

YAKIMA INDIAN LANGUAGE

VIRGINIA BEAVERT

STUDENT:

DATE:

Test
Fall-1996
mgj

Six week
evaluation:

TAKE HOME TEST

PREPOSITIONS: In, outside, under, top of, at, to, from.

TRANSLATE THE FOLLOWING SENTENCES.

1. Táwn-knik iwínama áswan.

1a.

2. Tímash iwá xwiimi-chnik tiipil-pa.

2a.

3. Áwna wínasha t1'áaxwma táwn-kan.

3a.

4. Wáxpúsh i-pnú-sha xálukt pshwá-pa.

4a.

5. Tiin-ma pa-tkwáta-sha ásht kaatnam-pa.

5a.

6. Áwna wína-sha ámchan.

6a.

NOTE: Pay attention to "direction" towards you;

away from you. -am, m., knik, kan

winam, winak

Turn your test in Monday. Wának'it.

- 1. **Miin nam winasha?** *Where are you going?*
Winashaash _____. *I'm going to _____.*
- 2. **Miin iwinana i tut?** *Where did your dad go?*
Chaw miin, i niit-pa iwa. *No where, he is at home.*
- 3. **Miin mash winana i l?** *Where has your mom gone?*
Chaw miin, i niitpa iwa. *No where, she is at home.*

Note: The pronouns [he/she] are combined with the [verb] -wa- present tense [is]
i-wa iniit-pa "she/she is at home"

Aw nam wina-sha stuuwa-kan? *Are you going to the store now?*
Ii, aw-nash wina-sha stuuwa-kan. *Yes, I am going to the store.*

Chaw, chawnash wina-sha stuuwa-kan. *No, I'm not going to the store.*
Miimish wina-shana. *I already went.*

Mish nam skuuli-ta-sha? *Are you going to school?*
Ii, skuuli-ta-shaash. *Yes, I'm going to school.*
Ii, skuuli-shaash. *Yes, I'm getting an education.*
(or, Yes, I'm attending school.)

Mish nam aw wina-sha _____ kan? *Are you going to _____ now?*
Chaw, chawnash wina-sha _____ kan. *No, I'm not going to _____.*
Miimish winana. *I already went./ I went already.*

- 4. **Mun nam wiyawaw-ya?** *When did you arrive?*
Ikuuk-nash wiyawaw-ya. *I just now arrived.*
- Mun nam wiyawaw-ya?** *When did you arrive?*
Kpaylk-nash wiyawaw-wi. *I arrived awhile ago.*

wiyawna-ya is past tense wiyawaw is present tense The question when did you arrive is asking when did he arrive in the past. Answer: I just now arrived "wiyawaw-wi (present tense)

Mun nam wiyawaw-ya ich i n? *When did you arrive here?*
Wiyawaw-yaash _____. *I arrived _____.*

- 5. **Mish nam wina-shana tawn-kan?** *Were you going to town?*
Ii, wina-shanaash tawn-kan. *Yes, I was going to town.*
Chaw, chawnash wina-ta. *No, I will not go..*

wina-sha going present tense(progressive): wina-shana was going (past progressive)
wina-ta will go future tense.

DOMESTIC AND WILDLIFE CREATURES IN SAHAPTIN

Virginia Beavert

October 1996

	<u>Sahaptin</u>	<u>English</u>	<u>Habitat</u>
1.	A'mash	Owl	
2.	Anah'uy	Black Bear	
3.	Twi't'ash	Grizzly Bear	
4..	Ay'kws	Cotton tail rabbit	
5.	Wilali'k	Jack Rabbit	
6 .	Ka'kya	Bird	
7.	Twi'skaka	Robin	
8.	K'alas	Racoon	
9.	Aluk'a't	Frog	
10.	K'u'si	Horse	
11.	Pyush	Snake	
12.	Wa'xpush	Rattlesnake	
13.	Ts'u l i m' l i m	Buffalo	

ENVIRONMENTAL VOCABULARY

tkuni-patatpa	in a hole in a tree
tkuni- tiichampa	in a hole in the ground
k'usi mami-iniitpa	in a barn
ishi'chpa	in a nest
chiishpa	in the water
ta'nawitpa	in a den
xwiimi-p i 't'xanukpa	in high mountains
k'ala'xpa	in a corral/fence
pshwapshwapa	among rocks
taakpa	in the meadow/pasture/grassy place

This is an introductory lesson for environmental study in Shaptin language.

The material we will be reading for this unit will be from the Nez Perce material given to me from the Spalding, Idaho Nez Perce Museum. They said it was okay to use for my lessons.

There are lessons projected through animal stories. We will also look at a modern-type sign language used universally by Native Americans today. The old sign language is different.

ACTIVITY

Feel activity: Students closed their eyes and were each given a figure of a wild animal, bird, and reptiles to identify by touching the figure. Eyes opened, student identified the animal by naming it.

Student activity: To orally correctly enunciate the names, read the names on the blackboard, and discussion is held about the wild animals and creatures habits. Question and answer period to answer questions about configuration of animals. Oral activity to enforce correct pronunciation in Sahaptin. Environmental habitat discussion for the rest of class. Students are required to identify the habitat of each creature or animal listed in the activity list.

Assignment: Student is provided an option to hand in a written copy of the typed handout material or fill in the blanks on the right hand side of the typewritten material. Hand it in.

Extra Handout from Nez Perce Curriculum

The Nez Perce handout is with permission from the Nez Perce Museum Ranger in charge of the curriculum material in the Bookstore. The Nez Perce is of the Sahaptin Culture. They practice the same culture as the Yakama, Walla Walla-Cayuse-Umatilla and Warm Springs tribes. Languages have various dialects, but related traditions.

The handout consists of a) Different outlooks of environmental aspects. b) Legends as cultural and important traditional life of Sahaptin people. c) Show that natural history and human existence are intertwined in Indian culture and that language and oral stories handed down are vitally important.

ACTIVITY

Students will discuss the material read in the handout, and the instructor will answer questions relevant to the material in discussion. Sometimes, teacher does not know all of the answers, and this would require interviewing outside Elders knowledgeable about Sahaptin culture and language.

Students who interview others, would share the information with the entire class.