The Le petit Catechisme des Indiens, 1863:
Manuscript of a Roman Catholic Catechism in Chinook Jargon
Transcribed and Translated by Henry Zenk

The catechism presented here (so far as I know, for the first time in print) was brought to
my attention by Father Wilfred Schoenberg, S.J., who, knowing of my interest in Chinook Jargon
materials attributed to the pioneer missionary priest Modeste Demers, directed me to the archives
of the Diocese of Victoria, B.C., where Demers sat as Bishop from 1847 until his death in 1871. I
was surprised to discover that, contrary to my initial expectations, this catechism is not a
manuscript version of the one attributed to Demers by his colleagues Blanchet and St. Onge, and
published in Demers, Blanchet, St. Onge (1871). It is an independent catechism evidently created
specifically for Coast Salish speaking people of Vancouver Island. Although the complete title of
the work (see page 1 of the transcript) indeed bears the name of Demers, it will be observed that
he is credited only with “approving” it: the text’s composition is actually unattributed.

The manuscript consists of 37 numbered pages in what looks to be a scribe’s hand, plus
three appended unnumbered pages: two in the scribe’s hand; the last in a different hand. A
plethora of inconsistent and suspicious spellings honeycombing the scribal text seem to bespeak
an imperfect grasp, at best, of what was being copied. For example, the item spelled tlaska
(pronoun, 3 pl) in the dictionary portion of Demers, Blanchet, St. Onge (1871) appears in the
scribe’s hand variously as tlaska, klaska, klasta; the item spelled slusk (pronoun, demonstrative)
there appears as okouk, okout, the item memelust, memelous, memelou; the item tlush (‘good’) appears as kloush, keloush; and so on (these examples include
only spellings represented in the ms. by several or more tokens). The spellings of Jargon items
appearing on the final page of the ms. (the one in a different hand), by contrast, are more uniform
and bear much closer comparison with those in Demers et al., as shown by the following sample
features matched items from the latter source (second line). (Note that in the systematic, albeit
underdifferentiated transcription of Demers et al., stands for a voiceless velar or uvular
fricative; x for a velar or uvular glottalized stop.)

We can’t know how supremely good God is, impossible we know how much very good God
we can’t know how supremely good God is, impossible we know how much very good God

Additionally, the placement of crossed-out and inserted text segments appearing on this final page
suggest a composition, as opposed to a copying process. Possibly, we have here a sample of
Demers’ own work, although this attribution must be considered tentative pending an evaluation
of known samples of Demers’ handwriting.

The ms. as I have it is obviously missing part of its original contents: a text fragment
commencing in mid-sentence heads the first unnumbered appended page (text block numbered
265 in the transcript), revealing a lacuna of unknown extent. Additionally, the text presents
certain anomalies which, taken together, suggest that it is not a final product, but was still in
process of being finally composed or edited. For example: here and there are marginal notes and
additions in a handwriting style different from that of the scribe (format and transcription, below);
in 226, 269, 271, French items and phrases appear which are not accountable, as elsewhere in the
ms., to borrowings for introduced religious concepts (they seem, rather, to bespeak French
interference); and as noted above, the final page of the ms. looks to be a composer’s rough draft
(cf. also passage and note 99), rather than a copy of an earlier draft.

Format and Transcription
The organization of the transcribed text into paired blocks, with indented queries
juxtaposed to non-indented responses, reproduces the format of the original, with the following
two modifications: numbers are added for each block; and the letters D. (Demande) and R.
(Réponse), which introduce each query and response in the original, are deleted. Appendeds notes
to the text are keyed to the block numbers.

Inconsistent and suspicious spellings in the transliterated text should be attributed to the
original (more accurately, to my xerox of the original), insofar as I have made a special effort to
provide a literally faithful transcript double-checked for typos. The following marks are
introduced to underscore only the most obvious sources of error:

\[ / \] for (apparent) scribal copying error (=sic), e.g. \[ \text{tlako} \] (should be \text{tchako}), \text{nak}\[ \]
(should be \text{nakya}), \text{en}\[?]\text{a prédicat} (reading uncertain, due to marginal legibility of
original),

The ms. bears various indications of correction, which I transcribe as follows:

Bracketed and struck-through text corresponds to text crossed-out in the original, e.g.
\text{[ftloachk]}, \text{[fromomararktst]}

Text appearing one-half space above line corresponds to inserted text in the original, attributable where marked \* to a hand other than that of the scribe.
E.g., \text{[oust ourtl] hoy hoy*} (incorrect form, with inserted correction in
another hand).

Translation
English pronouns inflected as to subject, object, or possessor in the interlinear translation
encode subject-object and possessor-possessed relations in Jargon. The following abbreviations
and symbols also appear:

\text{COOR} coordinating conjunction.

\text{DEM} demonstrative adjective
1. I am also indebted to Father Schoenberg for reading and commenting on the translation; to Mrs. Vera McIver of the Diocesan staff for providing me with a xerox copy of the original manuscript; to Sister Kateri Petite (daughter of the late Mr. and Mrs. John and Eula Petite, two of the Grand Ronde elders from whom I learned Chinook Jargon) for explaining points of Catholic doctrine and ritual to me; and to Professor Tucker Childs of the Department of Applied Linguistics, Portland State University, for much valued advice on matters of translation and presentation.

2. Demers, Blanchet, St. Onge (1871) deserves recognition as one of the earliest systematic presentations of material in any northwest indigenous language (see Thomason 1983:628). My elucidations and glosses of forms (notes to the text) draw extensively upon this source.

Le petit catéchisme des Indiens.
Apprové, par Monseigneur Demers Evêque de - V. I. ___ Victoria. 1863.
[ms. pages 1-2]

1. Mayka na Chretien?
thou Q chrétien
Are you a Christian?
2. Naouitika, nayka chrétien, J.C. <mamouk klahowiam> kopa nayka indeed I chrétien Jjesus-JC[hrist] have-mercy PREP me
Indeed, I am a Christian, Jesus Christ had mercy on me
pous nayka tohako Chrétien.
for I become chrétien
so that I became a Christian.
3. Iketa tlaska Chrétien?
what they chrétien
What are they, Christians?
4. Tlaska chrétien okouk tlaska osash, tlaska mamouk naouitika kakoua J.C. iaka wawa they chrétien REL they baptize they do indeed like J.-C. he say
They are Christians who are baptized, do exactly like Jesus Christ says,
pou tlaska mamouk kakoua J.C. iaka <mamouk komptax> pous mamouk. COOR they do like J.-C. he teach for do
and do as Jesus Christ teaches to do.
5. Iketa tlaska tsum kopa tlaska chrétien?
what their mark SUB they chrétien
What is their sign that they are Christians?
6. Okouk la coine tlaska tsum kopa tlaska chrétien.
DEM (lakwin):cross their mark SUB they chrétien
The cross is their sign that they are Christians.
7. Mamouk okouk tsum de la coine?
make DEM mark de cross
Make that sign of the cross.
8. Kansik kioush pous nsayka mamouk okouk tsum?
how-many good for we make DEM mark
How often should we make that sign?
9. Kansik kloush pous nsayka mamouk okouk tsum kioush pous nsayka mamouk okouk tsum kouanissum aio: Jlep kloush pous nsayka good for we make DEM mark always much first good for we
We should make that sign always a lot: especially should we
make DEM mark morning IRR we arise night IRR we want
make that sign in the morning as we get up, at night when we are about
pous moussoum, pous nsayka makoumak pi pous nsayka kopet makoumak; for sleep IRR we eat COOR IRR we finish eat as we begin to pray and as we finish praying. Also to
tchako skoukoum; pous ouek nsayka eskam iketa massatchi Ie diable become strong, so that we don’t (get:) receive anything bad the devil
patlash tom tom pous nsayka mamouk.
give mind for we do
gives (us) an idea that we do.

11. Iketa <mamouk komtax> nsayka okouk tsum la coine? what reveal-to us DEM mark cross
What does the sign of the cross reveal to us?

12. J.Ch. ankate mameloust kopa la coine pous payer kopa nsayka massatchi J.-c. long-ago die PREP for pay PREP our sin
Jesus Christ died on the cross long ago to pay for our sins,
pi kakowa <mamouk komtax> nsayka la coine.
COOR thusly reveal-to us cross
and that is the cross’s revelation to us.

P° Leçon. Dieu.

13. Iketa <Sahale Tayé>?
what God
What is God?

14. <Sahale Tayé> ilep kloush copet tomtom, iaka <osek kata pou> nsayka komtax first good just spirit he impossible we know
God is supreme mere spirit, He is (such that) it is impossible (that) we know
can’t know him, iaka. how-much big good he
god how greatly good He is.

15. Mitlait na itilou itilou kopa <Sahale Tayé>: iaka na ikop iaka na ikhil? Q body PREP God he Q white he Q black
Is there a body on God?, Is He white? Is He black?

16. Helo itilou kopa <S.T.> oseck iaka kopet oseck iaka ikhil. (pouin) lacking body PREP God not he white not he black ?
There is no body on God, He isn’t white, He isn’t black.

17. <Sahale Tayé> na kouanissum mitlait?
God Q always live
Does God live forever?

18. Naouitika <S.T.> kouanissum mitlait. alta iaka mitlait, alté kouanissum iaka mitlait. indeed God always live now he live later always he live
Indeed God lives forever. He lives now, he always will live.

19. <kanaoue ka> na <S.T.> iaka mitlait?
everywhere Q God he live
Does God live everywhere?

Indeed.

21. Nsayka na komtax kansik skoukoum <Sahale Tayé>?
we Q know how-much strong God
Do we know how powerful God is?

22. Oueck, <Oueck kata pou> nsayka komtax kansik skoukoum <S.T.> <oveck iketa> kol no impossible we know how-much strong God nothing year
No, we can’t know how powerful God is, (there are no years
copa iaka. PREP him
on Him:) He is ageless.

