

MURDER AT LILLOOET & AT KAMLOOPS

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Murder at Lillooet.

Chhi naika chako-kumtuks, iht taiyi kopa Lillooet,
I've just found out, a certain chief at Lillooet,

tl'onas yaka nem Nyalpaask'it, yaka mimaloos kanamokst yaka tloochman pi
whose name is something like Nyalpaask'it, is dead along with his wife and

tloon tlaska tenaas. Leili tilikum heilo nanich tlaska pi tlaska tlatawa nanich kah
three of their kids. For a long time people hadn't seen them and (so) they went looking where

tlaska mitlait, pi tlaska chako nanich tlaska mimaloos, kanawei.¹
they lived, and they arrived to see that they were dead, all of them.

Tl'onas-tlaksta² man mamook-p'u tlaska kopa musket³ pi⁴ tlaska mimaloos kanawei pi
Goodness knows which person shot them with a gun until they died, all of them, and

pos tlaska mimaloos, yaka mash tlaska kopa chok, kopa okok haiyas chok yaka
when they died, he threw them into the water, into that big stream whose

nem Freiser River. Kákwa tlaska mamook-telegraf⁵ kopa kikwuli,⁶ pos taiyi hwait-man⁷
name is Fraser River. So they telegraphed to farther downriver, so the white officials

chako-kumtuks okok, pi pos kikwuli-Sawaash tlaska nanich kopa chok pus
would learn about this, and so the downriver Indians would search the river so that

tlaska tl'ap okok mimaloos tilikum.
they'd find those dead people.

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- 1 **Tlaska mimaloos kanawei** puts the quantifier word 'all' (**kanawei**) at the end of the sentence, which is a bit unusual, because Chinook Wawa likes to put quantity expressions right at the start. This word order is still perfectly understandable, but it's rare and I suspect it's a touch of the writer's native French "accent" in CW.
 - 2 Using **tlaksta** (literally 'who?') as a determiner 'which (one)?' is a distinctly northern-dialect feature. It's interesting how you can also use the expression **tl'onas-tlaksta** ('maybe-who') as a determiner, as we see here; it means 'gosh knows which (one)'.
 - 3 **Musket** is the word for pretty much all guns in BC dialect, unlike the southern dialect which has a common word just for rifles. Keep reading to see how this writer expresses 'rifle'.
 - 4 There are a lot of times when **pi** ('and') seems to carry a meaning of 'until (a logical consequence happens)'. That's what I sense here.
 - 5 **Telegraf** is of course a more recent word in Chinook Wawa, not known in the old fur-trade days on the Columbia River – so it's not known in southern dialect.
 - 6 In BC, **kikwuli** frequently is used for 'downriver', both as an adverb (seen here) and as an adjective (seen soon after).
 - 7 The adjective **Hwait** also came into BC CW relatively recently from English, and it's limited to modifying the nouns **man** or **tilikum** (so, 'White man/men' and 'White people'). A common synonym, seen in our second article today, is **Tkop-man** (that is, a recent translation of **Hwait-man**). These show that the national distinction that used to be so very important in older and southern CW, between **Kinchoch** and **Baston** ('English' and 'American'), no longer meant much in 1890s BC. What people were concerned with was the presence of White people generally, by that time.

Tlaska wawa:⁸
People say:

Haiyoo peltin⁹ tilikum kooli kopa ilihi.
There are lots of immoral people wandering around the land.

Peltin hwait-man chako kopa sayaa, tl'onas tiki kapshwaala chikamin, tiki kapshwaala
Immoral Whites come from far away, maybe wanting to steal money, wanting to steal

iktas, tiki mamook-peltin kopa tilikum. Tloosh-nanich¹⁰ kopa okok kultus tilikum!
property, wanting to behave immorally toward people. Beware of these no-good people!

Tilikum tlaska k'wash kopa okok peltin hwait-man pi tlaska k'wash pos tlaska chako kopa
The people are afraid of these immoral Whites and they're afraid that they'll come to

Sawaash hous kopa polakli.¹¹
Indian houses in the dark.

– from pages 143-144 of *Kamloops Wawa* #28[b], June 5, 1892

8 **Tlaska wawa** is a frequent expression, as in English 'they say', with the sense of 'everybody says so; it's said'.

9 For BC priests such as this writer, JMR Le Jeune, **peltin** no longer meant 'crazy' as it always had in the southern dialect, and instead it took on the specialized meaning of 'sinful; immoral'. (Could this be some kind of influence from French?) Read on for the verb **mamook-peltin** 'act immorally', and for a different word for 'crazy'.

10 **Tloosh-nanich** 'take care; watch out; be careful; beware'.

11 Notice the contrast between **kopa polakli** 'in the dark' here and **polakli** 'at night' in the next article. To make a time adverb out of a noun (such as **polakli** 'night'), you don't have to add a preposition; CW prepositions instead have a tendency to carry a sense of a physical location.

Murder at Kamloops.

Filiks Toma kopa Kamloops yaka mimaloos. **Iht man mamook-mimlus yaka.**
Felix Thoma at Kamloops has died. *A certain man killed him.*

Tl'onas-tlaksta man yaka mamook-mimaloos yaka. **Yaka mamook-p'u yaka kopa**
Who knows which person killed him. *He shot him with*

haiyas musket, pi wuht yaka mash yaka kopa reilrod,¹² pos stim-kar mamook-kakshit yaka itlwil.
a rifle, and also he put him on the railroad tracks, so that a train would destroy his body.

