

**Teach Yourself Northern Chinook Jargon, Year 2:
10 Powerful Tools**
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*with thanks to the [Vadon Foundation](#)
and the Board of Directors of the [Global Civic Policy Society](#)*

Tlahowyum! “Hi!”

This course will let you “teach yourself” the unique Northern Dialect of the Chinook Jargon language. (Call it “CJ” for short.)

You can do that in a literal way, without anyone else.

Or, you can use this course along with a friend, a community member, a teacher, or in our free online Zoom classes and videos.

This is set up as a 3-year course, having 10 units in each year, so there are 30 units total.

Our Year 2 & Year 3 lessons are centered on taking what you’ve picked up from Year 1, and amplifying it into really useful Northern Chinook Jargon skills.

We carry over the Vocabulary (Chinook to English, and English to Chinook) of all the words from Year 1, and show you lots of example of real Chinook from real people.

- Year 1 focused on giving you basic conversation skills.
- Year 2 shows you the simple patterns that you can use to say practically anything in this language – illustrated with plenty of examples from real speakers.
 - In Year 2, you also start seeing comments in each lesson that are designed to help Southern Chinook Jargon (Chinuk Wawa) speakers “translate” into and out of Northern CJ. This is because most of our learners already know not just English, but also Southern CJ. We’ll give you tips on how to translate between the two Chinook dialects.
 - In this year, too, you find helpful hints about the different writing systems that have existed, besides the BC Learners Alphabet that we use here. This is because a lot of people come into our Northern dialect lessons already knowing some Southern dialect, and wanting to learn our unique, historical BC **Chinook-Peipa** alphabet (which we introduced in Year 1).
- Year 3 will guide you to a full, independent understanding of whatever people say in Northern Chinook Jargon.

Send me sound recordings, or videos, of yourselves!

You can record the Chinook lesson material, and/or the Vocabulary words!

**We might put you into the podcasts & videos we’re making of these lessons!
I’m at spokaneivy@gmail.com ...**

You can also join in our weekly Zoom sessions!

Just email me:

spokaneivy@gmail.com

HIGHLY RECOMMENDED LEARNING TOOL!:

[Maxwell's flashcards](#) – with audio!

BEFORE WE GET STARTED:

Here are 11 ideas we'll be using.

Refer back to this page as needed!

1. **Adjectives** – are words you can use for describing a **noun**. Adjectives often tell you information like size, color, quality, and so on.
Examples: **pil** ‘red’, **haiyas** ‘big’, **kultus** ‘no-good’.
2. **Adverbs** – are words you can use for describing the way a **verb** situation occurs. Adverbs typically let us know “how”, so they can indicate manner, way, style, extent or time of occurrence, et cetera.
Examples: **aiyak** ‘fast; soon’, **kanawei** ‘totally, completely’, **leili** ‘for a long time’.
3. **Interjections** – are words that are sort of a whole sentence all by themselves. Interjections tell a lot by saying very little.
Examples: **heilo** ‘no!’, **tlahowyum** ‘hello!; goodbye!’, **o** ‘oh!’
4. **Nouns** – are words naming a thing, a person, an idea etc.
Examples: **tloochman** ‘woman’, **tz’iktz’ik** ‘car’, **mamook** ‘an action, something you do’.
5. **Particles** – are little words that we use to put a particular “spin” onto a sentence. Particles can do things like show that you’re saying something unexpected, or connecting what you’re about to say to what was already talked about, etc.
Examples: **wel...** ‘well...’, **kakwa...** ‘so...’, **tl’oonas** ‘probably; must be’.
6. **Phrases** – are groups of words that you can learn as a single chunk. Phrases are often really useful bits to use for conversation.
Examples: **kopa okok...** ‘for that reason...’, **kultus kopa naika** ‘I don’t care’, **chako taim** ‘it’s time’ for something.
7. **Prefixes** – are a few little bits that we add on to another word to give that word a more precise meaning. Prefixes can indicate things like the cause or start of a situation.
Examples: **chako-** (‘become’ or ‘get’ a certain way), **tanas-** (‘a little’), **mamook-** (‘cause’ or ‘make’ a situation happen).
8. **Pronouns** – are a few useful words we can use instead of naming a **noun**. So one pronouns can refer to a huge variety of people, things, or situations.
Examples: **yaka** ‘she/him’, **kanawei-tlaksta** ‘everyone’, **Ø** ‘it’ (“silent IT”).
9. **Quantities** – are indicators of a lot or a little of something, or something in between. Quantities can be precise numbers, or some other words that are more vague.
Examples: **mokwst** ‘2’, **haiyoo** ‘a lot (of)’, **kanawei** ‘all; every’.

10. Questions – are the few words we use for finding out more information. Questions can ask things like ‘why?’, ‘where?’, ‘what?’, ‘how?’, or ‘when?’

Examples: **ikta?** ‘what?’, **kantzih?** ‘how much? / how many?’, **tlaksta?** ‘who?’

11. Verbs – words telling us the situation that’s going on. Verbs are either actions, or states of being.

Examples: **chako** ‘to come (here)’, **mamook** ‘to do; to make’, **tanas** ‘to be small’, **tloochman** ‘to be a woman’.

Also: we’ll mark Southern Chinook Jargon words by putting them between ***asterisks***.

TABLE OF CONTENTS, Year 2

This will give you an idea of what's covered in each lesson.

Table comparing the different Chinook Jargon alphabets

A correspondence chart aligning:

- the (Northern dialect)
 - BC Learners Alphabet
 - and **Chinook-Peipa** alphabet (and numerals)
- with the (Southern dialect) Grand Ronde alphabet.

Lesson 2:1

Core concept: **FRONTING** for focus/emphasis.

- Also, when to postpone.

Exercises

Tips for Southern speakers:

- The Northern dialect is your secret weapon.
 - Fronting in both dialects.
 - Some Southern things missing in the Northern dialect, and vice versa.
- Reading recommendations for learners.

Lesson 2:2

Core concept: **QUANTITIES** up front!

- And speaking of quantities: How to turn anything **NEGATIVE!**
- Also, Northern **mor** & **too-much** versus **ilep**.

Exercises

Tips for Southern speakers:

- The Northern dialect is kind of inside-out for you, because it's **heilo** that's the normal "not", and it's **weik-** that's more limited (it's just in a few compound words).
- Also, the South doesn't have **mor**, and the North doesn't have ***manaqi*** or ***t'uḡəlq'a***.

Lesson 2:3

Core concept: ...and speaking of going negative: some of the most important grammar tricks have **SILENT** synonyms:

- "at" versus **kopa**;
- "that..." versus **poos**;
- "it/some/etc." versus **yaka/tlaska**;

- “be.at” versus **mitlait/stop**,
- “and” versus **pi**,
- motion “for” versus **kopa/poos**.

Exercises

Tips for Southern speakers:

- There’s no such word as ***t’u?an*** in the North for “have”.
- The South doesn’t know **stop**.
- Both dialects use **mitlait** in mostly similar ways.

Lesson 2:4

Core concept: **HYPOTHETICALS**:

- **Poos @** start of sentence “if; when” (which also = **ka_h-sun**)
- vs. elsewhere **poos** “(the idea) that” hypothetical vs. **silent** “(the fact) that” factual);
- **poos... (poos...)** “whether... (or...)”;
- also, **poos-** plus a question word.

Exercises

Tips for Southern speakers:

- The “if; when” and “that” stuff is essentially the same in the South.
- But in the South, you can’t combine **poos** with a question word (that sequence has a very different meaning).
- And you’ll hardly ever find **poos... (poos...)** for sets of alternative possibilities.

Lesson 2:5

Core concept: **PRONOUNS** don’t work like in English.

- “I” subject repetition;
- plural you **masaika**,
- plural **yaka**
- (and “it” is **yaka** once in a while),
- **silent** “it/some/etc.”,
- “do/say/think” **kakwa**,
- “another” **ih_t/huloima**;
- **okok** vs. **ikta** in relatives.

Exercises

Tips for Southern speakers:

- Northern CW doesn’t have any shortened pronouns ***nay/na, may/ma, ya, nsay/nsa/sayka, msay/msa, tlas***.
- The North doesn’t have the longer form **ya_xka** either.

- It's important to know that Southern & Northern do both have:
 - plural **yaka**,
 - and silent “it/some/etc.”,
 - and “do/say/think” **kakwa**,
 - and **ih** meaning “another”.
- In relative clauses, the South almost only uses **ikta**, hardly ever **okok**.
- In the South, you can repeat just about any pronoun, but it has a specific effect of throwing the focus onto that person.

Lesson 2:6

Core concept: the many meanings of the little word **pi**.

- “and, or, but”;
- “and then, and so”;
- “before, until”;
- there have been some Indigenous speakers who use it even more, i.e. to mark the start of virtually every clause;
- let's also notice the silent “and”.
- Here is a good time to mention the explainers (which answer **kata?** “how?/why?”):
 - **kopa okok** “because (of that)”
 - and **...(pi) kakwa...** “...(and) so...; ...(and) that's why/how...”.

Exercises

Tips for Southern speakers:

- The Northern dialect doesn't have special words for “or” (***əbə***), “but” (***bət***), “although” (***qʰéχchi***)!
- And the North doesn't have ***qʰiwa*** ‘because’.
- The Southern dialect doesn't really have silent “and”.

Lesson 2:7

Core concept: “**FOR**”:

- “for” is **kopa** with nouns,
- it's **poos** with verbs,
- but a verb of motion is followed by the silent “for”, with a verb as its purpose.

Exercises

Tips for Southern speakers:

- The differences we've just explained are very important. There's no **poos** “for” a noun, so you'd sound very strange if you said things like ***poos-ikta*** or ***poos naika***.
- This also explains why Northerners don't have idioms like ***poos-kwanisum*** to mean

“forever” (we just say **kwanisum**), or ***poos-kultus*** for “for nothing; in vain; uselessly” (we just say **kultus**)!

Lesson 2:8

Core concept: verbs of **MOTION**:

- **kooli** (and **aiyak-kooli**),
- **tlatawa**,
- **chako**,
- **k'o' & tl'ap (kopa)**,
- **mash**.
- Some verbs of motion can also be transitive!
 - **Kooli** can also be to “recite” a prayer or song, or “read” something “out loud”;
 - **mash** can also be “to put” something somewhere (synonym **mamook-mitlait**);
 - **tl'ap** can be “to receive” something.

Exercises

Tips for Southern speakers:

- In the North, these words have tended to expand their meanings.
 - In the North, **kooli** by itself never means “run”, but in the South it’s never “travel” or the transitive “recite”.
 - And in the South, **tl'ap** and **mash** are very limited, meaning just “find” & “throw”!

Lesson 2:9

Core concept:

- verbs of **TRANSFERRING**:
 - *things*: **mash, patlach, mamook-tlatawa, mamook-chako, lolo**,
 - & *knowledge*: **wawa, skool, mamook-kumtuks, syutsum...**
- and verbs of **RECEIVING**
 - *things*: on purpose **iskum** versus accidentally **tl'ap**,
 - & *knowledge*: on purpose **iskum wawa** versus accidentally **tl'ap/tl'ap-kumtuks**, and the flexible **chako-kumtuks**.
- Note: Lesson 10 is going to follow up on these ideas.

Exercises

Tips for Southern speakers:

- For some Northern speakers, all of the verbs of transferring things can also be used for “send”, especially when talking about mailing things.
- In the South, our important Northern distinction between doing things on purpose versus accidentally is much weaker, or just missing.

Lesson 2:10

Core concept: the **HELPING-VERBS** (they have a dash after them):

- **chako-** “become, get” (more or less on purpose),
versus **tl’ap-** “become, get” (not on purpose),
- **mamook-** “make, cause” (more control),
versus **patlach- (poos)** “let, allow” (less control),
- **kumtuks-** “typically do; be good at”.

Exercises

Tips for Southern speakers:

- The North doesn’t have Southern ***hayu-/haya-/hay-*** for ongoing action.
- Nor does the North have the Southern short forms ***chaw-/cha-*** or ***munk-***.
- Southern CW doesn’t have our Northern **patlach- (poos)**.
- Nor does the South make much use of the Northern “accidental” **tl’ap**.

Table comparing the different Chinook Jargon alphabets

This is a guide to how each sound gets written in the various important alphabets that have been used for writing CJ. But be advised, each alphabet has its own preferences, so the following correspondences are not always followed.

A good example is the word for “good”, which in BC Learners Alphabet is **tlloosh**, but it’s **tlus** in the **Chinook-Peipa** alphabet of the old *Kamloops Wawa* newspaper, and it’s **lush** in the Grand Ronde alphabet of the Southern dialect. This word sounds pretty much identical in each case!

<i>(Northern dialect:)</i>		<i>(Southern dialect)</i>
BC Learners Alphabet	Chinook-Peipa ¹	Grand Ronde alphabet

LETTERS:

’	<i>(no symbol)</i>	ʔ
a	a ə i.e. small circle, written clockwise	a
ae	a ə	æ
b	b	b
ch	ch ˘	ch
ch’	ch ˘	c’h
d	d —	d
e	i ˘	e
ee	i ˘	i
ei	i, ii ˘	ey
f	f \	f
g	g / i.e. long & written downwards	g
h (before a vowel)	h .	h
h (after a vowel)	h .	x
<u>h</u>	h, x ˙, *	ḫ
i	i ˘	i
j	ch ˘	dj
k	k / i.e. short & written downwards	k, k ^h
kw	k /, k followed by w/o/u	kw, k ^{hw}
k’	k’ * i.e. k with a “tick” mark	k’
k’w	k’, k’ /, * followed by w/o/u	k’w
<u>k</u>	k, k’ /, *	q, q ^h
<u>kw</u>	k/k’ / * followed by w/o/u	qw, q ^{hw}
<u>k’</u>	k’, kr /, //	q’
<u>k’w</u>	k’, kr * followed by w/o/u	q’w
l	l / i.e. short & written upwards	l
m	m (m
n	n)	n
ng	ng)	ng

¹ Naika wawa mirsi kopa David Corbett (thanks to David Corbett) for his excellent, open-access [Chinook-Peipa font](#).

o	o	o i.e. a big circle	o
oo	u	o	u
p	p	ı	p, p ^h
p'	p	ı	p'
r	r	∕ i.e. long & written upwards	r
s	s	⤿	s
t	t	-	t, t ^h
tl	tl, kl, l	-∕, ∕∕, ∕	l
tl'	tl, kl	-∕, ∕∕	t'l
tz	c	⤿	ts
tz'	c	⤿	t's
u	a, i, o, yu	ə, ɛ, ɔ, ʌ	ə
w	w	in special letters wa, wi, wo, aw, waw	
		o, o, e, o, e	w
wh	h/x	ɨ, * followed by o/u/w	xw
<u>wh</u>	h/x	ɨ, * followed by o/u/w	ɨw
y	i,	also in yu ɛ, ʌ	y
z	c	⤿	z

NUMERALS:

1	(p)	ı	1
2	(t)	-	2
3	(f)	∖	3
4	(k)	∕ i.e. short & written downwards	4
5	(r)	∕ i.e. long & written upwards	5
6	(m)	(6
7	(n))	7
8	(sh)	⤿	8
9	(s)	⤿	9
0	(o)	o i.e. a big circle	0

Lesson 2:1

Core concept: **FRONTING** for focus/emphasis.

Something that English doesn't do so much, but lots of other languages do, is to blurt out the most important part of the sentence first – and then get around to saying the rest of the sentence. It's like saying “Mushrooms, I don't like on my pizza”, where the main thing on the speaker's mind is to make a contrast with stuff like pepperoni or extra cheese.

Chinook Jargon, particularly our Northern dialect, loves to do this kind of blurting a thing out early. This moving stuff to the start of the sentence, we call “fronting” that thing.

We think the best way to teach a lot of our Year 2 concepts to you is, to just show you real examples from fluent speakers. You'll get a good hang of how to “front” things by reading and thinking about these instances.

Here, we'll show you how a real person used these techniques in one of his letters. We'll **orange-highlight** where fronting is happening. Helpful hint: speakers often front spotlighted expressions like “only this” and “about this”:

Kopa iht naika tikki wawa kopa maika...

about one I want talk to you...

“There's one thing I want to talk to you about...”

-- Chief Narcisse of Sahhalkum, BC

...which is the “fronted” version of the usual **Naika tikki wawa kopa maika kopa iht**, “I want to talk to you about one thing.” You might think of the fronted expression very literally, if you like, as “About one thing, I want to talk to you...”

Here's another example, where the speaker is fronting a thing that he's really interested in focusing on:

Okok Chinook-Peipa naika tolo.

this Chinook-writing I master

“I'm mastering this Chinook Writing!”

-- Jimmy Michel, Quilchena/Spahomin, BC

...which is a “fronting” of the normal **Naika tolo okok Chinook-Peipa**, “I'm mastering this Chinook Writing.” Again, if you like, you can take the fronted expression literally as “This Chinook writing, I'm mastering it”.

A useful trick for translating sentences like these into English can be to start with “It's”, as in “It's one thing...” and “It's this Chinook Writing...”

You can even front really big groups of words, as you see here:

Pi kopa okok tanas-peipa maika lolo kopa nesaika, dleit nesaika tl'ap-tloosh-tumtum.
and about that little-paper you bring to us, really we get-good-heart
“And we really got happy about that little paper you brought us!”
-- Jules the watchman & Frank Eugene, Sechelt, BC

A variation on fronting a thing to the start of the whole *sentence* is, to “front” that thing only to the beginning of its *phrase*, like here (also from Chief Narcisse):

Poos maika tikki ikta wawa...
if you want anything say
“If you want to say anything at all...”

...where **ikta wawa** is the “fronting” version of the normal **wawa ikta** ‘say something’.

For another example of fronting that’s just inside of a phrase (instead of a whole sentence), look at this:

...yaka tayi(,) okok kanawei post-ofis...
its boss, those all post-office...
“the boss of all those post offices (the postmaster)”
-- Charlie the watchman, Sliammon, BC

The normal version of a possessive phrase like this is **okok kanawei post-ofis yaka tayi**, “all those post offices’ boss”.

All of this “fronting” has lots to do with Chinook Jargon’s preferences of how to build all normal sentences. By this, we mean that CJ likes to say intransitive sentences (the ones with just a subject and a verb) as (first) the Verb (and then) the Subject, like these, also from Chief Narcisse:

mimaloos naika iktas
be.dead my property
“My cattle are dead.” (Dead are my cattle.)

Tloosh heilo sik maika tumtum.
good not hurting your heart
“Please don’t be upset.” (It’s good if your heart isn’t hurting.)

And this from Kikisoblu, Duwamish Tribe, Washington:

Kanawei mimaloos Boston ilep chako.
all die White.person first come
“The Whites who came here first have all died.’

In most intransitive sentences, like these, the most important information is the event that’s happening. Because the subject of them doesn’t have any control over the situation to speak of, the subject gets left till the end, while the verb gets fronted.

And for comparison, normal transitive sentences typically have a subject, who has some control over a situation, doing something to an object – so it's this much more important subject that then comes first in the sentence, as in the following from Chief Narcisse:

Naika heilo tikki mash naika iktas.

I not want leave my property
“I don't want to leave my cattle.”

Mamook peipa kopa yakwa.

make writing to here
“Send a letter over here.”

So, having the subject first is normal, in a transitive sentence – but when it doesn't come first, because some other part of the sentence got bumped up the front, that other thing has been fronted.

Exercises 2:1

Now that you have some understanding of “fronting”, try translating these real sentences! (Use the Vocabulary freely, too.)

- 1 **Kakwa, kopitt iht peipa naika tz'um.**
so, only one newspaper I write
-- Kamloops Wawa #9
- 2 **Kanawei-ikta maika mamook-tz'um kopa okok tanas-book(.)**
every-thing you make-write in that little-book
-- Baptiste Simon, “Little” (Shuswap?) Lake, BC
- 3 **Kopitt kopa ilii tlaska tumtum.**
only about be.alive they think
-- Father FM Thomas, Williams Lake, BC
- 4 **Kopitt okok naika syutsum kopa maika.**
only this I report to you
-- Pete Nhinaskrit, Alkali Lake, BC
- 5 **Wuht iht naika tikki wawa kopa maika.**
also one I want say to you
-- Pete Nhinaskrit, Alkali Lake, BC
- 6 **(Kopa) iht naika dleit sik-tumtum.**
(about) one I really hurting-heart
-- Charlie the watchman, Sliammon, BC

- 7 **...Kopa okok** naika tikki wawa kopa maika.
...about this I want talk to you
 -- Chief Narcisse, Sahhalkum, BC
- 8 **Dleit haiyoo peipa** alta yaka mamook kakwa.
really lots.of letters now he do like.that
 -- Charlie the watchman, Sliammon, BC
- 9 **Kopa okok** naika tolo tanas-haiyoo chikmin.
from this I earn little-lot money
 -- Johnny Sam, Secwépemc* of BC
- 10 **Pi yawa masaika haiyoo mukmuk** mitlait.
and then you.folks lots.of food have
 -- old Chief Adam, quoted by William Waspulawh, Canoe Creek, BC
- 11 **Kopa maika Pir Lshyun** nesaika mamook-peipa
to you Father Le.Jeune we make-letter
 -- Jules the watchman & Frank Eugene, Sechelt, BC
- 12 **Okok sitkum-tala(,) Looi Astkwa yaka pii (Ø).**
this half-dollar; Louis Astkwa he pay it
 -- William Waspulawh, Canoe Creek, BC

Tips for Southern speakers 2:1

The Northern Dialect is your secret weapon, because practically anything you say in Northern can be understood by folks who know Southern. It doesn't always work the other way around! Here are some broad differences to get us started:

Fronting is also traditionally used in Southern dialect (but less often). An example is:

Pus ikta yaka patlach kopa yaka, yaka iskum Ø.
when something he give to her, she take it
 "When he gave her anything, she took it."
 -- Victoria Howard, Grand Ronde, Oregon²

The Northern dialect doesn't have the "Chinookan ideophones" that are common in Southern,

e.g. *laɣ*, *chxəp*, *qʰwəl*,

many of which are reduplicated in Southern talk, like

2 Transcribed into Northern Dialect.

***p'əqp'əq*, *k'witk'wit*, *t'limint'limin*.**

You'll be learning Northern synonyms for these, and it's usually very easy because the North has usually substituted English words for them!

Related to this, the Northern dialect hardly uses any “reduplication”,

e.g. ***nánich-nanich***, ***wawa-wawa***, ***tunus-tunus***.

Rule of thumb: please don't try reduplicating anything in the North, until you hear us reduplicate first!

The North also lacks the old Chinookan/Salish-based words for your relatives (which also got replaced by English words etc.) So Southern

ats, ***aw***, ***that***, ***chich***

correspond to Northern

sista, **brotha**, **unkel**, and **papa yaka papa** (or **mama yaka papa**).

It's similar for the times of day, so Southern

chxi-san and ***laxw-san***

equate with Northern

tanas-sun	and	kopitt-sitkum-sun
<i>little-day</i>		<i>after-middle-day</i>
“morning”		“afternoon”.

In the North, the “short a” sound (æ as in English “ash”) is much more frequent. Everyone will understand you if you say every “a” as in English “ma”, but you'll hear many Northern speakers say **yæka** for ‘she/he’, and **mæn** for ‘a man’.

You'll find some idioms in the North that are new to you, again often from English, like these:

ja-bon “on credit (not cash); owe”,
steem-kaa “a train”, and
Chinook-man “translator/interpreter”.

If you're a Southern dialect speaker looking for the Northern things to read that will be easiest for you to understand at first, you can seek out Catholic religious stuff, which is a kind of historical bridge between dialects. Once you can read **Chinook-Peipa** alphabet, look for *Kamloops Wawa* and/or the books of Father JMR Le Jeune online at the [University of Saskatchewan Libraries](#), [Canadiana Online](#), the [University of British Columbia Libraries](#), and [Archive.org](#).

Lesson 2:2

Core concept: **QUANTITIES** up front!

In the previous lesson, we talked about how Northern Chinook Jargon puts important things first in a sentence. A short review:

CJ likes to blurt out, or “front”, the things that are most on the speaker’s mind, before saying the rest of the sentence.

And in intransitive sentences, having just a subject (with very little control over the situation) and a verb, the verb is considered the most important thing so it comes first.

Now is a good time to add to the list of things that you normally say first in a Jargon sentence: Quantities of all sorts really like to come first.

“Quantities” includes numbers, of course, like **ih̄t**, **mokwst**, and **tloon** “one”, “two”, and “three”. (*Fun fact: we also have **ih̄t-ih̄t** meaning “several; some”.*) Of course number-fronting extends to anything counted, such as saying things like “There’s 10 of us” (**Tatlam nesaika**) and this example (let’s highlight the quantities in orange):

Mokwst moon naika heilo tl’ap peipa kopa maika.

two month I not receive letter from you

“It’s two months that I haven’t gotten a letter from you.”

