



CCT
LANGUAGE
PROGRAM

2021

titoqatímt

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.

We would like to say **qe?ciyéwyew**- thank you to all previous titoqatímt speakers, learners, teachers and anyone who has helped our program:

Anne George

Ida Desautel

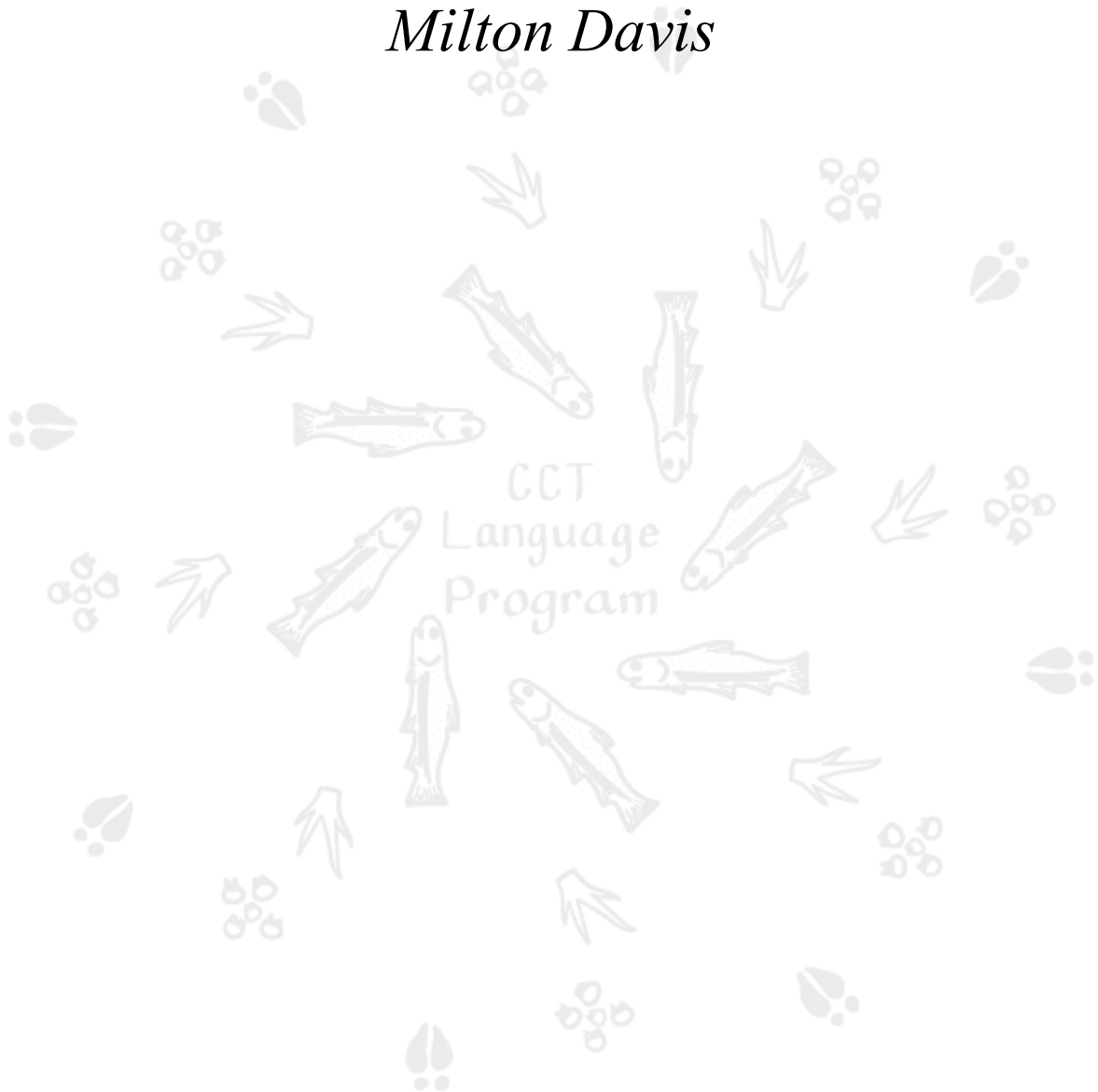
Frank Andrews

Agnes Andrews

Frank Halfmoon

Albert Andrews

Milton Davis



Contents

Lesson 1 kinship.....	5
Lesson 2 greetings.....	9
Lesson 3 foods	13
Lesson 4 colors	16
Lesson 5 animals.....	19
Lesson 6 body.....	22
Lesson 7 seasons.....	25
Lesson 8 numbers	27
Lesson 9 feelings.....	31
Lesson 10 days of the week	34
Lesson 11 months	37

Lesson 12 weather.....	40
Lesson 13 tools	42
Lesson 14 roles/ jobs	45
Lesson 15 cultural activities.....	47
Lesson 16 contemporary activities ...	49
Lesson 17 place names	51
Lesson 18 clothing	53
Lesson 19 plants.....	56
Lesson 20 astronomy.....	60

Lesson 1 kinship

Our families are our biggest support systems and for this reason we have made **nêce'éce** our first lesson. If it weren't for our families, we wouldn't be molded to be the people that we currently are.

nêce'éce

[close kin, band, family]

himíyu

[relative, extended family & in-laws]

tó·taʔ

Dad

ʔí·ceʔ

Mom

pitʔí·nʔ

Girl

pitʔinʔí·mʔyac

Daughter

há·cwal

Boy

hacwalá·mʔyac

Son

qá·caʔ

Maternal grandmother

piláqaʔ

Maternal grandfather

ʔé·leʔ

Paternal grandmother

qalácaʔ

Paternal grandfather

né·neʔ

Older sister

yá·caʔ

Older brother

ʔácqa

Younger brother (male)

