



CCT  
LANGUAGE  
PROGRAM

2020

nxaxʔamxčín

Our purpose in creating this booklet across all three languages is to provide a basic curriculum that can be used in a variety of ways, as we develop more resources, lessons, etc. for our communities and tribal members.

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## Lesson 1 wəl\_ĩsíx<sup>w</sup>əl (kinship)

Our families are our biggest support systems and for this reason we have made **wəl\_ĩsíx<sup>w</sup>əl** our first lesson. If it weren't for our families, we wouldn't be molded to be the people that we currently are.

**škíntaščq<sup>w</sup>əńčút-** Indian Name

**wəl\_ĩsíx<sup>w</sup>əl-** family

**škítámqən-** relatives

Female	Male	Family terms
tum̃	škʷuy	Mom
maʔáštəm	ləʔáw	Dad
	kkíʔyaʔ	Maternal grandma
	štílaʔ	Maternal grandpa
	qqáñaʔ	Paternal grandma
	šxəxápaʔ	Paternal grandpa
	ʔatúpaʔ	Great grandma
	kʔkáwaʔ	Great grandpa
	qʷúpšaʔ	Great-great grandparent
kəx	čákaʔ	Older sister
čáyaʔ	xílaʔ	Younger sister



yúk<sup>w</sup>a?

qačk

Older brother

šíña?

šíńča?

Younger brother



Here is a script for introducing you and your family.

Female	Male
tíl' xəšt	tíl' xəšt
iščq <sup>w</sup> əncút ...	iščq <sup>w</sup> əncút ...
intum' šc'q <sup>w</sup> əncútš ...	inlə?áw šc'q <sup>w</sup> əncútš ...
inma?áštəm šc'q <sup>w</sup> əncútš ...	išk <sup>w</sup> uy šc'q <sup>w</sup> əncútš ...
inkkíya? šc'q <sup>w</sup> əncútš ...	išxəxápa? šc'q <sup>w</sup> əncútš ...
ištíla? šc'q <sup>w</sup> əncútš ...	inqqána? šc'q <sup>w</sup> əncútš ...
inqqána? šc'q <sup>w</sup> əncútš ...	ištíla? šc'q <sup>w</sup> əncútš ...
išxəxápa? šc'q <sup>w</sup> əncútš ...	inkkíya? šc'q <sup>w</sup> əncútš ...
intatúpa? šc'q <sup>w</sup> əncútš ...	inkkáwa? šc'q <sup>w</sup> əncútš ...

## Lesson 2 greetings

Saying “good morning/afternoon/evening/ etc.” is a contemporary way that we greet each other in **nxaxamxčín** these days- for this lesson the more traditional ways we would have greeted one another with are at the beginning and new ways are included at the end.

kn\_čkičx

I've arrived

k<sup>w</sup>\_čkičx

You've arrived

našu ʔalwikłtmən

I'll see you again

čnqínəm

Come in

kt\_čyap

We have arrived

k<sup>w</sup>p\_čyap

You all have arrived

čyap\_lx

They have arrived

kn\_yəmyúmkštmntx<sup>w</sup>

Shake hands with me

šwat iščq<sup>w</sup>ənčút ?

What is your name?

iščq<sup>w</sup>ənčút ...

