

## Shooting Affair at Dog Creek & more

*Transcribed & standardized from Kamloops Wawa #116 "bis" [b] (May 1894)*

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<Shooting affair at  
Dog Creek.>

**Iht man kopa Alkalai Leik,<sup>1</sup> yaka neim**

*A certain man at Alkali Lake, named*

**Red Bluff<sup>2</sup> Charli, yaka mamook-p'oo**

*Red Bluff Charlie, has shot*

**ih̄t man kopa Dog Krik;<sup>3</sup> wuht**

*a certain man at Dog Creek; also*

**yaka p'oo yaka<sup>4</sup> tloochman. Yaka**

*he shot his wife. He*

**jelus,<sup>5</sup> okok man: yaka ilahi<sup>6</sup>**

*was jealous, this man: her home place*

**Dog Krik, yaka tloochman.**

*is Dog Creek, his wife('s is).*

**Okok man dleit skookum kakshut;<sup>7</sup>**

*That man is really terribly injured;*

**weik-saiyaa kakshut, yaka**

*it's nearly destroyed, his*

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1 Alkali Lake is a northern Secwépemc (Shuswap Salish) community about 50 km south of Williams Lake, BC.

2 Red Bluff is a Dakelh (Carrier Dene/Athabaskan) community just south of Quesnel, BC (which is some 170 km north of Alkali Lake).

3 Dog Creek is a northern Secwépemc community about 35 km south of Alkali Lake.

4 Just whose wife this is is somewhat unclear! The following sentence sounds as if it's keeping Red Bluff Charlie in mind as the ongoing topic, so my best interpretation is that it's Charlie's wife, who may have been carrying on with Little Johnny.

5 **Jelus** is a fairly frequent new loanword from English in BC Chinook Wawa. As usual, locally spoken Settler English was recruited to fill perceived gaps in CW's expressive repertoire; previously there had only been the relatively vague expressions **sik-tumtum**, which meant any negative emotion, and **sik-latet** (literally 'sick/hurting-head'), which also served for 'headache'! When I say BC CW felt a need for a clear way of talking about jealousy, I have in mind also its near-synonymous idiom **mukmuk** (literally 'eat') for 'to envy/be jealous of; resent'.

6 **Ilahi** 'land; place' typically carries the connotation of a 'home territory' in all dialects of CW.

7 **Kakshut** typically denotes 'damaged, injured' or completely 'destroyed, ruined' in BC CW. It's also just about the only way to express 'to hit; be hit', so we have to read this passage carefully.

**tumtum: yaka neim, okok man,**  
*heart is: the name of that man*

**Litl Joni.**  
*is Little Johnny.*

**Haiyoo tilikum tlatawa kopa**  
*A lot of people went to*

**Dog Krik, tiki<sup>8</sup> iskum okok**  
*Dog Creek, wanting to get that*

**Charli pi mash yaka kopa skookum-hous,**  
*Charlie and throw him in jail,*

**pi heilo tlaska tl'ap yaka. Tl'onas-kah**  
*but they didn't find him. Who knows where*

**yaka tlatawa. Tilikum tumtum**  
*he went. The people think*

**pos<sup>9</sup> yaka tlatawa kopa Chilkotin**  
*he may have gone to the Chilkotin*

**ilahi.<sup>10</sup>**  
*country.*

– from page 86

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- 8 **...tilikum tlatawa...tiki** ‘...people went...wanting’: the **tiki** here is a neat illustration of the tenseless “participle” verb usage in CW, putting **tiki** ‘want’ into the background of the narrative. Too much information follows: don’t let the English translation mislead you – this “wanting” is not the “ongoing action” form (progressive aspect), which would be **haiyoo-tiki** ‘wanting’.
- 9 **Pos** is a neat economical way of putting a sense of doubt onto the following verb, similar to the subjunctive in European languages. The meaning here is very similar to **tl'onas** ‘maybe’, but with more of an implication that the people believe Charlie went to the Chilkotin, even if they don’t know so.
- 10 **Chilkotin ilahi** ‘the Chilkotin (country)’ is a proverbially Wild West region west of where the reported events took place. It’s the traditional territory of the Tsilhqot’in (Chilkotin Dene/Athabaskan) people, and thus, as a Dakelh Charlie might have had a good chance of communicating with the locals and taking refuge among them.

