Timeline of work with snchitsu’umshtsn

Audra Vincent
1878 Mission School Opens
1917 James Teit publishes Coeur d’Alene Tales

- Kwaruutus Nicodemus – started working together in 1904
1927 and 1929 Gladys Reichard field work

- Dorothy Nicodemus [widow of Kwaruutus Nicodemus]
- Tom Miyal
- Julia Antelope Nicodemus [daughter in law of Dorothy]-grammatical analysis
- Lawrence Nicodemus [Julia’s son]-recording and organizing narratives
THE SALISHAN TRIBES OF THE WESTERN PLATEAUS

By James A. Teit

Edited by Franz Boas

I. HISTORICAL AND GEOGRAPHICAL

Habitat and Boundaries.—The country occupied by the Coeur d’Alène was almost entirely within what is now the State of Idaho. A small part extended into Washington. They held all the headwaters of Spokane River from a little above Spokane Falls to the sources, including Coeur d’Alène Lake and all its tributaries. To the southeast their territory extended across the head of the Clearwater, a tributary of the Snake River. Their eastern boundaries were the Coeur d’Alène and Bitter Root Mountains. Generally speaking, their country is mountainous and more or less heavily forested, with more rain and snowfall than the territories of the surrounding tribes. The western part, around De Smet, Hangman’s Creek, Tekoa, Farmington, and toward Spokane Falls, is drier and comparatively flat, open, and well grassed. In the central part are many navigable waterways.

On three sides tribes of the Flathead group were neighbors of the Coeur d’Alène—the Spokane to the west, the Klikitat to the north, and the Pend d’Oreilles to the east. On the south their neighbors were the Nez Percés and Palouse; but, as the latter are considered comparatively new arrivals, in olden times probably they bordered only on the Nez Percés. It seems likely that there was a narrow strip of neutral country between the two tribes, used to some extent by both in times of peace. For many years the tribe has been on the Coeur d’Alène Reservation in Idaho, which is located near the southeastern border of their former territory.
1935 Lawrence Nicodemus travels to New York

- Went to work with Reichard at Columbia University on the materials she gathered in 1927 and 1929

This helped produce the grammar, stem list, and English translations of stories
HANDBOOK OF AMERICAN LANGUAGES

1—4. INTRODUCTION

The Salishan languages are divided into two classes, in one of which \textit{tc} takes the place of \textit{k} in the other.

1. Coeur d’Alene is one of the \textit{tc}-languages of the Interior Salish. Phonetically, it shows many characteristics of other Northwest languages, Salishan, or others, its outstanding development being the \textit{r}-series. The most specific morphological differentiation between this and other languages of the family is the development of prefixes which denote direction, to such an extent as to characterize the language and to set it somewhat apart from the other languages of the family, if we are to judge from such materials of those languages as are available.

2. Coeur d’Alene has many of the general features common to the known Salishan groups. Phonetically it is harsh-sounding due to the prevalence of palatal, fauces, and particularly, strongly glottalized sounds. The habit of shurring or weakening vowels so that complex consonant clusters result is marked, although it is not as exaggerated as among some of the tribes farther north and west, Bella Coola, for example.
1939 Reichard publishes stemlist

STEM-LIST OF THE COEUR D'ALENE LANGUAGE

BY GLADYS A. REICHARD

With the grammar, which gives details of morphology and usage, and the stem-list which follows, a large number of words may be coined, particularly since Coeur d'Alene is an unusually regular language. The forms (*n*, *n*, *-, *l*, *-y*) after the stem refer to §§ 292, 294, 300, 302-306 of the grammar. If more than one occurs right after the stem, e.g., (*n*, *n*), it means I did not get a differentiated meaning. If they occur under the stem, the meanings are proper for only the form indicated.

The vowels in parentheses after the meaning refer to the rules of dissimilation, §§ 198-208, and may even be considered as defining conjugations. If no vowel changes are given, it does not mean that they do not exist, but rather that only one form was available in the material which consists of texts and various grammatical forms.

