

YAKIMA-SAHAPTIN INDIAN LANGUAGE INSTRUCTION TEXT BOOK
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USE OF GRAMMAR AND DICTIONARY

The purpose of this Unit is primarily to suggest ways of overcoming the inevitable difficulties in language-learning when there is no textbook.

A textbook is designed to introduce vocabulary and grammatical constructions in an easy and practical stages. If there is no such book available, it is still possible to gather this material from other sources; vocabulary dictionary; and constructions from a grammar. You must have access to both of these.

Some sort of Reader soon becomes an essential adjunct to the grammar and dictionary. The addition of a reader will become highly desirable, if not essential. It is difficult to state categorically at what stage it should be introduced, since it will depend on the following factor a) the type of reader available; b) the extent to which the textbook use of connected passages of the text; c) the difficulty of the language.

The purpose of a reader is to provide examples of the language used as a medium of communication without explicit concentration on grammar and vocabulary. It shows a language on its proper surroundings, and not an object on a dissection table: 1. Using elementary vocabulary and construction which will be gradually augmented and expanded as the book progresses. 2. Follow-up: Exercises based on straightforward question and answer lines relevant to the text, to be completed, in the language studied. Suggested materials to consider are, newspapers, magazines, color books, audio tapes, video tapes, movies.

Essential elements of vocabulary which would form a sound basis for the practical knowledge of a language.

Personal pronouns: The equivalents of man, woman, boy, girl, person, people, baby.

Names of nationality: tribes, tribal districts, tribal treaty tribes, non-treaty tribes, tribal affiliated tribes, countries which are essentially interested, villages, sea, river, mountains, locations.

Trades and professions: Nurse, preacher, office worker, carpenter, electrician, teacher, student, fisherman, hunter, medicine man/woman, tribal leader, longhouse leaders/men/women, specify type of leadership, loggers, cattlemen, root diggers, soldiers, farmers, bone game players.

Relatives: wife, husband, mother, father, son, daughter, brother, sister, and anyone else.

Impersonal Nouns: Essential objects you may have in your room or a place of work, and everyday use at home: Paper, pencil, typewriter, telephone, stove, refrigerator, pots and pans, eating utensils, cooking utensils, clothes, footwear, Indian traditional activities tools.

Travel: car, train, airplane, wagon, tractor, canoe, motorboat.

Adjectives: Of color and texture. red, yellow, blue, green, orange, brown, black, white, grey, plain, striped, spotted, light, dark.

Size: big, small, long, short, thin, thick, fat, skinny, midget size.

Of Condition: new, old, full, empty, clean, dirty, neat, worn, unused.
Added less evident of qualities of a subjunctive nature: nice, horrible, pretty, ugly, ordinary, magnificent, peculiar, charming, stupid, disgusting.

Possessive adjectives: my, your, his, our, their (singular, dual and plural adj.)

Pronouns: All personal pronouns are essential at an early stage. Who, which, someone, no one, something, this one, that one, those, these.

Adverbs: Place; where? (over) there, here, everywhere, nowhere, inside, outside, in front, behind, on top, underneath.

Time; when? now, soon, recently, yesterday, today, tomorrow, always, often, occasionally, never, for along time, forever, early, late.

Quantity: how much? a lot, a little, many, some, a few, too few, too many, very, almost, more, less, enough.

Manner: How? quickly, slowly, easily, with difficulty, (Illustrate- like this, like that

Regular Verbs: to be, have, seem, do, make, come, go, live, want, know, can, may, must. To travel, arrive, enter, leave, go up, go down; to look, to see, listen, hear, speak, say, ask, reply, read, write, learn, remember, forget; to lose, look for(= seek), find, take, get, buy, sell, put, keep, eat, work, sleep, sit down, stand up, wait for, open, close.

Basic Prepositions: to, at, near, by, from, of, with, without, before, after, for, because of, across, through, in, on, over, under, behind, in front of, between, to the right of, to the left of, along.

Conjunctions: and, or, but, because, for, as, when.

Numerals: cardinals, one, two, three..... ordinals, first, second.....

Demonstrative adjectives: this, that, these, those.

Interrogative: who?, what?, what?, which?,
and their variations: where?, when?, how much?, how many?, how?, why?.

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HELLO AND GOODBYE

INTRODUCING A FRIEND,
EXPRESSING OPINIONS ABOUT WHERE YOU LIVE.
from LIFELINES 2, Coping Skills in English
by Foley and Pomann

Note: This is an experiment, if you like it we might check with the Administration to find out if we can use this text to learn to speak the Indian language, read it and write it.