nípe

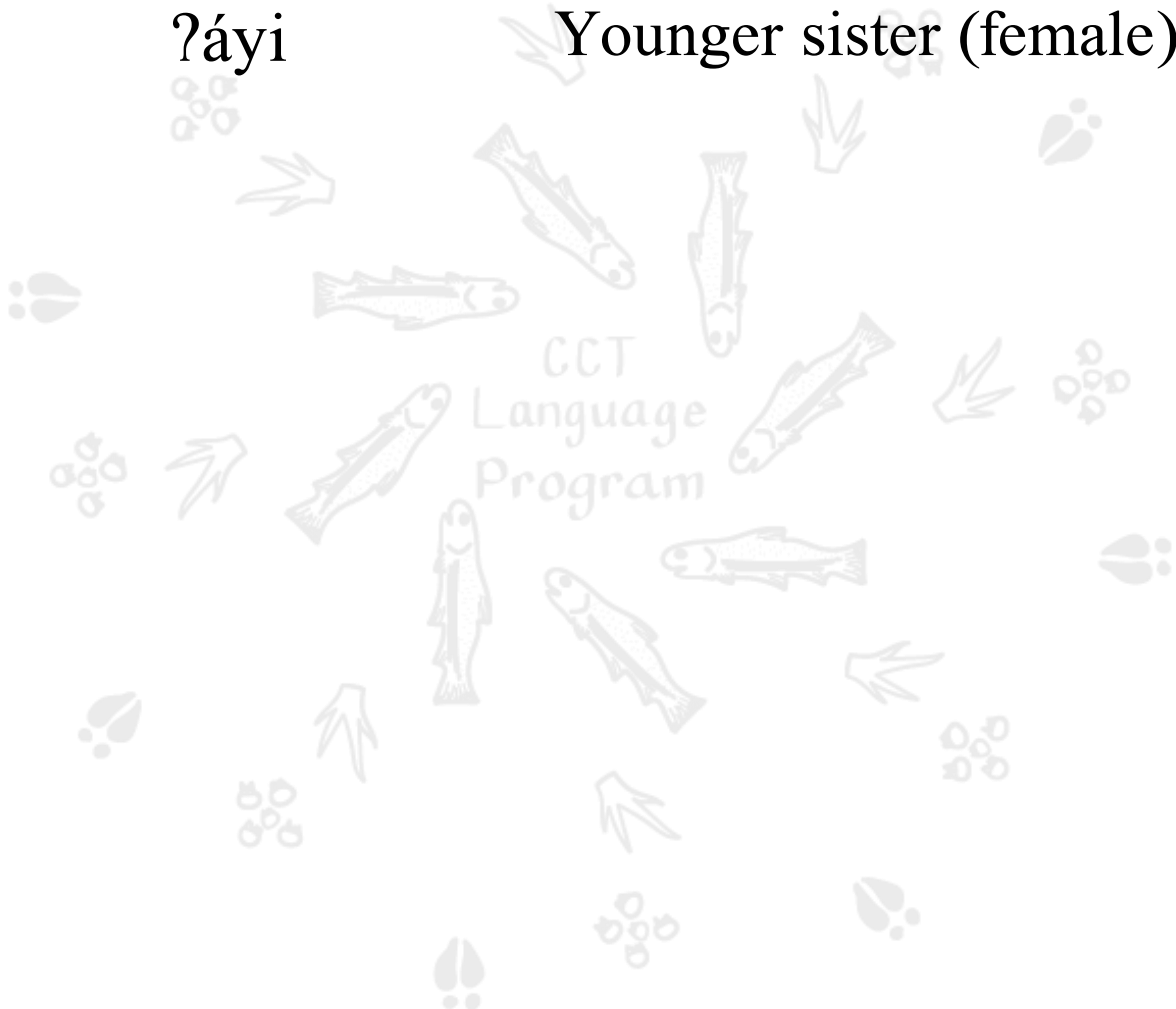
Younger brother (female)

qáni

Younger sister (male)

ʔáyi

Younger sister (female)



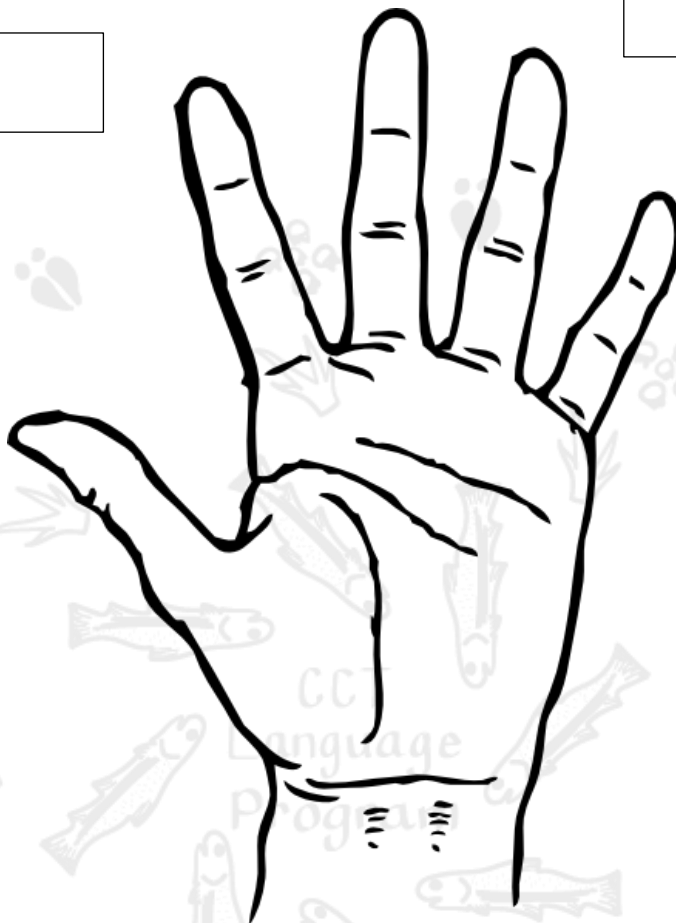
BROTHER

SISTER

MOM

BABY

DAD



tó·taʔ	ʔí·ceʔ	yá·caʔ/cá·caʔ	né·neʔ	miyapká·wit
Dad	Mom	Brother [older]	Sister [older]	Baby

sing to the tune of “where is thumbkin”

míne hí·wes _____?

kiné ʔí·n wé·s _____.

maná· wé·s _____?

~wayát kúy~

Lesson 2 greetings

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

wá'·qo? pá·yca

Now I've arrived

?é· pá·yna

You've arrived

lilóyc ?é· pá·yn

I am glad you have
arrived

qó?c ?é· hé·nek'u

See you later

héxnu'

wá·qo? pá·ycix

We have arrived

?é·tx pá·ycix

You all have arrived

?ime hipá·ycix

They have arrived

(hipá·ycix)

kál'a ?ipsúski

Shake hands with me

kál'a tá?c ?í·n ?imene

I'm glad to know you

cú·kwece

(nice to meet you)

maná· wé·s we?ní·kt?

