

Piipayk M'iim

A Maricopa Vocabulary and Phrase Book

Dedicated to all Piipaash...the People.
We persevere with strength and dignity.

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We wish to also acknowledge the Salt River Pima-Maricopa Indian Community Tribal Council for their vision and dedication to the revitalization and maintenance of the Piipaash and O'Odham languages. May their support continue indefinitely.

We express our appreciation and admiration for the present and past staff of the O'Odham Piipaash Language Program. Each of them has contributed in innumerable ways, working long hours, paving new paths, daring to dream, and standing their ground while enduring criticisms and resistance from those who would not share in the dream.

We cannot express enough gratitude to the Washington, Gates, Chough, and Vest families, as well as all other Piipaash who have shared their knowledge and wisdom. The one elder who always found time to help was Wenima Washington. At the age of 83, she was one of our oldest Piipaash speakers at the writing of this book, and her knowledge was remarkable. Without her assistance, this project and many others would not have been possible. The majority of the language included in this book has come from her. At the end of her life as she lied sick in bed, she found the strength to record the accompanying audio for this book.

We also wish to express a special acknowledgement to two individuals who passed on before the completion of this project. Traditionally, it is considered inappropriate to speak of those who have passed, and we hesitate to do so here. However, their contribution is important to acknowledge, and we hope their families understand that we refer to them with the greatest respect. The two men to whom we refer are Mr. Berkley Chough and Mr. Buddy Gates. We gave them draft copies of this book and subsequently met with both of them to gather their input. When we asked them about the differences in family dialects, they told us not to let it hinder the project. They said that we could quarrel indefinitely about our differences, but it would be a waste of time. "Just do it. Get it out there so the people can have it," they stated...and so we have.

This book was, first and foremost, developed for the Maricopa people, the Piipaash. The Piipaash language is part of the Yuman family and is related to the languages of the Quechan (Yumas), Xamakxav (Mohave), Xwalpay (Hualapai), Xa Xvshuuk Piipaash (Havasupai), Yavipay (Yavapai), Kwapa (Cocopa), and others in southern California and Mexico. Although we live with the Thxpash (Pima), our languages are from completely different language families. Few people understand that the tribe now known as the Maricopa is really a mixture of five distinct, but closely related groups, each with distinct differences in culture and dialect. Today, there are basically two dialects of the Piipaash language, but the differences are minor, especially in view of the fact that the language is in danger of extinction. The larger group of Maricopa resides within the Gila River Indian Community in the area of Laveen. The Maricopa who left the Gila River and moved to the Salt River (Lehi) were primarily Xalychidom Piipaash, which is one of the original five groups. Despite the differences, we hope that our relatives along the Gila River are able to make use of this book as well.

The majority of the content was contributed by a single speaker, Wenima Washington, a Xalychidom woman of Lehi. Other speakers contributed to varying degrees, agreeing and sometimes disagreeing on the best way to say a given phrase or sentence. Generally, we tried to keep them generic, so they would be appropriate for a wider range of contexts. Any one of the given phrases and sentences, though, could be properly stated a number of different ways. We realize that words and statements can mean different things in different contexts. For example, when we translate the English word *knife*, we use the Piipaash word, *kwer'o*, but this Piipaash word is also used for wire, or any kind of metal. Although we know a word may have several meanings, there simply isn't enough room sometimes to list them all.

You may learn a few words, simple phrases, and a little grammar (very little) from this book, but you will obviously not become a speaker by studying it alone. A fluent speaker has great knowledge (usually an unconscious knowledge) of grammar and is able to express any thought in a variety of ways. We could have, and will in the future, develop a grammar book that greater describes the structure of the language, but we wanted to start simple. You will need to speak and listen to fluent speakers before you are able to reach any degree of fluency. The Piipaash language is considered a difficult language to learn by most English speakers. There are several sounds that are difficult for English speakers to produce and, "everything seems backward," they say. Most of the verbs are presented in their singular forms, except where otherwise noted. Some are given in plural forms, just a handful are presented in their dual forms. Most nouns do not have plural forms. Many of the sentences are very basic so as to illustrate simple sentence structure.

This book includes some of the vocabulary and phrases that are frequently requested by our Community members, departments and programs. Its format is based on a Hupa pocket phrasebook that was shared with us at one of the Native language conferences. It provides basic information that will, hopefully, be useful and also stimulate a desire to learn more. Have fun with it as you learn and teach.

Until recently, we, the Piipaash of the Salt River, have not utilized a consistent orthography (writing system) for our native language. The language has been transmitted from one generation to the next only by means of oral communication. Children formerly learned to speak Piipaash through interaction with their parents, relatives, and community. Some of us are fortunate enough to have parents or grandparents who still speak the language fluently, but there are many Piipaash who are not so fortunate.

Although the written word can never take the place of the spoken word, it does offer some true benefits in our efforts to sustain our language. Rarely used words and expressions can be written down so they will never be forgotten. A writing system allows those with little exposure to the language greater opportunity to learn it. Furthermore, it can serve as a tool for those who would teach it. Reading and writing is a daily part of our modern culture. So, if we're going to do it anyway, we may as well do it in our own language.

Now, the question arises...how should we write it? An orthography is simply a set of visual symbols that represent the individual sounds of a language. Those symbols are completely arbitrary. A sound can be visually represented by dots, squiggly lines, triangles or any other thing imaginable. In English, we represent the sounds by using the symbols of the Roman Alphabet (A, B, C, etc.), but any other symbol would work just as well. It doesn't really matter how we write it as long as we do it consistently.

The orthography utilized in this book is one that has been developed by Piipaash in the SRPMIC. It is also the only writing system utilized by the SRPMIC O'Odham-Piipaash Language Program for the Piipaash language. Early community efforts to write the Piipaash language were limited. Some individuals have attempted to use the English alphabet to write Piipaash, but never systematically worked out the problems that arise from doing so. Although English and Piipaash share some similar sounds, they also have sounds that are very dissimilar. Furthermore, the English alphabet is a poor phonetic representation of the English language! Who knows if an **A** is supposed to sound like the **A** in 'cat', 'cake', 'tall', or 'above'? Why does a letter **C** exist when it primarily represents the same sound of a **K** or an **S**? The history of the modern English alphabet is interesting. It has undergone many changes, changes that were consciously made by someone or some group of people. In the mid-1990s, some of us began make such decisions about our own Piipaash writing system. We began to utilize a rudimentary system, borrowing the familiar symbols of the English alphabet also, but modifying them as necessary. We utilized each symbol to represent one and only one sound (as much as possible), and used combinations of English letters to form a single Piipaash symbol. Through the years, many have been exposed to this simple community-created writing system and have shared in its evolution. It has undergone several changes, but appears to have finally evolved into something that is both efficient and easy to use. For those learning the system, the greatest obstacle is usually in remembering that the familiar letters and letter combinations do not necessarily represent the English sounds they are familiar with. Sometimes decisions regarding the spelling of words are not only based on sound, but may also be influenced by grammatical structure. Nevertheless, the Piipaash orthography is much simpler and more consistent than the English system that most of us have somehow managed to master.