<Quilchena.> **Kopa**

*At*

**Kwilshena,<sup>11</sup> tilikum kwanisum**

*Quilchena, the people keep on*

**tolo<sup>12</sup> kopa Chinook-peipa.**

*having victories with Chinook writing.*

**Tanas-**

*Several*

**haiyoo<sup>13</sup> alta kumtuks Chinook-peipa**

*now know Chinook writing*

**kopa tlaska lalang. Margrit Dnis**

*in their language. Margaret Denis,*

**yaka dleit kumtuks,<sup>14</sup> pi wuht**

*she really understands it, and also*

**Antwan Lamiro pi Joni Ilo,<sup>15</sup> Ets.**

*Antoine Lamureaux\* and Johnny Elo, etc.*

**Tl'onas<sup>16</sup> tatllum pi kwinum<sup>17</sup> tilikum alta isikum**

*About fifteen people now take*

**lookalisti kopa Kwilshena ilahi.**

*Communion at Quilchena reserve.*

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**Pi iht man yaka jelus-tumtum<sup>18</sup>**

*And one man was jealously inclined*

**kopa yaka tloochman pi yaka haiyoo-**

*toward his wife and he was*

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11 Quilchena is a Syilx (Okanagan Salish) community near Merritt, BC, about 85 km south of Kamloops.

12 Recall that **tolo** literally means ‘win’. It’s used in extended senses such as ‘succeed’.

13 **Tanas-haiyoo** (literally ‘little-many’) is a common way of saying ‘several’.

14 Do you hear the “silent IT” that Margaret Denis understands?

15 **Joni Ilo**’s last name is possibly Chinook Wawa **heilo** ‘nothing’; I hope to one day find out the story behind it! Many people did indeed have CW names.

16 Because the basic meaning of **tl'onas** is ‘maybe’, it works well with numbers to express ‘approximately’.

17 **Tatllum pi kwinum** (literally ‘10 and 5’) for ‘15’ is not entirely surprising, even though I often point out that most numbers over 5 were expressed in BC CW by English words. The reason we find ‘15’ put in the traditional purely CW form is that both ‘5’ and ‘10’ were quite commonly heard numbers, e.g. for coin values in the now-dominant (in the 1890s) cash economy.

18 **Jelus-tumtum** ‘jealous-heart(ed)’ is pretty much synonymous with **jelus**, with the advantage that it follows CW’s pattern of identifying most mental states with the suffix **-tumtum**.

**kakshut**<sup>19</sup> **yaka floochman kopa kah-**  
*beating his wife on the*

**sun**<sup>20</sup> **yaka iskum lookalisti. Haiyas-**  
*day she took Communion. It's very*

**huloima yaka mamook,**<sup>21</sup> **okok man.**  
*strange what he did, that man.*

**Alta yaka tl'ap tenas-sheim**<sup>22</sup> **kopa**  
*Now he's wound up rather shamed by*

**kanawei tilikum.**  
*all the people.*

<Coldwater.> **Kopa Kol Water**<sup>23</sup>  
*At Coldwater*

**wuht tenas-haiyoo chako-kumtuks**  
*another several have learned*

**peipa kopa Tomsun wawa.**  
*writing in the Thompson language.*

**Likatikism pi lookalisti-plyei,**  
*The catechism and the Communion prayers*

**ts'um kopa peipa**<sup>24</sup> **kopa Tomsun**  
*are written on paper in the Thompson*

**lalang; pi tilikum haiyoo-nanich**<sup>25</sup>  
*language; and the people are reading*

**pi chako-kumtuks.**<sup>26</sup>  
*and learning them.*

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19 **Haiyoo-kakshut** definitely involves a sense of 'hit'. The **haiyoo-** prefix here technically ought to signal the progressive aspect, thus 'hitting', but in the present context it looks like the writer may have had in mind the literal **haiyoo** 'a lot' – thus, 'he beat her a lot; he beat her up'.

