

**Sahaptin days of the week**  
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1. **Wanak'a'it** "It is finished."
2. **Nap<sup>l</sup>kw'i** "The second day."
3. **Mita'<sup>l</sup>kw'i** "The third day."
4. **Pina'<sup>l</sup>kw'i** "The fourth day."
5. **Paxa'a'kw'i** "The fifth day."
6. **Tama'ts'aakt** "Time is closer."
7. **Pachwaywit** "The Holy Day."  
**Sapa'lwit** "Common seventh day."

**CULTURE**

In Sahaptin culture, the days of the week are based on the old concept of Creation. It is a traditional belief that God created the world in seven days. He began on a day that was later counted as the second day of the week. Nobody remembers the name before it was called "the second day".

Monday, in modern day language, is called "it is finished" because that was the day God finished his work after he rested on the Holy Day. In the old tradition, native people observe Monday as the beginning or the ending of an important event in life. When a man or woman is left alone when their spouse dies, the immediate relatives of the dead spouse performs a ceremony called "widow-making." They dress the widow or

widower with black clothes and they take away all of the clothing, bedding, and household materials the couple used together. They are given away to the relatives in attendance and the traditional mourning period is announced by the in-laws.

The usual mourning period is one to two years of complete isolation. This person is not to participate in social affairs, or remarry for the entire mourning period. When this traditional law was violated by promiscuity, the in-laws had the right to cut off the nose of the violator. Of course, this rule is no longer practiced in modern times. However, there is a higher law, the traditionalist reiterate, that the violator will suffer health problems.

When there are no violations, the in-laws exchange the black clothes with new, light-colored, clothes and they release the individual from isolation. Everything is replaced. In the olden days, they brought a next of kin to replace the deceased. The widow or widower accepted the replacement regardless of age, or appearance of the replacement. This, too, is no longer practiced in modern life.

The family members are voluntarily observing the mourning period today. When the head of the family dies, they remain isolated from social life until after the traditional memorial, when the deceased is remembered by the relatives. There is a dinner and a give-away in honor of the deceased. This is the proper time for bestowing an ancestral name to a child. It is an important time of life for the child, who becomes a new individual. It is believed that the child will grow up with the skills and personality of the individual whose name that child acquires. The name of the ancestor is recited by a historian, and anyone who knew this individual is welcome to come out and receive a gift. This ceremony was usually performed on Monday, for starting a new life. However, due to modern responsibilities, it is done on week-ends.