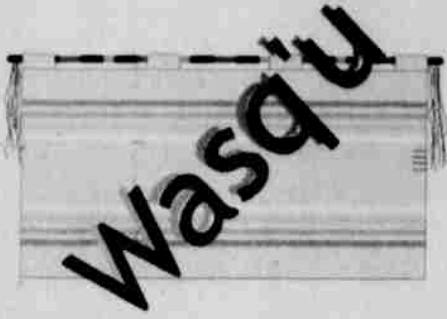


THE CONFEDERATED TRIBES LANGUAGE LESSON

Father's Day



Father's Day

K'aya atugut'gixida iyaxmagapx winamsh.
A father's work never ends.

Amshilglagwachgwa wimam daminwa.
Always take care of your father.

Amiluxa wimam.
Make something for your father.



Ikwatayamsh amiluda wimam.
Make you father feel happy.

Dan emtukdi amtgiuxa wimam umpta.
Do something nice with your father.



Amigumluxaida wimam.
Love your father.

Amigemxanaunxma wimam.
Be proud of your father.

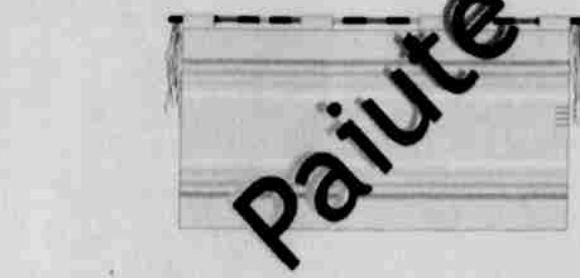
Here is part of a story from Russia about a project working to sustain one of their native cultures and languages. We have made it far and we can go much further—just as they did! (Under-line emphasis has been added.)

Russia: Efforts Under Way To Prevent Extinction Of Shor Language
By Charles Carlson

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Prague, 5 June 2003 (RFE/RL) — According to the Foundation for Endangered Languages, the majority of the world's languages are being spoken by fewer and fewer people, with many of them on the verge of extinction. Recent estimates place the number of languages in the world at around 6,000, of which 52 percent are spoken by fewer than 10,000 people. Twenty-eight percent of these languages are spoken by fewer than 1,000 people. On the other hand, the 10 major languages of the world are each spoken by more than 100 million people and are the mother tongues of almost half of the world's population.

David Crystal is one of the world's foremost authorities on languages and the author of "Language Death." He has been a staunch supporter of preserving endangered languages, particularly his native Welsh. In an interview with RFE/RL, Crystal spoke of three factors that must be taken into account when speaking of preserving dying languages. "For a language to be preserved, three things need to happen, and they have to work together," he said. "There has to be, first and foremost, bottom-up interest. That is, the people themselves must want the languages preserved. Secondly, there has to be a top-down interest. Somebody in power, whether it's a local government, or a national government, or a reflex of some international organization such as UNESCO,



Naa tabeno
Father's Day

Pesa tee naa tabeno.
Happy Father's day.



Tamme te naawitoo yadoakwe.
Let's talk about our fathers.

Ya tabeno tamme te naa pesa masoonamekukwe.
Today is the day to make our fathers happy.

Pesa mu naa matuguna.
Do something special for your Dad.

Oosoo pesa te mabetseadu.
He takes good care of us.

Te natukadu ka tepo kooba hane.
He puts food on the table.



Tamme koobatu woikudu.
He works for us.

Oosoo tuhoawidu, wunidu.
He goes hunting and fishing for us.

or the United Nations, or the Council of Europe. The third factor is there has to be cash: somehow, somebody has got to pay for this."

One of the languages whose survival is currently under threat is Shor, a Turkic language spoken by the Shor people, whose historic homeland is the Kemerovo Oblast in south-central Russia.

... Before the 1917 Revolution, the Russians called the Shors by various ethnonyms, depending on the location of a given tribe or clan. By the end of the 20th century, all of these tribes had merged, to the extent that they became a single ethnic unit. ... By 1935, the Shors had their own written language, 32 schools, and 64 native teachers. ... And as a result of the influx of workers during the 1930s from other regions of Russia to develop the region's coal, iron, and gold deposits, the Shors' share of the region's population dropped from about 39 percent in 1931 to 13 percent in 1938. After this, the Shor language and culture rapidly declined through assimilation.

... The late 1980s and early 1990s saw a revival of Shor culture and traditions. ... a chair of Shor language and literature was established at the Kuzbass Pedagogical Institute in Novokuznetsk, the capital of Kemerovo Oblast. Sixty students have already graduated from the faculty, which has four teaching staff... Shor is also being taught at some village schools.

... Of efforts now being made to write literature in



Natutas Łkw'i
Father's Day

Today's Ichishkiin language lesson will be on Father's Day and also with honorable recognition to our paternal and maternal grandfathers; because of them we are here today.

Pusha Paternal grand-father, grand-child
Tila Maternal grand-father, grand-child
Natutas ku Tuta Talking to father
Psht Referring to father
Tta Son
Isht Son of a man.

Inmi pusha iwanisha Jasper.
My paternal grandpa's name is Jasper.

Kuush wanishana Tila Charles Tiamukmuk.
And my maternal grand-father was named Charles Tiamukmuk.

Chikuuk matash atauwisha Natutas Łkw'ipa.
Today we honor all our fathers and grand-fathers this day.

Psht ku Tta pawanisha James ku Frank.
A father, James, and his son, Frank.

Atwanaitanam spasikw'at Pusha, Tilamaman.
The grand-children need to carry on the teachings.

Ishtama panak'niinta kwaan wat'ichan.
And all the sons need to carry on and move forward.

li au ku mishmash anch'a q'inuta.

the Shor language, [Shor language instructor, Gennady] Kostochakov says, "Nowadays, Shor literature is being created by a group of writers. During the 1990s and currently a Shor language periodical 'Tugan Cher' ['Native Land'] is being issued, and nine booklets containing selections of Shor poetry have been published. Among them are 'Onzas Cherim' by Lyubvo Arbachakova and 'Tang Atcha' by Nikolai Bel'chegeshev... Members of the Shor Department of the Union conduct seminars. Young people attending them study their native language and discuss their own poetic creations."

... Asked whether a language like Shor — with less than 10,000 speakers — has reached the point of no return, language scholar David Crystal says, "It is possible for a language to survive, to regenerate — to 'revitalize' is the usual term — regardless of the number of speakers it has..."

