

COYOTE SPEAKS

SPILYAY SINWISHA

YAKIMA LANGUAGE INSTRUCTION

*Inspired by
my friend Lena Owens*
BY

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COYOTE -- SPILYAY

BY
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Towards evening (anash tikan) I come out to hunt. My name is (wanikshash) Coyote (Spilyay). When I am speaking (sinwisha), the hills (pt'xanuk) listen quietly (yats'aamki).

Today (ikuk) my nose (nushnu) smells a mouse (lakas). My mouth (im) begins to water. Soon I will be biting my teeth (itit) into that mouse (lakas) and licking its blood (tiliwal) with my tongue (milish).

After I have eaten, I wander the hills (pt'xanuk) very early in the morning (skw'ipa). I say, "Oh, I was a long ways from here." (wiyatpash wach'a"). Then I turn this way (tkwasliksha) and go home (iniitkan).

**COYOTE -- SPILAY
VOCABULARY LIST**

BLOOD -- TILIWAL

COYOTE -- SPILYAY

EVENING -- ANASHTIKAN

HILLS -- PT'XANUK

HOME -- INITKAN HOME -- INIIT

HUNT -- WISALIL

**LONG WAYS FROM HERE --
WYATPASH WACH'A**

MORNING -- SKWT'IPA

MOUSE -- LAKAS

MOUTH -- IM

MY NAME IS -- WANIKSHASH

NOSE -- NUSHNU

QUIETLY -- YATS'AAMKI

SPEAKING -- SINWISHA

TEETH -- ITIT

TODAY -- IKUK

TONGUE -- MILISH

TURN THIS WAY -- TKWASLIKSHA (TURNING)

PATU

BY
NANCY CHAPMAN

WORDS BY
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Wanikshash Patu. Atawshwa
pit'xanuk Nik'utnashwa
tamatl'imxw puuykianku
iwuuxmixa kushxi shatmiki ku
tiyamiki ku kushxi anmiki. Inmi
plash tamatl'imxw iwananxa chiish,
yakmulamiyay.

Wanikshash Patu. Washnash
Patu ana kwinink iwinatsha
chiishmi shukwat. Awala
kinushash tl'aaxw chiish ku wana.
Inmi miyanash iwa simay, ku' xwin,
ku' wilaps ku tkwinat, ku mit'ula,
ku nusux, ku tkwala ku kalux ku
iyukinik ayayat sinxw aw nash wa
mima, anwikt nashwa palalay -
Putimt putaaptit. Atawi nashwa
inmi tiin, Yakmut ama. cont.

MT. ADAMS -- PATU

**BY
NANCY CHAPMAN**

**WORDS BY
LENA OWENS**

My name is Mt. Adams (wanikshash Patu). I am a sacred mountain. My breast (nikut) is covered with snow (puuy) during spring (wuuxmiki), during the summer (shatmiki), during the fall (tiyamiki), and most of all, during the winter (anmiki). My white (plash) covering becomes water (c hiish) for my Yakima (ulama) people (tiinma).

My name is Mt. Adams (wanikshash Patu). I am a mountain who is also a water spirit. I look after the rivers (wana) and the streams. My children (miyanashma) are the white fish (simay), the sucker (xwin), the sturgeon (wilaps), the chinook (twinat), the dog salmon (mit'ula), the salmon (nusux), the trout (tkwala), and the blueback salmon (kalux), and the beautiful silverside (sinxw).

I am old. My years (anwikt) are more numerous than a thousand times a thousand (putimt putaaptit).

I have loved my people, the Yakima, all this

time. My people look to me and I give them life through water (chiish). My people give thanks for the gift of water (chiish) and to them will come my blessing--forever.

SPRING -- WUUXMIKI

SUCKER -- XWIN

SUMMER -- SHATMIKI

STURGEON -- WILAPS

TROUT -- TKWALA

WATER -- CHIISH

WHITE -- PLASH

WHITE FISH -- SIMAY

WINTER -- ANMIKI

YAKIMA -- YAKMULMA

MT. ADAMS -- PATU

VOCABULARY LIST

BLUEBACK SALMON -- KALUX

BREAST -- NIKUT

CHINOOK -- TKWALA

DOG SALMON -- MIT'ULA

FALL -- TIYAMIKI

MY CHILDREN -- MIYANASHMA

MY NAME IS -- WANIKSHASH

MY YEARS -- ANWIKT

MT. ADAMS -- PATU (PAHTU)

ONE THOUSAND -- PUTIMT PATAAPTIT

PEOPLE -- TIINMA

RIVERS -- WANA

SALMON -- NUSUX

SILVERSIDE SALMON -- SINXW

SNOW -- PUUY

I love the hills.

Awatawishash pushtay pushtaynan.

I walk the hills.

Tkwanataixash pushtaypa.

I got lost in the hills.

Wiyalamaykash pushtay.

HILL / MOUNTAIN

PUSHTAY PT'XANUK

NOUNS:

Hill -- pushtay (singular)

Hills -- pushtay pushtay

Dawn/twilight -- xayxit

Noon -- sitkumsan

Night -- sts'aat

VERBS:

Love -- ataw

Walk -- twanati

MODIFIERS:

Yellow -- mikil

Blue -- lamt

Black -- chmuk

Lost -- wiyalamayk

The hills are yellow at noon.

Pushtay pushtay iwa mikil sitkumsanpa.

The hills are blue at twilight.

Pushtay pushtay iwa lamt xayxitpa.

The hills are black at night.

Pushtay pushtay iwa chmuk sts'aatpa.

HILL WALK

PT'XANUK* WALK

BY
NANCY CHAPMAN

WORDS BY
LENA OWENS

I am Yakima (la). My name is (wanikshash)... My body (wawnakshash) is strong (xwiltip). My eyes (achaash) are brown (luch'a), the color of the hills (pt'xanuk).

Towards evening (anashtikan), I walk toward the hills (pt'xanuk). At sunset (anasht), the sky (tuauxan) above the hills (pt'axanuk) is red (luts'a). I put my hand (apap) to my forehead (shwa) and watch the sun (aan) go down.

