Irene binaaltsoos
INTERACTIONAL NAVAJO
The language used by Navajo Head Start teachers and children in frequent non-situation-specific interactions throughout the day.

& META-NAVAJO
Language about language.

Navajo Nation Language Project
Division of Diné Education
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INTRODUCTION

I "INTERACTIONAL NAVAJO"

what is "Interactional Navajo"?

In talking about the Navajo language used in Head Start centers, it has been useful to think about three (or four) kinds of language: what we have called situational, interactional, and instructional Navajo—and also what we have called meta-Navajo. A more detailed overview of this has been presented in the introduction to the Situational Navajo book. Here:

Interactional Navajo is the language that is used in situations which may recur throughout the day but is not situation-specific.

Telling students to fasten their seatbelts is likely to occur on the bus. But, for example, asking for an object or asking for help could occur in any number of different situations during the day. Unlike situational or instructional Navajo, much interactional Navajo is, or should be, initiated by the children.

Meta-language involves talking about language. Here, meta-Navajo, is the interactional Navajo involved in language exchanges about language; for example: asking someone to repeat what they said, asking someone to explain the meaning of a word, asking someone to ask a given question, etc.

why "Situational" and "Interactional" Navajo?&

Most theories of second language acquisition suggest that children are most successful in acquiring a second language in situations where they are not just ‘exposed to’ that language but where they are expected to use that language for ‘real’ communication in situations in which they get some sort of ‘feedback’.

Simply being exposed to the language is not enough. Limited-Navajo-speaking children all-too-often simply ‘tune out’ Navajo as if it were so much ‘static’.

Simply teaching children Navajo words, particularly nouns, is not enough. Children can’t communicate much with only nouns.

Simply having children repeat Navajo words or phrases is not enough. Children can repeat phrases they do not understand many times without acquiring those phrases.

Children have to be trying to communicate real information through Navajo. They have to get some feedback that lets them know whether they have succeeded, and, if not, feedback that helps them find more successful ways of communicating their intentions.
“Situational Navajo” and “Interactional Navajo” are made to order for second language acquisition and development. Children who learn Navajo as a first language learn that language through interaction with speakers. Certain phrases go with certain interactions. Children begin to sense how some of this language could be used, or adapted, in other, somehow similar, interactions.

These situations involve ‘real’ communication. However trivial the communication may seem to adult speakers, that language tells the listener something about the speaker that the hearer didn’t already know. This communication is usually about actions. And it is usually obvious whether the speaker has communicated successfully or not: the desired (re-)action either takes place or it doesn’t.

These situations recur. So that children acquire the language that goes with that interaction through more-or-less natural repetition over a number of days.

Most children are not explicitly taught their first language. Most children simply acquire the language of their family and peers. Children need to acquire that language in order to communicate with those who are important in their lives.

But children who already know one language seldom feel the same need to communicate in a second language. The problem, today, is that most Navajo children are acquiring English, not Navajo, as their first and/or stronger language. The language developed by interaction with their peers, and with the media, is all too often English. The pressure for English is often so strong that it takes hard, persistent, and conscious effort these days to enable children to acquire and develop Navajo.

If we are going to have any chance of enabling children to acquire Navajo, we are going to have to create an environment in which children will ‘need’ Navajo. This can be done only in a center where only Navajo is used—in other words in immersion situations. If the children can get what they want in English, there will be no need to try to communicate in Navajo. If there’s always a chance that they might be able to communicate in English, children keep trying to do so. Their intent is to communicate; they will use whatever language is needed to communicate.

If we are going to have any chance of enabling children to acquire Navajo, we are going to have to give them the language that gets things done. We need to give them the language that enables them to interact successfully with those who talk (only) Navajo. The language of interaction involves talk about actions: actions the child is expected to perform, actions that the child
requests to be allowed to perform, actions that the child asks/tells others to perform, etc. This means verbs.

