

Sp96 5 SHAHAPTIN STUDY OF MORPHOLOGY

What is morphology? According to science of language study, it is the study of the internal structure of words. The basic entity in the study of morphology is the *morpheme*, which can be defined as the smallest unit of language which has meaning. You will remember, during the orientation when we discussed the *suffixes and prefixes*, that root words cannot stand alone.

There are three acriteria which the 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.

Aswan means "a young human male"

Amiisin means more than one, but less than three.

Amiisma means more than two or more than three.

Ayat means "a female adult"

Ayatın means more than one female adult, but less than three.

Ayatma means more than two, and sometimes more than three.

Additional morphemes can be added to these nouns so that two units of meaning will be present. For example, when we add : -in to aswan to make more than one boy and less than three of whatever is mentioned.

Similar to when we add and -ess- sound to "iwaxi-" (he wait) "iwaxi-xa" (he waits); "iwaxi-sha" (he is waiting), which means "third person singular, present tense."

When we convert " I k'iwi" (play) to " I k'iw-shana" (played) we add a second morpheme /shana/ which means : "past tense" or "past tense participle." These aditive morphemes recur with a stable meaning in many words in Shahaptin.

Some morpheme are *free* and some bound. Free morphemes may be used freely as single words, whereas a bound morpheme is never used by itself but only in conjunction with another morpheme. For example: "waasha" is a free

morpheme (dance) which occurs by itself, but "waasha- l a" (dancer) is a bound morpheme which must be attached by another morpheme, 'Sapsikw'a l a, ; winanii- l a; wayxti- l a, etc. "

EXERCISE

VERBS: Convert to bound morpheme.

- | | |
|---------------|----------------------|
| 1. WALPTAYK | SING |
| 2. WAASHA | DANCE |
| 3. TIMA | WRITE |
| 4. SH I MNATI | SWIM (USING STROKES) |
| 5. WASHA | RIDE |
| 6. WAYXTI | RUN |

BASES AND AFFIXES

Words that are composed of two or more morphemes usually have a base and one or more affixes. The base carries the principal meaning of the word, whereas the prefixes and suffixes add additional meaning to the base. Bases may be free or bound.

	TIWI	FIGHT
SUFFIX	TIWI-SHA	FIGHTING
	TIWI-TA	WILL FIGHT
	TIWI-TA-T'A-SHA	WANTS TO FIGHT

PREFIX AND SUFFIXES:

PA-TIWI-SHA	HE IS FIGHTING HIM
PA-TIWI-TA-T'A-SHA	HE WANTS TO FIGHT HIM/HER
PA-T I W I- L AM	ONE WHO FIGHTS PEOPLE
	A BULLY

TRANSLATE TO ENGLISH:

PA-TIWI- L AM- IN PA-TWI-TA-T'A-SHA.

I-TIWI-SHANA ASWAN K'USIK'USI-NAN.

PA-PA-TIWI-SHANA-AWINSH-MA.

SPECIMEN TEXTS AND ANALYSES

KLIKITAT TEXT*

	a'watca ¹ There was	spilya'i ² Coyote	a'yad ³ woman	a'yati-n ³ and woman	a'watca ¹ there was	spilya'i. ² Coyote.	
	a'watca ¹ There were	miya'nac children	na'pu, ⁴ two,	na'xc one	a'yad female	na'xc one	awi'nc male
	miya'naci-n. ^{3 5} two children.	ku-k ⁶ Then	a't'liyawiya ⁷ died	a'yad female	miya'nac. child.	spilya'i ² Coyote	
	pa'y ⁸ very much	a'pawina. ⁹ felt sorry.	ku'ana'xtiya. ^{6 10} And cried.	ku'a'nat'caxi ^{6 11} And again also		na'xc one	
	awi'ncka ¹² male now	a't'liyawiya. ⁷ died.	ku'a'uku-k ^{6 13} And now then	pilya'i ¹⁴ poor Coyote		pa'y ⁸ very much	
	a'pawina. ⁹ felt sorry.	ku'a'wəna ¹⁵ And told	a'yadnan ¹⁶ wife	"a'unac ¹⁷ "Now I		wi'nada ¹⁸ shall go away	
	wi'yad ¹⁹ far away	ti-tca'm. land.	ku ⁶ And	a'unac ¹⁷ now I	pa'y ⁸ very much	kka'usa ²⁰ feel lonely	inmi' ²¹ my
	na'pu ⁴ two	miya'naci-n. ^{3 5} two children."	ku'a'uku-k ^{6 13} And now then	a'winana ²² went away		spilya'i ² Coyote.	
	"a'unac ¹⁷ "Now I	wi'na ²² go	wi'yadkan. ^{19 23} towards far away."	ku'a'winana. ^{6 22} And went away.		a'uku-k ¹³ Now then	
	ku and	wi'yad ¹⁹ far away	a'winana. ²² went away.	kutca'u ⁶ And not	a'cugwa-cana ²⁴ was knowing	"mi'nac- "To where	
	wi'na? ²⁵ do I go?"	kuxactx ²⁶ And seemingly	iwi'nana ²⁷ he went on	xwi'mikan ²⁸ towards above	ku'a'wiyawawiya ²⁹ and arrived		
	wa'na river	iwa'. ³⁰ it was.	ku And	a'qinuna ³¹ saw	palala'i many	pawa' ³² they were	ti'nma ³³ persons
	i'cadknik. ³⁴ on the opposite side.		ku'a'wawaina ³⁵ And called out	"waya'-...waikəmtk!" "Cross over to me!"		tca'upad ³⁷ Not they	
	a'ikna. ³⁸ heard him.	ca'a'. ³⁸ Unaware	pawa' ³² they were	ti'nma. ³³ persons.	a'nat'caxi ¹¹ Again	a'wawaina. ³⁶ called out.	
	tca'upad ³⁷ Not they	a'ikna. ³⁸ heard him.	ku And	a'uku-k ^{6 13} now then	a't'səxna ³⁹ defecated	a't'ssi-nan ⁴⁰ two sisters	
	ku and	a'wəna, ¹⁵ told them,	"a'madac ⁴¹ "Now you	ta'imunəmtk! ^{36 42} tell me!	mi'c ⁴³ How	i'kwa ⁴⁴ over there	
	pawa' ³² they are	ti'nma? ³³ persons?	tca'unac ^{17 37} Not me	patqi'xca ^{32 45} they desire	qi'nudyau. ^{31 46} to appearances."	ku And	

* Told by Joe Hunt. Published with free English translation, p. 227. *Northwest Sahap-tin Texts*, 1, University of Washington Publications in Anthropology, Vol. 2, No. 6, 1929.