

Mary J.

Heritage College
Sahaptin 107.
Introduction to Sahaptin I. Reading and writing
Spring 1997

Instructor: Virginia Beavert Time: Tues/Thurs
Room 161 3:00-4:20 p.m.
Credits: 3

Required Texts and Materials:

Yakima Language Dictionary and copy of the Video Tape.
by Bruce Rigsby, Ph.D, and video by Virginia Beavert
A three ring binder, six dividers.
Six blank cassette tapes. Master tape available.

Course Description:

Introduction to the reading and writing of the Sahaptin Indian language. This course will concentrate on teaching the student to learn to read and write down the language as it is spoken. There will be written handouts and cassette tapes for six sections of lessons for this quarter. Interspersed with the regular lessons will include various lectures about cultural mores and traditions of the Sahaptin Indian people as it relates to the lessons studied.

Students will concentrate on the following skills:

1. Learn the Yakima Alphabet.
2. Learn to spell in the Yakima alphabet.
3. Learn to write the sounds they hear in the alphabet.
4. Learn and memorize the introductory language taught during the quarter.
5. Student organize a resource workbook for personal use. This workbook will be graded at the end of the quarter.

Requirements for Assignments:

The first two weeks (Alphabet Introduction) View video tape. Writing assignments will be given in six separate sections with ten-words or more. At the end of each section there will be a quiz to test the students' writing and spelling.

Due to the uniqueness of this course which include the study of Sahaptin culture, evaluation must be based on the quiz and active participation of each student. Assignments for writing, spelling, speaking of the language, workbook recordings, together with the quizzes will all be counted in the final grade.

INTRODUCTORY WORDS; Word Stems and commands:
INSTRUCTOR: Virginia Beavert (Martin) HERITAGE COLLEGE

GREETINGS:

1. Shix Mávtaki Good Morning
2. Shix Páchwav Good Afternoon
3. Shix Kvláavit Good Evening
4. Ay Xay! Hello(male) friend, partner.
5. Ay Xítway! Hello my relative.
6. Ay Tl'áks! Hello (fe) friend, relative.
7. Ay Tíla! Hello (M) grandfather.(MF)
8. Ay Púsha! Hello (M) grandfather(FF).
9. Av Káța! Hello(F) grandmother(MM).
10. Ay Ala! Hello (F)grandmother (FM).

ADDITIONAL RELATIVES: Nana(Ol.Si.); Yaya(OlBro); Pisi(YoSi);
Lipa(YoBro). See list of relatives, how to address them.

COMMANDS:

1. Táxshik, maytski iwa. Wake up, it is morning.
2. Ayik! Átatak! Get up, go to the bathroom.
3. Shmát'ak! Wash your face!
4. Wápyat'ak! Wash your hands!
5. Winaniik! Take a bath!
6. Íix'ink i'tí't! Wash your teeth!
7. Imknink pinátwanpk! Comb your hair by yourself!
8. Pinátaatpasik! Dress yourself!
9. Kavlívik! Put on your shoes!
10. Aw iwa tkwátat. It is time to eat.
11. Túktu tkwátak! Hurry up and eat!

VOCABULARY TO ACCOMPANY INTRODUCTION AND COMMANDS
Heritage College

Virginia Beavert

1.	Shix	good
2.	Maytski	morning
3.	Pachway	afternoon/day
4.	Kwlaawit	evening
5.	Ay!	(a greeting) hello
6.	xay	distant relative/peer/friend
7.	xitway	blood relative
8.	tl'aks	(female word) sister/friend
9.	tila	mother's father
10.	pusha	father's father
11.	kaia	mother's mother
12.	ala	father's mother
13.	taxshi-	verb root word: wake up
14.	iwa	third person, singular, to be.
15.	ayik	sit down, sit up
16.	atata-	v. root, go outside
17.	shmat'a-	v. root, wash face (exclusive term)
18.	wapyat'a-	v. root, wash hand " "
19.	winanii-	v. root, bathe, swim
20.	iix-	v. root, wash
21.	itit	noun, tooth, teeth
22.	imknink	a person in relation his own self
23.	pina-	self service, reflexive action
24.	twanp-	comb hair, brush hide on animal
25.	taatpasi-	get dressed
26.	kayli	hard soled shoe
27.	kayliyi-	to put on shoe
28.	tkwatat	food, eat, to eat
29.	tuktu	hurry up
30.	aw	reference to "time", now

SECTION 4, LESSON II, INTRO. SAHAPTIN LANGUAGE V. BEAVERT

TO ARRIVE; Verb wiyawawi, Noun wiyawawila

- | | |
|-------------------------|---------------------|
| 1. I-wiyawawi-sha..... | He is arriving..... |
| 2. Wiya'nawish nash.... | I arrived..... |
| 3. Wiya'nawish nam.... | You arrived.... |
| 4. I-wiya'nawi-xa..... | He arrives.... |
| 5. Pa-wiya'nawi.... | They arrive.... |
| 6. Wiya'nawish pam..... | You all arrive.... |
| 7. Wiya'nawish-na..... | We all arrive.... |

TO BE; Verb wa-; iwa.

- | | |
|----------------|-----------------|
| 1. Wash-nash | I am.... |
| 2. Wash-nam... | You are... |
| 3. Iwa.. | He is... |
| 4. Pawa... | They are... |
| 5. Wash-pam | You all are.... |
| 6. Wash-na | We all are... |

QUESTION; Mina'n nam waw'tuksha? Where are you staying overnight?
Wii-waw'tuk-shaash Ya'kmu-pa. I'm staying awhile at Yakima.