2° Leçon. Création

23. <Sahale Tayé> na ankaté mamouk kanaoue iketa?
God Q long-ago make all thing
Did God make everything long ago?

Indeed.

25. <S.T.> na ankaté mamouk les Anges pus tlaska mitlait kanamoks iaka kopa Sahalé? God Q long-ago make les anges for they live with him PREP above
Did God make the angels long ago to live with him in heaven?

Indeed.

27. Iketa tlaska les Anges?
what they les anges
What are they, the angels?

28. Tlaska les Anges kopet esprit. Tlaska helo itilou itilou nasatka. ilep kanaoué they les anges just esprit they lacking body like us first all
They, the angels, are merely spirit. They have no bodies like us. At first they
aias k[es]losh tlaska pi oseck kanaoué kouanissum kloush.
big good they COOR not all always good
were all exceedingly good, but not all (were always) remained good.
29. Aïo na les Anges tchako massa'[i]chi

Did many of the angels turn bad?

30. Aïo les Anges tchako massa'tchi pi aio kouanissum mitlait kloush.

Many of the angels turned bad, but many remained forever good.

31. Ka[s) mitlait kloush les Anges?

Where now do the bad angels live?

32. <Sahale Taye> mash tlaska massa'tchi les Anges kopa <kikoulé patia>, kopa

God cast them, the bad angels, into hell, down there they live.

33. Tloun personne mitlait kopa okouk.

Where now do the good angels live?

34. Kloush les Anges mitlait kopa Sahale. Tlaska kouanissum palt loulit, kouanissum les anges live be-like giving

The good angels live in heaven. They are perpetually full of joy, perpetually full good from God.

35. Oueck na tlaska kloush les Anges tchako kopa okouk?

Don't they, the good angels, come to this land?

36. Naouitika <S. T.> <mamouk tlattraoua> tlaska kopa okouk élée pous tlaska

Indeed God send them to this land so that they will watch-carefully for us to arrive above.

37. <S. T.> na ankate mamouk ilep man, ilep kloutchimin?

Did God long ago make the first man (and) first woman?
48. Naouitika papa ouek iaka tanas ouek iaka S' Espri[t] kopet papa iaka
indeed father not he child not he St.-Esprit just father he.
The Father indeed, He isn't the Son, He isn't the Holy Spirit, He's just the Father.

49. Tanas iaka na kopet Tanas
child he Q just child
The Son, is He just the Son?

50. Naouitika Tanas iaka ouek papa ouek S' Espirit kopet tanas iaka.
indeed child he not father not St.-Esprit just child he
He surely is the Son, not the Father, not the Holy Spirit, He is just the Son.

51. 'S Espirit iaka na kopet S' Espirit?
St.-Esprit he Q just St.-Esprit
The Holy Spirit, is He just the Holy Spirit?

52. Naouitika S' Espirit ouek iaka papa ouek iaka Tanas, kopet S' Espirit iaka.
indeed St.-Esprit not he father not he child just St.-Esprit he
The Holy Spirit indeed, He isn't the Father, He isn't the Son, He's just the Holy Spirit.

53. Kopet ikt tloun personnes papa, tanas, S' Espirit, tlaska ilep kloush,
PREP DEM three persons father child St.-Esprit (tlaksta): who first good
Of those three persons (of) Father, Son, Holy Spirit, who is best, ilep ekouekoum?
first strong
most powerful?

54. Hélo ikt kakoua tloun/<Kanawe kakowa> iht Klaska*
lacking one like three equal one they
None, one is as three. [*corrected:] They are all as one.

55. <Iketa okouk> tloun personnes kopa ikt <Sahale Taye>?
what-is-it? three persons PREP one God
What is this three persons being in one God?

56. Okouk le mistère de la S' Trinité.
that-one the mystery of the Holy Trinity
This is the mystery of the Holy Trinity.

57. Iketa mistère?
what mystery
What is (a) mystery?

58. Mistère ikt iketa <ouek kata pou> nsayka komiax.
mystery one thing impossible
A mystery is some particular thing we cannot understand.

59. <Kanisk aio> ilep aias mistère?
how-many first big mystery
How many are the supreme mysteries?

60. Tloun ilep aias mistère: mistère de la S' Trinité, mistère de l'incarnation,
three first big mystery mystery of the Ste. Trinité mystery of the incarnation
Three (are the) supreme mysteries: the mystery of the Holy Trinity, the mystery of the
Indeed.

87. Jesus-Ch.). He die to pay-long ago for our sins.

Indeed Jesus Christ indeed made the bishops also headmen over the Church. The pope ild the priests guide the priests, so that they, the priests, will teach rightly to kopa telikam <kanoué kaf[s]> élee pi mamouk pous telikam <tchako kloush?>? PREP people everywhere land COOR make for people get-healed the world over, and so that they should make all people become saved?  

Indeed Jesus Christ guided the priests long ago, so that they, the priests, should <mamouk komtax> <kikoute paid>; COOR make for people get-healed the world over, and so that they should make all people become saved. The pope and the bishops are headmen over them,
les Prêtres, ils as-ti le Pape ir la Evêques ir, les Prêtres kanaoué tlaska tayé les prêtres, they le pope COOR les évêques COOR the prêtres all they chief the priests, (and) they, the pope and the bishops and the priests, are all headmen kopa les Chrétiens.

PREP les chrétien

93. Ouek na l'Eglise <katou pous> l'Eglise (setromper) tsép kopa kanaoué iketa not-Q l'Eglise possible l'Eglise se tromper miss PREP all thing [Isn't the church / isn't it] possible for the church (to make a mistake) to err ikaka <mamouk komtaz> (en[t]apréducation) he teach en la prédestination in all things it teaches. (In the preaching)

94. <Ouek kata pous> l'Eglise iaka tsép kopa ikt iaka <mamouk komtaz>, impossible l'Eglise he miss PREP one he teach The Church cannot err in particular things (?) it teaches, iaka <Sahale Taye> S' Espirit kouanissan <mamouk komtaz> kopa l'Eglise, he God St.-Esprit always teach PREP l'Eglise He, God the Holy Spirit, is always giving instruction to the Church, kakaou <ouek kata pous> l'Eglise tsép kopa ikt iaka <mamouk komtaz>, thusly impossible l'Eglise miss PREP one he teach so the Church cannot err in particular things (?) it teaches.

95. Mitlait-na aco dita l'Eglise? reside-Q many true l'Eglise Are there many true churches?

96. Ouek; kopet ikt mitlait dita l'Eglise, kopet ikt <Sahale Taye>, kopet ikt mitlait no only one reside true l'Eglise only one God, only one reside No; there exists only one true Church, only one God, there exists only one (rite of) le Baptême; kakaou <ouek kata pous> most, pura aco dita l'Eglise, le baptême thusly impossible-for-two/emph for many true l'Eglise baptism; so it is impossible for there to be two, let alone many true churches.

97. Iketa la communion des Saints: what the communion of the Saints: What is the Communion of Saints?

98. Kanaoué kloush chrétiens kopa okouk élee pi kanaoué kloush chrétiens all good chrétiens PREP this this land COOR all good chrétiens All the good Christians in this world, and all the good Christians tlaska mitlait Sahale, pi kanaoué kloush chrétiens tlaska mitlait kopa they live above COOR all good chrétiens they live PREP living in heaven, and all the good Christians living in <tenas paté> (purgatoire) kanaoué tlaska <kakou pous> [a?c?/joi] purgatory purgatoire all they as-if (tq"a)"j join purgatory, all of them being as it were "joining together" (?)
When we are dead, our bodies become dust.

What becomes of our bodies when we are dead?

When God finishes passing judgment on a particular soul, it straightaway goes to heaven or purgatory or hell.

To heaven go only the blessed souls, those souls without any sin.

When God finishes passing judgment on a particular soul, the straightaway goes to heaven or purgatory or hell.

For he God judge our soul quickly go to heaven or purgatory or hell.

Indeed Jesus Christ will return to redeem all people, and the good ones, when he will return, he will take all the good people to send them to heaven with their soul and bodies, so that they will arise when this world comes to an end.

What will Jesus Christ do to the bad ones?

Indeed Jesus Christ will return to redeem all people, and the bad ones, when he will return, he will throw all of them into hell.

What will Jesus Christ do to them, the good ones, when he will return?
kanamoks tśaska pes, pi tśaska tilouli pou kouaniyssum tśaska aias klahaoouiam with their soul COOK their body for always they greatly pitiful with their souls and bodies, so that they will forever be wretched kanamox le diable with le diable with the devil.

123. Kopa okouk stéwil (credo) milat-ina kanaoue ike[A]> J.Ch. teker PREP DEM (xrw/hYp); credo reside-Q all thing J-Ch. want Is there in the credo everything that Jesus Christ desires pous nsaike mamouk? for we do that we do?


125. Klařkįsta mamouk okouk Stěwil? (tįksta): who make OEM credo Who made that credo?

126. Les Apôtres. les apōtres The apostles.

127. Iketa massatchi? what sin What is sin?

128. Ouék mamouk kakoua <Sahalė Taye> iaka tomtom. okouk massatchi. not do like God his will that-one sin Not to do according to God's will, that is sin.

129. Kansik kaloima massatchi? how-many different sin How many different (kinds of) sin are there?

130. Mox kaloima massatchi. Okouk ikt milat-i kopa kanaoue nsayka two different sin DEM one reside DEM all us Two different (kinds of) sin. The one residing in all of us pous nsayka <tkhao tanas>, pi okouk massatchi nsayka mamouk. SUB we born COOK DEM sin we make being that we are born, and the sin we make.