There is a list of so-called adverbs, conjunctions and interjections; and also of

<table>
<thead>
<tr>
<th>Stem</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>absqa*l, go out, singular and plural</td>
</tr>
<tr>
<td>akre</td>
<td>look at</td>
</tr>
<tr>
<td>ayas* (-y), be tired</td>
<td></td>
</tr>
<tr>
<td>azil, do thus (a-i, i-a, a-a)</td>
<td></td>
</tr>
<tr>
<td>ar*</td>
<td>be much, many</td>
</tr>
<tr>
<td>a</td>
<td>apl, there is, have</td>
</tr>
<tr>
<td>aw (-y), oppose (a-i-uy)</td>
<td></td>
</tr>
<tr>
<td>am (-l), share, feed (lacks -yn)</td>
<td></td>
</tr>
<tr>
<td>amy, one sits (a-a-y)</td>
<td></td>
</tr>
<tr>
<td>ak*yn, say, tell (a-*m, w-á, 2-y)</td>
<td></td>
</tr>
<tr>
<td>az-us, look for, hunt (a-u, w-a, 2-y)</td>
<td></td>
</tr>
<tr>
<td>amis, leave, set out, go away (a-i, ? i-y)</td>
<td></td>
</tr>
<tr>
<td>astil, two (a-i, i-a, a-l)</td>
<td></td>
</tr>
<tr>
<td>atoít, tie up sack</td>
<td></td>
</tr>
<tr>
<td>angwil, belong to</td>
<td></td>
</tr>
<tr>
<td>atcin, do with, put, be the matter (a-i, i-a, a-l)</td>
<td></td>
</tr>
<tr>
<td>al, move body</td>
<td></td>
</tr>
</tbody>
</table>
1947 An Analysis of Coeur d’Alene Indian Myths

CHAPTER V

THE MYTHS AND TALES

A. I. CHIEF CHILD OF THE ROOT (TRANSFORMER)

Child of the Root's grandmother reveals to him his origin
Child of the Root leaves home
Chief Child of the Root:
  Transforms Peetle Boy into peetle
  Instructs Foolhen to eat moss raw instead of falling into fire to cook it
  Kills and revives Fisher to overcome his foolishness
  Burns awls, axxes, bladders and lassos to make them useful to man
  Transforms nails and bill of Kingfisher and Fishhawk to enable them to catch
  fish, enjoins them to eat fish raw
  Instructs Splinter Leg to enable him to make spearhead of elkhorn instead of
  his own leg bone
Toad comes flood so that Chief Child of the Root will visit her
Toad jumps on Chief's forehead
People reject Coyote and Robin as sun and moon
People accept Chief Child of the Root as sun, Haidiver's child as moon

An old woman lived with her daughter who had a baby. Every day the
daughter went out to gather the root of the plant called *sp'atwii*:k (probably bog/fenfell). Every day she came back with a great many of
the roots. She bade them and the family ate them. The boy grew. The
mother always went out alone to gather roots, leaving the boy with his
grandmother. One day when he was quite large he asked, “Where is
my father?” “You are pitiful. You have no father.” “Why have I
no father?” he asked. “He has been dead a long time.” “What was his
name?” “He had none.”
1958-1961 A Comparison of five Salish Languages - three papers published by Reichard

A COMPARISON OF FIVE SALISH LANGUAGES: I*

GLADYS A. REICHARD

1. Introduction
2. Phonetics

1. Until 1934 the discussion of Salish was concentrated largely on comparison of certain somewhat limited phonetic problems, on reduplication, and suffixes. These were the obvious subjects that showed relationship between a number of languages of the North American Northwest. From the materials then at hand some of the similarities were brought out and groupings were made that have recently been summarized and realigned by Morris Swadesh. An outstanding result of the grouping was the major difference between some of the Coast languages—Tillamook, Upper Chehalis, and Snoqualmie-Duwamish—compared with two languages of the Interior—Coeur d’Alene and Kalispel.

1.2. Particular subjects are never easy to find in an analyzed text, and because of spatial limitations, examples are so few that contrasts are not obvious; the Chehalis text is far too short for final conclusions. Boas was well aware of the need for oppositions, as the notebooks amply demonstrate; we are unfortunate not to have his grammar. I have gone over the material in the interest of certain questions, but have by no means exhausted its possibilities. The suggestions made here should therefore be tested and retested.

