

# Sahaptin, Paiute lessons

## SAHAPTIN LANGUAGE LESSON

Road Signs  
'Shchtpain Timat  
Wanaq'it

Nuwitkan txának	Keep right
Wáqacalkan txának	Keep left
Lwai	Slow
Luwuwái	Slowly
Chau wáuwaut chna	No passing zone
Wusháwuus'ixt	Reduce speed

**Phrase List:**

Nuwitkan txáxanak ku k'staasyau.  
Keep right and go north.

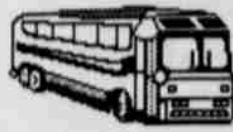
Wáqacalkan txanak ku winak c'miyaasyau.  
Keep left and go south.

Lwai winak awinshma pa kutkutsha.  
Go slow men working.

Luwuwai winak miyanashma pawáwaitsha.  
Go slowly children are crossing.

Chau wáuwaut chna anaku iwa timani mxsh 'shchtiwa.  
No passing zone when yellow line is in your lane.

Wusháwuushxt iwa yaamashmamí wáwaicht naxsh taminawitpa.  
Reduce speed Deer crossing 1 mile.



Mtaalkwi  
Transportation  
Waixtila

waixtila	vehicle
stiich,pas	bus, (stage)
kaas	train
átmupil	car, van, vehicle
shapshatpamá atmupil	truck
ksks shapshatpamá atmupil	pickup



Snwit waixtilaki (Sentences on vehicle):

Luc'a awa atmupil, Valerimi.  
Valerie's car is red.

Suzie iwáshana stiichpa, Putlnyau.  
Suzie rode the bus to Portland.

Dallasmi awa lamt ksks shapshatpama waixtila.  
Dallas has a small blue pickup.



Pinapłki  
Ku ánych'a tun tun waxtilapama  
Other things for transportation

qatútik	red stop light
walwaiknk	yellow light
winak	green light
nuwítkni winat	right lane
wáqacalkni winat	left lane
'shcht	road (highway dirt/gravel)



Snwit (Sentences):

Anaku luc'a ilaqaixita ku nam qátutita.  
When the traffic light turns red you are to stop.

Pinapt 'shcht nuwítkan nam awáwauta ku nam wápaata nuwítkan, paxat 'shchtpa.  
We will pass four roads on the right side then turn off to the right on the fifth road.

Peters Pastureyau iwa highway ku lalxmi 'shcht.  
The road surface to Peters Pasture is highway and dirt.

Answers Road Signs Crossword:  
Down: (1) Qatutit Across: (2) Wapaat (3) Chawapł (4) Qatutik.

Kids have nothing to do?  
Our Computer Lab is Open  
to the Public  
8-5  
Come see what language lessons we have on the apple computer.

### Stabilizing Indigenous Languages

*Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons.*

*Indigenous children have the right to all levels and forms of education of the State. All indigenous peoples also have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning.*

-United Nations Draft Declaration of the Rights of Indigenous Peoples, 1993

## Paiute Language Lesson The Alphabet Friday I



HUKWA Wind

Unu hukwa wunu.  
It's really wind blowing.

Sagwane huka wunu.  
It's a little windy.

Yongona unu hukwa.  
In the evening the wind blows hard.

KAADU cat



Osoo tookadu suda nawahadu.  
The black cat is bad news.

Umu kaadu pesa tatabua.  
Those cats are beautiful.

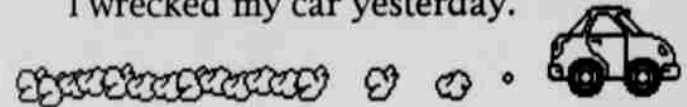
Nu ki tookaadu petsape.  
I don't like black cats.

KAAZE car, automobile

U ha'a kaaze kayoo.  
Do you have a car?

U ha'a kisoo kaaze tumu'u.  
Haven't you bought a car yet?

Nu etze'e e kaaze wunapow.  
I wrecked my car yesterday.



### Stabilizing Indigenous Languages Preface Richard E. Littlebear

Our Native American languages have been oral since time immemorial. Some of them have been written only in the last three centuries. We must remember this oral tradition when we teach our languages.

