

**Texts in Chinook Jargon collected by Melville Jacobs:**

**6. “Soup Man” /**

***Ol-Man Lasoop* WITH TRANSLATION**

*Told by John “Mose” Hudson/Hutchins, a Santiam K'alapuya*

Translated into “northern” dialect by David Douglas Robertson, PhD<sup>1</sup>

1. Okok ya'yim,<sup>2</sup> tlaska mamook-nem<sup>3</sup> “Lasoop”. Weik dlet<sup>4</sup> naika  
*This story, they call it “Soup”. Not really do I*

kumtuks okok ya'yim, pi alta naika ya'yim<sup>5</sup> maika<sup>6</sup> ikta naika kumtuks  
*know this story, but now I'll tell you what I know*

okok syatsum.<sup>7</sup>  
*of this tale.*

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1 See end of story for a guide to “Spelling rules”.

2 **Ya'yim** is one of the Chinook Wawa words for a 'story'; Tony Johnson (Chinook Indian Nation) translates it as 'a yarn', and that might help you remember this word.

3 **Tlaska mamook-nem** 'they call it', with a “silent IT/THEM” after the verb! When the object of a verb's action is animate (a human or a major animal), that's **yaka**, but when the object is inanimate (a thing), it's this silent IT. In other words, you rarely say any word at all when you mean “it”. This feature of Chinook Wawa is inherited from Northwest Indigenous languages' ways of speaking. Bonus note – you can almost always translate a vague **tlaska** 'they' expression, like this one, as an English passive, so: 'it's called'.

4 **Weik dlet** 'not really; not right(ly)'. It's frequent for an Indigenous storyteller like Mose to begin by saying what he says here – 'I don't really know this story' – hinting that you ought to pay attention and figure it out yourself.

5 **Ya'yim** is also a verb, 'to tell (a story)'. *Here I'll add that I disagree with some of the English translation in Melville Jacobs's original publication of this tale, so I'll be showing you a slightly different way of understanding it.*

6 **Maika** = 'you', if you're only talking to one person. A few sentences later, compare **masaika!**

7 **Syatsum**, from Coast Salish, is a common British Columbia Chinook Wawa word for a 'story' and also 'to tell (a story); to tell news, inform'. The speaker is saying he'll tell **ikta naika kumtuks okok syatsum** 'what I know of this story', but notice how in Chinook Wawa you don't use any word at all for that 'of' – you just literally say 'what I know this story'.

2. Kwinum<sup>8</sup> man tlaska tlatawa-sayaa<sup>9</sup> kopa lamotai.<sup>10</sup> Alta<sup>11</sup> tlaska  
*Five men they went off to the bush. Then they*

k'o' ka iht hous mitwhit;<sup>12</sup> heilo tlaksta<sup>13</sup> kopa okok hous. Alta tlaska  
*arrived where a house stood; there was no one in that house. Then they*

nanich hayoo lipwaa;<sup>14</sup> alta yawaa tlaska mitlait,<sup>15</sup> okok kwinum man.  
*saw lots of peas; then there they stayed, those 5 men.*

Alta tamaala,<sup>16</sup> alta tlaska tlatawa, lakit man, tlaska nanich-ilihi.<sup>17</sup>  
*Then the next day, then they went, 4 men, they scouted around.*

(ii) Alta iht yaka mitlait kopa okok hous. Yaka wawa, “Naika  
*Then the one (other one), he stayed at that house. He said, “I’ll*

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8 **Kwinum** '5' – in much of the Indigenous Northwest, important things in stories traditionally happen in fives. Fours or threes are common also, depending on which tribal heritage you're coming from.

9 **Tlatawa-sayaa** would be literally 'go-far', but the dash tells us to find a non-literal meaning, so this phrase means 'go away; set out traveling'.

10 **Lamotai** is literally 'mountains', from French, but most of the time when people talk about going there, it's the Chinook Wawa way of saying 'the woods; the bush; the wilderness'. This relates to the Indigenous concept that also gave us the Chinook Wawa **skookoom** 'stick Indians; Sasquatch', etc. (from Lower Chehalis Salish 'the ones who are up in the hills').

