Nimipuutímt Vol. 2

Typed by
Angel Sobotta – Nez Perce Language Program

Chief Joseph’s Cease Fire Speech
Read by Cecil Carter Nimipuutímtki & Josiah Pinkham in English

“Coyote & Bull” and “The Glutton”
Read by Vera Sonneck Nimipuutímtki & Josiah Pinkham in English, Free
Translation by Josiah Pinkham

Nez Perce Christian Hymns
Sung by Vera Sonneck & Florene Davis

Blessed Assurance, God Be With You Until We Meet Again,
Holy, Holy, Holy, - Lord God Almighty, No Dying There,
Praise His Name, Salvation - Oh The Joyful Sound,
There is a land of light, Wash me in the blood,
We’ll work ’til Jesus Comes, When I see Him on the cross,
When the roll is called up yonder

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Recorded at LCSC June 25, 2002
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74:52 minutes
Nimipuutîmt,  The People’s Language (Nez Perce)

(In the parenthesis below is the sign-language that goes with the pledge.)

cukwenéewit,  Know it
(With your right index finger point to the side of your head, by your right temple.)

hitêemeneeewit,  Learn it
(With both hands, reach out with palms facing up and pull in towards body, closing palms.)

téecukwe,  Teach it
(With both hands, throw palms out in front of you like you are giving away something.)

c’ixnéewit,  Speak it
(With right hand, up to the mouth and hand rounded, throw hand out, palm open.)

titooqanáawit,  Live it
(With right hand, tap heart twice.)

wiyéeeléeheyn,  Everyday!
(With both arms and hands, extend them out to each side, palms up, so that you bring them out for sunrise and in for sunset.)
Chief Joseph’s cease fire message translated to General Howard on the afternoon of October 5, 1877 at Bear Paw Mountains, k’úse[y]’ne, (an area to the east of traditional Nez Perce Territory where bison hunting was done, Montana & east of Rocky Mountain divide, buffalo country.)

‘ewin atimk’iwnisna ipné tim’ine ecúukweney’se.
Tell General Howard that I know his heart.

Kex kú’us ipnim ’úuyitpe hihine qo’c wées ’iinimpe tim’néépe.
What he told me before I have in my heart.

‘iin ’iilátwisa piituuqéléki.
I am tired of fighting.

núunim mimíyoo’xt híxsií wáapciy’awnin’.
Our chiefs are killed.

’ápaswahayqt hiwís tin’xniin. (The younger, ’elelmyetéqenín’ – Wrapped in the wind)
Looking Glass is dead. (Flint Necklace) (’elelmye-world wind, téqenín’-younger)

Tuṡúlkhulc’ut hiwís tin’xniin.
Toohoolhoolzote is dead.

’óykaloo titlí háham híxsií titinxiin.
The old men are all dead.

Kiké’ pipymnéét háham ’iiime hicíix ’eehé ’iiitq’o wéét’u.
It is the young men who now say yes or no.

Ke’ipnim (Ollokut) hinéestelkeké’yke pipymnéét hahámna ’ipíkn’a hiwises tin’xniin.
He who led the young warriors is also dead.

’icwéeys hiwises kaa cá’ya wísiix ciickán.
It is cold and we have no blankets.

Kikuckuc mamá’yac hilqúukelxítamawcix.
The little children are freezing to death.

’iinim titóoqan tato’ósma hipwálaxne méexsemkex kaa cá’ya ewsíix ciickan, cá’ya hipt.
My people -- some of them have run away to the mountains and have no blankets, no food.

wéét’u ’isii hinescúukwece kemíne híxsií -- pálwit hilqúukeliksíx.
No one knows where they are -- perhaps they are freezing to death.

Corrections by the Adult Nimipuutítímt Class 1-28-02, re-typed by Angel Sobotta)
'iin 'enesipew'itipécwese 'iinim mamáy’ac kaa heñnu kamacwana táts 'anáacyañno.
I want to have time to look for my children and see how many of them I can find.
(táts –maybe, perhaps, be able – a figure of speech.)

pámnna táts 'anáacyañno titin’xniispe.
Maybe I shall find them among the dead.

Mic’intx 'iinim mimiyóóxat,
Hear me, my chiefs,

'iin 'iláatwisa
I am tired

kaa 'iinim tim’ine wées k’óomaynin’ kaa 'éetxewnin’.
and my heart is sick and sad.

Kakoná hiismtuks hiwsétu
From where the sun now stands

wéet’u máwa héenek’e tuuqéñenu’!
I will fight no more forever.

(Hand written down by Gordan Fisher. Typed & updated spelling by Angel Sobotta 9-10-2001. Corrections by the Adult Nimipuutiímt Class 1-28-02, re-typed by Angel Sobotta)
hitoláycana 'icéyéeye, kawó' kál'a heeyéekce,
Was going along upstream Coyote, and just he is hungry,
(mówa 'ípi heeyéexney). kii ñapaynóoya himéeq is cúutil
(whenever he was without hunger). Here he came upon a big bull
góq'áalx híwwéetu; kál'a tísqá'aw híwwéem, péene 'icéyéeyenm,
buffalo standing; just fat he is. Said to him Coyote,
'kíiyex heeyéegin, láwwiwa. néeuc'x
"It is that I grow hungry, friend. Is it not impossible that you
would consider making of me a bull just like you are,
ku'as túc tísqá'aw wic'dayqo." kál'a wéét'u mi's
and good (and) fat I could become." Just not at all
peemsqítwene cúutil. Kípx kál'a híkawlwhínxqana;
he heeded him Bull. This way just he grazed along;
q'o' wéét'u pámstaqampqana, mét'u 'icéyéeye hiq'sísime.
at all not he replied to him, but Coyote perjests.
héenek'u' wax héenek'u' péesepe'niye, "'ínax watáx cúutil
Again and again he asked him, "I wish I were a bull
"iík'ú kaa túc tísqawíyqo." kálawnik'ay cúutilmin
and well I would get fat." Finally Bull
pálawiwa kaa péene, "'icéyéeye, láwwix 'éé
got tired of him and said to him, "Coyote, foolish you
wées kut'ípec. mi's kaa kíiyú kemése ku'ús hinú';
are a doer of. Never you will do that I which will tell you;
lammatí'c 'éé kusém." kaa péene,
bothersome you are becoming to me." And he (Coyote) said to him,
"wéét'u, láwwiwa, kem ku'ús hinú' taxc ku'ús
"No, friend, that which you will say will thus
kíiyú'. kii ku'ús 'éé hekíce túc tísqá'aw 'éé
I will do. Here like this you see good (and) fat you
wées. 'íl'éexnici'xix híwés kaa 'éé túc téwyeece.
are. Much grass there is and you well are living.