If we are going to have any chance of enabling children to acquire Navajo, we are going to have to use that language that recurs frequently in similar interactions. There are a number of interactions that happen (almost) every day. We can use those interactions to give children the meaningful repetition they need to acquire that language.

In short, there are a number of frequently recurring interactions during the Head Start day. Because they recur frequently, we can ‘get by’ with little or no language. Or we can ‘get by’ with English. Or we can use these interactions have the children use the appropriate Navajo. This is what immersion is all about: we try to use recurring interactions in ways that children are expected not just to respond to spoken Navajo but also to speak Navajo for themselves.

If we see our job as simply to ‘get things done’ as quickly as possible, then we will do so with a minimum of language; we’ll gesture, or point, or push children around. Or we will ‘get things done’ in English. But if enabling children to acquire Navajo is as important as just ‘getting things done’, then we must take the time to use these interactions to develop Navajo language abilities. We will not just talk Navajo at the children; we will work to enable them to talk Navajo with us, and with one another. We will use Navajo to get things done; but we will also these interactions to enable the children to acquire Navajo. We will encourage children to use Navajo to get the things done that they want done. This will not be easy. It is not necessarily ‘natural’. But it is more natural than Navajo-as-a-foreign language. And the built-in repetition in recurring interactions is more likely to be effective with young children.

**Situational Navajo and Instructional Navajo**

Situational Navajo and Interactional Navajo should be only part of a total Navajo Language program. There is also Instructional Navajo—the Navajo used to instruct. Children may be shown how to count or compare objects. They may be taught to isolate sounds. They may be taught how to do a given craft project. Or how to play a certain game. Or how to set the table. Or how to talk about themselves or their family or their pets. Etc., etc., etc. These would all be examples of “Instructional Navajo”. Although some of the language used may recur elsewhere, much of this language tends to be specific to just what is being taught at that time.

But there are other situations that recur every day, day after day. And there are interactions which may occur in a number of different situations every day,
or most days, even in the course of instruction. A child may ask someone to repeat what they said. Or say s/he wants something. Or that s/he likes something. Or that s/he is sick. These are recurring interactions; the language of those interactions is “Interactional Navajo”. If we’re serious about enabling children to acquire useful Navajo for communication, we should use at least some of these interactions to further the children’s Navajo language development.

The introduction to the Situational Navajo book discusses the language situation in Head Start centers today, the rationale for Navajo immersion, and some aspects of Navajo immersion instruction. Space does not allow us to repeat those here; it is hoped that you will also read the material there.

II USING THIS BOOK

the origins of this booklet

This book is the second of three books intended for Head Start teachers and others teaching Navajo in immersion settings. The first of these books was the Situational Navajo book. It concentrates on the Navajo used in 140+ “routines” in 17 recurring “settings” in the Head Start day. This is the basic book.

This book, the Interactional Navajo book, concentrates on the language of frequent interactions that are not situation-specific throughout the Head Start day. This is language might occur in any of a number of different situations. It is the language that enables one to communicate personal wants and feelings to others.

There are two parts to the book: the Meta-Navajo and the Interactional Navajo. Meta-Navajo is the interactional Navajo that applies to language. But it was developed separately and is presented separately.

This book grew out of an intensive workshop held in June 1997 by the Navajo Nation Language Project (NNLP) funded by the Administration for Native Americans under grant 90NL0019/02. Laura Wallace of NNLP contacted different Head Start administrators and specialists. They nominated a number of teachers whom they felt were using a considerable amount of Navajo. Laura observed a number of these teachers. Of the teachers nominated, six were able to accept.

The six teachers were Alice Mae Johnson (Tsaile), Kathy Scott (Indian Wells), Phyllis Jim (Forest Lake), Evelyn Reed (Inscription House), Verna Mae
Yazzie (Low Mountain), and Sue Martinez (Counselor). An attempt was made to secure representation from all five agencies. Several of these teachers came from centers where the children enter talking some Navajo; most came from centers where children enter with considerably less Navajo. But all six teachers try to use a lot of Navajo with the children.