What's your name?

?í·nim wé·s we?ní·kt

My name is ...

maná· wé·?/maná·
wé·s?

How are you feeling?

?á·cim

Come in

maná· kú·se? /
manáma wí·ku·se?

What are you up to?

?ehé

Yes [HELLO]

wé·tu

No

?ehé

Hello

tá?c lé·heyn

Good day

tá?c mé·ywi

Good morning

tá?c kuléwit

Good evening

táʔc halá·x̂p

Good afternoon



Lesson 3 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.

nacó'x̂

Salmon

łit'á·n

Bitterroot

kiké·ye

Service berry

núkt

Meat

capcí·lay

Indian potatoes

qeqí·t

White camas

pá'·ŝx̂

Sunflowers

cawí·tx

Indian carrots

qém'es

Black camas

hó·pop

Pine moss

?isx̂úsem

Foam berries

cemí·tx

Huckleberries

nicka'ní·cka'

strawberries

tím's (walí·mtim's)

Choke cherries



Lesson 4 colors

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

'é·t'is 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.

ʔilp'íl̥p

Red

mím̥qas

Orange

maqsmáqs

Yellow

âéâus

Green

yo·syó·s

Blue

cí·cyele

Purple

suk'usuk'uy

Dark brown

siw'íwsiw'iw

Light brown

pa·xpá·x

Tan

lemtlé·mt

Pink

cimú·xcimux

Black

pu·xpú·x

Gray

âayâáyâ

White

maná· hekípe kí·
híwes?

What color is this?

... hekípe hí·wes

It is ... color.



Lesson 5 animals

In **titwá·tit** the animals (**titwa·tityá·ya**) 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.

cíq'amqal

Dog

sá·slaqs

Moose

?ímes

Deer (general)

hé·y'uxc

Cottontail rabbit

pálx̄c

Snowshoe rabbit

?iceyé·ye

Coyote

yá·ka?

Black bear

wewúkye

Elk (male)

tasí·px

Elk (female)

sí·ki?

Badger

saq'antá·ȳx̄

Bald eagle

c'āx̄í·s̄x̄is

Mountain goat

tilípeʔ

Fox

qoq'áalx̂

Buffalo

ʔapʔapʔá·pʔap

Lizard

hoq'hó·q'

Pig

sí·p

Sheep

qé·tqet

Duck

sík'em

Horse

ʔá·yat sík'em

Horse (mare)

Lesson 6 body

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



hú·sus

Head

hú'·kux

hair

mástay

Face

sílu

Eyes

mac'áyo

Ears

nú·snu

Nose

him'

Mouth

tít

teeth

cilá·kt

Body

húhuy

Shoulder

k'asáyno

Elbow

k'ilk'il

wrist

ʔípsus

Hand

ʔípsustálam

Fingers

ʔé·se

Fingernail

tá·m'a

Thigh

ʔí·mn

Knee

ʔé·xwe

Foot

ʔe·xwetá·lam

Toes

kuhét

Tall

kaháto

Short

kúckuc

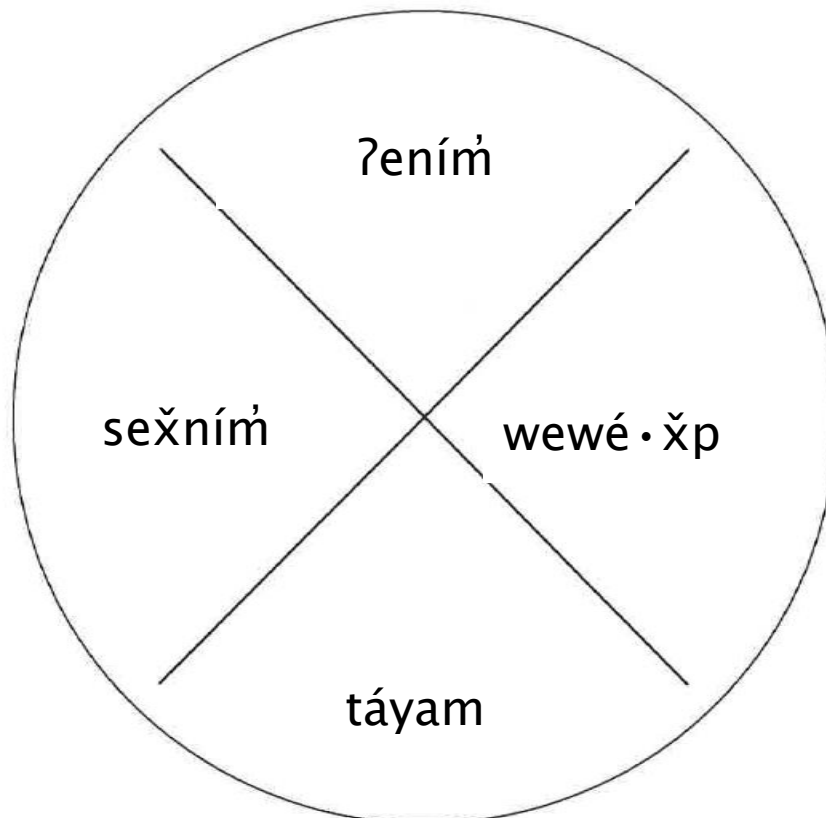
Small

himé·q'is

big

Lesson 7 seasons

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



ʔením	Winter
ʔelwéht	Early spring
wewé•ǰp	Spring
tiyamí•wit	Late spring / early summer
táyam	Summer
seǰním	Fall
titwá•tit	Tell legends
weyekwé•cet	Winter dance
qi'ní	Root digging
ke'úyit	Root feast
timá•nisa	Berry picking
tukelí•kt	Deer hunt

Lesson 8 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 3's and 5's for the most part, but of course there are exceptions and likely different counting systems for many different things.

ná·qc	1
lepít	2
mitá·t	3
pí·lept	4
pá·xat	5
?oylá·qc	6
?uyné·pt	7
?oymátat	8
k?úyc	9
pú·timt	10
pú·timt wáx ná·qc	11
pú·timt wáx lepít	12

pú·timt wáx̂ mitá·t	13
pú·timt wáx̂ pí·lept	14
pú·timt wáx̂ pá·x̂at	15
pú·timt wáx̂ ʔoylá·qc	16
pú·timt wáx̂ ʔuyné·pt	17
pú·timt wáx̂ ʔoymátat	18
pú·timt wáx̂ kʔúyc	19
leʔéptit	20
mitaʔaptit	30
píleʔéptit	40
pa·qáʔptit	50
ʔoylaqcaʔaptit	60

?uayne?éptit 70

?oymita?áptit 80

k?uyse?se?éptit 90

pú·te?ptit 100

mác ?inmí·wit How old are you
wé·/wé·s?

