

HERITAGE COLLEGE COURSE PLAN

Course Number: Sahaptin 102

Course Title: Sahaptin Language II

Class Time: TTH 3:00-4:50 p.m.

Room Number _____

Credits: 4 credits

Semester and Year: Spring 2001

Instructors' names: Ed James, Instructor
Virginia Beavert, Master Teacher

Office location: Cedars Hall Room 1702

Campus: Toppenish

Office hours: TTH 1:00-3:00 p.m.

1. Course description and philosophy:

Sahaptin 102 is the second term of a two-year projected sequence in the study of the Sahaptin language. It broadens and deepens the introduction which students receive in Sahaptin 101. Transmission of the language through the four skills of listening, speaking, reading and writing is emphasized. Basic grammar patterns will be addressed. Grammatical practice will be related to various cultural contexts. Students will receive additional teaching in the traditional culture and mores of Plateau peoples. While the lessons will focus on the Yakama dialect, students will be able to transcribe dialects spoken by their family members, using the Practical Alphabet. Students will receive written handouts and cassette tapes for each unit.

2. Course objectives/Student Learning Outcomes:

By the end of the term, students will be able to:

- A. Recognize and repeat sounds, words and phrases of the Yakama.
- B. Express themselves in Yakama using grammatical relations for all persons (first, second, third) and all numbers (singular, dual, plural) using both intransitive and transitive clauses.
- C. Carry on simplified conversational dialogues based on given cultural topics.
- D. Read and write simple Yakama sentences.
- E. Keep track of their progress through a carefully developed personal resource notebook which they will have been consistently updating.

3. Course prerequisites, if applicable: Sahaptin 101 or permission of Program Chair

4. Texts and study aids:

A. Required text: Class Handouts by Virginia Beavert

B. Supplements: The Yakima Language Dictionary. (Available Yakama Nation Library.)

Required readings: Class handouts to be provided periodically.

Recommended readings:

1. *Ghost Voices: Yakima Indian myths, legends, humor, and hunting stories*, by Donald M. Hines, available at Heritage College Library, 970.3 Y3 H589.

2. *Time Ball, a story of the Yakima people and the land: A cultural resource overview*,

Morris L. Uebelacker, available Heritage College Library, 970.3 Y11 Ue1.

3. *The Yakima*, by Helen H. Schuster, available Heritage College Library, 970.3 Y3 Sch88.

C. Other aids required: Students should purchase a 2" three-ring binder, five dividers, and lined paper for the binder. Notebook divisions should be syllabus, class notes, returned homework assignments, returned quizzes and tests, and personal vocabulary list.

5. **Suggested learning guidelines:**

A. Attendance and absence policies: Class will begin at 3 p.m. Attendance is important since much of the learning in a language class takes place in the classroom through written and oral practice and conversation. Students will receive 5 points per class for participation and for taking quizzes in class. Only 3 absences will be excused. To receive an excused absence, students must notify the Instructor before class. Students who are regularly late will lose participation points.

B. Tutoring and/or study groups: Students are encouraged to make appointments with Ed James at the Academic Skills Center if they need tutoring in this class. Virginia Beavert will be available in her office during office hours.

C. Additional Learning Materials: Audiotapes will be made available to students at the cost of producing those tapes.

Evaluation procedures:

A. Value of each type of assessment: Students can earn up to 700 points in the following categories:

1. Homework	15 assignments	150 points
2. Participation	Attending and contributing in class	150 points
3. Quizzes	6 quizzes (oral and written elements)	120 points
6. Tests	3 tests	200 points
6. Notebook	Mid-term Review of Notebook	30 points
7. Notebook	Final Review of Notebook	50 points
8. Total	All Assignments	700 points

B. Grading scale:

Grade	Points	Per Cent
A	651-700	93-100%
A-	630-650	90-92%
B+	602-629	86-89%
B	567-601	81-85%
B-	546-566	78-80%
C+	518-545	74-77%
C	490-517	70-73%
C-	462-489	66-69%
D+	441-461	63-65%
D	420-440	60-62%
D-	320-419	57-59%

Course schedule:

- A. Holidays: Spring Semester Vacation is the week of April 2-6, 2001.
- B. Every class session will include lecture, oral practice, active learning including TPR, writing, reading of answers, story telling, and discussion.
- C. Assignments will be included in handouts. Homework is due the class session after the assignment unless otherwise stated in class. Please keep a photocopy of your homework in your notebook. Remember to enter all new vocabulary words in your three ring binder alphabetized in Sahaptin and in English under the tab, Personal Vocabulary List.
- D. Dates of quizzes, tests, and notebook reviews are listed below.