The workshop was held in a classroom at the Window Rock Elementary School. The group met four hours a day (mornings) four days a week (Monday-through-Thursday), for four weeks in July.

The "Interactional Navajo" portion of the workshop was structured through the use of the "basic functions" presented by Alice C. Omaggio in her book *Teaching Language in Context: Proficiency-Oriented Instruction* Heinle & Heinle Boston 1986. The Omaggio list is intended to be a structured and fairly comprehensive list of the sorts of things a person might communicate to another through language. While not intended for Navajo Head Start children, it has the benefit of being a much more comprehensive list of interactions than we could have developed on our own.

The "Meta-Navajo" portion was developed by a list of meta-language functions developed by Wayne Holm and expanded by the group.

We worked through the various "functions" in the order given. Starting with the function given, we tried to imagine how this might occur in Head Start. Then we tried to come up with what the appropriate Navajo would be in this interaction. We tried to envision interactions where children might be expected to use the language in question.

Laura Wallace, the project ethnographer, and Irene Silentman, the project linguist, alternated recording the group’s decisions on chart tablets as consensus was reached. Sometimes we worked in pairs first and then came back together as a group; other times we worked as a whole group. We worked as a group in the mornings; the participants left at noon. In the afternoon, we typed up rough transcripts of the morning’s work. The group was asked to review and revise the transcript the first thing the next morning.

The half-day sessions were very intense. It’s doubtful if people could have done this all day long. Some of the participants were driving long distances to attend. People worked very hard. But they also kidded a lot. It was a learning experience for all of us. The project is indebted to the hard work, thoughtful interaction, and good humor of these six teachers.

In the months since, Laura Wallace has revised the text and Irene Silentman has edited it—many times. We have found this a much more difficult
manuscript than the *Situational Navajo* book. The manuscript has been almost continuously revised.

We had to lay this aside while we prepared for and conducted the “Instructional Navajo” workshop in the summer of 1998. While there may still be some problems with the manuscript, there comes a time when you have to let things go. At last it is going to press.

**how the booklet is laid out**

**The "Interactional Navajo"**

This book has to do with “Interactional Navajo”: the language used in non-situation-specific non-instructional interactions (almost) every day. It should be used as a resource book along with the *Situational Navajo* book: the language of specific recurring situations.

The interactions follow the order laid out in Omaggio’s “Basic Functions”; we have retained her numbering.

The basic function is given in boldface.

Subfunctions are given in caps.

For each subfunction, the Navajo phrases are given in boldface.

For each Navajo phrase there is:

- the phrase (in boldface)
- a gloss, a translation of the phrase
- an interaction where this might occur
- a routine: the specific Navajo language that might be used
- a gloss: a translation of that language

In the routines, what a child might say is shown with “C:”; what an adult might say is shown with “T”. “ALT” is used to mark an alternative way of communicating the same function. Actions are given in caps to distinguish them for what is said.

**The Meta-Navajo**

The meta-Navajo is laid out in much the same way. But the conventions are somewhat different.

Again, the functions are shown in boldface.

One or more Navajo phrases is given. The bracketed notation shows whether this is used with an individual (“I”) or a group (“GR”) or both.

The Navajo phrase is glossed in English.
Then a routine is given. "S1" and "S2" are used to differentiate two different child speakers. Caps are used to indicate generic words, as in "TOPIC". Caps are also used to show actions, as in "TELLS S1 ABOUT THE TOPIC".

The Navajo routine is glossed in English. The same conventions are used.

**teacher language / child language**

We have found that much of the situational language of Head Start consists of directions and commands. That's not necessarily bad: a lot of the language first language learners hear is directions and commands. Children can learn a lot of language from commands.

But much of the interactional Navajo consists more of interpersonal comments. This is language the child needs to make his needs and wants known. It is of no value unless the children actually learn to use it to express their wants and needs.

Children don't acquire a language by listening. **Children acquire a language by trying to talk that language.** We've got to consciously make opportunities for children to talk. And just like a parent/caregiver, we've got to expect children to talk. That means waiting for them to do so!

