

Bishop Grouard's Visit to Kamloops
Transcribed and normalized by
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Naika tl'ap¹ dleit hayoo mamook kopa Kriskas, kakwa
I wound up having lots of work at Christmas, so

heilo naika aiyak² mamook-ts'um okok peipa. Tl'onas heilo
I didn't soon get this newspaper written. It might not

aiyak² 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-tloosh³ 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

Grouard⁴, 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 nanich⁵
girls The bishop was pleased when he saw

kata⁶ tlaska tloosh-mitlait⁷ kopa skool, kata tloosh⁸
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,⁹ yaka tiki nanich¹⁰
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 tumtum¹¹ pos ha'ha'-milaalam¹² 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

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:¹³ **katikism-hous aiyak patl**
big catechism house: the catechism house was soon filled

kopa¹⁴ **tilikum.** **Yawaa tlaska sheik-hants**¹⁵ **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)¹⁶ **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.”

“ 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.

Kopet¹⁷ **sheik-hants**, **lesevek yaka sit-doun**,¹⁸
After the handshaking, the bishop sat down,

pi taiyi Looi chako wawa tenas-wawa¹⁹ **kopa yaka.**
and chief Louis came up to speak some words to him.

Yaka wawa pos²⁰ **kanawei tilikum**²¹ **dleit floosh-tumtum**
He said as how everyone was really happy

nanich²² **yaka.**
to see him.

Alta lesevek yaka mamook-kumtuks²³ **kopa nesaika**
Then the bishop gave us some information

kata²⁴ **okok ilahi pi okok tilikum kah yaka chako.**²⁵
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?'

saiyaa²⁶ kopa yakwaa. Yawaa, kopa wam-ilahi, sun
far from here. There, in the summer, the sun

ipsut²⁷ kopa <10> oklak, pi wuht
sets at 10 o'clock, and again

gitup²⁸ kopa <2> oklak, kopa sitkum-polakli.
rises at 2 o'clock, in the middle of the night.

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

sitkum-polakli kopa Kamloops, dleit lait³⁰ 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 north³¹ ilahi, sun kwanisum chako-
far away, in the north country, the sun keeps getting

ilep-haiyas.³² 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;

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,³³ tlatawa roun.³⁴
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 kata³⁵ 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 chako³⁶
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

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 lamaan.³⁷
...go to pray. At 2 o'clock, he (the priest) says mass.

Kopet lamaan yaka iskum supur,³⁸ pi tlatawa
After mass he gets supper, and goes

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

lamaan pi yawaa supur-taim pi yawaa tlatawa
mass and then suppertime and then going

slip!
to sleep!

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

sun,³⁹ 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

chako⁴⁰ 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,

37 **Lamaan** 'mass' (the Sunday church ceremony) can also be a verb 'to say mass'. Another form of this word seen in *Kamloops Wawa* is **lames**, which we'd expect since the original French is *la messe*. Interestingly **lamaan** might show us local Kamloops CW speakers' understanding of the word, influenced by Settler English *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,⁴¹ 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 lekarem⁴² 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 Pak⁴³ 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,⁴⁴ 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

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,⁴⁵ 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. Ikta
Never do they cook their food. Whatever

tlaska mukmuk, tlaska mukmuk heilo kook. Tlaska tl'ap
they eat, they eat it raw. They catch

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

fish pi tlaska mukmuk, heilo tlaska mamook-kook.

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 saḥali 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

saḥali 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 sahali 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 floon 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-hum⁴⁶ 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 kakwa⁴⁷ 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'.

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'.

Okok shanti chako kopa French⁴⁸ shanti.

This song comes from a French song.

Kakwa,⁴⁹ kopa French lalang:

It's like this, in the French language:

*Il e ne l divin ãfã,⁵⁰
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 | bis⁵¹
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:

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

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.

*O anoi tkalk tl kukpi' skusha,
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*⁵²
eterna lyuks kredensiom
Shesyu redemtor omniom
intende votis syupplikom.

Kamloops tilikum haiyoo-mamook pos tolo⁵³
The Kamloops people are working to master

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

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

Page 37 [Our Monthly Budget]

[left column:]

Kopa Kri lalang, tlaska mamook-piyoosim⁵⁵ **kakwa:**
In the Cree language, they make the sign of the cross like this:

Wiotawimit mina wiikosisimit
mina miosit manito [h]awiwimik..
*piiiani ikusi [ILLEGIBLE]*⁵⁶

Heilo haiyas-til,⁵⁷ **okok Kri lalang, pos**
It's not very hard, this Cree language, to

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'?