My name is

ʔa· / tıl

Yes/hi

lut

No

šəšt šxəlšólt

Good day

ǰəšt ʔik<sup>w</sup>k<sup>w</sup>ášt

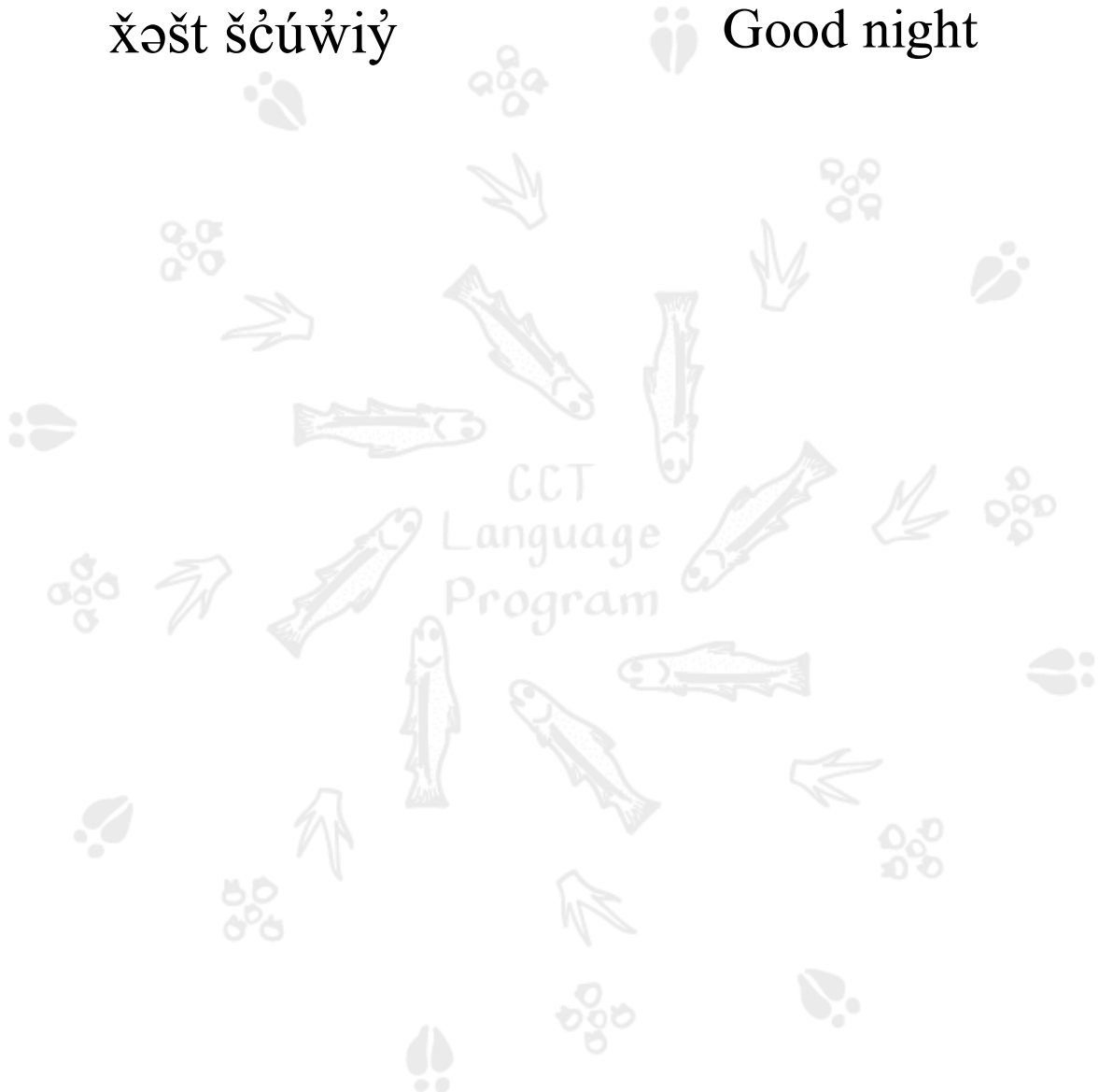
Good morning

ǰəšt šháǰəǰ

Good evening

ǰəšt šćúwǰyǰ

ǰǰ Good night



## Lesson 3 škintaš?ítən (foods)

Our people followed the seasonal rounds more than anything- this is especially true of our traditional foods. We greeted our seasons and foods with a gathering and feast- in which foods would be served in order from which they were gathered.

šawɬk<sup>w</sup>

Water

šmúk<sup>w</sup>aʔxən

Sunflower

šk<sup>w</sup>əńk<sup>w</sup>ínəm

Indian potato

špáʔəm

Bitterroot

čəx<sup>w</sup>lúšaʔ

White camas

ʔitx<sup>w</sup>áʔ

Black camas

štúk<sup>w</sup>əm

Wild carrot

šyáyaʔ

Service berry

šwəńáʔx

Huckleberry

šhayk<sup>w</sup>

Wild onion

ʔáq<sup>w</sup>aʔ

Wild celery

šxxk'ókšt

Moss

## Lesson 4 čkəkənátx<sup>w</sup> (colors)

From one of our respected elders- here are some examples of how we used and made colors:

**túl?mn** was used for rock painting and makeup.

Basket imbrication could be done with wild cherry bark, bear grass, corn husk, and porcupine quills.

Twined bag imbrication could be done with cornhusk.

Plant dyes: alder wood bark, Oregon grape, berries.

Oldest colors used were light blue, yellow, green, and pink.



k<sup>w</sup>əl

Red

q<sup>w</sup>in

Green

k<sup>w</sup>ráyq

Yellow

q<sup>w</sup>iy

Black

paʔq

White

q<sup>w</sup>iy

Blue

p̄um

Brown

pəh

Gray

k<sup>w</sup>əriq

Orange

šwíywiyt

Purple

p̄iǫ

Pink

axá? ...

This is ...

ačí? ...

That is...

## Lesson 5 kupupíča? (animals)

In šnk<sup>w</sup>almáya?tn the animals (tmix<sup>w</sup>) came before people and they helped get the world ready for the people-to-be. Every animal had a job and purpose and some of these are explained in our stories- if you're lucky enough to hear stories from our elders and knowledge keepers try and pay attention to what it's trying to tell you. Some stories have morals, others explanations of why animals look the way they do, and even more for various reasons.

šmiyáw

Coyote

yiláwəlxq̄n

Moose

šx<sup>w</sup>laxkn

Buck

ḡannaník

Jack Rabbit

ntitiyáx

Chinook salmon

melq̄núpš

Golden Eagle

q̄<sup>w</sup>əcəwáya?

Chipmunk

míxat

Black bear

t̄xac'

Elk

yəx<sup>w</sup>yəx<sup>w</sup>útxn

Badger

piyá

Red tail Hawk

x̄x̄əłčín

Dog

## Lesson 6 čkšqalk (body)

Our people have shown how much we paid attention to our bodies and their need for good physical and mental health- through exercise, sweats, and training from childhood through adulthood for various jobs/roles/tasks.

q̣<sup>w</sup>úṃq̣ən

Head

šḳiyáẉq̣n

Hair

k'óšp̣ən

Neck

šnk'əṃíḳən

Back

čkšqáltk

Body

šłúšṃən

Face

šnałúšṃən

Eye

šnałúšłúšṃən

Eyes

tána?

Ear

tntána?

Ears

móq̣šən

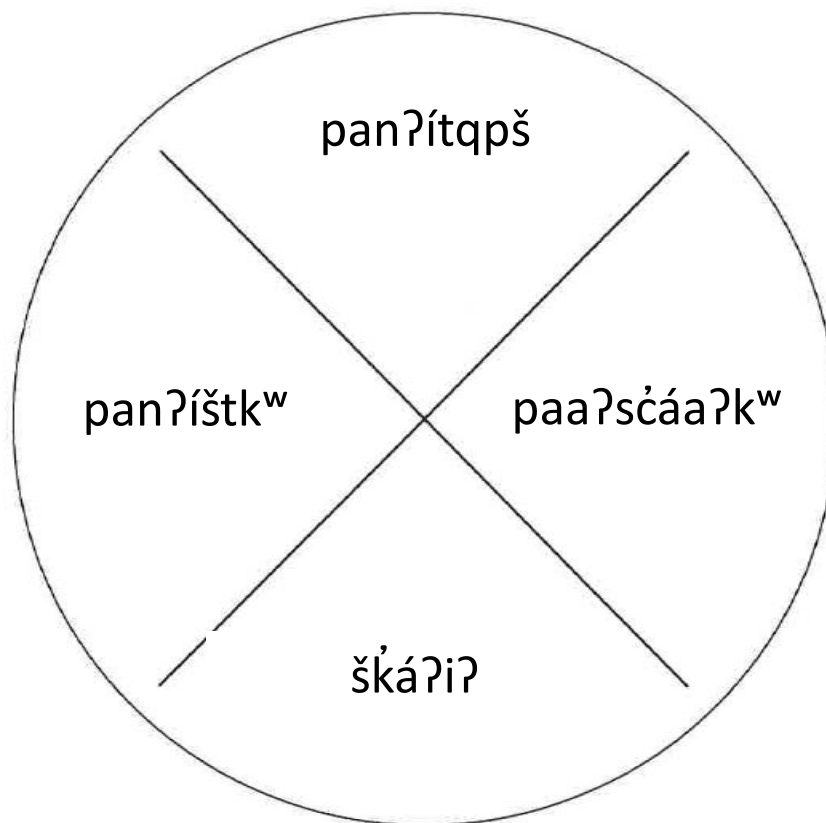
Nose

šk'əṃčín

Mouth

## Lesson 7 seasons

Again, our people have always followed the seasonal round, paying close attention to the starts, weather, and other markers to help us complete any of our jobs.