Whether you are learning to speak or are a fluent speaker already, you can learn this orthography and utilize it in your every-day life. Teach it to your kids, write down words so you don't forget them, or simply write a grocery list when you go shopping. Each time you do, you'll be contributing to the survival of our language.

2 ORTHOGRAPHY

The Piipaash alphabet contains five (5) short vowels and five (5) long vowels. The principle difference between long and short vowels is the duration for which they are held. They are as follows:

Short Vowels:

a	like the /a/ in father	'a	saguaro cactus
e	usually like the /e/ in pet	'ave	snake
i	usually like the /i/ in sick	dish	seed
o	like the /o/ in go	iitho	stomach
u	like the /u/ in flute	kuchar	spoon

Long Vowels:

aa	like the /a/ in father	paap	potato
ee	usually like the /a/ in play	'avee	mouse
ii	usually like the /ee/ in cheek	mariik	bean
oo	like the /o/ in go	iidoo	tooth/teeth
uu	like the /u/ in flute	'uuv	grape

The Piipaash Orthography contains 25 consonant sounds.

Consonants:

ch	like the /ch/ in chair	chii	fish
d	like the /th/ in there	thadish	corn
f	like the /f/ in fish	kafee	coffee
k	like the /k/ in kiss	kosh	pig
kw	like the /qu/ in queen	kwnxo	basket
ky	like the /cu/ in cute	mathkyaaly	ramada
l	like the /l/ in land	lames	table
ly	like the /ll/ in million	kalyaap	prickley pear
m	like the /m/ in man	maa	milk
n	like the /n/ in name	npee	wheat
ng	like the /ng/ in song	narangk	orange
ny	Like the /ny/ in canyon	nyaa	l/sun/east/day
p	like the /p/ in spin	paan	bread
q	like /k/ but pronounced further back in the throat	vqor	fruit
qw	like /kw/ but pronounced further back in the throat	qwaaq	deer
r	rolled like Spanish /rr/ in perro	rav	chili
s	like the /s/ in salt	sny'ak	woman
sh	like the /sh/ in share	shiyal	Money

t	like the /t/ in talk	mat	dirt/earth
th	like the /th/ in thousand	tha'ur	chair
v	like the /v/ in victory	va	house
w	like the /w/ in win	iiwaa	heart
x	like the German /ch/ in Bach	xa	water
xw	like the /x/ but with rounded lips	milxwee	skunk
y	like the /y/ in yes	iiyaa	mouth

Diphthongs: Diphthongs are most easily explained as instances where one vowel glides into a different vowel. Below are some common diphthongs found in Piipaash.

oy	like the /oy/ in boy	'akooy	older woman
aw	like the /ow/ in cow	xaly'aw	rabbit / cottontail
ew		chew	pottery
ay	like the /ay/ in cayenne	'iikway	cow
uy	like the /uey/ in 'chop suey'	kwiduy	watermellon

Glottal Stop: This little mark that looks like a comma signifies that the glottis (throat) is closed on this part of the word. When it occurs in the middle of a word, it is a quick catch or pause, as in the expression 'uh-oh.'

,	s'ii	salt
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Glottal stops are barely perceptible at the beginning of many words. They are most perceptible on words that begin with a vowel. Vowel initial words without a glottal stop in front will sound similar to English words beginning with the letter **h**. In other words, air is flowing freely through the glottis (throat). If the vowel is preceded by a glottal stop, that means no air is passing through the closed throat, therefore, no English /h/ sound.

iiwaa (heewaa) - his/her/it's heart	'iiwaa (eewaa) – my heart
--	----------------------------------

Stress – The main stress is always on the last syllable of the root word

4 GREETINGS

The most appropriate way of greeting someone is to state their relationship to you. This act is called **thyuushk**. (See: Relations on Page 15 for appropriate kinship terms.)

My friend	'Naw. / Nyip 'naw.
Greeting to a Male	Kiyii.*
Greeting to a Female	Shiyii.*
What is your name?	Kadok m'iim mmulyk?
My name is Wenima	Nyaa Wenima 'iim 'mulyk.
How are you?	Kamdothk muuvaak? / Kamduum?
You? (returning the question)	Manshe? / Manye?
And how are you? (returning the question)	Mansh Kamdothpathk?
Good. / Fine.	'Xothik.
Are you good?	Mxothik?
How are you? (to a group)	Kamdothk mthiivk? / Kamuuduushthik?
How is Eddie?	Eddiesh kadotm?
How is your family?	Mtheevsh kadotm?
They are well.	Xuuthik.
I am sick.	Nyaa 'ayuu 'ravk.
I am glad to see you.	Nyyuum 'iiwaa xotk. <i>I see you-my heart-good</i>
What are you doing?	Kawish kamwiim?
What's going on?	Kawitsh Kadotm?
Go greet him / her.	Kthyuushk.
I came to see how you are doing?	Kamdothk muuvaam 'nyyuu 'diik.
Shake his / her hand.	lishaaly kdawk.
Shake my hand.	(nyip) 'lishaaly kdawk.

**Between females and between genders, shiyii is used. Kiyii is used exclusively between males.*

Where are you going?	Mkily myemuum?
Where are you going? (to a group)	Mkily mayemuum?
Do you want to go?	Myaaxalyvii? / Myaapaxyvii?
Are you going to go too?	Myaapayuu?
Go. (for something or some purpose)	Kyaak.
I'm going to the store.	Nyaa 'ayuu kpushly 'yemuum.
I'm going to work.	Nyaa 'ayuum 'ev 'yaauum.
Go home / leave.	Kyemk.
Are you leaving?	Myemuum?
I'm leaving. (Presumably home if not specified)	Nyaa 'yemuum.
Good-bye.	Nyyuunthxa. <i>I'll see you again</i>
I'll see you tonight.	Thnyam nyyuunthxa.
I'll see you tomorrow.	Kwolyewm nyyuunthxa.
I'll see you Monday.	Luunsm nyyuunthxa.
Who is going with you?	Mkish mthkweruu?
Who are you going with?	Mkiny muudavk mweshuu?
I'm going back. (to where I came from)	Ny'thkvekuum.
Are you going back?	Mthkvekuum?