1/16/2001 Review Syllabus Review alphabet: vowels and diphthongs	1	1/18/2001 Review alphabet: consonants, emphasis on hard and soft sounds	2	1/23/2001 Review: Greetings, Introductions, Name, Age	3	1/25/2001 Quiz 1 (Oral and written) Gender Terms/Age appropriate	4
1/30/2001 Review numbers, animate and inanimate	5	2/1/2001 Quiz 2 (oral and written) Review: Days and Time	6	2/6/2001 Days, Time, Seasons, continued	7	2/08/2001 REVIEW Test One: Covers lessons of 1st four weeks	8
2/13/2001 Test One: Covers lessons of 1st four weeks	9	2/17/2001 Traditional Courtesy in Longhouse Ceremonies	10	2/20/2001 Review: Traditional Root Feast	11	2/22/2001 Quiz 3 (oral and written) Body Parts	12
2/27/2001 Continue Body Parts, Care of Body, Cultural Mores	13	3/1/2001 Review Body Parts and take Quiz 4 (Written and Oral)	14	3/6/2001 REVIEW: Midterm Test Review	15	3/8/2001 Midterm Test: Listening, writing, and Speaking Notebooks due	16
3/13/2001 Clothing Unit: Traditional and modern. Colors, gender, sizes	17	3/15/2001 Clothing: Traditional patterns, regalia, styles	18	3/20/2001 Clothing: dyes, plants, weaving	19	3/22/2001 Review: Clothing and take Quiz 5	20
3/27/2001 Location Terms and TPR	21	3/29/2001 Home: Objects in the home	22	4/10/2001 Home: Daily Routine and Commands	23	4/12/2001 Home: Traditional Homes	24
4/17/2001 Review of Home Unit: Quiz 6	25	4/19/2001 Animals: Domestic and Wild	26	4/24/2001 REVIEW for Final Exam in Reading, Speaking, Writing	27	4/26/2001 REVIEW for Final Exam in Reading, Speaking, Writing Faculty Evaluation in class	28
5/1/2001 Final Exam/Notebooks due	29	5/3/2001 Final Exam Make-up Assignments Due	30	5/7/2001 Notebooks available in ASC from Noon on.			

If you need course adaptations or accommodations because of a disability, if you have emergency medical information to share with me, or if you need special arrangements in case the building must be evacuated, please speak to me after class and contact Dana Firestone, Student Resources Coordinator at the South Campus building, phone 865-8640, Monday-Friday, 8:00 a.m. to 5:00 p.m. Evening student may leave a message or contact Mary James, Academic Skills Center, 865-8537, Monday-Thursday, 5:00 to 8:00 p.m.

L2-001 INTRANSITIVE SENTENCES IN SAHAPTIN

NOUNS

<i>Singular</i>		<i>Dual</i>		<i>Plural</i>	
miyanash	child	miyanashin	two children	miyanashma	children
pt'iniks	girl	p'il'i'in	two girls	pt'ilima	girls
aswan	boy	amiisin	two boys	amiisma	boys
tiin	Indian/ person	tiin	2 people	tiinma	people
ayat	woman	ayatin	two women	ayatma	women
iwinsh	man	awinshin	two men	awinshma	men

VERBS

<i>Present</i>		<i>Past</i>	
ik'iwish	playing	ik'iwishana	was playing
kutkutsha	working	kutkutshana	was working
sɛnwisha	speaking	sɛnwishana	was speaking
naxtisha	crying	naxtishana	was crying
kuukisha	cooking	kuukishana	was cooking

ADDITIONAL EXPRESSIONS

ikw'ak	that	ikwma	those
ichi	this	ichi	(inanimate)
		chɛma	(animate)
i-	3rd person singular pronoun	pa-	3rd person dual/plural prefix
chaw	not (negative marker)	ii	yes agreement

All verbs in the vocabulary sections are given in the imperfective (progressive) form.

NOTE: The simplest way that plural forms (for both nouns and verbs) are created by the noun prefix *i-* for 3rd person singular **present tense** ending in *-sha/shana* verb suffix, and *pa-* for the dual/plural noun prefix ending with *-shana*, past tense verb suffix.

***English definition:** Verb auxiliary comes first in a verb phrase and helps form the tense, mood, or voice of the main verb, *do, have, may, can, must, and will* are examples of auxiliary verbs.