_____ ?inmí·wit I am _____ years
wé·/wé·s old.

wé·t hitamanóqa? Can you count?

wé·tenm Will you count with
pehitemenóqa? me?

ké·pe hité·me! Let's all count!

Lesson 9 feelings

titó·qan 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.

ʔé·y'snin'

Happy

ʔé·t̄xewnín'

Sad

xí·ćemnin'

Mad

heýe·x̄nin'

Hungry

qiʔyáwnín'

Thirsty

sapá·yawnin'

Rested

ʔe·wí·nin'

Sleepy

cik'á·wnin

Scared

cicwá·y's

Pleasantly surprised

cíckup

Startled

tūxtuq'ét

Disgusted

taʔc

Good

ʔilá·twinʔ

Tired

kʔó·mayninʔ

Sick

ninnasnín

bored

maná·

How are you feeling?

ʔimé·tewyekse?

ʔehé ʔiné·tewyekse..

Yes, I am ...

wé·tʔu

No, I'm not ...

ʔiné·tewyekse..

Lesson 10 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.

wá·qin! wake up

xe'éyn! get up

'ipsimé·t'ey! wash your face

qeqé'ti comb your hair

'imá·sam'xki! get dressed

halx̂pá·wit

Sunday (sabbath)

halx̂pá·winaqʔit

Monday (sundays
over)

lepít ká·ʔawn

Tuesday

mitá·t ká·ʔawn

Wednesday

pí·lept ká·ʔawn

Thursday

pá·x̂at ká·ʔawn

Friday

halx̂pawit'á·sx

Saturday (before sunday)

tá·qc hí·wes..

Today is

watí·sx hiwcé·yú'...

Tomorrow will be..

watí·sx hiwaqa..

Yesterday was

watí·sx

Yesterday/tomorrow

lé·heyn

Day

káykin

Week



Lesson 11 months

Before contact our people counted 13

“Months”- based off of the moon and the seasonal rounds. After contact and colonization our elders associated our seasonal round with months of the English calendar.

wilá·pap	Cold wind season	January
?alataṃ'á·l	Fire making season	February
latí·t'a·l	Flower bloom season	March
qaqi·t'á·l	qeqiit digging time	April
?ila'á·l	Late spring	May
tastamasta'á·l	Higher country season	June
qama'á·l	Camas digging season	July
tay'á·l	Summertime	August
pik'unma'á·l	Low River season	September