Discuss briefly. What city you live in?
What section of the city do you live in?
How do you like it?
Where did you live before?

SAHAPTIN: Grammar: Present tense.

1. Ay, Lisa. Ichish wa inmi gwray, Laapat. Hi, Lisa. This is my friend, Robert.
Shgaanit inishatwa. (or you can say: inishatwa shgaanit.) He lives next door.

2. Ay. Shig mash shutsh. Hi/hello. Nice to know you.

3. Ay. Shig mash shutsh lmanak, Lisa. Hi. Good/nice to know you, Lisa.
Minan nam nishatwa? Where do you live?

4. Nishatwesh _____ pa. I live at _____.

Grammar: Past tense: I lived, he lived.

5. Ikushi ink nash nishatuna kwnak niptipa anwikpa. Really! I lived there two years ago.
Mish nam ashgsha? Do you like it?

Practice the model with the pictures below.

A: Ichish wa inmi gwray _____
Inishatwa _____

B. Vocabulary:

1. shgaanit, next door 2. imit knik, downstairs 3. gwimi knik, upstairs

4. waaychnik, across the street 5. ishchitpaynik, kuuni (point direction)
along the road, down that way

PART II. PRACTICE

Practice this model with the time expressions below.

A. Minan nam nishaatwa? 'Where do you live?

B. Nishaatwash _____ pa. I live at _____

C. Ikush! Ink nash nishaykshana kwamak _____ pa.

- | | |
|------------------------|-----------------|
| 1. ptagnishpa atpnytpa | six months ago |
| 2. nagshpa anwiktpa | last year |
| 3. niptpa anwiktpa | two years ago |
| 4. mitatipa anwiktpa | three years ago |

PART III. PARTNER EXERCISE. Break into groups of three.

PRACTICE THIS CONVERSATION: Student 1. Nishaatwash _____ pa.

Student 2. Ikush! Ink nash nishaykshana kwamak niptpa anwiktpa.

Student 3. Listen to and help students 1 & 2.

Student 1.

1. nishaatwash/ Yaldma
2. Pink Inishatuna Wapato
3. Ink nash/ nishaykshana/ ichna
4. Inishatuna/Satupa
5. Ink nash nishaykshana/ Silapa
6. Inishaykshana Silayupa
7. nishaatunash / Mlyawipa
8. Ink nash nishaykshana/ Tzapnisha
9. Ink nash nishaykshana/Put'npa
10. Inishatunana Styelipa

Student 2.

1. niptiyaw anwiktyaw
2. Inwim
3. mitatipa anwiktpa
4. 1979pa
5. mipan anwiktpa
6. Inwim/ nagshpa anwiktpa
7. Ptagnishpa anwiktpa
8. niptpa anwiktpa
9. mitatipa anwiktpa
10. mami

Student 3

1. I live in Yaldma
2. He lived in Wapato
3. I lived here
4. He used to live in Satup
5. I lived in Selah
6. I lived in Cello
7. He used to live in Pendleton
8. I lived in White Swan
9. I lived in Portland
10. He used to live in Seattle

1. going on to two years
2. last year
3. three years ago
4. in 1979
5. a few years ago
6. last year
7. six years ago
8. two years ago
9. three years ago
10. a along time ago

AWNAKWSHISH THE BODY

SHAPATKW'LIKII IPAXKI

UPPER EXTREMITIES

ɬamtɬx
 tútanic
 plús
 yuk'aát
 mishyú/mishyúmshyu
 shwá
 shlumtkpáash
 áchaash/áchaashachaash
 shlukw'átkw'at
 ɬp'úɬ
 núshnu
 tpísh
 ɬm
 mɬskw'att
 mɬliish *miliish*
 ɬtɬt
 tánwat
 pnɬx
 núkw'aash
 níkw'a
 ɬ'ɬmkaas/k'ɬmkaask'ɬmkaas
 pách'aksh
 písh'aksh
 píps
 pípspipsh
 ɬpáp
 ɬpápípap
 aɬá'aɬa
 asá/asá'asa
 lúlukásh *lulukash*
 xɬpt/xɬptxɬpt
 k'úpk'ɬp

