

## Bishop Grouard's Visit to Kamloops (part 1)

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**Naika tl'ap<sup>1</sup> dleit hayoo mamook kopa Kriskas, kakwa**  
*I wound up having lots of work at Christmas, so*

**heilo naika aiyak<sup>2</sup> mamook-ts'um okok peipa.      Tl'onas heilo**  
*I didn't soon get this newspaper written.      It might not*

**aiyak<sup>2</sup> k'o' kopa masaika, okok.**  
*reach you folks on time.*

**Kopa Disember <21>, kanawei Kamloops tilikum mitlait**  
*On December 21, all the Kamloops people were*

**kanamokst pos mamook-tloosh<sup>3</sup> kanawei-ikta kopa Kriskas.**  
*gathered to prepare everything for Christmas.*

**Wuht kopa Disember <21>, iht haiyas-tloosh**  
*Also on December 21, a certain very good*

**lesevek, yaka neim <Monseigneur**  
*bishop, named Monsignor*

**Grouard<sup>4</sup>, chako kopa Kamloops; yaka ilep**  
*Grouard, came to Kamloops; he first*

**tlatwa kopa skool, kah mitlait alta <50>**  
*went to the school, where there are now 50*

**tenas-tilikum, <25> tenas-man pi <25> tenas-**  
*children, 25 boys and 25*

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- 1 **Tl'ap** (literally 'catch; find') consistently has a sense of doing things without really having control over them, so an excellent translation is 'wind up having'.
  - 2 **Aiyak** 'fast, quickly, soon' is subject to the Chinook Wawa rule that adjectives and adverbs have a sense of "relatively \_\_\_; \_\_\_ enough". So here this word is functioning as 'fast enough; on time'.
  - 3 **Mamook-tloosh** (literally 'make-good') is the established CW way of saying 'fix up' in its various senses: 'to prepare', 'to repair', etc.
  - 4 A reminder that my *Kamloops Wawa* readings use angled brackets < > around things that are not written in *Chinook-Peipa* on the original page. In this instance, the writer has failed to write the bishop's name in an alphabet that his First Nations subscribers could read!

**tloochman. Lesevek tloosh-tumtum pos yaka nanich<sup>5</sup>**  
*girls The bishop was pleased when he saw*

**kata<sup>6</sup> tlaska tloosh-mitlait<sup>7</sup> kopa skool, kata tloosh<sup>8</sup>**  
*how they were thriving at the school, how nice*

**tlaska iktas, kata tlaska siyaahoos dleit**  
*their clothes were, how their faces were really*

**tloosh pi dleit yootl.**  
*nice and really happy.*

**Chako Sundei <22> Disember, okok lesevek**  
*Come Sunday 22 December, that bishop*

**chako kopa Sawash-ilahi,<sup>9</sup> yaka tiki nanich<sup>10</sup>**  
*came to the Indian reserve, he wanted to see*

**kanawei Sawash tilikum mitlait kopa Kamloops. Chako**  
*all of the Indian people who were at Kamloops. It became*

**dleit yootl yaka tumtum pos yaka nanich kanawei**  
*quite glad, his heart, when he saw all*

**okok tilikum mitlait kopa Kamloops pos mamook-**  
*those people who were at Kamloops to*

**tloosh tlaska tumtum<sup>11</sup> pos ha'ha'-milaalam<sup>12</sup> pi iskum**  
*prepare themselves to make confession and to take*

**lookalisti kopa Krimas. Wuht kanawei tilikum dleit**  
*commoonion at Christmas. All of the people, too, were really*

**tloosh tlaska tumtum pos tlaska nanich okok**  
*pleased when they met this*

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5 **...pos yaka nanich...** tells us that the bishop was pleased ‘...when he saw...’ But if the **yaka** had been left out, \***...pos nanich...**\* would have meant he was pleased ‘...to see...’

6 **Kata** ‘how’ often has an exclamatory feel, so here we see ‘how they were thriving!’, ‘how nice their clothes are!’, etc.

7 **Tloosh-mitlait** (‘well-exist’) is an established old CW phrase for ‘doing well, thriving, prospering’.

8 When clothing or faces are being described in CW, **tloosh** normally means ‘good-looking’ or ‘clean’. This appears to be an echo of a widespread Pacific Northwest Indigenous metaphor.

9 **Sawash-ilahi** (‘Indian-place’) is a widespread expression for an ‘Indian reserve’.

10 **Chako...tiki nanich** strikes me as closely related to ‘visit’ **chako/tlatawa nanich** (‘come/go see’).

11 The reflexive pronoun, that is, the way to express doing something ‘to themselves’, is **tlaska tumtum** for verbs that refer to mental states. For physical states, it would be **tlaska itlwil** (literally ‘their bodies’).

12 **Ha’ha’-milaalam** is a long-established CW word for ‘making confession’ in church. It’s from Salish. We know that the **ha’ha’** part means ‘holy’; the origin of **milaalam** is unclear, though.

**tloosh lesevek.**      **Aiyak tlaska chako kopa tlaska**  
*good bishop.*      *They quickly came to their*

**haiyas katikism-hous:**<sup>13</sup> **katikism-hous aiyak patl**  
*big catechism house: the catechism house was soon filled*

**kopa**<sup>14</sup> **tilikum.**      **Yawaa tlaska sheik-hants**<sup>15</sup> **kanawei**  
*with people.*      *There they shook hands, all of them,*

**kanamokst okok lesevek; pos tlaska sheik-hants**  
*with that bishop; when they were shaking hands*

**tlaska shanti okok shanti kopa Ntla'kaapmah (Tomson)**<sup>16</sup> **wawa:**  
*they sang this sung in the Ntla'kaapmah (Thompson) language:*

“*Ya lesevek, tsia ta ShisiKri,*  
*tohtoht tk ya ta' shnash kwanatip tisaitl:*  
*shnash tlakstaip ya skilinshuch tl ha' tl kukpi';*  
*shnash tlakstaip a ya ta likalisti:*  
*skatsa, skatsa, chachawh a shhwakook kt*  
*skatsa, skatsa, oihwa wa neimimatl.”*

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“ Good Father Bishop,  
Representative of Christ,  
We are happy  
To see you to-day.  
You bring us the good word of God;  
You bring also the Holy Eucharist.  
Father, Father, our hearts are glad.  
Father, Father, be welcome among  
us.”

