingdom!

Here are the Jargon lines of a number of the hymns from Myron Eells' hymn book. Published in 1889, the hymnal also included several songs translated in Twana and Lushootseed (called Nisqually). Eells' control of Jargon is apparent in his expressive phrasing. As you read the lines enjoy the elegance of Eells' articulate translations.

1)

Saghalie Tyee, yaka seahost
nanitch skookum konaway kah.
Pe wake kunjih nika ipsoot
kopa yaka seahost.

God's eyes see everywhere,

And I can never be hid
from his eyes.

Kah kopet ikt tillikum mitlite
yahwa yaka seahost.

Where only (even) I man is,
His eyes are there.

Kah kopet ikt man kapswalla
yahwa yaka seahost.

Where even I man steals,
His eyes are there.

Kah ikt man kliminawhit ...
Kah hiyu polaklie mitlite ...
Kopa nika tumtum kwonesum ...

Where one man lies,
Where there is great dark,
Always in my mind,

2)

Nika mitlite yakwa alta
kopa ilahee
Wake lala nika halo
kopa ilahee
Kah nika klatawa
nika lala halo kumtuks
Klale nika tumtum
kopa siah ilahee

I live here now
on earth
I won't be here long
on earth,
Where I'm going
I didn't know for a long time.
My mind was dark
about that far off land.

Saghalie Tyee mitlite
kopa saghalie
Yaka tikegh nika klatawa
kopa saghalie
Spose nika kloshe yakwa,
Halo mamook cultus ikta,
Yaka tikegh nika klatawa
kopa saghalie

God lives
in a far land.
He wants me to go
to heaven
If I'm good here,
Don't do evil things,
He (will) want me to go
to heaven.

Kloshe tillikums mitlite siah
kopa saghalie
Cultus tillikums mitlite keekwilee
kopa hias piah
Kopet spouse nika kloshe
Mahsh mesachie konaway
Delate okoke tyee
lolo nika yahwa

Good people live far away
in heaven.
Bad people live below
in the hellfires.
Only if I'm good,
Throw off everything bad
Truly, this God will
carry me there.

3)

Saghalie Tyee potlatch iktas kopa nika
nika mahsie wawa
Spose nesika tikegh mahsh mesachie tumtum
nika wawa Jesus
Spose nesika tikegh tumtum kahkwa Jesus
nika wawa Jesus
Jesus tikegh nika wawa yaka kwonesum
nika wawa Jesus

God gives me many things
and I say thank you
If we want to cast off an evil heart,
I pray to Jesus.
If we want a heart like Jesus
I pray to Jesus.
Jesus wants me to pray to him always,
I pray to Jesus.

4)

Konaway tillikums mimelose bymby.
Bymby nika mimelose.
Halo mimelose nika tumtum.
Kopet nika mimelose.

By and by everyone dies.
By and by I will die.
My soul doesn't die
Only I die.

Kah nesika tumtum klatawa
spose nesika mimelose?
Klonass yahwa kopa saghalie,
klonass kopa hias piah.

Where will our souls go?
When we die.
Perhaps to heaven
Perhaps to the hellfires.

5)

Nika tikegh kopa saghalie
yahwa konaway tillikums kloshe
Kunamoxt Jesus klaska mitlite
Jesus skookum kwonesum

I want (to go) to heaven
There all good people (are).
With Jesus they live.
Jesus is always strong.

Jesus help nesika alta
nesika tumtum mamook kloshe,
Lolo nesika kopa saghalie
spose nesika mimelose.

Jesus help us now,
Make our heart good.
Carry us to heaven
If we die.

6)

Kahkwa yaka mama wawa
kwonesum yaka hyak mamook.
Kopa okoke tenas
ahnkuttie yaka potlatch wawa kloshe.
Kopa yaka lemah
ahnkuttie yaka lolo hyiu tenas.

As his mother said
So he always quickly die.
To those children
he gave his gospel message
In his arms
he carried many children

7)

Kah, oh kah, mitlite Noah alta
siah, kopa kloshe ilahee
Alki nesika klatawa nanitch

Where, oh where, is Noah now?
Far away in a good land.
Soon we'll go see him. (etc.)

