

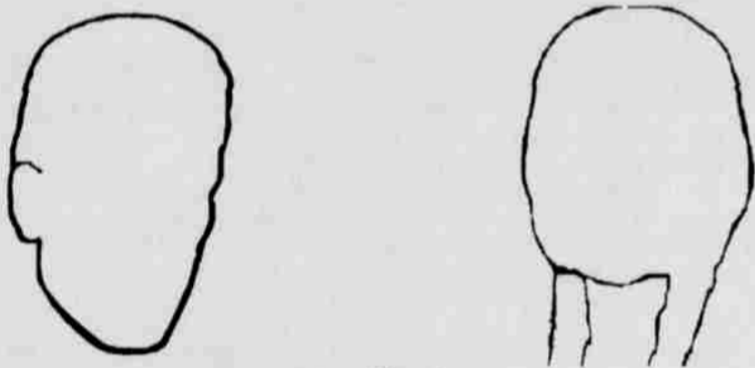
Sahaptin, Paiute lessons

SAHAPTIN LANGUAGE LESSON
DRAWING LESSON

WANAQ'IT

Draw these face and body parts on the man and the woman. So that you can practice some of the face parts and also the man and the woman will have a face instead of them being blank.

- atwatimaik tutanik
draw the hair on the man and woman
- atwatimaik wapshash
draw the braids on the man and woman
- atwatimaik achash
draw the achash on the man and woman
- atwatimaik 'm
draw the mouth on the man and woman
- atwatimaik myshu
draw the ears on the man and woman
- atwatimaik shlkpash
draw the eyebrows on the man and woman
- atwatimaik slq'watq'wat
draw the eyelashes on the man and woman



Napłkwi
Tuesday Lesson

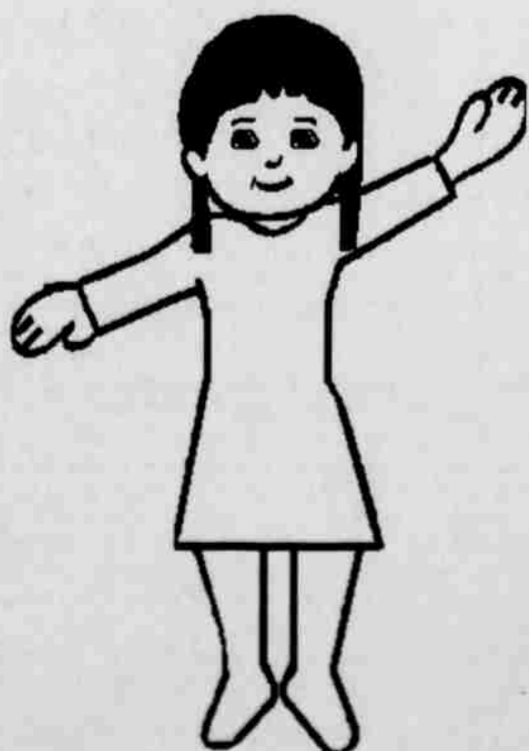
Draw these regalia pieces on the woman and say each word as you draw. And soon you will know that these are the parts of an outfit that you dress in for dancing and also for worshipping on sundays.

- | | |
|----------------|---------------------|
| Outfit/Regalia | WAPAUWAT |
| Buckskin Dress | SHMX |
| Wing Dress | TLPIIP |
| Shell Dress | WIYAITI |
| Underdress | MITICHNIPAMA |
| Furs | NUKWSHAI |
| Hair Ties | WAPSHASHPAMA |
| Feather | WAPTAS |
| Necklace | IWAIWISH |
| Choker | TAUQ'SH |
| Earrings | WILUNKSH |
| Make-up | SHAPNCHASH |
| Bracelets | 'STIYAS |
| Rings | SAPXULKAS |
| Shawl | LISHAAL |
| Beaded Belt | K'PTLIMA WALACHWICH |
| Leggings | NYATSH |
| Moccasins | WLQ'AM |
| Beaded Bags | K'PTLIMA SAMKUKT |

Chi awa wapauwat ayatmi k'upiiptash, awala au xlak xlak tun tun waashat.

Ayat ayat ma pamawapauwaxa waashatash .

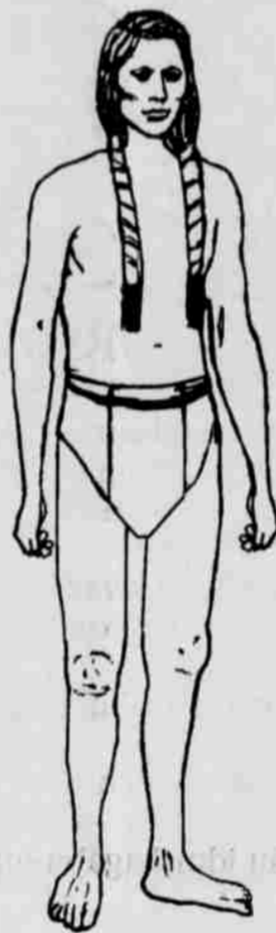
Ayat iwa ayayat wapauwani.