Section 3, Lesson II. Introduction to Sahaptin Language

VERBAL CONJUGATION: to name, to live, to be.

TO NAME:

1. Wani'kshaash _____ . My name is _____ .
2. Wani'kshaam _____ . Your name is _____ .
3. Wani'kshaash Maali. My name is Mary.
4. Imk, shi'nmashwa wani'kt? You, what is your name?
5. Ichiish wa inmi miyanashin. These (two) are my children.
6. Ikw'ak awa pinmink miyanashma. Those are her children.

TO LIVE OR TO DWELL: Verb to live and living. Noun place names.

1. Ink nash nishaa'twa Txa'pnish-pa. I live in White Swan.
2. Imk nam nishaatwa Si'pa. You live in Zillah.
3. Pank i-nishay'ksha Siwaa'la-pa. He is living in Granger.
4. Pmak pa-nishay'sha Ta'ptat-pa. They are living in Prosser.
5. Tl'aagw-ma pam nishay'kta wi'yatpa A'tanam-pa.
All of you will live way over in Ahtanum.
6. Tl'aagw-ma tash nishay'ksha ichna Wa'xwlala-pa.
We are all living here in Toppenish.
7. Minan nam imk nishaa'twa? Where do you live?
8. Nishaa'twaash Ta'p'ashnak'it-pa. I live at Bickleton.
9. Minan pmak pa-nishayksha? Where are they living?
10. Pa-nishayksha K'ti'taas-pa. They are living in Ellensburg.

SECTION 5. ADDITIONAL DIALOGUE. Lesson III.

COMMANDS AND RESPONSES: "Ichishkin" translates "to speak Indian."

1. Si'nwik i'chishkin. Speak in Indian.
2. Imk sinwik ichishkin. You speak in Indian.
3. Tl'aaxw-ma sinwitk ichishkin. All of you speak Indian.
4. Anach'axi sinwik ichishkin. Again speak Indian.
5. Natxanak! Say it!
6. Natxanak mayk-nch'iki. Say it louder.
7. Tl'aaxw-ma anach'axi nataxanatk mayk-nch'iki.
All of you say it louder.
8. Mish ikw'ak tkw'iikw? Is that right?
9. II, awxi nam wa tkw'iikw. Yes, you are right.
10. Chaaw, chaw mash was tkw'iikw. No, you are not right.
11. Mishkin pa-sinwi-xa Sahaptin-ki. How do they say it in
Sahaptin?
12. Ikush pa-sinwi-xa..... They say it like this.....
13. Aaw! Nch'i kw'ala! Oh, thanks a lot.
(Note: There is no word in Sahaptin for "thank you", this
as close as we can say it: "Kw'alanuu shamash,"
"I am thankful to you.")

KEY TO THE YAKIMA PRACTICAL ALPHABET

a	short a	ám <u>husband</u> ásham <u>wife</u> wáshat <u>riding</u>
aa	long a	káatnam <u>long</u> táak <u>meadow</u> wáashat <u>Indian religion; dancing</u>
ch	soft ch	chfish <u>water</u> chímti <u>new</u> íchi <u>this</u>
ch'	hard ch	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	ím k <u>you</u> íksiks <u>little, small</u> pípsn <u>bone</u>
ii	long ii	íi <u>yes</u> níipt <u>two</u> tíin <u>Indian, person</u>
í	barred í	ím <u>mouth</u> áshím <u>come in!</u> kátu <u>fast, quickly, swiftly</u>
k	soft front k	kápín <u>diggingstick</u> kálux <u>blueback salmon</u> kayáasu <u>arrow</u>
k'	hard fron k	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 back k	<u>kashkáash</u> <u>roan horse</u> <u>twískaka</u> <u>robin</u> <u>íkú</u> <u>heavy</u>
<u>k'</u>	hard back k	<u>k'ayík</u> <u>colt</u> , <u>calf</u> , <u>elk calf</u> <u>k'úxí</u> <u>knee</u> <u>k'shpalf</u> <u>buzzard</u>
kw	soft front kw	<u>kwíkw</u> <u>whistling</u> <u>kwyám</u> <u>true</u> <u>áykw</u> <u>cottontail rabbit</u>
<u>kw'</u>	hard front kw	<u>kw'ayawí</u> <u>mountain lion</u> , <u>cougar</u> <u>skw'ípa</u> <u>morning</u> <u>íkw'ak</u> <u>that</u>
<u>kw</u>	soft back kw	<u>ikwátsha</u> <u>he's stuck</u> <u>kwninkwninlá</u> <u>peddler</u> <u>pakwchtpamá</u> <u>electric socket</u>
<u>kw'</u>	hard back kw	<u>kw'áshkw'ash</u> <u>crane</u> <u>kw'ít</u> <u>plain</u> , <u>visible</u> <u>núkw'ash</u> <u>throat</u>
l	ell	<u>lákas</u> <u>mouse</u> <u>latít</u> <u>flower</u> <u>lulúu</u> <u>smooth</u>
ł	barred ł	<u>łíkw'i</u> <u>all day</u> <u>łímtáx</u> <u>head</u> <u>łk'am</u> <u>moccasins</u>
m	em	<u>máamín</u> <u>Appaloosa horse</u> <u>mimím</u> <u>dove</u> <u>miyáwax</u> <u>chief</u>
n	enn	<u>nawát</u> <u>belly</u> <u>nusúx</u> <u>salmon</u> <u>núshnu</u> <u>nose</u>