-- Joe, Canim Lake, BC

What else could you consider to be a quantity? Judging by how we talk Northern Dialect, this also includes the words for “a lot”, “a little”, “every/all of”, etc. (**haiyoo**; **tanās**; **kanawei**). No surprise there!

Dleit haiyoo yaka tilihum.

really lots her people

“She had lots of relatives.”

-- Pete Nhinaskrit, Alkali Lake, BC

Tanas yaka floosh, tanas heilo.

little.bit “it” good, little.bit not

“It’s sort of all right, sort of not.”

-- William Andrew, Head of the Lake, BC

Kanawei maika mamook-peipa kopa naika.

all you make-written to me

“You’ve written it all down for me.”

-- William (?) of Salmon Arm, BC

Haiyoo iktas naika tikki.

lots.of things I want

“There’s **lots of things** that I want.”

-- TW Prosch, Seattle, WA

The same applies with comparing quantities, such as “more” and “less”. (But in reality, those two ideas are rarely expressed in Northern Chinook Jargon. Speakers prefer to just say “a lot”, with an exaggerated tone of voice, when they mean “more / the most / too much”, for example!)

Another quantity that’s said first in a sentence is the word for “a long time” (**leili**):

Leili mitlait okok kopa post-ofis.

long.time be.there that book at post-office

“Those books were left at the post office **for a long time.**”

-- John Jackson, Lillooet, BC

Also, there are the much rarer Northern quantities, **mo** & **too-much**:

...poos litl-mo chikamin naika iskum

...when little-more money I get.on.purpose

“...when I pick up **a little bit more** money.”

-- William Waspulawh, Canoe Creek, BC

...iaka too-much tlahowyam poos mitlait kopa okok ilahi.

...he too-much poor in.order.to live on this earth.

“...he was **too poor** to live on this earth.”

-- Kamloops Wawa #152

And speaking of quantities and negatives, have you considered this yet? **Heilo** (“nothing; none”) is a quantity, a quantity of zero...so it also has to be said first in a sentence!

Heilo naika ikta tumtum kopa okok ilahi.

nothing I anything think about this world.

“I don’t think **at all** about this world.”

-- Charlie Chapman, Spuzzum, BC

We’re seeing a trend in these last few facts: All kinds of NEGATIVE stuff is treated as quantities in the Northern Dialect.

In fact, just about anything that starts with **weik-** “un-; non-” or **heilo** “not;none” works like this. And so, negative words get placed at the front of a sentence.

So, **weik-kata** “can’t; impossible; no way” always comes first. So do **heilo-tlaksta** and **heilo-tilihum**, which both mean “nobody”. Also coming first in sentences is **heilo-ikta** “nothing; no kind of”, and

weik-kantzih “never”. This same rule extends to “nowhere”, which is **heilo-kah**. And to say “not much”, you use **heilo-haiyoo**.

Heilo-haiyoo **naika tl’ap Shooswap-Wawa.**

not-much I catch Secwépemc-language

“I haven’t caught on to **much of** the Secwépemc language (in Chinook Writing).”

-- William Celestin, Salmon Arm, BC

A general point about how to turn anything negative: **Heilo** is the general, neutral negative in the Northern Dialect. So it covers everything from saying simply “No” to someone, to negating any sentence you want to, to expressing “none of” such concepts as things, people, and places.

Heilo masaika sik kopa naika!

not you.folks upset with me

“Don’t be upset with me!”

-- William Andrew, Head Lake, BC

Naika heilo chikmin poos peyei naika peipa.

my no(ne) money in.order.to pay my paper

“I have no money to pay for my newspaper.”

-- Mary Pete, Deep Creek, BC

Contrast that with how limited **weik-** is. **Weik** is rarely used the way **heilo** is. As the dash at the end of it shows us, **weik-** is normally just a prefix, needing to be attached to another word. There are just 3 common **weik-** words that we know in Northern Chinook Jargon:

- **weik-kata** “can’t; impossible; no way” (not-how)
- **weik-tloosh** “bad” (not-good)
- **weik-saiyaa** “almost; nearly” (not-far)

Exercises 2:2

With your understanding of quantities & negatives, put your hand to translating these real sentences into your normal way of talking English! (The Vocabulary is always a help.)

1 Yaka mimaloos kopa Sundei, weik-saiyaa mimaloos-sun.

she die on Sunday, almost dead-day (= evening)

-- Chief Emile Timnaskrit, Canim Lake, BC

2 Per Lejak yaka wawa, “Weik-tloosh!”

Father Le.Jacq he say, “bad”

-- Johnny Wilson/Tuamah, Williams Lake, BC

- 3 **Kanawei nesaika weik-saiyaa lost tumtum kopa st'iwi'etl.**
all us almost lose heart for pray
 -- Emile Timaskrit, Canim Lake, BC
- 4 **Weik-kata naika skookum kooli.**
unable I strongly walk
 -- Johnny Wilson, Lytton, BC
- 5 **Yaka wawa naika, "Heilo mukmuk mitlait kopa naika".**
he tell me, no food be.here for me
 -- Isaac Peter, North Bend, BC
- 6 **Haiyoo samon mitlait, pi heilo-kah tlaska tlatwa.**
lots.of salmon be.there, but no-where they go.
 -- Patrick Felix, Neskonlith, BC
- 7 **Naika tumtum, heilo-ikta naika mamook mesaachi.**
I think, nothing I do evil.
 -- Annie Edward, Enderby, BC
- 8 **Heilo-tlaksta help kopa naika kopa ikta, poos naika peyei okok Whit-man.**
nobody help to me with anything, when I pay that White-person.
 -- (name unknown), Salmon Arm, BC
- 9 **Heilo-haiyoo naika mamook-peipa kopa maika, Piyalis.**
not-much I make-writing to you, Pierriche.
 -- Jamie Michel, Quilchena, BC
- 10 **Pi yaka wawa, "Heilo naika kumtuks poos book k'o' yawa".**
but he say, "not I know if book arrive there"
 -- William Waspulawh, Canoe Creek, BC
- 11 **Too tousan mor mitlait kopa klahani.**
two thousand more be.there at outside
 -- Kamloops Wawa #201
- 12 **Haiyas-leili yaka tumtum kakwa.**
very-long.time she feel like.that
 -- Louis James, Spuzzum, BC
- 13 **Tl'oonas yaka wawa, haiyoo ikta naika mamook kopa yaka.**
maybe she say, lots.of thing I do for her.
 -- Louis James, Spuzzum, BC
- 14 **Kanawei okok naika tl'ap.**
all this I receive.
 -- John Jackson, Barkerville, BC

- 15 **Tanas naika kumtuks peipa.**
a.little I know writing
 -- William Andrew, Head Lake, BC
- 16 **Haiyoo tlaska mamook-peipa kopa naika man.**
many they make-writing to my husband
 -- Annie Edward, Enderby, BC
- 17 **Tl'oonas tloon sno okok tanas-man.**
maybe three year that little-male
 -- Charlie Frye, North Bend, BC

Tips for Southern speakers 2:2

For you Southern Chinuk Wawa-speaking folks, the Northern dialect is kind of inside-out! Our Northern **heilo** is our normal “not”, and our **weik-** is more limited. You’re used to saying ***wik*** practically all of the time for negatives, as in these sentences:

wik nayka kámtáks ‘I don’t understand.’

wik-íkta nayka kámtáks ‘I don’t know anything.’

You would be less likely to use ***hílu*** in the South to say these things. (Although you can, and you’d be understood there.)

But there is some overlap in **wik-** expressions, because the few that we have in the North seem to be preserved from a very old variety of Chinook Jargon, which was the ancestor of both the Southern and Northern dialects. So you shouldn’t find it hard to understand Northern CJ’s **weik-tloosh**, **weik-saiyaa**, and **weik-kata**. (But for that last one, you’re more used to saying ***xáwqal***. That’s an unknown word in the North.)

Also, the South doesn’t have **mor** (preferring ***íləp-***), and the North doesn’t have ***mánaqi*** (“more” as in a comparative) or ***t’úxəlq’a*** (“too” as in excessive).

Lesson 2:3

Core concept: **SILENCE**.

Since we've mentioned quantities, and took that thought farther by going negative, let's extend it to the times when Northern Chinook Jargon lets us say nothing at all.

This is one of the many Indigenous features of how Chinook Jargon works. Quite a few of the Native languages that are the ancestors of CJ have perfected very efficient ways of expressing certain things – and the least effort possible is to stay silent.

We're going to show the Jargon's **SILENT** synonyms with the symbol "Ø". When you see Ø, don't say anything at all.

But, take note: as easy as it is to pronounce perfectly, *Ø is not a pause!* Don't devote any time to Ø. Minimize. Even one second of silence would mean you were putting in just as much effort as saying an actual word.

So another way to describe our Ø is, it just means to skip on to the next word. A sentence like:

Naika mitlait Ø Vankoova
("I'm **in** Vancouver")

sounds like 3 words in Chinook, not like:

~**Naika mitlait** (*pause*) **Vankoova**~

...which would take just as long to say as 4 Chinook words would.

Half a dozen of the most useful grammar tools have **SILENT** versions:

1. Ø "at, in, on", etc. versus **kopa**;
2. Ø "that (*something happened*)" versus **poos**;
3. Ø "it/some", etc. versus **yaka/tlaska**;
4. Ø "be at" versus **mitlait/stop**
5. Ø "and/or" versus **pi**,
6. (*after a motion verb*:)
Ø "for" versus **kopa/poos**.

Let's go over each of these now!

#1 SILENT "at/in/on", etc.

The word for "at, in, on" and almost all preposition-type meanings is **kopa**, for example being used 4 different ways here:

Naika ... mamook-tz'um peipa kopa maika Lejun, kopa maika chikamin kopa
I ... make-write letter to you Le.Jeune, about your money for
“I’m ... writing a letter to you, Le Jeune, about your money for”

Kamloops Wawa peipa kopa 1898.
“Kamloops Wawa” newspaper from 1898.
“the Kamloops Wawa newspaper from 1898.”
-- Johnny Louie, location unknown, BC

Now, even though there is a SILENT version of **kopa**, you can’t actually do without all of those **kopa**’s, all at once. The sentence you’ve just read would be nonsense if you did that!

So let’s get a feeling for when you can leave out **kopa**...there are 2 main tricks.

When you’re talking about *being located someplace*, you can use **Ø** instead of **kopa**. In other words, you can swap **kopa** in for each of the **Ø**’s in these next 2 examples, and it would mean exactly the same:

Alta naika mitlait Ø Kaniim-Leik ilahi.
now I be.there at Canim Lake village
“Now I am at Canim Lake Reserve.”
-- Johnny Harris, Canim Lake, BC

Maika mamook-kumtuks kopa naika... Ø kah-ilahi maika mitlait.
you make-know to me... at where-village you be
“Let me know...which village you’ll be at.” (at which village you’ll be)
-- Andrew Thomas, Sahhalkum, BC

And speaking of locations, you can also use **Ø** instead of **kopa** when you’re expressing motion, *going someplace*, like “come to” and “get to”. Again, if you switched **kopa** in for the **Ø**’s here, it would have precisely the same meaning:

Chhi naika chako Ø yakwa-ilahi.
just.now I come to here-place
“I’ve just come to this place here.”
-- William Pierriche, Wilmer, BC

Heilo-ikta syutsum tl’ap kopa yawa Ø Klinton.
no-kind.of news arrives at there to Clinton
“No kind of news reaches over there to Clinton.”
-- Johnny Peter, Clinton, BC

#2 SILENT “that (something happened)”

This SILENT version works in a little different way than what we’ve just been discussing. It’s not optional. When you’re talking Chinook, and saying the equivalent of “I knew” or “said” *that* something *really* happened, you always have to use a SILENT “that”. If you don’t, you always have to use **poos**, which has a very different meaning of “*supposedly*” or “*might*” happen. Let’s show examples of each, to make this clear. First, with “knowing” (**kumtuks**)...

Maika kumtuks Ø haiyoo sno alta.
you know that lots.of snow now
“You know **that** there’s lots of snow now.”
-- Chief Narcisse, Salmon Arm, BC

Wel yawa, naika chako-kumtuks poos okok peipa yaka til-mamook.
well then, I come.to-know whether this writing “it” heavy-work
“Well then, I’ve learned what kind of rough business this writing is.” (speaking ironically)
– Peter Cole, Barkerville, BC

The same idea applies with differences such as “being sad” that something really did occur, versus “being afraid” that something might happen:

Yaka sik-tumtum Ø heilo yaka lahanchoot.
she hurt-heart that not she confess
“She’s upset **that** she didn’t confess.”
-- Chief Andrew, Chu Chua, BC

Tloosh maika heilo k’wash poos heilo maika tl’ap maika chikamin.
good you not afraid whether not you receive your money
“Don’t be afraid **that** you **might** not receive your money.”
-- Baptiste Simon, Little (Shuswap?) Lake, BC

Now, with “saying/telling/asking” a fact versus a possibility:

Taiyi Jimi... wawa Ø heilo tloosh, okok peipa.
chief Jimmy...say that not good, that newspaper
“Chief Jimmy...says **that** that newspaper isn’t any good.” (there’s no doubt in his mind)
-- Johnny Louis, location unknown, BC

Pi naika wawa poos maika patlach iht sno peipa kopa naika.
and I say might you give one year newspaper to me
“And I asked **if** you **would** give me a year of the newspaper.”
-- Patrick Felix, Cayoosh Creek, BC

This last **poos** example is also how we express “asked you to...” and “told you to...” You have to pick up the clues about exactly what’s meant when someone uses this phrase, **wawa poos**.

#3 SILENT “it/some/any”, etc.

This SILENT version is another mandatory one, not an optional choice like #1 (“at/in/on”) was. The idea here is about pronouns. Living beings -- people, animals, spirits, God, and so on -- take the pronoun **yaka** “she/he”. There’s no gender in this language, so just this one word **yaka** is enough for everybody.

Naika brotha yaka tikki Chinook peipa kopa maika.

my brother he want Chinook paper from you

“My brother wants the Chinook newspaper from you.”

-- August Andrew, Spuzzum, BC

Yaka tlatawa swim kopa kreek.

she go swim in creek

“She went swimming in the creek.”

-- Chief Emile Timaskrit, Canim Lake

And, due to having a strong Indigenous heritage, Northern Chinook Jargon is also happy using yaka to mean “they”, when you’re talking about more than one person, etc.:

Abel pi wuht yaka tloochman...naika patlach skookum lapelitaas kopa yaka.

Abel and also his wife... I give strong punishment to them.

“About Abel and also his wife...I’ve given a harsh punishment to them.”

-- Anonymous, BC

However, **yaka** is normally *only* for living beings. So, when you’re talking about “it” or “they” or “some (of it/them)”, including the dead body of a person or animal, you instead use **Ø**, the SILENT “it/some/any”:

Huloima weik tlaska tikki Ø alta.

other not they want it now

“The others don’t want it now.”

-- Johnny Louie, location unknown, BC

Pi nesaika lolo Ø kopa mimaloos-ilahi.

and we bring it to dead.people-place

“Then we brought her (dead body) to the cemetery.”

-- Mary Pete, Deep Creek, BC

Naika heilo mitlait Ø.

I not have any.

“I don’t have any.”

-- Andrew Jules, Sahhalkum, BC

Tl'oonas- ikta-mamook saiya (Ø).
gosh.knows-why far it
“Gosh knows why **it**'s so far.”
-- Joe, Canim Lake, BC

#4 SILENT “be at”

Another totally optional, and less common, SILENT synonym is for the verb “be at” / “be there”, **mitlait**.

O, dleit haiyoo hum-bak samon Ø kopa nesaika kreek.
oh, really lots.of hump-back salmon be.there in our creek
“Oh, **there's** really lots of humpback salmon in our creek.”
-- Patrick Felix, Neskonlith, BC

Heilo lepleit Ø poos wash okok tanaas.
none priest be.there in.order.to wash that child
“There **wasn't** a priest **there** to baptize that child.”
-- William Waspulawh, Canoe Creek, BC

Let's mention that you can't use a SILENT synonym for **mitlait** when that word means “to have”!

#5 SILENT “and/or”

One SILENT synonym that's very typical of Northern Chinook Jargon can mean either “and” or “or”. It's optional to substitute this Ø for **pi**, but it's common when you're talking about pairs (or bigger sets!) of things that go together naturally, like “feet and hands” or “dad and mom”:

Iht man, mimaloos yaka lipyei Ø yaka limaa, nanich yaka.
one man, dead his foot and his hand, see him
“A man whose feet **and** hands were crippled saw him.”
-- Kamloops Wawa #147

Yaka mash yaka papa Ø yaka mama Ø kanawei-ikta yaka tikki kopa okok ilahi.
he leave his father and his mother and every-thing he love in that country
“He left his dad **and** mum **and** everything he loved in that country.”
-- Yves Le Jeune, Liège, Belgium

#6 SILENT “for”

This last SILENT synonym is another one that's mandatory. You have to use Ø to mean “for” when you're talking about any movement that's “for” the purpose of doing something. Got that? A motion verb gets joined to the purpose of that motion by using Ø:

Tloosh maika tlatawa Ø mamook-st'iwí'etl.
good you go in.order.to make-prayer
“Go pray.”

-- William Celestin, Salmon Arm, BC

Chako Ø patlach kopa naika tanas-book.
come in.order.to give to me little-book
“Come (here to) give me some booklets.”

-- Baptiste Simon, Little (Shuswap) Lake, BC

In all other circumstances, “for the purpose of” / “in order to” is expressed by **poos**, like here:

Naika haiyas-tumtum poos maika mamook kanawei st'iwí'etl kopa iht book.
I big-heart so.that you put all prayer in one book
“I really hope for you to put all the prayers in one book.”

-- William Waspulawh, Canoe Creek, BC

Naika tilihum heilo patlach tanas chikamin poos help kopa naika.
my people not give bit.of money in.order.to be.helpful to me
“My people don't give me any spare change to help me out.”

-- William Celestin, Salmon Arm, BC

Exercises 2:3

Now you've learned 6 different SILENT synonyms for some of the most common words in Northern Chinook Jargon. We think you understand the idea. Now, translate these sentences from real speakers, figuring out which Ø each one is using:

1 **Naika tikki st'iwí'etl Ø Sundei-hous.**

I want pray Ø church

-- William Celestin, Salmon Arm, BC

2 **Poos naika kumtuks Ø iht man mitlait tanas chikamin...**

if I know Ø some person has little.bit money

-- William Waspulawh, Canoe Creek, BC

3 **Chako Ø patlach kopa naika tanas-book.**

come.here Ø give to me little-book

-- Baptiste Simon, Little (Shuswap) Lake, BC

4 **...kanawei-ikta: kateshisim Ø kanawei shanti...**

every-thing: catechism Ø every song

-- Johnny Baptiste Dennis, Sechelt, BC

- 5 **Poos maika Ø kopa yakwaa...**
when you Ø over here...
 -- Charlie Frye, North Bend, BC
- 6 **Kopa okok, maika patlach Ø kopa yaka.**
by(doing) this, you send Ø to him
 -- Etienne, Salmon Arm/Shuswap, BC
- 7 **Tlaska haiyas-tikki Ø.**
they love Ø
 -- Basil Paho, Camp 16, BC
- 8 **Naika tlatawa kopa Biva-Leik Ø kopa Hos-Flai.**
I go to Beaver-Lake Ø to Horsefly
 -- Michel, Soda Creek, BC
- 9 **Naika stop Ø Samon-Am alta.**
I be.there Ø Salmon-Arm now
 -- Chief Narcisse, Salmon Arm, BC
- 10 **Naika mamook-peipa Ø maika.**
I write Ø you
 -- William Andrew, Head of the Lake, BC
- 11 **Jool yaka wawa Ø lesevek yaka patlach lipleit kopa nsaika.**
Jules he say Ø bishop he give priest to us
 -- Jean-Baptiste, Sahhalkum, BC
- 12 **Tloosh masaika mash tlaska neim kopa okok peipa, haiyas man Ø tanas man.**
good.that you.folks send their name to this newspaper, grown man Ø young man
 -- Kamloops Wawa #120[a]
- 13 **Naika Ø kopa Nikola.**
I Ø at Nicola.
 -- Jamie Michell, Nicola, BC
- 14 **Tl'oonas yaka tlatawa Ø nanich maika.**
maybe she go.there Ø see you
 -- Johnny Peter, Clinton, BC
- 15 **Poos Ø kopitt, nsaika wawa.**
when Ø done, we talk.
 -- Joe(?), found on a tree stump at Cadwallader Creek, BC

Tips for Southern speakers 2:3

Most of the SILENT synonyms are also traditionally known in the Southern Dialect, but just aren't used as often as we use them. Silent "and" seems more like just a Northern thing, though.

About “have”: there’s no such word as the Southern CJ *t’ú?an* in the North. Instead, we use the verb **mitlait**, as in:

Naika mitlait haiyas book.

I have big book

“I have the big book.”

-- William Waspulawh, Canoe Creek, BC

Sometimes in the North, people also use the verb **stop** for “have”:

Heilo naika stop tanas chikamin poos patlach kopa maika.

not I have little.bit money in.order.to give to you

“I don’t have even a bit of money to give to you.”

-- William Waspulawh, Canoe Creek, BC

The South doesn’t know **stop** at all.

Aside from the idea of “having”, both dialects use **mitlait** in mostly similar ways, like “being located” somewhere, and “there is” this-or-that.

And even in the Southern Dialect, you can use ***mifayt*** for ‘have’, even though it’s less common there.

One last comment about this: in the North, we don’t say things like **“I have a question”**, with “have” plus a noun for “question”. Instead, what’s normal is to say “I want to ask” (**Naika tikki wawa... / Naika tikki ask...**) or “I want to know” something (**Naika tikki kumtuks...**).

Poos is equivalent to Southern CJ **pus**, but in the North it’s only used with a following *verb* as the purpose; it’s not used to express “for” a noun or adverb – we use **kopa** instead. Compare:

<i>Southern CJ</i>	<i>English</i>	<i>Northern CJ</i>
pus mayka	“for you”	kopa naika
pus dála	“for money”	kopa tala
pus k ^h óltəs	“for nothing; for no good reason”	kopa kultus (or just kultus!)
pus kwánsəm	“forever: for always”	kopa kwanisum

Lesson 2:4:

Core concept: **HYPOTHETICALS**.

There's one tiny word in Chinook Jargon, **poos**, that turns a sentence into something that you consider as "it hasn't definitely happened".

Position matters. The overall rule is, **poos** goes right before the situation that you're turning into a HYPOTHETICAL.

But, depending on where **poos** is used in the sentence, you'll be able to take its meaning in different ways.

"If/when..."

Poos at the very start of a sentence means "*if*" or "*when*". Unlike English, which has those 2 separate words, Northern Chinook Jargon takes an Indigenous approach. It considers "if" and "when" to both be the same thing: stuff that hasn't definitely happened. So it's up to you to be paying attention and understanding which idea is meant:

Poos heilo haiyoo chikamin Ø...
HYPOTHETICAL not much money it
"If it's not much money..."
-- Johnny Peter, Clinton, BC

Poos naika wawa kopa naika tilihum...
HYPOTHETICAL I talk to my people...
"When I talk to my people..."
-- William Celestin, Salmon Arm, BC

("When" in questions is different, being expressed as **kah-sun**; that's literally "where-day".)

"Whether...or..."

And if you pair up these **poos**-first expressions, you get "*whether...or...*":

...**poos** Chinook, **poos** Whait-man wawa, Chaina-man wawa,
HYPOTHETICAL Chinook, **HYPOTHETICAL** White-man talk, Chinese-man talk,

poos Sawash wawa...
HYPOTHETICAL Native talk...

"...**whether** it was Chinook, **or** White folks' talk, Chinese, **or** an Indigenous language..."
-- Hyacinthe, Neskonlith, BC

Alta naika chako-kumtuks poos dleit masaika wawa, poos heilo.
now I come-know HYPOTHETICAL truly you.folks talk, HYPOTHETICAL not
 “Now I’m finding out whether you guys were telling the truth or not!”
 -- Kamloops Wawa #23[a]

Request/command/wish

When the word **tloosh** (“good”) starts a sentence, and is immediately followed with **poos**, this expression **Tloosh-poos** makes a *request / command / wish*:

Tloosh-poos masaika nanich ikta naika wawa.
good-HYPOTHETICAL you.folks read what I say
 “Please read what I’m saying.”
 -- Chief Narcisse, Shuswap, BC, talking to the other chiefs

Tloosh-poos naika heilo mamook-taiyi masaika.
good-HYPOTHETICAL I not respect you.folks
 “I should not be respecting you guys.”
 -- Chief Leon, Neskonlith, BC

(Tloosh-poos has the same command/request meaning as starting a sentence with just tloosh, by the way. The second example above could be re-worded as Tloosh naika heilo mamook-taiyi masaika.)