Note: With Piipaash questions, the final *-k* or *-m* suffix is frequently dropped from the verb, but not in all cases. Sometimes it is optional. For example, "Mkily myemuum?" may optionally be, "Mkily myemuu?"

6 QUESTIONS

When?

When are you coming?

When are you leaving?

When are you returning (here)?

When will you do it?

What? (subject form)

What is this / that?

What fell?

What stinks?

What smells good?

What? (object form)

What are you doing?

What are you going to buy?

What do you want?

What do you have?

Who? (subject form)

Who are you?

Who is that?

Who said it?

Who did it?

Who? (object form)

Who is your mother?

Who does he/she like?

Who did you see?

Who did you give it to?

Knyaduum?

Knyaduum mdiiuum?

Knyaduum myemuum?

Knyaduum mthkvekuum?

Knyaduum mwiiuum?

Kawitsh?

(Dany) kawitsh duu?

Kawitsh pami?

Kawitsh shaxi?

Kawitsh xwiiv xoti?

Kawish?

Kawish kamwiim?

Kawish mshuu'aatum?

Kawish mmxank?

Kawish mwiim?

Mkish?

Mkish mduum?

Mkish duu?

Mkish 'ii?

Mkish wii?

Mkiny?

Mkiny mnthayk?

Mkiny mxani?

Mkiny myuuk?

Mkiny maaym?

Where? (at)

Where is he / she/ it sitting?

Where is he / she/ it lying?

Where is he / she / it standing?

Where is he/she/it (wandering about)?

Where? (in what location)

Where do you live?

Where did you go?

Where? (to or from)

Where did you come from?

Where? (general)

Where is Grinelda?

How much/How many?

How many are there?

How many do you have?

How much does it cost?

Mkii?

Mkii va?

Mkii diki?

Mkii v'awi?

Mkii uuvaa?

Mkily?

Mkily mnyvayk?

Mkily myemk?

Mkik?

Mkik mmank?

Kadomi?

Grineldash kadomi?

Kalyviik?

Kalyviik duu?

Kalyviim mwiim?

Shqamp kalyvii?

Notes:

1. You may notice that the final letters of the verbs vary in questions. In statements, verbs regularly end with -k or -m, usually signifying that the action or state has already occurred or is currently taking place. These endings (suffixes) may change in question form. Other times, the suffixes may not change, and the only way to distinguish a question from a statement may be by intonation and context. The process is a little complex, but it does follow a systematic process.

2. There are no distinct words that specifically mean 'how' or 'why'. These types of questions are complex, require a greater knowledge of Piipaash grammar, and can be formulated a variety of different ways.

3. If notes 1 and 2 have left you bewildered, you are completely normal! Language structures can be very confusing, yet very fascinating. This little phrase book is just an appetizer. Please don't feel overwhelmed.

8 RESPONSES

Yes	ii
No	kuvark
Maybe	Nya'em / nya'duum
Don't know	Shmdiik
Say it again.	K'inthik.
I didn't hear / understand you.	Walyny'aamak.
Here (take this).	Mo
Poor thing	Xthaalk.
Scary	Mshiideevk.
It's true.	Empik.
Good	Xotk.
Ugly/bad	Nyoyk.
Darn it!	Kxmaya!
Oh no!	Tshe tshe!
It stinks / It's rotten	Shaxk.
Say it in Maricopa.	Piipayk k'iim.
Good things will come to you. <i>A reinforcement of good behavior</i>	'Ayu xotsh mknaamuum. <i>thing-good-to you will come</i>
Bad things will come to you. <i>A warning against bad behavior</i>	'Ayu nyoysh mknaamuum. <i>thing-bad-to you will come</i>
Thank you.*	'Ayu nymuuaay dany 'iiwaa xotk. <i>thing- you gave me-my heart is good</i>
	'Ayu nymuueey dany 'iiwaa xotk. <i>thing- you did for me-my heart is good</i>
I think so too.	'Valy'ethpathk.

*There is no standard form of or literal translation for "thank you" in Piipaash. There phrases were offered as potential ways to express gratitude when someone gives you something or does something for you.

Wake up.

Wake up (to a group).

It's morning.

Wash your face.

Brush your hair.

Brush your teeth.

Toothbrush

Get dressed.

Make your bed.

Put your shoes on.

Are you ready?

Hurry.

Hurry, let's go (to another person).

Hurry, let's go (to a group).

You're late.

Take a bath / shower.

It's a good morning.

Get some wood.

Kmank.

Kuumaank.

Nyaa kwolyewk.

Miido kas'uulyk.

Mii'e kschek.

Miidoo kschek.

iidoo msche

Kny'aalyk.

Mnyipav kthr'uym.

Kxmnyewk.

Mat maviirk?

Kmuuviilyik.

Muuviiylm 'weshuum.

Muuviiylm 'ayaauum.

Nyaa mmiinyk.

Xaly kth'upk.

Nyaa shpak xotsh.

'li kyaak.

Let's go play (to another person).

Go play.

Go play (to a group).

I'm going to go play.

Come in.

Go out.

Come here.

Come here (to a group).

Sit down.

Sit down (to a group).

Listen.

Listen (to a group).

Behave.

Don't say that.

Don't bother that

Are you hot?

I am hot.

It is hot.

Are you cold?

I am cold.

*I have to go to the bathroom.

I have to go to the bathroom.

I'll be right back.

Let's go to work (to another person).

Let's go to work (to a group).

Get to work (to another person)

It's noon.

What time is it?

Take a break.

Wesh ar'oyshuum.

Kar'oyk.

Kayaak kthr'oyik.

Nyaa 'yaak 'ar'oyuum.

Kxavk.

Kshpamm.

Kdiik.

Kadiik.

Knakk.

Kuunaakk.

K'avk.

Kuu'aavk.

Kthr'uik.

Walyk'emak.

Walynymkyevmak.

Mpilyk?