11 **Alta** (literally 'now') is constantly used to weave a story together, basically meaning 'and then...' This is Northwest Indigenous storytelling style, as tribal languages typically have a particular word that starts almost every sentence in a tale.

12 **Mitwhit** 'to stand'; houses can 'stand' in Chinook Wawa. The other word that could be used here, **mitlait**, carries a connotation of 'sitting' or 'lying down' as well as generically 'being located someplace'.

13 **Heilo tlaksta** 'there wasn't anyone' (literally 'none who') has a slightly different meaning from **weik-tlaksta** 'nobody' (literally not-who). Due to its Indigenous language heritage, Chinook Wawa uses its question words ('who', 'what', 'where', etc.) to also express 'someone', 'something', 'somewhere', and so on.

14 **Lipwaa** 'peas' from Canadian French.

15 **Mitlait** means 'stay; remain' as well as 'be somewhere'.

16 **Tamaala** from English *tomorrow* is used differently in Chinook Wawa, meaning 'the next day'. This seems to reflect Indigenous language influence.

17 **Nanich-ilihi** 'to scout around' (literally 'look at – place').

mamook-liplip<sup>18</sup> okok lipwaa. Dlet paya<sup>19</sup> spos<sup>20</sup> masaika<sup>21</sup> k'o'-k'ilapai,<sup>22</sup>  
*boil these peas. They'll be nice & cooked when you guys get back,*

pi alta<sup>23</sup> nesaika mukmuk."<sup>24</sup> Alta okok man yaka mamook-liplip okok  
*and then we'll eat them. " Then that man, he boiled those*

lipwaa. Yaka hayoo-mamook-tloosh<sup>25</sup> okok paya, yaka mamook-mitlait<sup>26</sup>  
*peas. He was busy getting the fire ready, he put*

chok kopa okok skilet. (iii) Alta nawiitka weik-sayaa<sup>27</sup> chako-  
paya,<sup>28</sup>  
*water into that skillet. Then indeed it had nearly gotten cooked up,*

alta iht ol-man yaka chako kopa tl'onas-ka.<sup>29</sup> Alta YAKA wawa, "Alta<sup>30</sup>

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18 **Mamook-liplip** 'to boil' something. **Liplip** by itself means something that is 'boiling, at a boil' (it's the sound of boiling, in the Chinookan tribal languages) and can be used as an adjective.

19 **Dlet paya** 'They [the peas] will be really cooked / ready to eat'. (**Paya** is from English 'fire', but Indigenous influence has resulted in a meaning of 'ready to eat; ripe', etc.) This 2-word clause is a nice example of that inanimate "silent IT/THEY" being used for the subject of a sentence. As in the Indigenous languages, it would be truly weird to use the Chinook Wawa human/animal pronoun **tlaska** 'they' for 'peas'! Also, you might have noticed that there's no word for the future tense 'will' here...so check out the next footnote... :)

20 **Spos** means 'when' here. This same word is also used to mean 'if'. Again, Northwest Indigenous languages are the reason; in languages like Salish, Chinookan, etc., events that haven't already definitely happened get talked about as hypothetical "if" situations. This helps us understand why there's no special future tense form of verbs in Chinook Wawa...see the previous footnote :)

21 **Masaika** is 'you folks; you guys', the plural 'you'; compare **maika** 'you (singular)' earlier in this story. This strict distinction between one 'you' and more than one 'yous' is inherited from the Indigenous tribal languages.

22 **K'o'-k'ilapai** (literally 'arrive-return') = 'get back' to where you started from.

23 **Alta** still means 'and then' here, even though it's not part of the story narration but instead is something a character is saying. The reason is, he's already been talking, 'and then' he continues his thought. See the **alta** footnote when the next character speaks, though...

24 **Nesaika mukmuk** 'we'll eat them', again with "silent IT/THEM".