There’s also the negative command form, **weik-tloosh-poos**:

Weik-tloosh-poos naika chako-sik-tumtum kopa maika.
not-good-HYPOTHETICAL I get-hurting-heart towards you
 “I shouldn’t be getting mad at you.”
 -- Chief Johnny Chillihitzia, Nicola Lake, BC

Purpose

When **poos** comes later in a sentence, it can introduce the hypothetical *purpose* of a verb (“so that…”); we learned this in the previous lesson:

Maika wawa kopa naika tilihum poos tlaska help kopa naika.
you say to my people HYPOTHETICAL they be.helpful to me.
 “You told my people to help me out.” (you said *for* them to help me)
 -- William Celestin, Salmon Arm, BC

Naika heilo tikki poos maika mamook.
I not want HYPOTHETICAL you work
 “I don’t want you to be working.” (I don’t want *for* you to work)
 -- Annie Edward, Enderby, BC

(The idea) that...

When it's not showing a purpose, **poos** introduces “*(the idea) that*” something might hypothetically happen, vs. silent Ø “(the fact) that” something did really happen. Of course, this sense of “that” is found following a verb of perception (like “being afraid that...” or “hearing/thinking that...”), or of saying:

Naika k'wash poos maika sik-tumtum kopa naika.

I afraid HYPOTHETICAL you hurting-heart towards me

“I'm afraid you might be upset with me.”

-- Annie Edward, Enderby, BC

Tlaska k'wolaan poos naika tl'ap haiyoo tala kopa okok pleis.

they hear HYPOTHETICAL I get much money at that place

“Folks heard I might have gotten lots of money at that place.”

-- Patrick Felix, Neskonlith, BC

As if/seems like

Also, there's an idiom that puts together **kakwa** (“to be like; to be that way”) with **poos** (“if”); this phrase **kakwa-poos** means “seem like; look like; feel like”, or “as if...”:

Kakwa-poos yaka neim kopa anmaloop.

like-HYPOTHETICAL his name on envelope

“It looks like his name is on the envelope.”

-- Peter Cole, Fountain, BC

Poos heilo naika wawa kakwa, kakwa-poos help naika tanas kopa mesaachi.

if not I say so, like-HYPOTHETICAL help my child with doing.bad

“If I don't say this, it's as if (I'm) helping my child do bad things.”

-- Francois Shilpahan, Tappen Siding, BC

Question words

There's one more use of **poos-**, which is unique to our Northern Dialect. You can combine **poos-** plus a question word, and it means basically the same as that question word alone:

Naika heilo kumtuks poos-kata yaka mamook Ø.

I not know HYPOTHETICAL-how they do it

“I don't know how they'll do it.”

-- Johnny Peter, Clinton, BC

Poos-ikta maika tumtum kopa naika?

HYPOTHETICAL-*what you think about me*
“What do you think about me?”
-- Charlie Frye, North Bend, BC

Every single one of these uses of **poos** are considered HYPOTHETICAL situations.

Farther along in these lessons, sometimes you’ll see **poos** noted as “POTENTIAL”. We mean the same thing as HYPOTHETICAL when we do that.

Exercises 2:4

Now, use what we’ve discussed about the different uses of **poos**, to translate these sentences:

- 1 **Poos naika heilo mamook, weik-kata yaka tl’ap tanas mukmuk.**
if I not work, unable he get bit.of food
-- Charlie Frye, North Bend, BC
- 2 **Heilo naika k’wash poos yaka tl’ap sik-tumtum kopa naika.**
not I afraid HYPOTHETICAL he wind.up upset with me
-- Annie Edward, Enderby, BC
- 3 **Poos-ikta maika tumtum kopa naika?**
HYPOTHETICAL-what you think about me
-- Charlie Frye, North Bend, BC
- 4 **Tloosh maika aiyak k’ilapai kopa okok peipa poos naika kumtuks maika wawa.**
please you soon respond to this letter HYPOTHETICAL I know your words
-- Billy Clark (Towtah), Spuzzum, BC
- 5 **Tloosh-poos maika patlach Ø kopa nesaika.**
good-HYPOTHETICAL you send it to us
-- Johnny Peter, Clinton, BC
- 6 **Nanich, kakwa-poos haiyas-tlahowyum.**
look, seems very-pitiful
-- Johnny Wilson (Tuamah), Williams Lake, BC
- 7 **Kata tilihūm kopa Kamloops: poos kanawei tloosh, poos tlaska sik?**
how people in Kamloops HYPOTHETICAL all OK, HYPOTHETICAL they sick
-- Charlie Chapman, Spuzzum, BC
- 8 **Naika haiyas-tomtōm poos maika mamook kanawei st’iwi’etl kopa iht book.**
I very-hope HYPOTHETICAL you put all prayer in one book
-- William Waspulawh, Canoe Creek, BC

- 9 **Poos** **maika tumtum patlach Ø kopa lipleit...**
HYPOTHETICAL you plan give it to priest...
- poos** **maika tumtum Ø chako ilep kopa lipleit...**
HYPOTHETICAL you think it come earlier than priest...
 -- Johnny Peter, Clinton, BC
- 10 **Tloosh-poos** **maika mamook-kumtuks kopa Looi Lehlehkin, taiyi kopa Kamloops.**
good-HYPOTHETICAL you make-known to Louis Clexlixqen, chief at Kamloops.
 -- William Waspulawh, Canoe Creek, BC
- 11 **Kakwa-poos** **maika mash okok ilahi.**
like-HYPOTHETICAL you leave this area
 -- Anonymous, unknown place, BC
- 12 **Tloosh maika mamook-kumtuks nesaika poos-kah-sun maika chako.**
good you make-know us HYPOTHETICAL-when you come.here
 -- George Sargent, Clinton, BC
- 13 **Maika wawa poos** **maika mash iht Chinook shanti-book.**
you say HYPOTHETICAL you send one Chinook song-book
 -- Peter Cole, Barkerville, BC
- 14 **Poos** **naika aiyak kopitt-mamook, atlki naika aiyak mash chikamin.**
HYPOTHETICAL I soon done-working, “gonna” I soon send money
 -- John Jackson, Barkerville, BC

Tips for Southern speakers 2:4

Good news! Most uses of **poos** are essentially the same as things that are understood in the Southern Dialect, with ***pus***.

*Just remember that in the North, we don't have the word ***q'á'nchi*** for “when”. (That word only means “how much/how many” in the North.)*

But, in the Southern Dialect, you can't combine **poos-** with a question word, the way we do in the North. (That sequence has a very different, and more literal, meaning in the South.)

And, you'll hardly ever find **poos... (poos...)** used in the South for sets of alternative possibilities like our “whether...or...”.

Lesson 2:5

Core concept: **PRONOUNS** don't work like they do in English.

Every language has a way to refer to “I”, “you”, “she”/“he”/“it”, “we”, “you guys”, and “they”. These and similar words are the pronouns.

But, each language uses its pronouns in unique ways.

For example, where English has different forms (like **I** versus **me** versus **my** versus **my place**) depending on the function of the pronoun, all dialects of Chinook Jargon just use the same pronoun word, so all 3 of those English forms are expressed by **naika** in CJ. (To express “at my place” we just say **kopa naika**.)

Now, let's get you acquainted with some of the other special ways Northern Chinook Jargon uses the pronouns it has!

1. Repeating an “I” subject

For the “I” subject of a sentence, some fluent Northern CJ speakers like to repeat the pronoun **naika**. (This comes from an Indigenous habit.) Examples of this, which mainly happens in statements (hardly ever in questions):

Naika heilo sik **naika** tumtum.

I not hurting my heart

“I'm not upset.”

-- Baptiste, Shuswap, BC

Kakwa, naika weik-kata **naika** tlatawa poos maika chako aiyak.

so, I can't I go.there if you come.here soon

“So I can't go there if you come here soon.”

-- Chief Narcisse, Salmon Arm, BC

Some Northern speakers even repeat other subjects than “I”, but that's not frequent.

2. The plural “you”, masaika

There are 2 different words for “you” in Chinook Jargon. So you say **maika** (*you singular (SG)*) when you're just talking to one person, but you have to say **masaika** (*you plural*) when you really mean “you guys”, “you folks”, “y'all”, etc. This habit comes from Indigenous languages, as well as Canadian/Métis French.

Poos naika mimaloos, masaika heilo haiyoo wawa kultus!

when I die, you.folks not a.lot talk mean

“When I die, don’t you folks go talking mean about me!”

-- William Andrew, Head Lake, BC

Maika kumtuks, heilo naika tumtum, pi naika tlatawa nanich masaika lesevek.

you.SG know, not my idea, but I go see you.folks’ bishop

“You know, it wasn’t my idea, but I visited you guys’ bishop.”

-- Jean-Baptiste, Sahhalkum, BC

3. Plural yaka

Something that’s found in every dialect of Chinook Jargon, but is especially strong in the Northern Dialect, is the use of **yaka** (normally meaning “she / he”) as a plural, “they”. It’s an Indigenous habit, originally from the Salish languages. This is usually very easy to understand when someone says it...

Haiyoo tilihum tlatawa Ø Kamloops; naika heilo kumtuks poos-kata yaka mamook Ø.

lots.of people go to Kamloops; I not know how YAKA do it

“Lots of folks will be going to Kamloops; I don’t know how they’ll do it.”

-- Johnny Peter, Clinton, BC

Okok steem-kaa wik-kata yaka stop aiyak.

those train cannot YAKA stop fast

“Those trains, they can’t stop very fast.”

-- Kamloops Wawa #17[b]

4. Sometimes “it” can be yaka

Less common is the use of **yaka** to refer to something that’s not alive. That is, sometimes speakers say “it” by using **yaka**. Usually this is done by people who also know English or French. We recommend not doing this very much, but you should make sure you understand when people talk this way:

Nesaika gavmin yaka mamook-pait.

our government “it” make-battle

“Our government has made wars.”

-- CM Buchanan, Seattle, WA

Paiya-ch’ikch’ik yaka aiyak-kooli kopa tanas-stik.

train “it” run in bush

“The train runs in the bush.”

-- Edward Clayson, Sr., in Vancouver, BC

5. Silent “it/some/etc.” (Ø)

You’ve already met up with one of the most Indigenous things about Chinook Jargon, the “silent pronoun” Ø. Let’s just remind you of it now. This pronoun is how you express “it”, “some (of it)”, and even “them” when you mean non-living things:

...pi haiyoo tilihum hunt tikki nanich Ø.

...and lots of people hunt want see it

“...and lots of people went looking hoping to find it (her corpse).”

-- Emile Timaskrit, Canim Lake, BC

Yaka aiyak mash Ø kopa trein pi Ø aiyak chako kopa iht polakli.

he immediately put it on train and it fast come in one night

“He’ll put it (salmon) right on the train, and it’ll show up quick overnight.”

-- Kamloops Wawa #78

6. “Do/say/think” kakwa

One kind of sentence where you don’t use a pronoun in Chinook Jargon, even if you’re used to using one in English, is “doing”, “saying”, or “thinking” THIS or THAT. Instead, those expressions in CJ use the adverb **kakwa** (“like that / like this / that way / this way”, etc).

Pi wuht naika mamook kakwa kopa maika.

and also I do KAKWA for you

“And I’ll do that for you, too.”

-- William Waspulawh, Canoe Creek, BC

Yaka wawa kakwa kopa ipsoot.

he say KAKWA in secret

“He said that in secret.”

-- Frank McKay, North Bend, BC

Haiyas-leili yaka tumtum kakwa.

very-long.time she think KAKWA

“She’s thought that for a really long time.”

-- Louis James, Spuzzum, BC

7. “Another” is iht

Another very Indigenous part of Chinook Jargon is its tendency to use the word for “one” (**iht**) when we want to express “another” / “another one”. (This comes from the Salish languages.) Here’s one long example showing you how this works!

Kopa iht peipa yaka mitlait naika neim,
on one letter "it" have my name,
"On one letter it's got my name,"

pi kopa iht peipa yaka mitlait Etien yaka neim,
and on one letter "it" have Etienne his name,
"and on another letter it's got Etienne's name,"

pi kopa iht, yaka mitlait Batist yaka neim.
and on one, "it" have Baptiste his name
"and on another, it's got Baptiste's name."
-- William Celestin, Salmon Arm, BC

As a result, there really isn't any word that *just* means "another". You may hear some folks trying to use **huloima**, but that actually means "different/differently" and "strange/strangely"! Here's a neat example of the difference between **ih**t and **huloima**:

Iht ilahi iht wawa mitlait, pi iht ilahi iht wawa;
one country one language have, and one country one language;
"One country, there's one language that it has, and another country, another language;"

kanawi-kah tilihum huloima wawa alta.
everywhere people different talk now
"people all over the world are (speakers of) different languages now."
-- Hyacinthe, Neskonlith, BC

8. Okok... vs. ikta... in relative clauses

In relative clauses like "what I said", where the speaker *already knows* what that thing was, the "what" is expressed by **okok** (which is literally "this/that"):

Poos-ikta maika tumtum kopa okok naika wawa?
what you think about this I say
"What do you think of what I'm saying?"
-- August, Enderby, BC

Chhi-alta nesaika kumtuks Chinook peipa, kakwa heilo tl'iminwhit okok nesaika wawa.
just now we know Chinook writing, so not lies this we say
"We're just now knowing Chinook Writing, so it's not lies, what we say."
-- John the policeman, Lillooet, BC

But when the speaker *doesn't* already know what that thing was, the "what" is **ikta** (which is in fact is the word for "what" or "the thing"):

Tl'oonas taiyi Lio syutsum ikta yaka wawa.
maybe chief Leon tell what "they" say
 "I reckon Chief Leon will tell about whatever they said."
 -- Hyacinthe, Neskonlith, BC

Naika nanich kopa peipa kanawei-ikta...yaka wawa pi kanawei-ikta yaka mamook.
I read in paper everything he say and everything he do
 "I'm reading in the paper everything he said and everything he did."
 (all of what he said and all of what he did)
 -- Emile Timaskrit, Canim Lake, BC

Exercises 2:5

Okay, now you can use what you've learned about the special ways we use Northern Chinook Jargon pronouns to figure out the meanings of these sentences...

- 1 **Kopitt naika wawa kopa maika...pi iht naika syutsum maika.**
finished my talking to you... but one I tell you
 -- August, Enderby, BC
- 2 **Yaka tumtum kakwa.**
he think KAKWA
 -- Jean-Baptiste, Sahhalkum, BC
- 3 **Boston wawa naika, Sawash kwanisum kapshwala yaka iktas Ø yaka lahash.**
Whites tell me, Natives always steal YAKA property and YAKA axe
 -- Mike Simmons at the Treaty of Point Elliott negotiations, WA
- 4 **Alta naika chako-kumtuks masaika tumtum kopa okok nesaika mamook.**
now I find.out you.folks' thought about this we do
 -- Chief Narcisse, Shuswap, BC
- 5 **Naika mamook-kumtuks kopa maika poos-ikta tlaska wawa kopa naika.**
I inform to you what they say to me
 -- Peter Cole, Fountain, BC
- 6 **Naika haiyas-tikki tlatawa kopa masaika.**
I very-want go to you.folks'.place
 -- Etienne Shilhowtkin, Shuswap, BC
- 7 **Alta naika iskum maika sik pi maika nanich Ø.**
now I grab your sickness and.then you see Ø
 -- Doctor Tom, southwest Vancouver Island, BC

- 8 **Alta naika skookum naika tumtum.**
now I strong my heart
 -- William Andrew, Head Lake, BC
- 9 **Okok shal, tloon sun kopitt, yaka chako-dlai.**
that shawl, three day later, "it" get-dry
 -- Chief Qualicum, Nanaimo, BC
- 10 **Patlach Ø wuht!**
give Ø more
 -- George Gibbs, Fort Vancouver, WA
- 11 **Yaka wawa poos nesaika heilo kooli kopa Sundi, pi nesaika mamook kakwa.**
he say for us not travel on Sunday and we do KAKWA
 -- Charlie Frye, North Bend, BC
- 12 **Tl'oonas atlki naika haiyoo naika kumtuks Shooshwap-wawa.**
maybe some.day I much I understand Secwépemc-language
 -- William Celestin, Salmon Arm, BC
- 13 **...pi yawa masaika haiyoo mukmuk mitlait kopa masaika tanaas.**
...and then you.folks lots.of food have for you.folks' children
 -- William Waspulawh, Canoe Creek, BC
- 14 *(Asking At-wine if the boys were still alive; he said:)*
"Yaka haiyoo pait."
YAKA much fight
 -- At-wine, Yakima, WA
- 15 **Yaka wawa kakwa kopa naika okok-sun.**
he say KAKWA to me today
 -- Peter Cole, Lillooet, BC
- 16 **Pi wuht...Tk'op-man tlaska mamook iht haiyas dam kopa iht kreek.**
but also...white-man they make one big dam on one creek
 -- Patrick Felix, Neskonlith, BC
- 17 **Yaka tz'um-peipa ankati yaka tolo naika kopa kanawei-ikta.**
his writing back.then "it" beat me in every-way
 -- Charles Ross, Puyallup, WA
- 18 **Poos-kantzih chikamin Ø?**
how.much money Ø
 -- Captain, High Bar, BC

Tips for Southern speakers 2:5

The Northern Dialect doesn't have any shortened pronouns, so these Southern words...

- ***nay/na*** 'I'
- ***may/ma*** 'you'
- ***ya*** 'she/he'
- ***nsay/nsa/sayka*** 'we'
- ***msay/msa*** 'you folks'
- ***tlas*** 'they'

...won't be well understood in the north. We just use...

- **naika** 'I'
- **maika** 'you'
- **yaka** 'she/he'
- **nesaika** 'we'
- **masaika** 'you folks'
- **tlaska** 'they'

...which every Southern speaker also understands perfectly.

Hey, the North doesn't have the longer form ***yaɣka***, either. Just **yaka**, same as in the Southern dialect.

It's important to know that Southern & Northern *do both have* all of these:

- plural **yaka** (especially among Indigenous speakers),
- and lots of silent "it/some/etc." (Ø),
- and "do/say/think" **kakwa**,
- and also **iht** meaning "another" (spelled ***íxt*** in the south).

In relative clauses, the South almost exclusively uses **ikta**, and hardly ever **okok** (spelled ***úkuk*** in the south). So you're way more likely in the Southern dialect to say things like:

nayka munk-nánich mayka ikta nayka múnk
(for "I'll show you what I made"),

contrasting with Northern: **Naika mamook-nanich maika okok naika mamook.**

In the South, you can go ahead and repeat just about any pronoun, but...then it has a specific effect of throwing a *strong focus* onto that person. So the Southern version of one of our examples above,

nayka wík sík nayka támtəm

(for “I’m not upset”),

has more of a sense of “Hey, as for me, I’m not upset.” The Northern pronoun repetition doesn’t bring in an emphasis like that.

Lesson 2:6

Core concept: many meanings of **pi**.

Such a tiny word! So many meanings!

Ask the average speaker of Chinook Jargon what the word **pi** means, and I bet they'll say "and". That's true. **Pi** does often mean "and":

O, pi kata naika tikki chako-tloosh!

oh, PI how I want become-good

"Oh, and how I want to improve!"

-- Elizabeth Wai, Chase, BC

Alta Looi yaka haiyoo mamook kopa moosmoos, pi wuht lamoto pi kosho.

now Louie he much work with cow, PI also sheep PI pig

"Right now Louie's busy working with cattle, and also sheep and pigs."

-- William Andrew, Head Lake, BC

So **pi** is a connecting word.

And...due to the Indigenous background of the Jargon, **pi** can also be used for other connecting purposes: it can also mean "or", or "but":

Haiyoo tilihum tlatawa swim kopa kreek, pi weik tlaska tl'ap (Ø).

lots.of people go swim in creek, PI not they find it

"There's lots of people swimming out in the creek, but they haven't found it (a dead body)."

-- Emile Timaskrit, Canim Lake, BC

Weet haiyoo kultus, pi tilihum kopa Enderbi, kanawei yaka tloosh.

wheat mighty ruined, PI people at Enderby, all they good

"The wheat's awful ruined, but the (Indigenous) folks at Enderby are all okay."

-- August, Enderby, BC

And...because of the Métis heritage that this language has (**pi** goes back to French-Canadian *puis*), this same word can also mean another kind of connection: "then..." / "and then..." / "that's when...":

Tl'oonas iht moon ... pi naika kopitt-mamook kopa tipso.

maybe one month... PI I finish-work on grass

"I reckon it'll be a month...then I'll be done haying."

-- Moose Dixon, Lac La Hache, BC

Poos atlki chako-skookum tlaska tumtum...pi atlki kanawei-tilihum haiyas-tikki

when eventually get-strong their heart... PI eventually all-people very-love

"Whenever their hearts get stronger...that's when everybody's going to love"

okok tanas-book.

that little-book

“that booklet.”

-- Emile Timaskrit, Canim Lake, BC

Related to this, **pi** also gets used to express the connecting idea “and so...”:

Naika mamook pit kopa maika ... pi naika tikki poos maika patlach chikamin.

I make bed for you... PI I want HYPOTHETICAL you send money

“I’ve built a bed for you...and so I want you to send some money.”

-- Etienne, Shuswap, BC

Pi naika weik kumtuks mamook-p’oo, pi naika kultus mamook-p’oo.

and I not know make-shooting, PI I no-good make-shooting

“And I’m no good at shooting, and so I did a bad job of shooting.”

-- Sam Sargent, Dog Creek Mountain, BC

(That’s a synonym for saying the more literal phrase **pi kakwa**.)

Stretch this thinking just a little farther, and now you’ll understand that **pi** can even express “before” and “until”. Let’s show examples to make this clear:

Leili yaka sik pi yaka mimaloos.

long.time she sick PI she die

“She was sick for a long time before she died.”

-- John Jackson, Lillooet, BC

Pi okok tilihum tlaska wawa poos heilo-ikta yaka kumtuks pi chako 4 oklak.

and those people they say HYPOTHETICAL no-thing she know PI come 4 o’clock

“And those folks said she supposedly was unconscious till 4 o’clock.”

-- Louis James, Spuzzum, BC

Now let’s introduce you to a bit different use of **pi**. There have been some Indigenous speakers who use **pi** even more, like to mark the start of virtually every sentence:

(A Native man described us:)

“**Pi** hayas-tloosh Boston, pi heilo kumtuks.”

PI very-good Whites, but not know

(We were all right but not very bright, or a little dumb.)

-- U.E. Fries, quoting a Colville Reservation man, WA

(That’s a lot like the speakers we’ve mentioned who start lots of questions with an extra **poos-** “HYPOTHETICAL” marker!)

One reason why **pi** means so many things in Chinook Jargon is, there just aren't very many of these "conjunction" words in this language. Seriously, aside from somebody once in a while accidentally saying English **and** when they're talking CJ, the only other conjunction is the silent "and". Remember that **Ø** from Lesson 2:3?

But be aware, there's a big difference between **pi** and silent "and". Remember, silent **Ø** only means "and" when you're connecting up 2 or more things that naturally go together, like "mother (and) father" or "bread (and) butter". We use **pi** for *everything* else!

Okay, speaking of connecting things together: Here is a good time to also mention the *explainer* words (which can answer **kata?** "how?/why?"). To tell someone that type of information, you can say either of these:

- **...(pi) kakwa...** "... (and) so..."; "... (and) that's why/how..."
(literally meaning "... (and) being like that...")
- **...(pi) kopa okok...** "... (and) because (of that)..."
(meaning literally "... (and) from that...")