55 **Piyoosim** 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'.

wawa. Dleit floosh lalang kopa kanawei-ikta⁵⁸
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:⁵⁹
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". Tlaska
are called the Rabbit Skins, "Peaux de lièvre".⁶⁰ They

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

kots,⁶¹ **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 kakwa⁶² **haiyas**
their clothes are rabbit skin. They look just like giant

rabbits!
rabbits!

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>

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.

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 tloosh-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,⁶³ lesevek patlach
After the evening prayers, the bishop gave

benedikshon⁶⁴ kopa tilikum; pi pos kopet mukmuk,
a benediction to the people; and when dinner was done,

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,⁶⁵ haiyoo-ikta ts'um,⁶⁶ kopa
looked at a lot of pictures, all sorts of images, (shown) by

iht majik lantern.⁶⁷ 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.⁶⁸ 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

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-haiyas⁶⁹
The Kamloops people now have a somewhat bigger

st'iwí'utl-hous. Okok st'iwí'utl-hous-latet,⁷⁰
church building. This church's peak,

ankati kah mitlait lotel⁷¹, 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> foot⁷² waid,
where the altar is, it's 26 feet wide,

<18> foot long,⁷³ pi <16> foot sahali,⁷⁴
18 feet long, and 16 feet tall;

pi wuht lepleit yaka hous,⁷⁵ kimt'aa,
and also the priest's residence, in the back,

<26> foot long pi <14> foot waid; pi sahali
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).

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'iwí'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'iwí'utl-hous-latet** and not so great to say ***st'iwí'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.

Atlki wuht iht wam,⁷⁶ **Kamloops tilikum**
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'iwu'utl-hous chako-dleit-
doing so, their churches will become very

[center column:]

tloosh, dleit haiyas kopa⁷⁷ **kanawei Shushwap**⁷⁸
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 Mundeihaiyoo 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'iwu'utl kopa Kamloops.
prayers at Kamloops.

Kopa Nort Bend,⁷⁹ **kopa Bonapart,**⁸⁰ **kopa Klinton, kopa**
From North Bend, from Bonaparte, from Clinton, from

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

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 Secwépemctsin Salish language spoken both there and at Kamloops and northward.

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

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

Hai Bar, kopa Skichestin, kopa Sen Jon Batist,⁸¹ kopa Hlout,
High Bar; from Skeechestin, from St. John the Baptist, from Hallout,

kopa Shhkaltkmah, kopa Kwa'out, kopa Samon Arm, kopa Hed Leik,⁸²
from Sahhaltkum, from Quaaout, from Salmon Arm, from Head of the Lake,

kopa Nikola,⁸³ chako tilikum kopa Kamloops.
from the Nicola, there came people to Kamloops.

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

ha'ha'-milaalam,⁸⁵ pi kanawei okok tilikum iskum
made confession, and all of these people took

lookalisti kopa Krismas-poolakli.⁸⁶
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.⁸⁷ <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,⁸⁸ 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.

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.

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.

Chako tumoro,⁸⁹ 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
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,⁹⁰ 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
Everyone was really happy when they

nanich tlaska tenaas aiyak chako-kumtuks ikta
saw that their kids have quickly learned things

kopa skool. Wuht kanawei okok tenaas tlaska
at the school. Also all of those children

floosh-tumtum kopa skool. Heilo tlaska sik-tumtum, heilo
are pleased with the school. They're not unhappy,

tlaska krai pos k'ilapai kopa tlaska hous,⁹¹ kakwa
they don't cry to go back to their homes, so

kanawei tilikum dleit floosh-tumtum kopa okok skool.
everyone is really pleased with this school.

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

90 In most other contexts, we should expect **haiyoo-wawa kanamokst** to mean 'talking together', as in 'talking to each other'. Here it seems they were talking to the assembled adults.