20 **Kah-sun** is literally 'where-day', and it's the most frequent way in Kamloops-area CW to say 'when'. Here, **kopa kah-sun** has a sense of 'on the day when'.

21 **Yaka mamook** here is 'his doing; his actions; his deed'.

22 **Tl'ap tenas-sheim** combines **tl'ap** 'wind up doing or being something without having controlled its happening' with **tenas-sheim** 'little-(a)shame(d)'.

23 Coldwater is a Nl̓eʔklépmx (Thompson Salish) community near Merritt, BC.

24 Although both **ts'um** and **peipa** can both mean 'writing', here **ts'um** has its other common meaning of 'written; marked' and **peipa** pretty obviously means 'paper'.

25 **Haiyoo-nanich** ('much-look.at') = 'looking at' = 'reading'.

26 Do you perceive a CW "silent IT / silent inanimate THEM" here?

<Williams Lake.>

**Wuht kakwa kopa Wiams Leik.**<sup>27</sup>

*It's also like that at Williams Lake.*

**Kansih**<sup>28</sup> **tilikum chako-kumtuks**

*A number of people have learned*

**Shushwap wawa kopa Chinook-peipa.**

*to talk Shuswap in Chinook writing.*

**Weik-leili pi**<sup>29</sup> **kanawei tilikum**<sup>30</sup>

*It won't be long until all the people*

**chako-kumtuks mamook-peipa**<sup>31</sup>

*have learned to write*

**kopa tlaska lalang.**

*in their language.*

<North Bend.> **Iht**

*A certain*

**tloochman kopa Nort Bend**<sup>32</sup> **yaka neim**

*woman at North Bend is named*

**Sisilia, yaka man Pol Kolilaask'ut.**

*Cecilia, (and) her husband is Paul Kolilaask'ut.*

**Tlaska maliyei kopa minister,**<sup>33</sup> **pi**

*They were married by a minister, but*

**okok tloochman ankati yaka wash**<sup>34</sup>

*this woman previously was baptized*

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27 Williams Lake is another of the northern Secwépemc communities.

28 **Kansih**, literally 'how many', is a close synonym for **tenas-haiyoo**.

29 You should familiarize yourself with the difference between **weik-leili** ('not-long.time') meaning 'it won't be long; it wasn't a long time' and **weik-leili pi...** 'it wasn't/won't be a long time until...' The latter is one example of how **pi** 'and' often functions as 'until' in CW.

30 **Kanawei tilikum** 'all the people; everybody' is always a fine synonym for the old established **kanawei-tlaksta**, which is literally 'all-who'. Since **tlaksta** is often confused with **tlaska** 'they' in BC CW, **kanawei tilikum** is in fact the clearest way to say 'everyone' in this dialect!

31 **Mamook-peipa** (literally 'make-writing/paper') is the usual way of referring generally to being able to write, being literate. Contrast this with **mamook-ts'um** (literally 'make-written'), which usually demands a direct object telling you *what* gets written.

32 North Bend is another Nle?képmx (Thompson Salish) community, on the Fraser River near Boston Bar.

33 **Minister** is one of the new English loans into BC Chinook Wawa, expressing the important distinction from a Catholic **lepleit** 'priest'.