Nyaa 'pilyk.

Pilyk.

Mxchurk?

Nyaa 'xchuurk / Nyaa 'xchurmpuyk.

Nyaa lyachiirq ly'yemuum.

I-where they defecate-(I) will go

Nyaa lyanaak ly'yemuum.

I-where they sit-(I) will go

Nyaa kuurm 'vaanthiyuum.

'Ayuum 'ev'weshuum.

'Ayuum 'uuiiv 'ayaauum.

'Ayuum m'ev kyaak.

Nyaa th'ork.

Kalyviish vami?

Miiwaa kshnakk.

* Some people may now consider this word for bathroom inappropriate. However, it is the older form and considered normal speech by many speakers.

Pillow	nyshopuk
Blanket	kwthsiily
Bed	nyipav
Quilt	kamap
Are you sleepy?	Mshmaxalyvii?
I am sleepy.	Nyaa 'shmaxalyviik.
I am tired.	Nyaa mat'avark.
Let's go to sleep.	Wesh 'uushmaxa.
Are you tired?	Mat mavark?
Go to sleep.	Kshmaam.
I am going to sleep.	Nyaa 'shmaauum.
Be quiet.	Kwer k'iim.
Be quiet (to a group)	Kwer kuu'ishik.
Take a bath.	Xaly kth'upk.
I'm scared.	Nyaa 'mshdek.
Turn off the lights.	Kwnyaynya ksthmpashm.
Good dreams (good luck).	Shmaash xotk.
Its evening time.	Nyaa xavk.
Let's go home (to another person).	'Nyemxa.
Let's go home (to a group).	'Ayemxa.
Go lay down.	Kyaak kpamm.
Make you bed.	Mnyipav kthr'uym.
Turn off the television.	Chuuoyooy kchshpaash nykshpetm.
Go built a fire.	Kyaak kthraak.
Are you going to sing?	Mashvaruum?
I'm going to sing.	(Nyaa) 'ashvaruum.
Sing.	Kashvark.
Dance	Kiimak.

12 FOODS

Food	mash / chamash
Milk	maa
Butter	manthekii
Cheese	maxpan
Meat	iimaat
Hamburger	iimaat kuuchok
Beef	'iikway iimaat
Fish	chii
Chicken	xnmoo
Pig	kosh
Bologna / hot dog	choriis
Turkey	'uuroth
Jack rabbit	k'uuly
Cottontail rabbit	xaly'aw
Quail	xma
Vegetables	'ayuu xvshuush
Onion	shax
Corn	thadish
Beans	mariik
Squash	xmath
Fruit	'ayuu vqor
Orange	narangk
Grape	'uuv
Potato	paap
Plum	plamp
Pear	peer
Carrot	shma qwes
Tomato	thomaat
Candy	'ayuu mnyee
Banana	kwaxthon kulyvii
Gum	chmunyaa
Apple	apal

Cantaloupe	kshmiitho
Watermelon	kwiduy
Cake, cookies	modiily mnyee
Pie	pasthel
Rice	'aroos
Salt	s'ii
Spinach	xvsho
Bread	paan
Tortilla	modiily
Frybread	chshaylytap
Water	xa
Tea	tii
Coffee	kafee
Mesquite bean	'iiyaa
Sugar	'asuukr / 'arasuuk
Gravy	shuvii
Lazybread	pav
Ice cream	xnpaash thuuwaash
Chili	rav
Cholla buds	that
Devil's claw	kwaxthon
Oatmeal	npee thuulyish
Pinole	mxuuly / shmkwiily
Wheat	npee
Flour	mvar
Chili Stew	rav lyuuly
Eggs	xnmoo ts'osh
Roasted Corn Meal	karsh'uuk
Prickly Pear Fruit	kalyaap vqor
Pancake	aschaak
Syrup	mlaash
Casaba	kwr'ak yathxkyer

Drinking	siim
Eating	maam
Eating something crunchy	chpoxm
Eating fruit	chqawm
Eating meat	sook
Eating corn	chpakm
Spoon	kuchar
Fork	nymkashak
Knife	kwer'o
Cup/bowl	kuskii
Plate	nysachaak
Paper towel / napkin	nymtsve
Trash can	'ayuu nyoooy ilypov
Come eat.	Kdiik kmaam.
Come eat (to a group).	Kadiik kuumaavk.
Let's eat / Shall we eat?	'Ayu 'mashxa.
Let's eat / Shall we eat? (to a group).	'Ayu 'uumaavxa.
Are you hungry?	Mchampuyk?
Are you hungry (to a group)?	Mchamuupooyk?
I am hungry.	Nyaa 'mchaak / 'champuyk.
I am thirsty.	Nyaa 'mthxayk / 'mthxaympuyk.
Are you thirsty?	Mmthxaympuyk?
What are we going to eat?	Kawish 'uumaavuu.
What do you want to eat?	Kawish mmaxalyvii?
What do you want to drink?	Kawish msexalyvii?
Bring it here.	Kuudiik.
Give it to me.	Nykaaym.
Give it to him/her.	Kaaym.
Bring (pass) the salt here.	S'ii kuudiik.

14 MEAL TIME

Give me a tortilla.

Give him a frybread.

It tastes good.

Are you full?

I am full.

Would you like more?

Go ahead and eat.

There is plenty of food.

Sit down and eat.

Set out the dishes.

Clear the table.

Wash the dishes.

Wash your hands.

Let's pray.

Modiily nykaaym.

Chshaylytap kaaym.

Xnuuyk.

Mthook?

Nyaa 'thook. / Nyaa 'thompuyk.

Mmxannthik?

K'avk kmaam.

Chamash palyk.

Knakk kmaam.

Kuskii nykchaashk.

Lames kth'ruym.

Kuskii kats'uulyk.

Miishaaly kas'uulyk.

Matxthaaluum.



Family is one of the most important aspects of life. It is one of the universal institutions of human societies. However, family structures and norms, like languages, vary from culture to culture.