25 **Hayoo-mamook-tloosh** '(busily) preparing' the fire. **Hayoo** as a separate word would mean 'much; lots of'. **Mamook** as an independent word would mean 'make'. But when they're used as prefixes on a Chinook Wawa verb such as **tloosh** 'to be good', **hayoo-** shows "Progressive Aspect" (ongoing action) and **mamook-** shows "Causative Voice" (making a certain situation become reality). The concept of using these prefixes is another inheritance that C.W. has from its Indigenous ancestors.

26 **Mamook-mitlait** 'put' can be thought of literally as 'make (it) be' in a place!

27 **Weik-sayaa** (literally 'not-far') = 'almost; nearly'.

28 **Chako-paya** is 'it was (all) cooked', again with a "silent IT/THEM" for the soup that is the subject.

29 **Tl'onas-ka** 'somewhere or other; who knows where; gosh knows where'. The literal meaning of the two words is 'maybe-(some)where'!

30 This **alta** does not mean 'and then'. Can you tell why?

*then a certain old man he came from who knows where. Then HE said,  
now*

*paya,<sup>31</sup> okok lasoop. Naika nem Lasoop. Naika tiki mukmuk okok  
it's cooked, that soup. My name is Soup. I want to eat that*

*lasoop.”  
soup.”*

**WE GOT THIS FAR ON 04.18.2020** *Alta okok iht<sup>32</sup> man yaka wawa,  
Then that other man said,*

*“Heilo maika mukmuk okok.<sup>33</sup> (iv) Lakit man<sup>34</sup> tlaska tlatawa  
“Don't you eat that. There are four men who have gone*

*nanich-ilihi. Atlki<sup>35</sup> tlaska chako-k'ilapai, pi alta atlki<sup>36</sup> nesaika mukmuk  
scouting around. Eventually they'll get back, and then we'll eat*

*okok lasoop.” Alta okok ol-man yaka wawa, “Tloosh nesaika  
this soup.” Then that old man said, “Let's*

*mamook-saliks<sup>37</sup> kanamokst<sup>38</sup> kopa<sup>39</sup> okok lasoop. Spos<sup>40</sup> maika kakshit<sup>41</sup>  
fight each other for this soup. If you can beat*

31 **Alta paya, okok lasoop.** I use a comma in sentences like this one, showing how (unlike English, but like Indigenous languages) the subject comes last in the intransitive sentence. It's literally saying 'Now it's cooked, that soup', which might sound like Yoda from Star Wars, but it's common and normal in Aboriginal languages.

32 **Okok iht man** 'that one (i.e. other) man' – it's very useful to know that 'one' in Chinook Wawa works like in some Aboriginal languages, often implying 'other; another'.

33 **Heilo maika mukmuk okok:** this sentence can be taken a couple of ways, 'Don't you eat that!' or 'It's not you that's gonna eat that!' What works for you?

34 Because the start of a sentence is reserved for highlighting a topic, this sentence can be understood as 'There are four men, who...'

35 **Atlki** is not just 'in the future', but the remote/indefinite future. (Just as **ankati** is the remote/indefinite past.) So we can normally translate **atlki** in a vague way, like 'eventually; at some point', etc. This has a lot to do with Chinook Wawa grammar's Indigenous way of treating the future as “not (yet) real”.

36 **Alta atlki** is a nice illustration that these words (literally 'now eventually') are not verb tense markers. It's impossible to have 2 different tenses on one verb...Instead, what we have here is '(and) then eventually'.

37 **Mamook-saliks** (literally 'make-angry') = 'fight'.

38 **Kanamokst** 'each other' is the Reciprocal Pronoun, from the literal word for 'together'.

39 **Kopa** is how you say 'for' a physical thing. (There's a different way used for saying 'for' a purpose.)