XWIIMICHNIK KW'I KNIK WIWANIKT

head
 hair
 brain
 temple
 ear/ears
 forehead
 eyebrow
 eye/eyes
 eyelashes.
 tears
 nose
 face
 mouth
 chin
 tongue
 teeth
 neck
 nape of neck
 throat
 chest
 shoulder/shoulders
 joint
 joints
 bone
 bones
 hand
 hands
 fingers
 fingernail/fingernails
 nipples
 rib/ribs
 spine

SHAHAPTIN INDIAN LANGUAGE 107.0
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FA95 VERBAL CONJUGATIONS

WINANA

PAST TENSE OF "TO GO"

- | | |
|--------------|-------------|
| 1. wina-nash | I went |
| 2. wina-nam | you went |
| 3. i-wina-na | he/she went |

WINASHAASH

PRESENT TENSE OF "TO GO"

- | | |
|----------------|-----------------|
| 4. wina-shaash | I am going |
| 5. wina-shaam | you are going |
| 6. i-wina-sha | he/she is going |

WINATAASH

FUTURE TENSE OF "TO GO"

- | | |
|-----------------|-----------------|
| 7. wina-tash | I will go |
| 8. wina-tam | you will go |
| 9. i-wina-ta | he/she will go |
| 10. pa-wina-ta | they will go |
| 11. wina-ta-pam | you all will go |
| 12. wina-ta-na | we all will go |

The past and future tense of "to go" in the first, second and person singular can also be combined as:

- | | |
|---------------------------------|------------------|
| 13. ink nash wnata | I will go |
| 14. imk nam wnata tsa'a'ts:mk'a | you will go soon |

SHAHAPTIN INDIAN LANGUAGE
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WI96

SYLLABUS

CONCEPT:

1. Speaking is a result of acquisition and not its cause. Speech cannot be taught directly but 'emerges' on its own as a result of building competence via comprehensible input.
2. If input is understood, and there is enough of it, the necessary grammar is automatically provided. The language teacher need not attempt deliberately to teach the next structure along the natural order—it will be provided in just the right quantities and automatically reviewed if the student receives a sufficient amount of comprehensible input.
3. Language is complex, beyond association of words and meanings.
.....Not in the order of lines and symbols(linear), but in higher order (hierarchy).
.....There are universal principles of language; inborn, and also language specific principles, acquired.
4. Language is highly creative. It cannot be explained by rote-learning and imitation. The child has to process it for herself.

OBJECTIVE:

The objective of this syllabus is designed to teach teachers of children, and students learning a second language and student-speakers learning to write. The lessons will facilitate teaching to read and write Shahaptin language at the elementary level. The student will learn how to identify nouns, verbs, adjectives, and speak short phrases.

Necessary materials: A textbook entitled Flutes of Fire. A large notebook, paper, pencils, and blank cassette tapes. In addition, a blank video-tape to duplicate the Introduction to the Yakima Alphabet for the student's personal use.

Flutes of Fire explains how the California Indians are reviving their native language and culture with the assistance of the local community and education institutes. They are utilizing their Elders and Linguists to write down important information for the future generations. This text is to illustrate and express how important the American Indian language and culture is for tribes to survive as native People of this continent. The book is available at the Campus Bookstore.

1) A three-hole-punch notebook with dividers is to preserve the lessons and handouts. 2) The blank tapes are to copy recorded lessons for review. All of the lessons are not recorded. Those tapes are for the student's personal use and not to be sold or used for instruction except by teacher-students of Heritage college 3) The blank video tape is to copy a video with Introduction to the Alphabet by an instructor. It explains the linguistic scriptive letters and phonetics with nouns and word-illustrations. It also includes days of the week, numbers and relationship terms. This is an important tape for home use, and there are no restrictions for its use around the community. It should not be "sold", however.

BASIC VOCABULARY FOR EVERYDAY GREETINGS

morning greeting	Shix Maytski	Good morning
Mid-day greeting	Shix Pachway	Good day
Evening greeting	Shix Kwlaawit	Good evening
Friends & Relatives	Ay, xitway	Hi, friend/ relative
Parent	Fa.	Shix maytski ila. Good morning Mom.
	M.	Shix kwlaawit tuta. Good evening Dad.
Grandparents	FaFa	Shix pachway pusha. Good day grandfather.
	FaMo	Shix Maytski Ala. Good morning grandmother.
	MoFa	Tila
	MoMo	Kala
Siblings	YoBro	Litsa
	YoSi	Patsa
	OiBro	Yaya
	OiSi	Nana

NORTHWEST SAHAPTIN INDIAN LANGUAGE

The Key To The Alphabet

The key to the alphabet which appears on the following pages is meant to be used along with the tapes, or native speaker of the Sahaptin language, to say the words, given as examples, by sounding each letter or letter-group it represents.