## WE GOT THIS FAR ON 12/5/2020

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- 13 **Katikism-hous** was a large building in some First Nations communities where, among other things, very popular lessons in *Chinook-Peipa* were held.
- 14 **Patl kopa** can be understood as ‘filled with’, contrasting with just plain **patl** ‘full of’.
- 15 **Sheik-hants** ‘shake hands’ is another recent English borrowing, used for the widespread custom in First Nations communities where a visiting dignitary was greeted by every local resident in this way.
- 16 **Ntla'kaapmah (Tomson)** is the Ntə?képmx (Thompson River Salish) language, which is traditionally spoken south and west of Secwepemctsin-speaking Kamloops. This customary sung of greeting to a visiting bishop apparently had not been translated into the latter language! I’ve bolded the Chinook Wawa borrowings used in the Thompson sung. A broad English translation of it, from another page in the same issue of *Kamloops Wawa*, is shown here, but the Thompson words actually mean something different. Without getting out my Thompson dictionary, my recollection is that these lines say:

‘Good bishop, who is like Jesus Christ,  
It’s very good that you come to see us today  
You come to bring us good words from the High Chief  
You come to bring us the good Eucharist  
Father, father, our hearts our glad  
Father, father, come to us’.

This difference (and other evidence) suggests to me that the Thompson lyrics were originally created by translating from – guess what – Chinook Wawa, which uses phrasings extremely similar to this.

**Kopet**<sup>17</sup> **sheik-hants**, **lesevek yaka sit-doun**,<sup>18</sup>  
*After the handshaking, the bishop sat down,*

**pi taiyi Looi chako wawa tenas-wawa**<sup>19</sup> **kopa yaka.**  
*and chief Louis came up to speak some words to him.*

**Yaka wawa pos**<sup>20</sup> **kanawei tilikum**<sup>21</sup> **dleit floosh-tumtum**  
*He said as how everyone was really happy*

**nanich**<sup>22</sup> **yaka.**  
*to see him.*

**Alta lesevek yaka mamook-kumtuks**<sup>23</sup> **kopa nesaika**  
*Then the bishop gave us some information*

**kata**<sup>24</sup> **okok ilahi pi okok tilikum kah yaka chako.**<sup>25</sup>  
*about that place and those people where he had come from.*

**OKOK ilahi kopa Kamloops, haiyas-floosh ilahi,**  
*THIS place around Kamloops is a very nice country,*

**pi okok ilahi kah YAKA chako, heilo kakwa. Dleit**  
*but that place where HE came from isn't like this. It's really*

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- 17 **Kopet** ('finished') is often used like a preposition meaning 'after', in BC Chinook Wawa. Prepositions need to be followed by nouns, so here we have evidence that **sheik-hants** can be used as a noun 'handshaking, handshakes'. Similarly, when we see **kopet mukmuk** below, we can tell that it's 'after eating, after dinner'. Because **kopet** was originally a verb 'to finish doing', it still holds onto some of that sense, so I often like to translate **kopet** expressions in BC as 'after \_\_-ing'.
- 18 **Sit-doun** is another recently borrowed full English phrase (compare **fal-doun** 'to fall'). As usual with such borrowings in BC, it's more precise than the options previously available in CW, such as **mitlait** 'to sit; to be somewhere; to reside somewhere; to have'.
- 19 **Tenas-wawa** ('little-talk') is a common expression for 'a brief chat' and also for a 'word'.
- 20 **Pos** again! Here it has its common function of showing some doubt, or at least pointedly not claiming exact knowledge. This is why I've translated it 'as how'.
- 21 **Kanawei tilikum** ('all people') is perhaps more common for 'everyone' in Kamloops BC CW than the older CW **kanawei-flaksta** ('all-who').
- 22 **...floosh-tumtum nanich yaka** 'happy to see him' lacks the **pos** that folks would use in southern dialect (**floosh-tumtum pos nanich yaka**). Again, in the northern dialect, **pos** is more limited to hypothetical or still-uncertain occurrences, and here, the people have certainly already caught sight of the bishop. In fact you can just as well translate the northern-dialect wording used here as the purely factual 'happy seeing him'.
- 23 **Mamook-kumtuks** ('make-know') is usually 'teach; inform; report'. In the current context we can take it as 'describe', etc.
- 24 It bears reminding you that **kata** ('how') is also used for 'about', as in a story 'about' something – literally a story or information 'how' something is.
- 25 Another useful point to always know in CW is that motion verbs typically include in themselves the sense of a direction relative to the speaker. So **chako** can be understood as 'come from', **tlatawa** as 'go to', **k'o** as 'arrive at', etc. This is why you won't always find a preposition (**kopa**) with motion verbs; you can literally say 'I come Spokane', 'he went Vancouver', and 'when did you arrive Portland?'

**saiyaa<sup>26</sup> kopa yakwaa. Yawaa, kopa wam-ilahi, sun**  
*far from here. There, in the summer, the sun*

**ipsut<sup>27</sup> kopa <10> oklak, pi wuht**  
*sets at 10 o'clock, and again*

**gitup<sup>28</sup> kopa <2> oklak, kopa sitkum-polakli.**  
*rises at 2 o'clock, in the middle of the night.*

**Heilo polakli kopa yawaa-ilahi;<sup>29</sup> kopa <12> oklak**  
*There is no night in that country there; at 12 o'clock*

**sitkum-polakli kopa Kamloops, dleit lait<sup>30</sup> kopa**  
*midnight in Kamloops, it's quite light in*

**yawaa-ilahi.**  
*that country there.*

**Pi pos lepleit tlatawa nanich tilikum kopa**  
*And when a priest goes to visit people*

**saiyaa, kopa north<sup>31</sup> ilahi, sun kwanisum chako-**  
*far away, in the north country, the sun keeps getting*

**ilep-haiyas.<sup>32</sup> Tenas-saiyaa, pi sun ipsut**  
*even greater. A little ways on, and the sun sets*

**kopa <11> oklak, pi gitup kopa <1> oklak.**  
*at 11 o'clock, and rises at 1 o'clock.*

**Tenas-saiyaa wuht pi heilo ipsut;**  
*A bit farther still and it doesn't set;*

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26 **Dleit saiyaa** 'it's really far' uses the non-animate "silent it" for a subject pronoun. You'll see more occurrences of this in the discussion of the sun's motions.

27 **Ipsut** ('hide; be hidden') for the sun 'setting' is a new expression to us. Compare the following footnote also.

28 **Gitup** ('get up, wake up') for the sun 'rising' is actually a very old usage, known in Fort Vancouver times in the southern dialect. It's interesting, because this verb is normally restricted to animate subjects such as humans! Because it's an old established term, I see no reason to believe writer Le Jeune is personifying the sun here.

29 **Yawaa-ilahi** ('there-country') is yet another example of the common BC structure, using a location adverb as an adjective modifying a noun. Other examples we've seen include 'everywhere-place people' etc.

