

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!