hó·pl'al

Tamarack needles

October

fall

sâli·w'á·l

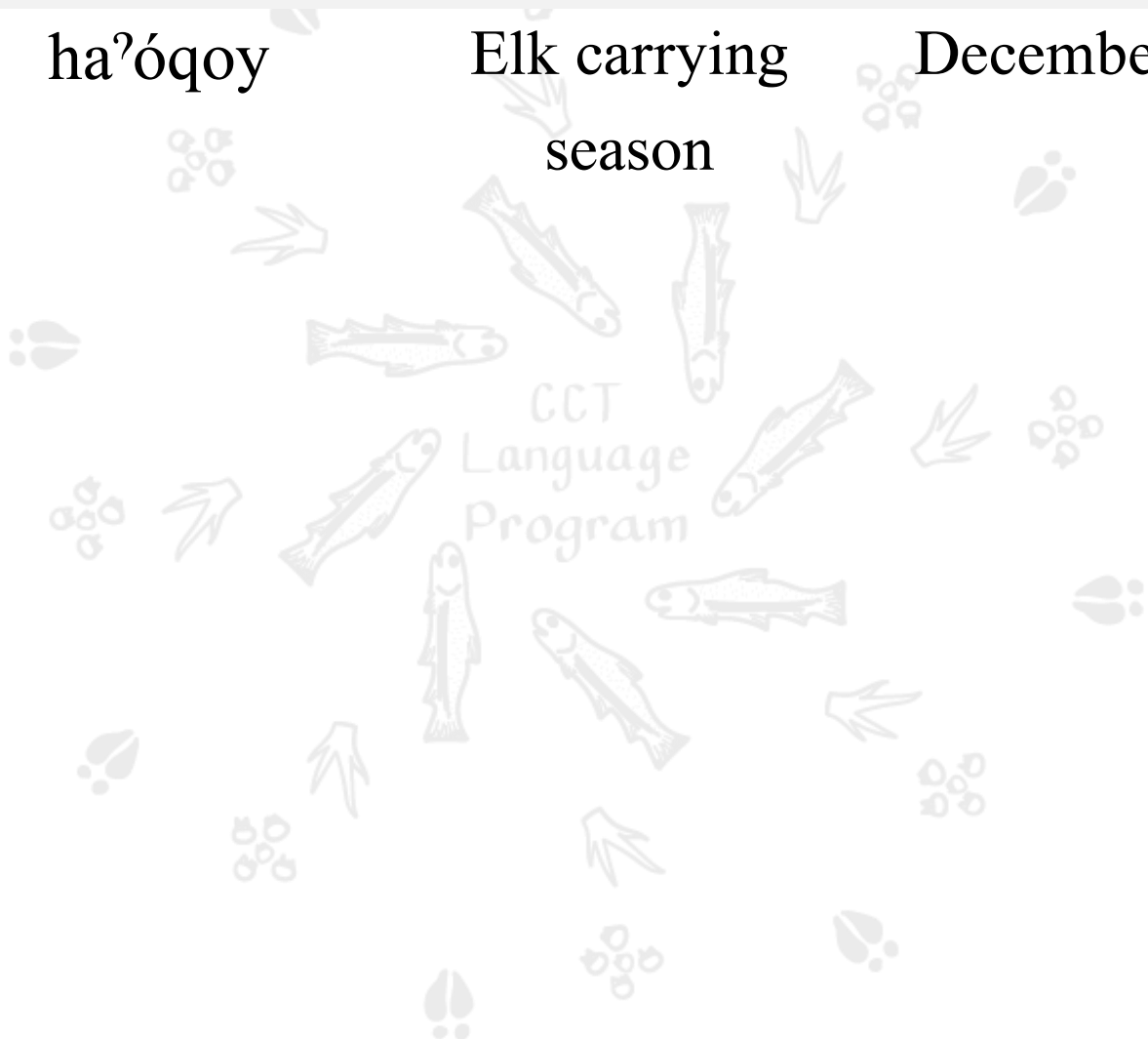
Fall season

November

ha'óqoy

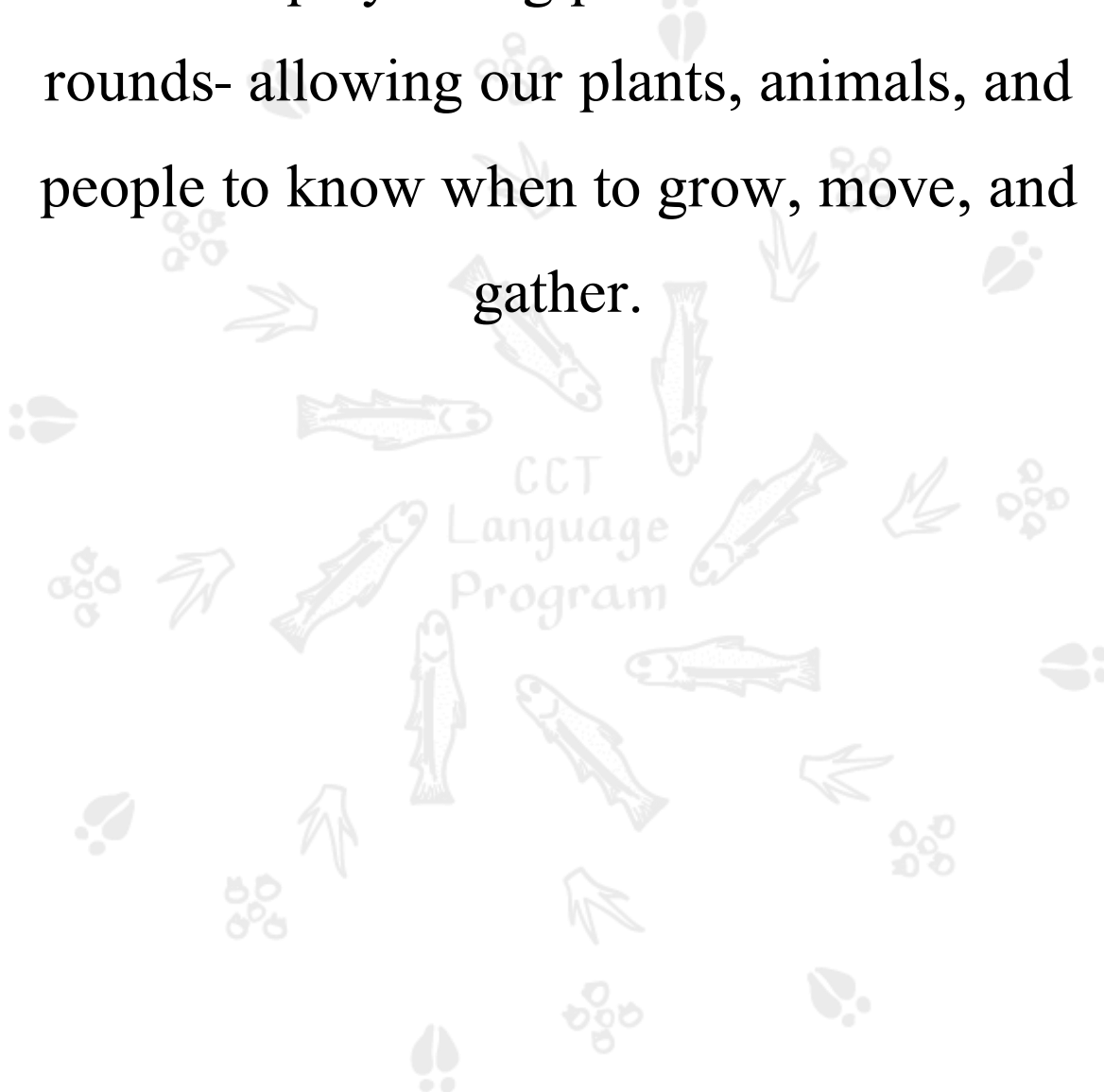
Elk carrying
season

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.



hi·k'íwce

It's sunny

hiwé·qise

It's rainy

hahátyaca

It's windy

hiweyéhnece

It's snowy

hayká·t hí·wes

It's clear

t'í·pit hí·wes

It's cloudy

hité·mqiqeykse

It's thundering

hitqalaqá'wisa

It's lightening

hipé·ck'etise

It's foggy

té·mul hitqí·kse

It's hailing

?ísqep

Frost

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.

tú·k'es	Root digger
?ispálx̂	Root bag
?imaspálx̂	
táx̂cik'ay	Berry Basket
?isá·ptakay	Parfleche
sepé'sepen	Travois
leqé·les	Fish trap
teqé's	Dip net
tukéy'pt'et'es	Spear
tim'ú·ni	Bow/gun/rifle
cé·p	arrow
cu·yeqquleyleke'í	Pocket knife

wálc

knife [general]

cilú·t'es

Cooking basket

píley

Pestle

pí·s

Sinew

tik'i·pne

Thread

?ástay

Needle

xa'awno

Thimble

wep'ílke's

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.

miyó·x̂at

Chief/leader

tamtaynawʔá·t

Messenger

té·qʔis

Elders of household

sepehitemenewʔé·t

Teacher

Elected Council

hitemenewʔé·t

Student

ʔinpewʔé·t

Policeman

ʔá·la hito·skawʔá·t

Fireman

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 cultural specialists.

ke'uyit

Root feast/ berry feast

tukelí·kt

Hunting

wá·w'at

Fishing

qi'ni·

Root digging

timá·ni·

Berry picking

kenwí·

Weaving

ló·x̂mit

Stickgame

Lesson 16 contemporary activities

Our titó·qan people are versatile. 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.