káa 'iíne hexnim k'ómá'y'c heeyéexnit'. kál'a kem ku'ús
And me see painfully hungry. Just that which
hínú'kum taxc kaa ku'ús kiyi."
" kawó'
you will tell me will then thus I will do." There upon now
péene, "'kawó' konná kuy. kem koná
he said to him."Then over to there go. Let you there
weq'úlíst'e.' kawó' kíi koná híqwú'límek 'icéyéeye.
will lie down." Then here there lay down Coyote.
"véétemt q'o' wílélíxə, véétemt taxc lúk'úpnú keméex
Do not absolutely you flee, do not will you move I you
taxc téqéexyúyú'. q'o' kem 'ímóótałxt'a,
when will dash at. Absolutely you must remain still,
taxc kaa 'ée tuúskex tołálháya' tewëiski." -"'eehë,
will then you upward I will heave with my horns." - "Yes,
láwwiwa, manámáx 'itúúpx wilálíxño'qá.' kíi wáago'
friend, for what possible reason should I flee?" Here now
híqwú'límek 'icéyéeye kaa cúutil gétu konná
he lay down Coyote and Bull somewhat over that way
híktuúkíke. Koná wáago' ípíneesepexi'cëmmnem kál'a hitóoc-
went on. There now he made himself angry just he tore
píla'kíma, kál'a 'itúúnxne tuúskex péetkuytymes, hínmíme, kál'a
up the turf, just dirt upward he throws, he bellowed, just
pay, pay, nusnuupkinix héheësnime. paayoxón wáago' in
clouds from his nostrils he breathed. Very strongly now
híxic'emnem kaa 'icéyéeyem wáago' péetqexyume. mét'u
he became angry and Coyote now he dashed upon. But
'êête 'icéyéeyenm xë'éep péêkúse. 'iy, cikawsínx
it was that Coyote glances gives him. Oh, terrible
péexne cúutilnem; péexne, "wáago' hitqexyümsem." Kaa
he saw Bull; he saw, "Now he comes at me." And
wáago' kál'a koná hitqixkíkíke, híwiúyñem. "Wáago'
now just to there he alighted (jumped) he fled. "Now
'ée yox hináaysaqa, taxc 'ée wúyúna," péene
yours that I spoke of yours, that will you flee," said to him
he would see, he would eat. Then with the other one bull
kaldnink’ay piwyuyne; kú’nu mipx ‘ipink’u
finally they parted; unknown which way
he, too,
hikelwikey’ke. kiimet koná náaqsín’ icyéeyenn
he wandered away feeding. Then there another one coyote
paáxca’na. “’iy, láwtiwaaw, ’wáago’ péesuke, “minma’i,
met him. “Oh, friend,” already he recognized him. “How,
láwtiwaaw, ku’ús wic éc’ee? páayo heyéeqin; ’únax’ ku’ús
friend, thus you became? Terribly I hunger; I wish
‘ee ‘inenk’u’ haniim.” kál’a qiyées péexne
you me too, make me. Just with a cold frown he saw
"

'iy, láwtiwaaw, ’wáago’ péesuke, “minma’i,
met him. “Oh, friend,” already he recognized him. “How,
láwtiwaaw, ku’ús wic éc’ee? páayo heyéeqin; ’únax’ ku’ús
friend, thus you became? Terribly I hunger; I wish
‘ee ‘inenk’u’ haniim.” kál’a qiyées péexne
you me too, make me. Just with a cold frown he saw
"

páaxnaqana, páapqana. kawó’ náaqsín’ ciúlimmin’

Coyote-Bull and away he would walk feeding;
cok’áy páame’iqana. kii leehéy peq’sisinnúuye,
unconcerned he would hear him. Here a long time he persisted,
láwtiwaaw, ’únnèk’u’ haniim ciúlim; yiyyewi kúús xáa
friend, of me, too, make a bull; piteously I fare and
’únm éc’tsa’awom’awm xée.” - “lammá’tíc éc kusém;
you very fat are” - “Bothersome you are doing me;
mí’s ka kiýú’ kemëex ku’ús taxc hiníú.”-’i
Not likely you will do those things which will I tell you.” -