91 Here is a really really neat point of CW grammar: **...krai pos k'ilapai kopa tlaska hous** pretty clearly means a hypothetical situation, '...cry to return to their homes'. Now, **if** this clause had included a subject pronoun, **...krai pos tlaska k'ilapai kopa tlaska hous**, that would give it a more definite sense, '...cry when they return from/to their homes'. So, the presence or absence of a subject pronoun after **pos** helps you to know whether **pos** means 'in order to' or (B) 'when; if'. (Ironically, with the subject pronoun, it would then be harder to tell if 'from' or 'to' was the intended sense of **kopa**!)

Chako poolakli, tlaska shanti kopa benedikshon.
Come evening, they sang during the benediction.

Heilo tilikum⁹² shanti, kopet okok tenaas tlaska
It wasn't the (grown) people singing, just those kids

shanti kanawei shanti kopa benedikshon.
sang all the songs for the benediction.

Kanawei sun pi kanawei poolakli, pos lepleit
All day and all evening, when the priest

yaka tiki wawa kopa st'iwil-hous, tlaska mamook-
wanted to speak in the church, they

lait majik lantern, pi chako haiyas pikchur
lit up a magic lantern, and there appeared big pictures

weik-saiyaa kopa lotel; haiyoo huloima pikchur. Iht pikchur,
near the altar; many different pictures. One picture

kata⁹³ lisaash Sen Gabriel chako wawa kopa tloosh
was of the angel Saint Gabriel coming to talk to Blessed

Mari. Iht pikchur mamook-nanich lisaash chako
Mary. One picture showed the angel coming

wawa kopa sheperts⁹⁴ pos Sahali-Taiyi tenaas⁹⁵ chhi chako-
to talk to the shepherds when God the Son had just been

man kopa Betlehem. Iht pikchur yaka ts'um, Betlehem
born in Bethlehem. One picture's image was

toun. Iht pikchur, Nasaret toun. Iht pikchur, Jeroosalem
the town of Bethlehem. Another picture was Nazareth town. Another picture was Jerusalem

toun. Iht pikchur, Shisi Kri chhi chako-tenaas.
town. One picture was Jesus Christ, newborn.

92 **Tilikum** 'people' has a default sense of adult humans. The same is true in English, and probably in all languages.

93 Remember that **kata** 'how' also translates English 'about' when you're discussing a story or song etc. 'about' some topic; so in describing a visual illustration, **kata** can be translated as 'of'.

94 **Sheperts** is a new borrowing from English.

95 **Sahali-taiyi tenaas** is the common way of expressing 'God the son', in parallel with **ST papa** and **ST sent espri** 'God the father' and 'God the Holy Spirit'.

Iht pikchur, okok tloon taiyi “limaash”⁹⁶ chako kopa saiya
Another picture was those three kings (called) “Magi” coming from far away

pos nanich tenas Shisi. Iht pikchur, Herod chako-
to see little Jesus. One picture was Herod getting

saliks pi mamook-mimaloos kanawei Betlehem tenas-man.
mad and killing all the sons of Bethlehem.

Iht wuht pikchur, Sen Josef pi tloosh Mari⁹⁷ lolo
Another picture was Saint Joseph and Blessed Mary taking

Shisi Kri ipsut⁹⁸ kopa Ijipt ilahi. Iht pikchur, tlaska
Jesus Christ secretly to the country of Egypt. One picture was them

lolo Shisi Kri kopa Jeroosalem st'iwu'utl-hous, pi Simio pi*
bringing Jesus Christ to the Jerusalem temple, and Simeon and

Ana wawa kopa tilikum kata Shisi Kri. Iht wuht
Anna speaking to the people about Jesus Christ. Another

pikchur mamook-nanich Shisi Kri pos yaka <12> sno, pos
picture showed Jesus Christ when he was 12 years old, when

tloon sun tlaska lost yaka.⁹⁹ Iht pikchur mitlait
for three days he was lost. One picture had

Sen Piyer, yaka tiki kooli¹⁰⁰ kopa chok kakwa Shisi Kri, pi yaka
Saint Peter, who wanted to walk on water like Jesus Christ, but he

chako-k'wash pi yaka tlatawa kikwuli kopa chok.¹⁰¹
got scared and he sank.

Haiyoo wuht pikchur nesaika nanich. Iht pikchur,
There were plenty more pictures that we saw. One picture

96 **Limaash** can be understood as writer Le Jeune throwing in a French synonym *les mages*, just as he sometimes defines rare CW words in English.