34 The English-derived word **wash** is quite old in all dialects of CW for 'baptize'.

**kopa lepleit, pi alta yaka chako-**  
*by a priest, and now she has*

**kumtuks Katolik pliyei pi**  
*learned Catholic prayers and*

**Chinook-peipa, pi chako-dleit-**  
*Chinook writing, and it has become quite*

**paiya yaka tumtum<sup>35</sup> kopa Katolik**  
*ardent, her heart has, for the Catholic*

**pliyei. Kakwa yaka kwanisum tlatawa**  
*religion. So she always goes*

**kopa Katolik Sundei-hous,<sup>36</sup> pi yaka**  
*to the Catholic church, but her*

**man chako-dleit-skookum-saliks<sup>37</sup>**  
*husband has become quite enraged*

**kopa yaka; haiyoo taims yaka mash yaka**  
*with her; many times he has tossed her*

**tlahani kopa yaka hous.**  
*out of her house.*

**Chhi alta, taiyi Jorj**  
*Just recently, chief George*

**kopa Nort Bend, yaka taiyi kopa<sup>38</sup>**  
*at North Bend, who is a chief for*

**minister pi yaka tiki mamook-k'ilapai<sup>39</sup>**  
*the minister and he wants to return*

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35 **Paiya-tumtum** ‘fire-heart(ed)’ is an expression for ‘enthusiastic’.

36 **Sundei-hous** is a real old CW phrase for ‘church’; a synonym often seen in BC is ‘prayer-house’.

37 **Skookum** ‘strong’ here is used in its adverbial function ‘powerfully; extremely’.

38 **Taiyi kopa minister** fairly clearly does not mean ‘chief *of/over/among* the ministers’; instead the context tells us that it’s a chief who is ‘for/in favour of’ Protestant ministers.

39 Be advised that **k'ilapai** usually means ‘return’, and rarely has the meaning of ‘capsize, overturn’ that some old dictionaries tell us. So **mamook-k'ilapai** (‘make-return’) here is ‘cause to return; return someone’.

**okok tloochman kopa yaka<sup>40</sup> pliyei,<sup>41</sup>**  
*this woman to his religion,*

**pi yaka haiyoo-mamook haiyas-skookum-**  
*and he keeps making a very loud*

**wawa.<sup>42</sup> Pi weik-kata yaka tolo.**  
*commotion. But he can't win.*

**Okok tloochman, dleit skookum yaka**  
*This woman, her heart is really strong*

**tumtum alta kopa yaka pliyei.**  
*now for her religion.*

**Tloosh kanawei tilikum mamook-help**  
*Let all the people help*

**yaka kopa<sup>43</sup> Sahali-Taiyi.**  
*her through God.*

– from page 99

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40 Just as it was challenging to tell whose wife was being talked about above, here **yaka** could refer to ‘his’ (the chief’s Protestant) faith or to ‘her’ (the wife’s Catholic) religion! Once again I assume **yaka** refers to whoever is most “topical” at the moment in the discussion, and here that seems to be the chief to me.

41 ‘Prayer(s)’ is also the way to talk about ‘religion’.

42 **Haiyas-skookum-wawa** ‘very-strong-words’ = ‘shouting; loud noise’. Because it’s not clear, nor emphasized, that this was literally **wawa** ‘talking’, I translate this phrase as ‘commotion’.

43 **Kopa** here is again being used differently from its more literal senses of ‘in, on, at’ – it means something more like ‘through, via, by means of, with’.

**Chako iht peipa kopa Soda Krik,<sup>44</sup> iht**  
*One letter has come from Soda Creek, a certain*

**man yaka neim Mishel yaka mamook-ts'um okok peipa pi**  
*man named Michel wrote this letter and*

**dleit floosh okok ts'um; dleit yaka chako-**  
*this writing is really good; really he has*

**aiak-kumtuks Chinook-peipa, pi okok Mishel yaka**  
*quickly learned Chinook writing, and this Michel*

**skookum mamook<sup>45</sup> pos help yaka tilikum kopa**  
*works hard to help his people with*

**okok Chinook-peipa; pos tlaksta-man<sup>46</sup> wawa kopa**  
*this Chinook writing; if any person says to*

**Mishel “Chako mamook-help kopa<sup>47</sup> naika,” weik-kata**  
*Michel, “Come help me out,” there’s no way*

**pos<sup>48</sup> yaka leisi. Yaka aiak tlatawa mamook-**  
*he could be lazy (about it). He goes right away to*

**help kopa yaka. Dleit floosh, okok mamook.**  
*help him out. It’s really good, this deed.*

**Heilo kopa kaltash,<sup>49</sup> okok mamook. Kopa Sahali-Taiyi, okok**  
*It’s not for nothing, this deed. It’s for God, this*

**mamook: Sahali-Taiyi dleit floosh-tumtum kopa mamook**  
*deed: God is really pleased with doing*

**kakwa.<sup>50</sup>**  
*such things.*

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**WE GOT THIS FAR ON 11.28.2020**

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44 Soda Creek is yet another northern Secwépemc community.