Mtaalkwi

Draw these items of regalia on the man and say each word as you draw each item on the man, and soon you will know the different items that men wear when they dress up to dance and sing.

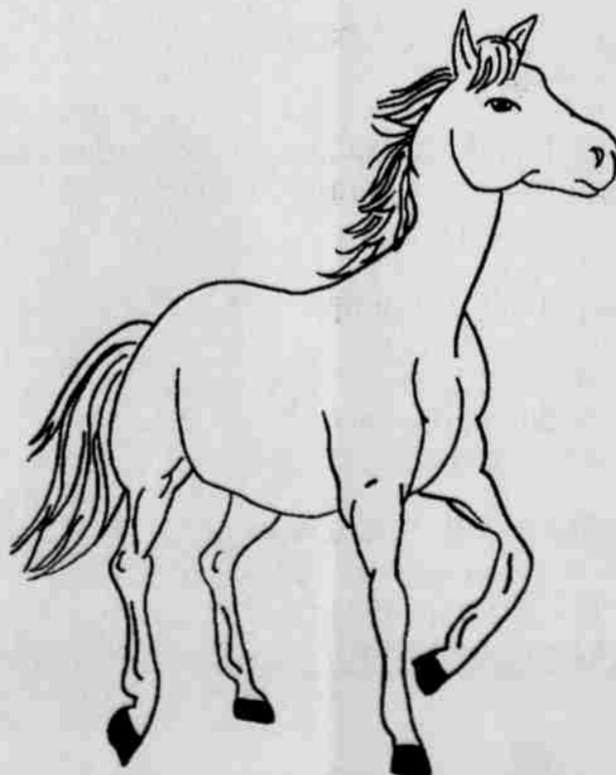
- | | |
|------------------------|---------------------|
| Shirt | TAATPAS WINSHMI |
| Blanket Pants | WILYAKI |
| Moccasins | WLQ'AM |
| Beaded Belt | K'PTLIMA WALACHWICH |
| Breech Cloth | SAPAK'LKS |
| Head Roach | PALIKASAT |
| Blanket/Robe | UTPAS |
| Furs for Braids | NUKWSHAI |
| Vest | WAKLPI |
| Outfit | WAPAUWAT |
| Necklace | IWAIWISH |
| Bells worn on ankles | TUQ'ICH |
| Leather/Beaded armband | SHAPAWANAINACH |



Pinapłki

We also have horse regalia for the man and woman to use when they parade at different gatherings or rodeo's. We hope that you will have some use for these indian regalia words especially for those of you that go on the pow-wow trail all summer long.

- Tamaulali
this is used to hang over the back of a horse.
- Iwaiwish
this is a necklace for the neck of a horse.
- Sapac'anpawas
this is a beaded bridal
- Wasat'awas
this is a saddle.
- Chawatq'ukawas
this is the reins to guide the horse.



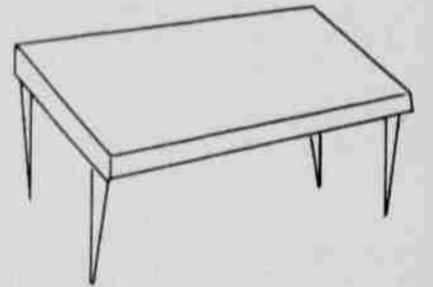
YOUR CHILDREN HAVE BEEN LEARNING THE NATIVE LANGUAGES AT CAMP...HAVE YOU ASKED THEM WHAT THEY'VE LEARNED??? LET THEM DROP BY THE CULTURE AND HERITAGE OFFICE TO LISTEN TO THE COMPUTER PROGRAMS WE DEVELOPED IN THE LANGUAGES TO KEEP THEIR MINDS FRESH.

Paiute Language Lesson
Friday I



TEBO-TABLE

Maka tebo matsuaow.
Wipe the table!
Ya'a tebo kumaba katupunee.
Come sit by the table.
Hano u tebo?
Where is your table?



SUTOVE-STOVE

Esoo sutove unu udutu!
This stove is very hot!
U sutove pesa matsuaow.
Wipe your stove off good!
Hano'o u sutove nanenake?
How much did your stove cost?



TSA'NO-COOKING POT

U ha'a pabow tsa'no kayoo?
Do you have a big cooking pot?
Ka tsa'no woisow.
Please wash the pot!
Maka tsa'no kwi a haneo!
Put it in the cooking pot.



One horrible day 1,600 years ago, the wisdom of many centuries went up in flames. The great library in Alexandria burned down, a catastrophe at the time and a symbol for all ages of the vulnerability of human knowledge.

Today, with little notice, vast archives of knowledge and expertise are spilling into oblivion, leaving humanity in danger of losing its past and perhaps jeopardizing its future as well.

[When] a language disappears, traditional knowledge tends to vanish with it....

E. Linden, Lost Tribes, Lost Knowledge. Time, September 23, 1991 (Reprinted with permission, Stabilizing Indigenous Languages)