1.3. A major criticism of Boas’ Chehalis is his failure to define the phonetic system he uses. Apparently he hewed pretty closely to the line of the old Phonetic Transcription of Indian Languages with modifications introduced between 1916 and 1934, changes with
1966 Clarence Sloat dissertation-
Phonological Redundancy Rules in Coeur d'Alene
1975 Robert Johnson Dissertation-
The Role of Phonetic Detail in Coeur d'Alene Phonology

["u\' s\'l"] it feels cold

I think this is the equivalent of "I feel cold" rather than "it is cold to the touch"
When I asked for the equivalent of "it is cold to touch" I got [\'s\'l\'t\]

["u\' s\'l\'l"] the "spas"

CN says he can't really translate this but "the spas" comes the closest. It describes the chills or the spasm resulting from frost bite.
He told me a story to give me an example [handwritten]
1975 Nicodemus and Bitar develop writing system

**Coeur d’Alene Vowels**

<table>
<thead>
<tr>
<th>a</th>
<th>e</th>
<th>i</th>
<th>o</th>
<th>u</th>
</tr>
</thead>
<tbody>
<tr>
<td>ansh</td>
<td>apples</td>
<td>itku</td>
<td>ohi’t</td>
<td>upen</td>
</tr>
</tbody>
</table>

**Sounds without glottalized versions**

<table>
<thead>
<tr>
<th>b</th>
<th>d</th>
<th>gw</th>
<th>h</th>
<th>j</th>
<th>khw</th>
<th>l</th>
</tr>
</thead>
<tbody>
<tr>
<td>benge</td>
<td>dolq’wt</td>
<td>gwar</td>
<td>hei</td>
<td>je’yji’yt</td>
<td>khwe</td>
<td>lu’wenlu’</td>
</tr>
<tr>
<td>scrape</td>
<td>strong</td>
<td>yes</td>
<td>dirty/ugly</td>
<td>the</td>
<td>over there</td>
<td></td>
</tr>
</tbody>
</table>

**Sounds with unglottalized and glottalized versions**

<table>
<thead>
<tr>
<th>ch</th>
<th>ch’</th>
<th>ts’</th>
<th>ts</th>
<th>kw</th>
<th>k’w</th>
<th>q</th>
<th>q’</th>
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<tr>
<td>chn</td>
<td>ch’ch’e’ne’</td>
<td>ts’i’</td>
<td>ts’i</td>
<td>kwareq</td>
<td>k’wne’</td>
<td>qine’</td>
<td>q’e’yminn</td>
</tr>
<tr>
<td>small</td>
<td>ok</td>
<td>deer</td>
<td>yellow</td>
<td>grandma</td>
<td>paper</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>nune’</th>
<th>‘n</th>
<th>pipe’</th>
<th>p’</th>
<th>yar</th>
<th>‘r</th>
<th>(</th>
<th>‘(</th>
</tr>
</thead>
<tbody>
<tr>
<td>mom</td>
<td>‘n’no’yé’</td>
<td>weak</td>
<td>father</td>
<td>p’ots’</td>
<td>smash</td>
<td>round</td>
<td>ja’r</td>
</tr>
</tbody>
</table>
| (eyiy | mad | | | | | | ya’)

<table>
<thead>
<tr>
<th>(w</th>
<th>‘(w</th>
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<th>‘t’</th>
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<tr>
<td>s(wet’</td>
<td>(w’smsh</td>
<td>tot</td>
<td>t’ik’ut</td>
</tr>
<tr>
<td>smile</td>
<td>pocket knife</td>
<td>pet</td>
<td>elder</td>
</tr>
</tbody>
</table>

<table>
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<tr>
<th>w</th>
<th>‘w</th>
<th>y</th>
<th>‘y</th>
</tr>
</thead>
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<tr>
<td>w’l’w’li’</td>
<td>w’n’</td>
<td>yemsh</td>
<td>y’alstq</td>
</tr>
<tr>
<td>money</td>
<td>knife</td>
<td>be quiet</td>
<td>summer</td>
</tr>
</tbody>
</table>
1975 snchitsu'umshtsn text book published by Lawrence Nicodemus
1975 Two volume dictionaries published by Lawrence Nicodemus
1980s Interviews by fluent speaker Vinnie Felsman with elders and other speakers

