

Swarpcheen, Chirouse, Thompson, and 33 more Chinuk Pipa writers

There are a couple more editing marks on the published page, but I'm just showing you the interesting ones.

Wiht iht pipa nsaika chi alta tlap; kopa

There's yet another letter that we've just received; it's from

Liluit ilihi ukuk pipa, kopa Pavilian: iaka wawa ukuk
the [Lillooet country](#), this letter, from [Pavilion](#): it says, this
pipa: "Naika tlap pipa kopa maika: maika tiki komtaks
paper: "I received a letter from you: you want to know
klaksta man ukuk mamuk tsim pipa kopa maika. Iaka nim
which man that was who wrote a letter to you. His name
Saksi, iaka mitlait kopa Pavilian. Maika komtaks
is Saxy, who lives at Pavilion. You know
iaka, ukuk man iaka mamuk lakrwa kopa Alkalai Lik ankati.
him, that man who made the cross for [Alkali Lake](#) [church] some time ago.
Klahawiam Pir Lshyun. Naika Adolf."
Goodbye Pere Le Jeune. I'm Adolphe."

Wiht Pir Shirus, iaka mitlait kopa Wisminstir

Also [Pere Chirouse](#), who lives at [New] Westminster

alta, iaka mamuk tsim kopa nsaika. Iaka kwanisim^{tanās} mamuk
now, has written to us. He is always working ^{a little}
pus tolo Chinuk pipa. Wiht iaka wawa: "Klunas nain,
to master Chinook writing. He also says: "Maybe nine,
klunas tin tilikom, kopa kah klaska mamuk samon kopa kanri,
maybe ten people, at the place where they harvest salmon at the [cannery](#),
klaska tlap wiski pi chako patlam, pi chako fait kanamokst,
managed to get some whiskey and got drunk, and fell to fighting each other,
pi iht tanas man iaka lost. Klunas kata. Klunas klaska
and one young man was lost. God knows how. Maybe they
mamuk mimlus iaka. Klunas iaka fol dawn kopa chok pi mimlus."
killed him. Maybe he fell into the river and died."
Taham [son] ilo klaska komtaks ikta kopa iaka, pi Pir Shirus mamuk
For six [days] nothing was heard from him, by the time Pere Chirouse
tsim kopa nsaika. = Wiski, kwanisim wiski, mamuk
wrote to us. = Whiskey, it's always whiskey, that makes
chako klahawiam tilikom.
people get miserable.

Wik saia nsaika kopit ukuk pipa pi chako tsim

We had nearly finished this issue when there came a letter

kopa Spisom. Iaka wawa ukuk tsim: "Iht man kopa Krapashishin
from [Spuzzum](#). It says, this letter: "One man from [Kopchitchin](#)
iaka nim Sai, ilo iaka sik, pi iaka klatwa mamuk kopa rilrod
named [Cy](#), he wasn't sick, and he went to work on the railroad

Ogyust 7, tanas son: wik lili iaka mamuk pi iaka mimlus.

on August 7, in the morning: he didn't work for long and he died.

Pi wiht iht man kopa Krapashishin iaka nim Pachi, iaka

And another man from Kopchitchin named Patchy(?), has

mimlus kopa chok, kakshit kopa naif. Klunas masachi tilikom

drowned, stabbed with a knife. I reckon some bad people

mamuk mimlus iaka.” = Shosip Tomson iaka mamuk ukuk tsim

killed him.” = Joseph Thompson wrote this

pi iaka wawa: “Ikta mamuk Kamlups tilikom pi hlwima ilihi tilikom

and he says: “Why do the Kamloops folks and people from other places

ilo mamuk pipa kopa naika. Masachi tilikom ihi kopa ukuk

not write letters to me? Bad people laugh at this

Chinuk pipa: klaska wawa: Klunas iht sno klaska tiki komtaks

Chinook writing: they say: Maybe for a year they'll love knowing

ukuk Chinuk pipa pi kopit. Tlus msaika mamuk komtaks ukuk

that Chinook writing, but no more. You folks should teach this

pipa kopa msaika tanas pus ukuk pipa ilo mimlus.”

writing to your kids so this writing doesn't die out.”

Skukum wawa! Shosip Tomson.