97 **Tloosh Mari** ‘good Mary’ is how Catholic writers typically express ‘blessed Mary’. It historically relates to one of the ways Chinook Wawa talks about Christian saints (**tloosh tilikum** ‘good people’) and angels (**tloosh tilikum kopa sahalili-ilihi** a ‘good people in heaven’).

98 You should be aware that **ipsut** can be an adverb ‘secretly, in secret’ as well as a verb/adjective ‘to be hidden’.

99 **Tlaska lost yaka** is literally ‘they lost him’, but keep in mind that **tlaska** subjects often form sort-of-passive expressions.

100 **Kooli** is literally ‘run’, but much more often it expresses generally ‘to move, be in motion; to walk; to travel’.

101 **Tlatawa kikwuli kopa chok** (‘go under the water’) has always been a way to express ‘to sink’, but it became pretty much the only way to say it in BC once the language was hurriedly transplanted northward in the gold rushes – an event that caused the language to lose many old words including **t’lip** ‘to sink’.

tloosh man yaka tumtum. Iht pikchur, mesaachi man
was a good man's heart. One picture was an evil man's

yaka tumtum, yaka mitlait liyaam kopa yaka tumtum,
heart, he had the devil in his heart,

pi okok sinamokst latet¹⁰² kopa kanawei mesaachi;
and those seven heads of all sin;

iht pikchur, okok man yaka tumtum chako-dleit-
one picture was this man's heart getting really

[right column:]

k'aw kopa mesaachi. Liyaam sit-down kopa yaka tumtum,
tied up by evil. The devil was sitting in his heart,

yaka hal chein*,¹⁰³ yaka mamook-dleit-k'aw okok man yaka nek,¹⁰⁴
he (the devil) was pulling on a chain, he was really tying up this man's neck,

siyaahoosh... Iht pikchur, okok peltin¹⁰⁵ man pos yaka
(and his) eyes... One picture was that sinful man when he

mimaloos; iht pikchur, okok haiyas-mesaachi man pos
was dying; one picture was that very evil man when

yaka mimaloos; okok man mamook-ipsut yaka mesaachi mamook, [heilo]*
he was dying; this man had hidden his evil deeds, (and) not

ha'ha'-milaalam. Iht pikchur mamook-nanich kata Sahali-Taiyi*
confessed. One picture showed how God

mamook-juj,¹⁰⁶ mamook-kort-hous¹⁰⁷ tilikum pos yaka*
will judge, "courthouse-ing" a person when (s)he

mimaloos. Iht pikchur mamook-nanich purgatori.¹⁰⁸ Iht
dies. One picture showed Purgatory. One

102 **Latet** 'head' in Kamloops CW is also used metaphorically as the 'reason for' or 'cause of' something. Thus, the Catholic idea of the 7 deadly sins is the phrase we see here, **sinamokst latet kopa kanawei mesaachi** 'seven causes of all evil'.

103 **Hal chein** combines a very old CW word from sailors' English, **hal** 'to pull', with a new English borrowing **chein** 'chein', which replaces an old CW word from Canadian French *la chaine*, **lashen**.

104 **Nek** is another new English loan, replacing older/southern CW **lekoo** from Canadian French *le cou*.

105 A reminder that **peltin** 'crazy' is mostly used as 'sinful' in Kamloops CW.

106 **Juj** is a new borrowing from English. See the next footnote.

107 **Mamook-kort-hous** is another new borrowing from English; it's a more frequent synonym of **mamook-juj**.

108 It's obvious that **purgatori** is a new loan from English.

pikchur, kikwuli-paiya; iht pikchur, sahali-ilahi yaka
picture was Hell; one picture was

oihut. Iht pikchur, haiyas-ha'ha', mamook-nanich
the way of Heaven. One picture, which was very holy, showed

kata atlki kanawei tilikum chako-gitup kopa mimaloos
how in the future all the people will get woken up from death

pi Sahali-Taiyi mamook-kort-hous tlaska.
and God will judge them.

Wuht haiyoo pikchur mamook-nanich kata Shisi Kri
Many more pictures showed how Jesus Christ was

pos [yaka]* chako-tlahowyam¹⁰⁹ pos yaka mimaloos kopa
when he was suffering as he died on

lakrwa. Tilikum chako nanich okok pikchur pi tlaska
the cross. The people came (closer) to see that picture and they

chako-tumtum¹¹⁰ kopa ikta lepleit wawa kopa tlaska.
got to thinking about what the priest was saying to them.