The **(pi)** being in parentheses means that it's an optional word in these explainer phrases. Here are some examples where you'll see what we're talking about:

Naika mamook-mimaloos yaka, pi kakwa dleit naika k'wash.
I make-dead him (a horse), and so really I afraid
 "I killed him (a horse), and that's why I'm afraid."
 -- William Waspulawh, Canoe Creek, BC

Kopa okok, naika sik-tumtum kopa maika.
from that I hurt-heart to you
 "Because of that, I'm upset with you."
 -- Anastasie Dominic, Neskonlith, BC

Exercises 2:6

1 **Kwanisim naika tloochman yaka pi mimaloos.**
always my wife she PI die
 -- William Pierriche, Wilmer, BC

2 (Answering "Do you believe that priests are to blame?") **Pi naika tumtum kakwa.**
PI I think so
 -- Mountas, Colville Reservation, WA

3 **Poos maika wawa tloosh kakwa... pi naika mash naika tanaas kopa Kamloops skool-hous.**
if you say be.good that.way...PI I send my child to Kamloops school-house
 -- August, Enderby, BC

- 4 **Nanich, naika haiyoo mamook kopa haiyoo tanas-man pi haiyoo tanas-tloochman.**
look, I hard work with many young-man PI many young-woman
 -- Peter Cole, Barkerville, BC
- 5 **Pi kakwa, naika wawa kopa maika.**
PI KAKWA, I talk to you
 -- James, Canim Lake, BC
- 6 **Kopit naika wawa kopa maika...pi iht naika syutsum maika ilep.**
finished I talking to you... PI one.thing I tell you first
 -- August, Enderby, BC
- 7 **Naika mash iht tala pi lakit bit kopa maika.**
I send one dollar PI four dime to you
 -- John Jackson, Barkerville, BC
- 8 **Poos kopit st'iwietl, pi yaka chako outsaid.**
when finished prayer, PI "they" come outside
 -- Anonymous, BC
- 9 **Pi naika heilo sik naika tumtum kopa okok heilo mitlait iktas.**
but I not hurting my heart KOPA OKOK not having things
 -- Baptiste, Shuswap, BC
- 10 **Kopitt okok naika tl'ap-wawa, pi kopitt naika wawa.**
only this I find say, PI finished my talking
 -- William, location unknown, BC
- 11 **Naika heilo tl'ap iht kwata pi wuht iht tala.**
I not get.hold.of one quarter PI even one dollar
 -- John the policeman, Lillooet, BC
- 12 **Naika heilo kumtuks kantzih sun pi maika chako.**
I not know how.many day PI you come.here
 -- Anastasie Dominic, Neskonlith, BC

Tips for Southern speakers 2:6

Unlike the way Southern CJ is spoken, the Northern dialect doesn't have any special words for "or" (*əbə*), "but" (*bət*), or "although" (*q'əχchi*)! So you have to learn to get creative with **pi**. In this way, the Northern dialect has stayed just like the older Central dialect of the lower Columbia River, which is the shared ancestor with Southern CJ.

Another word that the North doesn't have is *q^híwa* for "because". But as a Southern speaker, you should have no trouble understanding the Northern **pi kakwa** and **kopa okok**.

The Southern dialect doesn't really have a silent "and". Keep your ears open for it in the North!

Lesson 2:7

Core concept: “FOR”

For such a small word, you’d think that expressing “for” in Northern Chinook Jargon would be simple. Not so!

First off, let’s think about what “for” means. Fundamentally, it signals *the purpose* of something. That’s easy enough, right?

But, let me use a couple of movie titles here:

Isn’t there a difference between the *kinds* of purposes in “A Man *for* All Seasons” and “A Man *for* Burning”?

Seasons are a thing (a noun), but burning is an action (a verb).

And in fact, it turns out that Chinook makes us express these with different words for “for”.

Kopa is “for” a noun

When you’re talking about anything that’s “for” a noun (a person / place / thing), you say **kopa**:

Naika mash sitkum tala kopa iht sno.

I send half dollar for one year

“I’ll send 50 cents for a year (of the newspaper).”

-- Patrick Felix, Neskonlith, BC

Pi maika heilo mamook dleit kopa okok naika tikki.

but you not do right for this I want

“But you didn’t do the right thing for what I wanted.”

Nouns include the pronouns for “we”, “you”, “them”, etc.:

...poos naika peyei okok Whait-man mamook kopa nesaika.

when I pay that white-man work for us

“...when I paid that White guy that was working for us.”

-- unknown writer, Salmon Arm, BC

Kopitt okok syutsum kopa maika.

only this new for you

“There’s only this news for you.”

-- Pete Nhinaskrit, Alkali Lake, BC

Nouns also include names of places, people, etc.:

Alta Looi yaka haiyoo mamook kopa...Toma tilihum.
now Louie he much work for... Thomma family
“Lately Louie’s been busy working for the Thomma family.”
-- William Andrew, Head (of the) Lake, BC

Nesaika tikki patlach kopa Kamloops Tloosh Wawa nesaika neim.
we want give to Kamloops Good Word our name
“We want to give our names (to subscribe) for the Kamloops Good Word.”
-- John the policeman and Alec Sampson, Lillooet, BC

Poos is “for” verb-ing

Now, when the purpose that you’re talking about is an action (a verb), you express “for” / “(in order to)” / “in order that” with the word **poos**. (You can look back at Lesson 2:4, for more about this little HYPOTHETICAL word.)

Nesaika haiyoo tumtum alta poos nesaika iskum okok Kamloops peipa.
we much think now in.order.that we take that Kamloops paper
“We’ve been really planning lately for us to subscribe to that Kamloops paper.”
-- John the policeman and Alec Sampson, Lillooet, BC

Okok tloochman yaka wawa kopa naika poos naika wawa kopa maika
that woman she say to me for me say to you
“That lady asked me to ask you”

poos maika mash yaka peipa kopa Alkalai-Leik.
for you send her paper to Alkali-Lake
“to send her paper to Alkali Lake.”
-- William Waspulawh, Canoe Creek, BC

A wrinkle: (SILENT) is “for” motion with a purpose

But, verbs of motion, like “go” and “come”, are followed by the silent “for” (silent “in order to”), with a verb being the purpose of the motion:

Yaka tlatawa Ø swim kopa kreek.
she go in.order.to swim in creek
“She went (to go) swimming in the creek.”
-- Chief Emile Timnaskrit, Canoe Creek, BC

Tl'oonas tlaska wawa, ikta-mamook okok lipleit chako Ø nanich nesaika?
maybe they say, what-make this priest come in.order.to see us
“Folks might ask, ‘Why is this priest coming to visit us?’”
-- Jean-Baptiste, Sahhalkum, BC

This motion for a purpose formation can sometimes have the feeling of “come on and...” or “go ahead and...”:

...chako (Ø) patlach kopa naika tanas-book.
come in.order.to give to me little-book
“...come on and give me a booklet.”
-- Baptiste Simon, Little (Shuswap) Lake, BC

One motion verb that you probably *won't* find followed by a purpose is **kooli**, because **kooli** basically means “to wander around, to move around”, without any purpose!

But, not all verbs are verbs...

Sometimes a fundamentally verby idea like **mamook-peipa** “to write a letter” can be used as a noun, “writing”. When you have this type of usage (“for doing...”), you have to follow the rule for nouns instead, and use **kopa** (instead of the verbal **poos**):

Kopa mamook-peipa, nesaika mamook-sitkum okok neim kanawei.
for make-letter, we make-half this name all
“For letter-writing, we shorten all of these names (of months).”
-- Kamloops Wawa #14[b]

Nawitka, haiyas-leili naika leisi kopa mamook-peipa kopa maika.
truly, very-long.time I too.lazy for make-letter to you
“It’s true, for a long time I’ve been too lazy for writing to you.”
-- unknown writer, Salmon Arm, BC

It’s helpful to know that the verb word that follows **kopa** in this nouny usage is usually **mamook**.

Exercises 2:7

1 **Naika mash okok tanas-peipa kopa maika.**
I send this note KOPA you
-- Michel, Soda Creek,

2 **Maika tikki poos tilihum tlaska aiyak peyei tlaska peipa.**
you want HYPOTHETICAL people they soon pay.for their newspaper
-- Michel, Soda Creek, BC

- 3 **Heilo naika tl'ap chikamin kopa okok wawa weet.**
not I receive money KOPA that advertised wheat
 -- Etienne Shilhowtkin, Shuswap, BC
- 4 **Tloosh maika aiyak chako (Ø) mamook-kumtuks kopa nesaika.**
please you soon come (Ø) let-know to us
 -- Charlie Wells, Port Douglas, BC
- 5 **Kopa Per Lejun okok peipa.**
KOPA Father Le.Jeune this letter.
 -- Charlie Melmorice, Sugarcane, BC
- 6 **Haiyoo man mitlait kopa mamook.**
many man be.here KOPA work
 -- August, Enderby, BC
- 7 **T'loonas Piyerr yaka tlahowyum kopa mamook-peipa.**
maybe Pierre he indisposed KOPA make-writing
 -- Marianne (and Pierre) Leon, location unknown, BC
- 8 **Naika tloochman heilo mitlait chikamin poos yaka tlatwa kopa Kamloops.**
my wife not have money HYPOTHETICAL she go to Kamloops
 -- August, Salmon Arm, BC
- 9 **Kanawei-tilihum patlach kopa yaka.**
every-body contribute KOPA him.
 -- August, Salmon Arm, BC
- 10 **Naika tl'ap maika peipa kopa Fraswa Shilpahan.**
I receive your letter KOPA François Shilpahan
 -- Jean-Baptiste, Sahhaltkum, BC
- 11 **Iht-ih...t'loonas yaka tlatawa (Ø) nanich masaika.**
some... maybe "they" go (Ø) see you.folks
 -- Johnny Peter, Clinton, BC
- 12 **Heilo naika wawa poos yaka wawa kopa maika kopa okok chikamin.**
not I say so.that he ask to you KOPA that money
 -- Chief Johnny Chillaheetza, Nicola Lake, BC

Tips for Southern speakers 2:7

The differences we've just explained are very important in the Northern Dialect.

Unlike Southern ways of talking, there's no **poos** "for" a purpose noun, so you'd sound very strange to Northern ears if you said things like ***pus-ikta*** or ***pus naika***. We have to say **kopa ikta** ("for what" / "why"), **kopa naika** ("for me"), et cetera.

(And so of course, the North also doesn't have a compound noun like a ***pus-ikta-wawa*** for "a question". The very modern Southern noun expression, ***nayka t'u?an pus-ikta-wawa*** ("I have a question") is more complicated than our traditional Northern way of just using a verb to say **Nayka tikki wawa (poos)...** ("I want to ask (whether)...") or **Nayka tikki kumtuks (poos)...** ("I want to know (whether)...").

This also explains why Northerners don't combine **poos** + an adverb to make idioms like Southern ***pus-kwansəm*** to mean "forever", or ***pus-k'həltəs*** to express "for nothing; in vain; uselessly". In fact, the really interesting thing here is that we just say plain **kultus**, and **kwanisum**, to mean these things in the North!

Lesson 2:8

Core concept: verbs of **MOTION**, and things you can do with them

There are several verbs in Northern Chinook Jargon that express moving.

In the previous lesson, we already mentioned how one of the verbs of motion, **kooli**, just means generally “to move around; to wander around”, with no starting or ending place. So, when you find this verb followed by a **kopa** preposition, that’s expressing something about in the area where the moving around is happening:

Kwanisum naika kooli kopa naika lipyei.
always I move.around on my feet
“I’m always getting around on foot.”
-- Leon Knorass, Shuswap, BC

Iht kaniim yaka kooli kopa kreek.
one canoe “they” move.around on creek
“One canoe (of people) has been going around on the creek (looking for a dead girl).”
-- Chief Emile Timaskrit, Canoe Creek, BC

The same can usually be said about **aiyak-kooli** (literally “fast-move.around”), which is “to run around; to hurry”, although sometimes it’s “to run to a place”:

Yaka iskum yaka keeyootan pi aiyak-kooli.
he fetch his horse and fast-move.around
“He got his horse and was racing around.”
-- Anonymous writer, location unknown, BC

Poos tlaska tl’ap tanas chikamin, aiyak tlaska kooli kah mitlait whisky.
when they find bit.of money, fast they move.around where there.is booze
“Whenever they manage to get a little money, they hurry off to where there’s booze.”
-- William Waspulawh, Canoe Creek, BC

But all other motion verbs in NCJ do refer to where the motion ends up. So you could think of **tlatawa** (“go”) as meaning “go there”, and **chako** (“come”) as meaning “come here”:

Naika haiyas-tikki tlatawa kopa Sent-Mali.
I very-want go.there to St-Mary’s
“I really want to go to St Mary’s.”
-- Charlie Frye, North Bend, BC

Poos maika chako kopa Nikola, naika patlach chikamin k'ilapai.

when you come.here to Nicola, I give money back

“When you come to Nicola, I’ll give the money back.”

-- Chief Johnny Chillaheetza, Nicola, BC

Related to this fact, when you talk about “going” or “coming” somewhere, you’re allowed to leave out the preposition (**kopa**):

Poos naika tl'ap chikamin, naika tlatawa Ø Kamloops.

if I receive money, I go.there to Kamloops

“If I get paid, I’ll go to Kamloops.”

-- Baptiste, Shuswap, BC

Naika haiyoo wam, kakwa chokw chako Ø naika siyaahus.

I INTENSE warm, so water come.here to my face

“I’m awful hot, so sweat’s dripping down my face!”

-- Sam Sargent, Dog Creek Mountain, BC

There’s also **k'ilapai**, “to return / go back / come back” to somewhere:

Mondi naika k'ilapai kopa naika ilahi.

Monday I go.back to my home.place

“On Monday, I’ll be going back to my own place.”

-- Etienne, Shuswap, BC

A type of motion that has a very obvious end point is arriving is “arriving” (**k'o'**) or “reaching” a place (**tl'ap**), with or without using the preposition **kopa** for “to/at”:

Naika haiyas-tikki poos naika k'wolaan kah k'o' okok book.

I very-want so.that I hear where arrive that book

“I’d very much like to hear where those books got off to.”

-- William Waspulawh, Canoe Creek, BC

Maika book k'o' kopa town.

your book arrive at town

“Your books arrived in town.”

-- John Jackson, Lillooet, BC

...poos tilihum tl'ap kopa yaka...

...when people reach to him...

“...when the people reached him...”

-- Hyacinthe, Neskonlith, BC

The reverse idea is “leaving” from somewhere, **mash** (a word that otherwise can mean “reject” or “get rid of”, or “send” something). Unlike the motion verbs we’ve talked about so far, **mash** is transitive –

meaning that “leaving” is something a person does to a place, or to another person. So you don’t use the preposition **kopa** with it:

Naika mash Kaniim-Leik 18 Joolai, kakwa haiyoo til keeyootan.

I leave Canoe-Lake 18 July, so INTENSE tired horse

“I had left Canim Lake on the 18th of July, so the horse was wiped out.”

-- Charles Korkwi*, North Thompson (Chu Chua), BC

Ikta-mamook maika mash naika?

what-makes you leave me?

“Why have you left me?”

-- Basil Paho, Camp 16, BC

Other verbs of motion that can also be transitive actions that you do to something include:

Mash (otherwise “to leave” a place) can also be “to put” something somewhere (synonym **mamook-mitlait**):

Nesaika mash yaka itlooil kopa mimaloos-ilahi.

we put his body in dead.people-place

“We buried his body at the cemetery.”

-- Pete Nhinaskrit, Alkali Lake, BC

And **tl’ap** (otherwise “to reach” a place) can be “to receive” something:

Tanas-leili alta naika tl’ap okok peipa.

little-long.time now I receive that letter

“I got the letter a little while ago.”

-- William Celestin, Salmon Arm, BC

In Northern CJ, in the *Kamloops Wawa* newspaper, **kooli** (otherwise “be moving around”), which can also be used (as either **kooli** or **mamook-kooli**) for “recite” a prayer or song, “read” something “out loud”, or “circulate, spread around” ideas:

Tlaska kooli kanawei okok Chinook peipa chhi tlaska tl’ap.

they move all that Chinook newspaper just.now they receive

“They read through all of the Chinook newspaper they’d just received.”

-- *Kamloops Wawa* #68

Tilihum mamook-kooli tl’iminwhit-wawa.

people make-move lying-words

“People are spreading lies.”

-- *Kamloops Wawa* #16

Let's not forget some of the most obviously goal-oriented motion verbs, **lei-down** "to lie (down)"; **fal-down** "to fall (down)" and **sit-down** "to sit (down)":

Nsaika lei-down kopa pet.

we lie.down in bed

"We **lay down** in bed."

(from a standing position, we assume)

-- Joe, Cadwallader Creek, BC

...poos yaka mitlait moola Ø moosmoos pi yaka fal-down kopa hol kopa ilahi...

if she has donkey (or) cow and it fall into hole in ground

"...if she has a donkey or cow and it **falls** into a hole in the ground..."

-- Kamloops Wawa #45

Pi tlaska sit-down kopa tipso.

and they sit.down on grass

"And they **sat down** on the grass."

-- Kamloops Wawa #15[b]

Also, "go" and "come" and "return" can have causative (therefore transitive) forms in *Kamloops Wawa's* usage. (This is actually an old-fashioned way of talking.) See how they work to express doing something to an object:

...okok stamp poos mamook-tlatawa okok peipa kopa kanawei masaika...

this stamp in.order.to make-go this paper to all you

"...these stamps for **sending** this newspaper out to all of you..."

-- Kamloops Wawa #10a

Iaka mamook-tz'um kopa saiya ilahi poos mamook-chako haiyoo peipa.

he make-writing to far country in.order.to make-come lots.of paper

"He wrote away (asking them) to **send** a lot of paper."

-- Kamloops Wawa #172b

Tloosh maika mamook-k'ilapai peipa kopa naika.

please you make-return paper to me

"Please **send back** some papers to me."

-- Joe, Canim Lake, BC

Exercises 2:8

1 **Pi Kaiyooti tlatawa lei-down kopa oiht.**

and Coyote go lie.down in road

-- Kamloops Wawa #151

- 2 **Pi naika mamook-k'ilapai okok book kopa maika.**
and I make-return that book to you
 -- Patrick Felix, Cayoosh Creek, BC
- 3 **Poos chhi chako okok papoos...yaka mash okok papoos.**
when newly born that baby... he leave that baby
 -- Isaac Peter, North Bend, BC
- 4 **Aiyak naika kooli kopa Shooswap.**
fast I move to Shuswap
 -- William, Salmon Arm, BC
- 5 **Heilo naika tl'ap chikamin, kakwa naika heilo tlatawa kopa Kamloops.**
not I find money, so I not go to Kamloops
 -- William, Salmon Arm, BC
- 6 **Nanich, 21 Shoolai alta, heilo chako naika peipa.**
look, 21 July now, not come my newspaper
 -- Emile Timaskrit, Canim Lake, BC
- 7 **Pi yaka wawa, "Heilo naika kumtuks poos book k'o' yawaa."**
but he say, not I know if book arrive there
 -- William Waspulawh, Canoe Creek, BC
- 8 **Heilo ikta syutsum tl'ap kopa yawaa kopa Clinton.**
no kind.of news reach to there to Clinton
 -- Johnny Peter, Clinton, BC
- 9 **Shanti-man aiyak kooli yaka st'iwi'etl.**
prayer.leader immediately run his prayer
 -- Kamloops Wawa #113[b]
- 10 **Saiyaa naika kooli kopa okok rig.**
long.way I travel with that rig
 -- William Waspulawh, Canoe Creek, BC
- 11 **Mokwst taim naika tl'ap tanas-man klaska nyoos-peipa.**
two time I receive young-man their news-paper
 -- John Jackson, Lillooet, BC
- 12 **Kakwa chokw chako Ø naika siyaahoos.**
that's.why water run down my face
 -- Sam Sargent, Dog Creek Mountain, BC

- 13 **Weik-saiyaa yaka mimaloos, pi tlaska mash kopa trein okok man.**
almost he die, and they put on train that man.
 -- Johnny Skuzzy, Camp 16, BC
- 14 **Pi naika sit-down pi naika klai.**
and I sit.down and I cry
 -- Sam Sargent, Dog Creek Mountain, BC
- 15 **Kopa 14 March haiyoo tilihum tlatawa Ø Kamloops.**
on 14 March lots.of people go to Kamloops
 -- Johnny Peter, Clinton, BC
- 16 **Yaka mamook-tlatawa okok kaniim tanas-saiyaa.**
he make-go that canoe little-far.away
 -- Kamloops Wawa #33
- 17 **Mamook-chako yakwaa masaika ow.**
make-come here you.folks's brother
 -- Kamloops Wawa #21[a]
- 18 **Tlaska mamook-kooli mimaloos-sun-st'iwí'etl.**
they make-move evening-prayer
 -- Kamloops Wawa #174[a]
- 19 **Yaka wawa, "Alta mokwst sun naika k'ilapai kopa Alkalai-Leik."**
he say, it's.now two day I come.back to Alkali-lake
 -- William Celestin, Salmon Arm, BC
- 20 **Tlaska tlatawa saiyya kopa mountin.**
they go far into back.country
 -- Pete Nhinaskrit, Alkali Lake, BC
- 21 **Naika mamook-p'oo lakit taims okok tanas-mowich...pi iaka heilo fal-down.**
I shoot 4 times that young-deer... but it not fall.down
 -- Sam Sargent, Dog Creek Mountain, BC
- 22 **Pi Mois aiyaḱ yaka chako kopa K'ape'tsiitsn.**
and Moise soon he come to Q'apeʔcíc̓n
 -- Charlie Frye, North Bend
- 23 **Msaika weit poos tlaksta k'o' kopa Kamloops.**
you.folks wait for someone arrive at Kamloops
 -- Chief Andrew, Chu Chua, BC

Tips for Southern speakers 2:8

In the North, the motion words have tended to widen their meanings, compared with the older Southern dialect. Take a moment to look through this lesson again, to see how that's true.

In the North, **kooli** by itself never has the specific meaning of "run". In the South, it's never used for the broad meaning of "travel", or for the transitive idea of "reciting" something.

The Northern **chako (kopa)** never seems to be used for "come from; come from there". This is a fairly big difference from the South, where **q^ha mayka chaku?** is common for "Where do you come from?" / "Where did you come from?" For Northern speakers, it would be much more normal to ask **Kah maika ilahi?** ("Where is your home place?")

And in the South, **tl'ap** and **mash** are very limited, meaning just physically "finding" & "throwing" objects. It will take you a little bit of trying to get used to hearing & using these as motion verbs of "reaching" and "leaving" a place!

Lesson 2:9

Core concept: TRANSFERRING & RECEIVING

Something Northern Chinook Jargon cares a whole lot about is the difference between physical “stuff” and knowledge.

If you went looking for NCJ nouns equivalent to the English word “knowledge”, you’d notice that there aren’t any. And there’s just one word, **iktas**, to refer to “stuff”, as in material things.

But it’s still true that this language puts lots of attention into those two different categories. How?

By using quite a few different verbs! This is probably the most specialized area of NCJ’s grammar.

This really shows up clearly when we’re talking in NCJ about either side of an event where one person gets something from another person.

On one side of that picture, there’s the person who’s doing the TRANSFERRING. On the other side is the person who’s doing the RECEIVING.

Simple enough, right?

Of course, if you specify who (or where) stuff is transferred to, you say **kopa** “to” this-or-that goal.

*(Much like we said about motion verbs in the previous chapter, this **kopa** usually won’t mean the source “from” which a thing is transferred.)*

Similar to English, you usually say VERB+OBJECT+**KOPA** RECIPIENT in that order. So, to “**give** money to you” =

patlach chikamin kopa maika

-- William Waspulawh of Canoe Creek, BC

Also similar to English, the most common verbs of transferring allow you the alternative of saying VERB+RECEIVER+OBJECT, with no **kopa**, especially when the Receiver is a pronoun. A simple example is that “**give** me it” =

patlach naika (Ø)

-- Michel of Soda Creek, BC

Now first, let's look at the most common verbs of:

transferring...

..things:

patlach “give”, **lolo** “carry; bring”, **mash** “get rid of; throw (away)/waste”:

Yaka patlach (Ø) kopa naika poos naika tloosh-nanich Ø.

he give it to me so.that I good-watch it

“He gave it to me to take care of.”

-- William Celestin, Salmon Arm, BC

Naika tl'ap kultus Whait-man...okok man naika lolo kopa Kamlups, kopa skookum-haws.

I catch no-good White-man...that man I bring to Kamloops, to strong-house

“I caught a no-good White guy...it's that guy that I'm bringing to Kamloops, to jail.”

-- William Celestin, Salmon Arm, BC

...skookum tumtum poos mash saiya okok kultus tilihum.

strong heart for throw away those no-good people

“...a strong heart for throwing away those no-good people.”

-- William Pierriche, Wilmer, BC

For some Northern speakers (*especially Indigenous and on the BC coast*), all of these verbs of transferring things can also be used to express “send”, especially when talking about mailing things. To talk like them, you can even use **lolo** (“carry”) as a word for “sending” texts, emails, etc.

Naika lolo naika peyei kopa maika.

I send my payment to you

“I'm sending my payment to you.”

-- Charlie Harry, Homalco, BC

Ogust taii mash skookum wawa kopa peipa kopa haiyas taiyi kopa keekwuli.

August chief send strong words in letter to big boss on down

“Chief August sent strong words in a letter to the government officials downriver.”

-- Johnny Wilson, Williams Lake, BC

Yaka wawa poos yaka peyei kopa wan yirs kopa maika, poos maika patlach peipa.

he say POTENTIALLY he pay for one year to you, for you send newspaper

“He says he could pay you for a year, to send the newspaper.”

-- Etienne, Shuswap, BC

Plus, there's always those old-fashioned words, **mamook-tlatawa** “send (to there); take (to there)”, **mamook-chako** “send (to here); bring (to here)”, and **mamook-k'ilapai** “return (something to somewhere)”, which we talked about in our previous lesson!

