

II. TITLE; LEARNING TO READ AND WRITE A NATIVE AMERICAN LANGUAGE

III. MINI-COURSE FOR ELEMENTARY OR BEGINNING ADULTS.

III. STATEMENT OF NEED; The Indian reservations are in danger of losing their language and culture through acculturation. Native American languages should be taught in Public Schools for language requirement the same as other languages. There is a shortage of qualified native language teachers. This type of curriculum would instruct teachers to disseminate curriculum in classrooms utilizing materials secured from the immediate community and guidance from this course.

IV. SUMMARY OF KNOWLEDGE; Native American students who are non-speakers of their native language need to learn their culture through their own language. There are many opportunities for students who speak their own language, doubly important when they know how to read and write it. Science requires recording studies in anthropology; botany; archaeology; biology, and to document important scientific information. The practical writing linguistic script to teach this course is an accepted writing system. It can be typed on a type-writer utilizing an IBM linguistic ball.

V. LANGUAGE GOALS;

1. The student will learn the nature and function of language.
2. The student will be able to employ the language as a means of self-expression and communication.
3. The student will learn to appreciate and value the aspect of culture and to respect people who speak it.
4. The student will learn the structure of the language.
5. The student will learn to reproduce the sounds and patterns of the language.
6. The student will be able to converse and understand with people who speak the language.
7. The student will be able to read the language with ease and understanding.
8. The student will be able to write the language correctly.
9. The student will be able to apply and extend basic educational skills of communication with other languages.
10. Student will accurately document historical information.

## LEARNING A LANGUAGE

Learning a language has been described (Fries 1945:3) as  
".....First, the mastery of the sound system....and.....the  
mastery of the features of arrangement that constitute the  
structure of the language....". This does not mean, however,  
that the student should assume he is to master the sounds system  
in some sort of vacuum, and only then go on to the grammatical  
patterns with which he can communicate. The student should  
begin immediately to discover and to master the grammatical  
patterns. Within these patterns he must simultaneously learn to  
control the sound system and to substitute a variety of  
vocabulary items.

In practical basic practice, three criteria must be studied  
simultaneously; (a) the student cannot read or write down the  
sounds of a language; (b) he cannot talk with grammatical  
patterns or recognize a set of vocabulary items; (c) nor can the  
student pronounce a particular sound.

A student must be able to hear, produce and write all of the  
contrastive sounds in the language he is learning.

The Sahaptian Indian Language Alphabet in the Yakima  
language is basically a tool for developing curriculum for any  
related language in Sahaptian. The illustrations are basically  
to use as a guide for any related language the instructor is  
teaching. The English interpretations are developed for  
**building the structure for semantics, not for cultural language  
structure, for we realize the differences.**

I. LISTENING;

Utilizing the Practical Indian Language Alphabet from the Indian Language Dictionary developed by Dr. Bruce Rigsby, Anthropologist-linguist, University of New Mexico, and Mr. Alex Saluskin, Yakima Tribal Member, the students will listen and mimic the 39-letter alphabet and illustrations until they are able to read and spell the words with ease. (Yakima Indian Language Alphabet, Introduction and Instructions) Attached. Numbered as Attachment 1.

II. INSTRUCTIONS IN SHORT PHRASES; Exercise 1.

The student should be able to recognize the adjectives, verbs, nouns, pronouns, tenses; and question markers at this time.

GREETINGS: Shix mayts'ki. Good morning. Adj.+ N.

Shix kwilaawit. Good evening. Adj.+ N.

CONVERSATION;

Mish nam misha? What are you doing? Adv.+ Pron.+ V.

Miin nam winasha? Where are you going? Adv.+ Pron.+ V.

Mun nam Winata? When will you go? Adv.+ Pron.+ V.

Shin nam waniksha? What is your name? Adv.+Pron.+ Vt.