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> asúm <u>eel, lamprey</u>
sh	ess-aitch	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'ft'sh <u>grasshopper</u> t'álp't <u>wampum</u>
tl̥	soft tee-barred ell	tl̥úpt <u>jumping</u> ktl̥áak <u>jagged</u> ptl̥ák <u>bitter, pepper</u>
tl'	hard tee-ell	tl'áak <u>blacktail deer</u> tl'áaxw <u>all</u> tl'átl'ámxw <u>redwing blackbird</u>
ts	soft tee-ess	tsawktsáwk <u>red hot</u> páts <u>your younger brother</u> (a woman's word) tsníts <u>your younger sister</u> (a man's word)

KEY TO THE YAKIMA PRACTICAL ALPHABET

ts'	hard tee-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>
		ap'úus <u>cat</u>
w	double-you	wawá <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	x̄álish <u>wolf</u>
		x̄átxat <u>mallard duck</u>
		kawxkawx <u>shiny</u>
xw	front eks-w	kwáyixw <u>basket net</u>
		ts'xwíí <u>tepee</u>
x̄w	back eks-w	x̄wáshxway <u>bluejay</u>
		x̄wayamá <u>golden eagle</u>
		x̄wín <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>maggie</u>
		pu'úul <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>
aay	yáay <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	cháw <u>no</u> ka'áw <u>fast, quick, swift</u>
aaw	ka'áaw <u>lightweight</u> váaw <u>mountain goat</u>
iw	kíwkiwlas <u>drum</u> wíwnu <u>huckleberry</u>
iiw	fiwsh <u>urine</u>

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Section 3, Lesson II. Introduction to Sahaptin Language

VERBAL CONJUGATION: to name, to live, to be.

TO NAME:

1. Wani'kshaash_____ My name is _____.
2. Wani'kshaam_____ Your name is _____.
3. Wani'kshaash Maali. My name is Mary.
4. Imk, shi'n mashwa wani'kt? You, what is your name?
5. Ichiish wa inmi miyanashin. These (two) are my children.
6. Ikw'ak awa pinmink miyanashma. Those are her children.

TO LIVE OR TO DWELL: Verb to live and living. Noun place names.

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5. Tl'aaxw-ma pam nishay'kta wi'yatpa A'tanam-pa.
All of you will live way over in Ahtanum.
6. Tl'aaxw-ma tash nishay'ksha ichna Wa'xwlala-pa.
We are all living here in Toppenish.
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9. Minan pmak pa-nishayksha? Where are they living?
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Missing Kw's from Alphabet - Soft back kw; hard back kw'

SECTION 4, LESSON II, INTRO. SAHAPTIN LANGUAGE V. BEAVERT

TO ARRIVE: Verb wiyawawi, Noun wiyawawila

- | | |
|-------------------------|---------------------|
| 1. I-wiyawawi-sha..... | He is arriving..... |
| 2. Wiya'nawish nash.... | I arrived..... |
| 3. Wiya'nawish nam.... | You arrived.... |
| 4. I-wiya'nawi-xa..... | He arrives.... |
| 5. Pa-wiya'nawi.... | They arrive.... |
| 6. Wiya'nawish pam..... | You all arrive.... |
| 7. Wiya'nawish-na..... | We all arrive.... |

TO BE: Verb wa-; iwa.

- | | |
|----------------|-----------------|
| 1. Wash-nash | I am.... |
| 2. Wash-nam... | You are... |
| 3. Iwa.. | He is... |
| 4. Pawa... | They are... |
| 5. Wash-pam | You all are.... |
| 6. Wash-na | We all are... |

QUESTION: Mina'n nam waw'tuksha? Where are you staying overnight?
Wii-waw'tuk-shaash Ya'kmu-pa. I'm staying awhile at Yakima.

SECTION 5. ADDITIONAL DIALOGUE. Lesson III.

COMMANDS AND RESPONSES: "Ichishkin" translates "to speak Indian."

1. Si'nwik i'chishkin. Speak in Indian.
2. Imk sinwik ichishkin. You speak in Indian.
3. Tl'aaxw-ma sinwitk ichishkin. All of you speak Indian.
4. Anach'axi sinwik ichishkin. Again speak Indian.
5. Natxanak! Say it!
6. Natxanak mayk-nch'iki. Say it louder.
7. Tl'aaxw-ma anach'axi nataxanatk mayk-nch'iki.
All of you say it louder.
8. Mish ikw'ak tkw'iikw? Is that right?
9. II, awxi nam wa tkw'iikw. Yes, you are right.
10. Chaaw, chaw mash was tkw'iikw. No, you are not right.
11. Mishkin pa-sinwi-xa Sahaptin-ki. How do they say it in
Sahaptin?
12. Ikush pa-sinwi-xa..... They say it like this.....
13. Aaw! Nch'i kw'ala! Oh, thanks a lot.
(Note: There is no word in Sahaptin for "thank you", this
as close as we can say it: "Kw'alanuu shamash."
"I am thankful to you.")

July 3
will be
in the Sahaptin
dictionary

* - ichi kin
ichishkin

Lesson One
Communications 107
Sahaptin Language - Yakima Dialect
Virginia Beavert, Instructor

Vocabulary/Short Phrases

Shix máytski, Shix páchway, Shix kwláawit.

Good Morning, Good day (all day long), Good evening.

This is my

Ichi iwa inmi ám. (husband)

Ichi iwa inmi ásham. (wife) Compare with ashim.

Ichi iwa inmi k'úsi. (horse)

Ichi iwa inmi ^{ts'ám ts'ám (2 or more)} ts'ám. (moccasins)

Ichi iwa inmi páts. (Your younger brother, a woman's word)

Ichi iwa inmi tsníts. (your younger sister, a man's word)

Ichi iwa inmi útpass. (blanket, robe)

Ichi iwa inmi ts'xwili. (tepee)

Ichi iwa inmi kiwkiwas. (drum)

Ichi iwa inmi ap'úus. (cat)

Assignment: Study these words and phrases. Be prepared to take a quiz on Thursday. You will receive the words in Sahaptin and be asked to give the definition in English.