Mamook-tlatwa maika limaa kopa maika tumtum.

make-go your hand to your heart
“Put your hand on your heart.” (Send your hand to your heart.)
-- Kamloops Wawa #202

Yaka mamook-tz’um kopa saiya ilahi poos mamook-chako haiyoo peipa.

he make-write to far country to make-come lots.of paper
“He wrote to a foreign country to send over lots of paper.”
-- Kamloops Wawa #172[b]

In one of the examples above, the word **peyei**, “to pay” someone, is another verb of transferring things! So is **selim**, “to sell” something:

Josif Tomson kopa Spuzum yaka...tl’ap haiyoo (samon). Yaka selim iht (Ø) sitkum tala.

Joseph Thompson from Spuzzum he ...catch many (salmon). he sell one for half dollar
“Joseph Thompson of Spuzzum has caught lots of salmon. He’ll sell one for 50 cents.”
-- Kamloops Wawa #78

You can see that this **selim** example also uses a preposition, except it’s not **kopa**: it’s the “silent FOR” version.

...knowledge:

wawa “tell, say (to)”, **mamook-skool** “teach (to)”, **mamook-kumtuks** “inform; let know”, **syutsum** “report; tell (a story)”...

Alta tloosh maika heilo sik maika tumtum kopa okok naika wawa kopa maika.

now please you not hurting your heart about this I say to you
“Now please don’t be upset about what I’m telling you.”
-- Chief Narcisse, Salmon Arm, BC

Naika mamook-skool (Ø) kopa maika.

I make-school it to you
“I’ll teach it to you.”
-- Kamloops Wawa #116[bis][b]

Naika peyei poos naika mamook-kumtuks (Ø) kopa okok tanas-haiyoo tilihum.

I pay so.that I make-understand it to that little-many people
“I’ve paid (my own money) to teach it to those several people!”
-- Peter Kwal, Barkerville, BC

Pi kakwa, naika syutsum (Ø) kopa maika.

and so, I report it to you

“And so I’m reporting it to you.”

-- James, Canim Lake, BC

Next, let’s see how all of that compares with the typical verbs of:

receiving...

I bet you didn’t see this coming, but our *receiving* verbs in Northern Chinook Jargon also make us think about whether a thing was gotten on purpose, or accidentally! Another way to say this is, NCJ distinguishes between when you have some control over your receiving something, versus when it’s out of your control that you receive it.

This is a highly Indigenous feature of NCJ.

...things:

on purpose:

iskum “pick up, grab; collect; accept; take (for example a subscription); and (*in a parallel to the commercial receiving-stuff verb peyei* “pay (for)” above) we also have **makook** “to buy” something from someone. With these, **kopa** shows the SOURCE that you’re receiving stuff from:

Heilo kanawei naika iskum maika chikamin kopa tanas-man.

not all I collect your money from young-man

“I haven’t collected all of your money from the young folks.”

-- John Jackson, Lillooet, BC

Makook skookum iktas kopa makook-hous.

buy nice clothes from buy-house

“Buy some nice clothes from the store.”

-- Kamloops Wawa #126

Contrast that with receiving stuff...

accidentally:

This is expressed by **tl’ap** “find; manage to get; wind up having; come into possession of”:

Nawitka haiyas-leili heilo naika tl’ap Chinook peipa.

indeed very-long.time not I manage.to.get Chinook newspaper

“In fact it’s been a very long time that I haven’t received the Chinook paper.”

-- Alexis Mitchell, Skookumchuck, BC

Now let's see about receiving:

...knowledge:

on purpose:

Choosing to receive knowledge is expressed as **iskum wawa** “accept (someone’s) word/advice/knowledge”, which is literally “picking it up”:

Nawitka naika iskom maika wawa.
indeed I pick.up your words
“In fact I’ve taken your advice.”
-- Anonymous, unknown location, BC

Versus:

accidentally:

For this we say “**tl’ap-kumtuks**”, “(manage to) find out; wind up realizing”, so that’s literally “catch-knowing”:

Nesaika tl’ap-kumtuks kata mesaachi tilihum mamook-skookum-hous Per Shiroos
we catch-know how bad people make-jail Père Chirouse
“We found out how some bad folks jailed Père Chirouse”

kanamokwst taiyi Kilpoutkin.
along.with chef Kilpoutkin
“together with Chief Kilpoutkin.”
-- Johnny Wilson, Williams Lake, BC

A few other receiving words are flexible, like **chako-kumtuks** “learn/find out” something either on purpose or accidentally:

Haiyoo tilihum chako-kumtuks Chinook-peipa.
many people come.to-know Chinook-writing
“Lots of people are learning Chinook Writing.” (we assume on purpose)
-- Chief Emile Timnaskrit, Canim Lake, BC

Pi alta naika chako-kumtuks poos-kah mamook-peipa kopa maika.
but now I come.to-know POTENTIAL-where make-writing to you
“But now I’ve found out where to write to you.” (we assume by accident)
-- August, Enderby, BC

Note: Lesson 10 is going to follow up on these ideas of “on purpose” and “accidentally”!

Exercises 2:9

- 1 **Atlki naika mash okok floon-kwata kopa maika.**
some.day I send that 75¢ to you
-- Peter Kwal, Lillooet, BC
- 2 **Naika tikki poos maika patlach naika okok siyaahoos.**
I want so.that you send me those eyeglasses
-- Louie James, Spuzzum, BC
- 3 **Pi tlaska mamook-tlatawa [tlaska] saiya kopa town.**
and they make-go them away to town
-- Kamloops Wawa #14[a]
- 4 **Tlaska mamook-chako tlaska kaniim kopa ilahi.**
they make-come their canoe to land
-- Kamloops Wawa #33
- 5 **Naika tumtum naika lolo ikta maika wawa kopa naika.**
I think I carry what you say to me
-- William*, Salmon Arm, BC
- 6 **Kwanisum naika wawa kopa tlaska, "Ikta-mamook masaika mash masaika chikamin?"**
always I say to them why you.folks throw.away your money
-- William Waspulawh, Canoe Creek, BC
- 7 **Yaka mamook-skool nesaika kopa maika Shooswap shanti.**
he teach us about your Secwépemc song
-- Charlie Melmorice, Sugarcane, BC
- 8 **Wuht iht naika tikki mamook-kumtuks kopa maika.**
also one.thing I want make-know to you
-- John Jackson, Lillooet, BC
- 9 **Kopitt okok naika syutsum kopa maika.**
only this I report to you
-- John Jackson, Lillooet, BC
- 10 **An kata naika mamook, pi naika iskum man?**
and how I act, since I take husband
-- Elizabeth Wai, Chase, BC
- 11 **Kopitt okok naika tl'ap-wawa, pi kopitt naika wawa.**
only this I find say, and.so finished my words
-- William, location not known, BC

- 12 **“Heilo naika iskum masaika wawa!”**
 not I accept you.folks’s words
 -- Chief Leon, Neskonlith, BC, quoting Hyacinthe
- 13 **Maika tl’ap okok tloon naika wawa kopa maika?**
 you find.out those three.things I ask to you?
 -- Kamloops Wawa #164
- 14 **Wal, yawaa, naika chako-kumtuks poos okok peipa til-mamook!**
 well, then, I come-know whether this writing hard-work (=trouble)
 -- Peter Kwal, Barkerville, BC

Tips for Southern speakers 2:9

A huge point: in the South, our important Northern distinction between doing things on purpose versus accidentally is much weaker, or just missing.

As a Southern speaker, what ways do you find yourself using to express that things happened by accident, or on purpose?

Are those ways simpler, or more complicated, than the Northern dialect’s ways?

We’re going to explore this some more in our next chapter.

Lesson 2:10

Core concept: the **HELPING-VERBS**

Just about the most powerful way that you can get lots more out of the various verbs in Chinook Jargon is to add little “helping verbs” just before them.

Like we’ve seen many times in previous lessons about other topics, the grammar of Northern CJ helping verbs involves the Indigenous-language concern with whether or not something happened under a person’s control.

The main helping verbs, and how they add meaning to a “main” verb, are shown here (they have a dash after them):

Change of state:

To express a change of situation, the helping verb **chako-** “become, get” (literally “come to”, which can be more-or-less on purpose, as with learning, marrying, or trying to get healthier) contrasts with the helping verb **tl’ap-** “become, get” (literally “find”, which is definitely not on purpose, as with falling sick, getting upset, or being shamed by someone):

Tanas-haiyoo tilihum chako-kumtuks Chinook-Peipa pi heilo dleit kumtuks Ø.

little-many people come-know Chinook-writing but not really know it

“Several folks are **learning** Chinook Writing, but don’t really know it (yet).”

-- Chief Emile Timnaskrit, Canim Lake, BC (learning on purpose)

Yaka chako-marid kopa Fountin.

he get-married at Fountain

“He **got married** at Fountain, BC.”

-- Peter Kwal, Lillooet, BC (choosing to marry)

Pi naika chako-tloosh wuht.

and I get-well again[

“And I’ll **get well** again.”

-- Michel, Soda Creek, BC (making an effort to recover)

Kopitt tlaska tl’ap-tanas-kol-sik.

only they get-a.little-cold-sickness

“They’ve just **gotten a bit of a cold.**”

-- Michel, Soda Creek, BC (winding up ill)

Tloosh maika heilo tl’ap-sik-tumtum.

good you not get-hurting-heart

“Please don’t **get upset.**”

-- Second Charlie a.k.a. First Joe, Canim Lake, BC (ending up with bad feelings)

Heilo wuht naika tikki tl'ap-sheim kopa naika tanaas.

not again I want get-shamed by my child

“I don’t want to get shamed by my kid any more.”

-- Francois Shilpahan, Tappen Siding, BC

(being put to shame by somebody else)

Causing:

The helping verb **mamook-** “make, cause” (usually with more direct control) is in contrast with the less common **patlach-** (or **patlach poos**) “let, allow” (literally “give”; with less direct control over the outcome):

Naika mamook-tz'um kopa maika.

I make-be.written to you

“I’m writing to you.”

-- Moose Dixon, Canim Lake, BC

(making things be written)

Mamook-kumtuks kopa naika.

make-know to me

“Let me know.”

-- Francois Shilpahan, Tappen Siding, BC

(choosing to inform me)

Kwanisum naika haiyoo mamook-help kopa Looi.

always I INTENSE make-help to Louie

“I’m always helping Louie out a ton.”

-- William Andrew, Head Lake, BC

(causing him to be helped)

Naika patlach poos yaka kumtuks maika tumtum kopa kanawei-ikta.

I give for him know your thought about every-thing

“I let him know your thoughts about everything.”

-- Jean-Baptiste, Sahhalkum, BC

(allowing him to know)

Doing a thing as usual:

Someone’s usual behavior, or what they’re really good at, can be expressed by the helping verb, **kumtuks-** “typically do; be good at” (literally “know how”). This has an intensive form, **haiyas-kumtuks-** “be an expert at”. Because **kumtuks-** isn’t a change of state like the above types of helping verbs, there’s no distinction made between having control and having no control.

(This “as usual” formation is an older-fashioned, more literary way of talking in the Northern Dialect.)

Yawaa masaika chako-dleit-kumtuks-mamook-tz'um peipa.
then you.folks come.to-really-know.how-make-written paper
“Then you guys will really become **great at writing** letters.”
-- Kamloops Wawa #1

Yaka haiyas-kumtuks-tl'iminwhit.
he very-know tell.lies
“He **was an expert liar.**”
-- Kamloops Wawa #34

Exercises 2:10

- 1 **Tlaska chako-tlahani kopa skookum-hous, kakwa chako-tanas-gitup nesaika tumtum.**
they get-out from jail, so get-a.little-lively our heart
-- Johnny Wilson, Williams Lake, BC
- 2 **Kol-Water tilihum haiyas-kumtuks poos aiyak chako kopa st'iwil'elh-hous.**
Cold-Water people very-know to soon come to prayer-house
“The Coldwater folks are great ones for coming promptly to church.”
-- Kamloops Wawa #199[c]
- 3 **Tl'oonas naika heilo tl'ap-mamook-kut ukuk roun.**
maybe I not get-make-cut that round.thing
-- William Celestin, Salmon Arm, BC
- 4 **Iht lipleit yaka patlach naika mamook kopa haiyoo tanas-man.**
this.one priest he give me work with a.lot.of young-person
-- Peter Kwal, Barkerville, BC
- 5 **Haiyoo Whait-man chako-kanamokwst pi tlaska mamook-kort-hous tlaska.**
lots.of White-person come-together and they make-judged them
-- Kamloops Wawa #25[b]
- 6 **Chhi maika mamook-blish naika.**
just.now you make-blessed me
-- Kamloops Wawa #6
- 7 **Pi wuht naika patlach poos tlaska peiyei kwinum tala.**
and also I give that they pay give dollar
-- Anonymous writer, location unknown, BC

- 8 **Okok keeyootan yaka lolo okok rig chako-saliks.**
 that horse (s)he pull that rig get-mad
 -- William Waspulawh, Canoe Creek, BC

Tips for Southern speakers 2:10

The North doesn't have the Southern helping verb ***hayu-*** (or ***haya-/hay-***) for ongoing action. In the North, when you find **haiyoo** before the verb/predicate, it's functioning as the INTENSE marker, for example **haiyoo klai** means "to sob; to cry your eyes out" for us, as opposed to the Southern meaning of '(currently) crying'.

Even though Northern & Southern Chinook Jargon both have the helping verbs **chako-** and **mamook-**, the North doesn't have the Southern CJ short forms of these, ***chaw-/cha-*** or ***munk-***. Northern speakers would probably have some difficulty understanding those short forms.

On the other hand, Southern CW doesn't have our Northern helping verb, **patlach- (poos)** "to let" someone do something.

Nor does the South make much use of the Northern "accidental" helping verb, **tl'ap**. To express something accidentally happening in Southern CJ, you might have to add in some phrasing like ***...pi wik nayka munk-pus munk kakwa***, "...but I wasn't trying to do that".

Chinook Jargon to English

How many words do you already recognize from English?
If you're studying with someone, you could quiz each other:
"What does **wawa** mean?" / "How do you say 'goodbye'?"

(Ø)	<i>(pronoun)</i>	"it" (the "silent IT/THEY/SOME")
(Ø); kopa	<i>(preposition)</i>	"at, in, on" etc.
(Ø)	<i>(connector)</i>	"that (<i>something happened</i>)"
(Ø); mitlait; stop	<i>(verb)</i>	"be at"
(Ø); pi	<i>(conjunction)</i>	"and"/"or"
(Ø)	<i>(connector)</i>	(after a motion verb) "for", "(in order) to"
ailan	<i>(noun)</i>	"island"
aiyak	<i>(adverb)</i>	"quickly, fast; soon"
aiyak-kooli	<i>(verb)</i>	"to run"; "race around" (" <i>fast-travel</i> ")
Alkalai-Leik	<i>(noun)</i>	"Alkali Lake"
alta	<i>(adverb)</i>	"now"
...alta	<i>(adverb)</i>	"...ago"
an	<i>(conjunction)</i>	"and" (much rarer than pi !)
ankati	<i>(adjective)</i>	"old-time, old (previous)"
	<i>(adverb)</i>	"a long time ago; in the past"
anmaloop	<i>(noun)</i>	"envelope"
ask; wawa	<i>(verb)</i>	"to ask" a question
atli	<i>(adverb)</i>	"later on; at some point; in the future; some day; 'going to' do..."
bak	<i>(noun)</i>	"back" of the body
Biktoli	<i>(place name)</i>	"Victoria"
Bisi	<i>(place name)</i>	"BC, British Columbia"
Bisi-ilahi	<i>(place name)</i>	"the province of BC" (" <i>BC-country</i> ")
bit	<i>(noun)</i>	"a dime, ten cents, a "bit" (as in 'two bits')"
blish	<i>(adjective)</i>	"blessed"
book	<i>(noun)</i>	"book"
Boston	<i>(noun)</i>	"White person, White people"
brotha	<i>(noun)</i>	"brother"
Chaina	<i>(noun)</i>	"China"
Chaina-man	<i>(noun)</i>	"Chinese (person)"
chako	<i>(verb)</i>	"to come; to come here; to come from; to come along, come into existence; to happen; to be going on"
chako-	<i>(prefix)</i>	"to become...; to get to where you're doing..."
chako-dlai	<i>(verb)</i>	"to dry out; to get dry"
chako-dleit-kumtuks-mamook-tz'um	<i>(verb)</i>	"to really become great at writing"
chako-haiyaas	<i>(verb)</i>	"to grow up" (" <i>become-big</i> ")
chako-kakshet	<i>(verb)</i>	"to break (to get broken)" (" <i>become-broken</i> ")
chako-kanamokwst	<i>(verb)</i>	"to get together; gather; meet"

chako-kumtuks (<i>verb</i>)	“to learn” (“ <i>come to know</i> ”)
chako-marid (<i>verb</i>)	“to get married”
chako-saliks (<i>verb</i>)	“to get violent; get mad”
chako-sik-tumtum (<i>verb</i>)	“to get upset; to get mad”
chako-skookum (<i>verb</i>)	“to get stronger”
chako taim (<i>phrase</i>)	“it’s time” for something
chako-tanaas (<i>verb</i>)	“to be born” (“ <i>become a child</i> ”)
chako-tanas-gitup (<i>verb</i>)	“to get kind of lively”
chako-tlahani (<i>verb</i>)	“to get out; come outside”
chako-tloosh (<i>verb</i>)	“to improve; to get better; to get well”
chhi (<i>adverb</i>)	“just (now); start to do”
(<i>adjective</i>)	“new”
chhi-alta (<i>phrase</i>)	“just now, just this minute, just a moment ago”
chhi-alta naika kumtuks (Ø)! (<i>phrase</i>)	“this is the first I’m hearing of it” (“ <i>just-now I’m hearing of it</i> ”)
chikamin; tala (<i>noun</i>)	“money”
Chinook / Chinook Wawa (<i>noun</i>)	“Chinook Jargon, Chinook Wawa”
Chinook-man (<i>noun</i>)	“interpreter; translator”
Chinook-Peipa (<i>noun</i>)	“Chinook writing”
chokw (kopa siyaahus) (<i>noun</i>)	“sweat” (“ <i>water (on the face)</i> ”)
ch’ikch’ik / tz’iktz’ik (<i>noun</i>)	“wagon”
dam (<i>noun</i>)	“dam”
dleit (<i>intensifier</i>)	“very; really”
(<i>adverb</i>)	“really, truly; properly, correctly”
dleit-kakwa (<i>adverb/adjective</i>)	“same” (“ <i>really likethat</i> ”)
dleit tloosh (<i>adjective</i>)	“great”
(<i>adverb</i>)	“really well, very well, excellently”
eest (<i>adjective</i>)	“east”
eit (<i>number</i>)	“8”
faiv (<i>number</i>)	“5” (<i>less common than kwinum</i>)
fal-down (<i>verb</i>)	“to fall”
flai (<i>noun</i>)	“fly (the bug)”
for (<i>number</i>)	“4” (<i>less common than lakit</i>)
Fountin (<i>noun</i>)	“Fountain, BC”
gavmin (<i>noun</i>)	“government”
haiyas (<i>adjective</i>)	“tall”
haiyas- (<i>prefix</i>)	“very; really”
haiyas-kumtuks-chako (<i>verb</i>)	“to be a great one for coming there”
haiyas-kumtuks-tl’iminwhit (<i>verb</i>)	“to be an expert liar”
haiyas-leili (<i>adverb</i>)	“(for) a very long time”
haiyas man (<i>noun</i>)	“grown man; grown person”
haiyas-tikki (<i>verb</i>)	“to love” something (“ <i>really - to like</i> ”); “to really want”
haiyas-tloosh (<i>adjective</i>)	“very good; excellent; great”
haiyas-tlahowyum (<i>adjective</i>)	“miserable”
haiyas-tumtum (<i>verb</i>)	“to hope”

haiyoo	(<i>quantity</i>)	“much; lots (of), many; too much, etc.”
haiyoo klai	(<i>verb</i>)	“to cry your eyes out; to sob”
heilo	(<i>interjection</i>)	“no”
	(<i>negative</i>)	“not/don’t”
	(<i>quantity</i>)	“none; ‘out of’ it; nothing”
heilo-haiyoo	(<i>quantity</i>)	“not much”
heilo ja-bon!	(<i>phrase</i>)	“no credit!; cash only!”
heilo-kah	(<i>adverb</i>)	“nowhere”
heilo kultus kopa naika	(<i>phrase</i>)	“I (do) care” (“ <i>it’s not unimportant to me</i> ”)
heilo peyei	(<i>adjective</i>)	“free; for free”
heilo-tlaksta	(<i>pronoun</i>)	“nobody”
heehee	(<i>adjective</i>)	“funny; fun”
help; help kopa	(<i>verb</i>)	“to help”
hol	(<i>noun</i>)	“a hole”
Hos-Flai	(<i>noun</i>)	“Horsefly, BC”
hous	(<i>noun</i>)	“building, house”
hum-bak	(<i>adjective</i>)	“humpbacked”
hum-bak salmon	(<i>noun</i>)	“humpack salmon”
hunt	(<i>verb</i>)	“to hunt; to look around for something”
holoima	(<i>adjective</i>)	“different”
iht	(<i>number</i>)	“one; another; one thing”
iht-iht	(<i>quantity</i>)	“several; some”
ikta	(<i>quantity</i>)	“anything; something; at all”; “whatever...”
ikta-	(<i>adjective</i>)	“what kind of; some kind of”
ikta?	(<i>question</i>)	“what?”
ikta-mamook?	(<i>question</i>)	“why?” (“ <i>what makes (it?)</i> ”)
iktas	(<i>noun</i>)	“things, stuff; property; cattle; clothes”
ilahi	(<i>noun</i>)	“place; region; country; province, state; village; home”
ilep	(<i>adverb</i>)	“first (of all)”
ilep-	(<i>prefix</i>)	“more...; (the) most...”
ilep-aiyak	(<i>adverb</i>)	“faster, more quickly”
ilep kopa	(<i>adverb</i>)	“before; earlier”
ilep-tloosh	(<i>adjective</i>)	“better; best” (“ <i>more-good</i> ”)
ilep-tloosh-tumtum	(<i>verb</i>)	“to prefer” (“ <i>to be more good-minded</i> ” towards something)
ilii	(<i>verb</i>)	“to be alive; to live”
Inglish	(<i>adjective</i>)	“English”
Inglish-peipa	(<i>noun</i>)	“English writing”
ipsoot	(<i>adverb</i>)	“secret(ly)”
iskum	(<i>verb</i>)	“to take, to grab; to pick up, to fetch; to subscribe to”
iskum...wawa	(<i>verb</i>)	“to take (someone’s) advice”
itlooil	(<i>noun</i>)	“body”
ja-bon	(<i>noun</i>)	“credit; buying on credit; debt, what you owe”
kaa	(<i>noun</i>)	“car”
kaiyooti	(<i>noun</i>)	“coyote”
kakshet	(<i>adjective</i>)	“broken, busted”

kakwa	(verb)	“to be like that, to be that (way); that’s it, that’s what”
	(adverb)	“like that / like this / that way” etc., do “that/this”
	(particle)	“so...”
	(preposition)	“like, as”
	(connector)	“(and) so...”; “(and) that’s why/how...”
kakwa-poos	(verb)	“sounds (like)... / seems (like)..., feels like, looks like” (“it’s like if...”) (“ <i>as if</i> ”)
Kamloops	(noun)	“Kamloops, BC”
Kanada	(place name)	“Canada”
kanamokwst	(adverb)	“together; included; with each other”
kanawei	(quantity)	“all (of); every”
kanawei-ikta	(pronoun)	“everything; every kind of” (“ <i>every-thing</i> ”)
kanawei-<u>kah</u>	(adverb)	“everywhere” (“ <i>every-where</i> ”)
kanawei-<u>kah</u>-ilahi	(phrase)	“all over the place” (“ <i>every-where-place</i> ”)
kanawei-tilihum	(pronoun)	“everyone, everybody” (“ <i>all-people</i> ”)
kanawei-tlaksta	(pronoun)	“everyone, everybody” (“ <i>every-someone</i> ”)
kaniim	(noun)	“canoe”
Kaniim-Leik	(noun)	“Canim Lake, BC”
kapshwala	(verb)	“to steal”
kateshisim	(noun)	“catechism”
keekwuli	(adverb)	“downstream”
keeyootan	(noun)	“horse”
kiskis	(verb)	“driving”
klai	(verb)	“to cry”
Klinton	(place name)	“Clinton, BC”
kofi	(noun)	“coffee”
kook	(verb)	“to be (already) cooked”
kooli	(verb)	“to travel; to walk”; “to read through, recite”
kooli saiyaa	(verb)	“to travel abroad, emigrate” (<i>travel far</i>)
kopa; (Ø)	(preposition)	“to; about; with; for”
kopa keekwuli	(adverb)	“downriver”
kopa kultus; kultus	(phrase)	“for nothing”; “for no good reason”
kopa kwanisum; kwanisum	(adverb)	“for always; forever”; “always”
kopa naika	(phrase)	“with me; to my place”; “for me”
kopa okok	(phrase)	“about that; for that reason; for that”; “by doing this/that”
kopitt	(adverb)	“only, just”; “later / afterwards”
	(verb)	“to be finished, done, over”
kopitt-mamook	(verb)	“to be done working; quit working”
kopitt-sitkum-sun	(noun)	“afternoon”
kort-hous	(noun)	“courtroom”
kosho	(noun)	“pig”
kreek	(noun)	“creek”
kultus	(adjective)	“no-good, worthless, unimportant, ruined; doesn’t matter”
kultus	(adjective)	“for no reason”