30 **Lait** most often is a noun in BC CW, 'light; illumination'. Here, interestingly, it's used as an adjective, probably indicating an even newer sense borrowed from local English 'light; bright'.

31 **North** of course is another new borrowing into BC CW from English, supplying a more precise and less cumbersome expression of the concept than older, less widely known phrases such as < **stowbelow** > which was known around Fort Nisqually, Washington. Yes, BC CW also uses **south, west, and ist**.

32 Just a reminder to you that **chako-ilep-haiyas** ('become-more-big') can be expressed by a simpler synonym \***chako-haiyas**\* ('become-big'), because adjectives in BC CW carry in themselves a sense of comparison.

**kopet tenas-tlatawa kopa ilahi, sitkum**  
*it just slightly moves toward earth, half*

**tlatawa kopa ilahi pi sitkum heilo. Tenas-**  
*going into the earth and half not. A little*

**saiyaa wuht pi heilo ipsut. Kopa mokst**  
*farther still and it doesn't set at all. For two*

**Sundei, kopa tloon Sundei, kopa iht moon, kopa**  
*weeks, for three weeks, for a month, for*

**mokst moon, kopa lakit moon, sun**  
*two months, for four months, the sun*

**kooli kopa sahalilahi,<sup>33</sup> tlatawa roun.<sup>34</sup>**  
*travels in the sky, going around.*

**Chako tenas-kikwuli pi heilo ipsut.**  
*It gets somewhat lower but doesn't set.*

**Heilo polakli kopa <4> moon. Pi kata<sup>35</sup> okok**  
*There's no night for 4 months. And how do those*

**tilikum pos kakwa; heilo na tlaska slip?**  
*folks get along if it's like that; don't they sleep?*

**Nawiitka tlaska slip. Tlaska mamook, pi chako<sup>36</sup>**  
*Of course they sleep. They work, until*

**sitkum-polakli. Kopet sitkum-polakli tlaska...**  
*midnight. After midnight they...*

*[this sentence is interrupted...by me...stay tuned!]*

– from *Kamloops Wawa* #137 (February 1896), page 36

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33 **Sahali-ilahi** ('above-place') mostly means 'Heaven' in BC CW, but it is also typical for 'sky'. Not surprisingly, there's also a recent, more precise loan from English, **skai** for 'sky'!

34 **Roun** for 'around, round' (that is, an adverb for circular motion) is a newish borrowing from English. This same word is also used in BC CW as an adjective 'round (in shape)'.

35 **Kata** ('how') is often a verb in BC CW, best translated into English as 'how are they getting along; how are you faring; how we live' etc.

36 **...pi chako** ('...and (then) comes' such-and-such) is one of the ways in BC CW to express 'until'. It's an extremely similar phrase to its synonym **...pi k'o' kopa** ('...and arriving at' this-or-that).

**WE STARTED HERE ON 12.19.2020**

**Here's the rest of page 36, sorry for the interruption!** – Dave

*[center column:]*

**...tlatawa st'iwi'utl. Kopa <2> oklak, yaka lumaas.<sup>37</sup>**  
*...go to pray. At 2 o'clock, he (the priest) says mass.*

**Kopet lumaas yaka iskum supur,<sup>38</sup> pi tlatawa**  
*After mass he gets supper, and goes*

**slip; haiyas-huloima okok mamook. Ilep**  
*to sleep; it's quite odd, this stuff. First*

**lumaas pi yawaa supur-taim pi yawaa tlatawa**  
*mass and then supertime and then going*

**slip!**  
*to sleep!*

**Nawitka, haiyas-tloosh yawaa kopa Joolai:**  
*In fact, it's quite nice there in July:*

**sun,<sup>39</sup> heilo polakli. Kwanisum sun kopa floon**  
*it's sunny, without darkness. It stays sunny for three*

**moon, kopa lakit moon, pi pos chako kol-ilahi,**  
*months, for four months, but when winter comes,*

**dleit haiyas-tlahowyam, yawaa-ilahi; sun heilo**  
*it's miserable, that country there is; the sun doesn't*

**chako<sup>40</sup> kopa floon moon, kopa lakit moon. Kwanisum**  
*appear for three months, for four months. It stays*

**polakli, tl'onas kopa sitkum-sun. Tlaska**  
*dark, maybe (even) at noon. They*

**nanich tenas lait, kakwa-pos sun tiki chako,**  
*see a little bit of light, as if the sun wants to appear,*

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37 **Lumaas** 'mass' (the Sunday church ceremony) can also be a verb 'to say mass'.

38 **Supur** 'supper' is a new borrowing from English, more specific than the previously existing phrases such as 'evening meal'.

39 **Sun** ('sun; day') can also mean 'it's sunny', just as **polakli** ('night; dark') can mean 'it's dark'.

40 **Chako** ('to come') can also have the sense 'to appear; to show up'.

**pi heilo chako; kopet sitkum-sun wuht**

*but it doesn't appear; in the afternoon it's again*

**haiyas-polakli, pi kakwa kopa tloon moon, kopa lakit moon.**

*very dark, and it's like this for three months, for four months.*

**Tilikum yawaa heilo tl'ap tloosh mukmuk kakwa masaika**

*The people there don't get good food like you folks*

**kopa Kamloops: tlaska mukmuk fish,<sup>41</sup> pi fish pi**

*in Kamloops do: they eat fish, and fish and*

**fish. Tenas-sun fish, sitkum-sun fish,**

*fish. In the morning fish, at noon fish,*

**mimaloos-sun wuht fish; kopa lekarem<sup>42</sup> haiyoo**

*in the evening fish again; during Lent lots of*

**fish, pos chako kopet lekarem haiyoo fish,**

*fish, when Lent ends lots of fish,*

**kopa Krismas haiyoo fish, pi kopa Pak<sup>43</sup> fish,**

*at Christmas lots of fish, and at Easter fish,*

**kwanisum fish.**

**Sum-taim tlaska tl'ap iht**

*always fish.*

*Sometimes they manage to get one*

**poteito,<sup>44</sup> pi tlaska dleit tloosh-tumtum**

*potato, and they're really happy*

**pos tl'ap poteito.**

**Sum-taim wuht tlaska**

*to get a potato.*

*Some other times they*

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41 **Fish** is a new loan from English. Here's what I mean. Chinuk Wawa has an old word **pish** for this (adapted to a more Indigenous sound system). But in BC, close contact with English led to the adoption of the Settlers' authentic "f" pronunciation.

42 **Lekarem** is French *le carême* 'Lent', the 40 days preceding Easter. It's unclear whether this is borrowed from literary French, or is from colloquial Canadian. The fact that this word is hardly known from any source besides Father Le Jeune suggests the first etymology.