8)

Kopa Saghalie konoway tillikums,
halo olo, halo sick,
wake kliminawhit, halo sollers,
halo pathlum, halo cly
Jesus mitlite kopa saghalie,
kunamoxt konaway tillikums kloshe.

In heaven everyone
Doesn't hunger, no sickness,
No lies, no anger,
No one's drunk, no one cries.
Jesus lives in heaven,
With all the good people.

Yahwa tillikums wake klahowya,
halo sick tumtum, halo till,
halo mimelose, wake mesachie,
wake polaklie, halo cole.

Yahwa tillikums mitlite kwanesum
hyiu houses, hyiu sing,
papa, mama, pe kloshe tenas,
ooacut yaka chikamin pil.

Jesus potlatch kopa siwash,
spose mesika hyas kloshe,
konaway iktas mesika tikegh,
kopa saghalie kwonesum.

9)

Cultus klaska muckamuck
Spose nesika muckamuck whiskey
Whiskey muckamuck nesika dolla.
(iktas, wind, tumtum)

10)

Saghalie Tyee yaka mamook
(a) konaway iktas, konaway kah
(b) konaway ilahee, konaway kah
(c) konaway muckamuck, konaway kah
(d) konaway tillikums, konaway kah
(e) konaway moosmoos, konaway kah
(f) konaway kiutan, konaway kah

11)

Saghalie Tyee yaka pepah,
yaka Bible kloshe
a) kopa konaway boston tillikums
yaka hias kloshe

There people aren't poor
There is no sorrow, no tiredness,
No one dies, no evil,
No darkness, no cold.

There the people live forever,
Lots of houses, much singing,
Papa, Mama, and dear children,
Streets are gold.

Jesus gives the Indian
If you are good
Everything you want
In heaven always.

They that drink are worthless
If we drink whiskey
Whiskey will eat our money.
(things, life, souls)

God made
everything, everywhere
all lands everywhere
all food everywhere
all people everywhere
all cattle everywhere
all horses everywhere

God's Bible is very good.

It's good for all Whites

- | | |
|--|--|
| (b) kopa konaway siwash tillikums
yaka hias kloshe | It's good for all Indians |
| (c) kopa konaway King George tillikums
yaka hias kloshe | It's good for all English |
| (d) kopa konaway Pasaiyooks tillikums
yaka hias kloshe | It's good for all French |
| (e) kopa konaway China tillikums
yaka hias kloshe | It's good for all Orientals |
| (f) kopa konaway Klale man tillikums
yaka hias kloshe | It's good for all Blacks |
| (g) kopa konaway Kanaka tillikums
yaka hias kloshe | It's good for all Sandwich Island
People (Hawaiians). |

12)

Nika tikegh tumtum tkope	I want a white soul.
Nika mahsh mesachie tumtum	I throw away the evil heart.

13)

Jesus chako kopa saghalie	Jesus came from heaven
Jesus hias kloshe	Jesus is very good
Jesus wawa kopa tillikums	Jesus taught the people
Jesus hias kloshe	Jesus is very good
Jesus wawa wake kliminawhit	Jesus teaches not to lie
Jesus wawa wake kapswalla	Jesus teaches not to steal
Kopa nika Jesus mimelose	Jesus died for me
Jesus klatawa kopa saghalie	Jesus went to heaven

Here are the words to three hymns translated by Laura Downey-Bartlett. (More of her songs are included in the Appendix.) The spelling system which she uses differs considerably from the one we use.

WAKE SI-YAH NIKAH SAHALE TYEE, KOPAH MIKA

Ict.

Wake siyah nika Sahale Tyee, pee Mika,
Wake siyah kopa Mika,
Kegh-techie yaka lo-cloa,
Okoke mamook sahale nika,
Konaway nika sante kwanisum,
Wake siyah Sahale Tyee pee Mika,
Wake siyah Sahale Tyee,
Wake siyah kopa Mika.

Mox.

Kah-kwa nika t'so-loa,
Ict sun klatawa kee-kwilla,
Klale sahale kopa nika,
Nika bed ict stone.
Klosh mitlite moosum nika,
Wake siyah Sahale Tyee pee Mika,
Wake siyah Sahale Tyee,
Wake siyah kopa Mika.