panʔítqps̥

Spring

paaʔscáaʔkʷ

Summer

škáʔiʔ

Fall

panʔištʰkʷ

Winter

kʰumčnəm

Root feast

ǰačtəm

Root digging

xəkəmíx

Berry picking

kʷíyəm

Hunting

qáqítaʔəm

Fishing

šqítəm ntitiyáx

Salmon harvest

škmóqʷəlʰ

Basket net fishing

liyminalwíš

Spear fishing

kʰmuləntalwíš

Dipnet fishing

nkálmáyaʔtn

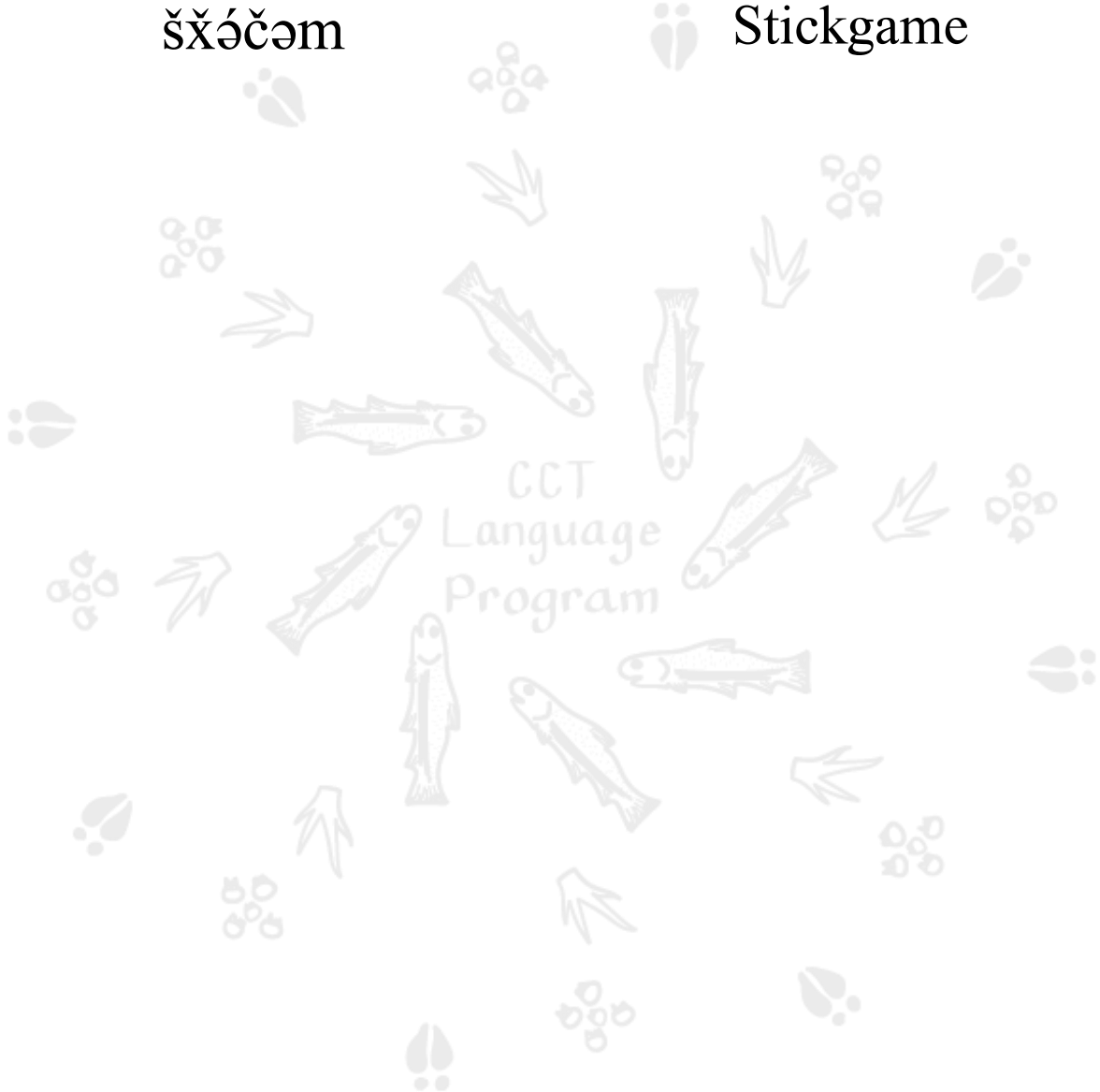
Story

šnk<sup>w</sup>nam

Winter dance

ššóčəm

Stickgame





## Lesson 8 šćákəm (numbers)

Numbers and indigenous mathematics were involved in daily lives of our people for gathering, hunting, traveling by foot or canoe, and everything in between. Our number systems were based on 5's for the most part, but of course there are exceptions and likely different counting systems for many different things.

naqš	1
tqawš	2
kaʔłáš	3
múšəš	4
čilkšt	5
ǰ <sup>w</sup> əčmákšt	6
šíšpəlʔ	7
twiń	7
ǰəǰńút	9
xółxəłt	10
xółxəłt al_naqš	11
šalxółxəłt	20
kaʔłhakšt	30

məʃhákšt 40

čəlakštákšt 50

ǰ<sup>w</sup>əčmakštákšt 60

ššpəl<sup>w</sup>kákšt 70

tuńákšt 80

ǰǰəńtákšt 90

ǰəččákšt 100

k<sup>w</sup>inx ha? špantk\_k<sup>w</sup> How old are you  
?

ti?\_kn\_\_\_\_\_špantk. I am \_\_\_\_\_years old.

## Lesson 9 ʔačkánəm\_kʷ (feelings)

**škínt** people are taught to pay attention to their feelings- especially when they are working on something. This is apparent in our cooking, crafts, hunting, and fishing- showing that if you're in a bad mood, you're likely going to have a lower quality product or bad luck.

npiyəlwáš

Happy

puʔpuʔšánk

Sad

ḥimt

Angry

təqnúx<sup>w</sup>

Hungry

luʔpčín

Thirsty

məqánk

Full

kšmáɬəm

Rested

kšʔítx

Sleepy

naxáɬ

Scared

k<sup>w</sup>éɬxən

Surprised

pičx<sup>w</sup>t

Disgusted

qəmmp

Calm

## Lesson 10 ʔaʔáwt (days of the week)

We didn't have “days of the week” until after colonization and afterward our days of the week are based off of religion.

