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THE ARAPAHO LANGUAGE ALPHABET

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THE ARAPAHO LANGUAGE ALPHABET
UTILIZING THE ZDENEK SALZMANN SYSTEM
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REVISED 1999

ARAPAHO LANGUAGE AND CURRICULUM MATERIALS AND LESSONS HAVE BEEN DEVELOPED UTILIZING THE SALZMANN SYSTEM BY TITLE V, VI, & VII BILINGUAL AND CULTURAL ENRICHMENT PROGRAMS, 1979-1993, WYOMING INDIAN SCHOOLS, ETHETE, WYOMING. SINCE 1979, MANY INDIVIDUALS HAVE CONTRIBUTED AND WORKED WITH THE DEVELOPMENT OF THESE MATERIALS.

ABOUT ZDENEK "DENNY" SALZMANN

Although no alphabet can match the spoken word perfectly, many people feared that the Arapaho language would die out completely in a few years if some writing system were not adopted for preserving it, especially the older and less common words. The Arapaho language teachers were also concerned about adopting one overall writing system for all the reservation schools.

Since the Arapaho alphabet now in use across the reservation was devised by Dr. Zdenek Salzmann, you might be interested in knowing how it came about that a pipe-smoking professor with a Czech accent living in Massachusetts should be working on the Arapaho alphabet and dictionary!

Born in Prague, the capital city of Czechoslovakia, in 1925, Zdenek Salzmann came to the United States by himself in 1947. He was 22 years old at that time. He had been invited to serve for half a year as the traveling secretary of the World Student Service Fund, raising money for European universities destroyed during World War II. When that time was up, he decided to stay here for graduate studies.

In February of 1948, he enrolled at Indiana University in Bloomington, and stayed until he'd finished his Master's Degree. Meeting an attractive young lady graduate student (in English) at I. U. gave him even more reason to stay!

At that time, the well-known linguist Carl F. Voegelin was editor of the International Journal of American Linguistics, which is the only journal in the world devoted exclusively to American Indian Languages. When Denny asked him to suggest a research topic for a Ph.D. dissertation, Voegelin told him that nothing was known about Arapaho grammar--except by Arapahos--so he should go to Wyoming and find out something about it.

In the spring of 1949, Denny received a \$400 grant for the summer; that \$400 had to cover his transportation, living expenses, and consultant fees for the entire project. Since tape recorders had not yet been invented, he borrowed a wire recorder for his trip to Wyoming: The reels of hair-fine wire recorded voices magnetically.

In June, Denny boarded a Greyhound Bus to Rawlins, then a shuttle bus to Riverton. He stayed at the Teton Hotel the first night, and bought a full dinner for only \$0.99 --- complete with soup, salad, meat, potatoes, vegetables, bread and butter, ice cream, and coffee! Denny began hitchhiking and caught a ride on a milk truck delivering around the reservation. The dairy truck stopped at the Arapaho Tribal Co-op Store at Ethete to

unload (where the parish hall is today). Denny sized it up and decided it was the right place for him to stay. Coach Wilson was head of the Mission, and rented him a room. Denny stayed here until August 15, 1949, renting a horse for \$0.25 a day whenever he needed one. His Arapaho informants were mostly John B. Goggles (husband of Agnes) and Ralph Grass Hopper.

After a very fast trip back to Indiana, Denny married Joy (that graduate student in English) on August 18. That didn't give them much time to change their minds!

The next summer Denny and Joy drove to Wyoming; some I. U. students rode with them to Cheyenne, sharing expenses and driving responsibilities. Denny worked with John Goggles again, and then took him with them to visit Joy's parents, who had retired to Florida.

In 1952, Denny came out to Wyoming again, this time to convince John Goggles to accompany him back to Indiana University: I. U. was offering a Linguistics Field Methods course on how to study unwritten languages using consultants, and Denny needed his help. When he arrived here, Denny learned that John Goggles had died just that spring, so he found William Shakespeare and took him back to Bloomington.