mé·qe' po'xpok'ala

Snowball

?e'xwe po'xpok'ala

Football

wilé·ke'ykt

Running

we·cé·t

Dance

hité·met

Read

tí·m'et

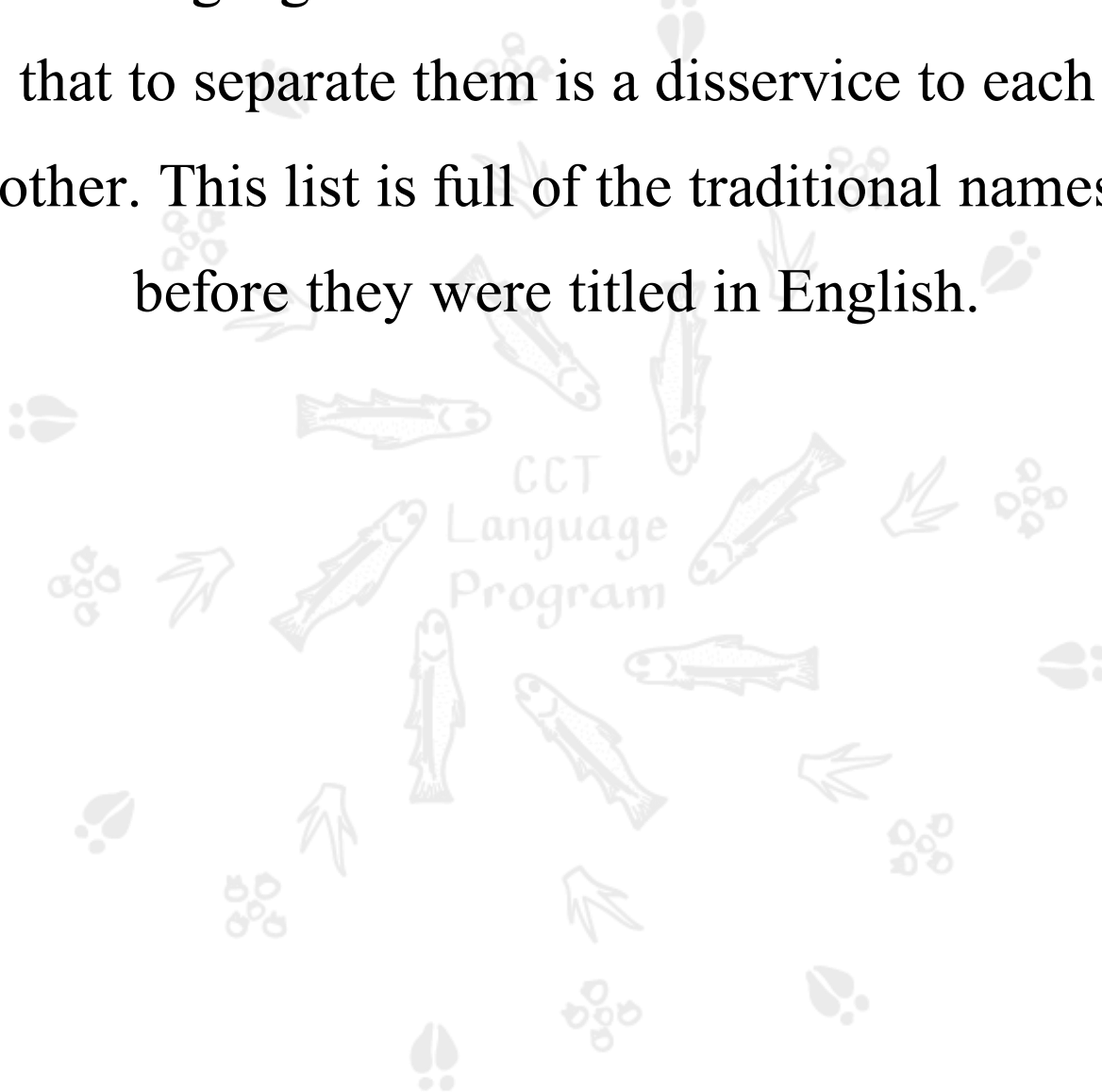
Write

sepeliké·cet

Draw/paint

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 titled in English.



ʔelwité·spe (mouth of Grand Ronde)
himató·wyalatqʔitnm wicʔé·newe·s (West side
of Joseph Creek)

qemúynem (above mouth of Joseph Creek)

wí·kʔup (confluence of lostine & Wallowa)

ʔapáspa (North side of Wallowa River)

tokli·kíspe (1.5 miles upstream from
confluence of Minam River & Wallowa River)

tamatáʔqi·snime (just west of Enterprise OR)

héyusnime (below wí·kʔup)

ti·képtinme (confluence of lostine & wallowa
river)