‘eeh láwtiwaaw, taxc q’ó’ ’óykala ci’iqin éc tiiwéxenyu’;
“Yes friend, will absolutely all of talk yours I will follow;
kawó hinéwim.” - “lammá’tíc éc půkum,”
now try me out.” - “Bothersome you have done to me,”
péemstegempe ciúlimminim. “kawó’ imëenix koná xáa
replied to him Bull, “Then place yourself there and
taxc éc tegéxyuyuyú’ xič’emnín káa tewiski tolóshyo’;
will you I dash at angry and with horns toss you;
weitem q’ó’ luk’úupnu’. c’alwi éc taxc wilélixnu’
do not absolutely you move. If you will flee
weitem ilewiynuyukum héenek’u.” kii wáago’ ıpnee=
do not tearfully beseech me again.” Here now he placed
himself the coyote and Bull he, too, became angry; just
hiinmime wák hitóocpilama. ‘oykalapx péelepsquyese
he bellowed and pawed the ground. In everything he imitates
yó́x ke ku’ús q’o’ páaxcaqa nááqna ciuílim
those things which exactly he had seen the other bull
kuút. wááqo’ kaa kii péetqexyume. ‘iy! q’o’ pátkoyiinmpqawan’
do. Now then he dashed at him. Oh! Just he picked him up;
kál’a tíúskex patkoynaká’saya tewiísí. ‘iy! wááqo’
just upward he hurled him with his horns. Oh! Now
hitqéewime – “p’uuk’!” wéetespe hitqííke mét’u go’c
he fell – thud! To the ground he fell but still
‘icéeyeye. kawatít ciuílim ‘ipink’u’ q’o’
a coyote. At the same moment Bull, he too, thereby
hiwc’áatoqima ‘icéeyeye. Kii hitqewséétnix
changed back to a coyote. Here suddenly they are standing there
‘tííylepwe ‘icéeyeye. kál’a koná pí’xlípíme.
Both coyotes. Just there they stormed and scolded each other.
“Kinm hisápáawc’atoqs ‘icéeyeye!
“This one caused me to change back to a coyote!
Qo’c tá’c táw’yacaa ciuílim, kaa ‘iiim ‘éé sepéé-
I was happily living a bull and you cause me
wic’em ‘icéeyeye héenek’e.” – “iy! ‘iiim picquyet
To become coyote again – “Ha! You imitator.
hiňaksáqa táx ‘aaníyo ‘ipnéenk’u’ ciuílim kem ku’ús
he thought will I make him too, a bull like that which
‘iméné hikúye.” kii péétwexke’eyke maát’axt; ‘icéeyeye
to you he did to.” Now he chased him up the valley; coyotes
pitwexké’eyke. koná cok’áy hikúuye nááç. hittóo-
chased each other there disinterested he became one. He
laya, “ku’ús patoqáswisqa, ciuílim waqá.” Koníix
forgot. “Thus I was acting silly. A bull was.” From there
hitoláynikika titoláat.
he (coyote) went along up the valley unmindfull of all.
and walked away to feed, unmindful of what the other said. The
coyote insisted, “Friend, make a bull of me, too. I fare piteously
and you are very fat.” Coyote-Bull then spoke to him, “You are
very bothersome. You would never do those things which I would
ask.” — “Yes, friend, I will follow out absolutely every word you
say. Try me.” — “You have been a nuisance to me,” Coyote-Bull said
to him, “but place yourself there and I will dash upon you angrily
and toss you into the air with my horns. You, absolutely, are not
to move. If you run away do not tearfully entreat me for another
chance.” The coyote now placed himself there while Bull made
himself angry. He bellowed and pawed the ground. He imitated in
every way those things that he had seen the other bull do. Now
Bull dashed upon him, and oh! he picked him up and hurled him
upward with his horns. Now coyote fell — thud! To the ground
he fell still a coyote. At the very same moment Bull, too, changed
back into a coyote. Here they were suddenly standing there, both
cyotes. They stormed and they scolded each other, “You! You
have caused me to change back into a coyote. There I was a bull
living happily and you caused me to change back into a coyote.” —
“Ha, you imitator! You thought you could make me into a bull too,
as the other one did to you.” Now one chased the other up
the valley. The coyotes chased each other. There one lost interest
and forgot that, “Thus I was acting silly — had become a bull.” He
went along up the valley from there unmindful of all that had
happened.

A. Phinney, Nez Perce Texts - Coyote and Bull – free translation page 7
A. Phinney, Nez Perce Texts spelling – The Glutton – page 2

ha'ma. kono' rpna'sápulka a'yat ka
the husband. There she concealed herself the woman and

tsya'ypa па'xвa ha'mana ha'a'tma, хшаптэ tsáp'y
presently she saw the man come out, he is carrying a quiver
апиатлэ sá tsáп. ki ha'a'tma ha'ma ka o'kxa'xix
his are sheathed arrows. Here he came out the man and about

hуд'лу'w dáwna, hуu'й u'uká. a'yat
he looked in various directions, he looked all around. The woman

rpna'na, "yu'ts wa'qo hуu'й wá'tsá." a'tká
said to herself, "The poor one now goes hunting. Because

dá'кхн tsey' о'ky'alax hуu'й k'tá'nix. kon'ix ha'ma
many groose all about they usually are. From there the man
wa'qo hуu'й k'а'yják о'ky'alax. kon'ix па'xvá tsey'нá
now walked downward. There he saw a groose
tawáلك'л па' ka tewu'nt hуu'й k'а'táq: qо' la'ts па'wий
in a tree and his bow he took out; very accurately he shot it.

hуu'й ká a'yat, "qьa'tsá'w'uyaw; tazx tsápu
She thought the woman, "I am thankful; we will eat

paxx'i'ma, ki'mát hо'нá'квú' па'wíma, hо'нá'квú'
half and half." Then again he did to another, again

па'wíma. "к'эх tazx páw'áts tsápu". ka'lo'
he shot one. "It ought to be that will one each we eat." Just

hьd'ло'y'na, ki hо'нá'квú' na'qena, ka na'qena па'wíma;
she rejoiced. Here again another, and another he shot;

pilápt hуu'й dá'to'má a'yat. "к'эх qо'
four she counted along the woman. "It ought to be surely
tazx pállлу'p tántsé'a'ув". ka ki wa'qo' hо'нá'kвú
will two each we have." And here now she went root digging

a'yat. qо' dá'кхн gaws hухн'я; ka'la hуu'й
the woman. Very much of camas roots she dug; just she is

pnasemá hуu'й k'а'tá па'yо hуu'й wá'tsá. ka
thinking only of eating because greatly she craves meat. And
wa'qo hуu'й wá'wá' tay'á'na. ki dá'кхн
now she knew that he shot four groose. Here much