**Ioad and the Son of Light**

1A. *khwi’ye’t khwe ushiL cha’chasyarntsutes khwe mu*n

1B. This...when it was just at the time it should make itself round

2A. *na’ats’qhtonp ku’m khwi’ye guL t’ik’wt’k’ut La ’ytspaqphaq(msh)

2B. You will look at it then these old people who were telling fables

3A. *ekwn Le ushiL hhmi’telgwegs khwe e mun Le ushiL

3B. said just at the middle point of the moon just there

4A. *e blek spat et’ek’w ekwn tsi’ khwe s’me’mi’nep

4B. the black spot lay. They said that is Toad

**Mission School and the Government Service**

265A. *(kw’m khwe [pause] khwe sitksus’its khwe hntsuntsunme’n khwe en(‘l)’lkhwi’lusu*

265B. *(And the first time you entered school at ‘l’lkhwi’lus [Desmet]?)

266A. *he (ni ultsmyastkhwe tsi’ khwe te’ ma’ymi’yL’)

266B. *Yes. (Do you remember? Tell me about it.)*

267A. *(uchil e) ivlid inlifay Le sistsce qhil ’nuLkhw

267B. It was Eighteen Eighty five when the (Catholic) Sisters came in.

268A. *(ow lang taxe be’)

268B. *(Oh, a long time, yes.*)
1985-Vinnie Felsman Curriculum books

Workbooks in the
Coeur d'Alene
Indian Language
Vol. 1: Chinpaq
An Introductory Workbook in
Coeur d'Alene Vocabulary and Phonetics

Prepared by Gary S. Palmer, Ph. D., Elder Lavella Felsman, and Elder
and Grammarian Lawrence Rosedale under a grant from the Association
for the Humanities in Idaho with additional funding provided by the
Coeur d'Alene Tribe of Idaho.

University of Nevada, Las Vegas
CDA Tribal Headquarters, Plummer, ID
1985
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Workbooks in the
Coeur d'Alene
Indian Language
Vol. 2: Hngwi's
A Beginning Conversational Reader
and Workbook

Prepared by Gary S. Palmer, Ph. D., Elder Lavella Felsman, and Elder
and Grammarian Lawrence Rosedale under a grant from the Association
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University of Nevada, Las Vegas
CDA Tribal Headquarters, Plummer, ID
1985
Copyright © Coeur d'Alene Tribe

A Q'ele'ip khwe snme'ltsi's khwe chelekhw.
Your snme'ltsi's is where you live

Tsi'l epl tsetkhw.
A Q'ele'ip ts'i'l epl tsetkhw.

Khuysh tech Q'ele'ip.
Tu'gts'qhnt.
Ats'qhnt khwe guł chelekhw.
1987 Geography book published
Palmer, Nicodemus, Felsman- khwi'khwe hntmikhu'lumkhw
1987 Names book published Palmer, Nicodemus, Connoly- khwi' khwe guł schitsu'umsh
1993 Nicola Bessell dissertation-
Towards a Phonetic and Phonological Typology of Post-Velar

Coeur d’Alene (Salish)

Speakers: Mrs. Margaret Stensgar
Mrs. Blanche Lasarte
Mr. Lawrence Nicodemus

Recorded with Marantz 480; AKG D20B Microphone
Fujinon 16c IV camera
Mono recording

Sept. 6, 1990
Speakers: Nes. Margaret Stensgar

1. číst
2. číq čić číwawim
3. gవౌర్గన
4. šípam
5. šínine?
6. tipé?
7. nūd

it is long
she gave him money
hot a drink
daughter-i-eau
owl
spider nurse it
four
1994 Language program started
1996 High school language classes started - Reva Hess and Lawrence
1996 College classes start at LCSC then eventually move to NIC
1997 Doak dissertation- Coeur d'Alene Grammatical Relations
1997 Wagner dissertation-
Language, Power, and Ethnicity on the Coeur d'Alene Reservation
2000- Publishing of High School Curriculum
2001 Elders meetings start being recorded at the language program