UNIT IX. Exercise 5.

Note: Alternate spellings appear due to dialects,

Discussion here is limited to everyday conversation. I assumed that good control of a language on a conversational can be expanded to include other styles.

Examine the following greetings and farewells:

GREETINGS ON ENCOUNTER:

- | | |
|-------------------------------------|-------------------|
| 1. Mish nam wa? | How are you? |
| 2. Shix nash wa, ku mishnam wa imk? | I'm fine, how are |
| 3. Shix xiish wa inch'a. | I'm fine too. |

GREETINGS (Home visit)

- | | |
|---------------------|-----------------------|
| 1. Ay! | Hello! |
| 2. Ashim! | Come in! |
| 3. Awnash ashayksh! | I'm coming inside now |

FAREWELL (Home visit)

- | | |
|----------------------------|---|
| 1. Awnash winasha. | I'm going now.
literally: I'm leaving now. |
| 2. Kumish, aw shix. | All right, that's good |
| 3. Shix nam pinanaknuwita. | Take care of yourself
literally: Be careful. |

QUESTIONS AND ANSWERS:

- | | |
|--|--------------------------------|
| 1. Mish nam anawisha? | Are you hungry? |
| 2. Ii, anawishaash. | Yes, I'm hungry. |
| 3. Mish nam chiiit'asha? | Are you thirsty? |
| 4. Chaaw, chawnash chiiit'asha. | No, I'm not thirsty. |
| 5. Mish nam k'asawisha? | Are you cold? |
| 6. Ii, <u>k'asawisha</u> ash. ^{pronoun} | Yes, I'm cold. |
| 7. Minan mash wa shatay? _{stem present} | Where is your <i>blanket</i> ? |
| 8. Nicht pamapa. | In the closet. |

NEW METHOD FOR WRITING EXERCISES
Virginia Beavert (Martin) Heritage College, September 1993

VOCABULRY

- | | |
|-----------------|---|
| 1. iwinsh | man |
| 2. aswan | boy |
| 3. timashla | postman/woman |
| 4. ayat | woman |
| 5. miyanash | child |
| 6. nch'i | large/big |
| 7. iksiks | small |
| 8. chxaaw | fat/obese |
| 9. kaatnam | tall |
| 10. k'ayu | skinny |
| 11. iwa, | singular, present tense verb. (to be), is. |
| 12. chaw iwa, | negative, present tense verb. (to be), is not. |
| 13. iwacha, | past tense, singular verb. (to be), was. |
| 14. i-txanasha, | present participle/Vb phrase, is growing/becoming |

WORKING PROBLEMS

NOUN	VERB	ADJECTIVE
iwinsh	iwa	nch'i
aswan	chaw iwa	iksiks
timashla	iwacha	chxaaw
ayat	itxanasha	kaatnam
pt'iniks		k'ayu

FIRST LESSON: Select a noun, using the verb iwa, and any adjective to develop a sentence. Example: Timashla iwa kaatnam. The Postman is tall. Develop five sentences with the same pattern until you have used all of the nouns, using the same singular present tense verb iwa, and different adjectives, until all are used up.

SECOND LESSON: Select the negative verb chaw iwa, "is not" and develop more sentences.

THIRD LESSON: Select iwacha, "was", develop five more sentences.

FOURTH LESSON: Select the verb phrase itxanasha, "is growing/ is becoming" and do the same.

By this time you will have learned to develop sentences in the present, negative, and past tense using simple noun words, and how to combine the adjective to describe the noun. The structure is the same as in English. The important lesson you will learn is how to say the words and how to develop sentence

Communications 107
Beginning Sahaptin
Virginia Beavert, Instructor
September 14, 1993

1. Mish kin mash wapiitataxanay?
Is there anything I can do for you?
Mash is I to you. Can I help you?
2. Tu kin mash wapiitataxanay?
With what can I help you? Tu kin - with what
3. Namak na ku taxnay. We can do it. (We, together)
4. Ku taxnay nash; or Ink nash ku taxnay.
I can do it. I am committing myself to doing it.
5. Mánik nam wiyanawi?
Where (specifically) did you arrive from?
6. Ink nash winasha Wapatu kan. (knik - coming from)
I am going to Wapato.
7. Wash nash Nixyaawi-knik.
I am from Pendleton.
8. iwa - is; wa - are; wacha - were; wata - will be
9. K'úsi iwa chmuk. The horse is black.
10. ʔk'ám ʔk'ám wa luts'á. The moccasins are red.
11. Tikáy tikáy iwacha máxishpyat. The dishes were green.
12. Nikyawwi pama iwa shati. The blanket is a Pendleton.
13. Mish nam nu. Say again.
14. Ana ch'axi mash k'inuta. I will be seeing you again.
15. tiin - person; tiin-ma - people; Tiin - Indian person

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>
aay	yáay <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	cháw <u>no</u> ka'áw <u>fast, quick, swift</u>
aww	ka'áaw <u>lightweight</u> wáaw <u>mountain goat</u>
iw	kíwkiwlas <u>drum</u> wíwnu <u>huckleberry</u>
iiv	fiwsh <u>urine</u>

Communications 107
Beginning Sahaptin
Virginia Beavert, Instructor
Fall Semester 1993

Numbers

In Sahaptin there are numbers for inanimate, general counting and numbers for animate, life forms.