40 **Spos** 'if' – notice in other places in the story, this word means 'for (a purpose)'.

naika, heilo naika mukmuk okok lasoop. (v) Pi spos naika kakshit  
*me, I won't eat this soup. And if I beat*

maika, atlki naika mukmuk kanawi okok lasoop.” Alta nawiiitka tlaska  
*you, it's going to be me eating all this soup.” Then indeed they*

mamook-saliks kanamokst, pi alta okok ol-man yaka kakshit okok man.  
*fought each other, and then that old man beat that man.*

Alta okok ol-man yaka mukmuk okok lasoop. Okok ol-man, yaka mitlait  
*Then that old man ate that soup. That old man, who had*

yooootlkat labarb,<sup>42</sup> alta yaka kopit-mukmuk;<sup>43</sup> dlet yaka  
*a loooong beard, then completely ate it; he really*

mamook-heilo-mukmuk<sup>44</sup> okok lipwaa. Alta yaka tlatawa.  
*demolished those peas. Then he left.*

3. Alta okok iht man, yaka mitlait kopa hous,<sup>45</sup> alta wuht<sup>46</sup> yaka  
*Then that other man, who remained in this house, now again he*

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41 **Kakshit** 'beat; defeat' in a fight (literally 'break'). A lot of times in Jargon, you can understand a sense of possibility, 'can', along with a verb. I'm hearing the old man challenging the younger one, so, 'if you can beat me'.

42 **..., yaka mitlait yooootlkat labarb, ...** '..., who had a loooong beard, ...'. You can see there's no word for 'who' when you make a Relative Clause in the Jargon. Here it's just literally '..., he had a loooong beard, ...' Can you find the other Relative Clauses later in the story? (By the way, the storyteller doesn't pursue that, but it seems like the beard is going to get gross and messy from eating “all” of that soup!) About that **yooootlkat**, it's said in a loooong drawn out way, which is an Indigenous storytelling trick that we'll see more of in this tale.

43 **Kopit-mukmuk** 'finish eating; completely eat; eat up'.

44 **Mamook-heilo-mukmuk** 'demolished the food; gobbled every last bit of it up'. **Mamook-heilo** (literally 'make-none') is 'to destroy'. Compare **chako-heilo-chok** below.

45 Another Relative Clause; you'd detect that fact more from the speaker's tone of voice, because Chinook Wawa doesn't have a word for 'who' in this kind of expression.

46 **Wuht** 'again'. We can tell that this word doesn't have its other meaning here (which is 'also'), because we know what's been going on. The younger man has already cooked some pea soup once...

mamook-liplip lipwaa. Alta spos kwanisum-heilo<sup>47</sup> chako-paya<sup>48</sup>, alta *boiled some peas. Then while they were still not cooked, then* okok lakit man tlaska k'o'-k'ilapay. Alta tlaska wawa yaka, “Kata<sup>49</sup> *those four men arrived back. Then they asked him, “How is that*

heilo maika mamook-paya aaaankati?!”<sup>50</sup> (ii) Alta yaka wawa, “Ilip<sup>51</sup> *you didn't cook them a loooong time ago?! Then he said, “At first,*

chako-paya<sup>52</sup>, pi kimt'aa chako-heilo-chok,<sup>53</sup> pi chako-kakshit-paya.<sup>54</sup> *they got cooked, but afterwards they dried out, and got overcooked.*

Alta, okok yakwaa, chhi<sup>55</sup> naika mamook-liplip<sup>56</sup>, pi kakwa, *Now, this here, I'm just now getting it boiling, and so,*

kwanisum-heilo paya alta.” Alta heilo yaka yayim kata okok ol-man *it's not cooked yet.” And so he didn't tell how that old man*

kakshit yaka spos<sup>57</sup> tolo<sup>58</sup> lasoop. *beat him to win the soup.*

(Kakwa tilixam wawa okok yayim.)<sup>59</sup>  
(That's how people tell this story.)

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47 **Kwanisum-heilo** (literally 'always-not') = 'not yet; still not'.

48 **Chako-paya** 'it was cooked'; with a “silent it/them” for the non-human subject, the peas.