I stand quietly (yats'aamki) until the sky (tuuxan) turns black (chmuk). My bones (p'ip'sh) do not tire, for I am strong (x'wittip). I feel my blood (t'iliwal) warm (tx'muy) as the night (stsat) grows cold (k'sit). When I see the stars (xaslu) clearly in the black (chmuk) sky (tuauxan), I let my feet (wixa) carry me home (iniit).

*alternate for hill is p'ushtay

NIGHT -- STS'AAT

QUIETLY -- YATS'AAMKI

RED --LUTS'A

SKY -- TUUXAN

SUN -- AAN

SUNSET -- ANASHT

STARS -- XASLU

STRONG -- XSILTIP

WARM -- TS'MUY

YAKIMA -- YAKMULA

Grasshopper and Coyote

by
Nancy Chapman

words by
Lena Owens

In the old days, *ant skílwisa*, who liked daytime *káy̅xp̅a*, and bear *anahúy*, who liked nighttime *sts'áatpa* had argued about whether day *káy̅xp̅a* or night *sts'áat* should prevail. It is remembered that their dispute was settled by a dance contest in *Medicine Valley Táwt nukpa*--each dropping to the ground *tíicham* with exhaustion, and thus, ending the contest in a tie. So it has been that day *káy̅xp̅a* and night *sts'áat*, sunshine *ichu* and moonlight* *alx̅ay̅xp̅a* have equal hours.

So it was until Coyote *Spilyáy* and Grasshopper *T'it'sh* reopened that old argument. One dawn *xáy̅xt*, Coyote *Spilyáy* was crossing the former dance field at *Medicine Valley Táwt nukpa* when he encountered

* *alx̅ay̅xt lakay̅xt*

Grasshopper *T'it'sh* who was just stirring on a golden blade of bristle grass *waskú*.

"Hey there, Coyote *Spilyáy*, why are you going home without blood *tiliwal* on your whiskers *shwúw*? Did you experience another night *sts'áat* without finding a mouse *lakas* to kill?" taunted Grasshopper *T'it'sh*.

"Well, what if I did?" yelled back Coyote *Spilyáy*. This morning *skwípa* he was not patient and good humored *misa* with his old *míma* friend *xay*, for Coyote *Spilyáy* was hungry *anáwisha*. Then Coyote's *Spilyáy's* voice softened, and he sighed. "If only I had more hours at night *sts'áatpa*, I surely could find food *tikwátat*. It seems I just pick up a good scent when it is time to return to my den."

"Ha! You think if you had more hours to hunt *wisalil*, you would not hunger *anáwisha*? I think you would always leave the kill *tl'iyáwi* until the last hour *wiyáskilikt*. You never seem to take the opportunity to do things as soon as possible," chided Grasshopper *T'it'sh*.

"Oh, you accuse me of being disrespectful of *time wiyatkwit*? I seem to remember you wasted most of last *summer's shatim* daylight *káyxpá* basking instead of storing up *food tikwátat* for winter *anim*. Then you had to come to your *friends xáyin* for *help wapitat*," retorted Coyote *Spilyáy*.

"Okay, so I admit I wasted most of last *summer shatim*. I was young then; now I am a seasoned *grasshopper t'it'sh* and act according to the lesson I have *learned wálsíkwat*."

"So why do I see you basking in the *sun áan* swinging on that blade of *grass waskú*?"

"Oh this. You caught me during my *morning skwípa* exercise and meditation moment. Very soon, the minute you leave sight of me, I will be hard at *work kútkut*," countered *Grasshopper T'it'sh*.

"Then you claim to be a hard *worker kútkutla*? If this is true, you do not need as many hours. I will take some of yours and add them to mine. Then we'll see if I don't catch a *mouse lakas* or a *jack rabbit wílalík* every

night *sts'áat*," bragged Coyote *Spilyáy*.

I suppose I could give up an hour or two to an old *míma* friend *xáy* in need. I have become such an efficient worker, I shouldn't take more time than is necessary. But I don't know. It really was decided years ago by *ant skilwisa* and bear *anahúy*. You don't believe we would disturb the balance of *Medicine Valley Táwt nukpa*? What about the other creatures *kákyama*?" wondered Grasshopper *T'it'sh*.

"What about them? Why concern ourselves with others? The two of us can make an agreement about time and the rest will simply have to go along," Coyote *Spilyáy* pointed out, pawing the ground for emphasis.

So it was agreed between Grasshopper *T'it'sh* and Coyote *Spilyáy* that night *sts'áat* should eclipse day *káyaxpa*. They decided that setting a precise number of hours was not necessary, but it instead would be better to let night *sts'áat* gradually get longer and longer. Yes *ii*, for awhile, it was like an early fall *tíyamikí*. The grasses *waskú waskú* started to be fooled, so they folded over and

died. Soon it seemed like early *winter anim* since the *grasses waskú waskú* to eat were becoming scarce and the period of the cold *nighttime sts'áatpa* was still stretching longer and longer.

Oh, It had been some time between now and the last meeting of *Grasshopper T'it'sh* and *Coyote T'it'sh*. Once *Coyote Spilyáy* had wanted to speak with *Grasshopper T'it'sh*, but the *grass waskú* was thin in the area where he usually spent his days, and *Coyote Spilyáy* could not look around anywhere else because the light was so limited. At last they chanced to meet. It must have been about 10:00 in the morning, but it was still as *black chmúk* as pitch. *Grasshopper T'it'sh* spoke first, and one could hear a note of panic in his voice.

"Old *míma* friend *xáy*, *Coyote Spilyáy*, is that you whose footsteps fall so close to my dark abode? Come near so I can touch you and be sheltered by your warmth," begged *Grasshopper T'it'sh*.

"*Grasshopper T'it'sh*, is that you old *míma* friend *xáy*? I am so weary *takap*

with *hunting wisálil* and searching vainly for prey all the long *night sts'áat* that I really must lie down," moaned *Coyote Spilyáy*.

"What? You mean you have all these extra hours and you still cannot find a *kill tliyáwi* in the space of a *night sts'áat*?" exclaimed *Grasshopper T'it'sh*.

"Sad, but true," admitted *Coyote Spilyáy*.