kultus kooli (phrase)	“walk around, wander, take a hike, get up to no good 😊” (“nogoodreason travelaround”)
kultus kopa naika! (phrase)	“I don’t care!; no big deal; it doesn’t matter”
kultus mitlait (phrase)	“to hang out; to sit around” (“nogoodreason bethere”)
kultus poos... (phrase)	“doesn’t matter if...; even if...; no matter if...” (“unimportant if...”)
kumtuks (verb)	“to get it, to understand; to recognize; to know (someone); to know (how); to hear (about)”
kumtuks- (prefix)	“to typically do; to be good at”
kumtuks-mamook-tz’um (verb)	“to be good at writing”
kumtuks-tl’iminwhit (verb)	“to be a great liar”
k’ilapai (verb)	“to give back / return” something; “to respond”
	(adverb)
kwanisum (adverb)	“back; in return”
kwata (noun)	“always”
k’waitz (number)	“quarter, 25 cents”
k’wash (verb)	“9” (less common than nain)
k’wash (verb)	“to be afraid, scared, worry”
ka?/kah? (question)	“where?”
ka- / kah- (adjective)	“which...” (“which one”)
ka-sun? / kah-sun? (question)	“when?” (where-day?)
kantzih? (question)	“how many?; how much?”
kantzih maika sno? (phrase)	“how old are you?” (“how many are your winters?”)
K’ape’tsiitsn (noun)	“Q’ape?cicn (North Bend)”
kata? (question)	“how?”
kata...! (exclamation)	“how...!” (like in “how cool!”, “how awful!”, etc.)
kata maika tumtum? (phrase)	“what do you think?” (“how is your heart?”)
k’o’ (verb)	“to get here, get in, arrive”
kwinum (number)	“5”
k’wolaan (verb)	“to hear”
	(noun)
lahash (noun)	“ear(s)”
lahanchoot (verb)	“axe”
lais (noun)	“to confess”
lakit (number)	“rice”
lamoto (noun)	“4”
lapelitaas (noun)	“sheep”
lei-down (verb)	“punishment”
leik (noun)	“to lie down (lay down)”
leili (adverb)	“lake”
leisi (adjective)	“(for a) long time”
lepleit (noun)	“lazy”
lesevek (noun)	“priest”
limaa (noun)	“bishop”
liplip (verb)	“arm; hand”
lipyei (noun)	“to be boiled”
	“foot; leg”

litl-mo	(<i>quantity</i>)	“a little more”
lolo	(<i>verb</i>)	“to bring; to take; to carry”
lost	(<i>verb</i>)	“to lose” something
maika	(<i>pronoun</i>)	“your; you” (<i>when talking to just one person</i>)
makook	(<i>verb</i>)	“to buy”
makook-hous	(<i>noun</i>)	“store” (<i>a “buying-building”</i>)
mama	(<i>noun</i>)	“mother, mom”
mama yaka papa	(<i>noun</i>)	“grandfather”
mamook	(<i>verb</i>)	“to make; to do; to cause; to work; to put”
mamook-	(<i>prefix</i>)	“to cause, to actively do/make”
mamook-blish	(<i>verb</i>)	“to bless”
mamook-chako	(<i>verb</i>)	“to send” (“ <i>make-come</i> ”)
mamook dleit	(<i>phrase</i>)	“to do the right thing”
mamook-help	(<i>verb</i>)	“to help”
mamook peipa	(<i>verb</i>)	“to send a letter”
mamook-kiskis	(<i>verb</i>)	“to drive (something, like a car)” (“ <i>make-driven</i> ”)
mamook-kook	(<i>verb</i>)	“to cook” something (“ <i>make-cooked</i> ”)
mamook-kooli	(<i>verb</i>)	“to spread around” (information etc.), “to circulate” something
mamook-kort-hous	(<i>verb</i>)	“to judge someone; put someone on trial”
mamook-kumtuks	(<i>verb</i>)	“to teach” something; “to inform, to let someone know” (“ <i>make-know</i> ”)
mamook-kantzih	(<i>verb</i>)	“to count” (“ <i>make-howmany</i> ”)
mamook-k'ilapai	(<i>verb</i>)	“to send back”
mamook-k'wolaan	(<i>verb</i>)	“to listen” (“ <i>make-ear</i> ”)
mamook-mimaloos	(<i>verb</i>)	“to kill” (“ <i>make-dead</i> ”)
mamook-nawitka	(<i>verb</i>)	“to believe” (“ <i>make-true</i> ”)
mamook-neim	(<i>verb</i>)	“to call” by a certain name (“ <i>make-named</i> ”)
mamook-pait	(<i>verb</i>)	“to make war”
mamook-peipa	(<i>verb</i>)	“to write a letter”
mamook-p'oo	(<i>verb</i>)	“to shoot” a gun
mamook-samon	(<i>verb</i>)	“to fish for salmon; to salmon-fish” (“ <i>make-salmon</i> ”)
mamook-skookum-hows	(<i>verb</i>)	“to jail/imprison” someone
mamook-skool	(<i>verb</i>)	“to teach”
mamook-st'iwietl	(<i>verb</i>)	“to pray” (“ <i>make-prayers</i> ”)
mamook-taiyi	(<i>verb</i>)	“to respect” someone (“ <i>make-chief</i> ”)
mamook-tatawa	(<i>verb</i>)	“to send” (“ <i>make-go</i> ”)
mamook-tz'um	(<i>verb</i>)	“to write” (“ <i>make-written</i> ”)
man	(<i>noun</i>)	“man; husband”
March	(<i>noun</i>)	“March”
marid	(<i>adjective</i>)	“married”
masaika	(<i>pronoun</i>)	“you folks; you folks's”
mash	(<i>verb</i>)	“to put”; “to send”; “to leave” a place or person; “to throw away”
masi!	(<i>interjection</i>)	“thanks!”
mesaachi	(<i>adjective</i>)	“bad; evil”
	(<i>noun</i>)	“bad things; bad deeds”

mimaloos	(verb)	“to be dead; to die”; “crippled” (feet/hands)
mimaloos-ilahi	(noun)	“cemetery”
mimaloos-sun	(noun)	“evening” (“ <i>dead-sun</i> ”)
	(adverb)	“in the evening”
mitlait; (Ø); stop	(verb) (intransitive)	“to be (in a place), to be here/be there, to live (at); there is/are/exist; be left there”
	(transitive)	“to have”
mokwst	(number)	“2”
mokwst-tatlam	(number)	“20” (“ <i>two-tens</i> ”)
mokwst-tumtum	(verb)	“to be confused; to be doubtful about” (“ <i>2-minds</i> ”)
moola	(noun)	“donkey, mule”
moon	(noun)	“month”
moosmoos	(noun)	“cow”
mor	(quantity)	“more”
mountin	(noun)	“back country, the bush; mountain(s)”
mukmuk	(noun)	“food”
mukmuk	(verb)	“to eat”
mukmuk mimaloos-sun	(phrase)	“to have dinner” (“ <i>eat in the evening</i> ”)
mukmuk sitkum-polakli	(phrase)	“to have a midnight snack” (“ <i>eat in the middle of the night</i> ”)
mukmuk sitkum-sun	(phrase)	“to have lunch” (“ <i>eat at noon</i> ”)
mukmuk tanas-son	(phrase)	“to eat breakfast” (“ <i>eat in the morning</i> ”)
naika	(pronoun)	“I; my; me; to me”
naika wawa masi!	(phrase)	“thank you!” (“ <i>I say thanks</i> ”)
nain	(number)	“9”
nanich	(verb)	“to see, to meet (someone); to read (something); to look; to watch; to visit”
nawitka	(question)	“right?”
	(interjection)	“yes; true”
neim	(noun)	“name”
nesaika	(pronoun)	“our(s)”
Nikola	(place name)	“Nicola, BC”
north	(adjective)	“north”
nyoos-peipa	(noun)	“newspaper”
o!	(interjection)	“oh!”
ofis	(noun)	“office; workplace”
oihut	(noun)	“road”
oklak	(time)	“o’clock”
okok	(demonstrative)	“that, those (person or thing); this, these”
okok	(particle)	“what...” (the thing that...)
okok ilahi	(noun)	“this world; Earth; this life”
okok-sun	(adverb)	“today” (“ <i>this-day</i> ”)
olo	(adjective)	“hungry”
outsaid	(adverb)	“outside”
ouwa	(noun)	“hour(s)”
ow	(noun)	“brother”

paiya	(verb)	“to be baked”
paiya-ch’ikch’ik / paiya-tz’iktz’ik	(noun)	“train, railroad” (“fire-wagon”)
pait	(verb)	“to fight”
papa	(noun)	“father, dad”
papa yaka papa	(noun)	“grandfather”
papoos	(noun)	“baby”
Pasaiyooks	(adjective)	“French”
patlach	(verb)	“to serve; to give”
patlach-mamook	(verb)	“to have someone work; let someone work”
patlach poos	(phrase)	“to let/allow” someone to do something
patlach poos peiyei	(verb)	“to have someone pay”
peipa	(noun)	“writing; newspaper; letter(s)/message(s)”
pensil	(noun)	“pencil”
peyei	(verb)	“to pay (for)”
	(noun)	“payment”
pi	(conjunction)	“and; but”; “and so”; “until/before”
pi kakwa; pi	(connector)	“(and) so”; “(and) that’s why/how...”
pi k’o’ kopa...	(preposition)	“until...” (“and arriving at...”)
pi tl’ap kopa...	(preposition)	“up to...” (“and reaching (to)...”)
pit	(noun)	“bed”
pleis; ilahi	(noun)	“place”
polakli	(noun)	“night”
	(adverb)	“at night”
poos	(UNREAL)	“so that / (in order) for (something to happen); possibly; if / when; for (doing); supposedly”
poos...poos...	(particles)	“whether...or...”
poos-ikta / ikta	(question)	“what”
poos-kah	(question)	“where”
poos-kah-sun / kah-sun	(question)	“when”
poos-kantzih	(question)	“how much?”
poos-kata / kata	(question)	“how”
poos masaika kumtuks	(phrase)	“(just) so you know”
post-ofis	(noun)	“post office”
rig	(noun)	“rig, vehicle”
roun	(noun)	“round thing; circle”
sahali	(noun)	“sky”
saiyaa	(adjective)	“distant; far away”
	(adverb)	“far away; away”
	(verb)	“to be far away”
salt	(noun)	“salt”
salt-chokw	(noun)	“sea, ocean; saltwater” (“salt-water”)
salt-chokw-ilahi	(noun)	“the coast” (“salt-water-land”)
samon	(noun)	“salmon”
Samon-Am	(noun)	“Salmon Arm, BC”
Sawash	(adjective)	“Indigenous, Native”

	(noun)	“Native/Indigenous person”
Sawash-ilahi	(noun)	“Native community, Native lands; Native reserve”
Sawash-wawa	(noun)	“Indigenous language”
selim	(verb)	“to sell”
Sent-Mali	(noun)	“St Mary’s”
seven	(number)	“7”
shal	(noun)	“shawl”
shanti	(noun)	“song”
shanti-man	(noun)	“prayer leader” (“ <i>song-person</i> ”)
shanti-book	(noun)	“songbook”
Shoolai	(noun)	“July”
Shooswap	(adjective)	“Secwépemc”
Shooswap-wawa	(noun)	“Secwépemc language”
shut	(noun)	“shirt”
sik	(adjective)	“sick; hurting; upset”
sik	(noun)	“sickness; disease”
sik-tumtum	(verb)	“to be sad”; “upset”
siks	(number)	“6”
sinamokwst	(number)	“7” (<i>less common than seven</i>)
sista	(noun)	“sister”
sit-down	(verb)	“to sit; to sit down”
sitkum	(quantity)	“half; middle”
sitkum-polakli	(noun)	“midnight; middle of the night”
	(adverb)	“at midnight; in the middle of the night”
sitkum-sun	(noun)	“noon; mid-day”
	(adverb)	“at noon; in the middle of the day”
sitkum-tala	(noun)	“half dollar; fifty cents”
siyaahoos	(noun)	“eyeglasses, glasses”
skookum	(adjective)	“strong”; “strict/harsh”; “nice” quality
	(adverb)	“hard, diligently; mighty, awfully; strongly”
skookum-chokw	(noun)	“rapids” of a river (“ <i>strong-water</i> ”)
skookum-hows	(noun)	“jail, prison” (“ <i>strong house</i> ”)
skookum-tumtum	(verb)	“to be excited” for something, “have your mind set” on something (<i>to be “strong-hearted”</i>)
skool	(noun)	“class, lesson”
	(verb)	“to study, to learn about”
skool-hous	(noun)	“school (the place); schoolhouse”
sno	(noun)	“year; snow”, for example tatlam pi k’waitz naika sno = “I’m 19” (“ <i>my winters are 10 and 9</i> ”)
south	(adjective)	“south”
south-eest	(adjective)	“south-east”
Spuzum	(noun)	“Spuzzum, BC”
stamp	(noun)	“stamp(s)”
stem	(noun)	“steam”

steem-kaa	(noun)	“(railroad) train” (“steam-cars”) = trein / paiya-ch’ikch’ik / paiya-tz’iktz’ik
stohtkin	(number)	“8” (less common than eit)
stop; mitlait; (Ø)	(verb) (intransitive)	“to be (in a place), to be here/be there, to live (at); there is/are/exist; be left there”; “to stop”
	(transitive)	“to have”
st’iwi’etl	(noun)	“prayers; praying”
st’iwi’etl; mamook-st’iwi’etl	(verb)	“to pray”
sun	(noun)	“day”
Sundei	(noun)	“Sunday; a week”
Sundei-hous	(noun)	“church”
sweet-hat	(noun)	“partner; girlfriend / boyfriend”
swim	(verb)	“to swim”
syutsum	(verb)	“to report; to tell about; to inform, to let someone know”
	(noun)	“news”
tahum	(number)	“6” (less common than siks)
taim; taims	(noun)	“time; (number of) times”
taiyi	(noun)	“chief; boss”
tala	(noun)	“money” (= chikamin), “dollar”
tanaas	(noun)	“child / children”
tanas	(quantity)	“a little bit; sort of”
tanas-	(prefix)	“(a) little”
tanas-ankati	(adverb)	“not long ago, a while ago” (“little-longago”)
tanas-haiyoo	(quantity)	“a few”; “a fair amount of” (“little-many”)
tanas-book	(noun)	“booklet” (“little-book”)
tanas-leili	(adverb)	“for a while; in a while” (“little-longtime”)
tanas-man	(noun)	“son / boy”; “young man, young person” (“little-man”)
tanas-mukmuk	(noun)	“a snack” (“little-food; little-eating”)
tanas peipa	(noun)	“a note” (“little letter”)
tanas-saiyaa	(adverb)	“a little ways”
tanas-sik	(verb)	“to be feeling unwell”
tanas-sik-tumtum	(verb)	“to be a little sad”
tanas-stik	(noun)	“the bush; bushes” (“little-trees”)
tanas-sun	(noun)	“morning” (“little-sun”)
	(adverb)	“in the morning”
tanas-tloochman	(noun)	“daughter / girl” (“little-woman”)
tanas-wawa	(verb)	“to chat” (“little-talk”)
tatlam	(number)	“10” (less common than ten)
tatlam pi mokwst	(number)	“12” (“ten and two”)
tayi	(noun)	“boss”
telefon	(noun)	“phone”
ten	(number)	“10”
tikki	(verb)	“to want (to)”
tikki wawa	(verb)	“to intend to say, to mean” (“want-say”)
til	(adjective)	“tired”

til-mamook	<i>(idiom)</i>	“heavy work; rough going; tough business; trouble”
tilihum	<i>(noun)</i>	“friend(s); relatives, people, Indigenous people, family”
tipso	<i>(noun)</i>	“hay; grass”
tk’op	<i>(adjective)</i>	“white”
Tk’op-man; Tk’op-tilihum	<i>(noun)</i>	“White people; Settlers”
tlahani	<i>(adverb)</i>	“outside”
tlahowyum!	<i>(interjection)</i>	“Hi!, Hello!; Goodbye!”
tlahowyum	<i>(adjective)</i>	“poor”; “pitiful”; “indisposed”
tlaksta?	<i>(question)</i>	“who?”
tlaksta	<i>(pronoun)</i>	“someone; anyone”
tlaska	<i>(pronoun)</i>	“they”
tlatwa	<i>(verb)</i>	“to go (there), to go (to)”
tlatwa nanich	<i>(verb)</i>	“to visit (someone)” (“to go see”)
tloon	<i>(number)</i>	“three (3)”
tloon-kwata	<i>(noun)</i>	“75 cents” (“three quarters”)
tloosh...	<i>(particle)</i>	“please...” (a request/command)
tloosh-poos...	<i>(particle)</i>	“please...” (a request/command)
tloosh	<i>(adjective)</i>	“good; nice”
tloosh-nanich	<i>(phrase)</i>	“take care (of), protect; be careful; look out!” (“good-watch”)
tloosh poos	<i>(request)</i>	“please; let me/let’s”
tloosh-tumtum	<i>(verb)</i>	“to feel good; to be happy/glad” (“to be good-minded”)
tloosh-tumtum kopa...	<i>(verb)</i>	“to like...(someone)”
tl’ap	<i>(verb)</i>	“to reach, to get to” a place; “to find”; “to receive”; “catch, catch on to”
tl’ap-	<i>(prefix)</i>	“manage to” do; “wind up/end up” doing; etc.
tl’ap chikamin	<i>(verb)</i>	“to get paid; to receive money”
tl’ap-mamook-kut	<i>(verb)</i>	“to manage to get it cut”
tl’ap-sheim	<i>(verb)</i>	“to get shamed; to wind up shamed”
tl’ap-sik-tumtum	<i>(verb)</i>	“to wind up being upset; to get upset”
tl’ap-tloosh-tumtum	<i>(verb)</i>	“to get happy”
tl’ap-wawa	<i>(verb)</i>	“to find something to say”
tl’iminwhit	<i>(noun)</i>	“a lie, lies”
tl’oonas	<i>(adverb)</i>	“maybe; approximately, about”
	<i>(particle)</i>	“I figure, I suppose; probably; must be”
tl’oonas-ikta-mamook...	<i>(phrase)</i>	“gosh knows why...”
tolo	<i>(verb)</i>	“to master (a skill); to get the hang of”; “to earn”; “to beat” at a game etc.
too	<i>(number)</i>	“2” (<i>less common than mokwst</i>)
too-much	<i>(adverb)</i>	“too much”
tousan	<i>(quantity)</i>	“thousand; 1,000”
town	<i>(noun)</i>	“town, city”
trein	<i>(noun)</i>	“train, railroad” = steem-kaa / paiya-tz’iktz’ik / paiya-ch’ikch’ik
tri	<i>(number)</i>	“3” (<i>less common than tloon</i>)
tumtum	<i>(noun)</i>	“heart”; “idea”; “thoughts”

	(verb)	“to think”; “to feel” or “think” a certain way; “to plan”
tz’iktz’ik	(noun)	“car”
tz’um	(noun)	“writing”
tz’um	(verb)	“to write”
tz’um-peipa	(noun)	“writing”
unkel	(noun)	“uncle”
Vankoova	(noun)	“Vancouver”
wan	(number)	“1” (less common than iht)
wash	(verb)	“to wash; to baptize”
wawa	(verb)	“to say; to speak; to tell; to talk, chat”
wawa kultus	(verb)	“to talk mean” about someone, “to talk smack”
week	(noun)	“week”
weet	(noun)	“wheat”
weik	(negative)	“not” (less common than heilo)
weik-	(prefix)	“un-”
weik-kantzih	(adverb)	“never” (“un-howmuch”)
weik-kata	(adverb)	“can’t; impossible; no way”
weik-leili	(adverb)	“soon; not a long time” (“un-longtime”)
weik-saiyaa	(adverb)	“almost; nearly” (“un-far”)
weik-tloosh	(adjective)	“bad” (“un-good”)
weik-tloosh-poos	(particle)	“don’t; please don’t” (command/request)
weit	(verb)	“to wait (for)”
wel...	(particle)	“well...”
Whait-man; Tk’op-tilihum; Boston		
	(noun)	“Settlers, White person/people”
whiski	(noun)	“whiskey; alcohol”
wuht	(adverb)	“also, too; again; more”
yaka	(pronoun)	“him; his; she; her”; sometimes “it” or “they”
yakwaa	(adverb)	“here”
yakwaa-ilahi	(noun)	“this village here”
yawa	(adverb)	“there”; “then”
yirs	(noun)	“year”

English to Chinook Jargon

“about, approximately; maybe”	(adverb)	tl’oonas
“about; to; with; for (a thing)”	(preposition)	kopa
“about that; for that; for that reason”	(phrase)	kopa okok
“to abbreviate; to shorten”	(phrase)	mamook-sitkum
“to accept; pick up; collect; grab; take”	(verb)	iskum
“to actively do, to cause”	(prefix)	mamook-
“to advertise”	(verb)	wawa
“to be afraid; scared; worry”	(verb)	k’wash
“afternoon”	(noun)	kopitt-sitkum-sun
“afterwards / later”	(adverb)	kopitt
“again; also; too; more”	(adverb)	wuht
“...ago”	(adverb)	alta
“a little; kinda”	(prefix)	tanas-
“to be a little sad”	(verb)	tanas-sik-tumtum
“to be alive; to live”	(verb)	ilii
“all; every”	(quantity)	kanawei
“all over the place” (“ <i>every-where-place</i> ”)	(phrase)	kanawei-kah-ilahi
“to allow/let” someone do something	(phrase)	patlach poos
“a long time ago; in the past”	(adverb)	ankati
“Alkali Lake, BC”	(name)	Alkalai-Leik
“almost; nearly” (“ <i>un-far</i> ”)	(adverb)	weik-saiyaa
“also, too, even; again; more”	(adverb)	wuht
“always”; “forever, for always”	(adverb)	kwanisum; kopa kwanisum
“and; but”	(conjunction)	pi; (much rarer:) an
“and so”	(connector)	pi; (pi) kakwa
“another; one (1)”	(number)	iht
“anyone; someone”	(pronoun)	tlaksta
“anything”	(quantity)	ikta
“arm; hand”	(noun)	limaa
“to arrive; get here; get in”	(verb)	k’o’; tl’ap
“as, like”	(preposition)	kakwa
“to ask” a question	(verb)	ask; wawa
“at all; anything; something”	(quantity)	ikta
“at night”	(adverb)	polakli
“at some point; later on; in the future; some day; ‘going to’ do...”	(adverb)	atlki
“away”	(adverb)	saiyaa
“awfully, mighty; diligently, hard; strongly”	(adverb)	skookum
“axe”	(noun)	lahash
“baby”	(noun)	papoos
“back; in return”	(adverb)	k’ilapai
“back” of the body	(noun)	bak
“back country, the bush; mountain(s)”	(noun)	mountin