Like many other Native Americans, the Piipaash individual was born into a clan. This clan membership followed a pattern of patrilineal descent. In other words, it was passed down by way of the father. In a sense, it was similar to the modern surname system we use whereby a child will assume the last name of his or her father. Current knowledge of the traditional clan system, however, has nearly vanished. Xavshash, Xipa, and Xamithutsh, are three examples of old clans. Each clan name is associated with a plant, animal, or insect. Women were most frequently named according to their clan affiliation, meaning that women's names would frequently refer to the particular plant, animal, or insect of their clan. Sometimes, a woman would simply bear the name of the clan and have no other personal name. Since the Thxpash (Pima) also participated in a compatible (though not identical) patrilineal system, it was not a problem to ascribe a clan to a child with a Pima father. The system began to collapse as women began to marry men of other tribes and nationalities that did not have a patrilineal clanship system. Under the traditional system, a clan could not be ascribed in such cases. With the weakening of the clan system, family kinship and culture are now more significant aspects of Piipaash identity.

The Piipaash traditionally practiced patrilocal residency. When a couple married, they would live with or near the husband's family. A nucleus family would not operate separately, but would assist and work closely with the extended family of the husband. This meant that a child was normally raised in the dialect and cultural norms of the husband's family. There would, however, be a great amount of respect for both sides, and the wife's family would be assisted should it be necessary. Marriage could not occur between two members of the same clan or between blood relatives of any kind. To do so, would not only be considered inappropriate, but immoral. Again, with the weakening of the clan system, knowledge of blood relations has become more significant.

The importance of relations is evident in the cultural norms of greeting one another. One person would greet another by stating their relation. For example, if one were to greet his or her mother, one would say, "Nyip 'nthay" (My mother) or simply, "Nthaya." This type of greeting is called **thyuushk**. In the old days, it would be repeated four times, but once is normal today. If the relation is unknown, the term **Kiyii** could be used between men and **Shiyii** could be used between women (or between genders). These are terms that may be used between all tribal members, or even all human beings, if you want to express a feeling of kinship.

Some (not all) kinship terms are listed here. The system is different from that used by English speakers. Single terms may be applied to several relatives, and sex distinctions may not be what you are used to. Generally, age is an important factor

16 RELATIONS

Husband	Nykw'r'ak
Wife	Nyavee
Father (male's)	Nyko
Father (female's)	N'ay
Mother	Nthay
Son (male's)	Xumay
Daughter (male's)	Vchii
Son, daughter (female's)	S'aw
Older sibling	Nchen
Younger sister	Nyaq
Younger brother	Schaa
Grandfather (paternal)	Npaw
Grandmother (paternal)	Nmaw
Grandfather (maternal)	Nkwo
Grandmother (maternal)	Nkyew
Uncle (father's older brother)	Nvii
Uncle (father's younger brother)	Nykus
Uncle (mother's brother)	Nkwii

Aunt (father's sister)	Npii
Aunt (mother's older sister)	Nsii
Aunt (mother's younger sister)	Nmuy
Nephew / Niece	
<i>a male's younger brother's child</i>	Vet
<i>a male's older brother's child</i>	Yeshkyew
<i>a female's brother's child</i>	Merpai
<i>a female's younger sister's child</i>	Vet
<i>a female's older sister's child</i>	N'o
<i>a male's sister's child</i>	Van
Grand Uncle	Nkish
Grand Aunt	Shnykes
Grand Nephew / Grand Niece	
<i>a man's sibling's grandchild</i>	Kish
<i>a woman's sibling's grandchild</i>	Kes
Great Grandfather	Shush
Great Grandmother	Nyaq
Great Grandchild	Nchen

Kinship term (to a male)

Kinship term (between females or genders)

Who is your mother?

Who is your father (to male)?

Who is your father (to a female)?

What is your maternal grandmother's name?

My older brother is nice.

Where is your family from?

kiyii

shiyii

Mkiny mnthayk?

Mkiny mnykoyk?

Mkiny mn'ayk?

Mnykyewsh kadok 'iim mulyi?

Nyip 'nchensh nyixotk.

Mthevsh mkiik amank duu?

“This is my...”

Write your relatives' names below.

Dany nyip 'nykwr'aksh. (f.)

Dany nyip 'nyaveesh. (m.)

Dany nyip 'nykosh. (m.)

Dany nyip 'n'aysh. (f.)

Dany nyip 'nthaysh.

Dany nyip 'xumaysh. (m.)

Dany nyip 'vchiish. (m.)

Dany nyip 's'awsh. (f.)

Dany nyip 'nchensh.

Dany nyip 'nyaqsh.

Dany nyip 'schaash.

Dany nyip 'npawsh.

Dany nyip 'nmawsh.

Dany nyip 'nkwosh.

Dany nyip 'nkyewsh.

Dany nyip 'nviish.

Dany nyip 'nykus.

Dany nyip 'nkwiish.

Dany nyip 'npiish.

Dany nyip 'nsiish.

Dany nyip 'nmuysh.

Dany nyip 'vetsh. (m.)

Dany nyip 'yeshkyewsh (m.)

Dany nyip 'merpiish. (f.)

Dany nyip 'vetsh. (f.)

Dany nyip 'n'osh. (f.)

Dany nyip 'vansh. (m.)

Dany nyip 'nkish.

Dany nyip 'shnykes.

Dany nyip 'kish. (m.)

Dany nyip 'kes. (f.)

Dany nyip 'shush.

(m.) = only males use this term

(f.) = only females use this term

18 BODY PARTS

Head	kwchsha	Arm / hand	iishaaly
Forehead	kulyimee	Hand / finger	iishaaly ksaraap
Hair	ii'e	Elbows	kshny'uk
Face / eyes	iido	Legs (knee to ankle)	mshaxwaar
Ears	shmalyk	Thigh	ms'iily
Mouth	iiyaa	Calf	muuvaaly
Nose	iixuu	Foot / leg	iime
Teeth	iidoo	Knees	kshmetho
Eyelashes	iido shunyaa	Chest	yathxkyer
Eyebrows	iido kl'uuk iimis	Heart	iiwaa
Cheeks	yaxlyme	Breast	nyimaa
Chin	yakutsa	Stomach	iitho
Neck	miipuk	Back	shlymak
Throat	nyaalq	Buttocks	iiwee
Body	iimaat	Anus	kthpup
Skin	kwely	Penis	mdar
Shoulders	mshkily	Vagina	shpan

I have a headache.

I hurt my arm.

Wash your face.

Brush your teeth.

Wipe your nose.

Did you wash your hair?

Nyaa 'kwchsha 'ravk.

(Nyip) 'iishaaly 'shootm.

Miido kas'uulyk.

Miido kschek.

Miixuu ktsvek.

Mii'e mas'uulyk?

