

TEACHER TRAINING AND SAHAPTIN LANGUAGE PRESERVATION
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The teacher-trainees in this program have already mastered reading and writing of the Yakima Sahaptin Practical Alphabet. The master teacher will review previous lessons for proper enunciation of the Indian words to enhance the speakers accent and articulation.

Teacher will not teach words like 'sit'; instead, he/she will emphasize descriptive sentences "Ayik" 'Sit down'; "Awna ayiksha" 'Let's sit down now'; "Ayiktaam ichna" 'Come sit here'; "Ayiktapaam ichna," 'You (folks) come sit here'. And the apprentice should not get frustrated to find that the word "sit" changes in each different context. In Indian languages, words always have *prefixes*, *infixes* and *suffixes* at the beginning, middle or end of a word that signal part of the meaning, such as who is doing an action or whether it was done in the past, present, or future; and often the main part of the word will change too. For nouns, the word changes in different contexts too. The sentence " *iniit iwa lutsa* ", 'the house is red', *iniit*, 'house' is the subject of the sentence, and the word describing the house is *lutsa*, the color 'red' describing the house.. Another speaker will say: *luts'a iwa iniit*, 'red is the house.' Both versions have the same meaning, the latter is structured in the *Indian traditional* way of speaking. A speaker says: "I'aniyanishaash iniit," 'He is building me a house,' then the word *iniit* becomes the object. "Ipatukanitashaash ts'xwiili." 'He is going to go put up my teepee.' Compare, "Ipatukanishaash ts'xwiili." 'He is putting up my teepee.'

Some things to learn in order to talk in sentences: "sentence frames"

The master should speak in complete sentences most of the time to the apprentice teacher/teachers, even if the apprentice can't answer back in complete sentences much of the time. The apprentice needs to listen carefully and learn how to say complete sentences of various types. One way is to learn what we will call "sentence frames." These are particular sentence structures into which you can plug different vocabulary items.

"Ichi iwa _____" This is a _____.
Example: *Ichi iwa ap'uus.* *This is a cat.*

How to teach things you desire to do. Select a verb and develop short phrases with the infix [át'a] e.g.; " I want to sleep". *Pnuwá t'ashaash* I want to sleep, translates *I am sleepy*. Select verbs that work, do not select unfamiliar words. Listen to the instructor carefully pronounce the word. When you read a sentence, look at it carefully because some words may look alike but the emphasis on the vowel is different. Look at this phrase: "It'yáwi." 'He, she, it died.' "Ítl'yawi." 'He killed it,him,her.'

Develop short phrases and have students fill in the English translation:

"Winatát'ashaash tawnkan." I want to _____.

"Winaniitát'ashaash." I want to _____.

"Wiyáhaykát'ashaash." I want to _____.

"Wáshatát'ashaash kaapa." I want to _____.

"Waashatát'ashaash." I want to _____.

"Shapap'ikát'ashaash taatpas." I want to _____.

"Tmaanítát'ashaash wiwnu." I want to _____.

"Xwyakát'ashaash." I want to _____.

"Mánatát'ashaash." I want to _____.

"Wísalatítát'ashaash." I want to _____.

"Mish nam _____ tát'asha?" Do you want to _____?

"Maysxnash _____ tát'asha." Tomorrow I want to _____.

Other frames would involve various phrases when you desire or crave something. *Anawishaash*. I'm hungry. *Chuut'ashaash*, I'm thirsty. (Umatilla), *Chiiit'ashaash*, I'm thirsty. (Yakima)

Select present tense simple progressive verbs and format sentences. Have students translate both ways. Cover the English translation and write down the meaning in Sahaptin. Do this until everyone has a perfect score. Reverse the exercise, and do the same. This will keep the students alert.

"K'usik'usi i-wahwaksha."	The dog is barking.
"Pt'iniks i-naxtisha."	The girl is crying.
"Miyalas its'iika."	The mother screamed.
"K'usi iwayxti."	The horse ran.
"Pt'iniks itiya."	The girl laughed.

In those sentences, the fram would be: _____ (noun) _____ (verb) _____ (present progressive) in English spelling. Note the difference in Indian where the sentence looks like past tense but it indicates present perfect tense.

Some sentences have two or more nouns in them.