– Up to 4 hours every Thursday from 2001-2015
2001 Reva Hess passes - high school class stops shortly after
You know how to talk like a white man
2004 Fluent speaker Lawrence Nicodemus passes
2007 Lawrence Nicodemus's Coeur d'Alene Dictionary in Root Format by Lyon-Greene Wood
<table>
<thead>
<tr>
<th>CRD archive pilots</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shannon Bischoff</td>
</tr>
</tbody>
</table>
The root dictionary presented here was compiled by John Lyon and Rebecca Greene-Wood and contains nearly 1,400 roots and about 7,900 "word" forms. The data come from Lawrence Nicodemus’s Coeur d’Alene dictionary. The original work was published by UAMOP and can be found in Lyon and Greene-Wood 2007. All material is copyrighted by the Coeur d'Alene Tribe and may not be copied in any format without written permission from the Coeur d’Alene Tribe.

For reasons of searchability and clarity of presentation, the organization of the dictionary has been altered from its original form. Within a root header, the entries are organized beginning with the least complex and move towards more complex forms. Each entry is separated by a new line and numbered. The entries first appear in the Salishan orthography, then the Nicodemus, and finally an English translation. Nicodemus sometimes identifies the simplest forms as stems, but not in all cases. Intransitive and simple nominalized forms directly follow, then reduplicated forms, complex forms (those with lexical suffixes), and finally transitive forms and compounds. The following symbols are used to separate the different types of entries: intransitive (1), transitive (1), complex (C), and compound (C) entries. Entries begin with a root skeleton followed by the transliterated Coeur d’Alene, followed by Nicodemus’s English translation, grammatical notations, and additional information.

Lyon and Green-Wood’s Root Dictionary

<table>
<thead>
<tr>
<th>Root</th>
<th>Salish</th>
<th>Nicodemus</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>a</td>
<td>a</td>
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<tr>
<td>a?</td>
<td>a</td>
<td>a?</td>
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<td></td>
<td>a?</td>
<td>a?</td>
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</tbody>
</table>
Coeur d'Alene Aspect

by

AUDRA MONA MARIE VINCENT

B.A., University of Washington, 2008

A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF
THE REQUIREMENTS FOR THE DEGREE OF
MASTER OF ARTS

in

THE FACULTY OF GRADUATE AND POSTDOCTORAL STUDIES
(Linguistics)

THE UNIVERSITY OF BRITISH COLUMBIA
(Vancouver)

August 2014

© Audra Mona Marie Vincent, 2014
2014 Cohort of adult students start learning language

- James Lasarte-Whistocken
- Cheffrey Sailto
- Chy Meshell
- Joey Lenoir
2014 Tribal School hires full time language teacher - Kim Matheson
2016-2019-Gathering materials/recordings to digitize

- Reichard file cards
- Robert Johnson field work at Smithsonian
- Clarence Sloat field work at University of Washington
- Nicola Bessell field work from the American Philosophical Society
- Elders meetings
- Vinnie recordings with elders/fluent speakers
- WSU-Center for Digital Scholarship and Curation -digitization
2016 James Lasarte-Whistocken becomes language teacher at Tribal School
2018 Phase 2 of COLRC project starts

- Addition of materials found from libraries and archives
- Addition of curriculum materials
2019 COLRC receives Ken Hale Prize at SSILA
2019 Lakeside High School has full time language classes – Cheffrey Sailto
Current classes

- Daily class with Franny White, Mariah Clark, Joey Lenoir, Cheffrey Sailto, James Lasarte-Whistocken, Michelle Clark
- Evening class MW 6-7 taught by Cheffrey Sailto
- 4:00-4:30 class taught by Michelle Clark TTH
- ECLC classes
- Youth Programs Staff class
- Lakeside Middle School
- Lakeside High School
- Coeur d’Alene Tribal School
Current hnnqwa’qwe’eln staff

– Michelle Clark
– Audra Vincent
– Cheffrey Sailto
– Mariah Clark