45 **Skookum mamook** (‘powerfully work’) is a useful common expression ‘work hard’. Its opposite is the good old CW word **leisi**, which occurs immediately afterward.

46 As I’ve said before, **tlaksta-man** (‘who-man’) is common in BC CW for ‘anyone, someone’.

47 To my mind, **mamook-help** ‘help’ is slightly different from **mamook-help kopa** ‘help out’, which is literally ‘make-help to’.

48 **Weik-kata pos yaka leisi** ‘not-how so.that he lazy’: the **pos** again makes the following phrase more of a subjunctive, a situation that there’s great doubt about. So the **pos** really emphasizes that it would be odd to even consider Michel lazy.

49 **Kopa kaltash** (‘for worthless(.things)’) is another really useful expression, meaning ‘in vain; for nothing’.

50 **Kopa mamook kakwa** ‘about doing so’ could equally well be put as **kopa kakwa mamook** ‘about such doings’.

**Heilo kakwa<sup>51</sup> kopa kanawei-kah-ilahi;<sup>52</sup> iht-**  
*It's not like that in every place; this and*

**iht<sup>53</sup> man<sup>54</sup> tlaska chako-kakwa-sahali-tumtum<sup>55</sup>**  
*that person, they get sort of conceited*

**kopa okok<sup>56</sup> tlaska kumtuks pi heilo tlaska mamook-**  
*about what they know and they don't*

**help kopa tlaska tilikum. Tlaska wawa:**  
*help out their people. They say:*

**“Ikta maika peiyei kopa<sup>57</sup> naika, pi naika mamook-skool<sup>58</sup>**  
*“What will you pay me, then I'll give a lesson*

**kopa maika.” Sahali-Taiyi yaka sik-tumtum kopa kakwa**  
*to you.” God is unhappy with such*

**tilikum. Sahali-Taiyi wuht sik-tumtum kopa kanawei-**  
*people. God is also unhappy with every-*

**tlaksta leisi<sup>59</sup> kopa Chinook-peipa. Tloosh heilo**  
*one who is lazy about Chinook writing. Don't*

**msaika leisi kopa okok. Weik-kansih<sup>60</sup> msaika sik-**  
*you folks be lazy about it. You folk will never be sad*

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- 51 **Kakwa** here, all by itself, is a verb meaning ‘it is like that’ (also ‘to be like this, to be so’). So, you don’t have to say any added word for ‘that’. Also, because the subject of this verb is non-human and non-animate ‘it’, it’s expressed by Chinuk Wawa’s “silent it”!
- 52 **Kanawei-kah-ilahi** (‘every-where-place’) is a frequent BC expression.
- 53 **Iht-iht** (‘one-one’) goes way way back in Chinook Wawa, meaning ‘ones here and there; a few scattered ones. Unlike the southern dialect, northern CW has just two of these reduplicated words – the other being **kah-kah** ‘here and there; all over the place’.
- 54 **Man** is plural here, as the following **tlaska** (‘they’) shows!
- 55 **Chako-kakwa-sahali-tumtum** (‘become-like-high-heart(ed)’) = ‘become sort of stuck-up’.
- 56 **Okok** ‘this’ often gets used in these sorts of relative-clause expressions. Where English would say ‘what they know’, CW says ‘this that they know’.  
Super important thing to always keep in mind: there is no CW word at all corresponding to the ‘what’ or ‘that’ in the phrasings I just quoted. Do say **okok tlaska kumtuks** (literally ‘this they know’) as seen here; don’t say **\*okok ikta tlaska kumtuks\*** or **\*okok okok tlaska kumtuks\*!!**
- 57 **Peiyei** ‘to pay’ works like the verb **patlach** ‘to give’: the thing you give is the direct object, and the person you give it to is the indirect object so it’s shown by **kopa ‘to’**.
- 58 **Mamook-skool** (literally ‘make-school’) can be translated as ‘give a lesson to’. It’s slightly different from ‘teach; inform’: **mamook-kumtuks** (‘make-know’).
- 59 **...kanawei-tlaksta leisi** is another relative clause: ‘...everyone (who) is lazy’.
- 60 **Weik-kansih** has an unusual story behind it. It literally means ‘not-how.much’, because **kansih** in BC Chinook Wawa typically just means ‘how much, how many; to count’. But it’s actually a very old phrase, going back to the southern dialect used around Fort Vancouver on the Columbia River, where **kansih** also meant ‘when?’

