

YAKIMA LANGUAGE PRACTICAL DICTIONARY



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CONFEDERATED TRIBES AND BANDS OF THE
YAKIMA INDIAN NATION

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MEMORIAL DEDICATION
ALEXANDER WILLIAM SALUSKIN, CHIEF WIY'AWIKT
August 5, 1898 - August 4, 1973

Alexander, born to Chashtkw'i (Louise Saluskin) and George William Saluskin (both enrolled Yakima's) in Leavenworth, Washington. Alexander was the direct descendent of Chief Kúlulkin of the Wenáchapam Tribe.¹

Alexander spent the early part of his life growing up around the Wenatchee Indian Fisheries, by Cashmere and Wenatchee. He attended grade school, to the seventh grade at Dryden, Washington. He completed his schooling at Fort Simcoe (Mool Mool) School, part of which was under the tutorship of a priest.

He became an interpreter to the Tribe in 1928 and was officially elected to that position in a General Council assembly in 1931. He was elected to the Tribal Council in 1945 and served the Yakima Tribe for twenty two years, eight of those years as the Chairman.

During his years on the Tribal Council he conducted research on historical boundaries established through Treaty Rights and the Federal Government obligations to American Indians. History shows that Mr. Saluskin devoted his work to tasks which concerned the fundamental rights belonging to Indians or which directly and immediately involved their well being.

His background in language arts, the Interior Salish and Yakima dialects provided background for writing down the Indian language and developing an orthography through the technical assistance of Dr. Bruce Rigsby. It is fitting that this first edition of the Yakima Language Practical Dictionary make this dedication to Chief Wiy'awikt, Alexander Saluskin.

1, "Winácha" designating the fishery at the forks of Wenatchee River and the band that lived at that particular place. According to General series in Anthro., no. 3 Tribal Distribution in Washington by Leslie Spier. George Banta Publishing Co. 1936, Menasha, Wisconsin. Sántyatkumux, along Entiat, Creek; Sinyałkumux, on the Columbia between Entiat Creek and Wenatchee River; Sínkumchimux, "mouth of the river" at the mouth of the Wenatchee; St'skátáshmiksu, "a Wenatchee group six miles downriver from the present town of Wenatchee"; Sínpáskwoso (snípaskwasux), at "the forks of the Wenatchee, where the town of Leavenworth, Washington, now stands". Closely related to these bands were the Kítítaas (Kittitas) of the upper Columbia River, at the beginning of Kittitas Creek. These were the areas represented by Chief Kúlulkin at the Council at Walla Walla signing of the Treaty in 1855 between Governor Stevens and the Confederated Tribes & Bands of the Yakima Indian Nation. It was planned to remove these upper Columbia Tribes to the proposed Yakima Reservation after the Treaty was signed. The Treaty meant little to them, and only a few joined the Yakimas or the Colvilles.









VIRGINIA BEAVERT

CO-AUTHOR OF YAKIMA LANGUAGE PRACTICAL DICTIONARY

Ms. Beavert is Coordinator and research writer of the Yakima Language Practical Dictionary. A full-blooded Yakima, bilingual in ten Indian dialects of native speakers: Taytnapam, Naxchiish, Klickatat, Skiinpam, Pshwanapam, Cowlitz, Wanapam, Palus, Wayampam, Columbia River dialects and Umatilla and Warm Springs languages from Oregon state.

She is a former student of Dr. Melville Jacobs, Linguist, University of Washington. Dr. Jacobs tutored Virginia in reading and writing the Klickatat language to further assist Margaret "Kit" Kendall do a field study in anthropology on the Yakima Reservation for the University of Washington Anthropology Archives.

After serving four years in the United States Air Force and after two and a half years of college, she ventured into the labor mainstream with the Atomic Energy Commission for three years, and graduated to Medical Records in various local hospitals.

Due to poor health, Alex Saluskin was unable to complete his work on the dictionary. It was difficult to ignore the philosophy behind his work. Having taken care of Alex for several years, she constantly listened to his concerns regarding the younger generations. This is a reason this project was initiated to fulfill a dream. This dictionary might help to revive the Yakima Indian language and culture; to teach the younger generation reading and writing of Yakima dialects.