Kopa Disember <27>, chako peipa kopa Liesh. Chinook,
On December 27, there came a letter from Liège (Belgium). It was

yaka ts'um,¹¹¹ okok peipa. Okok tenas-haiyoo tilikum mitlait
written in Chinook, this letter. Those several people live

kopa Liesh, tiki pos chako-lepleit, pi pos atlki
in Liège, wanting to become priests, and if eventually

tlaska chako mamook¹¹² kopa yakwaa-ilahi, tlaska mamook-
they come work in this country here, they'll

yootl-tumtum kopa Kamloops tilikum. Tlaska tiki pos
be a source of joy for the Kamloops people. They want for

kanawei tilikum tumtum kopa tlaska pi mamook-st'iwi'utl
everyone to think of them and pray

109 **Chako-tlahowyam** 'become pitiful' is a good way to express 'suffer'.

110 **Chako nanich ... chako-tumtum** 'came (physically closer) to see...came to think (wound up thinking)'. In a single sentence you can see the difference between the literal motion sense of **chako** and the grammatical 'start/become' sense of the prefix **chako-**.

111 **Ts'um** means 'writing' as in the 'markings' on a piece of paper.

112 **...pos atlki tlaska chako mamook** '...if later they come to work' is another illustration of how the presence of a subject pronoun after **pos** shows you that **pos** means 'if/when'. Without the **tlaska** 'they', this clause would more easily be taken to mean '...if they later come to work'.

pos tlaska aiyak chako-lepleit¹¹³ pi chako kopa okok
that they soon become priests and come to this

ilahi. Haiyoo tilikum mamook-k'ilapai¹¹⁴ peipa kopa tlaska.
country. Many people sent back letters to them.

Wuht haiyoo tilikum mash peipa kopa Iv Lejun,
Also many people sent a letter to Yves Le Jeune,

yaka mitlait alta kopa Rom toun,¹¹⁵ kah mitlait lipaap.¹¹⁶
who lives now in the city of Rome, where the Pope lives.

Okok tlaska ts'um:
This is their writing:

Kamloops, Disember <30, 1895>
Kamloops, December 30, 1895.

Naika tloosh taiyi¹¹⁷ Iv Ljun
My dear sir Yves Le Jeune,

Naika chako-kumtuks pos
I have learned that apparently

maika mitlait kopa Rom alta. Tl'onas maika nanich
you live in Rome now. Maybe you will see

lipaap yaka siyaahoosh. Naika haiyas-tiki nanich lipaap,
the Pope's face. I would love to see the Pope,

pi weik-kata. Dleit saiyaa naika mitlait, pi naika
but can't. It's really far away that I live, but I'm

mash naika tumtum kopa maika; atlki pos maika
sending my thoughts to you; later if you

mamook-ashnoo kopa lipaap, maika lolo naika tumtum kana=
kneel before the Pope, you can carry my thoughts with

113 By contrast, ...**mamook-st'iwi'utl pos tlaska aiyak chako-lepleit**, even though it does have a pronoun **tlaska** after the **pos**, does not have a meaning '...pray if/when they quickly become priests'! The reason is simple: here, unlike the examples pointed out above, the subordinate clause introduced by **pos** ('become priests') has a different subject from the main clause ('pray'). So the whole idea is '...pray so.that they become priests'.

114 **Mamook-k'ilapai** ('make-return') = 'to send back'.

115 Major geographical locations are typically expressed this way in CW: **Rom toun** 'Rome town', **Itali ilahi** 'Italy country', etc.

116 **Lipaap** is from French *le pape*.

117 Using **taiyi** as an equivalent to 'sir' or 'gentleman' is rather Settler-influenced CW.

mokst maika pi maika wawa kopa lipaap pos yaka mamook-
you and you can ask the Pope to

bles¹¹⁸ naika kanamokst maika.
bless me along with you.

Tlahowyam naika tloosh taiyi Iv Ljun
Goodbye my dear sir Yves Le Jeune.

Naika neim _____
My name is _____

Haiyoo tilikum wuht ha'ha'-milaalam kopa Janweri
Many people also made confession on January

<1>*. Tlaska tiki iskum lookalisti kopa Nyoo Yir sun.
1. They wanted to receive communion on New Year Day.