Klone.

Klosh kumtux kah Mika,
Klatawa sahale illihee;
Konsi Mika potlatch kopa nika,
Chaco kah-kwa klosh tum-tum.
Sahale tah-manawis tikegh nika;
Wake siyah Sahale Tyee pee Mika,
Wake siyah Sahale Tyee,
Wake siyah kopa Mika.

Klosh kah-kwa.

NEARER, MY GOD, TO THEE

1

Nearer, my God, to Thee
Nearer to Thee!
E'en tho' it be a cross,
That raiseth me,
Still all my song shall be,
Nearer, my God, to Thee,
Nearer, my God, to Thee,
Nearer to Thee!

2

Tho' like a wanderer,
The sun gone down,
Darkness be over me,
My rest a stone;
Yet in my dreams I'd be,
Nearer, my God, to Thee,
Nearer, my God, to Thee,
Nearer to Thee!

3

There let my way appear,
Steps unto heaven;
All that Thou sendest me
In mercy given;
Angels to beckon me,
Nearer, my God, to Thee,
Nearer, my God, to Thee,
Nearer to Thee!

MAMOOK, POLAKELY CHACO

WORK FOR THE NIGHT IS COMING

Ict.

1

Mamook, polakely chaco,
Mamook, konaway chee sun,
Mamook, konsi tenas chuck t'wagh,
Mamook, mitlite chee chaco tupso,
Mamook, konsi sun chaco t'wagh,
Mamook, mitlite hy-as wam sun,
Mamook, polakely chaco;
Konsi man kopet mamook.

Work for the night is coming,
Work through the morning hours;
Work while the dew is sparkling,
Work mid springing flowers;
Work when the day grows brighter,
Work in the glowing sun;
Work for the night is coming,
When man's work is done.

Mox.

2

Mamook, polakely chaco,
Mamook, mitlite sitcum sun,
Pahl t'wagh sun kopa mamook,
Kopet mamook tenas alki.
Potlatch konaway kawak sun.
Mitlite, wake potlatch pee mika,
Mamook, polakely chaco,
Konsi man kopet mamook.

Work for the night is coming,
Work through the sunny noon;
Fill brightest hours with labor,
Rest comes sure and soon;
Give every flying minute,
Something to keep in store;
Work for the night is coming,
When man works no more.

Klone.

3

Mamook, polakely chaco,
Kee-Kwilla kopa sahale sun,
Konsi t'wagh t'zum konaway kah
Mamook, konaway sun klatawa,
Mamook kah-kwa t'zum chaco halo,
Klatawa, pee t'wagh wake chaco;
Mamook, polakely klale chaco,
Konsi man mamook copet.

Work for the night is coming,
Under the sun-set skies;
While their bright tints are glowing,
Work for daylight flies;
Work till the last beam fadeth,
Fadeth to shine no more;
Work while the night is dark'ning,
When man's work is o'er.

KOPA JORDON, HY-IU WIND ILLAHEE, NIKI MIT-WIT

Ict.

Kopa Jordon, hy-iu wind illahee, nika mit-wit,
Pee nanich kah-kwa tikegh see-owist,
Kopa Canaan, klosh, hy-iu hee-hee illahee;
Kah nika konaway ictas kee-kwilla.

Mox.

Wah! okoke konaway klatawa nanich,
Chaco sahale kopa nika see-owist!
T'see klackan, yah-kwa mitlite pe-chughe,
Pee mitlite chuck delate youlth.

Klone.

Konaway kah, kopa hy-as illahee,
Te'wagh kwanisum okoke sun;
Kah Sahale Papa, Tenas Man kwanisum mitlite,
Pee marsh polakely si-yah.

ON JORDAN'S STORMY BANKS I STAND

1

On Jordan's stormy banks I stand,
And cast a wishful eye,
To Canaan's fair and happy land,
Where my possessions lie.

2

Oh! the transporting, rapturous scene,
That rises to my sight!
Sweet fields arrayed in living green,
And rivers of delight!

3

All o'er these wide extended plains,
Shines one eternal day;
There God, the Son, forever reigns,
And scatters night away.