Some letters or letter-combinations (like x, ɣ, l, tl, tl, k', k, k', kw', kw', xw, xw) represents sounds not found in the English language. For these special sounds an explanation is given and demonstrated how these sounds are made. The best way to learn how to make these sounds correctly is to listen to your instructor, and imitate to the best of your ability. Listen to the cassette tape and practice the sounds as often as possible, and the speech sounds will come more easily. Combined with pronouncing the letters and mimicry (listening and repeating) the student will learn to spell and write down the words used in the examples.

Listening, speaking, spelling, writing, is a requirement for this language class.

Vowels and Diphthongs

Symbols used for vowels

a	
aa	long-a
i	
ii	long-eye
ɪ	barred-eye
u	
uu	long-you

Examples containing sounds

a'kak 'goose'; wa'na 'river'
taaminwa 'always'; kaatnam 'long'
ink 'I'; wi'yat 'far away'; pipsh 'bone'
iniit 'house'; tiicham 'land, earth'
iwinsh 'man'; im 'mouth'; ashim 'come in'
utpaas 'robe'; ushyaksh 'socks, stockings'
chchuu 'quiet'; ap'uus 'cat'

Symbols for diphthongs

ay	short a-y diphthong
aay	long a-y diphthong
uy	short u-y diphthong
uuy	long u-y diphthong
iw	short eye double you
iiw	long eye-double you

ayi'k 'sit down'; ay'ay 'magpie'
ɣaayɣ 'all night'; kaayɣ 'bright light'
anahuy 'black bear'; uyt 'a beginning'
puuy 'snow'; huuy 'scarcely, hard to do'
kiwkiwlaas 'drum'; wiwnu 'buckleberry'
piiwaaash 'extended family'; iiwsh 'urine'

EXERCISE I

Greetings and Responses

The goal in the first four series of exercises is to regain or reinforce the ability to perceive spoken words in terms of sounds, instead of letters. In the first series we meet the principal of vowels and diphthongs in the spoken language of Sabaptin.

1. Speaker: . Shix maytski xitway. Mish nam wa?

Listener: Miskiliikish aw wiya'xayxsha.

2. Habitual: Katunim nam ishapyawixa?

Response: Payuwixaash wawnakwsbash.

3. Command: Winak payuwitpamakan.

Response Chaw, awiyaych'ushaash.

4. Present: Mish nam awku misha?

Response: Inknink nash pinatawtukisha.

5. Perfect: Mish nam ikuuk miya?

Response; Chiinaash tiinmami tawtnuk.

6. Past: Tun nam nuk'ika watim?

Response: Awklaw naxsh piils..

7. Future: Mish nam awku mita?

Response: Chaw nash ashukwaasha.
Paysb nash ta'ktaan a'k'inwata.

In greetings you may use, Shix pachway (good day, pertaining to time of day between 11:00 a.m. to 3:00 p.m.), shix maytski, (good morning, Sunrise to 11:00 a.m.); shix kwlaawit (good evening, 3:00 p.m. to Sunset). There is no word for 'goodnight' but student may improvise by saying "shix sts'at" 'sts'at' means night. Noon time is *sikumsaan*. *When referring to time in the afternoon, you can say you did something or are going to do something in the afternoon, you say:*

"Winataash tawnkan sikumsaanak'il." I'm gong to town in the afternoon.

NUMBERS IN YAKIMA-SAHAPTIN
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FA96 VOCABULARY

	<u>Inanimate</u>	<u>English</u>	<u>Animate</u>
1.	Naxsh	One	Laxs
2.	Niip̄t	Two	Napu
3.	M̄ītaat	Three	M̄ītaw
4.	Piniip̄t	Four	Pinapu
5.	Paxaat	Five	Paxnaaw
6.	Ptax̄ninsh	Six	Ptax̄ninshima
7.	Tuskaas	Seven	Tuskaasima
8.	Paxat'umaat	Eight	Paxat'umaatima
9.	Ts'̄m̄īst	Nine	Ts'̄m̄īstima - <i>Ts'̄m̄īstima</i>
10.	Put̄mt	Ten	Pūtmu