DR. BRUCE RIGSBY, ANTHROPOLOGIST-LINGUIST
UNIVERSITY OF QUEENSLAND IN AUSTRALIA
CONSULTANT TO THE YAKIMA LANGUAGE PRACTICAL DICTIONARY

Dr Bruce Rigsby is Professor of Anthropology at the University of Queensland in Australia. He formerly taught anthropology and linguistics at the University of New Mexico and he has been a visiting lecturer at the Australian National University and at Harvard University. Many Indian people of eastern Oregon and Washington know Dr. Rigsby by his Sahaptin language name, which is Luts'á Ʒímtáx "Red Head".

Dr. Rigsby has been a student of the Sahaptin language since 1963, when he first worked on the Umatilla dialect. In 1964, Dr. Rigsby began to study the Yakima dialect under the tutelage of Alexander Saluskin. Their relationship as friends and colleagues in developing a practical writing system and dictionary materials for the Yakima dialect continued until 1973 when Mr. Saluskin passed away. Dr. Rigsby also gives special recognition to Mrs. Lena Owens and Mrs. Amelia Sampson who worked together with him at various times over past years on translation and other language problems.

Since 1970, Dr. Rigsby has instructed several Sahaptin language literacy workshops on the Umatilla and Yakima Reservations and has helped to train native language specialists in reading and writing skills. In 1974, he became a Consultant to the Consortium of Johnson O'Malley Committees of Region IV on this Yakima Language Practical Dictionary Project.

INTRODUCTION

By Dr. Bruce Rigsby

The Sahaptin language is spoken by several hundred Indian people, who live on the Yakima, Warm Springs, and Umatilla Reservations, as well as in several smaller communities at Goldendale, Nespelem, Priest Rapids, and Rock Creek, all in Washington, and at Celilo, Oregon. The term "Sahaptin" is not the Indians' own name for their native language, but it comes from the Columbia Salish name s-háptinoxw, which is the name that the Winátshapam and Kawaxchinláma (who are Salish-speaking people) traditionally call the Nez Perces. However, the early White explorers mistakenly applied the name to all the various Sahaptin-speaking peoples, as well as to the Nez Perces. "Sahaptin" has since come into common usage among anthropologists and linguists in their journal articles and books to designate the native language of the Yakima, Warm Springs and Umatilla peoples, but it does not include the native language of the Nez Perce people. However, the Nez Perce language is a closely related sister-language to Sahaptin, and it is believed by anthropologists and linguists that the ancestors of the modern Sahaptin- and Nez Perce-speaking peoples once spoke a single common language.

In fact, the Sahaptin-speaking peoples have no single overall name for their native language, such as the Nez Perce term "Numiipuutimt" or the Wasco and Wishram Chinookan term "Kiksht". Thus, when speaking English, the Sahaptin peoples usually refer to their native language as "Yakima", "Warm Springs", "Umatilla", or the like, or else simply as the "Indian language". Actually, Yakima, Warm Springs, and Umatilla, as well as Klickitat, Palouse, Walla Walla, Wanapam and others, are what anthropologists and linguists refer to as dialects of a single Sahaptin language, because they are all mutually intelligible. When speaking their native language, the Sahaptin peoples commonly refer to it as ichishkín or chishkín in this manner, in this way, as for example in the sentences:

Kúma t́inma panáttunxa ichishkínk. (Used by some Yakima speakers)
 Kúma t́inma pasínwíxa ichishkínk. (Used by most Yakima speakers)
 Kúma natítaytma pasínwíxa chishkín. (Walla Walla)
 Kúma tanánma pasínwíxa chishkín. (Umatilla)

All mean Those Indians speak Sahaptin.

Over a century ago, Father Marie Charles Pandosy, the French priest, wrote a short grammar and dictionary of the Sahaptin language that was translated from the French into English and published in New York City in 1862. It is based mainly upon the Kittitas or Pshwánwapam dialect. Although the book has been reprinted, it is not widely known and it contains many misprints and mistakes. Another French priest, Father St. Onge, wrote a short Mámachatpam or Yakima primer and catechism about the same time for the use of Indian mission school pupils and catechists.