A. Phinney, Nez Perce Texts spelling – The Glutton – page 3

hуu'й'я'я ka wa'qo' hо'нá'квú'pátsx'к'хьy kа'la a'dыв'н, kono'
she dug and now she packed home just happily. There

hуu'й'я'я en'я'пá; kа'la hо'нá'kвú' hуu'й wá'tsá. ka wa'qo'
she arrived at the lodge; just the man he is lounging. And she

a'yat hуu'й dá'to'má a'yat'я' я'я та'ts. kono' hуu'й'я'яtsá'ka
"ma'я'я kуe the woman sat down waited hopefully. "Whenever to me

hуu'й', ki a'вьy' я'я та'ts. kono' hуu'й'я'яtsá'ka
he is to say. "This I shot today." There she sits and

па'xвá ha'манн, "квo' kaпсм'твá, taqвy'я'я'mа;
said to her the husband, "Now then, my cohabitant, quickly peel;

kám ka tаqвy'я'яk'я'сьk'у' mьsм'kусма. ka wa'qo' ki сп'k'у'
you next quickly grind and mash." And now here she too,

hуu'й'я'я hуu'й'я'яmá gaws ka hуu'й'я'яmá, wa'qo'
slowly peeled camas roots and ground them. Now

ka hо'нá'квú, "квo' k'а'tá хуsм'kусма;
then she thought, "Thus it is that me he cheats in food sharing;

pa'я' я'я kвo' квo' kу'квú' hуu'й'я'ятú. kavo'
ki hуu'й'я'яy probably thus always he does." Then here she made a mush

ka pапtsik'у' я'я; kа'la hуu'й wá'tsá. "pa'я' я'яtú.
and set it before him; just at once he sups. "No wonder so

hьpá'tu. квo' ку'квú' hуu'й'я'ятú. ка wa'qo' wá't'у
he always eats. Thus always he does." And now not

te'sа'а' hуu'й'я'я a'yat. "go'гst wá'ит'ex kуe'tít
well she thought the woman. "To await tomorrow the same

kiy'у", патоmа'вэw'о' я'я. kavo' ki má'yову
I will do," she schemed against him. Then now in the morning

hо'нá'квú rpna'вэw'о'wана ka rpna'sápulka, ki hо'нá'квú'
again she prepared to go and concealed herself. Now again

hо'нá'квú rpna'вэw'о'wана ka rpna'sápulka, ki hо'нá'квú'
the man came out and rather alarmed (suspicious) all about

hуu'й'я'яd'лу'w dáwna ka wa'qo' hо'нá'квú' a'lа'кx hуu'й'я'я.
he looked here and there and now again downward he went.

kono' го'я'яtalа'кx a'yatоm; hуу'лэй'я'я
There unbeknownst she passed him the woman; she ran inside
A. Phinney, Nez Perce Texts spelling – The Glutton – page 4

The Glutton

go’tgot. “wa’go’ á’táx huyu’na’wis.” ka wa’go’ pa’ feathers. “Now it is that she finds mine.” And now he  
whawga’nya pâ’tu’ tâ’ts ka oga’. ki kon’missed her things good which she had had. Here now  
ma’tas’k w nâk’i’ huyu’ka’wàwma ka wa’go’ huso’waw-some days even though he spent and now he felt  
nâma; háttula’pma. ka hâma’ké, “wa’go’ ku’êa kâkona’lonely; he pined. And he thought, “Now I go there where  
nâga’ p’i’mâtátu.” kon’i x hâku’yâ. yoq’op’i’ ti’â’u’y  
people are gathering.” From there he went. That one quiver  
hâ’p’i’má. hâku’yâ. w; tó’qan há’â’yâ’tsâ, ka kon’he packed. He went. Oh, people are making merry, and there  
wâ’go’ hi’p’ásâ a’yât; wâ’Pa’ ma’wa nàk’â’s, “ki’x  
now mingles the woman; not ever to think, “Let me  
at’â’kî’ytogo’s hâmana.” hwu’stâ’ii’; ka’la  
go back home to him the husband.” They are dancing; just  
a’yâ’tona pà’nâ’lî’kâk’â’; ka’la há’p’â yâ ha’â’màp.  
the woman they are dancing her around; just amongst the men.  
ka wa’go’ ku’êr’p’mu’â ma’ha’; pâx’î’s’îmnu’yâ.  
And now he became angry the man; he became angry at her.  
ka wa’go’ tsâ’pki pâns’â xo’’aika.  
And now with arrow he drew back his bow at her as she went past  
ka wa’go’ ki pà’áx’i’ na’ yâ’tona, “่วนma’mam ó  
And now here they told the woman, “Your husband you  
hâ’ov’qo’;” ka huq’i’tâwma, pà’x’na hâkaxnu’sa.  
isshooting.” And she turned, saw him he draws back his bow at me.  
wâ’go’ ka konà hâ’i’i’ nà, hwânu’pâ, “mi’âx’âz in  
Now then there she said, she sang, “It happens not to be  
wâ’â s’u’qâ, say, say, ‘s’û’na ha’wî’ťâ” that I am a grouse, (song vocabular) that me he could shoot.”  
qo’ pà’tâxs’qâk. qo’ lîmu’n’i’ yopo’q  
Completely she talked him to shame. At once bow fell  
âku’ma; wá’Pa’ pà’uyâ. kîs’â’i’n’i kà’la kon’i x  
his it did; not he shot her. Ashamed just from there  


