

Wasco, Paiute lessons

WASCO LANGUAGE LESSON
Going Huckleberry Picking



MONDAY'S LESSON
Key Words:

itkalágwax	mountains
idunayax	huckleberries
shangi	someone
i-átmubil	car
itskintwamax	bears
ilshkálimax	big berrybaskets
kwtkwt	to pick, gather
dukst	ripe
patl	full
lun	three
qadamt	(to) where
qngi	how
dan	what
chi	(transforms a statement into a question)
ngi	by means of
sqw'ap	near
kwaba	there
aga	now
k'aya	no, not, don't



TUESDAY'S LESSON

Part 1:
A: Qadamt amshuya? (Where are you all going to go?)
B: Anshuya itkalágwax-yamt. (We're going to go to the mountains.)

Part 2:
A: Dan kuba amshgiuxa? (What are you going to do there?)
B: Kwtkwt anshkduxama idunayax. (We're going to pick huckleberries.)

Part 3:
A: Dukst chi aga idunayax? (Are the huckleberries ripe now?)
B: Shanghi nalgima dukst aga idunayax Highrock-ba. (A little while ago, someone said the huckleberries are ripe at HighRock.)
A: K'aya sqw'ap amuya itskintwamax-ba. (Don't go near the bears!)



WEDNESDAY'S LESSON

Part 4:
A: Qngi aish alma amshuya? (How are you going to go there?)
B: I-átmubil ngi alma anshuya. (We're going to go by car.)



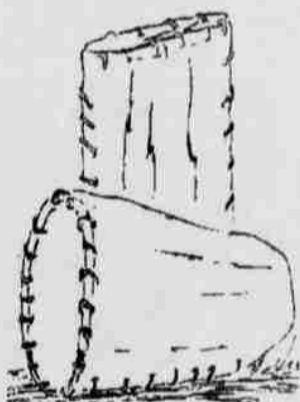
Part 5:
A: Amtnitla lun ilshkálimax patl idunayax ngi. (Bring me three big baskets full of huckleberries!)
A: Qadash ashmshxútlka itskintwamax kwaba. (Watch out for the bears!)
A: Qadash ashmshxútlka itskintwamax kwaba. (Watch out for the bears!)

THURSDAY'S LESSON:
Complete Conversation

Part 1:
A: Qadamt amshuya? (Where are you all going to go?)
B: Anshuya itkalágwax-yamt. (We're going to go to the mountains.)

Part 2:
A: Dan kuba amshgiuxa? (What are you going to do there?)
B: Kwtkwt anshkduxama idunayax. (We're going to pick huckleberries.)

Part 3:
A: Dukst chi aga idunayax? (Are the huckleberries ripe now?)
B: Shanghi nalgima dukst aga idunayax Highrock-ba. (A little while ago, someone said the huckleberries are ripe at HighRock.)
A: K'aya sqw'ap amuya itskintwamax-ba. (Don't go near the bears!)

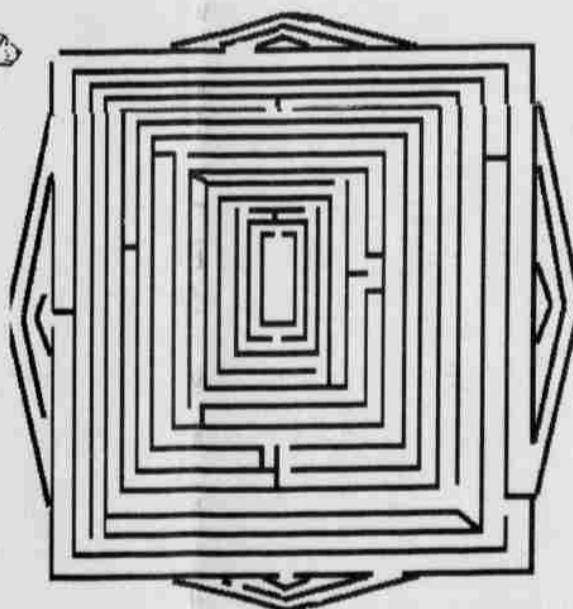


Part 4:
A: Qngi aish alma amshuya? (How are you going to go there?)
B: I-átmubil ngi alma anshuya. (We're going to go by car.)