The late Professor Melville Jacobs of the University of Washington worked extensively in the Klickitat and Táytnapam dialects of Sahaptin in the late 1920's. He published a grammar, as well as several volumes of myths and legends. They are very fine works, although they are little known to the Sahaptin peoples and they are generally expensive to buy, even in their reprinted editions. Since 1963, I have been a student of the Sahaptin language. I have worked mainly in the Umatilla and Yakima dialects, and have collected many words, sentences and stories. More recently, Mrs. Virginia Hymes has been learning the Warm Springs dialect. She has also helped to develop some written Warm Springs materials and has conducted workshops in Warm Springs native language literacy.

In the past few years on the Yakima Reservation, there has been an awakening of interest among many Yakima people to help preserve and maintain their native language by teaching it in the public schools to their children. Most language classes have been based on an oral approach, because the language teachers and aides have been uncertain as to how the Yakima language should be properly written. In the following pages, we present and use a Yakima practical alphabet that I have taught in several workshops on the Yakima Reservation. The Yakima practical alphabet uses only common English letters and combinations of common English letters, plus the apostrophe ', the hyphen -, and the

underline . It can be typed on any standard typewriter, although it is necessary to mark in the stress accent marks on words by hand.

In developing a practical alphabet for Yakima, we have paid strict attention to the alphabetic principle. Each distinct sound of the language must have its own letter or special combination of letters; and each letter or special combination of letters must stand for one and only one distinct sound. The conventional English alphabet and writing system actually do not follow the alphabetic principle consistently. For example, the combination of letters ough in the five words bough, cough, enough, though and through in fact stands for five different vowels and vowel-plus-consonant sounds. Undoubtedly, this sort of inconsistency is one of the reasons that our children have so much trouble learning to read and write English in grade school. We have avoided these difficulties by following the alphabetic principle strictly in developing and designing a practical alphabet for writing Yakima.

There are twenty-six letters in the standard English alphabet that are available for use in a Yakima practical alphabet, but some of them stand for sounds that are not found in Yakima. For example, there are no native Yakima words that contain the sounds that the letters b, d, f, g, r, and z commonly stand for in English. On the other hand, there are some sounds in Yakima that are not found in English. There are no English words that contain sounds like those at the beginning of k'áshinu elbow, k'ámkaas shoulder, or ìimtáx head. To the greatest extent possible, we have used English letters to represent sounds that are identical or similar in Yakima. Nevertheless, this practical alphabet is a Yakima alphabet, and it requires special explanation of some of its features before it can be read with ease and speed. We now turn to some of the distinctive features of the Yakima practical alphabet and writing system.

There is an important difference in Yakima between "hard" and "soft" consonants. Compare the hard Ch' sound at the beginning of the word ch'ám sharp with the soft ch sound at the beginning of chímti new.

Or compare the hard k' sound in k'ámamul bald eagle with the soft k in kápin diggingstick. The hard consonants sound as though they were "popped" or "exploded". Linguists call them "glottalized" consonants. It is easy to test whether a consonant in a particular word is a hard one or not by placing your index finger - imínk tuskáwas - on your Adam's apple. If your Adam's apple moves quickly when you pronounce the consonant, it is a hard one. If it does not move up quickly, it is a soft consonant. In the Yakima practical alphabet, the hard consonants are indicated by placing an apostrophe after, as in ch', k', kw', k', kw', p', t', tɬ, and ts'.

The Yakima language also distinguishes between "front" and "back" k-like sounds. Compare the soft back k sounds in kashkáash roan horse with the soft front k sounds in kákya bird, creature, or compare the soft back k in íkú heavy with the soft front k sounds in the English word "cocoa". The Sahaptin k is pronounced further back in the rear of the mouth than is the English k. The Yakima front and back k-like sounds may also be either hard or soft. The work k'úsi horse begins with a hard front k', while k'ayík colt, calf, elk calf begins with a hard back k'.

There are other k-like sounds in Yakima that are pronounced with the lips rounded, as in the word kwíkwɬ whistling. They are spelled with the letter w following, and they too may be front or back, hard or soft. Other examples are given in The Key To The Yakima Practical Alphabet.

Yakima also has several h-like sounds. The first of them is a plain aitch, pronounced just like the sound that begins the English word hop. It is the sound that begins hulí wind. The other h-like sounds are not found in English. We use the letter x to represent them because they are similar to the sound that is represented by the x letter in the Classical Greek and other European languages. The most common x-type sound in Yakima is the back x, as in xátxat mallard duck. The back x sounds fairly rough or harsh. The front x is not very frequent in

Yakima- it is found at the end of iwíx thin. It has a softer smoother sound.