Tl'onas <120> tilikum iskum lookalisti kopa Nyoo Yir
About 120 people received communion on New Year's

yaka sun.
Day.

Haiyoo book alta chhi chako kopa Kamloops. Tl'onas*
A lot of books have now freshly come to Kamloops. There are about

<400> okok book kanawei pi Kamloops tilikum
400 of these books altogether, and the Kamloops people

aiyak iskum tlaska book, pi haiyoo wuht tilikum,
have quickly gotten their books, and many other people

kopa Shushwap pi kopa Bonapart pi kopa Hai Bar, tlaska*
from Shuswap Lake and from Bonaparte and from High Bar,

chako iskum tlaska book. Weik-saiyaa kopet, kanawei
have come to get their books. They're almost gone, all

okok book, pi chhi alta wuht <130> book
of these books, but just now another 130 books

118 **Bles** or **blish** is a very frequent new English loan in BC CW. 'Holy water' in a Catholic church is **blish-chok** 'bless(ing)-water'.

tlatawa kopa Kanada¹¹⁹ pos atlki k'ilapai dleit floosh*.
have gone off to Canada to later come back really beautiful.

Pil* kanawei, pi dleit skookum. Kanawei tilikum tl'ap
They're red all over, and really sturdy. Everyone who gets hold of

book, tlaska yootl-tumtum kopa tlaska book.
the books is delighted with their books.

Tlaksta alta tiki chhi book, yaka tolo*¹²⁰
Whoever now wants one of the new books, will "win" one

kopa iht tala pi sitkum.
for a dollar and a half.

Haiyoo tilikum tlaska haiyas-tiki tenas-book kopa
There are many people who would love a booklet with

kanawei st'iwu'tl kopa Chinook lalang pi wuht kopa
all the prayers in the Chinook language and also in

tlaska lalang. Pi heilo aiyak nesaika mamook okok book.
their (Salish) languages. But we haven't been quick to make that book.

Dleit nesaika tl'ap haiyoo mamook, haiyoo kooli¹²¹ kanawei-
We've really found (ourselves with) a lot of work, a lot of traveling every-

kah, pi kakwa heilo nesaika aiyak tl'ap taim pos mamook
where, and that's why we haven't quickly found time to make

okok book.
that book.

Dleit haiyoo mamook alta, kakwa okok peipa chako
There's a lot of work now, so this paper is coming

tenas leit.¹²² Heilo nesaika tl'ap taim pos aiyak
a bit late. We haven't found time to quickly

119 Usually when you find the name **Kanada** in BC CW, it means 'eastern Canada'. Most adults in 1890s BC remembered pre-1871 times, when British Columbia wasn't yet Canadian. And for a couple of centuries before that, 'Canada' was the name of one specific colony (or two) among several in the east.

120 **Tolo** 'win' is being used in a slightly metaphorical way here. Also notice the presence of a "silent it" here, in this case having the indefinite meaning 'one'.

121 In BC CW, **kooli** could sometimes be a noun, as it is here: 'traveling'. This parallels, and in fact is perhaps influenced by, Settlers's usage of this word in English, for example saying 'to have a cultus cooley' meaning 'to have a stroll'. Like the use of **skookum** ('strong') as 'excellent', this is one of ways that we see CW and English strongly influencing each other on the frontier.

122 **Leit** is a less common synonym of the related new English loan **tooleit**.

mamook-ts'um okok peipa.

write this issue.

Kopet Nyoo Yir, naika tlatawa kopa Spahomin¹²³ pi kopa

After New Year, I'm going to Spahomin and to

Kol Water, pi kopa Janweri <25> k'ilapai Kamloops.¹²⁴

Coldwater, and on January 25 coming back to Kamloops.

– page 37 of the same issue of *Kamloops Wawa*

123 **Spahomin** is the Syilx (Okanagan Salish) community of Douglas Lake, which like the nearby Coldwater and Quilchena, was a major hotbed of **Chinook-Peipa** literacy.

124 **K'ilapai Kamloops** ('return Kamloops') – notice the lack of a preposition, or the use of a “silent preposition”, here. This is quite common with motion verbs in all dialects of Chinook Wawa, as if the verb roots themselves meant ‘go to’, ‘come from’, etc.