49 **Kata?** -- literally 'how?' -- is frequently used to ask 'How (the heck) is it that...!' / 'Why (on earth) did you...!' The word for 'how' carries a slightly pessimistic tone, as in certain Aboriginal languages, which is why in Jargon it's also the word for things being 'messed up, haywire'.

50 **Aaaankati** is another word with a loooong pronunciation for effect! **Ankati** is the Distant Past, 'long ago'.

51 **Ilip** 'before; at first'.

52 **Chako-paya**, and the rest of the clauses in this sentence, have a “silent it/them” subject.

53 **Chako-heilo-chok** (literally 'became-none-water') = 'got dried out'. Compare **mamook-heilo-mukmuk** above.

54 **Chako-kakshit-paya** (literally 'became-broken-cooked') = 'got overcooked, got ruined by cooking'.

55 **Chhi** is the Recent Past, 'just now', or even 'just starting to'.

56 **Mamook-liplip** here has a “silent it/them” for the non-human object, the pea soup.

57 **Spos** 'in order to', shows you the way to express a verbal purpose, 'for'. Compare the noun purpose in **kopa okok lasoop** 'for that soup'.

58 **Tolo** 'to win' in a competition. (It's also the word for 'earn'.)

59 (This is a side remark by the storyteller.)

4. Alta okok lakit man tlaska wawa yaka, “Nawiitka, weik-kultus<sup>60</sup>  
*Then those four men said to him, “Really, it didn't just 'happen'*

*chako-kakshit-paya, okok maika lipwaa.”*  
*that they got overcooked, these peas of yours.”*

**WE GOT THIS FAR ON 04.25.2020** Alta okok ol-man<sup>61</sup> yaka kakshit  
*Then that old man beat*

lakit okok man,<sup>62</sup> pi yaka mukmuk tlaska lasoop. Alta iht  
*the other four of those men, and he ate their soup. Then the other of*

okok man,<sup>63</sup> kopa okok kwinum,<sup>64</sup> alta yaka mitlait kopa okok hous,<sup>65</sup>  
*those men, out of those five, now he stayed in the house,*

(ii) alta yaka wawa tlaska, okok lakit man, “Spos masaika k'o',  
*now he said to them, to those four men, “When you guys get here,*

*weik-sayaa polakli,<sup>66</sup> atlki okok lasoop yakwaa mitlait,<sup>67</sup> atlki nesaika*  
*near dark, this soup will be here, we'll*

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60 **Weik-kultus** 'not for no reason, not for nothing; it didn't just “happen” '.

61 Here old man Soup kind of appears out of nowhere! Maybe the linguist missed part of the story as Mose was telling it. Maybe Mose forgot part of the story, since he already told us he doesn't know it terribly well. What do you think? Will your opinion be influenced by the note below about **alta yaka mitlai tkopa okok hous**?

62 **Lakit okok man** 'four of those men' – as with the number **iht** 'one', the implication is of 'four different' or 'four particular' men, so this is talking about the guys who had been out scouting the area. Of course it would be just as clear to say **okok lakit man** 'those 4 guys'.

63 **Iht okok man** '(the other) one of those men'. Compare the preceding note about **lakit okok man**.

64 **Kopa okok kwinum** '(out) of those five (men)'.

65 **Alta yaka mitlait kopa okok hous** 'now he stayed in the house' – as with the unexpected re-appearance of old man Soup just above, here we have a sudden shift of scene, where the 4 guys are about to leave again.

66 **Polakli** 'night' or 'dark'.