We sometimes negate this oral tradition by blindly following the only model for language teaching we know: the way we were taught the English language with its heavy emphasis on grammar. Teaching our languages as if they had no oral tradition is one factor which contributes to the failures of our Native American language teaching programs so that we now have what amounts to a tradition of failure. Probably because of this tradition of failure, we latch onto anything that looks as though it will preserve our languages. As a result, we now have a litany of what we have viewed as the one item that will save our languages. This one item is usually quickly replaced by another.

For instance, some of us said, "Let's get our languages into written form" and we did and still our Native American languages kept on dying.

Then we said, "Let's make dictionaries for our languages" and we did and still the languages kept on dying.

Then we said, "Let's get linguists trained in our own languages" and we did, and still the languages kept on dying.

Then we said, "Let's train our own people who speak our languages to become linguists" and we did and still our languages kept on dying.

Then we said, "Let's apply for a federal bilingual education grant" and we did and got a grant and still our languages kept on dying.

Then we said, "Let's let the schools teach the languages" and we did, and still the languages kept on dying.

Then we said, "Let's develop culturally-relevant materials" and we did and still our languages kept on dying.

Then we said, "Let's use language masters to teach our languages" and we did, and still our languages kept on dying.

Then we said, "Let's tape-record the elders speaking our languages and we did and still our languages kept on dying.

Then we said, "Let's video-tape our elders speaking and doing cultural activities" and we did and still our languages kept on dying.

Then we said, "Let's put our native language speakers on CDROM" and we did and still the languages kept on dying.

Finally, someone will say, "Let's flash-freeze the remaining speakers of our languages so when technology catches up these speakers can be thawed-out and revived and we will have ready-made Native American languages speakers" and we will do that and these thawed-out speakers will awake to a world in the distant future where they are the only speakers of their languages because all of the other speakers of their languages will be gone and no one will understand them. In this litany, we have viewed each item as the one that will save our languages and they haven't.

Of course, resorting to cryogenics and flash-freezing are desperate measures. The point is that despite the advances in teaching methods and technology and our increasing dependency on them, our languages are still dying. Also part of their dying is caused by the steady attrition of Native speakers. Our languages have few means, like birth, for replenishing Native speakers, and even birth is failing because we are not teaching our newborn how to speak their native languages. (Continued column two.)

**SLOWER TRAFFIC KEEP RIGHT**

**STOP**

Napłkwi  
Tuesday Lesson  
Ishchtpáin Tímat

Nii'ix Wauwaut Chna	Pass with care
'shcht Iniiixilamá	Road construction
Qatutit	Stop
Wápaat	Turn off
Shapaskulitpamá Waixtila	School bus
Papachu waixtitpama	Center lane

**Short Sahaptin Phrases:**

Nii'ix Wauwaut Chna, xlak waixtilama pakwiyan.  
Pass with care, busy area.

Waqít winak pawa 'shcht Iniiixilamá  
Be careful road construction.

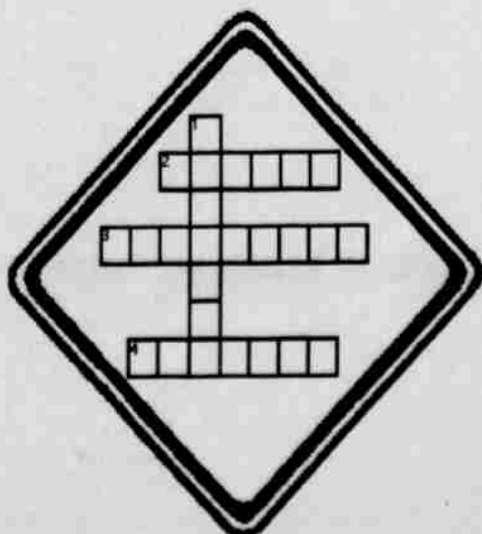
Chaunám laakta qatutit lu'ca laqaixit'awas.  
Don't forget to stop at the red light.

Wápaatanam kwna tímani itimatatpa, nputáapti ku tuskaskiyáapti ku napt.  
Turn off at exit 272.

Wáshatash shapaskulitpamá waixtilapa.  
I'm going to ride the school bus.

Winak páchu 'shchtpa ku wápaak waqacalkan.  
Turn into center lane and turn left.

### ROAD SIGNS CROSSWORD PUZZLE in Shahaptin



DOWN:  
1. Stop

ACROSS:  
2. Turn off  
3. Closed  
4. Red Light