**k<sup>w</sup>ax<sup>w</sup>ta?** wake up

**ʔáqəlxta?** get up

**ćawšm** wash your face

**ʔiq<sup>w</sup>ənšta?** comb your hair

**ʔx<sup>w</sup>píya?əmta?** get dressed

šthčawś

Sunday

škλəməšq̄t

Monday

?alšalšq̄t

Tuesday

ška?łahášq̄t

Wednesday

šmušq̄t

Thursday

ščilkšq̄t

Friday

kłā?ášq̄t

Saturday

ýayáwt ačí

Today is

?ayk<sup>w</sup>ást ačí

Tomorrow is

pəláqəl\_aỵ

Yesterday was

nq<sup>w</sup>aš pəláqəl

The other day

nq<sup>w</sup>aš pəláqəl

The other week

ťxyáwt

Last year

íŷyawtwíłx

Next year





## Lesson 11 ščq̄yašq̄t (months)

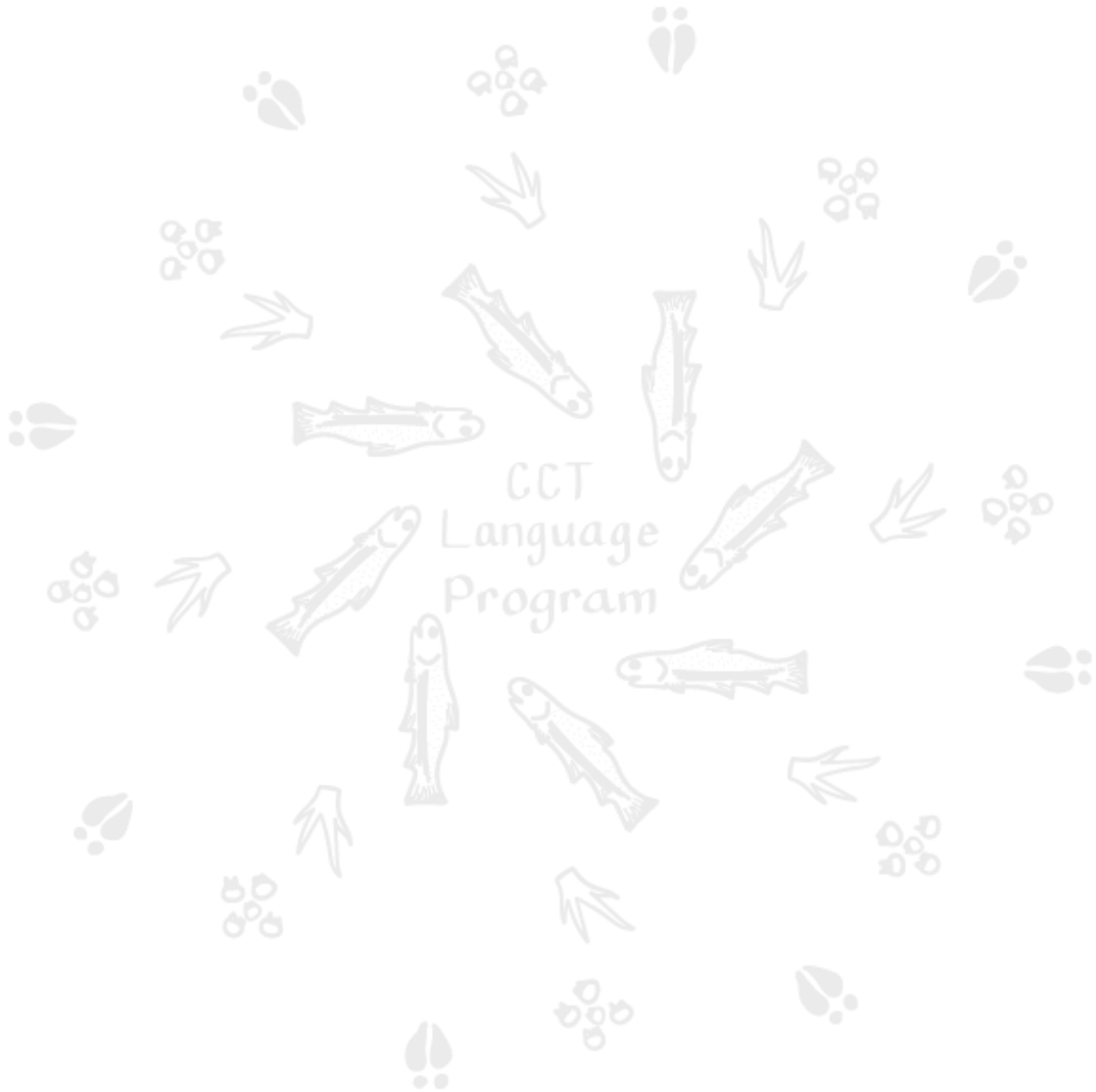
Before contact our people recognized 13 “Months”- based off of the moon and our seasonal rounds. After contact and colonization our elders came up with the following month names to fit in with the English calendar.

šnirmən	Coldest time of the year	January
šyəx <sup>w</sup> múš	North wind	February
šyáʔ <sup>w</sup> mən	Buttercup time, Budding time	March
qiýʔp	Warming time	April
pəčkəltən	Leaf time	May
šcáʔák <sup>w</sup>	Bloom time	June
paaʔscáaʔq <sup>w</sup>	Summer	July
slləəmp	End of summer	August
šk <sup>w</sup> šuš	Indian summer	September
škəkáʔiʔ	Early Fall	October
škáʔiʔ	Fall	November