Dress / Skirt	avxay
Glove	iishaaly kshxav
Hat / Headdress	kpur
Coat / Jacket	xavmthesh
Belt	amel
Shoes	xmnyew
Boots	xmnyew qol
Sandal	xmnyew ashkyaat
Socks	iimem kshxav
Shirt	xaav
Pants / Panty	vamkwthxav
Handkerchief	panyiith
Scarf	maskyaad
Ring	iishaaly kthxaav
Watch	nyaa chew
Necklace	xnak
Earrings	shmaalyk
Be naked	xlykayk
Breech cloth / Diaper	wamakxav
Underwear / Slip	xwalythuunak
Bra	nymaa muupet
Girdle	nymshqat
Wash your clothes.	Mny'aaly kas'uulyk.
Put your clothes away.	Mny'aaly kthr'uym kchaam.
Iron your clothes.	Mny'aaly kthyaak.
What are you going to wear today?	Pis kawish mxaavuum?

House	va
Door	va shuupet
Doorway	vuyaa
Window	xlyooy shuupet
Chair	tha'ur
Table	lames
Bed	nyipav
Clock	nyaa chew
Towel	iimaatm tsve / 'ayuum tsve
Toilet paper	iiweem tsve
Toothbrush	iidoo msche
Comb / Brush	ii'e msche
Matches	shqiir
Flashlight	'ayuu kwthnyaysh
Wood	'ii
Television	chuuyoooy kchshpaash
Radio	mthxaly'av
Rug	va chuchesh
Broom	va mamaly
Stove / Oven	ilythuurav
Kitchen Sink	kuskii lyas'uuly
Refrigerator	chamash thxnpaash
Bathroom	lyachiirq / Lyanaak
Bedroom	nyshuumaav
Turn off the television.	Chuuyoooy kchshpaash kshpetm.
Did you close the door?	Vuyaa mshpetm?
Did you clean the house?	Va mthr'uym?
Turn off the stove.	llythuurav kshpetm.
Where is the broom?	Va mamalysh mkii v'awi?

The way in which language reflects cultural perspectives is clearly revealed when we consider colors. As humans, we analyze and organize reality in different ways. The end results vary from culture to culture. Variations may even occur among speakers of the same language.

Red	xwetm
Blue / Green	xvshuuk
Dark Green	xashamiik
Yellow / Orange / Brown	qwesm
Black	nyiilyk
White	xmaalym
Gray	qweshm
Light Gray / Ashy	xm'uulyk
Pink	pilyxwetm
Purple	kalyaapk
Bright	nyayk
Dark	thnyamk
Shiny	thamtham 'iim
Greasy	xasm
Red Mountain	Viikwxet <i>mountain-that is red</i>
Colorado River	Xakxwet <i>water-that is red</i>
Havasupai	Xa Xvshuuk Piipaa <i>water-blue-people</i>
South Mountain	Vii kwxas <i>mountain-that is greasy</i>
The mountain is red.	Viinyish xwetm.
Your legs are ashy.	Mii'esh xm'uulyk.

Note: Some speakers use *narangk* for the color orange. Some speakers consider *qweshm* to be brown. Some speakers consider *xvshuuk* to only to be blue and use *xashamiik* for all shades of green.

Frog	xanye
Jackrabbit	k'uuly
Cottontail rabbit	xaly'aw
Dog	xat
Cat	posh
Ant	chmduuly
Fly	xalysmo
Gnat	chiipay
Bird	chiyer
Quail	xma
Eagle	xshpaa / shpaa
Buzzard	shee
Owl	mmdii
Roadrunner	thilypo
Hawk	ch'or
Killdeer	thriish
Bear	mxweth
Coyote	xathlywe
Horse	qwaqt
Cow	'iikway
Fish	chii
Snake	'ave
Gila Monster	xmsuuly aveth
Pig	kosh
Javalina	kosh lyuuvaash duum
Spider	xalthot
Bee / Wasp	mispoo
Deer	qwaaq
Butterfly	xmnaap

Cicada	xanava
Red-winged blackbird	xasikwa
White-winged dove	ku'a*
Mourning dove	xoshvyevk
Turtle	xnarxnar
Tortoise	kapet
Prairie Dog	thiish
Beaver	pen
Skunk	milxwee
Sheep	mo
Goat	svaath
Raccoon	nmas
Scorpion	mniish
Tarantula	xshmnyoy
Antelope	ma'uuly
Monkey	mon
Mouse	'avee
Woodpecker	sh'uuny
Squirrel	xumiir
Wolf	xatkuult
Humming bird	nixnix
Do you have any pets?	'Ayu mnyshxatk?
Is this your cat?	Posh dany mnyxatk?
I killed a deer.	Nyaa qwaaq 'thpuym.
Go and feed the dog.	Xat 'ayuu kuumayk.
Do you like to eat quail?	Xma mshmnyeek?
Did the snake bite you?	'Avesh mshkyewi?

**The accompanying audio recording states that kuut is a white wing dove but kuut is actually the name of another small dove (species unknown) and ku'a is a white wing dove.*

Sky	may
Moon	xly'a
Sun	nyaa
Star	xmshe
Cloud	kwe
Be cloudy	kwiik
Wind	mthxa
Be windy	mthxayk
Rain	uuv'aw
Be raining	uuv'awk
Snow	sa
Be snowing	sayk
Rainbow	kulyishee
Lightning	uurav
Thunder	uuqas
Morning star	xmshe kvthay
Milky Way	xchiily kwyaa nyuunye
North star	kapithan
Comet	xmshe ksarap*
Whirlwind / Dust Devil	matxiikwer
Dirt / Land/ Earth	mat
Salt River (area)	va shly'ay
Water	xa
River	xa xan
Colorado River	xakxwet
Gila River	xiil
Ocean	xa s'ily
Lake	xanyo
Sand	shly'ay

*Comet may actually be *xmshe rosop*. The above translation may be an error or a dialect difference.