43 **Pak** is French *Pâques* 'Easter'. For the same reason as in the previous footnote, this is probably a literary borrowing, as is Le Jeune's synonym **Paska** from Latin *pascha*.

44 **Poteito** is yet another new borrowing from English. It's not very clear that the older, Indigenous-sourced CW word **wapto** for a native species was ever used much in BC. **Poteito** is confirmed in BC CW by, among other things, the term **sawash poteito** for the native spring beauty root, and by the Thompson Salish Indian reserve near Spences Bridge known as < [Potatoes Illahee](#) > or Potato Gardens in local English.

**tl'ap tenas kalakala, pi tlaska tloosh-tumtum**

*catch a bird, and they're happy*

**mukmuk kalakala. Sum-taim wuht tlaska tl'ap**

*to eat bird. Some other times they manage to get*

**mowich, yaka neim kariboo,<sup>45</sup> pi tlaska tloosh-**

*a deer that's called caribou, and they're*

**tumtum pos tlaska tl'ap okok mowich.**

*happy if they catch this animal.*

**Heilo-kantsih tlaska nanich sapleil; iht**

*Never do they see bread; one*

**sak flour kopa yawaa-ilahi <50> tala;**

*sack of flour in that country there is 50 dollars;*

**pi heilo haiyoo flour tlatawa kopa yawaa-ilahi.**

*and not much flour goes to that country there.*

**Lepleit wuht kakwa; tl'onas kopa Krismas, tl'onas**

*The priest is in the same situation; maybe at Christmas, maybe*

**kopa haiyas Sundi, yaka tl'ap tenas lagalet, pi yaka**

*on a holiday, he manages to get a bit of bannock, and he's*

**yootl-tumtum.**

**Kanawei huloima sun, kopet fish yaka mukmuk.**

*happy.*

*All other days, only fish does he eat.*

**Ilep-saiyaa kopa kanawei tilikum mitlait Eskimo**

*Farthest away of all people live the Inuit*

**tilikum: haiyas-tlahowyam kopa kanawei tilikum.**

*people: the poorest of all people.*

**Heilo-kantsih tlaska mamook-kook tlaska mukmuk.**

*Never do they cook their food.*

**Ikta**

*Whatever*

**tlaska mukmuk, tlaska mukmuk heilo kook.**

*they eat, they eat it raw.*

**Tlaska tl'ap**

*They catch*

**fish pi tlaska mukmuk, heilo tlaska mamook-kook.**

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45 **Kariboo** is another new loan from English. One of the Indigenous-written *Chinook-Peipa* letters uses this word.

*fish and they eat it, they don't cook it.*

**Pos chako kol-ilahi pi haiyoo sno mitlait, tlaska**

*When winter comes and there's a lot of snow, they*

**mamook hous kopa kol-ilahi.**

*build houses for the winter.*

**Okok hous kanawei**

*These houses are completely*

**ais. Tlaska iskum sno, tlaska mamook-kut**

*ice. They get some snow, they cut*

**okok sno kakwa haiyas ston, skwer ston; pi**

*that snow like big stones, square stones; and*

**tlaska mash chok sahalu kopa okok ston,**

*they pour water over those stones,*

**aiyak chako-ais, tlaska mash okok sno-ston**

*it quickly freezes, they place those snow-stones*

**sahali kopa okok ilep tlaska mamook, pi tlaska mamook kakwa**

*on top of those they've made before, and they build a sort of*

**ston-hous, kanawei ais, heilo chimni, heilo windo,**

*stone house, all made of ice, without a chimney, without windows,*

**kopet tenas laport: pos man tiki tlatawa kopa hous**

*just a little doorway: if a person wants to go into the house*

**yaka ashnoo, pi yaka kooli kakwa kamooks kopa ilahi.**

*they squat down, and they move like a dog (crawl) on the ground.*

**Pos tlaska mitlait kopa okok haiyas hous, heilo**

*When they're living in these big houses, they don't*

**tlaska mamook paiya; heilo chimni mitlait, kakwa heilo**

*build a fire; there's no chimney, so no*

**oihut kopa smok; kopet tenas lamp tlaska**

*way for the smoke to go; only a small lamp do they*

**mamook; Sawash lamp, heilo kakwa okok-ilahi lamp.**

*make; it's an Indigenous lamp, not like the lamps of this country.*

**Tlaska iskum ilahi-tipso yaka neim mos;**

*They take a ground-plant called moss;*

**tlaska iskum drai mos, pi tlaska mamook-patl**  
*they take some dry moss, and they fill (soak)*

**okok mos kopa fish-gris, okok haiyas fish**  
*that moss with fish oil, it's that big fish*

**yaka neim hweil, yaka gris.                      Tlaska mamook-paiya okok**  
*called a whale, the fat from it.                      They light that*

**mos, pi chako-lait pi chako-tenas-**  
*moss on fire, and it lights up and gets fairly*

**wam. Tlaska mamook-mitlait okok mos kopa iht ston.**  
*warm. They place that moss on a certain stone.*

**Kakwa dish, okok ston; pi sahal<sup>u</sup>i kopa okok**  
*It's like a dish, this stone; and above this*

**paiya tlaska mamook-mitlait kantsih poun okok hweil-gris.**  
*flame they put several pounds of that whale grease (blubber).*

**Okok gris, pos chako-tenas-wam, fal-doun**  
*This grease, when it warms up a bit, falls*

**iht drop pi iht drop kopa okok paiya mos,**  
*drop by drop onto that burning moss,*

**pi kakwa leili mitlait lait pi paiya.                      Okok tilikum**  
*and so there's light and a flame for a long time.                      These people*

**mitlait kopa kakwa hous tloon moon, lakit moon, kata**  
*live in such houses for three months, four months, however*

**leili sun heilo gitup.                      Kakwa, leili wuht heilo**  
*long the sun doesn't rise.                      So, for a long time still they don't*

*[right column:]*

**tlaska chako tlahani kopa okok ais-hous.**  
*come out from those ice houses.*

**WE GOT THIS FAR ON 12.19.2020**

HERE'S THE FIRST SECTION WE DID ON 12.26.2020...