“bad”	(<i>adjective</i>)	weik-tloosh (“ <i>un-good</i> ”)
“bad; evil”	(<i>adjective</i>)	mesaachi
“bad things; bad deeds”	(<i>noun</i>)	mesaachi
“to baptize; to wash”	(<i>verb</i>)	wash
“BC, British Columbia”	(<i>place name</i>)	Bisi
“the province of BC” (“ <i>BC-country</i> ”)	(<i>place name</i>)	Bisi-ilahi
“to be a great liar”	(<i>verb</i>)	kumtuks-tl’iminwhit
“to be a great one for coming there”	(<i>verb</i>)	haiyas-kumtuks-chako
“to be an expert liar”	(<i>verb</i>)	haiyas-kumtuks-tl’iminwhit
“to be alive; to live”	(<i>verb</i>)	ilii
“to be born” (“ <i>become a child</i> ”)	(<i>verb</i>)	chako-tanaas
“to become...; to start doing...”	(<i>prefix</i>)	chako-
“to be far away”	(<i>verb</i>)	saiyaa
“to be feeling unwell”	(<i>verb</i>)	tanas-sik
“to be going on, to happen; to come; to come here; to come from; come along, come into existence”	(<i>verb</i>)	chako
“to be (in a place); to be here: there is/are/exist; to live (at); to be left there; to have”	(<i>verb</i>)	mitlait
“to be a little sad”	(<i>verb</i>)	tanas-sik-tumtum
“to be baked”	(<i>verb</i>)	paiya
“to be careful; to take care (of), protect; look out!”	(<i>phrase</i>)	tloosh-nanich
“to beat” at a game etc.	(<i>verb</i>)	tolo
“beaver”	(<i>noun</i>)	biva
“Beaver Lake, BC”	(<i>noun</i>)	Biva-Leik
“bed”	(<i>noun</i>)	pit
“before / until”	(<i>connector</i>)	pi
“before; earlier”	(<i>adverb</i>)	ilep kopa
“to be good at/typically do”	(<i>prefix</i>)	kumtuks-
“best; better” (“ <i>more-good</i> ”)	(<i>adjective</i>)	ilep-tloosh
“to get better; to improve”	(<i>verb</i>)	chako-tloosh
“to be boiled”	(<i>verb</i>)	liplip
“to be born” (“ <i>become a child</i> ”)	(<i>verb</i>)	chako-tanaas
“boss; chief”	(<i>noun</i>)	taiyi
“to be confused; doubtful about” (“ <i>2-minds</i> ”)	(<i>verb</i>)	mokwst-tumtum
“to be (already) cooked”	(<i>verb</i>)	kook
“to be excited” for something, “have your mind set” on something (<i>to be “strong-hearted</i> ”)	(<i>verb</i>)	skookum-tumtum
“to be feeling unwell”	(<i>verb</i>)	tanas-sik
“to be finished, done, over”	(<i>verb</i>)	kopitt
“to be good at writing”	(<i>verb</i>)	kumtuks-mamook-tz’um
“to be (in a place); to be here; to live (at); to have”	(<i>verb</i>)	mitlait
“to be sad”	(<i>verb</i>)	sik-tumtum
“to be like that, to be that (way)”	(<i>verb</i>)	kakwa
“...because (of that).”	(<i>connector</i>)	...(pi) kopa okok...
“to believe” (“ <i>make-true, treat (as) true</i> ”)	(<i>verb</i>)	mamook-nawitka

“to become...; to start doing...; to get to a point where you’re doing...”		
“best; better”	(prefix)	chako-
“bishop”	(adjective)	ilep-tloosh
“a ‘bit’ as in ‘two bits’; dime; ten cents”	(noun)	lesevek
“to bless”	(noun)	bit
“blessed”	(verb)	mamook-blish
“body”	(adjective)	blish
“book”	(noun)	itlooil
“booklet”	(noun)	book
“boss”	(noun)	tanas-book
“boyfriend; girlfriend; partner”	(noun)	tayi
“boy / son” (“ <i>little-man</i> ”)	(noun)	sweet-hat
“to break (to get broken)” (“ <i>become-broken</i> ”)	(noun)	tanas-man
“to eat breakfast” (“ <i>eat in the morning</i> ”)	(verb)	chako-kakshet
“to bring; take; carry”	(phrase)	mukmuk tanas-son
“broken, busted”	(verb)	lolo
“to get broken (to break)” (“ <i>become-broken</i> ”)	(adjective)	kakshet
“brother”	(verb)	chako-kakshet
“building, house”	(noun)	brotha; ow
“to bury” someone dead	(noun)	hous
	(verb)	mash kopa mimaloos-ilahi; mash kopa ilahi
“busted, broken”	(adjective)	kakshet
“but; and”	(conjunction)	pi
“to buy”	(verb)	makook
“buying on credit; credit; debt, what you owe”	(noun)	ja-bon
“by doing this/that; because...”	(phrase)	kopa okok
“to call” by a certain name (“ <i>make-named</i> ”)	(verb)	mamook-neim
“Canada”	(place name)	Kanada
“Canim Lake, BC”	(noun)	Kaniim-Leik
“canoe”	(noun)	kaniim
“can’t; impossible; no way”	(adverb)	weik-kata
“car”	(noun)	tz’iktz’ik; kaa
“I (do) care” (“ <i>it’s not unimportant to me</i> ”)	(phrase)	heilo kultus kopa naika
“I don’t care!” (“ <i>it’s unimportant to me!</i> ”)	(phrase)	kultus kopa naika!
“to carry; bring; take”	(verb)	lolo
“cash only!; no credit!”	(phrase)	heilo ja-bon!
“catch; catch on to”	(verb)	tl’ap
“to catch a bit of a cold, get a bit of a cold”	(verb)	tl’ap-tanas-kol-sik
“catechism”	(noun)	kateshisim
“cattle; property; things”	(noun)	iktas
“to cause, do, make, work”	(verb)	mamook
“to cause, to actively do”	(prefix)	mamook-
“cemetery”	(noun)	mimaloos-ilahi
“to chat” a bit (“ <i>little-talk</i> ”)	(verb)	tanas-wawa

“to chat, talk; to say; to speak; to tell”	(verb)	wawa
“chief; boss”	(noun)	taiyi
“child / children”	(noun)	tanaas
“China”	(noun)	Chaina
“Chinese (person)”	(noun)	Chaina-man
“Chinook writing”	(noun)	Chinook Peipa
“Chinook Wawa, Chinook Jargon”	(noun)	Chinook; Chinook Wawa
“church”	(noun)	Sundei-hous
“circle; round thing”	(noun)	roun
“to circulate” something”, “to spread around” information etc.	(verb)	mamook-kooli
“city, town”	(noun)	town
“class; lesson”	(noun)	skool
“Clinton, BC”	(noun)	Klinton
“clothes”	(noun)	iktas
“the coast” (“ <i>salt-water-land</i> ”)	(noun)	salt-chokw-ilahi
“coffee”	(noun)	kofi
“to collect; grab; pick up; accept; take”	(verb)	iskum
“to come; to come here; to come from; come along, come into existence; to happen; to be going on”	(verb)	chako
“come back; go back”	(verb)	k’ilapai
“to come outside; get out”	(verb)	chako-tlahani
“to confess”	(verb)	lahanchoot
“to be confused; doubtful about” (“ <i>2-minds</i> ”)	(verb)	mokwst-tumtum
“to cook” something (“ <i>to make cooked</i> ”)	(verb)	mamook-kook
“to be (already) cooked”	(verb)	kook
“correctly, properly; really, truly”	(adverb)	dleit
“to count” (“ <i>make-howmany</i> ”)	(verb)	mamook-kantzih
“country; place; region; province, state”	(noun)	ilahi
“courtroom”	(noun)	kort-hous
“cow”	(noun)	moosmoos
“coyote”	(noun)	kaiyooti
“credit; buying on credit; debt, what you owe”	(noun)	ja-bon
“creek”	(noun)	kreek
“crippled” (feet/hands)	(adjective)	mimaloos (“ <i>dead</i> ”)
“to cry”	(verb)	klai
“to cry your eyes out; to sob”	(verb)	haiyoo klai
“dad, father”	(noun)	papa
“dam”	(noun)	dam
“daughter / girl” (“ <i>little-woman</i> ”)	(noun)	tanas-tloochman
“day”	(noun)	sun
“to be dead; to die”	(verb)	mimaloos
“debt; credit; buying on credit; what you owe”	(noun)	ja-bon
“to die; to be dead”	(verb)	mimaloos
“different”	(adjective)	holoima

“diligently, hard; awfully, mighty; strongly”	(adverb)	skookum
“dime, ten cents; a ‘bit’ as in ‘two bits’ ”	(noun)	bit
“to have dinner (“ <i>eat in the evening</i> ”)	(phrase)	mukmuk mimaloos-sun
“disease; sickness”	(noun)	sik
“distant; far away”	(adjective)	saiyaa
“to do, cause, make, work”	(verb)	mamook
“to do the right thing”	(phrase)	mamook dleit
“doesn’t matter; no-good, unimportant, worthless”	(adjective)	kultus
“doesn’t matter if...; even if...; no matter if...” (“ <i>it’s unimportant if...</i> ”)	(phrase)	kultus poos...
“dollar(s)”	(noun)	tala
“to be done, finished, over”	(verb)	kopitt
“be done working; quit working”	(verb)	kopitt-mamook
“donkey, mule”	(noun)	moola
“don’t”; “not”	(negative)	heilo; (more rarely:) weik
“don’t / please don’t”	(command)	weik-tloosh-poos
“to be doubtful about; to be confused” (“ <i>2-minds</i> ”)	(verb)	mokwst-tumtum
“downriver, downstream”	(adverb)	keekwuli
“to drive (something, like a care)”	(verb)	mamook-kiskis
“driving”	(verb)	kiskis
“dry”	(adjective)	dlai
“dry out, get dry”	(verb)	chako-dlai
“ear(s)”	(noun)	k’wolaan
“earlier; before”	(adverb)	ilep kopa
“to earn”; “to master (a skill), get the hang of”	(verb)	tolo
“earth; this world; this life”	(noun)	okok ilahi
“east”	(adjective)	eest
“to eat breakfast” (“ <i>eat in the morning</i> ”)	(phrase)	mukmuk tanas-son
“eight (8)”	(number)	eit; (less common:) stohtkin
“eighteen (18)” (“ <i>ten and eight</i> ”)	(number)	tatlam pi stohtkin
“eleven (11)” (“ <i>ten and one</i> ”)	(number)	tatlam pi iht
“end up/wind up” doing; “manage to” do; etc.	(prefix)	tl’ap-
“English”	(adjective)	Inglish
“English writing” (alphabet)	(noun)	Inglish-peipa
“envelope”	(noun)	anmaloops
“even if...; no matter if...; doesn’t matter if...” (“ <i>it’s unimportant if...</i> ”)	(phrase)	kultus poos...
“even; also”	(adverb)	wuht
“evening” (“ <i>dead-sun</i> ”)	(noun)	mimaloos-sun
“every; all (of)”	(quantity)	kanawei
“everybody; everyone” (“ <i>all-people</i> ”)	(pronoun)	kanawei-tili<u>h</u>um
“everybody; everyone” (“ <i>every-someone</i> ”)	(pronoun)	kanawei-tlaksta
“every kind of; everything”	(pronoun)	kanawei-ikta
“everywhere” (“ <i>every-where</i> ”)	(adverb)	kanawei-<u>ka</u>h
“evil; bad”	(adjective)	mesaachi

“excellent; great; very good”	(<i>adjective</i>)	haiyas-tloosh
“excellently, really well, very well”	(<i>adverb</i>)	dleit tloosh
“to be excited” for something, “have your mind set” on something (<i>to be “strong-hearted”</i>)	(<i>verb</i>)	skookum-tumtum
“eyeglasses, glasses”	(<i>noun</i>)	siyaahoos
“a fair amount of; a few”	(<i>quantity</i>)	tanahaiyoo
“to fall”	(<i>verb</i>)	fal-down
“family”	(<i>noun</i>)	tilihum
“far away”	(<i>adverb</i>)	saiyaa
“far away; distant”	(<i>adjective</i>)	saiyaa
“to be far away”	(<i>verb</i>)	saiyaa
“fast, quickly; soon”	(<i>adverb</i>)	aiyak
“faster; more quickly”	(<i>adverb</i>)	ilep-aiyak
“father, dad”	(<i>noun</i>)	papa
“to feel” or “to think” a certain way	(<i>verb</i>)	tumtum
“to feel good; to be happy/glad” (<i>“good-minded”</i>)	(<i>verb</i>)	tloosh-tumtum
“to be feeling unwell”	(<i>verb</i>)	tanahaiyoo
“feels like; sounds (like)...; seems (like)... (<i>“it’s like if...”</i>)	(<i>verb</i>)	kakwa-poos
“to fetch; grab, take; pick up”	(<i>verb</i>)	iskum
“a few”; “a fair amount of” (<i>“little-many”</i>)	(<i>quantity</i>)	tanahaiyoo
“fifteen (15)” (<i>“ten and five”</i>)	(<i>number</i>)	tatlam pi kwinum
“fifty cents; half-dollar”	(<i>noun</i>)	sitkum-tala
“to fight”	(<i>verb</i>)	pait
“to find”; “to get to, reach” a place; “to receive”; “to catch, catch on onto”	(<i>verb</i>)	tl’ap
“to find out; wind up realizing”	(<i>verb</i>)	tl’ap-kumtuks
“to find something to say”	(<i>verb</i>)	tl’ap-wawa
“to be finished, done, over”	(<i>verb</i>)	kopitt
“first”	(<i>adverb</i>)	ilep
“to fish for salmon; to salmon-fish”	(<i>verb</i>)	mamook-samon
“five (5)”	(<i>number</i>)	kwinum; (less common:) faiv
“fly” (the bug)	(<i>noun</i>)	flai
“food”	(<i>noun</i>)	mukmuk
“foot; leg”	(<i>noun</i>)	lipyei
“for (a thing); to; about; with”	(<i>preposition</i>)	kopa
“for always, forever”; “always”	(<i>adverb</i>)	kwanisum; kopa kwanisum
“for (doing); so that / “for” something to happen; possibly; if / when; supposedly”	(<i>UNREAL</i>)	poos
“(for a) long time”	(<i>adverb</i>)	leili
“(for a) very long time”	(<i>adverb</i>)	haiyas-leili
“for a while; in a while” (<i>“little-longtime”</i>)	(<i>adverb</i>)	tanahaiyoo
“for free; free”	(<i>adjective</i>)	heilo peyei
“for me”; “at my place”	(<i>phrase</i>)	kopa naika
“for no reason”	(<i>adjective</i>)	kultus

“for nothing”; “for no good reason”	(<i>phrase</i>)	kopa kultus; kultus
“ “for” something to happen; so that; possibly; if / when” (<i>UNREAL</i>)		poos
“for that; for that reason; about that”	(<i>phrase</i>)	kopa okok
“forever; for always”; “always”	(<i>adverb</i>)	kwanisum; kopa kwanisum
“four (4)”	(<i>number</i>)	lakit; (less common:) for
“fourteen (14)” (“ <i>ten and four</i> ”)	(<i>number</i>)	tatlam pi lakit
“free; for free”	(<i>adjective</i>)	heilo peyei
“French”	(<i>adjective</i>)	Pasaiyooks
“friend(s); relatives; people”	(<i>noun</i>)	tilihum
“fun; funny”	(<i>adjective</i>)	heehee
“to gather; get together; meet”	(<i>verb</i>)	chako-kanamokwst
“to get better; to improve”	(<i>verb</i>)	chako-tloosh
“to get a bit of a cold, catch a bit of cold”	(<i>verb</i>)	tl’ap-tanas-kol-sik
“to get happy”	(<i>verb</i>)	tl’ap-tloosh-tumtum
“to get here; get in; arrive”	(<i>verb</i>)	k’o’
“to get it; to understand; to recognize; to know (someone); to know (how); to hear (about)”	(<i>verb</i>)	kumtuks
“get kind of lively”	(<i>verb</i>)	chako-tanas-gitup
“get mad; get upset”	(<i>verb</i>)	chako-sik-tumtum
“get mad; get violent”	(<i>verb</i>)	chako-saliks
“to get married”	(<i>verb</i>)	chako-marid
“to get out; come outside”	(<i>verb</i>)	chako-tlahani
“to get paid; to receive money”	(<i>verb</i>)	tl’ap chikamin
“to get the hang of; to master (a skill); “to earn”	(<i>verb</i>)	tolo
“to get shamed; to wind up shamed”	(<i>verb</i>)	tl’ap-sheim
“to get somewhere; arrive somewhere”	(<i>verb</i>)	k’o’; tl’ap
“to get stronger”	(<i>verb</i>)	chako-skookum
“to get to, reach” a place; “to find”; “to receive”	(<i>verb</i>)	tl’ap
“to get to a point where you’re doing...; to start doing...; to become...;”	(<i>prefix</i>)	chako-
“to get together; meet; gather”	(<i>verb</i>)	chako-kanamokwst
“get up to no good 😊, walk around, wander, take a hike” (<i>phrase</i>)		kultus kooli
“get upset; get mad”	(<i>verb</i>)	chako-sik-tumtum; tl’ap-sik-tumtum
“to get violent; get mad”	(<i>verb</i>)	chako-saliks
“to get well, get better, improve”	(<i>verb</i>)	chako-tloosh
“girl/daughter” (“ <i>little-woman</i> ”)	(<i>noun</i>)	tanash-tloochman
“girlfriend; partner; boyfriend”	(<i>noun</i>)	sweet-hat
“to give; serve”	(<i>verb</i>)	patlach
“to give back / return” something	(<i>verb</i>)	k’ilapai
“to be glad/happy; to feel good” (“ <i>to be good-minded</i> ”) (<i>verb</i>)		tloosh-tumtum
“glasses, eyeglasses”	(<i>noun</i>)	siyaahoos
“to go (there), to go (to)”	(<i>verb</i>)	tlatwa
“go back; come back”	(<i>verb</i>)	k’ilapai
““going to’ do...at some point; later on; in the future; some day”		

“good”	(adverb)	atki
“Goodbye!; Hello!; Hi!”	(adjective)	tloosh
“gosh knows why...”	(interjection)	tlahowyum!
“government”	(phrase)	tl’oonas-ikta-mamook...
“to grab, take; pick up; fetch”	(noun)	gavmin
“grandfather”	(verb)	iskum
	(noun)	papa yaka papa or mama yaka papa (“father’s or mother’s father”)
“grass; hay”	(noun)	tipso
“great”	(adjective)	dleit tloosh
“great; excellent; very good”	(adjective)	haiyas-tloosh
“to grow up” (“become-big”)	(verb)	chako-haiyaas
“grown man; grown person”	(noun)	haiyas man
“half; middle”	(quantity)	sitkum
“half-dollar; fifty cents”	(noun)	sitkum-tala
“hand; arm”	(noun)	limaa
“to hang out; sit around” (“nogoodreason bethere”)	(phrase)	kultus mitlait
“to happen, be going on; to come; to come here; to	come from; to	come along, come into existence”
	(verb)	chako
“to be happy/glad; to feel good”	(verb)	tloosh-tumtum
“to get happy”	(verb)	tl’ap-tloosh-tumtum
“hard (difficult); heavy”	(adjective)	til
“hard, diligently; awfully, mighty; strongly”	(adverb)	skookum
“hard work; trouble”	(noun)	til-mamook
“harsh/strict; strong”	(adjective)	skookum
“to have; to be (in a place); to be here; to live (at); there is/are/exist”	(verb)	mitlait; stop
“have your mind set” on something; “to be excited” for something (to be “strong-hearted”)	(verb)	skookum-tumtum
“to have someone pay”	(verb)	patlach poos peiyei
“have someone work; let someone work”	(verb)	patlach-mamook
“hay; grass”	(noun)	tipso
“to hear”	(verb)	k’wolaan
“to hear (about); to know (how); to know (someone); to get it; to understand; to recognize”	(verb)	kumtuks
“heart”	(noun)	tumtum
“heavy; hard (difficult)”	(adjective)	til
“heavy work; tough going; rough business”	(idiom)	til-mamook
“Hello!; Hi!; Goodbye!”	(interjection)	tlahowyum!
“to help”	(verb)	help; help kopa; mamook-help
“her; him; his; she”	(pronoun)	yaka
“here”	(adverb)	yakwaa
“Hi!; Goodbye!; Hello!”	(interjection)	tlahowyum!
“hike, take a hike; walk around, wander; get up to no good 😊”	(phrase)	kultus kooli

“him; his; her; she”	(pronoun)	yaka
“a hole”	(noun)	hol
“home” place	(noun)	ilahi
“to hope”	(verb)	haiyas-tumtum
“horse”	(noun)	keeyootan
“Horsefly, BC”	(noun)	Hos-Flai
“hour(s)”	(noun)	ouwa
“house, building”	(noun)	hous
“how?”	(question)	kata? / poos-kata
“how...!” (like in “how cool!”, “how awful!”)	(exclamation)	kata...!
“how much?”	(question)	poos-kantzih?
“how old are you?” (“how many are your winters?”) (question)	(question)	kantzih maika sno?
“how many?; how much”	(question)	kantzih?
“humpback salmon”	(noun)	hum-bak samon
“humpbacked”	(adjective)	hum-bak
“hungry”	(adjective)	olo
“hunt”; “to look around” for something	(verb)	hunt
“hurting; sick; upset”	(adjective)	sik
“husband; man”	(noun)	man
“I; me; my; to me”	(pronoun)	naika
“idea”; “heart”	(noun)	tumtum
“I (do) care” (“it’s not unimportant to me”)	(phrase)	heilo kultus kopa naika
“I don’t care!; no big deal; it doesn’t matter” (“it’s unimportant to me!”)	(phrase)	kultus kopa naika!
“I figure, I suppose; probably; must be”	(particle)	tl’oonas
“if/when; “for” something to happen; so that; possibly; supposedly”	(UNREAL)	poos
“impossible; no way; can’t”	(adverb)	weik-kata
“to imprison/jail” someone	(verb)	mamook-skookum-hows
“to improve; to get better”	(verb)	chako-tloosh
“in a while; for a while” (“little-longtime”)	(adverb)	tanash-leili
“Indigenous”	(adjective; noun)	Sawash
“in the evening” (“dead-sun”)	(noun)	mimaloos-sun
“in the future; at some point; later on; some day; ‘going to’ do...”	(adverb)	atlki
“in the middle of the day”	(adverb)	sitkum-sun
“in the morning”	(adverb)	tanash-sun
“in the past; a long time ago”	(adverb)	ankati
“included; together; with each other”	(adverb)	kanamokwst
“Indigenous; Native”	(adjective)	Sawash
“Indigenous language”	(noun)	Sawash-wawa
“indisposed”; “pitiful”; “poor”	(adjective)	tlahowyum
“to inform”	(verb)	mamook-kumtuks; syutsum
“to intend to say; to mean to say”	(verb)	tikki wawa
“interpreter; translator”	(noun)	Chinook-man

“island”	(noun)	ailan
“I supposed, I figure; probably; must be”	(particle)	tl’oonas
“it” (the “silent IT/THEY/SOME”)	(pronoun)	(Ø)
“it” sometimes; usually “she, he”; sometimes “they”	(pronoun)	yaka
“it doesn’t matter; I don’t care!; no big deal” (“it’s unimportant to me!”)	(phrase)	kultus kopa naika!
“it’s time” for something	(phrase)	chako taim
“jail, prison”	(noun)	skookum-hows
“to jail/imprison” someone	(verb)	mamook-skookum-hows
“to judge someone; put someone on trial”	(verb)	mamook-kort-hous
“July”	(noun)	Shoolai
“just, only”	(adverb)	kopitt
“just (now); start to do”	(adverb)	chhi
“just now, just this minute, just a moment ago”	(phrase)	chhi alta
“(just) so you know...”	(phrase)	poos maika kumtuks
“Kamloops, BC”	(noun)	Kamlups
“to kill”	(verb)	mamook-mimaloos
“to know (how); to know (someone); to get it; to understand; to recognize; to hear (about)”	(verb)	kumtuks
“lake”	(noun)	leik
“later on; at some point; in the future; some day; ‘going to’ do...”	(adverb)	atlki
“later / afterwards”	(adverb)	kopitt
“lay down (lie down)”	(verb)	lei-down
“lazy”	(adjective)	leisi
“to learn” (“come to know”)	(verb)	chako-kumtuks (“to start knowing”)
“to learn about, to study”	(verb)	skool
“to leave (something/someone/a place); “to send”	(verb)	mash
“leg; foot”	(noun)	lipyei
“lesson; class”	(noun)	skool
“to let/allow” someone to do something	(phrase)	patlach poos
“let me/let’s; please”	(request)	tloosh poos; tloosh...
“to let someone know; inform”	(verb)	mamook-kumtuks; syutsum
“let someone work; have someone work”	(verb)	patlach-mamook
“letter(s); writing; newspaper; message(s)”	(noun)	tz’um
“to send a letter”	(verb)	mamook peipa
“a lie; lies”	(noun)	tl’iminwhit
“to lie down”	(verb)	lei-down
“like, as”	(preposition)	kakwa
“like that / like this / that way” etc.	(adverb)	kakwa
“to like” (someone) (to feel good towards them)	(verb)	tloosh-tumtum kopa...
“to be like that, to be that (way)”	(verb)	kakwa
“(a) little”	(prefix)	tanas-
“a little bit”; “sort of”	(quantity)	tanas