Later, he and Joy moved to Connecticut so he could take a job as editor and translation supervisor, until the government cut funds and he lost his job. To make matters worse, his wife was about to have their first baby and didn't want to leave Connecticut right then. He looked around for another job, and started teaching high school chemistry, physics, and biology.

In 1956, he took a job as head of the science department in a Sedona, Arizona high school oriented towards anthropology. The students and staff took field trips, etc., onto the Navajo-Hopi reservation, staying in homes there. This area was especially beautiful to Denny, and he and Joy still own land there.

Denny completed his Ph.D. in 1963. (It can take a long time when you're doing field research and writing and holding down a responsible job all at the same time, but it can be done!)

In 1966, Denny was asked to start a new anthropology program at Phillips Exeter Academy in New Hampshire, but after two years there he wanted more freedom. He went to the University of Massachusetts (in Amherst) in 1968 as a professor in the anthropology department. He teaches linguistic anthropology, folklore, primitive art, ethical problems in anthropological field work, anthropology of Eastern Europe, etc. He has almost as much freedom as Indiana Jones in "Raiders of the Lost Ark"! It must suit him just fine, because he has vacations for field work. He goes back to Europe once or

twice a year, especially to Romania and Czechoslovakia, for as long as 5 months at a time. This spring he spent one semester as a professor on a "floating university"--a ship where students study on board, then visit interesting places whenever the ship docks at a foreign city.

Denny has published both high school and college text books on general anthropology, a book on life in a Czech village, and 50 or 60 articles on linguistics, Arapaho nouns and verbs, etc.

Meanwhile, over the years, many different methods of writing down Arapaho had come into use; each school and church had its own way, and nobody could read anybody else's Arapaho. This meant that a lot of work was being wasted. It was also hard on the students: Some one who transferred from Mill Creek to St. Stephens and then graduated to Wyoming Indian High School had to start over again three times!

In 1979, Tupou Pulu invited Zdenek Salzman, Marguerite Spoonhunter, and William James C'Hair to Anchorage, Alaska, where she is director of the National Bilingual Materials Development Center. They worked together and came up with a modified system of spelling Arapaho, based on Denny's original system. They also published a book of Arapaho stories collected by Denny back in 1950; the book is dedicated to the memory of John B. Goggles, "who made a lasting contribution to our understanding of the Arapaho language".

When they returned to Ethete, Marguerite Spoonhunter and Wm. J. C'Hair held a workshop at WIHS, with Denny's help, to introduce the new system to other people on the reservation. Although they were using their own systems, Pius Moss of St. Stephens and Hiram Armajo of Mill Creek wanted one that would be common to all the schools, and Denny's system worked well. Since so many Arapaho legends and general vocabulary words had already been collected and written down by Denny in his work over the years, they felt it would be wisest to accept his systems.

And so the work continues. More vocabulary is being collected, and more language lessons are being developed. This is a very important process, and takes a lot of time. There is no one person left alive who is fully fluent in Arapaho, and knows the entire vocabulary and grammar of this rich language. This means that preservation is a co-operative effort, with many knowledgeable people contributing words and information so that it can all be put together in one source. Elders, community people, teachers, and students of the Arapaho language can all draw from that greater pool of knowledge, so that the living language may grow.

{Writer anonymous}

ARAPAHO LANGUAGE

If you want to study a language, you should be able to write it and devise an alphabet for the sounds of the language.

Arapaho has some sounds English doesn't (x: wox)
English has some sounds Arapaho doesn't (r: rat)

ARAPAHO ALPHABET ---- 16 SYMBOLS

B C E H I K N O S 3 T U W X Y ‘

CONSONANT STOPS: B T C K ‘

SEMI - STOP: H

CONSONANT FRICATIVES: 3 S X H

VOWELS: E I O U

SEMI - CONSONANTS W Y

NASAL: N

VOWEL COMBINATIONS:

A long vowel is a combination of two or more same vowels.