**Heilo tlaska kol kopa okok ais-hous; yawaa**  
*They aren't cold in those ice houses; there,*

**chako-haiyoo-hum<sup>46</sup> kopa tilikum tlaska itlwil pi kopa**  
*it gets pretty smelly from the people's bodies and from*

**okok fish yaka gris tlaska mamook-paiya.**  
*that fish's great that they burn.*

**Pos lesevek yaka kopet-syutsum kanawei okok,**  
*When the bishop was done telling all of this,*

**yaka shanti kopa nesaika kakwa tlaska shanti kopa**  
*he sang for us the way they sing in*

**kah yaka chako.**                      **Yaka shanti kopa nesaika iht-**  
*(the place) where he came from.*      *He sang for us*

**iht shanti kopa Kri lalang: iht shanti,**  
*several songs in the Cree language: one song*

**kakwa:**  
*is like this:*

*Sasii manito awasis*  
*aiisiininak\* wichihwi*  
*sasii manito awasis*  
*pitlihimik nitawikyu*

**Nesaika mitlait kakwa<sup>47</sup> shanti kopa Shushwap lalang.**  
*We have the same song in the Shushwap language.*

**Okok shanti kakwa kopa Shushwap lalang:**  
*This song is like this in the Shushwap language:*

*Pyin i shk'olch l ha'ha' tl skwimamilt,*  
*chawhwis i poshmins hohwait a kalmoh:*  
*pyin i shk'olch l ha'ha' tl skwimamilt,*  
*la as lamintam l tkaltk tl kukpi'.*

**Okok shanti chako kopa French<sup>48</sup> shanti.**

---

46 **Chako-haiyoo-hum:** here we see the frequent interchangeability in BC between the prefixes **haiyas-** 'very' and **haiyoo-** 'ongoing situation'. Also note that here **hum** is a stative verb 'to be smelly'; in other situations it can be a noun, 'a smell'.

47 **Kakwa** here is an adjective, 'that kind of; such a', or in this context 'the same'. Contrast this usage with the next **kakwa**, which is a verb 'to be like this/that, to be thus'.

48 **French** is a common new word in BC CW, replacing the older **Pasaiyooks**.

*This song comes from a French song.*

**Kakwa,<sup>49</sup> kopa French lalang:**

*It's like this, in the French language:*

*Il e ne l divin ãfã,<sup>50</sup>  
shwe hobwa, resone myuset,  
il e ne l divin ãfã,  
shantõ toos sõ avenmã.*

**Iht wuht shanti yaka patlach kopa nesaika:**

*One other song he gave to us:*

**Kakwa:**

*It's like this:*

*Kitata miskatin  
Shisyus wikawimask  
ikuti kasikin | bis<sup>51</sup>  
kichitwa wisiian |*

**Okok shanti kakwa kopa Latin lalang:**

*This song is like this in the Latin language:*

*Ave maris stella  
dei mater alma:  
atkwe semper virgo, | bis  
feliks seli porta. |*

**Iht wuht shanti yaka patlach kopa nesaika.**

*One other song he gave to us.*

**Okok shanti kakwa:**

*This song is like this:*

*Kisikowak itiii mawtak  
ikuti Shisyus manito  
ki ndawihi iimikunaw  
iwimiio totakoiak*

**Okok kakwa kopa Shushwap lalang:**

*This is like this in the Shushwap language:*

*O anoi tkalk tl kukpi' skusha,*

---

49 I hear a “silent it” subject with this verb; do you?

50 That is, *Il est né le divin enfant...*

51 FYI, *bis* is a Latin and French musical instruction meaning literally ‘twice’, telling the singer to repeat the relevant material.

*anoi pyus k'olim hohwait i stam,  
chhwanta ash kukstahkuh ulnuis,  
konkwantkuh tloah\* n alia n lokloh.*

**Kopa Latin lalang, kakwa:**  
*In the Latin language, it's like this:*

*Kreator alme siderom*<sup>52</sup>  
*eterna lyuks kredensiom*  
*Shesyu redemtor omniom*  
*intende votis syupplikom.*

**Kamloops tilikum haiyoo-mamook pos tolo**<sup>53</sup>  
*The Kamloops people are working to master*

**okok shanti kopa Kri lalang.**      **Kantsih-haiyoo alta tolo.**<sup>54</sup>  
*these songs in the Cree language.*      *Several have now mastered them.*

**END OF FIRST SECTION ON 12.26.2020...LOOK BELOW FOR SECOND SECTION...**

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52 I.e. *Creator alme siderum*.

53 **Tolo**, originally 'to win, to beat someone at a game', extended its meaning in the Kamloops area to also indicate 'to master, to become an expert at'.

54 Do you understand why a "silent it" object of the verb here is appropriate to express 'them'?

[left column:]

**Kopa Kri lalang, tlaska mamook-piyosim<sup>55</sup> kakwa:**

*In the Cree language, they make the sign of the cross like this:*

*Wiiotawimit mina wiikosisimit  
mina miiosit manito [h]awiwimik..  
piiani ikusi [ILLEGIBLE]<sup>56</sup>*

**Heilo haiyas-til,<sup>57</sup> okok Kri lalang, pos**

*It's not very hard, this Cree language, to*

**wawa. Dleit floosh lalang kopa kanawei-ikta<sup>58</sup>**

*speak. It's a really good language for all sorts of*

**shanti.**

*songs.*

**Heilo kakwa, Montanyei lalang. Kopa Montanyei**

*Not so, the Montagnais language. In the Montagnais*

**lalang, tlaska mamook-piyosim kakwa:<sup>59</sup>**

*language, they make the sign of the cross like this:*

*Itxaw biisichu iidarii  
nisyuhchu bsit.hat awt i o. I k t  
nidi*

---

**Wuht okok lesevek mamook-kumtuks**

*Also this bishop taught*

**nesaika kata iht ilahi tilikum, tlaska**

*us about a certain place's people, they*

**neim Rabits Skin, "Po d lievr".**

*are called the Rabbit Skins, "Peaux de lièvre".<sup>60</sup>*

**Tlaska**

*They*

55 **Piyosim** is a distinct Kamloops-ism for 'sign of the cross; to cross oneself'. It comes from a Coast Salish language.

56 This illegible mark might be *amin* for 'amen', or perhaps a Cree abbreviation – it looks something like *MK* crossed by *L* or *K*. Note that abbreviations in the *Chinook-peipa* alphabet typically use the first consonants in the words, leaving out any initial vowels; one of the *K*'s here could represent Cree *ekosi* 'it is so; amen'. (I have transcribed the *Chinook-peipa* Cree text without much knowledge of Cree, so for example some of the occurrences of "i" may actually be "e".)

57 A reminder that **til** is literally 'heavy' but is also the usual word for 'hard, difficult'.

58 And a reminder that **ikta** ('thing') often means 'a kind', so **kanawei-ikta shanti** is 'every sort of singing'.

59 This *Montanyei* ('Montagnais' Dene, Chipewyan) shorthand text is unusually hard to make out, due both to a part of it being faded and to the unfamiliarity of the combinations of symbols.

