

SHAHAPTIN INDIAN LANGUAGE 102.0
Virginia Beavert, Developer-Instructor
Heritage College, Toppenish, WA 98948

FA95 ACTION-WORDS FOR BODY PARTS IN SHAHAPTIN

First, and probably central to all others, is the awareness that meaning is not "in" words. Meaning is in people, and whatever meanings words have are assigned or ascribed to them by people. To put it simply, we do not "get" meaning from words (or symbols) and "events," we give meaning to them. People cannot give meaning to that which is not already in their experience, otherwise it is meaningless. To talk about what words mean rather than what people mean obscures rather than clarifies the relationship between language and meaning.

A second concept, closely related to the first, is the awareness that words are not what they apparently refer to. Man's most primitive traits is to respond to the symbols he invents as if they are whatever it is that he invented them to symbolize. Thus, in the Shahaptin languages, words were invented to correlate with the ethnology of Washington, Idaho, and Oregon Shahaptins. (This series will continue).

Body Part

Actions

1. Lamti'x

wa' kwnayk
tu'tasklik- wa'katsal-kan
tu'tasklik- niwi't-kan
wi'tk-wi'tk- (li)
wa'kutkut (chaw)

2. A'chaash

li'k'p-li'k'p-
ts'i'i't-
shlu'xaap-
wa'tkw'ayii-
tk'i'-
waa'chi-
limk'i'-

303
107.0

SHAHAPTIN INDIAN LANGUAGE
Virginia Beavert, Developer-Instructor
Heritage College, Toppenish, WA 98948

FA95

ACTION-WORDS FOR BODY PARTS IN SHAHAPTIN

First, and probably central to all others, is the awareness that meaning is not "in" words. Meaning is in people, and whatever meanings words have are assigned or ascribed to them by people. To put it simply, we do not "get" meaning from words (or symbols) and "events," we give meaning to them. People cannot give meaning to that which is not already in their experience, otherwise it is meaningless. To talk about what words mean rather than what people mean obscures rather than clarifies the relationship between language and meaning.

A second concept, closely related to the first, is the awareness that words are not what they apparently refer to. Man's most primitive traits is to respond to the symbols he invents as if they are whatever it is that he invented them to symbolize. Thus, in the Shahaptin languages, words were invented to correlate with the ethnology of Washington, Idaho, and Oregon Shahaptins. (This series will continue).

Body Part

1. Lamti'x
head
2. A'chaash
eye

Actions

- wa'kw'hayk — put your head down *
- tu'tasklik-wa'katsal-kan — turn head to left
- tu'tasklik-niwi't-kan — turn head to right
- wi't'k-wi't'k- (li) ^(li) babbling to say yes
- wa'kutkut (chaw) ^(No) — shaking head side to side
- li'k'p-li'k'p- blink
- ts'i'i't- Wink
- shlu'xaap- eyes roll to side, shift eyes side to side
- wa'tkw'ayii- angry - glare
- ? tk'i'-
- waa'chi- patrols with the eyes (spying)
- limk'i'- close eyes
Verb
- limk'ii adj.

* For respect & sorrow

Chaashwi - verb
flirt

wach'ilu - snare eyes at the flirt