67 Notice how Chinook Wawa puts **yakwaa** ('here') first when it says 'it'll be here', **yakwaa mitlait**. Chinook likes to put your sentence's adverbs up front like this.

mukmuk KANAWEI.<sup>68</sup> Heilo atlki masaika weit<sup>69</sup> naika,<sup>70</sup> kakwa  
*eat ALL of it. You guys won't have to wait for me, the way*

masaika hayoo-mamook alta.”<sup>71</sup>  
*you're doing now.”*

5. Alta nawiiitka yaka mamook lasoop, okok man, yaka  
*Then he really did make soup, that man, he*

mamook-liplip okok lasoop. Alta tenas-leili, alta iht<sup>72</sup> ol-man yaka  
*boiled that soup. Then in a while, then a certain old man*

chako-hous.<sup>73</sup> Alta okok man hayak<sup>74</sup> yaka tumtum, “Kakwa-spos<sup>75</sup> okok  
*came in. Now this man right away thought, “It looks like that*

ol-man, yaka hayoo-mukmuk lasoop.” Alta nawiiitka okok ol-man yaka  
*old man who was eating the soup.” Then indeed that old man*

wawa, “Alta paya, okok lasoop?” (ii) Alta okok man yaka wawa,  
*asked, “Is it cooked, that soup?” Then this man answered,*

“Weik-sayaa paya.” Alta okok ol-man yaka wawa, “Alta naika tiki

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68 **KANAWEI**, emphasizing that 'we'll eat all of the soup', without that old man taking it from us. Someone asked if this **atlki nesaika mukmuk kanawei** could mean 'all of us will eat it', and I think with just the right tone of voice, it could ... but if that was meant, you could expect the storyteller to say the usual expression, **kanawei nesaika** 'all of us'.

69 **Weit** is the most common way to express 'wait' in BC Chinook Wawa. But there's also an older expression, **ataa**, which comes from a Canadian French command, *attends!* 'wait!'. With both words, notice that Chinook doesn't say 'wait for me' – it literally just says 'wait me' (**weit naika / ataa naika**), which follows both Canadian French (*attends-moi!*) and Indigenous grammar.

70 **Heilo atlki masaika weit naika** 'you guys won't (have to) wait for me' – the idea of 'have to' is usually just hinted at in Chinook Wawa, because there's no single word for it. Another way you could get across this man's suggestion might be **heilo atlki masaika hayoo-weit naika** 'you guys won't be waiting around for me'.

71 **Kakwa masaika hayoo-mamook alta** 'as you guys are doing now'.

72 **Iht** means 'a certain (one)', remember...

73 **Chako-hous** 'came in' (literally 'come-house') – this is a nice little expression reflecting Indigenous grammar, giving a slight difference from **chako kopa hous** 'come into the house', also 'come into the room'. When someone knocks on your door, you call out **Chako-hous!** 'Come in!'

74 **Hayak** 'right away, instantly; quickly'.

75 **Kakwa-spos** 'look like; seems like' (literally 'as-if / like-if').

*“It's almost ready.” Then that old man said, “Now I want*

*mukmuk okok lasoop.” Alta okok man yaka wawa, “Weik maika to eat that soup.” Now this man said, “Don't you*

*mukmuk!” Alta okok ol-man yaka wawa, “Tloosh nesaika eat it!” Then that old man said, “Let's*

*mamook-saliks kanamokst. Spos naika kakshit maika, naika mukmuk fight. If you beat me, I'll eat*

*okok lasoop.” (iii) Yaka wawa, “Spos maika kakshit naika, weik naika that soup.” He went on, “If you beat me, I won't*

*mukmuk okok lasoop. Naika kakshit okok lakit man, alta naika mukmuk eat that soup. I beat those four guys, (and) then I ate*

*okok lasoop.” Alta okok man yaka wawa, “Tloosh nesaika that soup.” Now this man said, “Let's*

*mamook-saliks kanamokst. (iv) Weik-kata<sup>76</sup> maika kakshit naika.” You can't beat me.”*

**WE GOT THIS FAR ON 05.02.2020**<sup>77</sup> Alta nawiitka tlaska mamook-saliks kanamokst, alta yaka kakshit okok ol-man Lasoop.

**6.** Alta okok lakit man, tlaska tlatawa nanich-ilihi, alta tlaska k'o'-k'ilapai kopa okok hous, alta okok lasoop dlet paya. Alta okok man yaka wawa, “Alta nesaika mukmuk lasoop. (ii) Heilo atlki masaika weit naika, okok lasoop alta paya. Alta nesaika mukmuk.” Alta yaka wawa, “Okok ol-man weik yaka kakshit naika, naika kakshit yaka.”