<u>Inanimate</u>	<u>Animate</u>
1. naxsh	laxs
2. niipt	napu
3. mitaat	mí'taaw
4. piniipt	pinápu
5. paxaat	paxnaaw
6. ptaxninsh	ptaxninstima
7. túskaas	tuskaasima
8. paxat'umaat	paxat'umaatima
9. ts'míst	ts'mistima
10. putimt	putmu (putimu)

To create numbers in the teens use the word ku (and) with putimt (ten). To create plurals of inanimate words, double the word, for example tikay tikay (dishes). To indicate more than ten people, match the number with a human designation, like ayat (woman).

20. niiptit	→	30. mitaaptit
40. piniiptit	→	50. paxaptit
60. ptaxninshaaptit	→	70. tuskasaaptit
80. paxat'umataaptit	→	90. ts'misaaptit
100. naxsh putaaptit		

YAKIMA INDIAN LANGUAGE
 YAKIMA VALLEY COLLEGE
 ETS 199
 INSTRUCTOR: Virginia Beavert

Thursday Feb

DAYS OF THE WEEK

Monday	Wanak'it	"It is finished"
Tuesday	Napkw'i	Second day
Wednesday	Mitákw'i	3rd Day
Thursday	Pinákw'i	4th Day
Friday	Paxákw'i	5th Day
Saturday	Tamáts'aakt	"It's moving closer"
Sunday	Sapáwit/ or/ Pachwaywit	"Holy Day"

NUMBERS TO TEN

Naxsh	Ptaxninsh	One	Six
Niipt	Tuskaas	Two	Seven
Mítaat	Paxat'umaat	Three	Eight
Piniipt	Tsmist	Four	Nine
Páxaat	Putimt	Five	Ten

Communications 107
Beginning Sahaptin
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Colors

1.	chmuk	black
2.	plash	white (plants)
3.	<u>kúyx</u>	white (people, animals) (can be a noun, too)
4.	luts'á	red
5.	máxásh	yellow
6.	mákásh	orange
7.	máxáshpyat	green
8.	Lánt/lunt	blue
9.	lánt/lámpt	purple
10.	chmáakw	prefix to other colors, to lighten black to grey; to darken white; to lighten blue
11.	chmáakwli	a black person
12.	chmáakwli'in	two black people
13.	chmáakwli'ma	many black people
14.	pláash	not true white, tan or grey
15.	lutsa wáakuš	resembling red

USEFUL PHRASES

10/8/93 vb

1. Mish nam wii-sinwi-taxnay? May you take a moment to say a few words?
- 1a. Mish nash (inch'a) wii-sinwi-taxnay? May I take a moment to say a few words?
2. Pink i-sinwi-sha. He/she is speaking/talking.
3. Piinik pa-sinwi-sha. They(two) are speaking/talking.
4. Pmak pa-sinwi-sha. They(plural) are speaking/talking.
5. Chchúu txának! Be quiet! (ref. to talking)
6. Chchuu ayík! Sit quietly!/Be quiet and sit.
(Ref. to talking, sit down and don't talk)
7. Áwna chíi-sha kúpi. Let's drink coffee. (present tense)
- 7a. Áwna chíi-ta-sha kúpi. Let's go (someplace) and drink coffee.
8. Łwáay-ki sánwik. speak slowly.
9. Mayk-iwáay-ki- a little slower-
10. Mayk-iwáay-ki sánwik. Speak a little slower.
11. Páysh nash wína-ta- Perhaps(maybe) I will go-
12. Páysh pa-wína-ta- Maybe they will go-

Ref. to nos. 11 and 12, you may add a destination (adverb) "paaxamit-kan" to the wurdance; "shp'ávit-kan" to the ballgame. The suffix -kan tells you where a person is going. Sometimes it identifies an object or an adverb.

ITSY, BITSY SPIDER

IKSIKS, IKSIXS WIXALXALI
I-PANATYA CHIISH-PAMA WINATT-PAMA-PA
I-WII-HAYK-MA T'UXT'UX
KU PA-NAK-WII-HAYK-MA WIXALXALI-NAN
AAN I-ANAT-MA
KU PA-ILAXYAW-YA T'UXT'UX-NAN
KU IKSIXS, IKSIXS WIXALXALI
I-PANAT-YA WINATT-PAMA-PA ANACH'AXI.

HALLOWEEN WORD LIST

SHAAX ST'AT	HALLOWEEN
ST'IXSWAAKUE	CORN
SKWAASIS	SQUASH
MIKIE SKWAASIS	ORANGE SQUASH, PUMPKIN
CHMUK KISIS	BLACK CAT
LACHAT LACHAT	BAT
TISHPUN	BLACK WIDOW SPIDER
SHTUKSH SHTUKSH	COBWEB
T'AT'AEIYA	WITCH WOMAN
WAK'AATKAWAAS	BROOM
CH'ACH'A	GHOST
ALXAYX	MOON
ST'AT	NIGHT
ST'AAAT ST'AT	DARK NIGHT
CHMUK ST'AT	BLACK NIGHT
WAWTK'IWIT	TRICK, TRICKERY
SAYPT	TREAT, FEED
WAWTK'IWIT UU SAYPT	TRICK OR TREAT

SHORT STORY ABOUT HALLOWEEN TAYMU SHAAX ST'ATKI

MIIMI, ANAKUU ITXANANA ST'AAAT ICHI TIICHAM,
PA-WIYANIN-XANA CH'ACH'A-MA ST'AT-PA
KU PA-ISKAWSKAW-XANA TIIN-MA-MAN.