We can't laugh at their attempts even if they are sometimes funny. Just like a parent/caregiver, we have to take their attempts seriously. We have to help them. We can do this by shaping and expanding their responses into more adult-like responses.

**shaping** Parents/caregivers shape their children's approximations; they help the child say it more like how adults would say it. They do so without a great deal of fuss, often unaware that they are doing so. They may do so by asking a question, as if they were trying to confirm their understanding of what the child had just said. The child often repeats the 'improved' statement as if it were his/her own, without noticing that s/he has been 'corrected'. Or the adult may just say the phrase correctly, in a matter-of-fact way, expecting the child to repeat. The adult doesn't make a big thing of it; they certainly don't have a child repeat more than once or twice. Correct pronunciation is not nearly as important as having children be willing to 'take a chance'. With continued shaping, children's pronunciation and word-formation becomes more and more like that of adult speakers.

**expanding** Parents/caregivers often expand their children's words or short phrases into more complete statements. Again, often without being aware that they have done so. Teachers need to do the same thing, consciously. As far as possible, we have to try to get children to use phrases/sentences **with verbs**. (This means that Aoo' or Dooda is not an adequate answer to an aoo'-dooda...
question; a single word is not an adequate answer to a hw-question (unless of course it is the verb we asked about). If the child doesn’t use a verb, we may expand his/her statement, supplying the verb for the child. We can do this by asking a confirmation-type question to which they respond with a longer answer with verb. Or we can simply supply the longer statement with the verb and expect the student to repeat it. As in shaping, we do so in a matter-of-fact way. We don’t make a big deal about it; ‘It’s just the way things are done around here.’ Children usually don’t have much problem with this if it is done in a matter-of-fact way.

what this book isn’t and what it is

This book is not intended as the final authority on how to say what in each of these settings. It is intended to represent as accurately as possible the consensus of what Laura, Irene, and the six Head Start teachers agreed upon in the workshop. It is intended to transcribe that consensus accurately. But those teachers sometimes differed among themselves. Among different speakers and in different parts of Navajoland, there are and will continue to be a number of different ways of saying these things. That’s natural; don’t make a big deal out of it.

This book is meant as an idea book, a resource book. It is intended to show you what others say. You may or may not decide to use the same forms. It is intended to give you ideas about what interactions need to be addressed.

But if you have a sizable number of children who talk little or no Navajo, you should try to be reasonably consistent. You should try to use the same forms most of the time. The four adults in the center should try to be reasonably consistent among themselves. And where possible, the four of you should be reasonably consistent with how things are said in that particular community.

how to use this book

If you leaf through this book and say, “I’m already doing all that” or “I can do better than that”, that’s lovely. This should be something you feel you are already doing, or at least that you could be doing: not just talking Navajo to the children but getting the children to respond meaningfully to you in Navajo.

As noted earlier, this book is intended as an ‘idea’ book. It is intended to allow you to look up a given setting and see what some other teachers say in that situation. Then you have to decide what forms you will use and how you will set up situations where you get lots of meaningful talk from children with a
minimum of preparation.

**an emphasis on verbs**

In this book there is a **strong emphasis on verbs**. Verbs--words that state the action(s).

Navajo verbs are complicated. Compared to English verbs, a Navajo verb may be almost a whole sentence.

Navajo verbs can be long. There is only one one-syllable verb form in the language. Five- and six-syllable verbs are not uncommon, even among child-speakers.

English uses the same small number of verb forms with the different person: I/you/we/you(all)/they wash; he/she/it washes. But in Navajo, most of these are different forms.

Because Navajo verb forms can be complicated, long, and different, Navajo-language-learners usually try to avoid them wherever possible. But children can’t communicate very much in Navajo without verbs. And they can’t say much until they begin to sense how the verb system works. And they won’t acquire that sense unless they try to use verb-forms.