"Why, how can this be?" cried *Grasshopper T'it'sh*.

"Oh, the answer is simple when you reason it out," replied *Coyote Spilyáy*. "It was right there for us to see. It was not wise to tamper with nature; we did not consider our many other *friends* xáyma*--the *grasses waskú waskú*, the *birds kákya*, and the roaming *creatures kákyama*. When *night sts'áat* began to eclipse *day kayxpa*, the pattern for them to find *food tikwátat* and sustenance became disrupted. If the *grasses waskú waskú* do not *grow* titawax* and prosper, then I cannot seek them for my *food tikwátat*. I am *hungry anáwisha*, and great hours of

* *friends*
xayin

* *grow*
t'tawaxsha

blackness stretch before me. I worry that soon there will be no *daylight* **káyxpá** left for me to spend resting in my den," sighed *Coyote Spilyáy* resting his head upon his paws.

"Horrors! This is terrible! What have we done with our foolish agreement? We only tried to alter how time is allotted to work by. It seemed sensible," cried *Grasshopper T'it'sh*.

But poor *Coyote Spilyáy* was barely listening. He was rolling over and over in the sparse *grass* **waskú** trying to ease his *wearry* **tapáp** limbs. At last he stopped tumbling about and rested with his paws upward. It was in this position he spied a funny thing. It was nearly noon, and the midday *sun* **áan** was dawning. In the other corner of the *sky* **túuxan** was *moon* **alxayx**--still holding onto the *night* **st'áatpa**. *Moon* **alxayx** and *sun* **áan** were in the *sky* **túuxan** over *Medicine Valley* **Táwt nukpa** at the same time. *Coyote Spilyáy* whipped his paws under him and rose quickly. He *howled* **yawáwna** and *howled* **yawáwna**.

Poor *Grasshopper T'it'sh* thought his

friend xáy Coyote *Spilyáy* had lost his mind, but what had really happened was that Coyote *Spilyáy* was summoning moon *alxayx* and sun *áan* to a dance contest. Yes *ii*, moon *alxayx* and sun *áan* danced at noon over Medicine Valley *Táwt nukpa*, and they held their positions into the nighttime *sts'áatpa*. Finally, by the next dawn **xáyax*, moon *alxayx* had mysteriously disappeared. The contest was over. But sun *áan* hadn't been the victor, for that night *sts'áat*, the moon *alxayx* came back at precisely the right moment.

Time *Wiyatkwí* was in balance. Grasshopper *T'it'sh* and Coyote *Spilyáy* went about in their prescribed times-- Grasshopper *T'it'sh* working *kútkutsha* during the daylight *káyxpa*, and Coyote *Spilyáy* diligently and thankfully working during nighttime *sts'áatpa*; and neither had thoughts about letting foolishness *paláywit* eclipse good *níix* reason again.

* zayt

"GRASSHOPPER AND COYOTE"

AND - KÚ
 ANT - SKÍLWISA
 BEAR - ANAHÚY
 BIRDS - KÁKYA
 BLOOD - TILIWAL
 COYOTE - SPILYÁY
 CREATURES - KÁKYAMA
 DOWN - XÁYXT
 DAY - KAYXPA
 DAYLIGHT - KÁYXPA
 DAYTIME - KÁYXPA
 DISAPPEARED - ÍAMÁYNA
 FALL - TÍYAMIKÍ
 FOOD - TIKWÁTAT
 FOOLISHNESS - PALÁYWIT
 FRIEND - XÁY
 FRIENDS - XÁYIN
 GOOD - NÍIX
 GOOD-HUMORED - KWÁÍANI
 GRASS - WASKÚ
 GRASSES - WASKÚ WASKÚ
 GRASSHOPPER - T'IT'SH
 GROUND - TÍICHAM
 GROW - T'TAWAXSHA
 HELP - WAPITAT
 HOUR - WIYÁSKILIKT
 HOWLED - YAWÁWNA
 HUNGER - ANÁWISHA
 HUNGRY - ANÁWISHA

HUNT - WISALIL
 JACK RABBIT - WÍLALIK
 KILL - TL'IYÁWI
 LEARNED - WÁLSIKWASHA
 MEDICINE VALLEY - TÁWTNUKPA
 MIND - PXWI
 MOON - ALXAYX
 MOONLIGHT - ALXAYX LAKAYXIT
 MORNING - SKWÍPA
 MOUSE - LAKAS
 NIGHT - STS'ÁAT
 NIGHTTIME - STS'ÁATPA
 OLD - MÍMA
 ONE - NAXSH
 SKY - TÚUXAN
 SPEAK - SINWÍSHA
 SUMMER ^{time} - SHATMIKI *summer shaten*
 SUN - ÁAN
 SUNSHINE - ICHU
 TIME - WIYAÍKWIT
 WEARY - ÍAKÁP
 WEARY - ÍAKÁPNI
 WHISKERS - SHWÓW
 WINTER - ANIM
 WINTER - ANMIKI
 WORK - KÚTKUT
 WORKER - KÚTKUTÍA
 WORKING - KÚTKUTSHA

"GRASSHOPPER AND COYOTE"

AND - KÚ
 ANT - SKÍLWISA
 BEAR - ANAHÚY
 BIRDS - KÁKYA
 BLOOD - TILIWAL
 COYOTE - SPILYÁY
 CREATURES - KÁKYAMA
 DAWN - XÁYXT
 DAY - KAYXPA
 DAYLIGHT - KÁYXPA
 DAYTIME - KÁYXPA
 DISAPPEARED - ǀAMÁYNA
 FALL - TǃYAMIKÍ
 FOOD - TIKWÁTAT
 FOOLISHNESS - PALÁYWIT
 FRIEND - XÁY
 FRIENDS - XÁYǃN
 GOOD - NÍIX
 GOOD-HUMORED - KWÁǀANI
 GRASS - WASKÚ
 GRASSES - WASKÚ WASKÚ
 GRASSHOPPER - T'IT'SH
 GROUND - TÍICHAM
 GROW - T'TAWAXSHA
 HELP - WAPITAT
 HOUR - WIYÁSKILIKT
 HOWLED - YAWÁWNA
 HUNGER - ANÁWISHA
 HUNGRY - ANÁWISHA