131. Iketa okouk ikt ilep massatchi milat-i kopa kanaoue nsayka? what DEM one first sin reside PREP all us What is that one first sin residing in all of us?

132. Okouk ikt massatchi Adam mash kopa kanaoue nsayka. DEM one sin Adam throw PREP all us That one sin (that) Adam cast upon us all.

133. Kansik kaloima massatchi nsayka mamouk? how-many different sin we make How many different (kinds of) sin do we make?

134. Mox, ikt mamouk mamelost, ikt mamouk nsayka bėlo skoukoum. two one make die one make us lacking strength Two, one causing death, the other making us weak.

135. Kopa iketa nsayka mamouk okouk moc kaloima massatchi? PREP what we make DEM two different sin By what (means) do we make those two kinds of sin?

136. Kakoua kopet kaiti nsayka mamouk, Okouk moc kaloima massatchi: kopa nsayka tomto, thusly only four we make DEM two different sin PREP our heart According to just four (ways) do we make (them), those two kinds of sin: in our hearts, kopa nsayka oua oua, kopa nsayka mamouk, kopa nsayka ouek mamouk. PREP our talk PREP our doing PREP our not doing in our words, in our action, in our inaction.

137. Iketa massatchi Mamouk mame/oust? what sin make die What is the sin causing death?

138. Ouék massatchi mamouk mame/ousts, iaka okou< <kakoua pous> <mamouk mame/oust> DEM sin make die he REL be-like kill That sin causing death, it is what would be such as to (kill:) destroy nsayka pgs, mamouk <Sahalė Taye> tkhao Salix kopa nsayka, pi mamouk pous our soul make God become angry PREP us COOK make for our souls, to make God become angry towards us, and to cause us to nsayka kiaoua kopa <kikoule pai>. we go PREP hell go to hell.

139. Djet-ina pous nsayka aias couash kopa okouk massatchi mamouk mame/oust? rightly-Q for we greatly afraid PREP DEM sin make die Oughtn't we to be exceedingly afraid of that sin causing death?

140. Nasatiyika diet pous nsayka ilep couash kopa okouk massatchi mamouk mame/oust indeed rightly for we first afraid PREP DEM sin make die We ought indeed to be more afraid of that sin causing death kopa kanaoue kaloima klahaoouiam. PREP all other pitifulness than of all other mean things.

141. Iketa pous nsayka mamouk poue ouek nsayka eskam okouk massatchi what BR we do for not we get DEM sin What should we do so that we don't (get:) commit that sin mamouk mame/oust? make die causing death?
142. Il ne pousse pas sa saleté en public <Sahalé Tiyé> pous iaka mamouk aias skoukom first IRR we talk PREP God for he make big strong

The first thing is for us to pray to God for Him to make our hearts very strong, nasyka tomtom, pous ouek nasyk[i] mamouk iketa massatchi, pi ouek nasyk[i] our heart for not we do something sin COOR not we so that we don’t do anything sinful. And we don’t klatshe kopa massatchi telekam nasyka kompakyaka nasyka eskam massatchi[i]chi. Pi pous go PREP bad people we know we get sin COOR IRR

go around bad people (where) we know we will pick up sin. And should tchako tomtom pous nasyk[i] mamouk massatchi kloush aiak nasyka owu-owa kopa <S.T.> become mind for we do sin well quickly we talk PREP God the idea take shape for us to sin, we should immediately pray to pous iaka mamouk skoukom nasyka, pous nasyka mash okouk <massatchi>[i]chi tomtom>. for he make strong us for we throw DEM evil-disposition

What is that sin causing one to become weak. What should those who commit the sin causing death do?

143. Il ne pousse pas sa saleté en public massatchi mamouk mameloust? what IRR do REL they get sin make die

What should those who commit the sin causing death do?

144. Il ne pousse pas sa saleté en public <S.T.> pous iaka <mamouk klahoiam> kopa tlaska first IRR they talk PREP God for he have-mercy PREP them

The first thing is for them to pray to God for Him to have mercy on them, pi tlaska kelai kopa okouk massatchi tlaska mamouk, pi tlaska <mamouk tomtom> COOR they cry PREP DEM sin they do COOR they decide and (for) them to (cry over:) repent of the sin they have committed, and (for) them to pous <ouek lil> tlaska mash okouk massatchi kopa Bilalum. for soon they throw DEM sin PREP confession decide to cast that sin away soon in confession.

Dupleché Veniel

145. Ilketa pous massatchi, iaka mamouk tchako ouek skoukom? what DEM sin he make become not strong

What is that sin causing one to become weak.

146. okou[i] ik tassatchi <kakoua pou> iaka mamouk sik nsaika pes pi ouek DEM one sin be-like he make sick our soul COOR not

That particular (kind of) sin is such as to sicken our souls, but is not <kakoua pou> iaka <mamouk memaloust> nsyka pes, okouk massatchi fonk[i] ouerkt be-like he kill our soul DEM sin also such as to (kill:) destroy our souls; that sin also mamouk <Sahalé Tiyé> tomtom sik kopa nasyka, ouek dlet Salis; pi make God heart sad PREP us not truly angry COOR

(makes God sad towards:) makes God feel disappointed in us, but not really angry; and massatchi ouerkt mamouk pous klatshe kopa <tenas pai> ouek kopa <uais pai>. DEM sin also make for go PREP purgatory not PREP hell that sin also causes (one) to go to purgatory, not to hell.

Duplessis Veniel

147. Kloush-na pous nasyka kousash kopa okouk massatchi[i]chi mamouk tchako ouek skoukom? well-C for we afraid PREP DEM sin make become not strong

Should we be afraid of that sin inducing weakness?

148. Naoitiika okouk massatchi mamouk nasyka klahoiam. Okouk tlaska ouek kousash indeed DEM sin make us pitiful DEM they not afraid

That sin surely makes us wretched. (And) those not afraid kopa okouk tenas massatchi, tlounas <ouek lil> pous tlaska eskam okouk massatchi PREP DEM little sin perhaps soon IRR they get DEM sin of that little sin, it might be that they would soon (get) commit that sin mamouk memaloust: kakoua kloush pous nasyka cowash kopa okouk massatchi make die thusly good for we afraid PREP DEM sin causing death: so we should be afraid of that sin mamouk tchako ouek skoukom.

make become not strong inducing weakness.

9° Leçon Pêché Capitâux

149. Ilketa tlaska massatchi, tlaska nême Capitâux.

what they sin their name Capitâux

What are they, the sins whose name (is) "cardinal"?

150. Okouk massatchi tlaska name capitâux: L’orgueil, Lavarice, Lagourmandise,

DEM sin their name capitâux l’orgueil l’avarice la la gourmandise The sins whose name is "cardinal" (are): pride, greed, lust, gluttony, L’envie, la colère Laparesse, L’envie la colère la paresse envy, anger, sloth.

151. <Karsik ahe> tlaska massatchi Capitâux. how-many they sin capitâux

How many are they, the cardinal sins.

154. Sênamox, L’orgueil, & c. seven l’orgueil etc.

Seven, pride, etc.

155. Ilketa L’orgueil? what l’orgueil

What is pride?

156. Pous tlaska mamouk iaka tomtom <kakoua pou> ilep kopa kaloiama, pi IRR they make his self as-if ahead PREP other COOR

When they make themselves out as being ahead of others, or <kakoua pou> tlaska nême kaloiama, pi tlaska tomtom pous ilep tlaska [k]louash be-like they see other COOR they feel SUB ahead they good as it is when they see others, and they feel that they are better kopa tlaska okouk Lorgueil. PREP them that-one l’orgueil than them—that is pride.
157. Iketa L Avarice?
What is greed?

Okouk l'avarice aias teker ouek dilet, kopa <tlounas iketa> mitlait kopa okouk elec, DEM Tavarice greatly want not right PREP whatever reside PREP DEM land
That greed has a strong desire for what is not right, for whatever is of this world, kakoua tala . . .
lake money
such as money, etc.

158. Okouk /'avarice aias teker ouek diet, kopa <tlounas iketa> mitlait kopa okouk eee, DEM l'avarice greatly want not right PREP whatever reside PREP DEM land
That greed has a strong desire for what is not right, for whatever is of this world,
kakoua tala . . .
like money
such as money, etc.

158. Okouk /'avarice aias teker ouek diet, kopa <tlounas iketa> mitlait kopa okouk eee, DEM l'avarice greatly want not right PREP whatever reside PREP DEM land
That greed has a strong desire for what is not right, for whatever is of this world,
kakoua tala . . .
like money
such as money, etc.

159. Iketa Na /uxure?
What is lust?

Okouk /a /uxure iaka massatchi (hihi) teker kopa kanaoue iketa DEM /a /uxure his sin amusement want PREP all thing
The sin--(sinful) amusement--of that lust has a desire for anything that
kakoua tenose/ pi kopa kanaoue kakoua, pi kopa kanaoue like (\"\" side-by-side COOR PREP all thing like-that COOR PREP all (is like)\") suggests "coupling" (?), and for anything of that kind, and for every kakoua massatchi <ouek Salix> kakoua tenokte.
other sin nearly like \("\" side-by-side COOR PREP all thing like-that\")
other sin that more-or-less suggests "coupling" (?).

160. Iketa Leenvie?
what la envy?

Okouk Leenvie, iaka <Sik tomtom> kopa <tlounas iketa> kloush kopa iketa, DEM Leenvie he sorry PREP whatever good PREP another
That envy feels sorry about whatever is another's good fortune.

161. Iketa Lagourmendise?
what la gluttony?

Okouk Lagourmendise iaka aias teker ouek dilet, tlounas kopa iketa pous makoumak. DEM la gourmandise he greatly want not right perhaps for something for eat
That gluttony has a strong desire for what is not right, perhaps [sic] for something to eat.