"Pt'iniks i'iyaxna k'usik'usi."	The girl found a dog.
"Aswan i-wixina shp'awnan."	The boy threw the ball.

But if the boy "wixina shp'aw" the boy would have lost the ball. Instead, for the xpression, ' the boy threw the ball,' this phrase must have a suffix -/nan/ attached to the second noun to make it into an object of the sentence..

Here the frame in English would be

The _____ (noun) _____ (verb) _____ a _____ (noun object) _____.

Again, in Sahaptin the frame would be different. Sahaptin does not have articles 'a' or 'the'. It appears only in English. The frame in the native language will be whatever is natural for that language.

The Yakima Sahaptin elders and new speakers have different dialects. Each dialect has a different expression. The way the Yakima River dialect was developed will be taught in the Yakima Practical script developed by Dr. Bruce Rigsby for the students to convert to written Indian language practical dictionaries, grammar, and curriculum materials for schools to teach children. In the future Indian language students will be able to write the IPA method to for preservation of languages and culture in

writing for the future generation. The practical writing system has been criticized by some linguists, however it is the soundest and practical way for children to learn how to write the Indian language. It is difficult enough for language students and future Indian language teachers to learn language structure without having to struggle with learning an unfamiliar writing script.

Some things you'll need to learn to talk about: Ask students to choose five from the list, and develop an exercise similar to the previous exercises. Use the dictionary for words on the list, and when they are missing, have Master teacher provide the words. Cross off the list as you progress to avoid duplicating the exercise.

acting on things
learning "I," "you," "she/he/it" does something
learning how to talk in plural; how to say "we," "you all," or "they"
past, present, future, and other time considerations
putting things somewhere ("on the table," "in the box," "under the house," etc.)
moving somewhere ("up", "down", "far away"
going places ("uphill," "to town", "downtown" "next door"
describing things (adjectives: rough, smooth, pretty, ugly, big, little)
what is that thing on the end of that word? (how to analyze words)
longer and longer sentences (and, but.....)
Filler words like (maybe, oh, well, so, um)

Nouns---talking about things like wildlife. These are important for environmental studies students.

Some word sets
numbers

Counting in Sahaptin depends upon what is being counted. If the master knows all these different ways, the best way for the apprentice to learn them is one at a time. Start out with the common set of numbers, one that can counting money, for example. Once you know how to use that set of numbers, go on and start learning another set of numbers: Time (clocktime), days of the week, months in a year. .

Counting animate and inanimate things makes a lot of difference in Yakima Sahaptin language. Some creatures and plants are sacred and counted in the animate category, but the teacher must know which ones are sacred. This is a convenient time to discuss the Longhouse Religion, including all of the ceremonies for different types of feasts. There are seasons for each ceremonial feast.

Longhouse Religion, Seven Drums
Celery Feast
Root Feast
Salmon Feast
Huckleberry Feast
Preparation for the feast by food gatherers.
Songs (discussion) Student may contribute a song when possible.
Clothing for ceremonials for both men and women
Drumming
The bell ringer (discuss the relationship for both man and woman bell ringer)
Protocol and behavior during feast
Children
Seating arrangement during feast
During feast and after.
Discuss the Old ways and modern ways of conducting a feast
Other churches who join in feasting, Shaker Church

These are listed here in English first: Select one category from the list and write a lesson in Sahaptin.

body parts
things in the kitchen
things in the bedroom
furniture
eating utensils
basketry (kinds of baskets, plants for making baskets,
kinship terms
ceremonials regalia
trees (kinds of trees and parts of the tree)
acorns (use of acorns in natural form)
plants (kinds of plants, parts of plants)
edible plants
medicinal herbs
food plants
animals
wild animals
domestic animals
birds (different species)
fish (different species)
rivers, streams, lakes
stars, constellations, moon, sun
weather—sky, clouds, rain, snow, etc.
earth words (dirt, sand, rock, boulders, hills, mountains, cliffs)
clothing
place names
times of day
times of year
kinds of people (boy, girl, woman, man, child, baby, maternal and paternal relatives)
strangers, singer, medicine man/woman, other races of people
types of houses and structure (traditional house, modern house,)
sweat lodge, longhouse, puberty hut, tent, teepee (cloth and tule mat), dry shack, etc.

Maybe we can add modern words like our everyday life words List those here.