Sahaptin definition: The auxiliary that determines the tenses are **suffixes, *sha, shan, ta, taxnay***. There are other options that determine the meaning in Indian language, the noun or pronoun prefix before the verb, (*i-*) 3rd person, singular, present tense prefix, and the dual, plural prefix (*-pa*), present tense, future and past tense determiner. This can be problematic at times, but studying and reading, writing intransitive sentences will help students learn to understand the structure of various forms of Sahaptin language formation.

SIMPLE INTRANSITIVE SENTENCES

The following examples illustrate intransitive sentences in Sahaptin.

- | | | |
|----|----------------------------|---------------------------|
| 1. | Ichi tiin i-s̄inwisha. | This person is speaking. |
| | Ichi tiin i-s̄inwishana. | This person was speaking. |
| 2. | Ikw'ak ayat i-kuuki-sha. | That woman is cooking. |
| | Ikw'ak ayat i-kuuki-shana. | That woman was cooking. |

All sentences in Sahaptin have an auxiliary. The auxiliary indicates the *on going* in the *present* or *past* tense. A simple intransitive sentence has a **subject**, a **verb**, and an **auxiliary**.

The most important thing to know about Sahaptin is the position of the auxiliary. The sentences in (1) and (2) can also be said in (3) and (4).

- | | | |
|----|----------------------------|---------------------------|
| 3. | I-s̄inwisha ichi tiin. | This person is speaking. |
| | I-s̄inwishana ichi tiin. | This person was speaking. |
| 4. | I-kuuki-sha ikw'ak ayat. | That woman is cooking. |
| | I-kuuki-shana ikw'ak ayat. | That woman was cooking. |

The meaning of (1) is the same as the meaning of (3) and the meaning of (2) is the same as the meaning of (4). The only difference between (1) and (3) is the word order. In (1) and (2) the subject is at the beginning of the sentence and verb is at the end. In (3) and (4) the subject is at the end of the sentence, while the verb is at the beginning.

(1) and (2) SUBJECT VERB AUXILIARY

(3) and (4) VERB AUXILIARY SUBJECT

In all four sentences above, the aux is (a suffix) at the end of the verb, and it cannot move around to other places in the sentence, not like the subject and the verb. One of the first rules of Sahaptin Indian language is the following:

Rule 1: The auxiliary is a suffix (placed at the end of the verb), is accepted as one concept and cannot be moved around, unlike the verb, noun or pronoun.

In the example *Ikw'ak ayat i-kuuki-sha/shana*, the determiner *ikw'ak* and the noun *woman* are taken as a whole (together) and, count as one position. It should be noted that a noun and its determine are moved together as a single item when the word order in a sentence is changed.

KEY TO THE YAKIMA PRACTICAL ALPHABET

a	short a	ám <u>husband</u>
		ásham <u>wife</u>
		wáshat <u>riding</u>
aa	long a	wásha- <u>híde</u> <i>to ride</i>
		káatram <u>long</u>
		táak <u>meadow</u>
		váashat <u>Indian religion; dancing</u>
ch	soft ch	chíish <u>water</u>
		chíati <u>new</u>
		íchi <u>this</u>
ch'	<u>hard ch</u>	ch'ám <u>sharp</u>
		nch'í <u>big, large</u>
		ch'íya <u>flicker (a bird)</u>
h	aitch	háasht <u>breath</u>
		hawláak <u>spirit; abyss; bottomless space</u>
		hulí <u>wind</u>
i	short i	ímak <u>you</u>
		íksíks <u>little, small</u>
		pípsá <u>boae</u>
ii	long ii	íi <u>yes</u>
		níipt <u>two</u>
		tíin <u>Indian, person</u>
í	barred i	ím <u>mouth</u>
		áshém <u>come in!</u>
		kátu <u>fast, quickly, swiftly</u>
k	soft front k	kápin <u>diggerstick</u>
		kálux <u>blueback salmon</u>
		kayáasu <u>arrow</u>
k'	<u>hard front k</u>	k'ámamul <u>bald eagle</u>
		k'aywá <u>short</u>
		k'úsi <u>horse</u>