**tumtum atlki kopa okok Chinook-peipa, pos msaika**  
*in the future about this Chinook writing, if you*

**chako-dleit-kumtuks.**<sup>61</sup>  
*really learn it.*

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**Nekst**<sup>62</sup> **moon nsaika mamook-kooli**<sup>63</sup> **kopa Kamloops-**  
*Next month “we” will publish in the Kamloops*

**Wawa okok wawa kata Shisi-Kri chako-tenaas**<sup>64</sup>  
*Wawa that story of how Jesus Christ was born*

**kopa okok ilahi. Kanawei-ikta yaka mamook,**  
*in this world. Everything that he did,*

**kanawei-ikta yaka wawa pos yaka mitlait kopa**  
*everything that he said when he was on*

**okok ilahi: okok nsaika tiki wawa kopa**  
*this earth: this is what we want to tell to*

**msaika. Lesevek okok, yaka mamook okok**  
*you folks. The bishop [Durieu] is the one who made this*

**Chinook wawa kopa masaika. Kanawei tilikum**  
*Chinook story for you folks. Everyone*

**tiki tl'ap okok haiyas-tloosh wawa**  
*who wants to receive this excellent story*

**pi heilo mitlait**<sup>65</sup> **tlaska neim kopa Kamloops-Wawa**  
*but doesn't have their name among the Kamloops Wawa*

**tilikum, tloosh aiak mash tlaska neim pos tlaska**  
*people, should quickly send their name so that they*

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61 Do you hear the “silent it” object here?

62 **Nekst** and **last** are recent borrowings from local spoken English into BC CW, replacing older and vaguer expressions such as **moon atlki chako** ‘the month that will come’, etc.

63 **Mamook-kooli** (literally ‘make-run’) is a unique new expression similar to our modern-day English ‘to run a story in the newspaper’. I don’t think this phrasing is modeled on English, because it appears as if ‘run’ in this sense didn’t occur yet by the 1890s. This also makes me doubt that some French expression like *\*faire courir\** could be the inspiration. Instead, the closest parallel seems to be with BC CW’s transitive **kooli** ‘to recite, to read something aloud, to “run through” a text’.

64 **Chako-tenaas** ‘be born’ is literally ‘become a child’.

65 There are a couple of equally okay ways to interpret this **...pi heilo mitlait tlaska neim kopa...**: (1) ‘...but doesn’t have their name among...’ or (2) ‘...but their name is not among...’.

**tl'ap okok peipa.**

*receive this newspaper.*

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**Ilep-haiyoo kopa eit hundrid tilikum alta iskum okok**

*More than eight hundred people now take this*

**peipa. Pi haiyoo wuht; mitlait tilikum tlaska**

*newspaper. And many more; there are people who*

**kumtuks Chinook-peipa pi heilo tl'ap okok Kamloops-Wawa peipa.**

*know Chinook writing but aren't receiving this Kamloops Wawa paper.*

– from back wrapper pages 1-2