šʔištᵏʷ

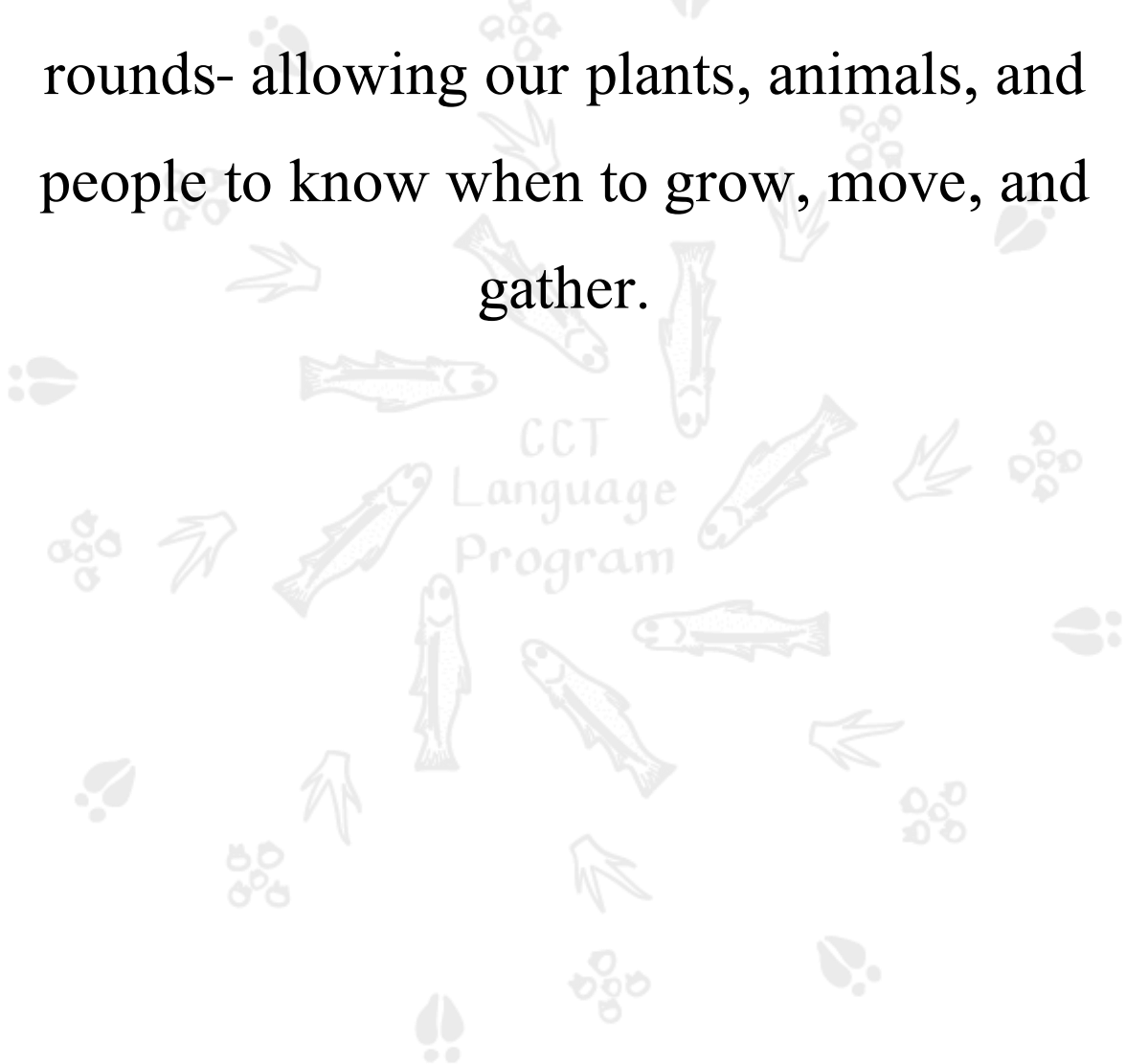
Early winter

December



## Lesson 12 weather

Weather plays a big part in our seasonal rounds- allowing our plants, animals, and people to know when to grow, move, and gather.



qaʔč

It's sunny

štaʔuʔmíx

It's rainy

ʔəkʔáʔq<sup>w</sup>

It's windy

šməʔ<sup>w</sup>əʔ<sup>w</sup>míx

It's snowy

It's clear

It's thundering

It's lightening

It's cloudy

It's hailing

It's foggy

How's the weather?

## Lesson 13 tools

The following list is full of traditional and contemporary tools that our people have used and continue to use. Before contact our people had vast knowledge of plants and materials needed to make all kinds of tools- the best twining plants, hardest trees and branches, and more for every purpose that needed to be filled.

páčaʔ

Root digger

štkáčaʔaʔ

Root basket

yámǰ<sup>w</sup>aʔ

Cedar Basket

pəŋpəŋáqš

Parfleche

nəŋnaŋniwʔtn

Travois

šqiyx<sup>w</sup>

Fish trap

kłmúlmən

Dip net

liymíntn

Spear

čk<sup>w</sup>íkən

Bow

cəqálən

arrow

šwəlmíŋk

Gun

nńíkʔmən

Knife

nlx<sup>w</sup>atk<sup>w</sup>tn

Cooking basket

taʔmíntn

Pestle

tínx

Sinew

łəx<sup>w</sup>míntn

Thread

tš<sup>w</sup>ʔáplaʔ

Needle

ləʔ<sup>w</sup>ákšən

Thimble

šš<sup>w</sup>uʔúl

Awl



## Lesson 14 roles/ jobs

The following list is both traditional and contemporary, but traditionally our youth would train hard for any role they were to take in order to help one another they best that they were able to- this can be seen today with our master weavers, canoe families, hunters, fishers, and the like.

yilmíx<sup>w</sup>əm

Chief

šx<sup>w</sup>mámíyəm

Messenger

xiʔtúš

Leader

yómə́m

Elders

čačnmaʔantx<sup>w</sup>

Hands on teaching

sx<sup>w</sup>skcǰ<sup>w</sup>áplaʔ

Tribal Council

šx<sup>w</sup>šmaʔmáyaʔm

Teacher

q<sup>w</sup>əšləkam

Police

ščǰk<sup>w</sup>uʔə́m ščiyátk<sup>w</sup>p

Firefighter

šqiyímíx

Student

tq<sup>w</sup>tnlwaš

Soldier

## Lesson 15 cultural activities

These are traditional activities that continue through today for the most part. Like all of our seasonal activities, protocol was present and followed so all could participate and learn from elders and specialists.

kaščq<sup>w</sup>únən

Name giving

kpumčnəm

Root feast/ berry feast

tərqəm

Dance

wanx

War dance

smiʔk<sup>w</sup>mənčut

Round dance

šxóčəm

Stick game

məkmk<sup>m</sup>íntn

Beavertooth game

xətəntwáx<sup>w</sup>

Wrestle

sxəcxəcnawáx

Gamble

káłxmən

Give Away

ncəlčínəm

War chant

## Lesson 16 contemporary activities

Our **škínt** (people) are not stagnant. We are still here and adjusting to the times like all others, so we have come to enjoy and take part in our communities on and off reservation in many different facets.