Many teachers subvert the children’s efforts to learn Navajo by concentrating on nouns. They teach their students lists of nouns (and a few neuter verbs): body parts, pieces of clothing, farm animals, wild animals, colors, shapes, directions, etc. We acquire a language by communicating ‘new’ information to others and naming or describing things is not ‘new’ information. In most cases, your listeners already knew those things.

Telling our listener that we want something not at hand is ‘new’ information if our listener didn’t already know that and we get feedback. We can tell whether we were more-or-less right. If we weren’t right, we may not get what we wanted but we may get help in saying it right. If we were right, we get what we wanted--or at least a reason why we can’t.

Some teachers spend a lot of time with books: reading books to the children (even if they’re written in English) and asking them questions about what’s going on. Other teachers spend a lot of time having the children give accounts of what they have done since leaving the center yesterday. These are good activities. But they tend to use the forms of verbs that talk about actions that have already happened. These are fine for telling stories and giving accounts. But they are not necessarily the forms that are needed for face-to-face communication to get what one wants. We want to enable the children to use Navajo with others. We have to concentrate on the here-and-now forms that are used in
interpersonal communication.

One of the most important things we can do to help children acquire Navajo, then, is to enable them to acquire **verbs** and some ‘feel’ for how the Navajo verb-system works.

To do so, we have to **expect** verbs. We have to **insist** on verbs. This can be done by **shaping** or **expanding** the child’s partial responses into more complete responses **with appropriate verb-forms**. Studies of young children with parents/caregivers show that many tend to do this intuitively: they finish the phrase for the child, or they ask the child to confirm a corrected or extended version of the child’s original statement. All these things may appear to the child not as corrections but as attempts to improve communication. But they do nudge the child’s speech closer to adult speech. We have to find ways that transfer language behavior that often seems to come naturally in parent/child interaction into teacher/child interaction.

It’s true that native speakers do not always talk to one another in ‘verb-full’ sentences. But when a native-speaker leaves something out, it’s with the understanding that another native-speaker will understand what’s been left out. But language-learners may not understand. It’s better to insist on phrases with a verb in all but the most perfunctory communication. This, then, is what immersion is all about: **getting children to use a number of different forms of the same verb in ways that they begin to sense how the verb-system works and start making good guesses about forms they may have never heard.**

III  ‘TEACHING’ SITUATIONAL AND INTERACTIONAL NAVAJO

*teaching* situational and interactional Navajo

It will help if teachers will talk to children only in Navajo and also to **expect children to respond in Navajo**. We must expect children to do what they’ve been asked to do if they understand what was said or to ask for clarification if they do not understand. (Otherwise they’ll just ‘sit tight until the teacher goes away’—and not learn any Navajo from that situation.) We need to teach them what to say when they don’t understand. And then we have to be careful we don’t inadvertently ‘punish’ them for telling us they don’t understand.

But it helps even more if teachers don’t just talk to children in Navajo as they go along but also set up situations where the children **have** to talk to the teachers—or other children—in Navajo. Only in this way will the children learn
several forms of the same verb and begin to get some 'sense' of how verbs work in Navajo.

This approach is discussed in considerable more detail in the Situational Navajo book. Here, we will only point out that Navajo is somewhat more like Spanish than English in that there are different forms for each verb depending on who is performing the action. However, Navajo verb forms are much more complex than Spanish.

The important thing for teachers is that we have to give children experience with a number of different forms of the same verb. In this way, we hope that the children will induce, more-or-less unconsciously, how the 'system' for that verb works.

The hallmark of real language learning is when a child is able to 'go beyond what is given': that is to say something s/he may have never heard. This shows that the child senses the underlying 'system' behind the forms s/he has heard.

In most modes-and-aspects, there will be 12 possible forms of a given verb. To enable the child to sense the system, we probably need to contrive situations where the children are expected to say the I, you-singular, and she/he/it form of a given verb, and probably the we-plural and you-plural forms. From these, we hope the child will, in time, sense how to make the other seven forms. (The verbs of motion--going, walking, running, etc. are more complex; with them we have to expose the children to forms for one person, two persons, and three-or-more persons.)