Part 5:

A: Amtnitla lun ilshkálimax patl idunayax ngi. (Bring me three big baskets full of huckleberries!)
A: Qadash ashmshxútlka itskintwamax kwaba. (Watch out for the bears!)

Help Iskintwa find the Idunayax.



Paiute Language Lesson
The Alphabet



KA'ABE break off
Mu ka'abese mootoo meo.
Break off from them and go the other way.
He ka'abe.
What broke?
KAMMU rabbit
Ewayoo kammu o'o.
There are alot of rabbits over there.
Mu ha'a kammu koiyootoowa.
Did you guys go and kill some rabbits?
Nu kammu kwena'a kayoo.
I have a rabbit for a pet.

KWEDAGAGA'E magpie
Masoo kwedagaga'e oduoo kwasekayoo.
That magpie has a long tail.
Ki maka kwedagaga'e maka pana.
Don't feed that magpie.
Osoo kwedagaga'e umu kammu matsamawunu.
That magpie is bothering those rabbits.



Continued from previous column:
Other American languages are perpetuated by the periodic influx of immigrants into the United States. Our languages do not have the luxury of this influx because nowhere else in this world, for instance, is Athabaskan Gwich'in spoken. This lack of an influx puts our languages in a unique but highly vulnerable position. They are unique because they represent a microcosm complete with its own linguistics, world-view, spirituality, ethos, and community of speakers. They are vulnerable because they exist in the macrocosm of the English language and its awesome ability to displace and eliminate other languages.

To reverse this influence of English, families must retrieve their rightful position as the first teachers of our languages. They must talk our languages every day, everywhere, with everyone, anywhere. But if they are going to relinquish this teaching responsibility to the schools then they must be supportive. They must make sure the schools use teaching methods which are oral-based. We must use all of the items (except flash-freezing) in the litany to preserve our languages instead of pinning all of our hopes on just one. That means that we must know where each item is appropriate. Knowing the appropriate place is often dependent on knowing the amount of language loss that has occurred in the group which speaks that language. For instance, a language spoken only by people ages 60 years or older may no longer be viable as a language immersion program. The reason is that the stamina required to teach the language may be too much for this age group.

This foregoing example shows why we must keep discussing the issues surrounding Alaska Native/Native American language preservation efforts. The issues are ever-changing and we must keep abreast of them in order to maintain a high level of effort at language preservation.

We must get beyond the self-victimization stage and quit pointing fingers at the Bureau of Indian Affairs, the mission schools, the media, and the public schools as the causes of the loss of our languages. Even though we are right when we blame the loss of our languages on these organizations, the stark fact remains that they are not going to help us restore, revive, or preserve our languages. They have no stake in these language preservation efforts. In fact, they nearly succeeded in accomplishing where they had a stake: killing our languages.

So the responsibility for saving our languages is ours and ours alone; we are the pivotal generation because we are probably the last generation of speakers who can joke, converse about highly technical topics, articulate deep, psychic pain, and also discuss appropriate healing strategies without once resorting to the English language.

Conclusion
Our Native American languages are in the penultimate moment of their existence in this world. It is the last and only time that we will have the opportunity to save them.


We must continue to promote the successful programs throughout Alaska and Indian Country. We must quit endlessly lamenting and continuously cataloging the causes of language death; instead, we must now deal with these issues by learning from successful language preservation efforts.

So if we do nothing, then we can expect our languages to be dead by the end of the next century. Even that time-line might be an optimistic, if we do nothing to preserve our languages.

A great void will be left in the universe that will never be filled when all of our languages die.
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We'll miss you Dana!

The summer youth is learning their Sahaptin, Kiksht, and Paiute ABC's. Have you talked to your child to see what they've learned???



Dana will be heading back up to KWSO (they missed him). But we're still looking forward to working with you. Thanks for everything. Good Luck!