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The Glutton – Free translation

had bad thoughts. “Tomorrow I will do the same again,” she plotted against him. In the morning she prepared to go and then concealed herself as she had done before. Again the man came out but this time he seemed somewhat suspicious and alarmed. He looked here and there and now he went down the hill. There unbenownst to him the woman passed him and ran inside the lodge. She searched for his hidings. When lo! she found a large storage excavation which he had dug beneath the bed and where he had thrown away all of the feathers, bones, and food scraps. Oh, what a pile of these things there were. Her thoughts by this time were very unkind. She scattered every bit of that which was in the storage excavation all about the lodge and even outside. Then she packed up all her valuable things and went away to where she knew there were many people. Here again now the man shot some grouse and he ran carrying them home. He found some feathers as he went along. “Oh! feathers. She might find out about me.” He picked up these feathers only to find more farther along. “From where may the feathers have come?” It was that the wind had scattered them. He picked up feathers as he went along all the way to the lodge. He saw feathers thickly about as he came to the lodge. “It is that she has found me out.” Then, too, he noted the absence of her valuable things. He spent several days at the lodge thereafter but he felt lonely; he pined. Then he decided, “I will go where the people are gathered.” He went. He packed that same quiver and went. Oh, the people were making merry. The woman was with them now and it was far from her mind that, “I will go back to my husband.” The people were dancing; they were dancing the woman around. She was surrounded by men. The husband arriving and seeing this became angry, very angry, at her. Now he took an arrow, drew back his bow and aimed at her as she passed by. Here they told the woman, “Your husband is about to shoot you.” She turned, and saw him standing with drawn bow. There she said, she sang, “It does not happen to be that I am a grouse, that you could shoot me.” Suddenly her talk made him feel ashamed. His bow fell; he did not shoot her. This poor but not pitiable one just went out ashamed and went straight home. The woman stayed right there.
Page 1: Jesus 'ekúuy’nu híwes ‘íinim “Blessed Assurance”

Page 2: Godki Píiwewkuny’ Héneke “God be with you till we meet again”


Page 4: Tin’xsíimaya, Tin’xsíimaya “No Dying There”

Page 5: Helelúuye Ta’cníx ˈee Wées “Praise His Name”

Page 6: Salvation, Oh the Joyful Sound

Page 7: Koná wéetes ’ilakáawin ’iine “There is a land of light”

Page 8: Wac’áaskim kike’ético “Wash Me in the Blood”

Page 9: ’awyóoxoy’ Cesusne “We’ll Work ’til Jesus Comes”

Page 10: Ta’cníx Ta’cníx ḭiin ḧéekice “When I See Him on the Cross”

Page 11: Kawá Wiwen’iłkitpe Himúun’u “When the Roll is called up yonder”
(1)
Cesus 'ekúuy'nu híi-wes 'ii-nim
Kii-ne-win cic-qi'-íic-wit te-q'íís-wit
Sa-póo-q'ís-wi-y'a-waat 'i-tam'-yín God-nim
'ip-nim-ki Spi-rit 'ip-nim ki-ké't.

(Chorus)
Kii híi-wes 'ii-nim, 'ii-nim wen'ípt
Wata'six Saviornan péeleheype,
Kii híi-wes 'ii-nim, 'ii-nim wen'ípt
Wata'six Saviornan péeleheype.

(Chorus)
Kii híi-wes 'ii-nim, 'ii-nim we-n'ípt
This is mine my song
Wata'six Sa-viorn-a pée-le-hey-pe,
We-praising Savior all-day
Kii híi-wes 'ii-nim, 'ii-nim we-n'ípt
This is mine my song
Wata'six Sa-viorn-a pée-le-hey-pe,
We-praising Savior all-day

(2)
Ca'ya namáayalwan'as lilóoy'sníx
'itam'yín wáa-qo' k'e'yíx hekín'espe
'éyncels hitém'iksix 'aqámkin'i'kaay
Hitqasáwqsa misiyéewkt hée-te-wit.

(1)
Ce-sus 'e-kúuy'-nu híi-wes 'ii-nim
Jesus truly he-is mine
Kii-ne-win cic-qi'-íic-wit te-q'íís-wit
Taste greatness exaltedness
Sa-póo-q'ís-wi-y'a-waat 'i-tam'-yín God-nim
Healer sold God-of
'ip-nim-ki Spi-rit 'ip-nim ki-ké't.
his-by Spirit his blood.

(2)
Ca'ya na-máa-yal-wa-n'as li-lóoy'sníx
No giving-up very-happy
'i-tam'-yín wáa-qo' k'e'yíx he-kí-n'es-pe
Sold already clear appearance-in
'éyncels hi-te-m'ik-síx 'a-qám-ki'n'i-kaay
Angels descending heaven-from
Hitq-(a)sáwq-sa mis-yi-yéewkt hée-te-wit.
It-echoes mercy love.
Godki Piwewkusnu’ Heénék’e

Hymn #120 Salmon:
“God be with you till we meet again”

(1)
Godki piwewkusnu’ héénék’e

‘ipnimpé pi’amxtáano’

Sípínim suuxeylekinwéespe

Godki piwewkusnu’ héénék’e.

(Chorus)
Piwewkusnu’, piwewkusnu’

Cesusnim ’éxwepe núun

Piwewkusnu’, piwewkusnu’

Godki piwewkusnu’ héénék’e.

(2)
Godki piwewkusnu’ héénék’e.

Kayxkáyksi weptéeski hííikte’qu’

Péeleheye Pé’néekniku’

Godki piwewkusnu’ héénék’e.

(1)
Godki piwewkusnu’ héénék’e

‘ipnimpé pi’amxtáano’

Sípínim suuxéylekinwéespe

God-ki piwewkusnu’ héénék’e.

(Chorus)
Piwewkusnu’, piwewkusnu’

Cesusnim ’éxwepe núun

Piwewkusnu’, piwewkusnu’

God-ki piwewkusnu’ héénék’e.

(2)
God-ki piwewkusnu’ héénék’e.