HUNT - WISALIL
 JACK RABBIT - WÍLALIK
 KILL - TL'IYÁWI
 LEARNED - WÁLSIKWASHA
 MEDICINE VALLEY - TÁWTNUKPA
 MIND - PXWI
 MOON - ALXAYX
 MOONLIGHT - ALXAYX LAKAYXIT
 MORNING - SKWÍPA
 MOUSE - LAKAS
 NIGHT - STS'ÁAT
 NIGHTTIME - STS'ÁATPA
 OLD - MÍMA
 ONE - NAXSH
 SKY - TÓUXAN
 SPEAK - SINWÍSHA
 SUMMER ^{time} - SHATMIKI *summer shatim*
 SUN - ÁAN
 SUNSHINE - ICHU
 TIME - WIYAǀKWIT
 WEARY - ǀAKÁP
 WEARY - ǀAKÁPNI
 WHISKERS - SHWÓW
 WINTER - ANǃM
 WINTER - ANMIKI
 WORK - KÚTKUT
 WORKER - KÚTKUTǀA
 WORKING - KÚTKUTSHA

C O Y O T E - - S P Í L Y Á Y

NOUNS:	VERBS:	MODIFIERS:
(SINGULAR) COYOTE--SPÍLYÁY	LIKES--	STRONG--XTÚ
(PLURAL) COYOTES--	TO EAT--†TIKWÁTAXA	
	TO SLEEP--PNÚSHA	
	TO HOWL--YAWÁWSHA	
	TO HUNT--WISALÍLXA	
	TO KILL--ÍYATNAXA	
	TO RUN--WÁYXTIXA	

A COYOTE LIKES TO EAT--SPÍLYÁY †TIKWÁTAXA.

A COYOTE LIKES TO SLEEP--SPÍLYÁY PNÚSHA.

A COYOTE LIKES TO HOWL--SPÍLYÁY WISALÍLXA.

A COYOTE LIKES TO KILL--SPÍLYÁY ÍYATNAXA.

A COYOTE LIKES TO RUN--SPÍLYAY WÁYXTIXA.

THE STRONG COYOTE LIKES TO EAT, SLEEP, AND HOWL--XTÚ SPÍLYÁY †TIKWÁTAXA
PNÚNXA, KU YAWÁWSHA.

THE STRONG COYOTE LIKES TO HUNT, KILL AND RUN--XTÚ SPÍLYÁY WISALÍLXA,
ÍYATNAXA KÚ †WÁYX.

"GRASSHOPPER AND COYOTE"

BY NANCY CHAPMAN

(FOR LENA OWENS)

IN THE OLD DAYS, ANT, WHO LIKED DAYTIME (KÁYXPA), AND BEAR, WHO LIKED NIGHTTIME (STS'ÁATPA) HAD ARGUED ABOUT WHETHER DAY OR NIGHT SHOULD PREVAIL. IT IS REMEMBERED THAT THEIR DISPUTE WAS SETTLED BY A DANCE CONTEST IN MEDICINE VALLEY (TÁWTNUKPA)--EACH DROPPING TO THE GROUND (TÍICHAM) WITH EXHAUSTION, AND THUS, ENDING THE CONTEST IN A TIE. SO IT HAS BEEN THAT DAY AND NIGHT, SUNSHINE (ICHU) AND MOONLIGHT (ALXÁYXPA) HAVE EQUAL HOURS.

SO IT WAS UNTIL COYOTE (SPILYÁY) AND GRASSHOPPER (T'IT'SH) REOPENED THAT OLD ARGUMENT. ONE DAWN (XÁYXT), COYOTE (SPILYÁY) WAS CROSSING THE FORMER DANCE FIELD AT MEDICINE VALLEY WHEN HE ENCOUNTERED GRASSHOPPER WHO WAS JUST STIRRING ON A GOLDEN BLADE OF BRISTLE GRASS (WASKÚ).

"HEY THERE, COYOTE (SPILYÁY), WHY ARE YOU GOING HOME WITHOUT BLOOD (TILIWAL) ON YOUR WHISKERS (SHWÚW). DID YOU EXPERIENCE ANOTHER NIGHT WITHOUT FINDING A MOUSE (LAKAS) TO KILL?" TAUNTED GRASSHOPPER (T'IT'SH).

"WELL WHAT IF I DID?" YELLED BACK COYOTE (SPILYÁY). THIS MORNING (SKWWÍPA), HE WAS NOT PATIENT AND GOOD HUMORED (MISA) WITH HIS OLD FRIEND (XÁY) FOR COYOTE (SPILYÁY) WAS HUNGRY (ANÁWISHA). THEN COYOTE'S (SPILYÁY'S) VOICE SOFTENED, AND HE SIGNED. "IF ONLY I HAD MORE HOURS AT NIGHT (STS'ÁATPA), I SURELY COULD FIND FOOD (TIKWÁTAT). IT SEEMS I JUST PICK UP A GOOD SCENT WHEN IT IS TIME TO RETURN TO MY DEN."

"HA! YOU THINK IF YOU HAD MORE HOURS TO HUNT (WISALIL), YOU WOULD NOT HUNGER (ANÁWISHA)? I THINK YOU WOULD ALWAYS LEAVE THE KILL (TL'ÍYÁWI) UNTIL THE LAST HOUR (WIYÁSKILIKT). YOU NEVER SEEM TO TAKE THE OPPORTUNITY TO DO THINGS AS SOON AS POSSIBLE."

"OH YOU ACCUSE ME OF BEING DISRESPECTFUL OF TIME (WIYAEKWÍT)? I SEEM TO REMEMBER YOU WASTED MOST OF LAST SUMMER'S (SHATÍM) DAY-LIGHT (KÁYXPA) BASKING INSTEAD OF STORING UP FOOD (TIKWÁTAT) FOR WINTER (ANÍM). THEN YOU HAD TO COME TO YOUR FRIENDS (XÁYÍN) FOR HELP (WAPIT, RETORTED COYOTE (SPILYÁY))

"OKAY, SO I ADMIT I WASTED MOST OF LAST SUMMER (SHATÍM). I WAS YOUNG THEN; NOW I AM A SEASONAL GRASSHOPPER (T'IT'SH) AND ACT ACCORDING TO THE LESSON I HAVE LEARNED (WÁLSÍKWAT)."