Example: EE II OO UU EEE III OOO UUU

DIPHTHONG:

A diphthong is a combination of two or more different vowels.

Example: EI is the long A vowel sound as in day.

OE is the long I vowel sound as in pie.

OU is the long O vowel sound as in glow.

ARAPAHO ALPHABET

PRONUNCIATION KEY ---- CONSONANTS

B: is between the voiced **B** and the blown **P**. Usually more like a **B** at the beginning and middle of a syllable and more like a **P** at the end of the word.

C: is between the voiced **J** and the blown **CH**. Usually more like a **J** at the beginning and middle of a syllable and more like a **CH** at the end of the word.

H: is just breathed at either end of a syllable.

K: is between the voiced **G** (as in gum) and the blown **K**. Usually more like the voiced **G** at the beginning and middle of a syllable and the blown **K** at the end of a word.

N: as in noon.

S: is always pronounced as in **sing**, and never like the **Z** sound in **trees** or **closet**.

3: as in **three, thin, and bath.**

T: is between the voiced **D** and the blown **T**. Usually more like the voiced **D** at the beginning and middle of a syllable and the blown **T** at the end of the word.

W: as in **water.**

X: is the sound not heard in English, but similar to the German **Machen** or the Greek **XI**. To say the **X** sound, start to say the **K** sound, but breathe out hard enough to make the back of your throat (your glottis) vibrate a little.

Y: as in **yes and young**, unless it is blown following **U** or **I**.

: is called the glottal stop, and doesn't make a sound; it shows that the sound or breath is cut off suddenly.

ARAPAHO ALPHABET

B C E H I K N O S 3 T U W X Y ‘

VOWELS (V): E I O U

CONSONANTS (C):

STOPS: B T C K ‘

SEMI - STOP: H

FRICATIVES: 3 S X H

NASAL: N

SEMI - CONSONANTS: W Y

ACCENT: High level pitch with greater loudness over vowels, consonants, and vowel combinations. (not occurring in parentheses)

BE	BI	BO	(BU)
CE	CI	CO	(CU)
HE	HI	HO	HU
KE	KI	KO	KU
NE	NI	NO	NU
SE	SI	SO	(SU)
3E	3I	3O	(3U)
TE	TI	TO	TU
WE	WI	WO	WU
XE	XI	XO	(XU)
YE	YI	YO	(YU)
‘E	‘I	‘O	‘U

ARAPAHO ALPHABET

B C E H I K N O S 3 T U W X Y ‘

12 CONSONANTS AND 4 VOWELS

VOWELS:

SHORT:

E: nec water

I: his liver

O: ho3 arrow

U: nooku rabbit

LONG:

EE: nees my husband

II: hiit here

OO: toot where

UU: woxu bears

ACCENT:

Nowo' - fish

Wono' - ankle

CONSONANTS:

FIRST

B Be' - blood

C Cec - year

H His - liver

K Ketee? - Is it your heart?

N Noon - egg

S Sitee - fire

3 3io'tox - nine

T Toot - where

W Woow - now

X Xouu - skunk

Y Yoo3on - five

' 'OO - yes

MIDDLE

Hebes - beaver

Wookecii - cows

Hohou - thank you

Nooku - rabbit

Wono' - ankle

Siisiic - duck

He3ebii - dogs

Wote' - hat

Nowo' - fish

Hixono - bones

Heeyoo' - it is long

Wo'oo3 - leg

LAST

Neb - fish

Neic - arrow

Noh - and

Seenook - rope

Yein - four

Niis - two

He3 - dog

Hiit - here

Hitotiiw - his car

Wox - bear

Ceeseey - one

Hisi' - tick

ARAPAHO ALPHABET

CONSONANT CLUSTERS:

