

SAHAPTIN INDIAN LANGUAGE II

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SP98

INTRODUCTION TO PRACTICAL LANGUAGE

In this unit the students are introduced to morphology, as part of learning about the basic terms related to Introductory Language Study. In the study of the structure of a language is morphology, which means "the study of forms." It encompasses the study of the internal structure of words called the study of morphemes. A morpheme is the smallest unit of language which has meaning. A morpheme by itself does not have meaning, but only causes a change in the meaning. There are three criteria that a morpheme meets. (1) it is a word or part of a word that has meaning; (2) it cannot be divided into smaller meaningful parts without violating its basic meaning or leaving meaningless remainders; (3) it recurs in different words with a relatively stable meaning.

Single syllable words are each a single morpheme. For example.

<u>Sahaptin</u>	<u>English</u>
aswan	boy
amiis-in	two boys
amiis-ma	more than two boys, plural
k'usi	horse
k'usi-in	two horses
k'usi-ma	plural horses
iwaxi	(to)wait
iwaxi-xa	waits
lk'iw-	(to)play
lk'iw-xa	plays
lk'iw-sha	playing
lk'iw-ya	played

In Sahaptin when we add (-in) to boy, we have 'two boys' and (-ma) we have more than one or two boys, we have two morphemes. Look at the rest of the examples. These morphemes recur (show up again) in many words in Sahaptin, and in the English language shown in the examples. There are words in Indian that require more than one word to describe one action, and can be translated in English with one word to define that action.

-pa is a plural pronoun prefixed to the verb..

3. Mish na mita. What shall we do?
-na is usually suffixed to Mish, and it is an inclusive pronoun that includes the speaker and someone else.
-ta is a continuing inflective, that indicates the future happening. I wasn't sure if I should have translated it as 'what will we do, or what shall we do' I encounter these kinds of problems in English interpretations because I don't have adequate training in the English language.
3. Mish imisha? What is **he/she** doing?
i- prefixed before the verb is the 3rd person singular.
4. Mish nam mita ikuuk? What will you do today?
ikuuk-indicates time, and can translate as today or right now.
5. Mish nam mixa Pachwaywit-pa? What do you do on Sunday?
-xa is suffix attached to the verb, is an adverbial translating 'something you do ordinarily' *(I hope I'm right on this.)

We continued this manner of questioning to complete all of the 'days of the week'.

The next verb is 'nu' which means 'to say'

6. Mish nam nu? What did you say?
7. Mish pa-nu? What did they say?
7. Mish pa-nucha? What were they saying?
8. Mish i-nu? What is he/she saying?
9. Mish akut? What is the matter?

This is where I'm having difficulty translating to English. The Indian structure is 'understood' by the native speaker and the native recipient, but translation is difficult. We are working on the Wh- words. Who, What(there are many different *what* Indian words), when, where.(Shin, Tun,Mun,Minan) Maybe I should enroll in English, ha.