The Yakima vowels may be either short or long in their pronunciation. Compare the second vowel sound in Iwáshasha. He is riding. with Iwáashasha. He is dancing., and note how the second vowel in Iwáashasha, takes longer to pronounce.

Some Yakima words are spelled the same- they contain exactly the same consonants and vowels- yet they differ slightly in their pronunciation in that their stress patterns are different. The stress mark ´ is placed directly above the most prominent or strongest vowel or a word. As examples of words that differ only in their stress patterns, consider first the two verb sentences:

Pák'inushana. He saw him.

Pak'ínushana. They saw him.

Note also ákak Canada goose and akák your maternal uncle, your mother's brother.

YAKIMA SAHAPTIN NUMBERS

GENERAL COUNT

PERSONAL COUNT

one	náxsh	náxsh
two	niipt (nápt)	nápu
three	mátat	mátaw
four	píniipt (pínapt)	pínapu
five	páxaat (páxat)	páxnaw
six	ptáxninsh (wiláxs; ílaxs)	
seven	tuskaas; túsxaas (tuskas. túsxas; winápt. ínápt)	
eight	paxat'umaat (wimátat; ímátat)	
nine	ts'mást (k'íts)	
ten	pútímt	pútmu
eleven	pútímt ku náxsh	
twelve	pútímt ku níipt	
thirteen	pútímt ku mátat	
fourteen	pútímt ku píniipt	
fifteen	pútímt ku páxaat	
sixteen	pútímt ku ptáxninsh	
seventeen	pútímt ku túskaas	
eighteen	pútímt ku páxat'umaat	
nineteen	pútímt ku ts'mást	
twenty	níiptit (náaptit)	
thirty	mítáaptit	
forty	piníiptit (pináaptit)	
fifty	páxaaptit (páxaptit)	
sixty	ptáxninsháaptit (ílxsaaptit or wilxsáaptit)	
seventy	tuskasaaptit (winaaptit)	
eighty	páxaat'umataaptit (wimítaaptit)	
ninety	ts'mísáaptit (k'witsaaptit)	
hundred	pútaaptit	
thousand	putímt putaaaptit	

KEY TO THE YAKIMA PRACTICAL ALPHABET

a	short a	ám <u>husband</u> ásham <u>wife</u> wáshat <u>riding</u>
aa	long a	káatnam <u>long</u> táak <u>meadow</u> wáashat <u>Indian religion; dancing</u>
ch	soft ch	chíish <u>water</u> chám̄ti <u>new</u> íchi <u>this</u>
ch'	hard ch	ch'ám̄ <u>sharp</u> nch'í <u>big, large</u> ch'íya <u>flicker (a bird)</u>
h	aitch	háasht <u>breath</u> hawláak <u>spirit; abyss; bottomless space</u> hulí <u>wind</u>
i	short i	ím̄k <u>you</u> íksiks <u>little, small</u> pípsh <u>bone</u>
ii	long ii	íi <u>yes</u> níipt <u>two</u> tíin <u>Indian, person</u>
í	barred í	ím̄ <u>mouth</u> áshím̄ <u>come in!</u> kítu <u>fast, quickly, swiftly</u>
k	soft front k	kápin <u>diggingstick</u> kálux <u>blueback salmon</u> kayáasu <u>arrow</u>
k'	hard fron k	k'ám̄amul <u>bald eagle</u> k'aywá <u>short</u> k'úsi <u>horse</u>