162. Iketa Lacolere?
what la anger?

Okouk Lacolere, iaka aias Salix tomtom pous mamouk iketa massatchi kopa kaloima DEM la colere he big angry mind for do something bad PREP another
That anger is a high rage to do harm to another,
pous <tlounas iketa> laxka mamouk tochak Salix nsayka tomtom.
for whatever they do/make become angry our self
for whatever they did making ourselves become angry.
174. Klaska name, Le Baptême, La Confirmation, L'Eucharistie, L'Actéinence, L'Extrême
Their names are baptism, confirmation, the holy eucharist, penance, extreme
unction, L'Ordre et le Mariage.

175. Ouéck, Mox, Le Baptême, pi Lapenitence.

176. Klaska Le Baptême na copet ikt massatchi Adam isaka potlash kopa kanaoué [Ijelekam; le bapteme he for cleanse sin Adam he give PREP all people
Baptism is to cleanse the sin Adam gave to all people; pi iaka <mamouk tchako> nsayka Chrisiens, pi <mamouk tchako> nsayka
COOR he make-into us chretiens COOR make-into us
and it makes us into Christians, and makes us into
<Sahale Tayé> iaka tanas.
God's his child

177. Kanisk-na mitlait les Sacrements pouw wash tomtom?
how-many-Q reside les sacrements for cleanse spirit

178. Mox, Le Baptême, pi Lapenitence.

179. Le Baptême-Q only one sin Adam he give PREP us he wash
Does baptism wash away all the sin we have made prior to the baptism?

180. Oueck Le Baptême iaka iaka wash kanaoué massatchi nsayk[ f] mamouk ilep kopa Le Baptême me no le baptême he wash all sin we do ahead PREP le baptême
No, baptism washes away all the sin we have made prior to the baptism.

181. Pouw klasaka ouéck eskam le Baptême me pi mameloust kakoua klasaka tlattoua-na
IRR they not get le bapteme COOR die thusly they go-Q
Should they not get baptised and die, do they accordingly go
kopa <Sahale Tayé>?
PREP God
to God?

182. Oueck, <ouek kata pouw> klaska ouéck eskam le Baptême me pe klattoua
no impossible they not get le bapteme COOR go
No, they cannot have not gotten the baptism, and go
kopa <Sahale Tayé>.
PREP God
to God.

Imprime un Caractere ineffaçable*

De la Confirmation

183. <lketa okouk> La Confirmation?
what-is-it? la confirmation

What is confirmation?

184. Iaka okouk La Confirmation, pouw patlash Saint-Esprit.
he DEM la confirmation for give Saint-Esprit
It, that confirmation, is to bestow the Holy Spirit.

185. Ika-pa S' Esprit
what-Q S'-Esprit

What is the Holy Spirit?

186. Saint-Esprit iaka troisième personnes de la 5e Trinité.
Saint-Esprit be troisième personnes de la 5e Trinité
The Holy Spirit is the third person of the Holy Trinity.

187. Pouw iketa-na Saint Esprit tchako kopa kopa la Confirmation, pouw mamouk nsayka
St.-Esprit come PREP us PREP la confirmation for make us
The Holy Spirit comes to us during confirmation to make us
diet ais aias kloush Chretiens.
truly big good chretiens
really superb Christians.

188. Kata-na la Confirmation <mamouk tchako> nsayka dlet ais aias kloush chretiens?
how-Q la confirmation make-into us truly big good chretiens
How does confirmation turn us into really superb Christians?

189. Kakowa, iaka mamouk skouskam nsayka tomtom pouw ouek nsayka sheme, pouw eskom
thusly he make strong our spirit for not we ashamed for get
In this way: it strengthens our spirit for us not to be ashamed (backward, hesitating),
<Sahale Tayé>, pi mamouk kakoua J. Ch., <mamouk komiaux> nsayka pouw mamouk
God COOR make like J.-Ch. teach us for do
so that we may attain God and do as Jesus Christ teaches us to do.

190. J. Ch. na iaka teké pous nsayka mamouk <kakoua pouw> iaka?
J.-Ch. Q be want for we do be-like him
Does Jesus Christ desire that we act after His manner?

191. Naouitika. J. Ch. iaka oua oua kakoua, pouw klasaka sheme kopa nsayka
indeed J.-Ch he speak thusly IRR they ashamed PREP me
Indeed, Jesus Christ spoke thus, "If they are ashamed because of me
kopa okouk élee, Naky <mamouk Sheme> kopa tlanna kopa Sahale.
PREP DEM land I be-ashamed-of PREP them PREP above
in this world, I will be ashamed of them in heaven."
193. Klaska-na patlash la Confirmation (tlaska) who-Q give la confirmation
Who is it who confers confirmation?
194. Aias le Prêtre patlash la Confirmation
big le prêtre give la confirmation
A big priest (bishop) confers confirmation.
195. Kata-na aias le Prêtre mamouk pous patlash la Confirmation?
how-Q big le prêtre do for give la confirmation
Why does the big priest act to confer confirmation?
196. Pous aias le prêtre teker patlash la confirmation ikaka mamouk <kakoua pous> koimm;
IRR big le prêtre want give la confirmation he do be-like five
Should the big priest want to confer confirmation, he acts according to five (steps):
1°. iaka mamouk Siewil pous tlaska eskam la Confirmation
he make prayer for they get la confirmation he raise
1st. He makes a prayer that they (get:) receive the confirmation. 2nd. He raises
iaka les mains kopa tlaska. 3°. iaka <mamouk tsum> tlaska kanaomox
his hand PREP them he mark them with
his hands toward them. 3rd. He marks them with
le S' Chêtre. 4°. iaka <mamouk piousum> kopa klaska 5°. iaka mamouk
holy-chrism he make-the-cross PREP them he do
the holy chrism. 4th. He makes the sign of the cross to them. 5th. he makes
<kakoua pous> iaka teker cokchit tlaska siakous. pi iaka oua oua
as-if he want hit their face, while he says
kopa klaska kloush pous masayka tomtom kouanissum kloush.
PREP them good for your-PL spirit always good
as-if he want hit their face, while he says
PREP them good for your-PL spirit always good
to them, "(may your spirits be forever good:) may you never be dismayed."

197. Pous iketa-na aias le prêtre mamouk tf[w?]jis.
for what-Q big le prêtre make (t[ttw]'79f:pray)
198. iaka mamouk tf[w?]{js}, pous <mamouk tchako> Saint Esprit[)] kopa tlaska.
he make pray for bring Saint-Esprit PREP them
He prays to bring the Holy Spirit into them.
199. Pous iketa na iaka <mamouk Sahale> iaka les mains kopa [tlaska?]
for what Q he raise
he raise his hand for reveal-to them
Why does he raise his hands to them?
200. iaka <mamouk Sahale> iaka les mains pous <mamouk komtax> tlaska;
he raise his hand to them to show them
S' Esprit tchako kopa tlaska tomton.
St.-Esprit come PREP their heart
the Holy Spirit entered into their hearts.

[ms. pages 23-24]
201. Iketa na Le S' Chêtre aias le prêtre eskam pous <mamouk tsum> tlaska
what Q holy-chrism big le prêtre get for mark them
What is the holy chrism the big priest takes to (mark:) anoint them?
202. Le S' chêtre, iaka, kloush glisse kamamouk ieka kloush smel,
holy-chrism he good oil with something good smell
The holy chrism is: fine oil with something good smelling,
ais le prêtre mamouk skoukoum te[w?]{js} kopa tlaska kamalou <kol élëe.>
big le prêtre make strong (t[ttw]'79f:pray sub) their all (winter
the big priest bestowing a prayer of power for all of their winters (hard times?).
203. Pous iketa-na aias le prêtre <mamouk tsum> tlaska &c.?
for what-Q big le prêtre mark them
Why does the big priest anoint them, etc.?
204. iaka <mamouk tsum> tlaska pous <mamouk komtaz> tlaska <Ouek kloush> pous
he mark them for teach them wrong for
He anoints them to show them it is wrong for them to be
tlaska sham, pous mamouk kakoua J.Ch. <mamouk komtaz> nsayka pous mamouk
they ashamed IRR do like J.-Ch. teach us for do
ashamed, if they are to do as Jesus Christ teaches us to do.
205. Pous iketa na aias le prêtre <mamouk piousum> kopa tlaska?
for what Q big le prêtre make-the-cross PREP them
Why does the big priest make the sign of the cross to them?
206. iaka <mamouk piousum> kopa tlaska pous <mamouk komtaz> tlaska
he make-the-cross PREP them for teach them
He makes the sign of the cross to them to show them
kopa kamalou ieka kloush tlaska eskam kopa la Confirmation, iaka tchak[a]
all thing good they get PREP la confirmation he come
that all the good they have received from the confirmation comes
kopa J.Ch. mamelou{hn} kopa la coin[ ].
PREP J.-Ch. die PREP cross
from Jesus Christ's death on the cross.
207. Pous iketa na aias le prêtre, mamouk <kakoua pous> iaka teker kokchit tlaska siakous?
for what Q big le prêtre make as-if he want hit their face
Why does the big priest make as if he were going to strike their faces?
208. iaka mamouk kakoua; pous <mamouk komtaz> tlaska, pous <Ouek kloush> pous
he do thusly for teach them IRR wrong for
He does so, to show them that it would be wrong for
tlaska ouïl ouïl massatchi pour massatchi.
they (huihui):exchange evil for evil
them to requite evil with evil.
209. Kata na iaka klous pous nsayka mamouk pous eskam la Confirmation?
how Q he good for we do for get la confirmation
How is it we should act to (get:) receive confirmation?
210. Kloush pous nsayka mamouk <katoua pous> kloun, 1° kloush pous nsayka komtax
good for we do be-like three good for we know
We should do according to three (things): 1st, we should correctly understand
diet les mistères, 2° kloush pous helo massaatchi mitlait kopa nsayka tomtom,
rightly les mistères good for lack-of sin reside PREP our heart
the mysteries; 2nd, there should be no sin lodged in our hearts;
3° kloush pous aias nsayka teker eskam 3° Esprit.
good for greatly we want St.-Esprit
3rd, we should really want to (get:) receive the Holy Spirit.