"SO WHY DO I SEE YOU BASKING IN THE SUN (ÁAN) SWINGING ON THAT BLADE OF GRASS (WÁSKÚ)?"

"OH THIS. YOU CAUGHT ME DURING MY MORNING (SKWÍPA) EXERCISE AND MEDITATION MOMENT. VERY SOON, THE MINUTE YOU LEAVE SIGHT OF ME, I WILL BE HARD AT WORK (KÚTKUT)," COUNTERED GRASSHOPPER (T'IT'SH).

"THEN YOU CLAIM TO BE A HARD WORKER (KÚTKUTEA)? IF THIS IS TRUE, YOU DO NOT NEED AS MANY HOURS. I WILL TAKE SOME OF YOURS AND ADD THEM TO MINE. THEN WE'LL SEE IF I DON'T CATCH A MOUSE (LAKAS) OR A JACK RABBIT (WÍLALIK) EVERY NIGHT."

"I SUPPOSE I COULD GIVE UP AN HOUR OR TWO TO AN OLD FRIEND (XÁY) IN NEED. I HAVE BECOME SUCH AN EFFICIENT WORKER, I SHOULDN'T TAKE MORE TIME THAN IS NECESSARY. BUT I DON'T KNOW. IT REALLY WAS DECIDED YEAR AGO BY ANT (SKÍLWISA) AND BEAR (ANAHÚY). YOU DON'T BELIEVE WE WOULD DISTURB THE BALANCE OF MEDICINE VALLEY (TÍICHAM)? WHAT ABOUT THE OTHER CREATURES?" WONDERED GRASSHOPPER (T'IT'SH).

"WHAT ABOUT THEM? WHY CONCERN OURSELVES WITH OTHERS? THE TWO OF US CAN MAKE AN AGREEMENT ABOUT TIME AND THE REST WILL SIMPLY HAVE TO GO ALONG," COYOTE (SPILYÁY) POINTED OUT, PAWING THE GROUND FOR EMPHASIS.

SO IT WAS AGREED BETWEEN GRASSHOPPER (T'IT'SH) AND COYOTE (SPIL) THAT NIGHT SHOULD ECLIPSE DAY (KAYPA). THEY DECIDED THAT SETTING A PRECISE NUMBER OF HOURS WAS NOT NECESSARY, BUT IT INSTEAD WOULD BE BETTER TO LET NIGHT GRADUALLY GET LONGER AND LONGER. YES, FOR AWHILE IT WAS LIKE AN EARLY FALL (TAYAMIKI). THE GRASSES (WASKU WASKU) STARTED TO BE FOOLED, ^{AND} FOLDED OVER AND DIED. SOON IT SEEMED LIKE EARLY WINTER (ANIM) SINCE THE GRASSES (WASKU WASKU) TO EAT WERE BECOMING SCARCE AND THE PERIOD OF THE COLD NIGHTTIME (STS'ATPA) WAS STILL STRETCHING LONGER AND LONGER.

OH, IT HAD BEEN SOME TIME BETWEEN NOW AND THE LAST MEETING OF GRASSHOPPER (T'IT'SH) AND COYOTE (SPILYAY). ONCE COYOTE (SPILYAY) HAD WANTED TO SPEAK WITH GRASSHOPPER (T'IT'SH), BUT THE GRASS WAS THIN IN THE AREA WHERE HE USUALLY SPENT HIS DAYS, AND COYOTE (SPILYAY) COULD NOT LOOK AROUND ANYWHERE ELSE BECAUSE THE LIGHT WAS SO LIMITED. AT LAST THEY CHANCED TO MEET. IT MUST HAVE BEEN ABOUT 10:00 IN THE MORNING (SKWIPA), BUT IT WAS STILL AS BLACK AS PITCH. GRASSHOPPER (T'IT'SH) SPOKE FIRST, AND ONE COULD HEAR A NOTE OF PANIC IN HIS VOICE.

"OLD FRIEND, COYOTE (SPILYAY), IS THAT YOU WHOSE FOOTSTEPS FALL SO CLOSE TO MY DARK ABODE? COME NEAR SO I CAN TOUCH YOU AND BE SHELTERED BY YOUR WARMTH."

"GRASSHOPPER (T'IT'SH), IS THAT YOU OLD (MIMA) FRIEND (XAY). I AM SO WEARY (EAKAP) WITH HUNTING (WISALIL) AND SEARCHING VAINLY FOR PREY ALL THE LONG NIGHT THAT I REALLY MUST LIE DOWN."

"WHAT? YOU MEAN YOU HAVE ALL THESE EXTRA HOURS AND YOU STILL CANNOT FIND A KILL IN THE SPACE OF A NIGHT (STS'AT)?"

"SAD, BUT TRUE," ADMITTED COYOTE (SPILYAY).

"WHY, HOW CAN THIS BE?" CRIED GRASSHOPPER (T'IT'SH).

"OH, THE ANSWER IS SIMPLE WHEN YOU REASON IT OUT," REPLIED COYOTE (SPILYÁY). "IT WAS RIGHT THERE FOR US TO SEE. IT WAS NOT WISE TO TAMPER WITH NATURE; WE DID NOT CONSIDER OUR MANY OTHER FRIENDS (XÁYMA)--THE GRASSES (WASKÚ WASKÚ), THE BIRDS (KÁKYA), AND THE ROAMING CREATURES (KÁKYAMA). WHEN NIGHT (STS'AT) BEGAN TO ECLIPSE DAY, THE PATTERN FOR THEM TO FIND FOOD AND SUSTENANCE BECAME DISRUPTED IF THEY DO NOT GROW (TITAWAX) AND PROSPER, THEN I CANNOT SEEK THEM FOR MY FOOD (TIKWÁTAT). I AM HUNGRY (ANAWISHA), AND GREAT HOURS OF BLACKNESS STRETCH BEFORE ME. I WORRY THAT SOON THERE WILL BE NO DAYLIGHT LEFT FOR ME TO SPEND RESTING IN MY DEN."

