

LESSON COLORS CONTINUED

All of the vocabularie listed are not used, you can use them by substituting them in the blanks until you become familiar with all of the colors and verbs, nouns, pronouns. Pay particular attention to the possessive verbs

EXERCISES

1. Mish mash wa timash? Do you have a book?
 I I, wash nash timash. Yes, I have a book.
2. Chaw, chaw nash wa timish. No, I don't have a book.
 Mish mash wa timat'awaas? Do you have a pencil?
 I I, wash nash timat'awaas. Yes, I have a pencil.
 Mish mash wa _____?
 I I, wash nash _____.
 Chaw, chawnash wa _____.
3. M I I mash wa timash-timash? How many books do you have?
 Wash nash laxs timash. I have one book.
 M I I mash wa _____? How many _____ do you have?
 Chaw nash wa(no) _____ I have _____

NOTE FROM INSTRUCTOR: Because Shahaptin has only one word "chalutimash, chalutimani, for coloring something, which is similar to "painting" or "designing" with color. We might be wise to use "kaala for color" and make it a "modern" word for color, since our Elders say it like that in pidgin English.

4. Tun kaala iwa timash? What color is the book?
 Timash iwa piash. The book is white.
 The _____ iwa _____. The _____ is _____
 Tun kaala iwa _____? What color is the _____?
5. Tun kaala awa ikuumink timash-timash-mami? What color are those books..
 Naxsh timash iwa piash, naxsh iwa lamt ku naxsh iwa m i x i sh.
 Tun kaala awa ikuumink _____? What color are those _____?
 _____ awa _____ ku _____? _____ are (possessive) _____ and _____?
6. Mish mash wa kaala imink kayiin? What color are your shoes?

Luch'a nash wa inmi kayli'in.
Brown are my (pair) shoes.

My shoes are brown.

7. Mish mash wa kaala imink awinsh-mami taatpas? What color is your shirt?

Chmuk ku luts'a nash wa awinsh-mami taatpas. My shirt is black and red.

Mish mash wa kaala _____? Inmi _____ iwa _____.

8. Ichi mash wa imink? Is this yours?

I I, ikw'ak nash wa inmi. Yes, that is mine.

Chaw, ikw'ak chaw iwa inmi. No, that is not mine.

9. Shimin ichi awa? Whose is this?

Awa Maali nmi./ Paysh iwa Chaan nmi. It is Mary's./ Maybe its John's.

Tun ichi iwa? What is this?

Ik'ak iwa inmi timat'awaas. That is my pencil.

Chawnash ashukwaa-sha. I don't know.

NOTE FROM INSTRUCTOR: THIS IS THE END OF THIS LESSON. IF YOU FEEL YOU HAVEN'T MASTERED THE MATERIAL, YOU MAY STOP THE TAPE AND GO BACK TO THE BEGINNING OF THE LESSON AND REPEAT UNTIL THE MATERIAL IS ACHIEVED.

SHAHAPTIN INDIAN LANGUAGE I & II
Virginia Beavert

Sp96 I-11

COLOR

Before 1800 the commonly used colors in indian country were luts'a, red, m i k i l, yellow, ku chmuk, black. Native paints were derived from animal, vegetable, and mineral sources. Earth paints were the most common colors which expanded and included luch'a, brown, lamt, blue, m i x i shpyat, green, ku plash (inanimate) kuyx (animate) white. Red was the most commonly used for painting. The red earth, vermillion, was called luts'a waaku l, and was used in ceremonies and also as a remedy for skin irritations and for protection from the sun. Commercial paints gradually replacd most of the original earth and vegetable paints during the reservation period.

VOCABULARY

TAATPAS
TIMASH
CHALUTIMASH
TIMAT'AWAAS

DRESS, SHIRT
BOOK, PAPER
COLORING
PENCIL

M I K L
KAPUU
INMI
LUTS'A

YELLOW
JACKET, COAT
MINE
RED

KAYLI
LAMT
IKWMAK
LUCH'A

SHOE
BLUE
THOSE
BROWN

CHMUK
ICHI
M I L
PLASH (INANIMATE)

BLACK
THIS
HOW MANY, HOW MUCH
WHITE

WA
PAYU-LUTS'A
IMINK
ICHMA

(T) HAVE
SCARLET
YOURS
THESE

CHAW TUN
CHAW
TA'AASH
CHAW-NASH-WA

NOTHING
NO
GREY
I DON'T HAVE

NIYACH
M I X SH
SHUKWAAT
PAP I L

PANTS
ORANGE
TO KNOW
PURPLE

II (EE)
P I NMINK
M I XSHPYAT
AWINSH MAMI TAATPAS

YES
HIS/HERS
GREEN
MEN'S SHIRT

SHIN
IKW'AK

WHO
THAT

VERB CONJUGATION

ASHUKWAASHAASH
ASHUKWAASHAAM
ISHUKWAASHA

I KNOW
YOU KNOW
HE/SHE KNOWS

PASHUKWAASHA
ASHUKWAASHAPAM
ASHUKWAASHATAASH

THEY KNOW
YOU ALL KNOW
WE ALL KNOW

WASHNASH
WASHMASH
AWA

I HAVE
YOU HAVE
HE/SHE HAS

AWA
WASHMATASH
WASHNATASH

THEY HAVE
YOU ALL HAVE
WE ALL HAVE

shukwaa- to know (something)

i- first person singular

i-shukwaa-sha -sha present tense suff
He knows

pa- third person plural

pa-shukwaa-sha
they know

a- you second person

a-shukwaa-shanam shana past tense -m
you knew

Miimi nam shukwaa-shana na?
You already knew didn't you?

Shukwaa-shanam miimi?
You knew already?

Ashukwaa-shana-tash miimi.
We already knew.

Pa-shukwaa-sha miimi.
They know already.

Namak natash ashukwaa-shana qanat-nan.
We (inclusive) knew what happened.

Chaw tash tuun ashukwaa-sha.
We don't know anything.

Chaw nash tuun ashukwaa-sha.
I don't know anything.

Note: Instead of the modifier tuun anything is before the verb shukwaa- in Shahaptin, it is before Chaw nash I don't shukwaa-sha tuun. would be understood, but it is not Indian grammar.

Wash-nash I have is a possessive phrase. Wash-nash timat'awaas.
I have a pencil.

Wash - mash do you have Mish mash wa timat'awaas?
Do you have a pencil?

Another interesting phrase: Wash-nam Wash-nash

Wash nash Tiin.
I am an Indian.

Wash-nam imcha'xi tiin?
Are you an Indian too?

Namak-natash wa Shuyapu-ma.
We are White people.

Tun nam wa imk?
What are you?

Ink nash wa shitkumshawaash.
I am a half-breed Indian.

Kutya miyanash-ma pawa tiin.
But the children are Indian.

Mish awa aswan-mi timat'awaas?

Does the boy have a pencil?

Shimin awa ichi taatpas?

Whose dress is this?

Awacha nasis-aanmi ku i-taxnu'anakwa.
It belonged to my niece and she out-grew it.

taxnu'anakw- means to-outgrow something in years.

sisa is niece when you refer to her.