See the more detailed discussion in the Situational Navajo book. At no time do we ever ask the child to "conjugate" a verb in all 12 forms. Instead, we try to contrive situations which will require students to use different forms of the same verb, understanding what they are doing.

Here are some of the ways in which we can get children to use the different forms of a given verb. The "X" represents the verb we are working on.

I form: We can get children to use the I form by having them answer a hw-question about what they are doing: Q: What are you doing? A: I'm X-ing. Or by having them answer an Aoo'-Dooda question: Q: Are you X-ing? A: Yes, I'm X-ing or No, I'm not X-ing.

you-singular form: This is the form we use to command a single child. We can get the child to use the you-singular form by having the child command another child or an adult: You X! Or by having the child ask an Aoo'-Dooda question of another child: Q: Are you X-ing?
she/he/it form: We can get children to use this form by having a child answer a hw-question about what another child (or object) is doing: Q: What is NAME doing? A: She/He/It’s X-ing? Or by having a child ask or answer an Aoo’-Dooda question about another child (or object): Q: Is NAME X-ing? A: Yes, she/he/it’s X-ing or No, she/he/it’s not X-ing. (Note that full answers are required to get the speaker to use the verb form just Aoo’ or Ndaga’ are not enough)

we-plural form: We can get children to use this by having a group answer a hw-question about what the group is doing: Q: What are you-plural doing? A: We-plural are X-ing. A full group answer will contain a we-plural form.

you-plural form: As with the you-singular form, we can get the children to use the you-plural forms by having a child command a group to perform an action: You-plural Xi!. Or we can have the child ask a you-plural Aoo’-Dooda question to a group--Are you-plural X-ing?

Much more detailed examples are given in the introduction to the Situational Navajo book. While it may be somewhat more difficult to work out reasonably realistic situations for interactional Navajo, teachers should try to give students at least the three singular forms.

'naturalness'

It may seem 'strange' or un-Navajo to ask children questions to which we as the questioner already know the answer. We don’t do so with adults and we don’t often do so with children. But we do so with infants and toddlers just learning the language. And we have to do so with children acquiring Navajo as a second language if we hope to expose them to enough forms in a given paradigm to get a 'feel' for that paradigm. We need to deal with our feelings about asking what seem to be 'obvious' questions. As Joshua Fishman has told us: We are going to have to sometimes do what seems 'un-natural' to enable these children to come to speak Navajo 'naturally'.

To make enough time for most children to talk in this way, it may be necessary for all four teachers to work with groups of four or five children each (so that everyone gets a chance to talk). But this has to be meaningful talk; it can’t just be ‘say after me’. That is, we have to set up situations where what they are saying is more-or-less true.

And, perhaps more importantly, we have to use the recurring interactions during the day as opportunities for the child to use the forms we have taught. We have to wait for children to do so and coach or coax them when they don’t.
'economy'
Some teachers go to great lengths to set up situations in which it seems 'natural' to use that particular sentence. Setting up the situation may take more time than saying that one sentence does. That's not economical. Children acquiring a second language simply don't have as much time as toddlers acquiring a first language do.
Some teachers go even further and say you shouldn't use any given sentence unless the situation for its use comes up 'naturally'. But here, too, opportunities to practice a given form may be so far apart that the children never sense the connections.

Lily Wong Fillmore's studies strongly suggest that in completely 'natural' situations, where there is little outside reinforcement, it is often only the more outgoing and more adventuresome children that acquire much of the second language in school-like settings; the shy and retiring don't. Or, in our case, the children who already know some Navajo are more likely to develop that Navajo than those who don't.
But we want all children to acquire Navajo, and to develop in Navajo. In the real world of second language acquisition, we've got to find or devise reasonably realistic situations where there is more talking time than set-up time, and where the opportunities to use that particular form are close enough together for children to sense the connection between them, and where (over time) everyone is expected to use those forms.