60 <https://www.je-parle-quebecois.com/lexique/definition/expression-quebecoise/il-tombe-des-peaux-de-lievre.html>

**tl'ap haiyoo rabbits pi tlaska mamook tlaska**  
*catch lots of rabbits and they make their*

**kots,<sup>61</sup> tlaska pasisi, tlaska sik'aalooks,**  
*coats, their blankets, their pants,*

**kopa okok rabbits skin. Kanawei tlaska**  
*from those rabbit skins. All of their*

**iktas, rabbit skin. Tlaska dleit kakwa<sup>62</sup> haiyas**  
*their clothes are rabbit skin. They look just like giant*

**rabbits!**  
*rabbits!*

**Kopet sitkum-sun, Per Fookei, yaka ankati mitlait**  
*In the afternoon, Père Fouquet, who used to live*

**kopa okok ilahi, yaka chako nanich Kamloops tilikum.**  
*in this country (BC), came to visit the Kamloops people.*

**Yaka chako kanamokst Monsinyor Grooar,**  
*He came along with Monsignor Grouard,*

**pi yaka dleit floosh-tumtum nanich Kamloops tilikum.**  
*and he was really happy to see the Kamloops folks.*

**Kopet poolakli-st'iwi'utl, yaka wawa kopa tlaska,**  
*After the night prayers, he spoke to them,*

**mamook-kumtuks kopa tlaska kata yaka ankati pos**  
*informing them how he lived long ago when*

**yaka mitlait kopa okok ilahi.**  
*he lived in this country.*

**Kopet mimaloos-sun-st'iwi'utl,<sup>63</sup> lesevek patlach**  
*After the evening prayers, the bishop gave*

**benedikshon<sup>64</sup> kopa tilikum; pi pos kopet mukmuk,**  
*a benediction to the people; and when dinner was done,*

---

61 **Kot** is quite an old word in CW, but in the southern dialect it had the old-fashioned meaning of undergarments! Here **kots** is a newer English borrowing, meaning 'overcoat, jacket' etc.

62 **Dleit kakwa** ('really be.like') typically connotes physical appearance.

63 **Mimaloos-sun** ('dying-day') is a distinctive BC CW expression for 'evening'. Note that the writer seems to slip up, calling a preceding set of prayers in the day 'night prayers'!

64 **Benedikshon** is obviously a new borrowing from English.

**kopa <8> oklak, kanawei tilikum chako**  
*at 8 o'clock, everyone came*

**kopa haiyas katikism-hous, pi yawaa tlaska**  
*to the big catechism house, and there they*

**nanich haiyoo pikchur,<sup>65</sup> haiyoo-ikta ts'um,<sup>66</sup> kopa**  
*looked at a lot of pictures, all sorts of images, (shown) by*

**iht majik lantern.<sup>67</sup> Per Fookei wuht mamook-**  
*a certain "magic lantern". Père Fouquet also*

**syutsum kopa tilikum ikta okok ts'um tlaska**  
*narrated to the people what these images were that they*

**nanich. Tl'onas <100> huloima ts'um nesaika**  
*were seeing. About 100 different images, we*

**nanich. Nesaika nanich okok ts'um pi**  
*saw. We looked at these images*

**k'o' kopa <10> oklak. Yawaa taiyi Looi iskum**  
*until 10 o'clock. Then chief Louis fetched*

**ts'ikts'ik pos mamook-k'ilapai lesevek pi Per Fookei**  
*a wagon to return the bishop and Père Fouquet*

**kopa steishon.<sup>68</sup> Kanawei tilikum wuht**  
*to the (train) station. Everyone again*

**sheik-hants kanamokst tlaska pi tlaska mash**  
*shook hands with them and they left*

**nesaika.**  
*us.*

**WE GOT THIS FAR ON 12.14.2020**

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65 **Pikchur** is a much-used new loan from English.

66 Alongside the newer word **pikchur**, the old **ts'um** retains its sense of 'image; mark(ing)' (which is why it also means 'writing (i.e. things written down)').

67 The latest in image-projection technology in the 1890s, **majik lantern** was of course a new loan into BC CW.

68 It's pretty much to be expected that 1890s CW borrowed a new word from English, **steishon** '(railway) station'. There hadn't been any trains in the classical southern CW environment of old Fort Vancouver!

## HERE'S THE START OF OUR SECOND SECTION ON 12.26.2020

**Kamloops tilikum alta mitlait tenas-haiyas<sup>69</sup>**  
*The Kamloops people now have a somewhat bigger*

**st'iwi'utl-hous. Okok st'iwi'utl-hous-latet,<sup>70</sup>**  
*church building. This church's peak,*

**ankati kah mitlait lotel<sup>71</sup>, dleit tenas, kakwa**  
*which used to be where the altar was, was quite small, so*

**tlaska tiki mamook-haiyas okok. Alta**  
*it was desired to enlarge it. Now*

**kah lotel mitlait, <26> foot<sup>72</sup> waid,**  
*where the altar is, it's 26 feet wide,*

**<18> foot long,<sup>73</sup> pi <16> foot sahal<sup>74</sup>,**  
*18 feet long, and 16 feet tall;*

**pi wuht lepleit yaka hous,<sup>75</sup> kimt'aa,**  
*and also the priest's residence, in the back,*

**<26> foot long pi <14> foot waid; pi sahal**  
*is 26 feet long and 14 feet wide; and upstairs*

**wuht mitlait mokst room, <14> foot**  
*there are also two rooms, 14 feet*

**pi <12> foot waid.**  
*and 12 feet wide (respectively).*

**Atlki wuht iht wam,<sup>76</sup> Kamloops tilikum**

---

69 A point that I often make about adjectives in CW, which bears repeating: they often carry a *comparative* sense, so here **haiyas** 'big' is understandable as 'bigger'.

70 I'm confident in understanding **st'iwi'utl-hous-latet** as 'the head (highest point) of the church', even though this phrase is identical to a compound 'church-head (church-high.point)'. In fact, when an inanimate thing is a possessor, such as the church here, it's excellent CW grammar to not use **yaka** to say 'its'. In other words, to express 'the church's peak', it's better Jargon to say **st'iwi'utl-hous-latet** and not so great to say **\*st'iwi'utl-hous yaka latet\***.

71 **Lotel** is from French *l'autel* 'altar'.

72 **Foot** 'foot; feet' (unit of measure) is a recent loan from English.

73 **Waid** and **lon(g)** are recent borrowings from English into BC Chinook Wawa, replacing southern-dialect words that were (at least in the case of 'wide') less clear in meaning.