Rock / Mountain	vii
Flower	('ayuu) thavsh
Tree / Cottonwood Tree	x'aa
Mesquite Tree	'anaaly
Mesquite bean	'iiyaa
Screw bean	'iish
Palo Verde Tree	shthak
Ironwood Tree	'ii ver
Saguaro Cactus	'a
Prickly Pear Cactus	kalyaap
Cat Tail	thpily
Cholla	that
Teddybear Cholla	xuul
Grease wood / Creosote Bush	'iivse
Arrow weed	'iisav
Willow	'iidoo
Gourd	xnaaly
Earthquake	mat enk
Solar eclipse	nyaash puyk
Lunar eclipse	xly'ash puyk
Red Mountain	Viikxwet
Spirit Mountain (Newberry)	Vii kwxmii
Estrella Mountain	Vii lyxa
South Mountain	Vii kwxas
Pima Butte	Vii vav
Devil's Claw	kwaxthon
Will it rain?	'Uuv'awuum duu?
That is a pretty flower.	'Ayuu thavsh chxotlyviik.
Don't touch the Saguaro Cactus.	'Anya walyknqammak.

26 NUMBERS

One	shenthik
Two	xvikk
Three	xmökk
Four	chmpapk
Five	sarapk
Six	xamxukk
Seven	pxkeek
Eight	sapxukk
Nine	xamxmökk / nymxmökk
Ten	shaxukk
Eleven	shaxuk mayk shenthik 10 + 1
Twelve	shaxuk mayk xvikk 10 + 2
Thirteen	shaxuk mayk xmökk 10 + 3
Fourteen	shaxuk mayk chmpapk 10 + 4
Fifteen	shaxuk mayk sarapk 10 + 5
Sixteen	shaxuk mayk xamxukk 10 + 6
Seventeen	shaxuk mayk pxkeek 10 + 7
Eighteen	shaxuk mayk sapxukk 10 + 8
Nineteen	shaxuk mayk xamxmökk or shaxuk mayk nymxmökk 10 + 9
Twenty	shaxuk xvikk 10 x 2

Twenty-one	shaxuk xvik mayk shenthik $10 \times 2 + 1$
Twenty-two	shaxuk xvik mayk xvik $10 \times 2 + 2$
Twenty-three	shaxuk xvik mayk xmokk $10 \times 2 + 3$
Thirty	shaxuk xmokk 10×3
Forty	shaxuk chmpapk 10×4
Fifty	shaxuk sarapk 10×5
Sixty	shaxuk xamxukk 10×6
Seventy	shaxuk pxkeek 10×7
Eighty	shaxuk sapxukk 10×8
Ninety	shaxuk xamxmokk / shaxuk nymxmokk 10×9
One hundred	shen shenthik 100×1
One thousand	mil shenthik 1000×1
Many	palyk

What time is it?

1:00

2:00

3:00

4:00

5:00

6:00

7:00

8:00

9:00

10:00

11:00

12:00

1:30

2:30

3:30

1:15

2:15

3:15

5:45

6:45

7:45

9:05

10:08

11:20

It's almost 1:00.

Kalyviish vami?

Shenth vamk

Xvik vamk

Xmok vamk

Chmpap vamk

Sarap vamk

Xamxuk vamk

Pxkee vamk

Sapxuk vamk

Xamxmok vamk

Shaxuk vamk

Shaxuk mayk shenth vamk

Shaxuk mayk xvik vamk

Shenthik kshlyuvevk

Xvikk kshlyuvevk

Xmökk kshlyuvevk

Shenth vamk aem shaxuk mayk sarapk

Xvik vamk aem shaxuk mayk sarapk

Xmok vamk aem shaxuk mayk sarapk

Sarap vamk aem shaxuk chmpap mayk sarapk

Xamxuk vamk aem shaxuk chmpap mayk sarapk

Pxkyee vamk aem shaxuk chmpap mayk sarapk

Xamxmok vamk aem sarapk

Shaxuk vamk aem sapxukk

Shaxuk mayk shenth vamk aem shaxuk xvikk

Shenth vamuum nyupayk.

Monday	Nyaa luuns
It's Monday	Nyaa luunsm
Tuesday	Nyaa xvik
It's Tuesday	Nyaa xvikk
Wednesday	Nyaa xmok
It's Wednesday	Nyaa xmokk
Thursday	Nyaa chmpap
It's Thursday	Nyaa chmpapk
Friday	Nyaa sarap
It's Friday	Nyaa sarapk
Saturday	Nyaa elsaav
It's Saturday	Nyaa elsaavk
Sunday	Nyaa Mshray
It's Sunday	Nyaa Mshraym
It's morning	Nyaa kwolyewk
It's noon	Nyaa th'ork
It's afternoon	Nyaa yuushk
It's evening	Nyaa xavk
It's night	Thnyamk
Late night	Thnyam nykorm
Midnight	Thnyam kshlyuuevk
Toward morning	Kwolyew nyknamk
It's a good morning.	Nyaa shpak xotsh. <i>Sun-came up-good</i>
I'll see you tomorrow.	Kwolyewm nyyuunthxa.

30 MONTHS & SEASONS

The oldest known system of the Piipaash for designating months is no longer used. Some speakers designate the months according to the events associated with it (i.e. 'when mesquite beans are ready', etc.). However, these names are not universally recognized. The following system for recognizing months is one that can be used, but it too is not universally recognized by speakers. It simply expresses, "first moon, second moon, etc."

January	Xly'a shenthik
February	Xly'a xvikk
March	Xly'a xmokk
April	Xly'a chmpapk
May	Xly'a sarapk
June	Xly'a xamxukk
July	Xly'a pxkyeek
August	Xly'a sapxukk
September	Xly'a xamxmokk
October	Xly'a shaxukk
November	Xly'a shaxuk mayk shenthik
December	Xly'a shaxuk mayk xvikk
Spring	Nyaa piny
It is spring	Nyaa pinyk.
Summer	Nyaa pily
It is summer	Nyaa pilyk.
Fall	Nyaa yuush
It is fall.	Nyaa yuushk.
Winter	Nyaa xchur
It is winter.	Nyaa xchurk.

Expressing direction and location can be a little tricky for English speakers who are learning Piipaash. Different types of directions are conveyed with the use of different suffixes (word endings). These are introduced with the 'Where' questions on page 7. The suffix **-ii** expresses something similar to the English word 'at' (i.e. 'at home'). The suffix **-ly** expresses something similar to the English word 'in' (i.e. 'in Phoenix'). The suffix **-k** expresses something similar to the English words 'to' and 'from' (i.e. 'fell to the ground' or 'came from Mesa'). These comparisons are not exact, but may give you a general idea of how they work. Depending on context, any of these suffixes may be added to nouns to express direction. To further confuse you, other suffixes are frequently used also to express distance or specificity. Just relax and try to deal with it. Keep learning and it will get easier.