211. Kata mamouk pous <tchako helo> nsayka massaatchi?
how do for be-removed our sin
How does one act so that our sins are absolved?

212. Nsayka eskam le Sacrement de pénitence
we get le sacrement de pénitence
We get the sacrament of penance.

213. <Iketa okouk> le Sacrement de pénitence?
what is it? le sacrement de pénitence
What is the sacrament of penance?

214. Okouk Sacrement de pénitence J.-Ch. mamouk pous <tchako helo> nsayka massaatchi
DEM sacrement de pénitence J.-Ch. make for be-removed our sin
Jesus Christ made that sacrament of penance so that our sins
nsayka mamouk kimia le Baptême.
we make after the baptism we have committed since baptism will be absolved.

215. Iketa nsayka mamouk pous diet eskam le Sacrement de pénitence?
what we do for truly get le sacrement de pénitence
What do we do to correctly receive the sacrament of penance?

216. Tloum nsayka mamouk: nsayka mamouk diet Bilalum kopa diet le prêtre
three we do we do true confession PREP real le prêtre
We do three (things): we make a true confession to a real priest;
nsayka mamouk nsayka tomtom diet kelat. pi nsayka <mamouk tomtom>
we make our heart truly cry COOR we decide
we make (our hearts truly cry:) ourselves truly contrite; and we resolve
pous paye iketa kopa nsayka massaatchi.
for pay something PREP our sin
to (pay something:) do penance for our sins.

217. Iketa Bilalum?
what confession
What is confession?

218. Okouk bilalum, nsayka <mamouk komtax> kanaoué nsayka massaatchi kopa
that-one confession we reveal all our sin PREP
That is confession, (in which) we reveal all our sins to

219. Kata mamouk pous tchako diet okouk bilalum?
how do for become right DEM confession
How does one act for the confession to be right?

220. Ilep nsayka oua oua kopa <Sahalé Tayé>, pous iaka ilep <mamouk komtax> nsayka;
first we speak PREP God for he first inform us
First we speak (with:) ask God in prayer, for him to first inform us
<uansik aio> massaatchi mitlait kopa nsayka tomtom. Nsayka <kloush nanitch> kopa talium
how-many sin reside PREP our heart we take-care PREP ten
how many sins are lodged in our hearts. We pay close attention to God's ten
<Sahalé Tayé> oua oua, kopa Senamox l'Eglise oua oua, pous nsayka diet komtax.
God saying PREP seven the Eglise saying for we rightly know
commandments, to the seven commandments of the Church, so that we will correctly
pi <mamouk kansik> nsayka mamouk massaatchi, kopa nsayka tomtom, kopa
COOR count we make sin PREP our heart PREP recognize and enumerate the sin we have made—in our hearts, in
nsayka oua oua, kopa nsayka mamouk, pi kopa ouék nsayka mamouk.
our speech PREP our doing COOR PREP not our doing
our speech, in our action, and in our inaction.

221. Pous diet nsayka komtax kanaoué nsayka massaatchi, kopet na okouk?
IRR rightly we know all our sin end Q that-one
When we have recognized correctly all of our sins, does it end?

222. Ouké kopet: pous nsayka komtax kanaoué nsayka massaatchi, ouerk[ ] nsayka oua oua
not end IRR we know all our sin again we speak
It doesn't end: when we acknowledge all of our sins, we speak again
kopa <Sahalé Tayé> 1° pous iaka patlaz <kelat tomtom> kopa kanaoué nsayka massaatchi.
PRES God for he give repentance PREP all our sin
with God, 1st that He grant us repentance for all of our sins
<Maya k[e]loush, mayka aias teker[ ]f] nsayka. Ouké mayka teker[ ]f] pous nsayka slatowa
thou good thou greatly love me not thou want for I go
("Thou are good, Thou do love me. Thou do not desire that I go
copa <likoula pair>, pi alta nsayka tchako massaatchi) 2° pous iaka mamouk skoukoum
PREP hell COOR then I become bad for he make strong
to hell, and (that) I then be damned." ) 2nd, That He make our hearts
nsayka tomtom pous al[ke <ouek kansik>] nsayka mash taka tomtom, pi <ouek kansik>
our heart SUB later never we throw his will COOR never
strong, so that we will never reject His will, and will never
nsayka teker mamouk massaatchi.
we want do sin
want to sin.
223. Kata pous diet klaska <kelat tomtom>?
how for truly they repent

What is the way for them to truly repent?

224. Pous diet okouk <kelat tomtom>.
1st kloush pous nsayka tomtom, nasuitika kelat
for right DEM repentance good for our heart indeed cry

For that repentance to be true: 1st, it should be that (our hearts sincerely cry): we
kopa nsayka massatchi. 2nd pous nsayka tomtom kelat <kopa okouk>: nsayka mash J.Ch.
PREP our sin for our heart cry owing-to we throw J-Ch.

sincerely repent of our sins; 2nd, that we repent on this account: we have rejected
nsayka ais kopa loush papa, <kopa okouk> nsayka <mamouk klaahauiam>: pi
our big good father owing-to we abuse COOR

Jesus Christ, our supremely good Father, because we abused and
< mammelost> J. Ch., <kopa okouk> nsayka eskam le diable tomtom
(mamouk-memelust) kill J-Ch. owing-to we get le diable mind
killed Jesus Christ, because we (got:) received diabolical notions
<kopa okouk> nsayka mash Sahale, pi mamouk pous tlattoua tomtom <kikoule pata>:,
owing-to we throw above COOR go SUB gone PREP hell
on account of which we have cast aside heaven and acted such as to go to hell;
3rd pous nsayka tomtom kelat kopa kanaoue nsaykaais massatchi, mamouk mammelost.
for our heart cry PREP all our big sin make dead
3rd, that we repent of all of our serious sins, (the ones) causing death;
4th kloush pous nsayka tomtom ilep ais kelat kopa nsayka massatchi,
good for our heart first greatly cry PREP our sin

for that repentance to be true: 1st, it should be that (our hearts sincerely cry): we
sincerely repent earnestly of our sins
mamouk mammelost, ouek ilep kopa kanaoue kaloma sketa kopa jahaouiam.
make dead not first PREP all different thing wretched
causing death, not of all other mean things first.

Maniere de se confesser —

225. Kata pous nsayka mamouk diet Bilalum?
how for we make right confession

What is the way to make a right confession?

226. Pous mamouk diet bilalum, kakoua 1° nsayka ylattoua kopa le plet
for do right confession thusly [we]:I go PREP priest

To make a right confession, the way is 1st, ('we' corrected to:) I go to the priest,
2nd nsayka masatchi piousoum: 3rd nsayka ylattoua owu owu kopa le plet, nsayka papa
[we]:I make-the-cross [we]:I speak PREP priest my father

I make the sign of the cross; 3rd, I say to the priest, "my father
<mamouk klaahauiam>: kopa nsayka: mamouk aiol massatchi. 4th nsayka owu owu
have-mercy PREP me I do much sin I say

have mercy on me, I have committed much sin"; 4th, I say

(half:) part of the prayer, ... (? ...) ;
We attend carefully to the priest's words and to the penance he give. We make our hearts cry greatly: repent deeply of all our sins, and we say that prayer, (acte de Contrition) the Act of Contrition.

233. Pous nsayka kia ooua <mamouk helo> pous kopa kia one <mamouk helo> IRR we go confession Pous priest always Q priest remove If we go to confession with the priest, will it always be that the priest absolves nsayka massatchi? our sin our sins?

234. Ouek kouanissum. Pous leple kotak <mamouk helo> not always IRR priest know first good for not quickly remove Not always. Should the priest understand that it is best not to immediately absolve nsayka massatchi, we make for awhile we decide for awhile not commit sins in the future. And we resolve to carry out, in awhile, not commit sins in the future. And we resolve to carry out, in awhile, nsayka massatchi, pi {mamouk helo} we pray for he make strong our heart for not we later nsayka massatchi? our sin ooua our sin.

Ouek kupa kia one <mamouk helo>. Pous we make greatly cry of all our sins, and we say that prayer, (acte de Contrition) the Act of Contrition.

232. Nsayka kopa kia ooua not PREP something worthless we speak also [we] not we speak We don't speak about nonsense. Also we don't speak kopa massatchi kalokai <mamouk helo> nsayka <mamouk helo> PREP other people do we reveal all about the sins that other people commit. We reveal all nsayka massatchi. helo ikt nsayka <mamouk helo>: nsayka ooua our sin without one we hide we say them our sins. There isn't one we keep hidden: we tell them kakowa nsayka kotak, tlaska aias poua aias, tlaska tanas, poua tanas. like we know they big SUB they small SUB as we know (them), they (that) are big as big, they (that) are small as small. Ouerk[1] nsayka ooua ooua <kansik aoo><ikt ikt>, ikt nsayka mamouk. also we say how-many sometimes ?*again we do Also we tell how frequently we committed (them).

229. Pous tlaska tliminouite kopa billallum, iaka-na mamouk aias massatchi? IRR they lie PREP confession he-Q do big sin Should they (=one) lie in confession, does he commit a serious sin?