Kayxkáyksi weptéeski hííikte’qu’

Péeleheye Pé’néekniku’

God-ki piwewkusnu’ héénék’e.
Háwtnin’, Háwtnin’, Háwtnin’
Hymn #67 Salmon: “Holy Holy Holy, Lord God Almighty”

(1)
Háwtnin’, háwtnin’, háwtnin’
Lord, God la’am’nim
Meywinix núun wen’psíix wata’sksix ’imené
Háwtnin’, háwtnin’, háwtnin’
Misiyéwkt qepsqepsnéewit
God mitáw’ titóoqan
Hiwsiínm kúng’u’ayn.

(2)
Háwtnin’, háwtnin’, háwtnin’
Sisayíñiniñ hiwata’sinm
Hitkúuyuqqlisinm ’imamáasam’q’iin sayq’is kin’ix
Mamá’yac sisayíñiniñ
hítkúuyuqqlisinm ’imímx
Naqsńíix teq’íiswit
’ewsíínm kúng’u’ayn.

(1) Háwtnin’, háwtnin’, háwtnin’
Holy    holy    holy
Lord, God    la’am’nim
Lord    God    for-all (things)
Mey-wi-níix núun wen’p’síix wa-ta’sks-six ’i-me-né
Early-morning we sing praising you
Háwtnin’, háwtnin’, háwtnin’
Holy    holy    holy
Mis-yi-yéwkt qeps-qepsn’ee-wit
Merciful    powerful-one
God mi-táw’ ti-tóo-qan
God    three    persons
Hiw-síínm kúng-k’u’-ayn.
They-are    forever.

(2) Háwtnin’, háwtnin’, háwtnin’
Holy    holy    holy
Si-sayíñniñ hi-wa-tá’sinm
Beautiful    praising
Hit-kúuy-quq-li-sinm ’i-ma-máa-sam’-q’iin sayq’is ki-n’ix
Kneeling-down    white-robed    from-heaven
Ma-má’yac si-sayíñniñ
Children    beautiful
hít-kúuy-quq-li-sinm ’i-mímx
Kneeling    to-you
Naqsńíix te-q’íis-wit
Only-one    powerful-one
’ew-síínm kúng-k’u’-ayn.
you-have    forever.
Tin’xsímaypa, Tin’xsímaypa
#75 Salmon/#27 Beige: “No Dying There”

(1)
Weetes ’iin ’ee-kí-ce hehewtn’ hiwsiínm haywáanin’
Tin’kipxkin’ix tin’xsímaypa.

(Chorus)
Tin’xsímaypa, tin’xsímaypa ta’cníx weetes
’éey’sniwees tin’xsímaypa.

(2)
Lawtiwaama wéewkunyu’ lilóóniweespe
Künk’u yiyéewnin’ hiwsiínm tin’xsímaypa.

(3)
’éetxeewn hijóoqawno’ sip’us hicápáakaykanyo’
Künk’u lehéyn hiwéem tin’xsímaypa.

(1)
Wée-tes ’iin ’ee-ki’ce he-héwt-nin’ hiw-siínm hay-wáa-nin’
land I see holy-ones they-are peaceful
Tin’-kipx-ki-n’ix tin’x-síi-may-pa.
from-death to place-of-deathlessness

(Chorus)
Tin’x-síi-may-pa, tin’x-síi-may-pa ta’c-níx wée-tes
In-deathlessness in-deathlessness very-good land
’éey’s-ni-wees tin’x-síi-may-pa.
Heaven in-deathlessness.

(2)
Law-ti-waa-ma wéew-kun-yu’ li-loóy-ni-wees-pe
friends I-will-meet in-happy-place
Künk’u yi-yéew-nin’ hiw-siínm tin’x-síi-may-pa.
Always merciful they-are in-deathlessness.

(3)
’éet-xewn hi-qóo-qaw-no’ sip’us hi-ca-páa-kay-kan-yo’
Troubles will-pass tears will-be-wiped-away
Künk’u lee-héyn hi-wéem tin’x-síi-may-pa.
Always day it-is in-deathlessness
Hymn #109 Salmon: Helelúuye Ta’cníx ‘ee Wées
“Praise His Name”

(1) ‘íinim Lord téelkekey’kim ‘íine
Wató’skin’ ‘ee wées Lord
Waq’iswínm hípt píin’im ‘íine
Wató’skin’ wen’íikt.

(Chorus)
Helelúuye ta’cníx ‘ee wées
Cesus, Cesus wilwilp lehéyn,
Píiwyetweem qepsíki Lord
Hawtnin’ ‘ee wées wen’íikt.

(2) Qi’cne’nim ‘íine waq’íiswit
Wató’skin’ wató’skin’
Wéetmet ‘íim q’ilawnáapiko’kom (end of word is ko’kom, but sung like ko’m)
Wató’skin’ wen’íikt

(1)
‘íi-nim Lord téel-ke-key’-kim ‘íi-ne
my Lord lead me
Wa-tó’s-kin’ ‘ee wées Lord
Great you are Lord
Wa-q’ís-wiínm hípt píi-n’im ‘íi-ne
Healthy food give me
Wa-tó’s-kin’ we-n’íikt.
Great (is your) name

(Chorus)
He-le-lúu-ye ta’s-níx ‘ee wées
Halleluyah very-good you are
Ce-sus, Ce-sus wil-wílp le-héyn,
Jesus, Jesus complete day
Píiw-yet-weem qep-sí-ki Lord
Accompany-me with-power Lord
Hawt-nin’ ‘ee wées we-n’íikt.
Holy you are name

(2)
Qi’c-ne’nim ‘íi-ne wa-q’íis-wit
Take care me life
Wa-tó’s-kin’ wa-tó’s-kin’
Greatness greatness
Wéet-met ‘íim q’í-law-náa-pii-ko’om
Don’t you turn-back-to-me
Wa-tó’s-kin’ we-n’íikt.
Great name.
**Salvation, Oh the Joyful Sound**
Song #71 Page 71
Nee Mi Putimt Ki Wanipt
(Nez Perce Presbyterian Hymnbook)

1. ’iiya we’n-pí-se ’iin,
’éey’sniwéespeme’e’u, ’iin wées tin’kín’es
we’n-púyukum we’n-pítki háawtniski,
kawá weeke’éykes ’iinim
waq’iiswit túuskex.