čkmxitwax<sup>w</sup>

Baseball

ṛək<sup>w</sup>laʔntwax<sup>w</sup>

Basketball

q̣<sup>w</sup>aʔq̣<sup>w</sup>úʔaʔxnəṃ

Race

m̄amščútən

Play cards

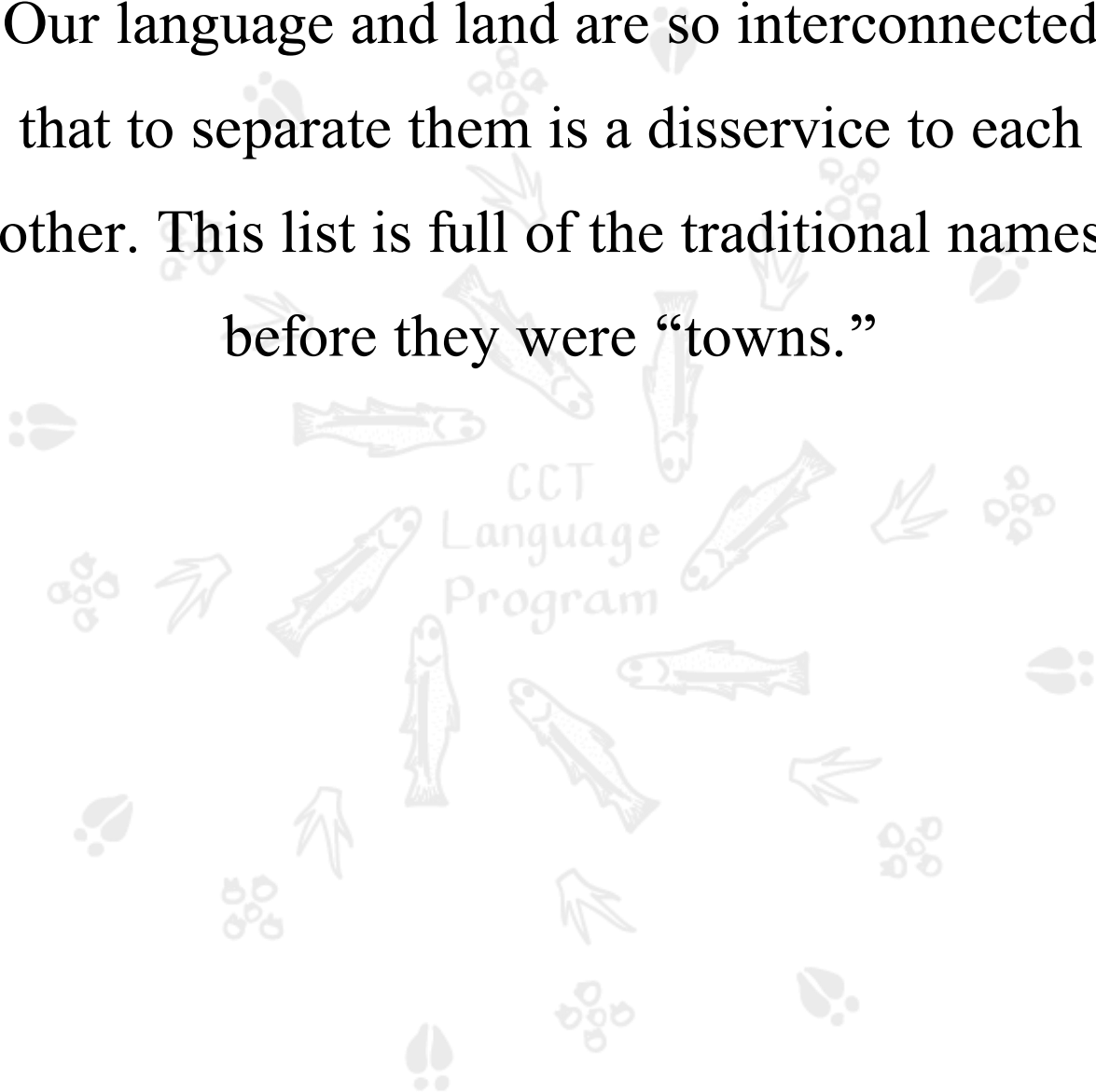
taʔtaʔštús

Play bingo



## Lesson 17 place names

Our language and land are so interconnected that to separate them is a disservice to each other. This list is full of the traditional names before they were “towns.”



nacákt

Moses Coulee

k<sup>w</sup>ux<sup>w</sup>čín

Badger Mountain

kłk<sup>w</sup>áx<sup>w</sup>aʔst

Soap lake

katpaałaawaas

Moses lake

taapísqn

Vantage

nsíqəłt

Icicle

naǰəlq

Chelan Falls

nxəñčín

Pateros

škwáxcn

Rock Island

tx<sup>w</sup>úlcaʔtn

Rock Reach

ščəlámx

Chelan

nləx<sup>w</sup>úləx<sup>w</sup>

Waterville

npšpíšaʔšt

Blewett Pass



nḡk<sup>w</sup>atk<sup>w</sup>

Columbia River

ntəxtǰáyłpm

Ephrata

šłǰ<sup>w</sup>ḡmátk<sup>w</sup>

Leavenworth

nṯəwáck<sup>w</sup>m

Cashmere

naǰáʕǰaʕm

Nahahaum Canyon

nṯiyátk<sup>w</sup>

Entiat

niʕšk<sup>w</sup>iʕk<sup>w</sup>iýáʕšt

Wenatchi

katʕítəlk

Big Bend Area

## Lesson 18 təm̓təm̓útn (clothing)

Like tools, our people had to be resourceful to make their clothing and accessories- utilizing animal hides and parts, plant fibers, shells, and trade items from other tribes.