Powerful words, Joseph Thompson!

– all from *Kamloops Wawa* #94 (September 3, 1893), pages 143-144

<Spuzzum.> **Ayu pipa chako**

Many letters are coming

kopa Spisom: iht wawa:

from Spuzzum: one says:

[“]Naika tlap ukuk Kamlups Wawa pipa

“I received this Kamloops Wawa paper

pi naika drit aias tlus tomtom

and I’m really delighted

kopa ukuk pipa. Naika nanich kata

with this paper. I read how

ShK iaka drit aias klahawiam

Jesus Christ was really pitiful

pus mamuk klahawiam kopa nsaika,

in order to have pity on us,

pi ikta mamuk ilo nsaika aiak

but why don’t we go right ahead and

chako skukum tomtom kopa ShK?

get stout-hearted for Jesus Christ?

Ukuk masachi iaka tolo nsaika,

This sin, it takes us over,

kakwa ilo nsaika chako skukum

that’s why we don’t get strong-

tomtom. Pi tlus kwanisim nsaika

hearted. But we should keep on

nanich ukuk pipa. Klunas alki

reading this paper. Maybe some day

nsaika chako skukum tomtom kopa

we’ll get strong-hearted for

ShK.[”]

Jesus.”

Wiht iht man kopa Spisom wawa:

Yet another man from Spuzzum says:

[“]Naika nanich ukuk siisim kata

“I read that story of how

ShK iaka mamuk kopa wik saia mimlus;

Jesus Christ behaved at the edge of dying;

naika nanich kopa naika tomtom: wik

I looked into my heart: no

kata naika tomtom mash ShK.

way can my heart leave Jesus Christ.

Kanawi son naika kuli tomtom kopa

Every day I have a heart for running to

ShK, naika kwanisim ashnu naika tomtom

Jesus Christ, I always kneel (in) my heart

kopa ShK.[”]

for Jesus Christ.”

Iht tanas man kopa Spisom, <13>

One young man from Spuzzum, 13

iaka sno, iaka mamuk cim:

years of age, has written:

[“]Naika yutl tomtom kopa ukuk Chinuk

“I feel glad about this Chinook

pipa. Naika nanich kata ShK

writing. I read how Jesus Christ

iaka chako klahawiam pus mamuk

became pitiful in order to have

klahawiam kopa nsaika.[”]

pity on us.”

<North Bend.> Sondi

On Sunday

March <4>, Nort Bind tilikom

March 4th, the North Bend people

tlap ukuk chi Kamlups Wawa.

received the new Kamloops Wawa.

Aias klaska nanich [SILENT IT,] klaska skul

They read it intently, they studied

kopa ukuk, tlun taims kopa Sondi:

on it, three times on Sunday:

kopa tanas son, kopit sitkom son,

in the morning, in the afternoon,

pi wiht kopa pulakli. Ilo klaska

and also in the evening. They weren't

tiki mash ukuk buk pi chako komtaks

willing to let go of that “book” until learning

kanawi. Klunas <30> tilikom

all of it. About 30 people

kopa Nort Bind chi mash pipa kopa

from North Bend have just sent a letter to

Kamlups. Klaska wawa:

Kamloops. They say:

[“]Kanawi

All of

tilikom kopa NB klaska skul

the people at North Bend are studying

kanawi son, chako tolo katikism

every day, becoming expert at the catechism

kopa Tomson wawa, wiht ⊕ [= likalisti]

in the Thompson [[Nte?kepmxcin](#) Salish] language, also the communion

styuil kanawi. Kanawi son

prayers entirely. Every day

tanas son kanawi tilikom klatwa

in the morning all of the people go

styuil. Tintin wawa pi kanawi

to pray. The bell sounds and all of
tilikom aiak klatwa kopa Sondi haws.
The people go right off to the church.
Kanawi tanas man kopa NB klaska
All of the boys at North Bend
skul. Pi tanas kluchmin klaska
are studying (it). But the girls
tolo tanas man. Pi kopa ol man,
are beating the boys (at it). And among the elders,
ShB pi iaka kluchmin klaska tolo
Jean-Baptiste and his wife are beating
kanawi ol man.[”]
all the elders.”

– all from *Kamloops Wawa* #115 (April 1894), page 50