**CHORUS:**
Koná cá’ya ’éetḵewn, koná cá’ya ’éetḵewn koná’.
’éey’sniwéespe túusti,
míne ’óykaloo,
pihéetewin’ hiwsíinm, koná cá’ya ’éetḵewn koná.

2. Káa yáw’ic síp’us hiwéelece,
’iinim háawtnín’,
hińpe nikéek’upes we’n-pítki ’éey’sníwees,
kiye ’aqámkinikaay,
’éey’sweëtespe.

(To Chorus)

1. ’ii-ya we’n-pí-se ’iin, ’éey’s-ni-wées-pe-mee-u, ’iin
singing I am in heaven/happy place
I wées tin’-kí-n’es we’n-pú-yu-kum we’n-pítki
am to die sing to me w/a song
háawt-nis-ki, ka-wá wee-ke’-éy-kes ’iinim
to heaven then to fly My
wa-q’iis-wit túus-kex.
Life up

**CHORUS:**
Ko-ná cá’-ya ’éet-ḵew-n, ko-ná cá’-ya ’éet-ḵew-n ko-ná.
There no problems there no problems there
’éey’s-nii-wées-pe túu-s-ti, mí-ne ’óy-ka-loo, pi-hée-te-win’
In Heaven up there where all cared/loved
hiw-síinm, ko-ná cá’-ya ’éet-ḵew-n ko-ná.
are there no problems there

2. Káa yá-w’ic sí-p’us hi-wé-le-ce, ’iinim
And cold tears flowing my
háawt-nin’, hi-ní-pe ni-kée-k’u-pes we’n-pítki
holy one to take to break with with a song
’éey’s-nii-wees, kí-ye ’a-qám-ki-ni-kaay,
Heaven we go towards heaven
’éey’s-wée-tes-pe.
Happy place/land

(Correction #3 on 6-10-02)
**Verse 1:**

Ko-ná wée-tes ’i-la-káa-win ’ii-ne, There land light (híiwes)

si-sáayô-nîn’ hîiw-sînm. after changed beautiful they are

Tink-síi-méey-pe him-yoê-a-tóo-wi-siim Never dying into a new kingdom

’i-la-ká’-wis-pa, kún-k’u. land of light, forever.

’él-weh-tin hi-wéem, wée-t’u ma-wá Spring at that time, never where

láa-tis ’áaw-la-t’ax-ax-ta-too, tink’înm flower dries, fades, wilts, dies, death

ko-níix hin-k’áaw-yuuy-ce. there separate.

**Verse 2:**

Tá’c wée-tes ko-ná ne-qéey hiiw-sée-toom Good land there across the other side

sáay-qíis-níx, kuus-tí-ta very beautiful, just like

cews-ním ke-neen-ew-síí-ne Cor-dan Jews Cannan Jordan

he-hee-w’ií -ce. Núun k’u-yim-núu-t’es rolling wave. Our ascending towards

Mo-ses-na wooy-ni-wees wée-tes-hi, wée-t’u Moses a refuge landing not

Tin-k’înm wee-yi-kées-níms sa-páac-kaw-nas núu-ne. death crossing place doesn’t scare us.
Hymn #70-Salmon:
Wac’aaskim kike’etki
“Wash Me in the Blood”

(1)
Wac’aaskim kike’etki wáaq’is iin wi-c’ée-yu’
Tamítoqan Godnim qep qepsnéewitki.

(Chorus)
La’am’nim qepsi’swím hilápca
‘iim náashanim kayxkáyx ke ku’ús méeqe’.

(2)
Cesus wáapsi’yawnin’ ’ewéelene kiké’t
La’am’ayn sepéehimyute’ke’s Godipx.

(3)
‘iinim waq’iswít tá’c hiléeq’eytenu’
Weét’u leehéy wek’ítkse séektitpe.
Hymn # 127 Salmon #59 in other:
“We’ll Work till Jesus Comes”

(1)
Ta’c wéetes léeq’eyniwees
Míi-w’acpa páaytano’
Kex kaa ’iin haywatat’áasa
Téewyen’iku’ ‘éeyewin’.

(Chorus)
’awyóoxoy’ Cesusne, ’awyóoxoy’ Cesusne,
’awyóoxoy’ Cesusne
Hóq’o pewc’éeyu’ capá’a’amkin.

(2)
’iin cúukwece ’ey’snu’ koná
‘etke hiwc’éeyu’
Kii wéetes hiwes wiqíin’es
Konkí kiyú’ ’éey’sniwees.

(1)
Ta’c wée-tes léeq’ey-ni-wees
Good land resting place
Míi-w’ac-pa páay-ta-no’
Little-while-in I-will-arrive
Kex kaa ’iin hay-wa-ta-t’áa-sa
When-I myself will-be-relaxed
Téew-yé-n’i-ku’ ’ée-ye-win’.
I-will-live peacefully

(Chorus)
’awyóoxoy’ Ce-sus-ne, ’awyóoxoy’ Ce-sus-ne,
Wait-for Jesus Wait-for Jesus
’awyóoxoy’ Ce-sus-ne
Wait-for Jesus
Hó-q’o pewc’éé-yu’ ca-pá’a’am-kin.
Until We-will-be gathered

(2)
’iin cúuk-we-ce ’ey’snu’ ko-ná
I know I-will-be-happy there
’et-ke hiw-c’éé-yu’
because it-will-become
Kii wée-tes hiw-wes wi-qíí-n’es
This land is discarded
Kon-kí kí-ú’ ’éey’sni-wees.
For-that I-will-go heaven
Hymn #91-Salmon Beige #23: “When I See Him on the Cross”