230. Naouitika iaka mamouk aias massatchi <kakowa poua> iaka tliminouite indeed he make big sin as-if he lie Indeed he commits a serious sin, (just) as if he lied kopa <Sahale Taye>, pi okouk tliminouite mamouk tchako kaltash PREP God COOR DEM lie make become worthless to God, and that lie makes his confession become worthless. iaka billallum. Ouek ikt iaka massatchi <tchako helo>, ikt tchelo aias massatchi his confession not one his sin be-removed one new big sin Not even a single one of his sins is absolved. He (gets:) incurs a new, serious sin. iaka eskam. Sacrilege iaka nem, iaka mamouk. he get sacrilege his name he make The name of what he has done is "sacrilege."

231. Pous nsayka kopet billallum, ikeita pous nsayka mamouk. IRR we finish confession what for we do When we finish confession, what is there for us to do?

232. Nsayka <kloush nanitch> kopa leple iaka oua oua pi kopa okouk la plet. We look-carefully PREP priest his words COOR PREP DEM la plet We attend carefully to the priest's words and to the penance iaka patlash. Pous leple iaka oua poua nsayka <mamouk tchak(a)> okouk Stéouil he give IRR priest say for we bring DEM prayer he confers. If the priest says that we summon the prayer, (l'acte de Contrition) [A?] TiSieu Siam nsayka mamouk aias ke lai l'acte de Contrition 't(a (Et?&or si l'inf) God we make greatly cry the Act of Contrition to God, we (make our hearts cry greatly:) repent deeply
De la Satisfaction

237. Kansik-na ouek paye kopa nsayka massatchi? how-many-Q DEM pay PREP our sin
How many are the recompenses for our sins?

238. Mox. ouek paye kopa nsayka massatchi ikt aisai payé ankaté J.-Ch. mamelost two DEM pay PREP our sin one big pay long-ago J.-Ch. die
Two: that recompense for our sins paid (only) once long ago, Jesus Christ's death
kopa la coine. Ouok ikt tenas payé nsayka mamouk kopa la péintence léplet
PREP cross DEM one little pay we make PREP la péintence priest on the cross; that small recompense we make from the penance the priest
patlash kopa nsayka pi kopa kananouë kalouïa klouë iketa nsayka mamouk.
give PREP us COOR PREP all other good thing we do
gives us, and from all the other good things we do.

239. <Ouek kata-na pous> nsayka mamouk ouek aisai payé kopa nsayka massatchi?
impossible-Q we do DEM big pay PREP our sin
Isn't it impossible for us to make that ultimate recompense for our sins?

240. Naouitika <ouek kata>. Pous iaka J.-Ch. ouek mamouk ouokuais payé, indeed impossible IRR he J.-Ch. not do DEM big pay
Indeed impossible. Had He, Jesus Christ, not made that ultimate recompense,
<ouek kansik> nsayka <kata pous> mamouk ouokuais payé, <ouek kansik-souk> pous
never we possible do DEM big pay never for
we could never make that ultimate recompense, it would be impossible for
<tchako helo> nsayka massatchi; pi pous nsayka memelost, <ouek kata pous>
be-removed our sin COOR IRR we die impossible
our sins to be absolved, and should we die, it would be impossible
nsayka tlatoa kopa Sahale: diet nsayka tlatoa kopa <ikoule paiat>.
We go PREP above directly we go PREP hell
for us to go to heaven: we would go straight to hell.

241. Ka J.-Ch. patlash, ka nsayka eskam ouokuais payé J.-Ch. ankaté payé
Wherein did Jesus Christ confer, wherein do we (get) find that ultimate
kopa nsayka massatchi?
PREP our sin
recompense Jesus Christ paid for our sins long ago?

242. Kopa les Sacrements. PREP les sacraments
In the sacraments.

243. Pous nsayka eskam ouokuais payé J.-Ch. kopa le Sacrement de péintence, IRR we get DEM big pay J.-Ch. PREP le sacrement de péintence
When we receive that ultimate recompense, Jesus Christ, in the sacrament of
ouek-na pous nsayka ouerk téik payé kopa nsayka massatchi?
not-Q for we also pay PREP our sin
penance, isn't it for us also to pay for our sins?
262. Kopa l'Eucharistie, nsayka eskam J.Ch. ida titoul pi iaka pelpel; J.Ch. kakoua man
PREP l'Eucharistie we get J-Ch his flesh COOR his blood J-Ch as man
In the eucharist we receive Jesus Christ's flesh and his blood; Jesus Christ is both man
pi kakoua <S. Tayé>.
COOR as God
and God.

263. Kata-na nsayka mamouk; pous mamouk kloush la communion?
how-Q we do for make good la communion
How do we act to make the communion good?

264. Ilep kloush pous helo massatchi misilait kopa nsayka tomrom. Pi kloush pous
first good for lacking sin reside PREP our heart COOR good for
It is best for there to be no sins lodged in our hearts. And we should
J.Ch. tkako kopa iaka. Pi pous <ouek Sai'a> nsayka eskam la communion
for J-Ch come PREP him COOR IRR nearly we get la communion
for Jesus Christ to come into it. And when it is shortly before we receive communion,
nsayka <mamouk tkako> okouk Stéouil. (Jesus! oséete. &c.)
we bring DEM prayer Jesus ?
we bring out that prayer: ... (?). . . .

265-281 are two unnumbered pages commencing with a fragment:

265. [. . .] kopa le Sacrement. Pi tksac mamouk tkako Salix <Sahale Tayé> kopa tksac
PREP le sacrament COOR they make become angry God PREP them
... in the sacrament. And they make God become angry at them
pi kopa tksac tanase.
COOR PREP their child
as well as at their children.

11me Lecon
Des vertus chrétiennes -

266. Iketa les vertus chrétiennes?
what les vertus chrétiennes
What are the Christian virtues?

267. Iaka les vertus chrétiennes, iketa kloush ilp les chrétiens, pous <chako kloush>;
he les vertus chrétiennes something good ahead les chrétiens for get-healed
It, the Christian virtues, are the good guiding Christians, to be saved
pi mamouk dit ekta tksac mamouk.
COOR make right what they do
and to make right what they do.
430

268. <Kansik aio> kaoloma les ver[f]us chrétiens? How many different Christian virtues are there?


270. Iketa les ver[f]us Théologales? What are the theological virtues?

271. Les ver[f]us Théologales, qui ont pour objet Dieu, pi mamouk diet nseyka tomtom COOR make right our heart.

272. <Kansik aio> mitlait les ver[f]us Théologales? How many theological virtues are there?


274. Iketa na La foi? What is faith?

275. Iaka La foi, ikt iketa <Sahale Taye> he la foi one thing God give PREP us for we.

276. Aias kloush-na poux mitlait la foi kopa nseyka? Is it a great good for faith to reside in us?

277. Naouitika, aias kloush poux mitlait la foi kopa nseyka; helo la foi, <ouek kata poux> Indeed, it is a great good for faith to reside in us; without faith, we could not nseyka plaire kopa <Sahale Taye>.

431

278. <Mamouk klattoa> l'acte de foi? send l'acte de foi

279. <Sahale Taye> naika komtaks poux nseyka, <mamouk komtaks> kanaoué iketa God I know SUB thou reveal all thing.

L'Esperance

280. Iketa iaka L'esperance? What is it, hope?

281. Iaka L'Esperance <Sahale Taye> patlash poux mamouk nseyka eskam aias tomtom he l'esperance God he gives for make us get big heart.

[282-287 are one unnumbered page in another hand:]}

Acte de Contrition

282. O <Sahale Taye>, naika <tomtom aio—klai> mamouk masatchi, pi naika mamouk saliks O God [my] heart much cry do sin COOR I make angry Oh Lord, I have sinned and I have angered maika, / naouitika nakyka lsep tocho, pi kakwa naika tomtom aio klai, /nakwé macch thou indeed thou first good COOR thusly my heart much cry I throw Thee. Indeed Thou art Supreme Good, and therefore my heart repents greatly, naikamassatchi; naouitka nakyka tomtom; /lsep ltocho; my sin indeed thy will [first good] for thusly COOR thou first good

/<fak económico> naika macch naika masatchi pi /fak económico naika mamouk skoukoum [thusly] I throw my sin COOR [thusly] I make strong I put aside my sins, and I make my heart strong
284. D. Aias tloch pous nsaika tikeh <Sahale Taie>.

R. Indeed—God is supremely good, we can’t know kansih aias tloch <Sahale Taie>, pi kawka tloch pous ilep maska tikeh tahka.

We how-much big good God COOR thusly good for first thou love Him how supremely good God is, and therefore you should love Him above all else.

285. R. Nawitka - Ilep tloch <Sahale Taie>; <wik kata pous> nsaika komtix

R. indeed first good God impossible we know Réponse: Indeed—God is supremely good, we can’t know kansih aias tloch <Sahale Taie>, pi kawka tloch pous ilep maska tikeh tahka.

We how-much big good God COOR thusly good for first thou love Him how supremely good God is, and therefore you should love Him above all else.

286. D. <Kansih aio> milait les Vertus morales?

D. how-many reside les vertus morales

D.: How many moral virtues are there?


R. Four: la prudence la justice la force la tempérance


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Notes to text

Numbers key to numbered text passages. Principal sources of supporting documentation are: mamouk (= Demers, Blanchet, St. Onge 1871), the preferred source (see introduction); mamouk (= Gibbs 1863), by far the most influential (that is, most copied, pirated, and used) nineteenth century dictionary; and others cited in Johnson's (1974:258-526) master file of Chinook Jargon lexemes. Chinookan forms (labelled LC:Lower Chinook, UC:Upper Chinook), cited selectively to elucidate mamouk’s underdifferentiated transcription, are normalizations of items in Boas's Chinook grammar and texts. Salish citations are identified by language: Halkomelem (Island dialect, Donna B. Gerds personal communication, 1997), Saanich (Montler 1991), Lushootseed (Bates, Hess, Hilbert 1994), Upper Chehalis (Kinkade 1991).