KEY TO THE YAKIMA PRACTICAL ALPHABET

<u>k</u>	soft <u>back</u> k	<u>kashkáash</u> roan horse <u>twískaka</u> robin <u>íkú</u> heavy
<u>k'</u>	hard back k	<u>k'ayík</u> colt, calf, <u>elk</u> calf <u>k'úxí</u> knee <u>k'shpals</u> buzzard
<u>kw</u>	soft front kw	<u>kwíkw</u> <u>whistling</u> <u>kwyám</u> true <u>áykw</u> <u>cottontail</u> rabbit
<u>kw'</u>	hard front kw	<u>kw'ayawí</u> <u>mountain</u> lion, <u>cougar</u> <u>skw'ípa</u> morning <u>íkw'ak</u> that
<u>kw</u>	soft back kw	<u>ikwátsha</u> he's stuck <u>kwninkwiniá</u> <u>neddler</u> <u>pakwchtamá</u> <u>electric</u> socket
<u>kw'</u>	hard back kw	<u>kw'áshkw'ash</u> crane <u>kw'íic</u> plain, visible <u>núkw'ash</u> throat
<u>l</u>	ell	<u>lákas</u> mouse <u>latít</u> flower <u>lulúu</u> smooth
<u>l'</u>	barred l	<u>l'íkw'i</u> all day <u>l'ímtáx</u> head <u>l'k'ám</u> moccasins
<u>m</u>	em	<u>máamín</u> <u>Appaloosa</u> horse <u>mimín</u> dove <u>míyáwax</u> chief
<u>n</u>	enn	<u>nawát</u> belly <u>nusúx</u> salmon <u>núshnu</u> nose

KEY TO THE YAKIMA PRACTICAL ALPHABET

p	soft p	pamtá <u>toad</u> pápsh <u>fir tree</u> plásh <u>white</u>
p'	hard p	p'íp'i <u>guts, intestines</u> p'íyu <u>nighthawk</u> p'ushtáy <u>hill</u>
s	ess	sawítk <u>Indian carrot</u> Spilyáy <u>Coyote</u>
sh	ess-aitch	asúm <u>eel, lamprey</u> sháxat <u>raspberry</u> shúshaynsh <u>steelhead</u> shwá <u>forehead</u>
t	soft t	táp'ash <u>pine tree</u> táshtash <u>canvasback duck</u> tiskáy <u>skunk</u>
t'	hard t	t'ixt'ix <u>swallow (a bird)</u> t'ít'sh <u>grasshopper</u> t'álot <u>wamoun</u>
ti	soft tee-barred ell	tiúpt <u>jumping</u> ktiáak <u>jazzed</u> ptiáak <u>bitter, pepper</u>
tl'	hard tee-ell	tl'áik <u>blacktail deer</u> tl'áaxw <u>all</u> tl'átl'émxw <u>redwing blackbird</u>
ts	soft tee-ess	tsawktsáwk <u>red hot</u> páts <u>your younzer brother</u> (a woman's word) tsníts <u>your younzer sister</u> (a man's word)

KEY TO THE YAKIMA PRACTICAL ALPHABET

ts'	hard tcc-ess	ts'áa <u>near</u>
		ts'í <u>sweet</u>
		ts'uníps <u>oak tree</u>
u	short u	útpaas <u>blanket, robe</u>
		múps <u>fawn</u>
		púsha <u>father's father</u>
uu	long u	púush <u>juniper tree</u>
		ttúush <u>some</u>
		ep'úus <u>cat</u>
v	double-you	wavá <u>mosquito</u>
		watám <u>lake</u>
		wilalík <u>jackrabbit</u>
x	front eks	íwíix <u>thin</u>
		kawxkáwx <u>palomino horse</u>
		p'isx <u>sour</u>
x̄	back eks	xálish <u>wolf</u>
		xátxat <u>mallard duck</u>
		kawxkawx <u>shiny</u>
xv	front eks-v	kwáyxv <u>basket net</u>
		ts'xwííí <u>teepee</u>
xv̄	back eks-v	xwáshxway <u>bluejay</u>
		xwayamá <u>golden eagle</u>
		xwán <u>sucker (a fish)</u>
y	why	yápaash <u>grease</u>
		yáxa <u>beaver</u>
		yáamash <u>mule deer</u>
	glottal stop	á'a <u>crow</u>
		áy'ay <u>magpie</u>
		pu'úúú <u>blind</u>

KEY TO THE YAKIMA PRACTICAL ALPHABET

There are also eight diphthongs. A diphthong is a combination sound that consists of a short or long vowel plus *y* or *w*.

Some examples of diphthongs in Yakima words are:

ay	páysh <u>maybe</u>
	sikáywa <u>breadroot</u>
ay	yáy <u>beargrass</u>
uy	anahúy <u>black bear</u>
	ts'múy <u>warm</u>
uuy	húuy <u>can't</u>
	púuy <u>snow</u>
aw	cháv <u>no</u>
	ka'áv <u>fast, quick, swift</u>
aw	ka'áaw <u>lightweight</u>
	váaw <u>mountain goat</u>
iw	kíwkiwlas <u>drum</u>
	wíwau <u>huckleberry</u>
iiv	fiwsh <u>urine</u>