(1) Kex kaa 'iin 'eekî-ce cic-wáy’s

Tin’x-ñîn ni-káat-pi-li-t’as-pa
Dead on-the-cross

'íi-nim wi-yée-kut we-qii-ne’nim
My deeds throw-away

Ka-wá 'íi-nim qe-p-si’is-wit.
Then my sins

(Chorus) Ta’c-nîx ta’c-nîx 'iin 'eekî-ce
Very-good very-good I see-him

'íp-nîm-pé 'íin wuy-te-t’êe-se
him-in I will-hide

Ce-sus, Ce-sus ta’c-nîx 'i-m’âyn
Jesus Jesus very-good for-you

’ín-máyn hit-núx-ne say-q’is-níx.
for-me he-died precious

(2) Lord-nim hi-ta-máal-wi-yay’-som
Lord guides-me

Sa-pooq’is-wît’as Christ-nim-pa
With-healing in-Christ

’íi-nim God-nim ‘íi-ne
My God me

Hi-sa-pa-ta’-lám-yóó-sa ‘íp-nîm-pé.
He-makes-me-worship in-him

(3) ’eex-néé-nîtx ‘íp-nîm hu-súus-pe
look his head

’íp-nîm ‘íp-súus-pe ‘e-x-wéé-pe
his hands feet

’e-wéé-le-ne ni-káat-pi-li-t’as-pa
flowed on-the-cross

'íeet’séewn wàx hée-te-wit. Sorrows and love.
Kaa kawá Lord hisepúunmitet’eseeem wiyéewc’et

(1)
Kaa kawá Lord hisepúunmitet’eseeem wiyéewc’et

(Chorus)
Wiwen’iikitpe himúun’u, wiwen’iikitpe himúun’u

(2)
Kee pecepelihniks Cesus’ayn hoq’ó kuléewtipx

Kaa koná neqéey ‘iin wicetet’eséem

(Chorus)
Wiwe-n’ii-kit-pe hi-múu-n’u, wiwe-n’ii-kit-pe hi-múu-n’u

Kaa ko-ná ne-qéey ‘iin wi-ce-te-t’e-seem

Kawáanañ pahiinaqiyó’ wéetespe cepelihnikt

Kaa kawá wiwen’iikitpe himúunu’.

Kawa ká-wá Lord hi-se-púun-mi-te-t’e-seem wi-yéew-c’et
When Lord blows-trumpet time

wéé-t’u ’úy-kí-n’ix
not anymore

Ka-wá kún-k’u’-ayn ’i-la-ká-w’it say-q’is-níx
When eternal light beautiful

Kaa kawá ti-tóo-qan ca-páa’am-kin’ neqéeykin’-i-kaay
When people gathered on-the-other-side

Kaa kawá wiwe-n’ii-kit-pe hi-múu-n’u.
When by-each-name he-will-call.

(Chorus)
Wiwe-n’ii-kit-pe hi-múu-n’u, wiwe-n’ii-kit-pe hi-múu-n’u
By-each-name he-will-call by-each-name he-will-call

wiwe-n’ii-kit-pe hi-múu-n’u’
by-each-name he-will-call

Kee pe-ce-pe-lih-niks Ce-sus’-ayn hoq’ó ku-lée-wi-tipx
Let-us labor for-Jesus until evening

Kee píi-ta-ma-pay-qos ’ip-ním héé-te-wit
Let-us tell his love

Kaa-wáa-nañ pa-hií-na-qí-yo’ wée-tes-pe ce-pe-lih-nikt
Finally we-will-finish on-earth work

Ka-wá wiwe-n’ii-kit-pe hi-múu-nu’.
When by-each-name he-will-call.

Pg. 22 – Vol 2
Nimipuutímt Spelling System:
á = short a sounds like the a’s in Dakota. Ex: háhám - men.
áa = long a sounds like the a in hall or paw. Ex: táamsas – Wild Rose
é = short e sounds like the e in echo. Ex: síwe – forehead.
éé = long e sounds like the a in wack. Ex: wéeptes – golden eagle.
i = short i sounds like the i in it. Ex: tí – tooth.
íi = long i sounds like the e’s in bee. Ex: plíps - bones
o = short o sounds like the o in potato & Arapaho. Ex: tóhon – pants.
óo = long o sounds like the o in oh, tone. Long o doesn’t glide into a w. Ex: sooyáapoo – Euro American
u = short u sounds like the u in put and look. Ex: sílu – eye.
úu = long u sounds like the bold in poop or through. Ex: húusus – head
aw = sounds close, but not exactly the same as the ow in towel. Ex: láwtiwa – friend.
ay = sounds like the bold in mine or pie. Ex: tamtáayn-news or láymiwt-youngest one.
eey = sounds like the word “Aye”. Ex: Méeywi – morning.
ew = sounds close, but not exactly the same as the ow in towel. Ex: téwliikt – tree.
c = sounds like the ts in “hits”. Ex: ciicyele – purple.
ł = Special l sound. Put the tip of the tongue on the roof of mouth & when trying to say the “l” sound, air comes out of the sides of the mouth. Ex: kéeplep – Butterfly.
q = The “back k” sounds close, but not exactly the same as the k in ketchup. Ex: qéhep-bobcat.

There is no English sound equivalent to a q.
x = soft “x” hunch up your tongue close to the top of your mouth. Start to say the k sound & then move your tongue down just a little. Ex: tátx – fawn.

Consonants that Pop and Creak: p’-’ìlp’ìlp red, t’-mít’ìp elderberry, k’-sík’em horse, c’-e’éew’cew ghost, q’-ciq’ámqwq dog, m’-tim’íne heart, n’-tín’túun male mountain sheep, w’-w’áaw’a fish hook, y’ tiy’et laughter, l’ hamol’ic cute.