'units' and 'lessons'; teach and practice: a suggestion
We can't do what we have shown above for every verb form that comes up during the day. In some cases, we may only be able to ask one question. But we (as a group of adults at the center) should try focusing on a few verb forms for a week, trying hard to both teach those verbs at least once a day and then exploiting every chance that comes up to practice that verb at other times during the day. (Remember, we're not talking about just one form but four or five forms of that verb.)

What we're suggesting, then, at this time, is that as a staff we select several verbs (perhaps one situational and one interactional verb) that we will work on during a given week. Note that this is in addition to the instructional Navajo required for the thematic unit we're teaching that month. The language needed for the thematic unit may help us decide what situational/interactional verbs to teach. But the language comes from different sources and is used for different purposes.
We actually ‘teach’ forms of that verb--by contriving situations where the children have to use different forms of that verb--at least once every day that week. But we also work in a little additional ‘practice’ on forms of that verb whenever an appropriate situation or interaction presents itself.

This is even more important with interactional Navajo. Because this is language that can be used in many different settings, we have to be alert for opportunities to get children to use the interactional verb we’re working on that week.

And each day we review-teach the forms of at least one other verb that we have taught previously, and practice it whenever we can during the day.

It will help if we let parents know what verb-forms we are working on that week and, every so often, what children have been taught cumulatively up till then. **Whether or not children have an opportunity to use Navajo outside the center is the single biggest factor in how much Navajo they will acquire in the center.**

And it is very important, that we continue to expect the children to use those verb-forms in the center that we have taught up till then. This means that, in appropriate situations, we actually wait for the child to use the forms we think s/he knows by then.

In this way we are doing more than just ‘exposing’ the children to Navajo. We will be consciously selecting what verbs we will call to the children’s attention by expecting them to use or respond to that language. We will have made it more likely that they will, at other times, be able to use those verb-forms for their own purposes. In short, we have made it more likely that they will actually ‘talk’ and ‘understand’, not just ‘hear’ or ‘appreciate’, Navajo.

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52 F3 Expressing and Inquiring About Emotional Attitudes

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F4 Expressing and Determining Moral Attitudes

4.1 Apologizing
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SOME BASIC FUNCTIONS

F2 Expressing and Determining Intellectual Attitudes

2.1 Expressing Agreement and Disagreement
2.1a Expressing Agreement

tʼáá ákótʼé
GLOSS: it is right/correct
INTERACTION: working on a puzzle

C: NAME, díísh tʼáá ákótʼé?
T: Aoo', tʼáá ákótʼé.
ALT: Tʼáá ákóʼínlaa.
    Ákótʼéego láá.

GLOSS:
C: NAME, is this correct?
T: Yes, it is correct.
ALT: You did it right.
    That's the way (to do it)!

2.1b Expressing Disagreement

doó ákótʼéé da
GLOSS: it is not right/ correct.
INTERACTION: correcting pronunciation

C: Tʼáásh ákótʼéego yízhíʼ?
    DEMONSTRATES CORRECT PRONUNCIATION
C: CHILD PRONOUNCES CORRECTLY

GLOSS:
C: Did I say it correctly?
T: No, you did not say it correctly. Say it like this. DEMONSTRATES CORRECT PRONUNCIATION
C: CHILD PRONOUNCES CORRECTLY
2.2a Inquiring About Agreement

nilísh t’áá ákót’é?
GLOSS:  do you agree with it? / is it right to you?
INTERACTION:  observing a drawing

T:  Nilísht’áá ákót’é, díí naashch'ąą'įįí?
C:  Aoo', t'áá ákót'é.
ALT:  Ndaga', doo ákót’ée da.
T:  Ha'át'éegoshą' doo ákót’ée da?
C:  EXPLAINS WHY IT IS NOT RIGHT

GLOSS:
T:  Is it right to you, this drawing here?
C:  Yes, it is right.
ALT:  No, it is not right.
T:  Why is it not right?
C:  EXPLAINS WHY IT IS NOT RIGHT

alternate terminology
hóla
ákót'é sha'šhin
ákót'ée daats'i
ákót'ééshįį
ákót'éegoóšh

I don't know
it is like that, I think
it is that way, maybe
I guess it's like that
is it that way?