KUSHXI T'AT'AEIYA ISKAWI-XANA MIYANASH-MA-MAN
KU I~~P~~SHATA-XANA TKWSAY-YAW, KU I-TKWATA-XANA
CHILWIT MIYANASH-MA-MAN.

KU LCHAT LACHAT-MA PA-WAYIN WAYIN-XANA ST'AT-PA
KU PA-CHANP-XANA TIIN-MA-MAN.

TISHPUN I-AT-XANA SHTUKSH SHTUKSH KNIK KU
I-CHANP-XANA TIIN-MA-MAN.

TL'AA~~X~~W TUN CHILWIT I-AT-XANA ST'AT-PA,
KUUK SPILYAY-IN PA-WAWK'ANA:
"WAAWK'A-PAM TIIN-MA-MAN ATKWATA-ASHA.
aW PAM LAXS ST'AT, NAXSH ANWIKT ATT-TA,
KU PAM CHAW-K'A ATKWATATA TIIN-MA-MAN."
KUUK I-TXANANA HALLOWEEN ST'AT.

© Virginia Beasant

AUDITORY PERCEPTION 300 BROWN BEAR

1. LUCH'A ANAHUY, LUCH'A ANAHUY
TUUN NAM AK'INU-SHA
AK'INU-SHAASH LUTS'A KAKYA
INAK NASH I-TK'I-SHA
2. LUTS'A KAKYA, LUTS'A KAKYA
TUUN NAM AK'INU-SHA
AK'INU-SHAASH MIXISH XATXAT
INAK NASH I-TK'I-SHA
3. MIXISH XATXAT, MIXISH XATXAT
TUUN NAM AK'INU-SHA
AK'INU-SHAASH LAMT K'USI
INAK NASH I-TK'I-SHA
4. LAMT K'USI, LAMT K'USI
TUUN NAM AK'INU-SHA
AK'INU-SHAASH MIXISHPYAT ALUK'AT
INAK NASH I-TK'I-SHA
5. MIXISHPYAT ALUK'AT, MIXISHPYAT ALUK'AT
TUUN NAM AK'INU-SHA
AK'INU-SHAASH LAMPT KITIS
INAK NASH I-TK'I-SHA
6. LAMPT KITIS, LAMPT KITIS
TUUN NAM AK'INU-SHA
AK'INU-SHAASH KUYX K'USI
INAK NASH I-TK'I-SHA
7. KUYX K'USI, KUYX K'USI
TUUN NAM AK'INU-SHA
AK'INU-SHAASH CHMUK SHIIP
INAK NASH I-TK'I-SHA
8. CHMUK SHIIP, CHMUK SHIIP
TUUN NAM AK'INU-SHA
AK'INU-SHAASH MEKEL TKWALA
INAK NASH I-TK'I-SHA
9. MEKEL TKWALA, MEKEL TKWALA
TUUN NAM AK'INU-SHA
AK'INU-SHAASH SAPSIKW'ALA
INAK NASH I-TK'I-SHA
10. SAPSIKW'ALA, SAPSIKW'ALA
TUUN NAM AK'INU-SHA
AK'INU-SHAASH MIYANASHMAN
INAK NASH PA-TK'I-SHA

DAILY PRAYER

Inmi Tamanwila, anaku anach'axi tsimti lkwi iwiya-xayx-shamsh
My Creator, as another new day is dawning

ichna tiicham-pa, ku inmi pina-tiiyawkt imyuuk ichna lkw'ipa
on this earth, and my prayer to you today

pina-atl'avit hawlaak-yaw wapiitat-yaw inmi-lay-k'ay
asking for blessing for myself

watvaa pina-naktkwanin-tay ichna tiicham-pa.
to take care of myself on this earth.

Kun-kink nash chaw tunim chilwit-nim i-wiya-k'ink-ta.
To protect from evil crossing my path.

A SAHAPTIN PRAYER

Ichi Aan, ichi tiicham, ku tl'aaxw tun wak'ishwit-yi.

This sun, this earth, and things that have life.

Kw'alanut imanak Taminawila ichna lkw'i-pa.

Thankful to you Creator on this day.

Inmi ishnaway wawnakwshash ku wak'ishwit.

My pitiful body and spirit,

wiyalamayki. Wapiitam, ilak'ayxyanim ichi

has sinned, help me, bless this

awtnii chiish inmi-yay shixwi-tay

holy water to help me

aashku achiita.

when I partake of it.

Kunkink nash wata xtu inmi wawnakwshash

With it my body will become strengthened

ku wak'ishwith. wiyaw-shtayma-tay chilwitnan.

and my spirit to stand up against evil.

PRAYER THE SICK

Ichna lkw'ipa, inmi atawit xitway iwanutim-sha.

Today, my dear friend is not feeling well.

A-wishnavay-nim ku awapiitam niimi Hawlaak Tamanwila.

Pity this person and help him/her our Holy Creator.

Xtu avan-yanik timna, wawnakwshash ku wak'ishwit.

Strengthen his/her heart, body and spirit.

A-wilakayx-im ku kun-kink anach'axi iwiiwinin-ta

Bless him/her so he/she can walk around

ichna tiicham-pa maykmaal.

this earth a little longer. sick

PRAYER FOR MEAL

Niimi Tamanwila, ichna lkw'i-pa,
Our Creator, today

a-tash-ku tamiinayk-sha ichna lataam-pa
as we sit down here at this table

pina-sayp-anitay niimi wawnakvshas
to nourish our body

ilakayxya-nim tkwatat ku chiish
bless our food and water

niimi-yay pina-tawtnuk-itay wak'ishwi-tay.
as medicine to our spirit.

