

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".