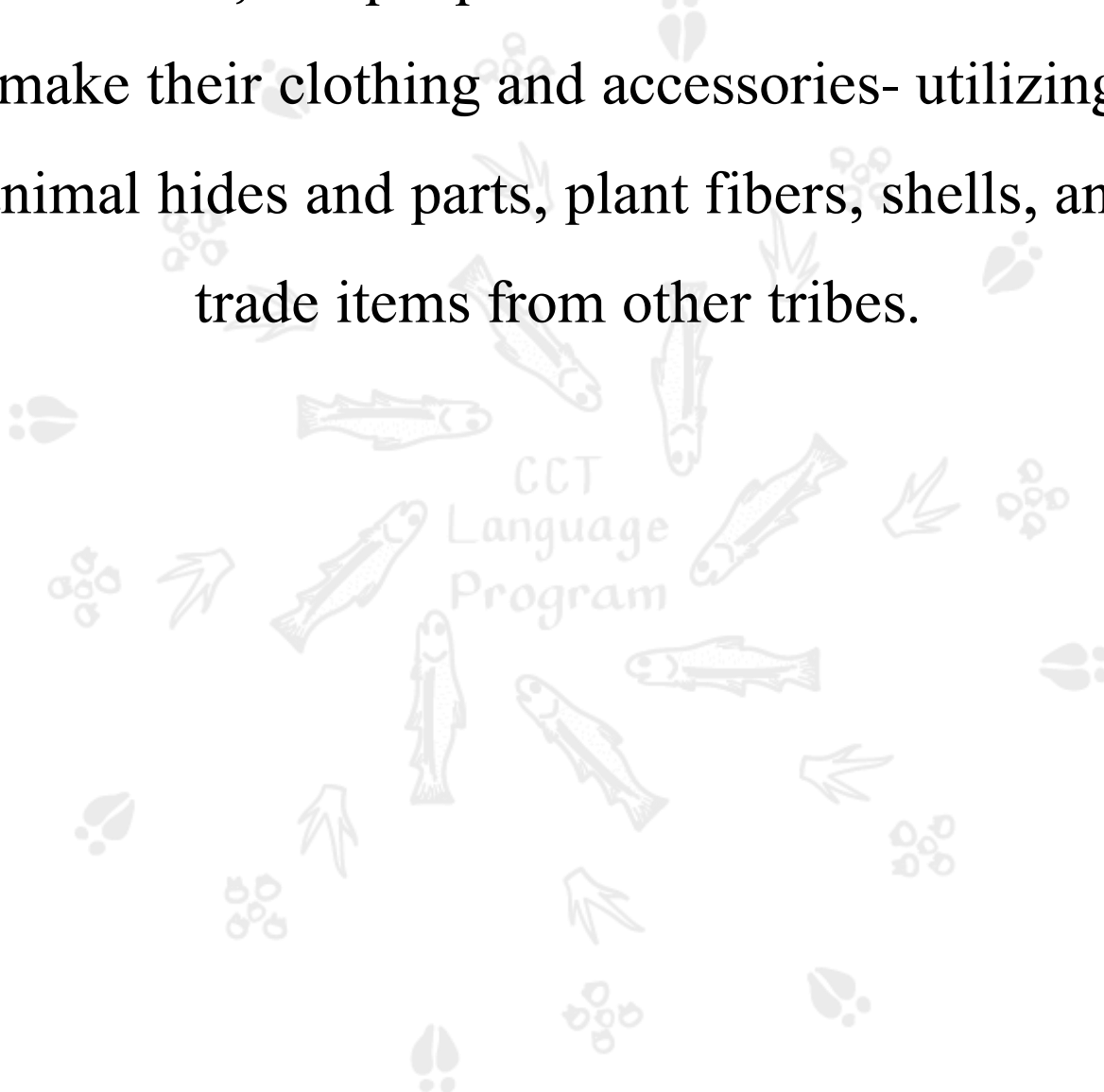
tehemtehem (Black Mountain)

ʔí·slʔami·snima (Lookingglass Creek)

hó·pop ʔiní·t (tributary of wildcat creek in the
Grand Ronde drainage) [headwaters of bishop
creek]

Lesson 18 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.



tá·qma·ł

Cap/bandana

lí·ckaw'

Women's basket hat

sám'x̂

Shirt

tóhon

Pants

sam'q'áyn

Clothes

q'awq'áw'lapqat

boots

kapó·

Coat/sweater

tukepilpe'í

Vest

?ilé·p̄qet

Shoes

mú·h?lep̄qet

Cowhide shoes

walí·mlapqat

Moccasins

sam'áwas

Belt

wehéyqt

Necklace

?eqí·wit

Earrings

?ilé·ptekey

Socks

siló·?ayn

Glasses

wé·pteâ

Gloves/ mittens

yehet'ayn

Scarf

wiyé·letp'et

____-hi/yi

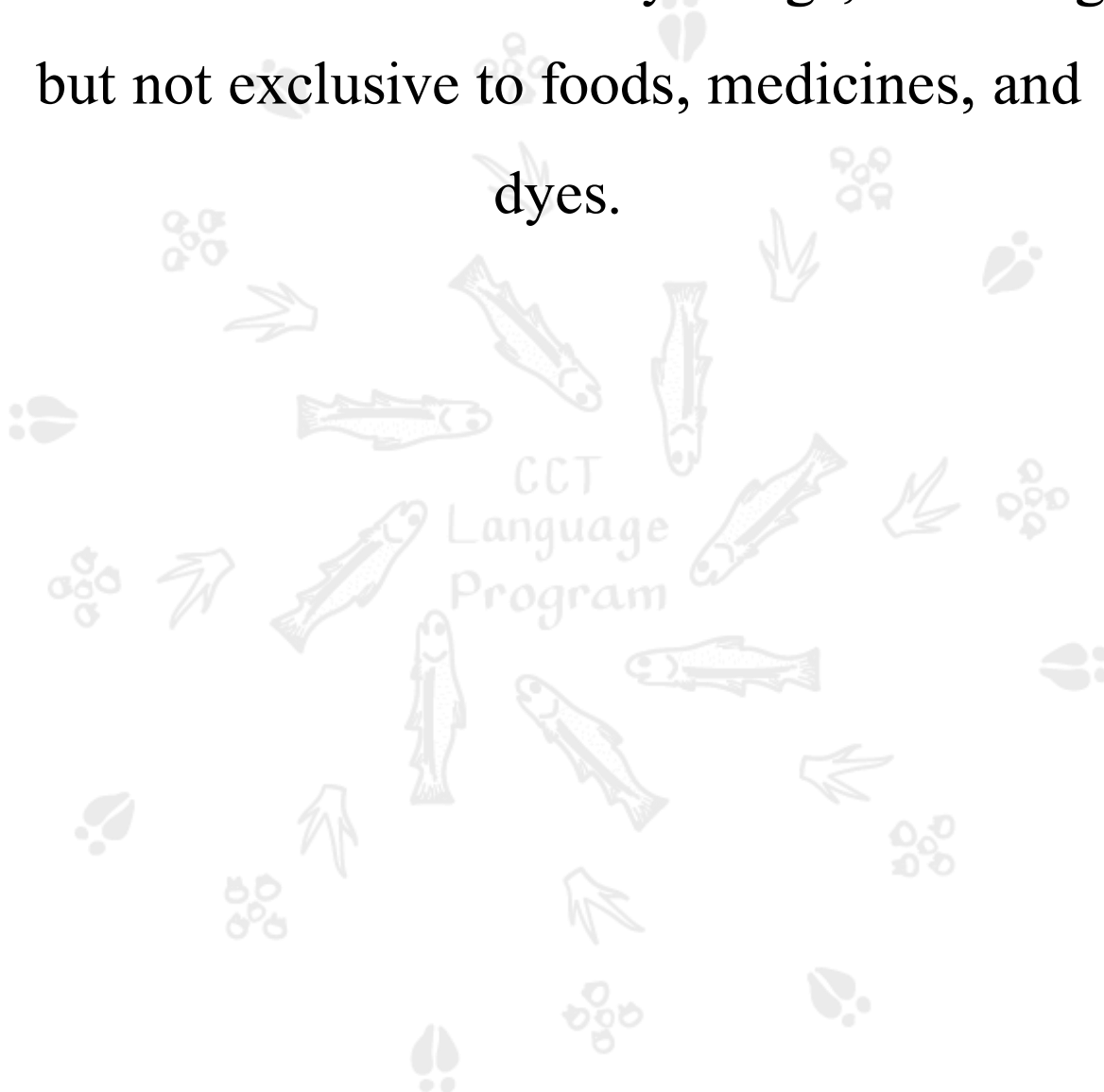
Put on

nika·kolx____

Take off

Lesson 19 plants

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



lá·tis

Flowers

s'timéx

Yellow bells

capcí·lay

Spring Beauty

qocqócnim ní·ckaw'