Ink nash waniksha\_\_\_\_\_My name is\_\_\_\_\_. Pron.+V+N

These short phrases should be reviewed until the student is able to recognize, read, and interpret the phrases or sentences. He must be able to recognize the suffix and prefixes of a verb: "-sha", present tense; "-shana" past tense; "-shata" future tense.

### III. LISTENING AND MIMICRY

At least the nucleus of what the student learns each day should be a planned lesson. A typical lesson should include materials for drilling the sound system with several brief periods of subsequent listening and mimicking recorded material. These materials should include both connected text and word lists. The text should be short enough to be repeated several times in a single listening period. The advantage of listening to text is that the recorder faithfully repeats such things as intonation patterns and rhythm often enough for the student to feel it and to mimic it. The student can concentrate his entire attention on hearing and mimicry without the confusion of trying to follow difficult content. (Tapes are available)

The teacher or students should contact informants interested in the program to develop tapes for listening in their language. Many native speakers are helpful in this manner, for they want their children to learn their language accurately.

IV. DRILL AND MEMORIZATION; Exercise 2.

Each lesson should be the size that can be learned thoroughly in one day. This means that each day the student will have the satisfaction of learning something new, and knowing that he has made progress. The lesson should be reviewed frequently, and not counted as fully learned until it can be used in free conversation at a normal speech speed.

INANIMATE COUNT

1. Naxsh
2. Niipt
3. Mitaat
4. Piniipt
5. Paxaat
6. Ptaxninsh
7. Tuskaas
8. Paxat'umaat
9. Tsmist
10. Putimt

ANIMATE COUNT

- Naxsh
- Napu
- Mitaaw
- Pinapu
- Paxnaaw
- Ptaxninshima
- Tuskaasima
- Paxat'umaatima
- Tsmistima
- Putmu

UNIT V. FAMILY UNITS; Attachment #2.

UNIT VI. PICTURE OF FAMILY UNITS; Attachment #3.

UNIT VII. GRAMMAR Exercise 3.

All grammatical patterns is seen as consisting of sets of positions or slots, and lists of items that are appropriate fillers of each slot. There are basically two complementary techniques for finding grammatical patterns.

1. Stretches of speech can be compared to find repetitions of the same unit with the same meaning.
2. An informant can be asked to speak a series of utterances in which different forms are substituted for each other in the same position.

- A. Tiinma pawiyawya. (The) people came.  
B. Panachika payuyii tiinin. They brought two sick people.  
C. Pinapuma pat awaxnachika. Four people carried him here.

The student will be asked to compare the illustrated sentences and identify the unit meaning "person" or "people".

It is easy to see that "tiin" is the unit which is repeated meaning "person"; and suffix marking "-in" dual meaning two people; "-ma" plural meaning more than two people. The student will learn that in this particular Indian language the singular, dual, and plural markings are used. Each of the three sentences in this exercise has a different set of positions so that the data as given does not display lists of mutually substituted items, nor does it show clearly what the positions are. On the basis of this data, however, it would be possible to elicit from the instructor additional data to define the positions and possible substitutions items. In the first sentence for example, ~~we have identified~~ "tiinma" as "people." Thus "wiyawya" may mean "came." Thus the sentence appears to be made up of a

subject position followed by a predicate position. To elicit this we might discuss the following forms from the information.

- |                        |                           |
|------------------------|---------------------------|
| 1. Tiin iwamsh.        | (A) person is coming.     |
| 2. Tiinin papayuwisha. | (Two) people are sick.    |
| 3. Tiinma pawaashasha. | (The) people are dancing. |

This data confirms the hypothesis that the original sentence represented a subject position plus a predicate position. It also gives a list of fillers for the predicate position. These can be identified as "wamsh " (v.i.) "coming"; "payuwisha" as "sick"; "waashasha" as "dancing."