A-wila-kayx-ya-nim wak'ishwit ana-kvmak
and bless those

pa-naktkwanin-xa tkwatat-nan.
who take care of the food.

PRAYER FOR TRAVELING

Inmi atavit Tamanwila, ashku wishuwasha wiyantint-yaw
My beloved Creator, as I prepare to travel

Atl'avi-sha-mash wapiitat-yaw inmi-pa ishchitpa
I ask for your blessing on my (roadway) pathway

chaw nash tunim chilwit-nim i-wiyakink-ta.
no evil will cross my path.

Kush-kink nash yaax tux-shata inmi-yaw nishaykt-yaw.
With your blessing I can return home safely.

FA96
VERB CONJUGATIONS:

	<u>Miimish winana</u>	<u>Past tense of "to go"</u>
1.	Wina-naash	I went
2.	Wina-naam	You went
3.	I-wina-na	He/she went
4.	Pa-wina-na	They went
5.	Wina-na-pam	You(folks) went
6.	Wina-na-tash	We all (plu. excl) went
7.	Wina-na-mtk	We all (incl.) went
	<u>Wina(ikuuk)</u>	<u>Present tense of "to go"</u>
8.	Wina-shaash	I am going
9.	Wina-shaam	You are going
10.	I-wina-sha	He/she is going
11.	Pa-wina-sha	They are going
12.	Wina-sha-pam	You (plural) are going
13.	Wina-sha-tash	We all (plural) are going
14.	Wina-sha-namtk	We all(plu. incl.)are going
	<u>Wina-"ixwi"</u>	<u>Future tense of "to go"</u>
15.	Wina-taash	I will go
16.	Wina-taam	You will go
17.	I-wina-ta	He/she will go
18.	Pa-wina-ta	They will go
19.	Wina-ta-pam	You all will go
20.	Wina-ta-tash	We (plural) will go
21.	Wina-ta-namtk	We all (incl)will go

NOTE:Recently, during my research, I found a notation by Dr. Melville Jacobs. University of Washington, state that the suffix -nan, natash is classified as exclusive, because it is talking about a special circle of people, not including others. The suffix - nam, namtk is classified as inclusive because nam means "you" which includes the "other person."

I have always stated that there are times when my definitions are not accurate until I research certain questionable words. This is one of them.

L-1

The past and future tense of "to go" in the first, second and third person singular can also be combined as:

- | | | |
|-----|--|---|
| 22. | <i>Wina-taash</i>
<i>Tsa'at-simka-ash winata...</i> | <i>I will go</i>
<i>Soon I will go...</i> |
| 23. | <i>Wina-taam</i>
<i>Mun nam winata?</i> | <i>You will go</i>
<i>When will you go?</i> |
| 24. | <i>I-winata</i>
<i>Mun i-winata?</i>
<i>I-winata tsa'at-simk'a.</i> | <i>He/she will go</i>
<i>When will he/she go?</i>
<i>He/she will go soon.</i> |
| 25. | <u><i>Wiyanawi-</i></u>
<i>Pa-wiyanawi ich i n</i>
<i>Wiyanawish-pam ich i n</i>
<i>Wiyanawish-natash ich i n</i> | <u><i>To arrive here</i></u>
<i>They arrive here</i>
<i>You all arrive here</i>
<i>We arrive here</i> |
| 26. | <u><i>iiksh</i></u>
<i>Wiyana-wiiksh nash</i>
<i>Wiyanawiiksh nam</i>
<i>I-wiyanawiiksh</i> | <u><i>To arrive there (some place else)</i></u>
<i>I arrive there</i>
<i>You arrive there</i>
<i>He/she arrives there</i> |
| 27. | <i>Pa-wiyanawiiksh</i>
<i>Wiyanawiiksh pam</i>
<i>Wiyanawiiksh natash</i> | <i>They arrive there</i>
<i>You all arrive there</i>
<i>We arrive there</i> |
| 28. | <u><i>Tux i kw i n (shayksh)</i></u>
<i>Tux-shayksh nash</i>
<i>Tux-shayksh pam</i>
<i>I-tux-shayksh</i> | <u><i>Going home(general location)</i></u>
<i>I'm going back home(over there)</i>
<i>You are going back home(over there)</i>
<i>He/she is going back home(over there)</i> |
| | <i>Pa-tux-sha (Waptu-kan)</i>
<i>Tux-sha-pam _____</i>
<i>Tux-shaa-tash _____</i> | <i>They are going back (to Wapato.)</i>
<i>You folks are going back _____</i>
<i>We are going back _____</i> |
| 29. | <u><i>Inmi-yaw Iniiit-yaw</i></u>
<i>Tux-shaash</i>
<i>Tux-shaam</i>
<i>I-tux-sha</i> | <u><i>I am home(at my own home)</i></u>
<i>I'm home</i>
<i>You're home</i>
<i>He/she has arrived home</i> |
| | <i>Pa-tux-sha</i>
<i>Tux-sha-pam</i>
<i>Tux-sha-tash</i> | <i>They arrive home</i>
<i>All of folks(incl) arrive home</i>
<i>We (excl) arrive home</i> |

<i>skuul</i> (pronoun) <i>skuuli</i> (verb)	<i>school</i> (pron/verb, when referring to education)
<i>Skuulit-pama</i>	<i>School</i> (noun) like Heritage College
<i>stuwa</i>	<i>store</i>
<i>tawn</i>	<i>town</i>
<i>chaach</i>	<i>church</i>
<i>payuwit-pama</i>	<i>hospital</i> (a sick place)
<i>tkwatat-pama</i>	<i>restaurant</i> (a place to eat)
<i>ts'xwiili</i>	<i>teepee</i>
<i>i niit</i>	<i>house</i>
<i>nishaykt</i>	<i>home</i>

