



CCT  
LANGUAGE  
PROGRAM

2022

tito·qatímt

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?ciyéw'yew'** - thank you to all previous titoqatímt speakers, learners, teachers and anyone who has helped our program:

*Anne George*

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# 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]

**himí·yu**

[relative, extended family]

tó·taʔ

Dad

ʔí·ceʔ

Mom

pití·nʔ

Girl

pití·nmʔyac

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)



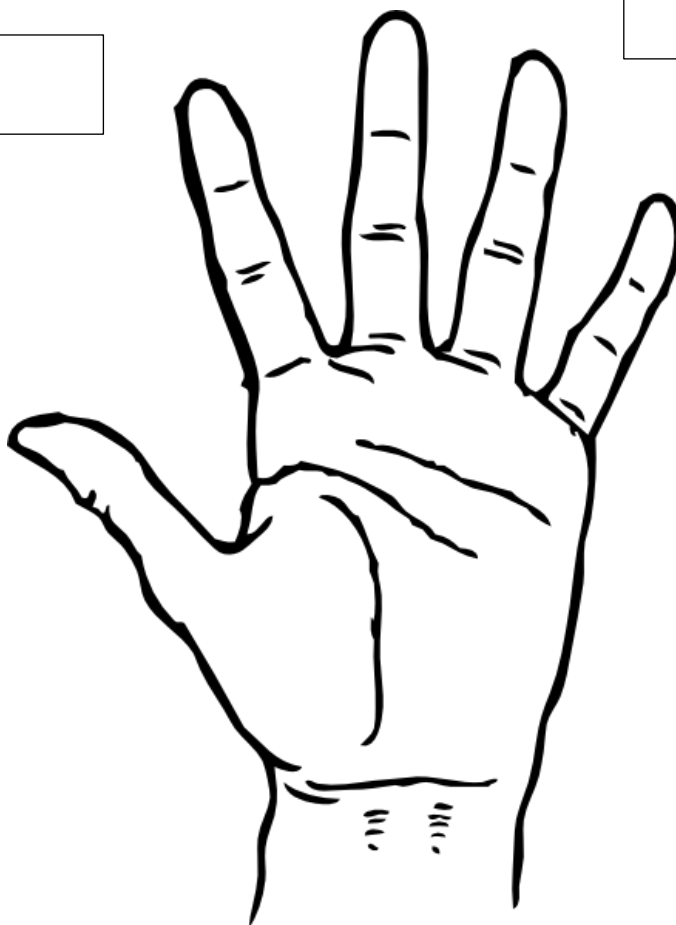
BROTHER

SISTER

MOM

BABY

DAD



<b>tó·taʔ</b>	<b>ʔí·ceʔ</b>	<b>yá·caʔ/cá·caʔ</b>	<b>né·neʔ</b>	<b>miyapká·wit</b>
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

?imé hipá·ycix

They have arrived

(hipá·ycix)

?ipsúspe ?inpíse

Shake hands with me

wewkunit ?e· lilóyc

Glad to meet you

maná· wé·s we?ní·kt?

What's your name?

?í·nim wé·s we?ní·kt

My name is ...

maná· we·/maná·  
wé·s?

How are you feeling?

?á·cim

Come in

maná· kú·se? /  
maná· wí·ku·se?

What are you doing?

?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.

nacóʔx̂

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

qémes

Black camas

hó·pop

Pine moss

ʔiŝx̂úsem

Foam berries

cemí·tx

Huckleberries

nickaʔní·ckaʔ

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'úysuk'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.

ciq'ámqal

Dog

sá·slaqs

Moose

?ímes

Deer (general)

hé·y'uxc

Cottontail rabbit

pálx̂c

Snowshoe rabbit

?iceyé·ye

Coyote

yá·ka?

Black bear

wewúkye

Elk (male)

tasí·px

Elk (female)

sí·ki?

Badger

saq'antá·ŷx̂

Bald eagle

c'âx̂í·ŝxis

Mountain goat

tilípeʔ	Fox
qoq'á·l̂x̂	Buffalo
ʔap'ap'á·p'ap	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'íl·k'il