Up, above, top, in the sky	may
Down	mat
In, under	xwa
Outside (outdoor)	mat'ar
Back, behind (something)	mak
Back, behind (someone)	shlymak
Side, edge	kwa'ur
Your keys are on the table.	Nymshmalysh lames mayk vak.
is in the sky.	Mayly xavk.
dropped to the ground	Matk pakm.
fell over to the ground	Matk pamm.
Sit on the ground.	Matii knakk.
The dog is lying under the table.	Xatsh lames xwanyly dik.
The money is in the basket.	Shiyaalsh kwnxonyly vak.
is outside.	Mat'arly uuvaak.
is behind the house.	Va makik vak.
is sitting behind you.	Mshlymakik vak.
He/she/it is sitting outside.	Aanyish Mat'arly vak.
is standing at the edge of the river.	Xaxan kwa'urii v'awm.

32 LOCATION & DIRECTION

Another way of expressing location is by expressing that the person or object is near or with another person or object.

Be near someone or something	xiipaank
Be with someone or something	nymthkyevk
He/she/it is near.	Nyxiipaank.
is with Ron.	Ron nymthkyevk.
The paper is with the pencil.	Papelsh nymanyor nymthkyevk.

The four cardinal directions are as follows:

East	Nyaa
North	Mthxavk
South	Xa s'iily
West	Kavee

Left and right are expressed as follows:

Be on the right	xank
Be on the Left	kusaark

In the Piipaash language, it is not really possible to simply say, "It's right there." A statement such as this would require specifying whether the person or object is sitting, lying, standing, or not necessarily in a fixed position. Here are the singular position verbs:

in a sitting position	vak
in a lying position	dikk
in a standing position	v'awm
unspecified or unfixed position (around)	uuvaak
The cup is (sitting) there.	Kuskiish aanyii vak.
The stick is (lying) there.	linyish aanyii dikk.
The saguaro is (standing) there.	'Anyish aanyi v'awm.
My grandmother is (around) outside.	Nyip 'nmawsh mat'arly uuvaak.

These questions and statements are frequently used when learning a language. Use them if you are trying to learn or trying to teach someone else. The underlined words within these sentences can be replaced with other words as necessary.

Learning nouns (names of people and objects):

What is this?

This is a book.

What do you call this?

This is called an arrow.

Who is that?

This is my friend.

What is his/her name?

Her name is Leota.

What do you have?

I have a tortilla.

Dany kawitsh duu?

Dany uunyorsh duum.

Dany kadok m'iim mshek?

Dany 'iipa 'iim shek.

Mkish duu?

Dany nyip 'nawsh duum.

Kadok 'iim mulyi?

Leota 'iim mulyk.

Kawish mwiim?

Nyaa modiily 'wiim.

Learning active verbs:

What are you doing?

I am walking.

What am I doing?

You are running.

What is he/she/it doing?

He/she/it is crying.

Kawish kamwiim?

Nyaa 'v'aak.

Nyaa kawish ka'wii?

Mansh myeshk.

Aanyish kawish kawii?

Aanyish miim.

Learning descriptive verbs:

What is it like/How is it?

It is big.

Mkip lyviik duu?

Aanyish vthaym.

Misc. Communication

Say it in Maricopa/Speak Maricopa?

I didn't hear/understand you.

Say it again.

Let me hear you say it again.

Tell me.

What did you say?

Piipayk k'iim?

Walyny'aamak.

K'inthik.

K'inthm 'avuun.

Nykknaavk.

Kadok m'iim?

34 SOME COMMON VERBS

be, is, am, are	duum	be fast	rawk
do, have	wiim	be slow	kthsavk
say, speak	'iim	be sweet	mnyEEK
be like	lyviik	be sour	ms'uulym
be good	xotk	be bitter	lyqwaqk
be good-looking	chxot lyviik	be hard	verM
be ugly, bad	nyoyik	be soft	mvism
be big	vthaym	be strong	sperm
be small	noqk	be weak	sper kuvark
be fat	shayk	be open	shuumaalyk
be wet	xayk	be closed	shuupetk
be skinny, dried up	ruvk	be happy	iiwaa xotk
be tall	xmiik	be angry	mshraym
be long	qolm	be bored	iiwaa shmeek
be short (object)	'ot'otm	be ashamed, shy	snyoxm
be short (person)	chaapk	be scared	mshdek
be loud	nawk	be tired	matavark
be quiet	naq 'iim	be sleepy	shmaxalyviik
be good-smelling	xwiiv xotk	be alive	'iipayk
be smelly, rotten	shaxk	be dead	puyk
be smelly like fish	nymshuuk	be all gone	nyuupayk
be smelly like sweat	xlyuuyk	be delicious	xnuuyk
be nice	nyixotk	be crazy	yakpetk/nykpetk
be mean (verbally)	'ish nyoyik	be deaf	shmalyk petk
be mean (actions)	duush nyoyik	like, want	mxank
be new	mpisk	hear, listen	'avk
be old	nykork	work	'ayuuum evk
be dirty	matk	tell the truth	'emk 'iim
be clean	kwlyshawk	lie	chnyiik
be hot	pilyk	give	aaym
be warm	pinyk	read, count	chaak
be cold	xchurk	make	chewk
be brave	'iipaak	think, wish	aly'iim
be sissy	lyxayk	draw, write	anyorm

wash, clean	as'uulyk	come	diik
take, pick up (single)	dawk	arrive	vaak
put down (single)	chaam	fly	yerk
sit	nakk	play	ar'oyk
stand	v'awm	tell	knaavk
lie down	paam	bite	chkyewk
walk	v'aak	yell	'ukk
run	veshk	swim, bathe	xalyth'upk
sleep	shmaam	know	shuupawm
dream	shmaak	buy	shuu'atik
eat	('ayuu) maam	call	qask
drink	('ayuu) siim	help	wikk
dance	iimak	feed (provide with food)	uumaayk
sing	ashvark	provide with drink	uuseeyk
bring	kmiim		
reach, to toward	knamk		
ask	kshkwek		
laugh	kshvarm		
cry	miim		
smile	chmmusk		
shoot	kyaam		
kill	thpuym		
win	mark		
rise	mank		
see	yuuk		
touch	nqamm		
gamble	uuthoxk		
smoke	asepm		
close	shpetm		
open	shmalym		
learn	uuxayk		
enter	xavk		
go	yemk		
go (for some reason)	yaak		

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