Additional vocabulary

<i>m i nan</i>		<i>where</i> (adverb:whereabouts)
<i>miin</i>		<i>where</i> (adverb: in what direction)
<i>shin</i>		<i>who</i> (pronoun:which or what certain individual, person or group.)
<i>shiyin</i> (subject)		<i>who</i> ("doer" of action in direct objective)
<i>shiin</i> (object)		<i>who/whom</i> (pron.:a person used as direct object of a verb or preposition)
<i>-kan</i>	suffix	<i>to</i> (preposition) motion toward something
<i>-pa</i>	suffix	<i>at</i> (preposition)local or relative position
<i>mun</i>		<i>when</i> (adverb:at what time: at which time)
<i>muun</i>	(leisurely)	<i>when</i> (adverb: whenever ;conj.:whatever time)
<i>anaku</i>		<i>when</i> (conjunction:while, at the time that)
<i>t'sa'atsimk'a</i>	(time)	<i>soon</i>
<i>ikuuk</i>		<i>now, today</i>
<i>miimi</i>	(time)	<i>in the past</i> (a long time ago)
<i>chaw m i nan</i>		<i>no place</i> (adv.:not in,at, or place) <i>no where</i>
<i>ayik</i>		<i>to sit down</i>
<i>-wa-</i>	verb	<i>be</i> (verb:to be; to exist)
<i>iwa</i>		<i>is</i> (3rd person indicative of <u>be</u>)
<i>iwa-ta</i>	verb	<i>will be</i> (future tense of to be)
<i>ikuuk</i>		<i>now</i> (adverb: at the present time)
<i>ixwi</i>		<i>later/not now</i> (adjective: happening after)
<i>mayk-ixwi</i>		a little later.

Example: ixwi iwata k'p i s anaku ipuuyi-ta. Later it will be cold when it snows.

EXERCISES

- 1. *Miin nam winasha?* *Where are you going?*
Winashaash _____. *I'm going to _____.*
- 2. *Miin iwinana i tut?* *Where did your dad go?*
Chaw miin, i niit-pa iwa. *No where, he is at home.*
- 3. *Miin mash winana i l?* *Where has your mom gone?*
Chaw miin, i niitpa iwa. *No where, she is at home.*

Note: The pronouns [he/she] are combined with the [verb] -wa- present tense [is]
i-wa iniit-pa "she/she is at home"

Aw nam wina-sha stuuwa-kan? *Are you going to the store now?*
Ii, aw-nash wina-sha stuuwa-kan. *Yes, I am going to the store.*

Chaw, chawnash wina-sha stuuwa-kan. *No, I'm not going to the store.*
Miimish wina-shana. *I already went.*

Mish nam skuuli-ta-sha? *Are you going to school?*
Ii, skuuli-ta-shaash. *Yes, I'm going to school.*
Ii, skuuli-shaash. *Yes, I'm getting an education.*
(or, Yes, I'm attending school.)

Mish nam aw wina-sha _____ kan? *Are you going to _____ now?*
Chaw, chawnash wina-sha _____ kan. *No, I'm not going to _____.*
Miimish winana. *I already went./ I went already.*

- 4. *Mun nam wiyana-wya?* *When did you arrive?*
Ikuuk-nash wiyana-wya. *I just now arrived.*

Mun nam wiyana-wya? *When did you arrive?*
Kpaylk-nash wiyana-wi. *I arrived awhile ago.*

wiyawna-wya is past tense wiyana-wi is present tense The question when did you arrive is asking when did he arrive in the past. Answer: I just now arrived "wiyana-wi (present tense)

Mun nam wiyana-wya ich i n? *When did you arrive here?*
Wiyana-wyaash _____. *I arrived _____.*

- 5. *Mish nam wina-shana tawn-kan?* *Were you going to town?*
Ii, wina-shanaash tawn-kan. *Yes, I was going to town.*
Chaw, chawnash wina-ta. *No, I will not go..*

wina-sha going present tense(progressive): wina-shana was going (past progressive)
wina-ta will go future tense.

Tux- is a word-stem that means "to return back to your own home, country, or place.

6. *Mun i-tux-shana i l?* *When did your mother arrive home?*
Na'i l as kpaylk aw i-tux-sha . *Mother just came home.*
- Mun i-tux-shana im-ka la?* *When did your (mat) grandmother come home?*
Chawxi na-ka l as i-tux-sha. *My grandmother has not come home yet.*
- Mun nam tux-shana?* *When did you arrive home?*
Watim _____. *Yesterday _____.*
- Mish-na aw tl'aaxw-ma tuxsha?* *Are all(excl) going home now?*
Ii, awna tl'aaxw-ma tuxsha. *Yes, we are all going home now.*
Chaw, chawna tuxsha. *No, we are not going home.*
- Mun nam wiyawiiim-ta?* *When will you arrive here?*
Tsa'atsimk'aash wiyawawi-shayk-ta. *I will be coming there soon.*
- Mun nam tuxta?* *When will you go home?*
Tuxtaash tsa'atsimk'a. *I will go home soon.*
- Shin i-wiyawawita?* *Who is coming here?*
Na-alas iwamsh. *My (paternal) grandmother is coming.*

Note: wamsh is an on-going verb that means "someone or thing is on its way to where you are. i- is the prefix that gives you the verbal present tense "is" coming.

There is another word kumsh that means from "which direction did you come" *M i nik nam kumsh?*
 Where did you come from? (Pretty mind-boggling isn't it?)