

SHAHAPTIN INDIAN LANGUAGE I & II
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SP96-7

DIRECTIONS IN RELATION TO THE LAND AND WATER

The Shahaptin Indian language differs somewhat from the California languages in relation to certain directions. Sometime in the early part of history, People who called themselves the original inhabitants of this land around the Yakima river and its tributaries, worshipped at a certain time when something happened in outer-space. This history very old.

union gaps (The East Side of the Hill)

Tinaynakt knik Paxtakyuut-pa anaku tun itxana-xana tunn-pa. Kuuk, tin-ma
 When something used to happen in the sky
 pawaashxana, ts'ilil kluxl-ki. Maal aw ikush pa waashna-xana, ku awku pa-tinan-knik
 zana wakats'al-kan. Pa-watya-ti'in-xana tuxin-kan. Chaw pa-chixana, kuxni chaw tun
 zana wakats'al-kan. Pa-watya-ti'in-xana tuxin-kan. Chaw pa-chixana, kuxni chaw tun
 pa-tkwatxana. Maa...aal ikush pa-waashna-xana. Anakwamak waashna-xana chaw
 kaakim pa-mishkwyamk-xana ku pa-xaxanayk-xana t'aayawit,ku tuush chaw
 pa-taxshi-xana. Anakwamak pa-kwyaamixana sha aat (pa-winak-i-xana chaaw pa-yiwi.
 lkush iwacha t-mananaxt. Tawnaapak'a nchi.ii wasiis kwnak iyawiik'ika ikwnak
 Paxutakyuut-pa, xax-knik p'uhtay-pa. Anakwamak iwanik-sha tiicham.

When the people would dance and then they would step to the side ways

*They would dance in a circle on these
 They would dance like this for those dancers who
 they would fall over backward in a faint (or dead)
 and who believed (no sickness) would no sickness
 This is the way the story was told supposedly the great Big canoe it was snagged there
 on the East side of the mountain, where the land is called*

"Aluk'at-tamaluuk Watam." Kwnak iwacha nchi watam, kwnak pa-ttawax-shana
 Bull Frog Lake There was a Big Lake there, that's where there was a Big
 nch'inch'i aluk'at-ma. Kwnak iwacha winatt-chiish. Shiix iwacha chiish.
 great Big Frog That's where there it was good water

Kumank tinma (pima-sapa-wiisklik-xa wakatsal-kan anaku pa-tkwap-wiluukra)
 Every since then the people turn themselves to the left when they raised
 ipap waashat-pa, (kuxni anaku tun iwata ataw (pa-nak-wiyasklik-xa tkwatat-nan
 Hard in worship when some was important) they used to carry the food to
 wakatsal-kan) ku kpayik patuk-xa. (lkush ipakuxa (ikuuk miima-knik sapsikw at-knik,
 the left) and then after that they sit it down) This is the old rain (it
 anakuu chawxi iwacha "waashat" m-i-shkwyamkt. Kpayik (ichi itxanana waashat anaku
 they was no longhouse yet) among nations and later This longhouse came along
 tinma pa-tiyawya ku kw'axi pa-taxshya. Nch'inch'i-ma pa-sapsikwanxa; "Nak-wiyasklik-
 tana wawnakwshash ku wak'ishwit wakatsal-kan anakush ticham iwiysasklik-sha kuna
 our backs and spirit to the left Like Earth is turning and men
 tkwapwiluukta niwit-knik i pap."

*when the people would die and then would again The old people they teach "we will take
 we will raise our right hand"*

*to ii
 Tewnapaba
 K'ukl-ki - on their knees*

up-river -

wana

Down-river -

wana

taw
taw

pnu wata-sha - he is sleepy

imitich

imiti - taw - lowest

imiti - chwik - Below something

imiti-kan - Downward Direction
TO

imiti-Chan - going Down ~~hill~~
st

alayt - Beach
close

KALUKT - Between
KALUKT-kwik - Between

imi wana-kwik

Kwimi -> Highest above

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pa-tkwatxana. Maa...aal ikush pa-waasha-xana. Anakwmak waasha l ama chaw
kaak i m pa-m i shkwyamk-xana ku pa-xaxanayk-xana t'aayawit, ku ttuush chaw
pa-taxshi-xana. Anakwmak pa-kwyaamxana sha'aat pa-wiinak'i-xana chaaw pa-yiwyi.
Ikush iwacha timananaxt. Tawnaapak'a nchi..ii wasiis kwnak iyawiik'ika ikwnak
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Kumank tiinma pima-sapa-wiisklik-xa wakatsal-kan anaku pa-tkwap-wiluukxa
ipap waashat-pa, kushxi anaku tun iwata ataw pa-nak-wiyasklik-xa tkwatat-nan
wakatsal-kan ku kpaylk patuk-xa. Ikush pakuxa ikuuk miima-knik sapsikw'at-knik,
anakuu chawxi iwacha "waashat" m i shkwyamkt. Kpaylk ichi itxanana waashat anaku
tiinma pa-tyawya ku kw'axi pa-taxshya. Nch'inch'i-ma pa-sapsikwanxa; "Nak-wiyasklik-
tana wawnakwshash ku wak'ishwit wakatsal-kan anakush tiicham iwiasklik-sha kuna
tkwapwiluukta niwit-knik i pap."