"HORRORS! THIS IS TERRIBLE! WHAT HAVE WE DONE WITH OUR FOOLISH AGREEMENT? WE ONLY TRIED TO ALTER HOW TIME IS ALLOTTED TO WORK BY. IT SEEMED SENSIBLE," CRIED GRASSHOPPER (T'IT'SH).

BUT POOR COYOTE (SPILYÁY) WAS BARELY LISTENING. HE WAS ROLLING OVER AND OVER IN THE SPARSE GRASS (WASKÚ) TRYING TO EASE HIS WEARY (EAPÁP) LIMBS. AT LAST HE STOPPED TUMBLING ABOUT AND RESTED WITH HIS PAWS UPWARD. IT WAS IN THIS POSITION HE SPIED A FUNNY THING. IT WAS NEARLY NOON, AND THE MIDDAY SUN (ÁAN) WAS DAWNING. IN THE OTHER CORNER OF THE SKY (TÚUXAN) WAS MOON (ALXÁYX)--STILL HOLDING ONTO THE NIGHT (ST'ÁTPA). MOON (ALXÁYX) AND SUN (ÁAN) WERE IN THE SKY (TÚUXAN) OVER MEDICINE VALLEY (TAWTNÚK) AT THE SAME TIME. COYOTE (SPILYÁY) WHIPPED HIS PAWS UNDER HIM AND ROSE QUICKLY. HE HOWLED AND HOWLED (YAWÁWNA).

POOR GRASSHOPPER (T'IT'SH) THOUGHT HIS FRIEND (XÁYMA) COYOTE (SPILYÁY) HAD LOST HIS MIND (PXWI), BUT WHAT HAD REALLY HAPPENED WAS THAT COYOTE (SPILYÁY) WAS SUMMONING MOON (ALXÁYX) AND SUN (ÁAN) TO A DANCE CONTEST. YES, MOON (ALXÁYX) AND SUN (ÁAN) DANCED AT NOON OVER MEDICINE VALLEY (TAWTNÚK), AND THEY HELD THEIR POSITIONS INTO THE NIGHT TIME (STS'ÁTPA). FINALLY, BY THE NEXT DAWN (XÁYAX), MOON (ALXÁYX) HAD MYSTERIOUSLY DISAPPEARED (EAPÁYNA). THE CONTEST WAS OVER. BUT SUN (ÁAN)

HADN'T BEEN THE VICTOR, FOR THAT NIGHT (STS'ÁT), THE MOON (ALXÁYX) CAME BACK AT PRECISELY THE RIGHT MOMENT.

TIME (WIYÁEKWI) WAS IN BALANCE. GRASSHOPPER (T'IT'SH) AND COYOTE (SPILYA) WENT ABOUT IN THEIR PRESCRIBED TIMES--GRASSHOPPER (T'IT'SH) WORKING (KÚTKUTSHA) DURING THE DAYLIGHT (KÁYXPA), AND COYOTE (SPILYÁY) DILIGENTLY AND THANKFULLY WORKING (KÚTKUTSHA) DURING NIGHTTIME (STS'ÁTPA); AND NEITHER HAD THOUGHTS ABOUT LETTING FOOLISHNESS (PALÁYWIT) ECLIPSE GOOD (NÍIX) REASON AGAIN.

"MAGPIE AND THE MOON"

AND - KÚ	MOON - ALXÁYX
BASKET - ÁNPSH	MOONBEAM - ALXÁYXMI LÁKAYXIT
BEAK - WÁPTAS	MOONLIGHT - ALXÁYMI LÁKAYXIT
BIRD - KAKYA	NIGHT - STS'ÁAT
BLACK - CHMÚK	ONE DAY - NAXSHI ÍKWÍ
BLUE - LÁMT	PURPLE - LÚMT
BROWN - LÚCH'A	SECRET - SHUKÁT
COTTONWOODS - XÁP'XAP'ÁSH	SHORT - KÁYWA
COTTONWOOD TWIGS - XÁP'XAP	ÍLKWAAS
CROW - A'A	SKY - TÚUXAN
DAYLIGHT - XÁYXIT	STAR - XASLÚ
EVENING - ANÁSHKITAN	SUN - ÁAN
EVENING STAR - XASLÚ-YAY	SUN - ÁANYAY
FACE - TPÍSH	SUNDOWN - ANÁSHT
FEATHERS - WÁPTAS	SUNRISE - XÁYXIT
FIELDS - TÍICHAM	TAIL - TWÍN
FOOL - CHILWÍT WAPSÚX	TEARS - ÍP'ÚÍ
FRIENDS - XÁYMA	THREADS - WISXÁWAS
HIGH BRANCH - XÁP'XAP	TREE - ÍLKWAAS
JACK RABBIT - WÍLALIK	TRICK - SAPTÁYÁKSHA
JACK RABBIT - WÍLALIKYAY	VALLEY - TÍICHAM
LEAVES - APÁXAPX	WHITE - PLÁSH
LITTLE - IKŚÍKS	WOMEN - ÁYAT-
MAGPIE - ÁY'AY	YAKIMA PEOPLE - TÍINMA

"MAGPIE AND THE MOON"

BY NANCY CHAPMAN

(FOR LENA OWENS)

ONCE MAGPIE (ÁY'AY), WHO LIVES IN THE COTTONWOODS (ΧΑΡΧΑΡÍLKWAAS) AND FLIES ACROSS THE BROWN (LÚCH'A) LOWLAND FIELDS (TICHAM) LOOKED AS BLACK (CHMÚK) AS A CROW (A'A). MAGPIE (ÁY'AY) ALSO HAD A TÍL (TWÍN) AS SHORT (KÁYWA) AS CROW'S (A'A). BUT ONE DAY (EKWÍ), MAGPIE (ÁY'AY) GOT TO TALKING WITH JACK RABBIN (WÍLALIK) WHO TOLD OF CAPTURING SUN (ÁAN), AND MAGPIE (ÁY'AY) DECIDED HE, TOO, WANTED AN ADVENTURE TO BRAG ABOUT. MAGPIE (ÁY'AY) THOUGHT AND THOUGHT ABOUT HOW HE MIGHT BE MORE DARING THAN JACK RABBIT (WÍLALIK). AT LAST MAGPIE (ÁY'AY) HAD AN IDEA "I WILL GO AND HARNESS THE MOON (ALΧÁYΧ), " MAGPIE VOWED. THEN SURELY THE YAKIMA PEOPLE (TÍINMA) WILL TALK ABOUT MY DEEDS.