74 The established CW word **sahali** 'high' is also used for 'tall' when speaking of inanimate things. A 'tall' person is normally **haiyas** 'big'.

75 All of these southern BC Catholic church buildings in Native communities contained a priest's residence either within or adjacent to the rear of the building, so **hous** here may connote either 'room' or 'building'. The occurrence of the new English loan **room** soon after may favour the 'building' sense.

76 **Atlki wuht iht wam** is literally 'in the future again one summer'. It's perhaps the clearest way to express 'after another summer'.

*After another summer, the Kamloops people*

**tumtum pos mamook-chhi okok ankati**  
*are thinking of renovating that oldtime*

**Sundei-hous, pos kanawei tlaska Sundei-hous**  
*church, so that all of their churches*

**chako dleit-kakwa sahali: pos tlaska kopet**  
*become equally tall: when they're done*

**mamook kakwa, tlaska st'iwi'utl-hous chako-dleit-**  
*doing so, their churches will become very*

[center column:]

**tloosh, dleit haiyas kopa<sup>77</sup> kanawei Shushwap<sup>78</sup>**  
*nice, really big (enough) for all the Shuswap (Lake)*

**tilikum pi huloima tilikum pos tlaska chako-**  
*people and other people when they*

**kanamokst kopa Kamloops.**  
*gather at Kamloops.*

**Kopa Sundei pi kopa Munde*i* haiyoo tilikum chako kopa**  
*On Sunday and on Monday, many people came from*

**kanawei-kah ilahi pos tlaska nanich Krismas-**  
*places all over so they could watch the Christmas*

**st'iwi'utl kopa Kamloops.**  
*prayers at Kamloops.*

**Kopa Nort Bend,<sup>79</sup> kopa Bonapart,<sup>80</sup> kopa Klinton, kopa**  
*From North Bend, from Bonaparte, from Clinton, from*

**Hai Bar, kopa Skiche*st*in, kopa Sen Jon Batist,<sup>81</sup> kopa Hlout,**  
*High Bar; from Skeechestn, from St. John the Baptist, from Hallout,*

**kopa Shhkaltkmah, kopa Kwa'out, kopa Samon Arm, kopa Hed Leik,<sup>82</sup>**

---

77 **Haiyas kopa** is pretty clearly 'big enough for' here; of course there is no word for 'enough' in CW.

78 **Shushwap** normally means 'Shuswap Lake' in eastern Secwépemc territory, and by extension the Secwepemctsin Salish language spoken both there and at Kamloops and northward.

79 North Bend is in Thompson Salish (*Nle?képmx*) territory.

80 **Bonapart** through **Samon Arm** are Secwépemc (Shuswap Salish) communities.

81 **Sen Jon Batist** 'St. John the Baptist' is almost always written as an abbreviation in **Chinook-Peipa**. It's the northern Secwépemc community now known as Chu Chua.

82 **Hed Leik** is 'Head of the Lake', a Syilx (Okanagan Salish) community on Okanagan Lake.

*from Sahhaltkum, from Quaaout, from Salmon Arm, from Head of the Lake,*

**kopa Nikola,<sup>83</sup> chako tilikum kopa Kamloops.**  
*from the Nicola, there came people to Kamloops.*

**Kopa Mundeï pi Tyoosdei,<sup>84</sup> <220> tilikum tlaska**  
*On Monday and Tuesday, 220 people*

**ha'ha'-milaalam,<sup>85</sup> pi kanawei okok tilikum iskum**  
*made confession, and all of these people took*

**lookalisti kopa Krismas-poolakli.<sup>86</sup>**  
*Communion on Christmas eve.*

**Pus chako sun kopa Krismas, wuht iht**  
*When the sun came (up) on Christmas (Day), there was another*

**lamaas. Kanawei shanti Kirie, Gloria In Ekselsis,**  
*mass. Everyone sang the "Kyrie", "Gloria in Excelsis",*

**Kredo, Sanktus, Agnus Dei.<sup>87</sup> <X>Kopet sitkum-**  
*"Credo", "Sanctus", (and) "Agnus Dei". In the afternoon*

**sun kanawei tilikum tlatawa kopa haiyas hous,**  
*everyone went to the big (catechism) house,*

**pi weik-saiyaa poolakli, benedikshon,<sup>88</sup> pi kopet benedikshon**  
*and near evening, there was a benediction, and after the benediction*

**kanawei chako mamook-ashnoo kopa Shisi Kri chhi**  
*everyone came to kneel to Jesus Christ who had just*

**chako-tenaas.**  
*been born.*

**Chako tumoro,<sup>89</sup> Seint Stiven yaka sun,**  
*Come the next day, Saint Stephen's day,*

**nesaika wuht shanti lamaas kakwa kopa Krismas**  
*we again sang mass as on Christmas*

**son. Sitkom sun, kanawei tenaas mitlait kopa**

83 **Nikola** is an area containing both Okanagan and Thompson communities.

84 **Mundeï** and **Tyoosdei** are both recent English borrowings.

85 **Ha'ha'-milaalam** is both a noun for a religious 'confession' and a verb for 'making confession'.

86 We might imagine **Krismas-poolakli** to have its literal meaning 'Christmas night', but the sequence of events reported here shows that it's actually 'Christmas eve'.

87 **Kirie** etc. are standard chants and hymns in the Catholic tradition.

88 **Benedikshon** is obviously a new English loan.

89 It's typical of Chinook Wawa that **tumoro** means not just 'tomorrow' but also 'the next day'.

day. *At noon, all the children who were at*

**skool chako kopa Sawash ilahi, tlaska haiyoo-**  
*the (residential) school came to the Indian reserve; they were*

**mamook, haiyoo-wawa kanamokst,<sup>90</sup> mamook-nanich kopa**  
*working (hard), speaking as a group, (and) showed to*

**tilikum kata tlaska chako-tolo kopa peipa.**  
*the people how they have come to be successful with writing (and reading).*

### **WE GOT THIS FAR ON 12.26.2020**

**Kanawei tilikum dleit floosh-tumtum pos tlaska  
nanich tlaska tenaas aiyak chako-kumtuks ikta  
kopa skool. Wuht kanawei okok tenaas tlaska  
floosh-tumtum kopa skool. Heilo tlaska sik-tumtum, heilo  
tlaska krai pos k'ilapai kopa tlaska hous, kakwa  
kanawei tilikum dleit floosh-tumtum kopa okok skool.**

**Chako poolakli, tlaska shanti kopa benedikshon.  
Heilo tilikum shanti, kopet okok tenaas tlaska  
shanti kanawei shanti kopa benedikshon.**