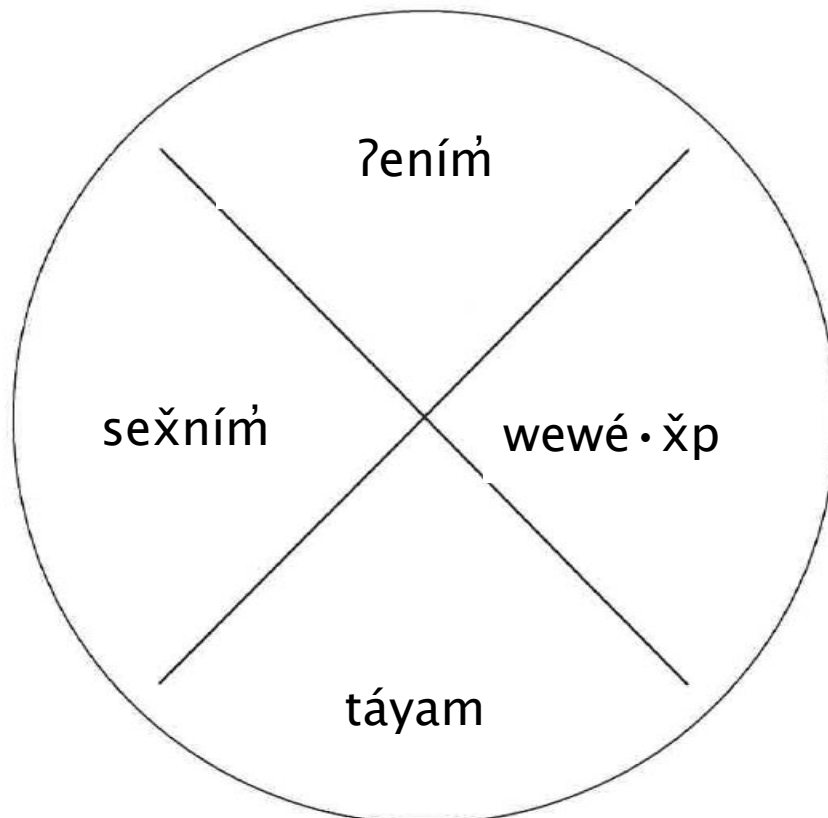
wrist



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
qiʔní	Root digging
kéʔuyit	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'uyc	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	18
ʔoymátat	
pú·timt wáx̂ k'uyc	19
leʔéptit	20
mitaʔaptit	30
pileʔéptit	40
paqaʔáptit	50
ʔoylaqcaʔáptit	60

ʔuayneʔéptit

70

ʔoymitaʔáptit

80

k'uyselʔseʔéptit

90

pú·teʔptit

100

mác ʔinmí·wit

How old are you

wé·/wé·s?

\_\_\_\_\_ ʔinmí·wit

I am \_\_\_\_\_ years

wé·/wé·s

old.

wé·t hitamanóʔqa

Can you count?

wé·tenm

Will you count with

pehitemenóʔqa

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·winaq'it

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 hiwaqá..

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
ʔalatamʔá·l	Fire making season	February
latí·t'a·l	Flower bloom season	March
qaqi·t'á·l	qeqiit digging time	April
ʔilaʔá·l	Late spring	May
tastamastaʔá·l	Higher country season	June
qamaʔá·l	Camas digging season	July
tayʔá·l	Summertime	August
pik'unmaʔá·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

hitqalaká?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
?imáspalx̂	
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'í·pne	Thread
ʔástay	Needle
âaʔáwno	Thimble
wep'íłkeʔs	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

tamtaynaw' á·t

Messenger

té·q'is

Elders of household

Sepehitemenew' é·t

Teacher

hitemenew' é·t

Student

?inpew' é·t

Policeman

?á·la hito·skaw' á·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.



kéʔuyit

Root feast/ berry feast

tukelí·kt

Hunting

wá·wʼat

Fishing

qíʔni·

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' poâpok'ala

Snowball

?éâwe poâpok'ála

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)  
**hinmató·wyalahṭq'itnm wic'é·newe·s** (West  
side of Joseph Creek)  
**qemúynem** (above mouth of Joseph Creek)  
**wí·k'up** (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·k'up)  
**ti·képtinme** (confluence of lostine & wallowa  
river)  
**tehémtehem** (Black Mountain)  
**ʔí·sl'ami·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

tukepilpeʔí

Vest

ʔilé·pqet

Shoes

mú·lepqet

Cowhide shoes

walí·mlapqat

Moccasins

sam'áwas

Belt

wehéyqt

Necklace

?eqí·wit

Earrings

?ilé·ptekey

Socks

siló·?ayn

Glasses

wé·pteâ

Gloves/ mittens

yehét'ayn

Scarf

wiyé·letp'et

\_\_\_\_-hi/yi

Put on

niká·kolx\_\_\_\_

Take off



# Lesson 19 plants

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

lá·tis

Flowers

stiméx

Yellow bells

capcí·lay

Spring Beauty

qocqócnim lí·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

pátan

Brush

q'iq'étq'iq'et

Oregon grape bush

tá·msas

Rose bush

?isxúsem

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·ʔawn

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

cʔewcʔéwnim 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]