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<sup>76</sup> **Weik-kata** 'impossible; can't' (literally 'not-how').

<sup>77</sup> FYI: the 04.25.2020 Zoom session was recorded by Sam Sullivan.

7. Kopit-kakwa naika kuntuks okok syatsum.

## Spelling rules:

### Stress:

- Assumed to be almost always on the first syllable.
- Any stress coming later in a word is indicated by a 2-vowel spelling (examples *tanaas*, *sayaa*, *la-miyai*).

**Words from Canadian/Métis French:** Spelled as close to the French original as possible without deviating from common Chinook Jargon pronunciations. You may be surprised how much certain words differ from their Canadian French source! (Examples *lamiyai* 'old lady' from French 'la vieille', *ninamoo* 'turnip' from French 'le navot'.)

**Indigenous sounds:** most Chinuk Wawa words are from Pacific NW Native languages, so you'll need to know their proper pronunciations.

- The “slurpy L” is spelled *tl* (examples *tlaska*, *patlach*). NOTE: Many BC Indigenous/elder speakers vary here between saying a simple slurpy-L & having a slight “t” (or even “k”) sound before it.
- Apostrophe ('):
  - After a vowel = glottal stop [ʔ] (examples *tiyaa'wit*, *k'o'*).
  - With a consonant, forms a “popping” sound (examples *k'ow*, *tl'onas*).
- Underlined consonants are made in the back of the mouth (examples *kata*, *tlahani*).
- The combination *wh* is like the careful/older pronunciation “HW” at the start of English “what”, “why”, “which”, etc. -- not a plain “W” sound (examples *mitwhit*, *tlwhap*).

### Vowels:

- Single vowels *a*, *e*, *i*, *o* are said generally as in French / English (examples *aha*, *dlet*, *hihi*, *O!*), but *u* is reserved for the schwa sound as in English “sun” and “chuck”. NOTE: In BC Indigenous/elders' speech, stressed *a* is frequently /æ/ as in English “ash” (examples: *yaka*, *hayaas*).
- Two-vowel spellings (diphthongs) are *ai* as in English “eye” / French “taille”, *ei* as in English “hey” / French “vieille”, *oo* as in English “boo”, *ou* or *ow* as in English “house”, “how”. NOTE: In BC Indigenous/elders' speech, *e* & *ei* are often said as *i* (examples: *dlet* ~ *dliit*, *leili* ~ *lili*), and *o* is often pronounced as *oo* (examples: *spos* ~ *spoos* ~ *poos*, *tl'onas* ~ *tl'oonas*).
- Wherever you see a *y* or a *w*, those are not vowels but consonants, as in English “yes”, French “yeux”, and English “we”.
- *Don't read this :*) I try to avoid most 3-vowel & 4-vowel sequences (thus *\*haiioo*, *\*mouich*, etc.), as they are confusing to English-readers & would lead French-readers to strange pronunciations.

**Consonants:** generally said as in English, except for the rules above.

**Hyphens** are used when two or more words combine to form an idiomatic meaning (examples *kakwa-pos*, *tanaas-yaka-tanaas*).

**Traditional Chinook Jargon spellings** have influenced my choices. Many learners are familiar with these, from the classic dictionaries, from **BC** place names, and from BC English words like *skookum* & *saltchuck*. I'm trying to write CJ that's both recognizable (which traditional spellings should be honoured for), and easy to pronounce well (which they're not wonderful at). Part of my strategy is to change similar-looking traditional spellings, so they're more distinct from each other. Examples –

- Traditional <*nesika*> 'we, us, our' **versus** <*mesika*> 'you (plural), your' have been confusing English-readers for 150 years. So I spell these *nesaika* & *masaika*.
- The traditional <*wake*> 'not; no!' **versus** <*weght*> 'also; again; some more' also have a long history of mix-ups, even though they've never sounded similar! So I spell these *weik* & *wuht*.