**Kanawei sun pi kanawei poolakli, pos lepleit  
yaka tiki wawa kopa st'iwu'tl-hous, tlaska mamook-  
lait majik lantern, pi chako haiyas pikchur  
weik-saiyaa kopa lotel; haiyoo huloima pikchur. Iht pikchur  
kata lisaash Sen Gabriel chako wawa kopa floosh  
Mari. Iht pikchur mamook-nanich lisaash chako  
wawa kopa Sheperts pos Sahali-Taiyi tenaas chhi chako-  
man kopa Betlehem. Iht pikchur yaka ts'um, Betlehem  
toun. Iht pikchur Nasaret toun. Iht pikchur Jeroosalem  
toun. Iht pikchur Shisi Kri chhi chako-tenaas.  
Iht pikchur okok tloon taiyi "limaash" chako kopa saiyya  
pos nanich tenas Shisi. Ikt pikchur Herod chako-  
saliks pi mamook-mimaloos kanawei Betlehem tenas-man.  
Iht wuht pikchur Sen Josef pi floosh Mari lolo  
Shisi Kri ipsut kopa Ijpt ilahi. Iht pikchur tlaska  
lolo Shisi Kri kopa Jeroosalem st'iwu'tl-hous, pi Simio pi\*  
Ana\* wawa kopa tilikum kata Shisi Kri. Iht wuht  
pikchur mamook-nanich Shisi Kri pos yaka <12> sno, pos  
tloon sun tlaska lost yaka. Iht pikchur mitlait  
Sen Piyer, yaka tiki kooli kopa chok kakwa Shisi Kri, pi yaka  
chako-k'wash pi yaka tlatawa kikwuli kopa chok.  
Haiyoo wuht pikchur nesaika nanich. Iht pikchur  
floosh man yaka tumtum. Iht pikchur mesaachi man  
yaka tumtum, yaka mitlait liam kopa yaka tumtum  
pi okok sinamokst latet kopa kanawei mesaachi;**

90 In most other contexts, we should expect **haiyoo-wawa kanamokst** to mean 'talking together', as in 'talking to each other'.

iht pikchur okok man yaka tumtum chako-dleit-

[right column:]

k'aw kopa mesaachi. Liyaam sit-doun kopa yaka tumtum, yaka holchin\*, yaka mamook-dleit-k'aw okok man yaka nek, siyaahoosh... Iht pikchur, okok peltin man pos yaka mimaloos; iht pikchur okok haiyas-mesaachi man pos yaka mimaloos; okok man mamook-ipsut yaka mesaachi mamook, [heilo]\* ha'ha'-milaalam. Iht pikchur mamook-nanich kata yaka\* mamook-juj, mamook-kort-hous tilikum pos yaka\* mimaloos. Iht pikchur mamook-nanich purgatori. Iht pikchur kikwuli-paiya, iht pikchur sahali-ilahi yaka oihut. Iht pikchur, haiyas-ha'ha', mamook-nanich kata atlki kanawei tilikum chako-gitup kopa mimaloos pi Sahali-Taiyi mamook-kort-hous tlaska.

Wuht haiyoo pikchur mamook-nanich kata Shisi Kri pos [yaka]\* chako-tlahowyam pos yaka mimaloos kopa lakrwa. Tilikum chako nanich okok pikchur pi tlaska chako-tumtum kopa ikta lepleit wawa kopa tlaska.

Kopa Disember <27>, chako peipa kopa Liesh. Chinook yaka ts'um, okok peipa. Okok tenas-haiyoo tilikum mitlait kopa Liesh, tiki pos chako-lepleit pi pos atlki tlaska chako mamook kopa yakwaa ilahi, tlaska mamook-yootl-tumtum kopa Kamloops tilikum. Tlaska tiki pos kanawei tilikum tumtum kopa tlaska pi mamook-st'iwi'utl pos tlaska aiyak chako-lepleit pi chako kopa okok ilahi. Haiyoo tilikum mamook-k'ilapai peipa kopa tlaska.

Wuht haiyoo tilikum mash peipa kopa Iv Lejun, yaka mitlait alta kopa Rom toun, kah mitlait lipaap. Okok tlaska ts'um:

Kamloops Disember <30, 1895>

Naika tloosh taiyi Iv Ljun

Naika chako-kumtuks pos maika mitlait kopa Rom alta. Tl'onas maika nanich lipaap yaka siyaahoosh. Naika haiyas-tiki nanich lipaap, pi weik-kata. Dleit saiyaa naika mitlait, pi naika mash naika tumtum kopa maika; atlki pos maika mamook-ashnoo kopa lipaap, maika lolo naika tumtum kana= mokst maika pi maika wawa kopa lipaap pos yaka mamook-bles naika kanamokst maika.

Tlahowyam naika tloosh taiyi Iv Ljun

Naika neim \_\_\_\_\_

Haiyoo tilikum wuht ha'ha'-milaalam kopa Janweri <3>\*. Tlaska tiki iskum lookalisti kopa Nyoo Yir sun. Tl'onas <120> tilikum iskum lookalisti kopa Nyoo Yir yaka sun.

Haiyoo book alta chhi chako kopa Kamloops. Tl'onas\*  
<400> okok book kanawei pi Kamloops tilikum  
aiyak iskum tlaska book pi haiyoo wuht tilikum  
kopa Shushwap pi kopa Bonapart pi kopa Hai Bar tlaska\*  
chako iskum tlaska book Weik-saiyaa kopet kanawei  
okok book pi chhi alta wuht <130> book  
tlatawa kopa Kanada pos atlki k'ilapai dleit floosh\*.  
Pil\* kanawei, pi dleit skookum. Kanawei tilikum tl'ap  
book tlaska yootl-tumtum kopa tlaska book.

Tlaksta alta tiki chhi book, yaka tolo\*  
kopa iht tala pi sitkum.

Haiyoo tilikum tlaska haiyas-tiki tenas-book kopa  
kanawei st'iwil'utl kopa Chinook lalang pi wuht kopa  
tlaska lalang. Pi heilo aiyak nesaika mamook okok book.  
Dleit nesaika tl'ap haiyoo mamook, haiyoo kooli kanawei-  
kah, pi kakwa heilo nesaika aiyak tl'ap taim pos mamook  
okok book.

Dleit haiyoo mamook alta, kakwa okok peipa chako  
tenas leit. Heilo nesaika tl'ap taim pos aiyak  
mamook-ts'um okok peipa.

Kopet Nyoo Yir, naika tlatawa kopa Spahomin pi kopa  
Kol Water, pi kopa Janweri <25> k'ilapai Kamloops.