kɬwəntáɫqš Underwear

kɬkənpáʔxən Bra

šxał'əmχən Pants

nlək'ánktn Belt

naq<sup>w</sup>úłχn Socks

ɬx<sup>w</sup>páya? Shirt

ɬx<sup>w</sup>páya? Dress

šəšmənčút Dress clothes

šqiʔtəlqš Sweater

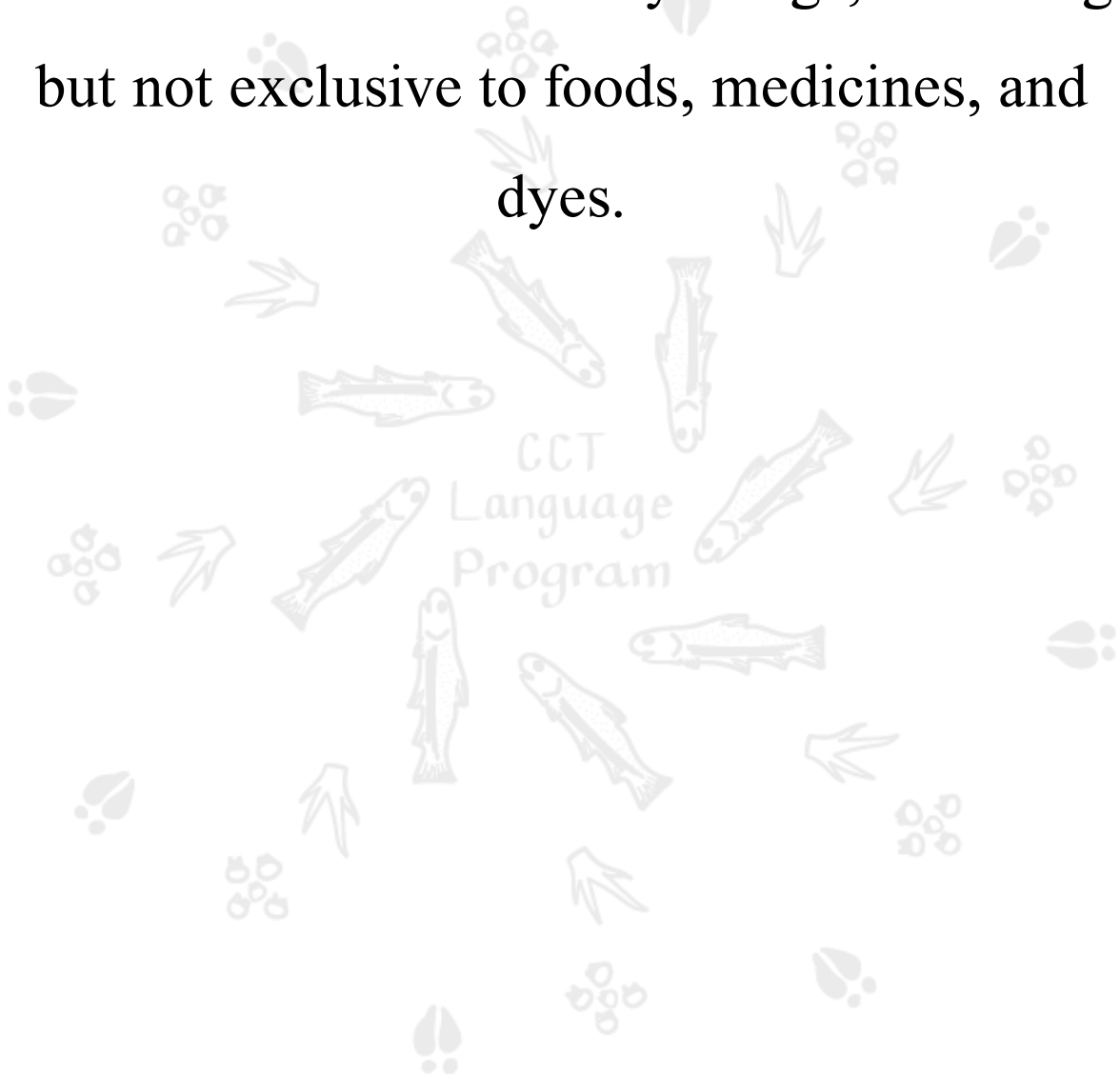
kɬkənʔpáχn Vest

k<sup>w</sup>k<sup>w</sup>ušəm Watch

šiyúpəm Necklace

## Lesson 19 škʷulq (plants)

Plants were used for many things, including but not exclusive to foods, medicines, and dyes.