H B	Kuhbii3ʔ	Did he eat it?
T S	Betson	Elbow
H '	Biisnih'oo3oo	Monkey (hairy whiteman)
N T	3oonteec	Crown of head
X H	Woxhoox	Horse
H K	Beihko'	Squash

VOWEL CLUSTERS:

E I	Hoseino'	Meat
III	Hiii	Snow
O U	Hohou	Thank you
O O O	Hooo	Bed
O'OOO	Wo'ooo	Cat
E I	Nei	My son (vocative)
O E	Wo3onohoe	Paper
I O	Hisio	His uncle
I E	Wotie'noo	Clean it
EEE	Niinebeh'eeet	Kingfisher
UUU	Cih'oxuuu	Chips

ARAPAHO ALPHABET

GRAMMAR - NOUN:

Dog	He3	Dogs	He3ebii
My dog	Nete3ebiib	My dogs	Nete3ebiiwo'
Your dog	Hete3ebiib	Your dogs	Hete3ebiiwo'
His dog	Hite3ebiiw	His dogs	Hite3ebiiwo
On my dog	Nete3ebiibe'		
On your dog	Hete3ebiibe'		
On his dog	Hite3ebiibe'		

VERB: (present tense)

I see you	Nonoohobe3en
I see him	Nonoohowo'
I see you (pl.)	Nonoohobe3enee
You see me	Nonoohowun
You see him	Nonoohowot
You see us	Nonoohobei'een
You see them	Nonoohowotii
He sees him	Nonoohowoot
He sees himself	Nonoohobetit

(B) Long - Short

Wooxe Knife

3ooxe Glove

(C) Short - Short - Long

Hebesii Beavers

Hite3oo Crane

Tecenoo Door

Cebitee Grease (gas-oil)

He3ebii Dogs

(D) Short - Long - Long

Henecee Buffalo bull

Woxuusoo Bear cub

Bexookee Cougar

(E) Long - Short - Short

Niitoni Hear me

(F) Long - Short - Long

Beenenoo I am drinking

(G) Short - Short - Long - Long

Nebesiiwoo Grandfather (voc.)

OTHER RESOURCES USING THE SALZMANN SYSTEM:

Arapaho Language and Culture Curriculum and Instructional Guide, Grades K-2. Wyoming Indian Schools, 1992-93. Developed by Frances M. Haas. Edited by Alonzo Moss, Sr. Typed and Compiled by Tillie Sage and Julie L. Moss.

Arapaho Stories, "Hinono'ei Hoo3itoono." Compiled and Edited By Zdenek Salzmann. Illustrated by Marcus Brown. Produced by the National Bilingual Materials Development Center, Rural Education, University of Alaska, 1979.

Arapaho II: Texts & Arapaho III: Additional Texts. International Journal of American Linguistics. Published by Zdenek Salzmann, Vol. 22 1956 Pgs. 151-158.

Conversational Arapaho Student Handbook. Grades Jr. High and High School. Wyoming Indian Schools, Ethete, 1993-94. Developed by Frances M. Haas. Arapaho translations by Alonzo Moss, Sr. Illustrated by Jr. High and High School Students. Compiled by Julie L. Moss.

Dictionary of Contemporary Arapaho Usage. Arapaho Language and Culture Instructional Material Series, No. 4. Edited by William J. C'Hair. Compiled by Zdenek Salzmann, University of Massachusetts/Amherst, Wind River Reservation.

"Nii'eihiiho' noh Cese'hiiho' ." Animal Coloring Book. Grades K-4. Wyoming Indian Elementary School, September 1993. Readapted for classroom use by Merle Haas and Alonzo Moss, Sr. Illustrated by Clyde R. Behan. Compiled by Julie L. Moss

Teacher/Staff Reference Book on Conversational Arapaho. Wyoming Indian Schools, Ethete, 1992-93. Edited by Alonzo Moss, Sr. Compiled by Frances M. Haas. Typed by Julie L. Moss.

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