2. mamouk klahawian [make pity:]have-mercy. mamouk tla-_sheetam "to be merciful", mamouk klahawian "to pity on; give alms; be generous" (cf. LC A-d-sanyam 'poor').

pous 'for', elsewhere glossed IRR (irrealis mood: 'if, when, should, would'), SUB (subordinating conjunction). mamouk pus "for, if, when, in order to, that"; spos "if, suppose". It is quite unusual to find both forms (pus, spos) in one source: English speakers usually equated Indians' pus with English "suppose," a folk etymology lent scholarly credence by Gibbs (1863:24) and others. However, the item has a good Chinookan etymology: cf. LC pus, pus, corresponding to UC pu "adverb of potential and conditional significance" (Sapir).

4. okouk appears in the text most frequently as a demonstrative adjective ('this, that'), less frequently as an independent pronoun ('that-one'); it is also occasionally used, as here, to introduce a relative clause (REL). mamouk okuk, ok "this, that, this one, that one [pronoun]" (from LC ukuk, a demonstrative adverb: 'that, there').

osash. mamouk wash "to wash, clean, baptise [sic]".

mamouk naasitka kakoua, mamouk kakoua. mamouk nanuk kakwa (untranslated, p. 63: 'do in that manner'), nawitka, nawitka "assuredly, certainly, yes".

mamouk komtix [make understand:]teach, reveal. mamouk komtix "to teach", mamouk komtix "to explain, teach".

5. kopa is the Jargon universal preposition (PREP), occurring in some sources occasionally also as a subordinating conjunction (SUB). mamouk kopa "on, over, under, in" (from UC kupa, kupa, demonstrative adverb: 'there, over there'; also see note 32).

6. la coine. Cf. Saanich la kna "crucifix" (Montler item 575.10). Evidently, French spelling for a form in local Indian usage. mamouk has, rather, la kloka "cross".

7. okouk DEM: see note 4.

8. kopa PREP: see note 5.
Notes to passages 8-10

Sakeli teye (also spelled Sahalé Töye, etc.) [above chief/boss:God].

St. Expil. This spelling (also occurring in 44, 45), taken alongside the text's many French-spelled items, suggests a deliberate adaptation of French orthography to Indian pronunciation. Indeed, *powers* has *Sait Expil* "Holy Ghost". It must be noted that unlike *powers*, however, this text inconsistently mixes such "Indian" pronunciations with French spellings: thus, 'Holy Spirit' appears much more frequently in the text as *St. Expil*. The text is similarly inconsistent in its handling of French-derived items to the core lexicon of the regional Chinook Jargon: e.g. *pi COOR* (coordinating conjunction: *powers* *pi* "and", supposed to be derived from French *puis*), *l/ep kloush* (untranslated, p. 34, 38, probably: 'now, and in the hour of our death'; cf Lionnet 1853, cited in Johnson 1974:436, where *kopa okak* appears as "while"/"durant que").


2. *Temas Sun* ['little day/sun'] morning. This idiom also appears in Hale's compilation of 1846 and Lionnet's of 1853 (cited in Johnson 1974:429).


4. *tekker* 'want, like, love; need to, be about to'; *owersk* 'again, more, also'. *powers* *like, ir* "to like, love, desire, have a mind, wish" (cf. LC *ske* 'to like'); we *ir* "again, more, anew, yet" (cf. LC *wier* 'again, also'). The text's *r* in these instances is evidently meant to represent or suggest a velar fricative.

5. *stewil* (also spelled *stéwil, stéouil*). Cf. Island Halkomelem, Saanich /stviiʔat/*'prayer*.

6. *le diable*. *powers* *letom, letop* "the devil"; *powers* *Di-dub, Ynab, Lejug* "the devil".

Although this word enjoyed at least as wide a currency in the regional Jargon as the word for 'priest' (note 8), the text nowhere shows an Indian-adapted spelling.
Notes to passages 28-39

exactly synonymous. Cf. *omass* tomotom "soul, spirit, heart, stomach, will, intention" (also see note 8, regarding French-spelled items).

29. *tchako mass* [I/itchi [sic], error for *tchako massatchi* 'become bad; turn bad'. *omass* chako masache (untranslated, p. 52: 'turn bad').

30. *mitlai kloush* [resemble good;]remain good'. *omass* mitlai tlush (untranslated, p. 51: 'remain good').

31. *ka[s] [sic] 'where'. Cf. *omass* ka 'where' (see note 19).

32. *kikoulé pata* ['below fire:]hell', also (as in 115) *aias* pata ['big fire:]hell'. *omass* has kikwile pata, aias pata, and lempel, all meaning 'hell'.

kopa, for kopa 'over there'. Cf. *omass* ko 'pa (universal preposition: note 5), kopah (demonstrative element). The same distinction (with the forms kopa, kopa PREP versus kopi, kopa 'over there') characterized the Jargon formerly spoken at Grand Ronde Reservation, Oregon.

*kakswa pous* ['like IR:]be like, as if. *omass* kakswa pous "as if", Lionnet 1853 (Johnson 1974:349) *kakwa pous* "as if". A contracted form, kakwawa 'seems like, as if', was in frequent use at Grand Ronde Reservation.

massatchi klomtom ['bad heart/mind/spirit:]ill-will, evil disposition'. *omass* masache tomotom 'bad humour, evil disposition'.

34. plat 'full'. *omass* pati 'full, filled, satiated' (cf. LC *par* 'full').

10uit 'glad'. *omass* titl 'glad, pleased, proud' (cf. LC yaci, yaci 'proud').

35. *mamouk clattone* ['make go:]send'. *omass* mamuk lataoxa to send, drive'; *omass* mamouk klatawa to send'.

kloush nanich [well look:]watch carefully, take care of; look out!' *omass* tlush nanich "to take care, keep'; *omass* kloshe nathanish 'look out; take care'.

*ka[s] [sic] 'arrive'. *omass* ko 'to arrive'. *omass* ko 'to arrive'. *omass* ko 'to arrive'. *omass* ko 'to arrive'. *omass* ko 'to arrive'. *omass* ko 'to arrive'. *omass* ko 'to arrive'.

37. *mamouk dilet* ['make straight:]straighten, make right, (and by extension:) guide'.

Notes to passages 43-91

43. *Kansik aio* occurs in this text as an occasional synonym of *kansik* 'how many?', as it does also in *omass*: *kans* 'how many', *kans* *at* (untranslated, p. 48: synonymous with *kans* ). (cf. LC *qance* 'how many?'). At Grand Ronde Reservation, qance-huyu asked the question 'how many/how much?', qance the question 'when?'.

53. *tlaska* [sic]. In this passage and in 111, 113, 125, 193, the item tlaska, klaska (and *klasta* [sic]), elsewhere the third person plural pronoun, anomalously asks the question 'who?': *omass* tlaska 'what, someone', *omass* klak-sta 'who'. Evidence that the error is to be attributed to the scribe, not to the composer is provided by 125, where the item appears as Klaksha (Klaksta "corrected" to *klasta* [sic]?).

54. *kanawe kakowa* ['all alike:]equal'. *omass* kanawe kakwa (untranslated, p. 49: 'all the same, equal'). Also an idiom at Grand Ronde Reservation.

55. *Iketa okook* ['what that-one:]what is it?'. *omass* ikta okuk (untranslated, p. 53, 61: 'what is it?').

63. *tchako man* ['become man:]be incarnated as human'. *omass* chako man, also used to refer to the incarnation.

66. *makou* 'buy'. *omass* has makuk 'to sell, buy', but also (untranslated, p. 46: *laka chako makuk nasika* 'He comes to ([buy]:)redeem us').

67. *kata pous* ['how for:]possible, can'. See note 14.

68. *nauutika kakowa* ['certainly like:]unquestioningly as'. Cf. *omass* nauitika, nauitika 'assuredly, certainly, yes', kmotoki nauitika (untranslated, e.g. p. 34: 'know certainly:believe, have faith').


80. *mamouk kalaik* ['make open:] to open (it)'. *omass* mamouk kalaik la pote 'open the door'.

81, 82. *paye, paye*. See note 12.

83. *kouenom san* ['fifth day:]Friday'. *omass* kwanom san (untranslated, p. 36: 'Friday').

86. *kanawe glaska* ['all they:]all of them'. *omass* kanawe glaska (untranslated, p. 51: 'all of them').

91. *mamouk dile* ['make straight:]straighten, make right, (and by extension:) guide'.
Notes to passages 91-108

tchako kloush [become good:]get healed, be saved'. See note 8. While the dictionary portion of 'অশ্রুঃ' shows chako kloush "to make better, healed, converted", 'be saved' (in the Christian religious sense) seems the more appropriate translation for the following passage from the catechism (p. 53; note typos: 'tla bowian should be tla bowiwm, tuchmen should be tuchman): Sa tali Tali taka wawa tlasca: wek kwanesom msaika tla bowiwm; i: tuchmen
God he tell them not always ye poor one woman
God told them (Adam and Eve): 'you won't always be wretched; a certain woman
alke chako, poi taka kaskshet okuk oluk; iaka later goose iaka potlach iaka Tanas
later come COOR she hit DEM snake his head SUB she give her child
will come, and she will strike that serpent's head by giving her Son
pus mamuk telikom chako tlasca.

for make people be-saved
(to make people be-saved:) for the salvation of humanity.'

93. (setromper), (en[?]laperdication) appear to be written into the ms. in the scribe's hand,
suggesting that they were also in the original. Evidently, the scribe has copied an incompletely
composed or only roughly finished passage, in the process faithfully preserving evidence of the
composer 'thinking out loud.'