TOWARDS EVENING (ANASHTIKAN), MAGPIE (ÁY'AY) FLEW TO THE TOP OF THE TALLEST COTTONWOOD (ΧΑΡΧΑΡ ÍLKWAAS) IN HIS VALLEY (TÍICHAM). PRET SOON THE SKY (TÚUXAN) CHANGED FROM BLUE (LÁMT) TO PURPLE (LÚMT), AND MAGPIE (ÁY'AY) GREETED EVENING STAR (ΧASLU KWLAAWIT). MAGPIE STRETCHED HIS BEAK (WÁPTAS) TOWARD THE STAR (ΧASLU), BUT HE COULD NOT TOUCH IT. "OH, HOW WILL I CAPTURE THE MOON (ALΧÁYΧ) IF I CANNOT EVEN REACH A LITTLE (IKSÍKS) STAR (ΧASLU)?"

WHILE MAGPIE (ÁY'AY) THOUGHT ABOUT HIS PROBLEM, THE NIGHT (STS'AT) BECAME AS BLACK (CHMÚK) AS HIS FEATHERS (WÁPTAS). "PERHAPS I WILL NEVER BE FAMOUS LIKE JACK RABBIT (WÍLALIK)," HE MOANED. MEANWHILE, MOON (ALΧÁYΧ) HERSELF HAD BEEN SNEAKING UP BEHIND THE BUSHES.

MOON (ALXÁYX) HAD BEEN LISTENING TO MAGPIE'S (ÁY'AY) THOUGHTS AND HAD DECIDED TO PLAY A TRICK (SAPTÁYÁKSHA) ON HIM. MOON (ALXÁYX) CAST HER BRILLIANT WHITE (PLÁSH) BEAMS FROM COTTONWOOD (XAPXAP ÍLKWAAS) TO COTTONWOOD (XAPXAP ÍLKWAAS) FORMING A BEAUTIFUL LATTICEWORK NET. MOON (ALXÁYX'S) NET HAD THREADS (WISXÁWAS) AS FINE AS THE BEADING THREAD (WISXÁWAS) OF THE YAKIMA WOMEN (ÁYAT), AND MOON (ALXÁYX) COULD PULL THE MOONBEAM THREADS (WISXÁWAS) VERY TIGHT. MOON (ALXÁYX) WAS GOING TO LET MAGPIE (ÁY'AY) GET SO CLOSE TO HER THAT HE COULD BATHE IN THE LIGHT OF HER FACE (TPÍSH). HOWEVER, MOON'S (ALXÁYX) FINE NET WOULD CAPTURE MAGPIE (ÁY'AY) AND LEAVE ITS WHITE (PLÁSH) MARK.

MAGPIE (ÁY'AY) SHIFTED ON THE HIGH (XAPXAP ÍLKWAAS) BRANCH AND STARTED WITH A START THAT ALL THE NEARBY TREES WERE DRENCHED IN MOONLIGHT (ALXÁYXMI LAKÁYIT). "OH, BUT MOON (ALXÁYX) HERSELF MUST BE CLOSE. I WILL BEND THESE COTTONWOOD (XAPXAP ÍLKWAAS) TWIGS SO THAT THEY PIERCE AND HOLD HER WHEN SHE COMES TO MY TREE."

MAGPIE (ÁY'AY) STRIPPED LEAVES (APIXÁPX) FROM THE BRANCHES, AND MADE THE TWIG ENDS SHARP BY USING HIS BEAK (WÁPTAS). SOON MAGPIE (ÁY'AY) HAD A CIRCLE SHAPE OF TWIGS, ALMOST LIKE A BASKET (ÁNPSH). SURE ENOUGH, MOON (ALXÁYX) ROSE SO HIGH SHE CAME TO HIS TREE (ÍLKWAAS) AND RIGHT INTO THE BASKET (ÁNPSH) PRISON MAGPIE (ÁY'AY) HAD MADE.

MOON (ALXÁYX) CRIED, "OH, MAGPIE (ÁY'AY), I AM CAUGHT. YOUR TWIGS ARE PIERCING MY FACE (TPÍSH). YOU HAVE CAUSED ME INJURY. COME NEAR ENOUGH TO SEE MY TEARS (EP'ÚE)."

FOOLISHLY, MAGPIE (ÁY'AY) DID. HE HOPPED OVER TO THE TWIG TRAP AND LEANED CLOSE TO SEE MOON'S (ALXÁYX'S) TEARS (EP'ÚE). AS HE DID, MOON (ALXÁYX) ROSE FURTHER, AND PUSHED THE UNLUCKY BIRD (KAKYA) OFF HER PERCH, AND HE FELL INTO HER MOONBEAM (ALXÁYXMI LÁKAYIT) NET.

"HA," EXCLAIMED MOON (ALXÁYX), "DID YOU THINK YOU WOULD TRAP ME DIDN'T YOU REALIZE THAT I, TOO, KNOW THE STORY OF HOW JACK RABBIT (WÍLALIK) TRAPPED SUN (ÁAN), AND HAVE BEEN CAREFUL NOT TO LET ANYONE CAPTURE ME?" WITH THAT, MOON (ALXÁYX) SNAPPED HER INTRICATE NET SHUT AND MAGPIE (ÁY'AY) WAS BOUND FAST.

"OH MOON (ALXÁYX), I AM SORRY NOT TO HAVE RESPECTED YOUR POWER. MUST I STAY HERE FOREVER? MY FRIENDS (XÁYMA) WILL SEE ME NO MORE AND SAY I HAVE DIED LIKE A FOOL (CHILWÍT WAPSÚX).

