

**WHAT IS OUR LANGUAGE STATUS
(and what do we want to do with it?)**

These questions can be answered individually, as a community or by an agency. Community, pertains to longhouse groups, church groups, housing groups, off-reservation communities, and school districts. Agency pertains to any service agency serving the Yakama community and the Yakama people.

1. What is the current total population of our tribe? 8,200
2. Are there different ways of speaking the Yakima Shaptin languages? Yes... Klikatat, Columbia River, Priest Rapids, Palouse, Wishram, Yakama
3. Among our community people, what proportion of them belong to each of the following categories in terms of the Yakama Shaptin language?
 - a. Level 1 members (individuals that have no knowledge of the Yakama Shaptin native language) _____(number, if known).
 What is the primary language(s) for this level of members?
 (English, Nez Perce, other native language) _____(specify)
 - b. Level 2 members(individuals with little or not speaking ability, but who can understand some of what is said in Yakama Shaptin language) _____
 What is the primary language(s) for this level of speakers?
 (English, Indian)_____ Both_____
 - c. Level 3 speakers (individuals with limited native speaking ability, with restricted vocabulary, making some errors, but can understand most of what is said in Yakama Shaptin language) _____
 What is the primary language(s) for this level of speakers _____.
 - d. Level 4 (individuals who can converse easily in the Shaptin language in most contexts, but with slight difficulty at times, good grammar, and can understand most of anything in the language)_____.
 What other language(s) do this level of speakers speak? _____.
 - e. Level 5 speakers (individuals who are fully fluent, with mastery of old and new native vocabulary, different styles, and function effectively in the Shaptin language in a wide range of contexts) _____.
 What other languages(s) do this level of speakers speak? _____.
 Do they speak these languages equally well? _____.

4. Among the speakers of the Shaptin Indian language,
how many are male? _____
how many are female? _____

5. Among the speakers of our language, how many belong to which age group?

___0-5 ___6-10 ___11-18
___19-30 ___31-40 ___41-50
___51-60 ___61-70 ___71-80
___81-older

6. Children and Adults:

With whom do the children spend time before they go to school? _____
Who takes care of the children? _____ (grandmother, grandfather, uncle, aunt,
sister, brother, foster home, babysitter, etc.)

What language(s) is used by the caretaker? _____

7. Where do we use our native language?

___at home ___at school ___in the legal system (court)
___at funeral ___in church ___at ceremonials
___other (specify) _____

8. What are the attitudes of our community people towards our language?
How many, or what percentage, of the community members share each attitude?

- ___ Our Indian language is extinct (nobody speaks it) and it is not important to know about the language.
___ Our Indian language is no longer spoken, but it is important to know something about it.
___ Our Indian language is not useful for me or my children to speak it.
___ Our Indian language will hinder our children from getting jobs.
___ Our Indian language is an important part of our identity and therefore, it should be handed down to our children.
___ Our Indian language is too hard to learn.

___ Our Indian language is sacred.

___ Other (specify) _____

9. Is there a strong sense of commitment to maintain (revive or enhance) the use of our native Shaptin Indian language? ___Yes ___No

If your answer is "Yes", who is expressing such feelings? _____

What do they want to be able to do with the Indian language? (e.g., use it in the everyday interaction, in ceremonies, etc.?) _____

10. Are there speakers (Levels 4 and 5) who are eager to share their linguistic knowledge with other community people? ___Yes ___No

How many are female___ male___?

To which age group do they belong? _____ (see section 5)

To which dialect group do they belong? _____

11. What are the sources of the information from this checklist?

___ formal (e.g., work performed by a linguist and/or a language survey conducted by community members)

___ When was the survey done? _____

___ informal (e.g., a community consensus of the language status based on information from elders, tribal scholars, and/or community members, longhouse, church membership, J.O.M. Consortium, Indian education advisory board)

How current is the information? _____

Who provided the information? _____

(individual, group, community, housing, etc.)

This survey information will be published in the Newsletter, Yakama Nation Tribal Newspaper.