94. The wording of this passage, like that of the preceding (to which
it appears to be written into the ms. in the scribe's hand,
suggesting that they were also in the original. Evidently, the scribe has copied an incompletely
composed or only roughly finished passage, in the process faithfully preserving evidence of the
composer 'thinking out loud.'

95. Notes to passages 111-162


120. mamouk slaska slatocu ['make them go:]send them'. Cf 36, where mamouk slatocu slaska
appears with the same meaning. In the Chinook Jargon formerly used at Grand Ronde
Reservation, compounds with mamuk (=murk at Grand Ronde) tend to be felt as whole verbs,
hence are unlikely to be split as here.

121. stewil. See note 10.

125. Klaskyja. See note 53.

130. tchako tanas ['become child:]be born'. অশ্রুঃ chako tanas "to be born". Also an idiom at
Grand Ronde.

138. mamouk memelast [-1] '[make die:]cause to die', (2) '[make dead:]kill'. (2) is a compound
well established in regional usage (mamuk memelast "to kill", mamouk memaloost "to kill"), (1) a specialized adaptation to Roman Catholic terminology (also appearing in 116, 134,
etc.).

tchako Salix 'become angry'. অশ্রুঃ chako saliks "to get mad'.

142. aias skoukom nsaika tomol. Cf. অশ্রুঃ s/kjukom tomol "brave, energetic" (JK: à la
errata, p. 68).

mamouk skoukom '[make strong:]strengthen, make firm'. অশ্রুঃ mamouk skukom
(untranslated, p. 33: 'strengthen, make firm').

144. ouek lèle 'not awhile:]soon'. অশ্রুঃ wekile "not long". Also an idiom at Grand Ronde.

Bilalum. This is evidently a local Salish borrowing, but I could find no corresponding
term in the local (that is, Vancouver Island area) sources I consulted. Cf Upper Chehalis
/mifálom/ 'confess', Lushootseed /mí?àlla/?bo/ 'confess'.

158. ltonas iketa ['uncertain what/something:]whatever, something or other'. Cf. অশ্রুঃ ltonas
"perhaps, may be [sic], equivocal answer" (from LC অশ্রুঃ 'maybe').

160. tenses, teneqtel. Intelligible item, probably a borrowing from a local Indian language.
Possibilities are suggested by Saanich 'tānéq' (nisi) 'dirty (with earth)' (Montier item 931.1), Island
Halkomelem /tələnələ/? sitting side by side'. I follow Father Schoenberg's advice in translating the
passage as a reference specifically to sexual desire.

ouek Säxa ['not far:]near, nearly'. অশ্রুঃ wek saxa "near", nasa waska-siak "near, not far".

162. Sik tomol 'sick heart:]sad, sorry, jealous'. অশ্রুঃ sik tomol "sorry, mad at somebody
made here is the sign of the cross (I am indebted to this point).

spelling buckskin-colored' (in use at Grand Ronde). While the context in which the term appears, with the accompanying explanation in passage 'make come:'] bring, summon' (as in 198). Ronde, but am unable to find a supporting historical citation.

196. mamouk Sahale [make high:] raise, lift up'. mamouk ka vial 'to lift, put up'.

les mains. See note 8.

mamouk tsom [make mark:] to mark' (also, 'to write': mamouk tsom 'to write').

le S' Chrême. Cf. French crème 'cream, cream-colored'. Jargon lii̱kem 'yellow, dun, buckskin-colored' (in use at Grand Ronde). While the context in which the term appears, with the accompanying explanation in passage 202, make it clear enough what is being referred to, the spelling 'christe' remains unexplained.

mamouk piouison. The context here and in 206, 226 suggests that what is (mamouk:) 'made' here is the sign of the cross (I am indebted to Sister Kateri: Petite for enlightening me on this point). Possibly, the item is to be explained as a contraction of English "pious" and the

Notes to passages 162-196

[59], anxious', chako sik tomton (untranslated, p. 52: 'jealous, envious'). At Grand Ronde, the idiom sik tomton 'sad' was complemented by the idiom sik latet ['sick head:)] jealous.

164. tlowousa kopa iketa pouw makoumak 'perhaps after something to eat' would seem to be miswritten (à la 158, 160, 162, 166, 168) for *kopa tlowusas kopa pouw makoumak 'after whatever there is to eat'.

175-176. Compare the wording of these two passages with the following parallel passages in DEMERS (untranslated, p. 62-63):

Pus ikta Sesu Kli iaka mamuk Patem? why Jesus-Christ he make bapteme Why did Jesus Christ make (the rite of) baptism? Sesu Kli iaka mamuk Patem pus wa' taok kopa latet pus mamuk wash Jesus Christ he make bapteme for spill water PREP head for cleanse Jesus Christ made baptism in order to pour water over the head to cleanse kopa tomton Ata iaka masache, pi pus mamuk nsata Eklis katolik PREP soul Adam his sim COOR for make us église catholique from the soul Adam's sin, and to make us (into) children iaka tanas, pi Sa vai Tal iaka telikom. his child COOR God his people of the Catholic Church and God's people.

176. mamouk tchako [make become:] make-into'. Not to be confused with mamouk tchako [make come:] bring, summon' (as in 198).

190. sheme. Cf. mamouk shem 'ashamed, shame'.

192. mamouk Sheme [make ashamed:] be ashamed of. I have this as an idiom from Grand Ronde, but am unable to find a supporting historical citation.

196. mamouk Sahale [make high:] raise, lift up'. mamouk sa vai 'to lift, put up'.

les mains. See note 8.

mamouk tsom [make mark:] to mark' (also, 'to write': mamouk tsom 'to write').

le S' Chrême. Cf. French crème 'cream, cream-colored'. Jargon lii̱kem 'yellow, dun, buckskin-colored' (in use at Grand Ronde). While the context in which the term appears, with the accompanying explanation in passage 202, make it clear enough what is being referred to, the spelling 'christe' remains unexplained.

Notes to passages 196-220

Jargon word for 'mark, sign' (DEMERS tsom "mark, writing, spot"): hence, 'sign of piety:) sign of the cross' (cf. passages 5, 6).

siakous face'. DEMERS sta fost 'eye, the face'. *... he makes as if he were going to strike their faces": according to Sister Kateri, a light or feigned slap to the face, signifying the necessity to remain unmoved despite the hostility of an unbelieving world.

197. tfw?jis. Cf. Saanich /weWi?/ 'pray', Lushootseed /weWi?/ 'thank, pray'.

198. mamouk tchako [make come:] bring, summon' (cf. note 176). mamouk mamuk chako (untranslated, p. 57: 'summon, bring into'), mamouk chako "make to come, fetch".

202 holy chrism. My American Heritage dictionary (New College Edition, 1978) defines chrism as 'a mixture of oil and balsam consecrated by a bishop and used for anointing in various church sacraments, such as baptism and confirmation.'

t[tfw?Jis. See note 197.

I am uncertain of the significance of kol élle ['cold land'] here. Cf. DEMERS kol elehi "winter", DEMERS cilelehi "winter", cilelehi "a year", DEMERS kol "winter, cold", [and untranslated, p. 55:] 'year'. According to Father Schoenberg, anointment with the chrism is intended to steel one's spirit against all future hardships and temptations.

204. Ouek kloush [not good:] bad, wrong'. Johnson (1974:330) has historical citations from 1838, 1865. Also used at Grand Ronde.

208. ouil ouil, [sic] for hulhul 'exchange'. The same spelling occurs in 258, where a marginal note in another hand corrects it to hulhul: DEMERS hulhul 'to exchange'. See also note 196 (siakous 'face': personal communication from Sister Kateri).

211. tchako helo [become lacking:] be removed, (and by extension:) be absolved. Cf. note 99. DEMERS has, rather, tchako sto (untranslated, p. 65: 'be absolved').

216, 217. Bilalum. See note 144.

218. le prêtre, le plet 'priest'. See note 8.

220. mamouk kansik [make how-many:] count'. DEMERS mamuk kansic 'to count', mamouk kansic 'to count'.

Mamouk massachi [become bad:] be damned': the fitting dialectical opposite of tchako kloush [become good:] be saved' (as in 91, 92).

owe kannik [not when:] never'. DEMERS can kannic 'never', DEMERS wann kannis 'never'.
Notes to passages 224-264, references

224. kopa okouk [PREP that-one: owing to, on account of, because']. See note 12.

mamouk klahaoiam [make pitiful: abuse]. Not to be confused with mamouk klahawiam [make pity: have-mercy], as in 2, 226.

226. kansik lélé [how-much awhile: how long a time?]. *éamis kansi léle* (untranslated, p. 51: 'for how long?).

kopa ankaté [PREP long-ago: in the past, ago'. Cf. *éamis kopa alke* (untranslated, p. 35: 'in the future').

228. mamouk ipsout [make secret: to hide (something)]. *éamis mamuk ipsut* "to hide".

ikt ikt, ikt. ikt ikt [one one: sometimes' (éamis ikt ikt "sometimes", also an idiom at Grand Ronde).

232. [A?] TitSeul Siam. Cf. Saanich ōhiʔóqí aíʔinh' 'God'.

236. merci 'thank-you'. *éamis mbó-sie* "thank you". Johnson (1974:431) cites mercie from sources dated 1853 and 1857.

247. kopet mamouk [finish do: to finish (something)]. *éamis kopet mamuk* (untranslated, p. 49: 'finish').

250. mamouk holo [make hungry: to fast]. *éamis olo* "hungry", *mamuk olo* (untranslated, p. 56, 64: 'to fast').

258. oine 'wine'. *éamis wáit* "wine".

263. mamouk kloush. Cf. *éamis mamuk tlush* "to fix, do good".

264. tenas lélé [little awhile: a little while']. *éamis tenas lele* "a little while".

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