"WELL, MAGPIE (ÁY'AY), ARE YOU TRULY SORRY?" ASKED MOON (ALXÁYX) WHO WATCHED HER FEATHERED PRISONER STRUGGLING IN THE BRIGHT BEAMS.

"YES, MOON (ALXÁYX). I AM TRULY SORRY. I ONLY WANTED TO BE WELL THOUGHT OF AT YOUR EXPENSE," ADMITTED MAGPIE (ÁY'AY).

"IF YOU REALIZE IT IS NOT GOOD TO BRAG WHEN YOU HAVE INJURED SOME ONE ELSE, THEN I WILL FREE YOU," SAID MOON (ALXÁYX). SO SHE DID.

MOON (ALXÁYX) ROSE FURTHER IN THE SKY AND LOOSEMED HER SILVER THREADS (WISXAWAS) AND DREW THEM HIGH INTO THE SKY AFTER HER. MAGPIE (ÁY'AY) WAS LEFT BEHIND IN THE BLACK (CHMÚK) NIGHT (STS'ÁATPA) AND HE DECIDED IT WAS GOING TO BE HIS SECRET (SHUKÁT) ABOUT HOW MOON (ALXÁYX) CAUGHT HIM.

ONLY, WHEN DAYLIGHT (XAYXIT) CAME, HIS FRIENDS SAW HIS FEATHERS (WAPTAAS) HAD BEEN BLEACHED WHITE (PLÁSH) IN PLACES. AND ONE THING ELSE, HIS TAIL (TWÍN) HAD BEEN TANGLED BADLY IN THE MOONBEAM (ALXÁYXM LÁKAYXIT) NET AND HAD STRETCHED WHEN HE HAD TRIED TO PULL IT FREE.

"YES, FRIENDS," MAGPIE (ÁY'AY) ADMITTED. "SOMETHING DID HAPPEN TO ME BETWEEN SUNDOWN (ANÁSHT) AND SUNRISE (XÁYXIT). SINCE I LOOK DIFFERENT NOW, I CANNOT HIDE MY SECRET (SHUKÁT). I WILL TELL YOU MY STORY." AND HE DID.

R I V E R - - " W Á N A "

NOUNS:

RIVER--WÁNA

? RIVERS-- WÁNA WÁNA

MEADOW/FIELD--TÁAKPA

? MEADOWS TÁAKPA TÁAKPA

ROCK--PSHWÁ

ROCKS--PSHWÁ PSHWÁ

? CLIFF TNÁNPA

CLIFFS--TNÁNPA _____

VERBS:

FLOWS-- (SÁ) ?

~~IS~~ ?
IWA

MODIFIERS:

SWIFT/FAST--KITÚ

SLOWLY--EWÁYKI

~~FAST~~

LAZY--EÁPNI

RIVER FLOWS -- WÁNASHA

THE RIVER FLOWS THROUGH THE MEADOW--WÁNASHA TÁAKPA.

THE RIVER FLOWS BETWEEN THE ROCKS--WÁNASHA PACHUKWAK PSHWAPA.

THE RIVER FLOWS UNDER THE CLIFFS--WÁNASHA IMITICHINIK TNÁNPA.

THE RIVER IS SWIFT--WÁNA IWA KITÚ.

THE LAZY RIVER FLOWS SLOWLY--EÁPNI WÁNA IWÁNASHA EWÁYKI.

Key To The Yakima Practical Alphabet

1. a short-a	ám-ásham	husband wife
2. áa long-aa	káatnam	long-longhouse
3. ch soft-ch	chíish	water
4. ch ^ʰ hard-ch ^ʰ	ch ^ʰ ím	sharp
5. h aitch-h	háasht	breath
6. í short-í	ím̄k	you
7. íi long-íi	íi	yes
8. í̄ barred-í̄	ím̄	lips/mouth
9. k softfront-k	kápin	digging iron
10. k ^ʰ hardfront-k ^ʰ	káywá	short
11. <u>k</u> softback- <u>k</u>	<u>kashkaash</u>	roan horse
12. <u>k</u> ^ʰ hardback- <u>k</u> ^ʰ	<u>kayík</u>	colt/calf
13. kw softfront-kw	kwyáam	true
14. kw ^ʰ hardfront-kw	kwayawí	cougar
15. <u>kw</u> softback- <u>kw</u>	ikwátsha	stuck
16. <u>kw</u> ^ʰ hardback- <u>kw</u> ^ʰ	<u>kwáshkwásh</u>	crane (bird)
17. l ell-l	lákas	mouse
18. ł barred-ł	łíi kwí	all day
19. m em-m	máamin	appaloosa (horse)
20. n enn-n	nusúx	salmon
21. p soft-p	pápsh	fir tree
22. p ^ʰ hard-p ^ʰ	p ^ʰ ushtáy	hill-knoll
23. s ess-s	sawítk	indian carrot
24. sh ess-aitch-sh	sháxat	raspberry
25. t soft-t	tápash	pine tree

26.	t' hard-t'	t'ixt'ix	swallow (bird)
27.	th-soft tee barred ell-	t'úpt	jumped
28.	tl' hard tee-ell	tl'áik	blacktail deer
29.	ts soft tee ess	ts'nits	boy's younger sister
30.	ts' hard tee-ess	ts'áa	near
31.	ú short-ú	útpaas	blanket
32.	úu long-úu	púush	juniper tree
33.	w double-you	wawá	mosquito
34.	x front-eks	iwíix	thin
35.	x back-eks	xálish	wolf
36.	xw front-eks-w	kwáyxw	basket net
37.	xw back-eks-w	xwáshxway	blue jay
38.	y why-y	yápaash	lard/greas/oil
39.	' glottal stop	a'a	crow
	" "	áy'ay	magpie
	" "	pu'úut	blind

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 word are:

1.	áy	páysh	maybe
		sikáywa	breadroot
2.	áay	yáay	beargrass
3.	úy	anahúy	bear
4.	úuy	húuy	can't
5.	áw	cháw	no
6.	áaw	ka'áaw	light weight
7.	iw	kiwkiwlas	drum
		wíwnu	huckleberries