In the previous data there is the expression "pinapu" meaning "four people" which appears to represent animate count. The data defines a position which may be filled by the inanimate and animate counting system. The fillers of a position may be in phrases of more than one word, as are the fillers of the subject position in the following:

- |                                |                        |
|--------------------------------|------------------------|
| 1. Pinapu papayuwisha.         | Four people are sick.  |
| 2. Naxsh aswan ipayuwisha.     | One boy is sick.       |
| 3. Mitaat pyushma papayuwisha. | Three snakes are sick. |
| 4. Putmu awinshma papayuwisha. | Ten men are sick.      |
| 5. Tuskaasima papayuwisha.     | Seven people are sick. |
| 6. Ptaxninshima papayuwisha.   | Six people are six.    |
| 7. Napu ayatin papayuwisha.    | Two women are sick.    |
| 8. Ayatin papayuwisha.         | Two women are sick.    |
| 10. Amiisin papayuwisha.       | Two boys are sick.     |

**UNIT VIII. Exercise 4.**

There may also be positions within a word. In the following examples there are two positions within the noun word. (1) a stem position; "-inm" plus "isht"; "-im" plus "isht"; (2) an affix position which is filled by the following forms indicating the person of a possessor "inmi" as "my"; "pinmink" as "his"; "imink", "yours"; "niimi", "ours"; "Piimink", "theirs."

- |                                 |                      |
|---------------------------------|----------------------|
| 1. Inmisht ipayuwisha.          | My son is sick.      |
| 2. Imisht ipayuwisha.           | Your son is sick.    |
| 3. Pinmink isht apayuwisha.     | His son is sick.     |
| 4. Niimi aswan ipayuwisha.      | Our boy is sick.     |
| 5. Piimink miyanash apayuwisha. | Their child is sick. |

A language is a unified whole, and all of its parts are intimately interrelated. There is some sense in which to learn a language at all it is necessary to learn all of it at once. In practice, however, the learner must focus one part or aspect of the language at a time. He keep the whole in view by a frequent shift of focus.

In the following sections the student is provided with a review of some kinds of grammatical structure found in any language study. These are presented in an order that could be useful in learning. This order is not rigid and should be modified to meet specific problems.

- |                          |                      |
|--------------------------|----------------------|
| 1. Inmi ayat.            | My wife.             |
| 2. Imink iwinsh.         | Your husband.        |
| 3. Niimi xitway.         | Our friend.          |
| 4. Napwinanmi xitwayma.  | Both of our friends. |
| 5. Piinamink miyanashma. | Their children.      |



UNIT IX. Exercise 5.

Discussion here is limited to everyday conversation. It is assumed that good control of a language on a conversational level 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 you?
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 chii't'asha? Are you thirsty?
4. Chaaw, chawnash chii't'asha. No, I'm not thirsty.
5. Mish nam k'asawisha? Are you cold?
6. Ii, k'asawishaash. Yes, I'm cold.
7. Minan mash wa shatay? Where is your blanket?
8. Nicht pamapa. In the closet.

The first year or unit of a language program is predominately based on three middle stages: imitation, repetition, and variation. In the early units, the process of "recognition" is made as simple as possible, and practice at the "selection" stage is strictly guided. The basic dialogues are mastered largely through imitation and repetition practice. Practice in "variation" progresses gradually from the simplest kind of substitution one "slot" of a framework sentence to the practice of more complex substitutions and transformations in personalised adaptations of the variation practices.

The student begins with the preliminary unit which has been designed to develop the students' firm control of a very limited amount of Indian language as a foundation for later, more rapid progress provided in additional curriculum developed material.

The series used for the beginning student leads to practical control of the four language skills (listening, speaking by mimicking, reading, and writing), a knowledge of the fundamentals of grammar, and some familiarity with culture, history, and literature of the basic language community the student is studying. Culturally authentic speeches, films, and food tasting excursions are an important part of language learning skills. For students to attend important cultural ceremonies and listen to the elders speak can provide them with a variety of dialectic skills, especially at a name-giving ceremony when an elder conveys the name to the recipient and relates the heritage and history related to the name.