Glossed text

See p. 156 in:


The following text is typical of non-GRCW as it was used in longer discourse. It is the beginning of a sermon delivered by the Congregationalist minister Myron Eells and published in Hale (1890: 32-37). A transcription and the original orthography are presented. One mistake in Hale’s interpretation has been corrected: <Sunday talkie> does not mean ‘Sunday sermon’, but as the context shows, is clearly Sánti tánlíX, literally ‘Sunday yesterday’, and therefore ‘last Sunday’. The translation in the third line is my free translation (rather than Hale’s translation).

Moxt Sunday abnkuttie nika mamook kumptux nesika
Mak’st sánti ánqati náyka mámuk kámtaks ntsáyka
two Sunday before 1SG make know 1PL
Two Sundays ago I told you

kopa okoke papeb. Yahwa mesika nanitch moxt klootcbmen.
kápa úkuk pípa. Yawá ntsáyka nánič mak’st łúčmän.
at this paper there 2PL see two woman
about this picture. There you saw two women.

Klaska chaco kopa mimalone-illabee, kab Jesus mitlite, kopa
láška čáku kápa mimlus-ilí’i, qa Jisas mílayt, kápa
3PL come to die-earth where Jesus sit to
They came to the cemetery where Jesus lay,

Sunday, kopa delate tenas sun. Spose klaska klap okoke
Sánti, kápa dret tanas san. Spus láška tľap úkuk
Sunday at just little sun if 3PL find this
early on Sunday morning. When they reached the
mimaloose-illabee, klaska balo nanitch Jesus. Jesus get-up; yaka mimlus-ili‘i, láska hilu nánič Jísas. Jísas kitáp; yáka die-earth, 3PL not see Jesus Jesus get up 3SG cemetery they did not see Jesus. He had risen, He

klatawa. Kabkwa nika wawa kopa mesika talkie Sunday. látwa. Kákwa náyka wáwa kápa mtsáyka ta’anlh’hí sántí go so 1SG talk to 2PL yesterday Sunday had gone. This is what I talked about in last Sunday’s sermon.

Okoke sun nika tikegb wawa kopa mesika kopa okoke papeb. úkuk san náyka tq’íX wáwa kápa mtsáyka kápa úkuk pipa. this sun 1SG want talk to 2PL at this paper Today I will talk to you about this picture.

Kimtab Jesus yaka get-up, yaka mitlite kopa illabee lakit K’hímt’a Jísas yáka kitáp, yáka mílayt kápa ili‘i lákit after Jesus 3SG get up, 3SG sit at earth four After Jesus had risen, He remained on earth for

tabtlum sun. Spose kopet lakit tabtlum sun, Jesus yaka tikegb táflom san. Spus kápit lákit táflom san, Jísas yáka tq’íX ten sun if finish four ten sun Jesus 3SG want forty days. After forty days had passed, He would

klatawa kopa Saghalie. Kabkwa yaka lolo yaka tillikums látwa kápa saXli. Kákwa yáka lulu yáka tiliXams go to above so 3SG bring 3SG people ascend to heaven. So He led his disciples

klabanie kopa town, kopa okoke illabee kah mesika nanitch láXni kápa tawn, kápa úkuk ili‘i qa mtsáyka nánič out at town, at this earth where 2PL see out of town, to the place where you see
klaska. Yahwa mesika nanitch Jesus. Yahwa yaka tillikums.
3PL there 2PL see Jesus there 3SG people
them. There you see Jesus, and there those people.

Jesus yaka tikegh potlatch kloshe wawa kopa yaka tillikums,
Jíasá yáka tq’íX páłač huš wáwa kápa yáka tiliXams,
Jesus 3SG want give good talk to 3SG people,
Jesus would teach these people

elíp yaka killapi kopa Sagbalie.
iláp yáka kʰilapay kápa saXlí.
in.front 3SG return to above
before He ascended to heaven.

For GRCW text material see Jacobs (1932: 45-50, 1936: 1-13).¹ Ses also
the Chinook List: Chinook @ listserv.linguistlist.org.

¹ Although John B. Hudson (d. 1954), Jacobs’ other Chinuk Wawa consultant (and his Santiam Kalapuya
consultant) at Grand Ronde, spoke Chinuk Wawa, his speech does not use the “Grand Ronde” features
typical of other speakers of Chinuk Wawa at Grand Ronde and recorded from them at various times
during the 20th century.