Pi nawiitka stim-kar mamook-dleit-tlimin¹³ yaka itlwil.
And indeed a train smashed his body to bits.

Wiski, lateit¹⁴ kopa okok mamook. Tenas-hayoo tilikum kopa Kamloops weik-kata mash
Whiskey is the reason for these doings. Several people at Kamloops are unable to leave

wiski pi tlaska chako kakwa-pos kreisi pos iskum wiski; polakli heilo tlaska slip,¹⁵ tlaska kooli
whiskey and they get seemingly crazy to get whiskey; at night they don't sleep, they wander

kanawei-kah pos iskum wiski pi pos mukmuk wiski.
all over to get whiskey and to drink whiskey.

Klaska chako-ilaitin¹⁶ kopa liyaam.Nanich, iht man tlatwa kopa hwait-man, patlach hayoo
They've become slaves to the devil. Look, one man went to the White man, gave a lot of

chikamin kopa yaka, yaka iskum iht botul,¹⁷ mokst botul, tloon botul, pi yaka lolo okok wiski
money to him, he got one bottle, two bottles, three bottles, and he took that whiskey

kopa yaka tilikum, pi tlaska chako-patlum¹⁸ kopa okok pi tlaska chako-saliks¹⁹ kanamokst, pi
to his people, and they got drunk with it and they started getting aggressive with each other, and

tlaska haiyoo-wawa kultus wawa, peltin wawa, mesaachi wawa: tlaska mamook-sheim
they were saying insults, immoral words, evil words: they shamed

12 All evidence indicates that **reil rod** (evidently pronounced something like **leilod**) was a typically northern-dialect CW word.

13 **Tlimin** 'powdery' or 'mushy' is an old adjective in CW, not so common in the later, northern dialect.

14 In BC CW, **lateit** 'head' is also a very useful word for the 'reason' behind something.

15 In BC, the old word **moosum** 'sleep' fell into disfavor because of its longstanding naughty overtones (it also meant 'to have sex'). It was commonly replaced with **slip**, a new borrowing from English.

16 **Ilaitin** 'slave' is a typical northern-dialect pronunciation of what was originally **ilaitih** down south; the ending **-tin** possibly shows us Salish influence, because the many BC Salish languages have a suffix **-tin** meaning 'tool, implement, useful thing'.

17 Another recent English borrowing into BC Chinook Wawa is **botul**, nudging aside the old southern expression (from Canadian French) **labootai**.

18 **Patlum** is a famous old CW expression, literally combining **patl** + **lum** ('full of' + 'alcohol') into a single word. Interestingly, **lum** as a word for 'alcohol' was uncommon in BC by the time this news story was written, with **wiski** being the usual term. But **patlum** continued to be the word for 'drunk' – no one said ***patl wiski***!

19 Literally, **chako-saliks** is 'become angry', based on the stative verb **saliks** '(be) angry'. Note that **saliks** can also mean 'to fight', but being an active verb, that sense could not grammatically go together with **chako-**; that is, ***chako-saliks[fight]*** would sound like you were trying to say 'become fight'!

Sahali-Taiyi yaka nem, tlaska mamook-sheim Shisi-Kri yaka nem, heilo tlaska kumtuks ikta
God's name, they shamed Jesus's name, they didn't know what

okok wawa, Tkop-man-lalaang²⁰ okok wawa: wuht heilo tlaska kumtuks pos tlaska
those words were, those words were White people's language: they didn't even know whether they were

wawa kakwa.
talking like that.

****** WE GOT THIS FAR ON 10.17.2020**

Heilo tlaska tumtum pos tlaska wawa kakwa liyaam yaka tumtum, pi tlaska
They had no idea whether they were talking like the devil's thoughts, and (yet) they

wawa kakwa. Liyaam iskum tlaska lalaang pos wawa kakwa. Tlaska patlach tlaska tumtum
talked like that. The devil took their tongues to talk that way. They gave their hearts

kopa liyaam, tlaska patlach tlaska itwil kopa liyaam, pi heilo tlaska sheim kopa okok.
to the devil, they gave their bodies to the devil, and they weren't ashamed of this.

Alta tlaska nanich yaka oi^hat okok mamook,²¹ alta tlaska tolo ikta tlaska
Now they see (where) the path of these actions (where they lead to), now they've achieved what they

tiki tolo. Haiyoo man alta tl'ap-haiyas-tlahowyam-tumtum²² kopa okok mamook.
tried to achieve. Many people now have gotten miserable from these actions.

Tloosh alta kanawei tilikum mamook-kopit okok wiski.
Let everyone end that whiskey now.

Okok wiski dleit
That whiskey really

mamook-mimaloos haiyoo tilikum.
kills a lot of people.

– from page 164 of *Kamloops Wawa* #134, November 1895

20 To express 'language' as **lalaang** (from Canadian French) seems to have been a mostly White way of talking, as *la langue* 'tongue' is a European metaphor. Indigenous people seem mostly to have called a 'language' **wawa**, literally 'talk(ing)'.

21 **Yaka oi^hat okok mamook** means the same thing as **okok mamook yaka oi^hat**: 'these actions' path; the direction of these actions'.

22 **Tl'ap-haiyas-tlahowyam-tumtum** would be literally 'get-very-pitiful-heart'. At least in Kamloops-area BC Jargon, with expressions of emotional and mental states, **tl'ap-** is used instead of **chako-** 'become'.