“a little more”	(quantity)	litl-mo
“to be a little sad”	(verb)	tan-as-sik-tumtum
“to like... (someone)” (“ <i>good-hearted towards...</i> ”)	(verb)	tloosh-tumtum kopa...
“to listen” (“ <i>make-ear</i> ”)	(verb)	mamook-k’wolaan
“a little ways”	(adverb)	tan-as-saiyaa
“to live; to be alive”	(verb)	ilii
“to live (at); to be (in a place); to be here; to have; there is/are/exist”	(verb)	mitlait
“(for a) long time”	(adverb)	leili
“a long time ago; in the past”	(adverb)	ankati
“to look; to watch; to read (something); to see; to meet (someone)”	(verb)	nanich
“to look around” for something; “to hunt”	(verb)	hunt
“look out!; to take care (of), protect; be careful”	(phrase)	tloosh-nanich
“looks like; seems like; sounds like”	(phrase)	kakwa-poos
“to lose” something	(verb)	lost
“lots (of); much, many; too much, etc.”	(quantity)	haiyoo
“to love” something (“ <i>really-like</i> ”)	(verb)	haiyas-tikki
“to have lunch” (“ <i>eat in the middle of the day</i> ”)	(phrase)	mukmuk sitkum-sun
“to make, cause, do, work”	(verb)	mamook
“man; husband”	(noun)	man
“manage to” do; “wind up/end up” doing; etc.	(prefix)	tl’ap-
“to manage to get it cut”	(verb)	tl’ap-mamook-kut
“many, much; lots (of); too much, etc.”	(quantity)	haiyoo
“March”	(noun)	March
“married”	(adjective)	marid
“to get married”	(verb)	chako-marid
“to master (a skill); to get the hang of”; “to earn”	(verb)	tolo
“maybe; about, approximately”	(adverb)	tl’oonas
“me; my; to me; I”	(pronoun)	naika
“to mean; to intend to say”	(verb)	tikki wawa
“to meet up; gather; get together”	(verb)	chako-kanamokwst
“to meet (someone); to read (something); to see; to look; to watch”	(verb)	nanich
“message(s); writing; newspaper; letter(s)”	(noun)	tz’um
“middle; half”	(quantity)	sitkum
“middle of the day; noon”	(noun)	sitkum-sun
“in the middle of the day; at noon”	(adverb)	sitkum-sun
“midnight, middle of the night”	(noun)	sitkum-polakli
“at midnight; in the middle of the night”	(adverb)	sitkum-polakli
“to have a midnight snack” (“ <i>eat in the middle of the night</i> ”)	(phrase)	mukmuk sitkum-polakli
“mighty, awfully; diligently, hard; strongly”	(adverb)	skookum
“have your mind set” on something; “to be excited” for something (to be “ <i>strong-hearted</i> ”)	(verb)	skookum-tumtum

“miserable”	(adjective)	haiyas-tlahowyum
“mom, mother”	(noun)	mama
“money”	(noun)	chikamin; tala
“month”	(noun)	moon
“more”	(quantity)	mor
“more...; (the) most...”	(prefix)	ilep-
“more; too; also; again”	(adverb)	wuht
“more...; the most...”	(prefix)	ilep-
“more quickly; faster”	(adverb)	ilep-aiyak
“morning” (“ <i>little-day</i> ”)	(noun)	tanas-son
“(the) most...; more...”	(prefix)	ilep-
“mountain(s); back country, the bush”	(noun)	mountin
“much; lots (of), many; too much, etc.”	(quantity)	haiyoo
“mule, donkey”	(noun)	moola
“must be; I figure, I suppose; probably”	(particle)	tl’oonas
“my; me; to me; I”	(pronoun)	naika
“name”	(noun)	neim
“Native; Indigenous”	(adjective)	Sawash
“Native community; Native lands; Native reserve”	(noun)	Sawash-ilahi
“Native person”	(noun)	Sawash; tilihum
“nearly; almost” (“ <i>un-far</i> ”)	(adverb)	weik-saiyaa
“never” (“ <i>un-howmuch</i> ”)	(adverb)	weik-kantzih
“new”	(adjective)	chhi
“news”	(noun)	syutsum
“newspaper; writing; letter(s)/message(s)”	(noun)	tz’um
“newspaper”	(noun)	nyoos-peipa
“nice; good”	(adjective)	tloosh; skookum
“Nicola, BC”	(place name)	Nikola
“night”	(noun)	polakli
“at night”	(adverb)	polakli
“nine (9)”	(number)	nain; (less common:) k’waitz
“nineteen (19)” (“ <i>ten and nine</i> ”)	(number)	tatlam pi k’waitz
“ninety-nine (99)” (“ <i>nine tens and nine</i> ”)	(number)	k’waitz tatlam pi k’waitz
“no”	(interjection)	heilo
“no big deal; I don’t care!; it doesn’t matter” (“ <i>it’s unimportant to me!</i> ”)	(phrase)	kultus kopa naika!
“nobody”	(pronoun)	heilo-tlaksta
“no credit!; cash only!”	(phrase)	heilo ja-bon!
“no-good, unimportant, worthless; doesn’t matter”	(adjective)	kultus
“no matter if...; doesn’t matter if...; even if...” (“ <i>it’s unimportant if...</i> ”)	(phrase)	kultus poos...
“none; “out of” it”	(quantity)	heilo
“noon; middle of the day”	(noun)	sitkum-sun
“at noon; in the middle of the day”	(adverb)	sitkum-sun
“north”	(adjective)	north

“North Bend (Q’apeʔcicn”	(noun)	K’apet’tsiitsn
“not/don’t”	(negative)	heilo; (more rarely:) weik
“not a long time; soon”	(adverb)	weik-leili
“not long ago, a while ago” (“ <i>little-longago</i> ”)	(adverb)	tan-as-ankati
“note” (“ <i>little-letter</i> ”)	(noun)	tan-as-peipa
“nothing”	(quantity)	heilo
“not much”	(adverb)	heilo-haiyoo
“now”	(adverb)	alta
“no way; impossible; can’t”	(adverb)	weik-kata
“nowhere”	(adverb)	heilo-kah
“o’clock”	(time)	oklak
“office; workplace” (“ <i>work-house</i> ”)	(noun)	ofis
“oh!”	(interjection)	o!
“old (previous); old-time”	(adjective)	ankati
“how old are you?” (“ <i>how many are your winters?</i> ”) (question)		kantzih maika sno?
“ocean; sea; saltwater” (“ <i>salt-water</i> ”)	(noun)	salt-chokw
“one (1); another”	(number)	iht; (less common:) wan
“only, just”	(adverb)	kopitt
“our(s)”	(pronoun)	nesaika
“ “out of” it, none”	(quantity)	heilo
“outside”	(adverb)	tlahani; outsaid
“to be over, finished, done”	(verb)	kopitt
“what you owe; credit; buying on credit; debt”	(noun)	ja-bon
“to get paid; to receive money”	(verb)	tl’ap chikamin
“in the past; a long time ago”	(adverb)	ankati
“partner; boyfriend; girlfriend”	(noun)	sweet-hat
“to pay (for)”	(verb)	peyei
“payment”	(noun)	peyei
“people; friend(s); relative(s)”	(noun)	tilihum
“a phone, telephone”	(noun)	telefon
“to pick up; grab, take; fetch; collect; accept”	(verb)	iskum
“pig”	(noun)	kosho
“pitiful”; “insposed”; “poor”	(adjective)	tlahowyum
“place”	(noun)	pleis
“place; region; country”	(noun)	ilahi
“to plan”	(verb)	tumtum
“please; let me/let’s”	(request)	tloosh; tloosh-poos...
“please don’t; don’t”	(request)	weik-tloosh-poos...
“poor”; “pitiful”; “indisposed”	(adjective)	tlahowyum
“possibly; “for” something to happen; so that; if / when; supposedly”	(UNREAL)	poos
“post office”	(noun)	post-ofis
“prayer leader”	(noun)	shanti-man
“praying, prayers”	(noun)	st’iwi’etl
“to pray” (“ <i>make-prayers</i> ”)	(verb)	mamook-st’iwi’etl; st’iwi’etl

“to prefer” (“to be more good-minded” towards something)	(verb)	ilep-tloosh-tumtum
“priest”	(noun)	leleit
“prison”	(noun)	skookum-hows
“probably; I figure, I suppose; must be”	(particle)	tl’oonas
“properly, correctly; really, truly”	(adverb)	dleit
“property; cattle; things”	(noun)	iktas
“to protect; to take care (of); be careful; look out!”	(phrase)	tloosh-nanich
“province, state; country; place; region”	(noun)	ilahi
“punishment”	(noun)	lapelitaas
“to put; make; do” etc.	(verb)	mamook
“to put”	(verb)	mash
“to put someone on trial; judge someone”	(verb)	mamook-kort-hous
“Q’ape?cicn (North Bend)”	(noun)	K’apet’tsiitsn
“quarter, 25 cents”	(noun)	kwata
“quickly, fast; soon”	(adverb)	aiyak
“quit working; be done working”	(verb)	kopitt-mamook
“race around; run”	(verb)	aiyak-kooli
“railroad train”	(noun)	steem-kaa (“steam-cars”); paiya- ch’ikch’ik / paiya-tz’iktz’ik
“rapids” of a river (“strong-water”)	(noun)	skookum-chokw
“to reach, get to” a place; “to find”; “to receive”; “to catch, catch on to”	(verb)	tl’ap
“to read (something); to see; to meet (someone); to look; to watch”	(verb)	nanich
“to read through, recite”	(verb)	kooli
“really; very”	(prefix)	haiyas-
“really; very”	(intensifier)	dleit
“really, truly; properly, correctly”	(adverb)	dleit
“to really become great at writing”	(verb)	chako-dleit-kumtuks-mamook-tz’um
“to really want”	(verb)	haiyas-tikki
“really well, very well, excellently”	(adverb)	dleit tloosh
“to receive”; “to catch, catch on to”; “to find”; “to reach/get to” a place	(verb)	tl’ap
“to recite, read through”	(verb)	kooli
“to recognize, to get it, to understand; to know (someone); to know (how); hear (about)”	(verb)	kumtuks
“region; place; country”	(noun)	ilahi
“relative(s); people; friend(s)”	(noun)	tili^hum
“to report”	(verb)	syutsum
“to respect” someone	(verb)	mamook-taiyi (“make-chief”)
“to respond”	(verb)	k’ilapai
“to return / give back” something	(verb)	k’ilapai
“rice”	(noun)	lais

“rig, vehicle”	(noun)	rig
“right?”	(question)	nawitka?
“road”	(noun)	oihut
“rough business; heavy work; tough going”	(idiom)	til-mamook
“round thing; circle”	(noun)	roun
“ruined, no-good, worthless, unimportant; doesn’t matter”	(adjective)	kultus
“to run”	(verb)	aiyak-kooli (“fast-travel”)
“to be sad”; “upset” (“sick or hurting heart”)	(verb)	sik-tumtum
“to be a little sad”	(verb)	tanas-sik-tumtum
“St Mary’s”	(noun)	Sent-Mali
“salmon”	(noun)	samon
“Salmon Arm, BC”	(noun)	Samon-Am
“to salmon-fish; to fish for salmon”	(verb)	mamook-samon
“salt”	(noun)	salt
“saltwater; sea, ocean” (“salt-water”)	(noun)	salt-chokw
“same” (“really like that”)	(adverb/ adjective)	dleit-kakwa
“to say; to speak; to tell; to chat, talk”	(verb)	wawa
“to be scared; worry; afraid”	(verb)	k’wash
“school (the place); schoolhouse”	(noun)	skool-hous
“sea, ocean; saltwater” (“salt-water”)	(noun)	salt-chokw
“secret(ly)”	(adverb)	ipsoot
“Secwépemc”	(adjective)	Shooswap
“to see; to read (something); to meet (someone); to	look; to watch”	
	(verb)	nanich
“seems (like)...; sounds (like)...; looks like” (“it’s like if...”) (verb)		kakwa-poos
“to sell”	(verb)	selim
“to send”; “to leave (something/someone/a place)”	(verb)	mash
“to send”	(verb)	mamook-tlatawa; mamook-chako
“to send a letter”	(verb)	mamook peipa
“to send back”	(verb)	mamook-k’ilapai
“to serve; to give”	(verb)	patlach
“have your mind set” on something; “to be excited” for something (to be “strong-hearted”)	(verb)	skookum-tumtum
“Settlers; White people/person”	(noun)	tk’op-tilihum; Boston; Whait-man
“seven (7)”	(number)	seven; (less common:) sinamokwst
“seventeen (17)” (“ten and seven”)	(number)	tatlam pi sinamokwst
“seventy-five (75) cents”	(noun)	tloon-kwata (“three quarters”)
“several; some”	(quantity)	iht-iht
“shawl”	(noun)	shal
“she; her; him; his”	(pronoun)	yaka
“sheep”	(noun)	lamoto
“shirt”	(noun)	shut
“to shoot” a gun	(verb)	mamook-p’oo
“to shorten; to abbreviate”	(verb)	mamook-sitkum

“sick; hurting; upset”	(<i>adjective</i>)	sik
“sickness; disease”	(<i>noun</i>)	sik
“sister”	(<i>noun</i>)	sista
“to sit; to sit down”	(<i>verb</i>)	sit-down
“to sit around; hang out” (“ <i>nogoodreason bethere</i> ”)	(<i>phrase</i>)	kultus mitlait
“six (6)”	(<i>number</i>)	siks ; (<i>less common:</i>) tahum
“sixteen (16)” (“ <i>ten and six</i> ”)	(<i>number</i>)	tatlam pi tahum
“a snack” (“ <i>little-food / little-eating</i> ”)	(<i>noun</i>)	tanas-mukmuk
“snow; a year”	(<i>noun</i>)	sno
“so, ...” (therefore...)	(<i>particle</i>)	kakwa, ...
“so that / “for” something to happen; possibly; if / when; for (doing); supposedly”	(<i>UNREAL</i>)	poos
“to sob; cry your eyes out”	(<i>verb</i>)	haiyoo klai
“some” (the “silent IT/THEY/SOME”)	(<i>pronoun</i>)	(Ø)
“some; several”	(<i>quantity</i>)	iht-iht
“some day; at some point; later on; in the future; ‘going to’ do...”	(<i>adverb</i>)	atki
“some kind of; what kind of?”	(<i>adjective</i>)	ikta-
“someone; anyone”	(<i>pronoun</i>)	tlaksta
“something; anything”	(<i>quantity</i>)	ikta
“son / boy” (“ <i>little-man</i> ”)	(<i>noun</i>)	tanas-man
“song”	(<i>noun</i>)	shanti
“songbook”	(<i>noun</i>)	shanti-book
“soon; quickly, fast”	(<i>adverb</i>)	aiyak
“soon; not a long time” (“ <i>un-longtime</i> ”)	(<i>adverb</i>)	weik-leili
“sort of; a little bit”	(<i>quantity</i>)	tanas
“sounds (like)...; seems (like)...; feels like (“ <i>it’s like if...</i> ”)	(<i>verb</i>)	kakwa-poos
“south”	(<i>adjective</i>)	south
“south-east”	(<i>adjective</i>)	south-eest
“(just) so you (guys) know...”	(<i>phrase</i>)	poos maika kumtuks
“to speak, to say; to tell; to talk, chat”	(<i>verb</i>)	wawa
“to spread around” information etc.; “to circulate” something	(<i>verb</i>)	mamook-kooli
“stamp(s)”	(<i>noun</i>)	stamp
“start to do; just (now)”	(<i>adverb</i>)	chhi
“to start doing...; to become...; to get to a point where you’re doing...”	(<i>prefix</i>)	chako-
“state, province; country; place; region”	(<i>noun</i>)	ilahi
“to steal”	(<i>verb</i>)	kapshwala
“to stop”	(<i>verb</i>)	stop
“store” (“ <i>buying-house</i> ”)	(<i>noun</i>)	makook-hous
“strict/strong; harsh”	(<i>adjective</i>)	skookum

“strongly; diligently, hard; awfully, mighty”	(adverb)	skookum
“to study, to learn about”	(verb)	skool
“to subscribe to”	(verb)	iskum
“Sunday; week”	(noun)	Sundei
“supposedly; for (doing); so that / “for” something to happen; possibly; if / when”	(UNREAL)	poos
“sweat”	(noun)	chokw (kopa siyaahus)
“to swim”	(verb)	swim
“to take; bring; carry”	(verb)	lolo
“to take, grab; pick up; fetch”	(verb)	iskum
“to take (someone’s) advice”	(verb)	iskum...wawa
“to take care (of), protect; be careful; look out!”	(phrase)	tloosh-nanich
“take a hike; walk around, wander; get up to no good 😊” (“nogoodreason travelaround”)	(phrase)	kultus kooli
“to talk, chat; to say; to speak; to tell”	(verb)	wawa
“to talk mean” about someone, “to talk smack”	(verb)	wawa kultus
“tall”	(adjective)	haiyas
“to teach” something (“make-know”)	(verb)	mamook-kumtuks
“to teach” about	(verb)	mamook-skool
“telephone, a phone”	(noun)	telefon
“to tell; say; speak; talk, chat”	(verb)	wawa
“ten (10)”	(number)	ten; (less common:) tatlam
“ten cents, a dime; a ‘bit’ as in ‘two bits’ ”	(noun)	bit
“that (person or thing); this”	(demonstrative)	okok
“to be that (way), to be like that”	(verb)	kakwa
“thanks!”	(interjection)	masi!
“thank you!” (“I say thanks!”)	(phrase)	naika wawa masi
“that way / like that / like this” etc.	(adverb)	kakwa
“there”	(adverb)	yawa
“there is/are/exist; to be (in a place); to be here; to live (at); to have”	(verb)	mitlait
“they” (people)	(pronoun)	tlaska; sometimes yaka
“they” (things; the “silent IT/THEY/SOME”)	(pronoun)	(Ø)
“things; property; cattle”	(noun)	iktas
“to think”; “to feel” or “think” a certain way	(verb)	tumtum
“what do you think?” (“how is your heart?”)	(phrase)	kata maika tumtum?
“thirteen (13)” (“ten and three”)	(number)	tatlam pi tloon
“thirty (30)” (“three tens”)	(number)	tloon-tatlam
“thirty-one (31)” (“three tens and one”)	(number)	tloon-tatlam pi iht
“thirty-two (32)” (“three tens and two”)	(number)	tloon-tatlam pi mokwst
“this; that (person or thing)”	(demonstrative)	okok
“This is the first I’m hearing of it!” (“just-now I’m hearing it!”)	(phrase)	chhi-alta naika kumtuks (Ø)!
“this life; this world; Earth”	(noun)	okok ilahi
“this village here”	(noun)	yakwaa-ilahi

“thoughts”	(noun)	tumtum
“thousand; 1,000”	(quantity)	tousan
“three (3)”	(number)	tloon; (less common:) tri
“to throw away”	(verb)	mash
“time; (number of) times”	(noun)	taim; taims
“it’s time” for something	(phrase)	chako taim
“tired”	(adjective)	til
“to; about; with; for (a thing)”	(preposition)	kopa
“today” (“ <i>this-day</i> ”)	(adverb)	okok-sun
“together; included; with each other”	(adverb)	kanamokwst
“to me”	(pronoun)	naika
“to my place; at my place”; “for me”	(phrase)	kopa naika
“too; also; again; more”	(adverb)	wuht
“too much”	(adverb)	too-much
“too much; much; lots (of), many; etc.”	(quantity)	haiyoo
“tough going; rough business; heavy work”	(idiom)	til-mamook
“train (railroad)”	(noun)	steem-kaa (“steam-cars”)
“to travel; walk”	(verb)	kooli
“to travel abroad; emigrate” (“ <i>travel far</i> ”)	(verb)	kooli saiya
“town, city”	(noun)	town
“train”; “railroad”	(noun)	steem-kaa; paiya-ch’ikch’ik / paiya-tz’iktz’ik; trein
“trouble; hard work”	(noun)	til-mamook
“true; yes”	(interjection)	nawitka
“truly, really; properly, correctly”	(adverb)	dleit
“twelve (12)” (“ <i>ten and two</i> ”)	(number)	tatlam pi mokwst
“twenty (20)” (“ <i>two tens</i> ”)	(number)	mokwst-tatlam
“twenty-one (21)” (“ <i>two tens and one</i> ”)	(number)	mokwst-tatlam pi iht
“twenty-two (22)” (“ <i>two tens and two</i> ”)	(number)	mokwst-tatlam pi mokwst
“twenty-five (25) cents; a quarter”	(noun)	kwata
“two (2)”	(number)	mokwst; (less common:) too
“typically do; be good at”	(prefix)	kumtuks-
“un-”	(prefix)	weik-
“uncle”	(noun)	unkel
“to understand, to get it, to recognize; to know (someone); to know (how); hear (about)”	(verb)	kumtuks
“unimportant, worthless, no-good; doesn’t matter”	(adjective)	kultus
“until” (“ <i>and arriving at...</i> ”)	(preposition)	pi k’o’ kopa...
“until / before”	(connector)	pi
“unwell, to be feeling unwell”	(verb)	tanas-sik
“upset; sick; hurting”	(adjective)	sik
“upset; sad” etc.	(verb)	sik-tumtum
“wind up being upset”	(verb)	tl’ap-sik-tumtum
“up to...” (“ <i>and reaching (to)...</i> ”)	(preposition)	pi tl’ap kopa...
“Vancouver”	(noun)	Vankoova

“vehicle, rig”	(noun)	rig
“very”	(prefix)	haiyas-
“very; really”	(intensifier)	dleit
“very good; excellent; great”	(adjective)	haiyas-tloosh
“(for a) very long time”	(adverb)	haiyas-leili
“very well, excellently, really well”	(adverb)	dleit tloosh
“Victoria”	(place name)	Biktoli
“village”	(noun)	ilahi
“to visit (someone)”	(verb)	nanich; tlatwa nanich
“to wait (for)”	(verb)	weit
“to walk; travel”	(verb)	kooli
“walk around, wander, take a hike, get up to no good 😊” (“nogoodreason travelaround”)	(phrase)	kultus kooli
“to want (to)”	(verb)	tikki
“to wash; to baptize”	(verb)	wash
“to watch; to look; to read (something); to see; to meet (someone)”	(verb)	nanich
“week”	(noun)	week
“week; Sunday”	(noun)	Sundei
“well...”	(particle)	wel...
“what?”	(question)	ikta? / poos-ikta
“what...” (the thing that...)	(particle)	okok
“what do you think?” (“how is your heart?”)	(phrase)	kata maika tumtum?
“whatever...”	(particle)	ikta...
“what kind of?; some kind of”	(adjective)	ikta-
“wheat”	(noun)	weet
“when?” (“where-day?”)	(question)	ka-sun? / kah-sun?
“when/if; for (doing); so that / “for” something to happen; possibly; supposedly”	(UNREAL)	poos
“where?”	(question)	ka? / kah?
“whether...or...”	(particles)	poos...poos...
“a while ago; not long ago” (“little-longago”)	(adverb)	tan-as-ankati
“whiskey; alcohol”	(noun)	whiski
“white”	(adjective)	tk’op
“White people/person; Settlers”	(noun)	Tk’op-tilihum; Tk’op-man; Boston; Whait-man
“who?”	(question)	tlaksta?
“why?” (“what makes it?”)	(question)	ikta-mamook?
“wife”; “woman”	(noun)	tloochman
“wind up/end up” doing; “manage to” do; etc.	(prefix)	tl’ap-
“wind up being upset”	(verb)	tl’ap-sik-tumtum
“wind up realizing; find out”	(verb)	tl’ap-kumtuks
“to wind up shamed; to get shamed”	(verb)	tl’ap-sheim
“with; to; about; for (a thing)”	(preposition)	kopa
“with each other; included; together”	(adverb)	kanamokwst

“with me; to my place”	(<i>phrase</i>)	kopa naika
“woman”; “wife”	(<i>noun</i>)	tloochman
“to work, do, make, cause”	(<i>verb</i>)	mamook
“to be done working; quit working”	(<i>verb</i>)	kopitt-mamook
“workplace; office” (“ <i>work-house</i> ”)	(<i>noun</i>)	ofis
“to worry; be scared; afraid”	(<i>verb</i>)	k’wash
“worthless, no-good, unimportant; doesn’t matter”	(<i>adjective</i>)	kultus
“to write” (“ <i>make-written</i> ”)	(<i>verb</i>)	mamook-tz’um
“to write a letter”	(<i>verb</i>)	mamook-peipa
“writing; newspaper; letter(s)/message(s)”	(<i>noun</i>)	tz’um
“writing” (something that’s written)	(<i>noun</i>)	peipa
“a year; snow”	(<i>noun</i>)	sno; yirs
<i>for example</i> tatlam pi k’waitz naika sno = “I’m 19” (“ <i>my winters are 10 and 9</i> ”)		
“yes; true”	(<i>interjection</i>)	nawitka
“you; your” (<i>when talking to just one person</i>)	(<i>pronoun</i>)	maika
“you folks; you folks’s”	(<i>pronoun</i>)	masaika
“young man, young person; boy”	(<i>noun</i>)	tan-as-man