Prefix ten plus the number

11.	Put̄mt ku naxsh	Ten plus one	Put̄mt ku laxs
20.	Niip̄tit	20	Niip̄tit ku (number)+ people.
30.	M̄ītaaptit	30	
40.	Piniip̄tit	40	
50.	Paxaptit	50	
60.	Ptax̄ninshaaptit	60	
70.	Tuskasaaptit	70	
80.	Paxat'umataaptit	80	
90.	Ts'̄m̄īsaaptit	90	
1.	Naxsh putaaptit	100	
2.	Niip̄t putaaptit	200	
3.	Mitaat putaaptit	300	
4.	Piniip̄t putaaptit	400	
5.	Paxaat putaaptit	500	
6.	Ptax̄ninsh putaaptit	600	
7.	Tuskaas putaaptit	700	
8.	Paxat'umaat putaaptit	800	
9.	Ts'̄m̄īst putaaptit	900	
10.	Put̄īmpt putaaptit	1000	

Times

Clock Time

1.	līsyaam	once	laxs wiyasklikt	one hour
2.	sapaam	twice	niip̄t wiyasklikt	two hours
3.	m̄ītaam	3- times	m̄ītaatipa	3 o'clock

4. p̄napaam 4-times p̄niiptima 4 o'clock
 5. p̄axaam 5-times p̄axaapt̄a 5 o'clock

paper money

coins

cents

- | | | |
|-----------------------------|------------------|-------------|
| 1. naxsh taala | paypsins | luts'aalami |
| 2. niipt taala | put i mt sins | |
| 3. m i taat taala | kwata | |
| 4. p̄niipt taala | w itk | |
| 5. p̄axaat taala | naxsh ts'iil i l | |
| 6. p̄taxninsh taala | | |
| 7. tuskaas taala | | |
| 8. p̄axat'umaant taala | | |
| 9. ts'm i st taala | | |
| 10. put i mt taala | | |
| 20. niiptit taala | | |
| 30. m i taaptit taala | | |
| 40. p̄niiptit taala | | |
| 50. p̄axaptit taala | | |
| 60. p̄taxninsbaaptit taala | | |
| 70. tuskasaaptit taala | | |
| 80. p̄axat'umataaptit taala | | |
| 90. ta'm i saaptit taala | | |
| 100. naxsh putaaptit taala | | |

NUMBERS IN SENTENCES

1. Ikwmak m i taw ayatma pa-tkw'anin-tkw'aninga ikw'a pawa inmi i sipma.
Those three women walking around over there are my (younger) sisters.
2. Ikwak awa Maali-nmi niipe k̄it̄isin ku p̄axaat k'usik'usi-ma.
Those are Mary's _____ cats and _____ dogs.
3. Naxsh natash k'usik'usi-n i m i-rwaparya.
_____ us dog chased.
4. Chu itk'ixsha naxsh ap i ls ku Maali itk'ixsha niiptit ap i ls.
Joe wants _____ apple and Mary wants _____ apples.
5. Awtayma-naash put i mt ku p̄axaat tkwsaytkwsay.
I bought _____ and _____ pots.
6. Mi taaptit t̄inma pa-tkwata-sha ikwna.
_____ people are eating over there.
7. Frank i-shac̄ap'ik-sha p̄taxninsh niyachniyach.
Frank is washing _____ pairs of pants.
8. Atk'ix-shaast̄ naxsh putaaptit wiwanikt-pama timashtimash.
I want _____ (reading) books.

9. Tuskaas spilya-ma pa-wayxti-sha ikw'a.
_____ coyotes are running over there.
10. Chaan-nmi awa paxaptit ku m i taat aykw's-ma, ku Chu nmi awa paxninshaaptit.
John has _____ cottontail rabbits and Joe has _____.
11. Iniyaash natutaas-n i m paxaptit taala.
My father gave me _____.
12. Natilasaa-nim pa-wamshi-ya put i mt putaaptit taala i -tayma-tay kaa.
My (maternal) grandfather loaned him _____ to buy a car.
13. Mil pat atanwika-shana taala taarpas-yaw na-kal as-aan.
How much did they charge my (paternal) grandmother for the dress?
- Answer: Atanawika-shana pat _____
They charged her _____.
14. Mil iwa luts'aanmi wtk taala-pa?
How many _____ are in _____?
15. I-kutkutata-xa niiptipa.
He goes to work at _____ o'clock.
16. I-tuxshana i niitkan paxaam.
He went back home _____.