pák<sup>w</sup>šəm

Bloom

caʔák<sup>w</sup>əm

Bud

póčkəl

Leaf

šux<sup>w</sup>áp

Plant roots

špák<sup>w</sup>šəm

Flower

yuk<sup>w</sup>yúk<sup>w</sup>pš

Desert lily

štiwaʔ

Yellow avalanche lily

šxáw<sup>w</sup>xaw

Yellow bells

štəxčín

Tiger lily

láklàkt

Yellow pond lily

?išnamənx<sup>w</sup>tn

Fire weed

q<sup>w</sup>iyiʔq<sup>w</sup>iyiʔ

Pearly everlasting

k<sup>w</sup>áy<sup>w</sup>k<sup>w</sup>ay

Shooting star

kłiyłiyx<sup>w</sup>úš Blacked eyed Susan

ščúšəm Balsam root seeds

čkčkrúnłp Rose bush

mšáł<sup>w</sup>i?ia Root

šlíli? Thorn

q<sup>w</sup>əčq<sup>w</sup>əč?x<sup>w</sup>úpš Yarrow

łaşłək Brush, bushes

kəšúləx<sup>w</sup> Brushy ground

ni?čəpq Underbrush

?aşłíkłik A lot of bushes

q<sup>w</sup>əlq<sup>w</sup>əlqín Sagebrush

čq<sup>w</sup>ášq<sup>w</sup>alst Large sage brush

šx<sup>w</sup>úsəmałp Foam berry bush

cək<sup>w</sup>ik<sup>w</sup>aɫp

Elderberry bush

ɣ<sup>w</sup>iɣ<sup>w</sup>ŋɫp

Salal bush / buck brush

yáɾkən

Wild currants

c̣iṛc̣iṛšáɫp

Gooseberry bush

q<sup>w</sup>íyq<sup>w</sup>iyʔwáɫp

Oregon grape bush

q̣<sup>w</sup>əšq̣<sup>w</sup>əš

Cat tail

sɫk<sup>w</sup>áʔst

Tule

cəq̣əḷnáṣṭiyaʔ

Rye grass

spácən

Hemp

taɣtəxáɫp

Bitter cherry shrub

štktkšáɫp

Red willow

pəhpəhháɫq<sup>w</sup>

Gray willow

piqlqáɫp

White willow

łq<sup>w</sup>út

Pussy willow

ʔačpáaλ

Any tree or a tree

ʔascólcól

Trees

pałán

Bark

q<sup>w</sup>álčən

Branch

hanniʔałp

Aspen

tłtłáyłp

Poplar

łəqáłpəčkl

Maple

təmtəmnayáłp

Snowberry

təqtəqtáłp

Sumac

k<sup>w</sup>əx<sup>w</sup>čín

Pine tree

cəqáłp

Douglas Fir tree

punłp

Juniper tree



təḥtəḥáyɫp

Cottonwood tree

q<sup>w</sup>ašq<sup>w</sup>əyáɫp

Alder tree

škǐʔkǐʔáɫp

Birch tree

ɫónp

Twig, stick

ktk<sup>w</sup>mk<sup>w</sup>álq<sup>w</sup>

Trunk

ščqmáp

Stump

cək'əlx

Pinecone

kəmámaʔ

Pine needles

tq<sup>w</sup>álk

Pitch on older pines

šók<sup>w</sup>əm

Cedar

číq<sup>w</sup>əlx

Tamarack

mərímɫp

Spruce

cəq'áɫp

Douglas Fir

k<sup>w</sup>əx<sup>w</sup>čín

Ponderosa Pine

íxa? šk<sup>w</sup>ul'q pák<sup>w</sup>šəm This plant is flowering.

lut pák<sup>w</sup>šəm šk<sup>w</sup>ul'q This plant doesn't  
flower.

?íxa? ?ascól This tree is evergreen.

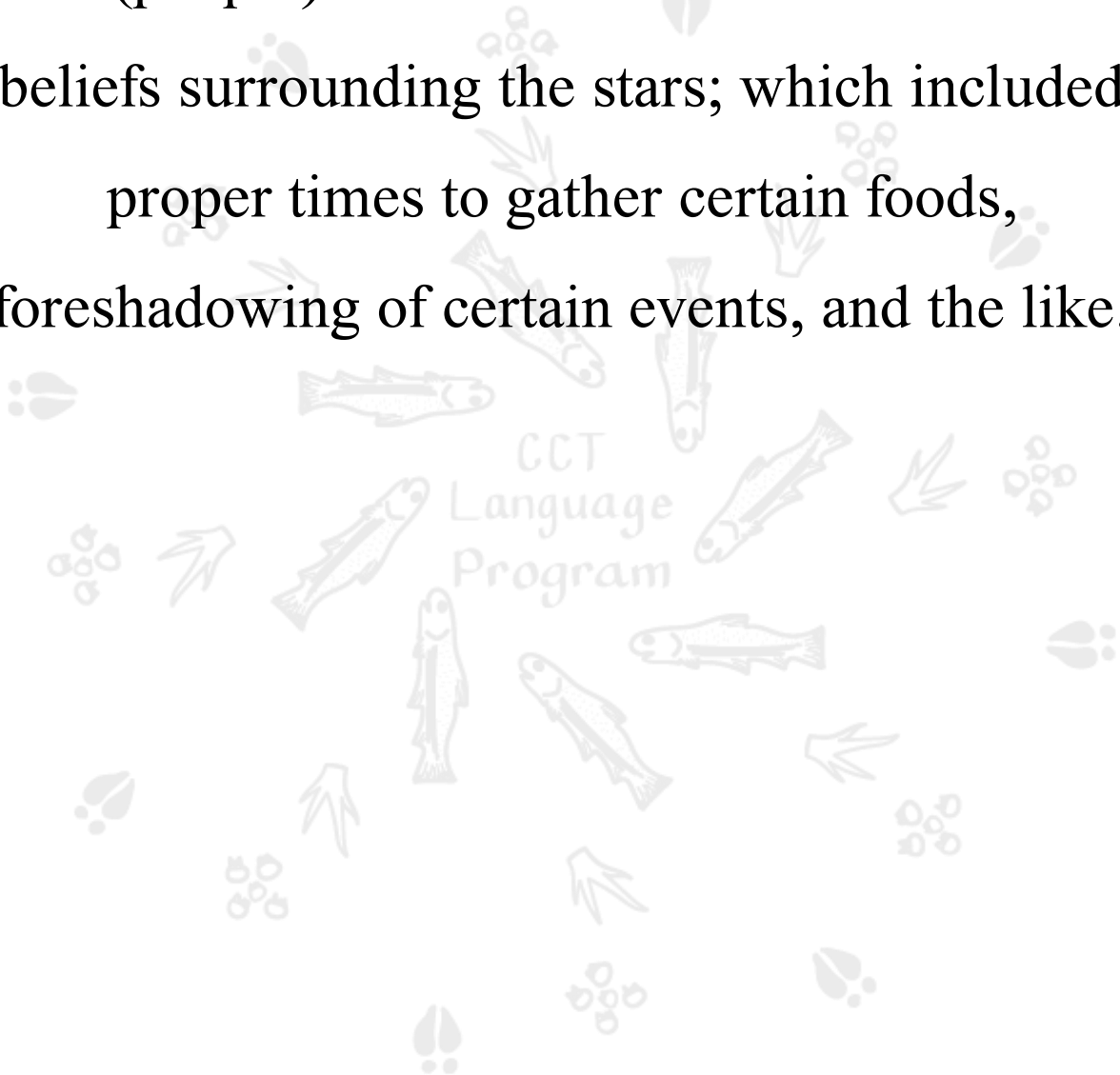
?alšx<sup>w</sup>ólx<sup>w</sup>əlt

čəpəpiy páčkəl This tree is deciduous.

staṁ ica ?íxa? What is this plant like?

## Lesson 20 astronomy

**škínt** (people) had their own constellations and beliefs surrounding the stars; which included proper times to gather certain foods, foreshadowing of certain events, and the like.



šuqáʔəm

Moon

həwiyáʔx<sup>w</sup>m k<sup>w</sup>aʔ

Ring around the moon

šuqáʔəm

ščəlápm

New moon

miyməyáwʔs

Half moon

yərnčút

Full moon

šhəʔ<sup>w</sup>št

Last quarter moon

scəlix

Crescent moon

k<sup>w</sup>əʔk<sup>w</sup>əʔ šuqáʔəm

Dark, chokecherry  
colored moon

háwʔšt

Dark moon

pəkýáwt

Star

pəkəkýáwt

Little stars

ṗəkṗək'yáwt	Lots of stars
šxólptn	Morning star
txəwalášq̄t	Milky Way
ḥaλλ'əmíña?	Evening star
nʔitóltmíña?	North star
k <sup>w</sup> əl'ṗək'yáwt	Red star
ḥámp ṗəkṗək'yáwt	Falling star, shooting star, comet, meteor
tx <sup>w</sup> iʔx <sup>w</sup> iʔít	Little dipper
xixiʔíyt	Big dipper