Shooting star

sá·slaqs

Yellow pond lily

tiltitíltit

Sumac

p'ip'lá·c

Red willow

'iceyé·yenm sílu

buttercup

tewlí·kt

Trees

lá·qa

Ponderosa Pine

talátat

Cedar

kimíle

Tamarack

wí·tx

Alder

heslíps

Birch

qápqap

Cottonwood

nisa·qapqap

Quaking aspen, poplar

tím's

Choke cherry

cik'é·yelx

Juniper

pá·ps

Douglas fir

heqé·qe

River Sage

wapalwá·pal

Yarrow

patan

Brush

q'iq'étq'iq'et

Oregon grape bush

tá·msas

Rose bush

'isxusem

Soap berry bush

mít'ip

Blue elderberry bush

cíca·qiy

Snowberry bush

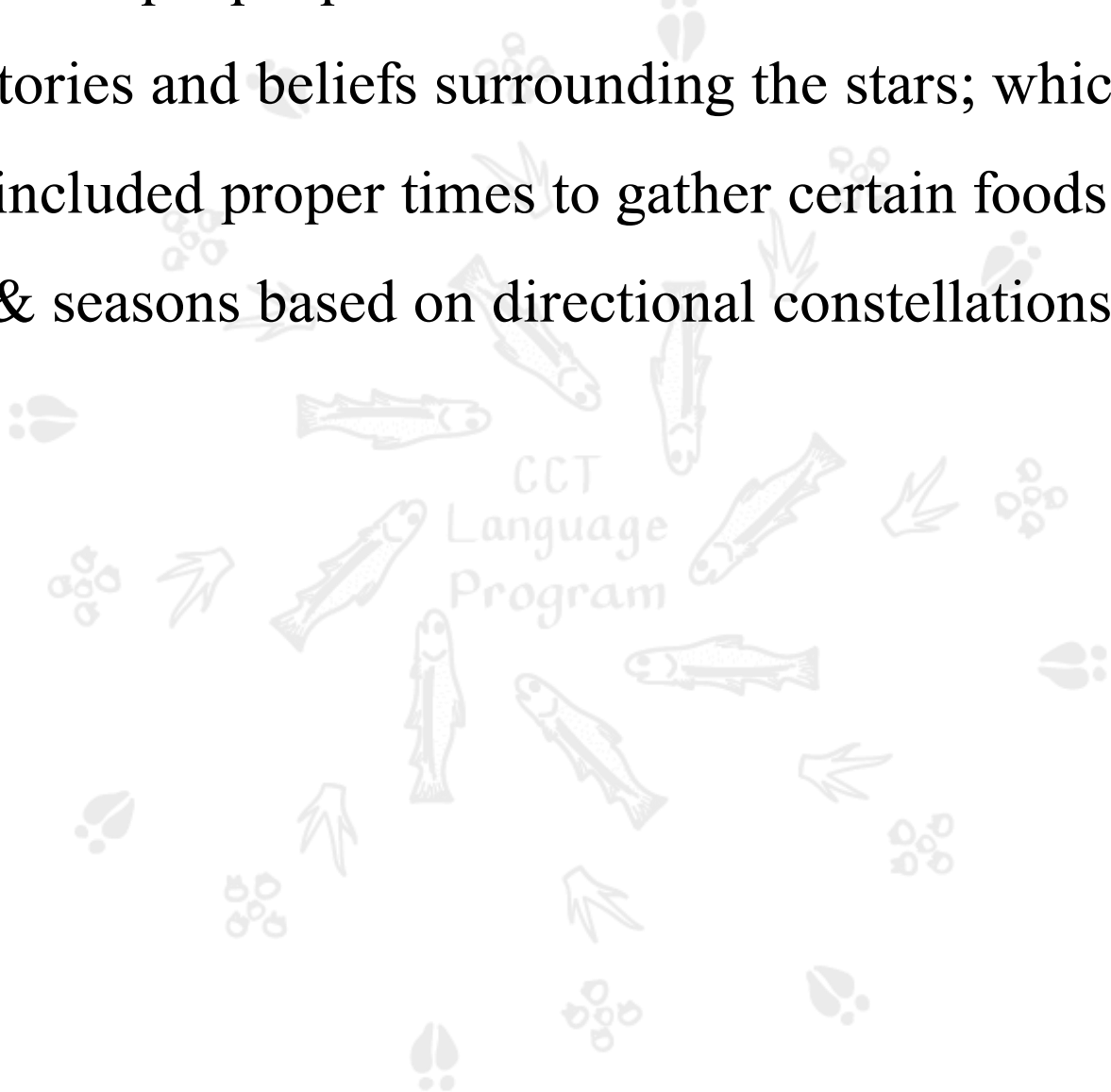
qémqem

Sage Brush



Lesson 20 astronomy

titó·qan people had their own constellation stories and beliefs surrounding the stars; which included proper times to gather certain foods, & seasons based on directional constellations.



hí·semtuks

Sun

hí·semtuks

Moon

xic'íyu

Star

sá·yx

Little Dipper
[Pleiades, seven
sisters]

pellé·heype

Everyday

ká·'awn

Dawn

péqpe

Noon

tehém

Dusk

cik'é·t

Dark

hiwselí·xki

Half moon

wiya·swalá·wit

Full moon

silíp

hilaʔámcan̄ki

Last quarter of the
moon

ʔipnú·pelixninʔ

Evening star

ka·ʔawná·t

Morning star

lukʔupsí·mey

North star

cʔewcʔewnim ʔískit

Milky Way

hiyu·mtáx̄to

Big Dipper

mitáwʔaci·matan

Three Sisters

[handle of big dipper]

x̄icʔyuyé·ye

Star People

ʔiceyé·ye

a Star name

ʔipneteʔílpse

[coyote laughing
turning red]