KEY TO THE YAKIMA PRACTICAL ALPHABET

<u>k</u>	soft back k	<u>kashkáash</u> <u>roan horse</u> <u>twískaka</u> <u>robin</u> <u>íkú</u> <u>heavy</u>
<u>k'</u>	hard back k	<u>k'ayík</u> <u>colt</u> , <u>calf</u> , <u>elk calf</u> <u>k'úxí</u> <u>knee</u> <u>k'shpalí</u> <u>buzzard</u>
<u>kw</u>	soft front kw	<u>kwíkw</u> <u>whistling</u> <u>kwyám</u> <u>true</u> <u>áykw</u> <u>cottontail rabbit</u>
<u>kw'</u>	hard front kw	<u>kw'ayawí</u> <u>mountain lion</u> , <u>cougar</u> <u>skw'ípa</u> <u>morning</u> <u>íkw'ak</u> <u>that</u>
<u>kw</u>	soft back kw	<u>ikwátsha</u> <u>he's stuck</u> <u>kwninkwninlá</u> <u>peddler</u> <u>pakwchtpamá</u> <u>electric socket</u>
<u>kw'</u>	hard back kw	<u>kw'áshkw'ash</u> <u>crane</u> <u>kw'ít</u> <u>plain</u> , <u>visible</u> <u>núkw'ash</u> <u>throat</u>
<u>l</u>	ell	<u>lákas</u> <u>mouse</u> <u>latít</u> <u>flower</u> <u>lulúu</u> <u>smooth</u>
<u>ł</u>	barred ł	<u>łíkw'i</u> <u>all day</u> <u>łímtáx</u> <u>head</u> <u>łk'ám</u> <u>moccasins</u>
<u>m</u>	em	<u>máamín</u> <u>Appaloosa horse</u> <u>mímím</u> <u>dove</u> <u>miyáwax</u> <u>chief</u>
<u>n</u>	enn	<u>nawát</u> <u>belly</u> <u>nusúx</u> <u>salmon</u> <u>núshnu</u> <u>nose</u>

KEY TO THE YAKIMA PRACTICAL ALPHABET

p	soft p	pamtá <u>toad</u> pápsh <u>fir tree</u> plásh <u>white</u>
p'	hard p	p'íp'i <u>guts, intestines</u> p'íyu <u>nighthawk</u> p'ushtáy <u>hill</u>
s	ess	sawítk <u>Indian carrot</u> Spilyáy <u>Coyote</u> asúm <u>eel, lamprey</u>
sh	ess-aitch	sháxat <u>raspberry</u> shúshaynsh <u>steelhead</u> shwá <u>forehead</u>
t	soft t	táp'ash <u>pine tree</u> táshtash <u>canvasback duck</u> tiskáy <u>skunk</u>
t'	hard t	t'ixt'ix <u>swallow (a bird)</u> t'ft'sh <u>grasshopper</u> t'álp't <u>wampum</u>
tḷ	soft tee-barred ell	tḷúpt <u>jumping</u> ktḷáak <u>jagged</u> ptḷák <u>bitter, pepper</u>
tl'	hard tee-ell	tl'álk <u>blacktail deer</u> tl'áaxw <u>all</u> tl'átl'ámxw <u>redwing blackbird</u>
ts	soft tee-ess	tsawktsáwk <u>red hot</u> páts <u>your younger brother</u> (a woman's word) tsnít's <u>your younger sister</u> (a man's word)

KEY TO THE YAKIMA PRACTICAL ALPHABET

ts'	hard tee-ess	ts'áa <u>near</u> ts'í <u>sweet</u> ts'uníps <u>oak tree</u>
u	short u	útpaas <u>blanket, robe</u> múps <u>fawn</u> púsha <u>father's father</u>
uu	long u	púush <u>juniper tree</u> ttúush <u>some</u> ap'úus <u>cat</u>
w	double-you	wawá <u>mosquito</u> watám <u>lake</u> wilalík <u>jackrabbit</u>
x	front eks	íwíix <u>thin</u> kawxkáwx <u>palomino horse</u> p'isx <u>sour</u>
<u>x</u>	back eks	<u>x</u> álish <u>wolf</u> <u>x</u> átxat <u>mallard duck</u> kawxkawx <u>shiny</u>
xw	front eks-w	kwáyxw <u>basket net</u> ts'xwílí <u>tepee</u>
<u>xw</u>	back eks-w	<u>xw</u> áshxway <u>bluejay</u> <u>xw</u> ayamá <u>golden eagle</u> <u>xw</u> á'n <u>sucker (a fish)</u>
y	why	yápaash <u>grease</u> yáxa <u>beaver</u> yáamash <u>mule deer</u>
'	glottal stop	á'a <u>crow</u> áy'ay <u>maggie</u> pu'úuá <u>blind</u>