2.2b Inquiring About Disagreement

Dooítsh nil ákót’ée da?
GLOSS:  is it not right to you?
INTERACTION:  inquiring about acceptance of a project
INTERACTIONAL NAVAJO

T: Dooísh nił ákót'ée da, dií ádeilyaaígíí?
C: Aoo’, doo shił ákót'ée da.
T: Ha'át'éegolá doo nił ákót'ée da?

GLOSS
T: Is it not right to you, this project we have done?
C: Yes, it is not right to me.
T: What is it that is not right to you?

alternate terminology

doóísh nił béeel yaa dá?
niilísh doo ákót'ée da?

is it not the same (as another) to you?
is it not right with you

2.3 Expressing Understanding/Failure to Understand
2.3a Expressing Understanding

bik'i'dííta
GLOSS: I understand it.
INTERACTION: learning a lesson

T: Da' bik'i'díntá?
C: Aoo', bik'i'dííta.
T: Jó nizhóní. K'ad nił béehózin, ya'?
C: Aoo', k'ad shił béehózin.

GLOSS
T: Do you understand it?
C: Yes, I understand it.
T: That is good. Now you know it?
C: Yes, now I know it

alternate terminology
bik'i' diíshtíjh
shił béehózin
baa ákoníizį́
INTERACTIONAL NAVAJO

I understand it
I know it
I have become aware of it

2.3b Failure to Understand

doo bik'i'diishtíh da
GLOSS: I do not understand.
INTERACTION: understanding a story

T: Hane'ísh bik'i'dintá?
C: Ndaga', doo bik'i'diishtíh da.
T: Ha'àt'éegosh bik'i'didiítíí?
C: Hóla.

GLOSS
T: Did you understand the story?
C: No, I did not understand it.
T: How will you come to understand it?
C: I don't know.

2.4 Admitting/ Affirming / Denying
2.4a Admitting

t'áásh aaníí ádííníid?
GLOSS: did you really say that?
INTERACTION: inquiring about a statement made

T: T'áásh aaníí ádííníid? STATEMENT diní jini.
C: Aoo', t'áá aaníí ádííníid.

GLOSS
T: Did you really say it? It is said you said STATEMENT.
C: Yes, I really said it.
2.4b  Affirming

t'áásh aanií iiínt'ií?  
GLOSS: did you really do it?  
INTERACTION: getting a child to admit a deed

T:  T'áásh aanií iiínt'iíd?  
C:  Aoo', t'áá aanií áát'iíd.

GLOSS
T:  Did you really do it?  
C:  Yes. I really did it.

2.4c  Denying

doo ádíshnii da  
GLOSS: I did not say it.  
INTERACTION: denying a comment made

T:  Da' t'áásh aanií ákódíínniiid?  
C:  Ndaga', doo ádíshnii da.  
T:  Ákoshá' háí ání?  
C:  Hóla, háíshííj ání.

GLOSS
T:  Did you really say that?  
C:  No, I did not say that.  
T:  So who did say it?  
C:  I don't know who said it.

díísh ni ánt’į?  
GLOSS: did you do this?  
INTERACTION: getting a child to own up to an action

T:  Da' diísh ni ánt’į?  
C:  Ndaga', doo ásht'įį da.  
ALT:  Aoo', shí ásht'į.
GLOSS
T: Did you do this?
C: No, I did not do it.
ALT: Yes, I did do it.

2.5 Extending Invitation/Offer
2.5a. Extending Invitation

wóshdéé'
GLOSS: come in!
INTERACTION: inviting someone to enter, to visit, etc.

S1: Wóshdéé' yah'animááh.
S2: Yá'át'ééh, abíní.
S1: Kóó t'áá nahaz'á. Dahnídaah.
S2: Ahéhee'.

GLOSS
S1: Come in!
S2: Good morning
S1: There's room in here. (Please) sit down.
S2: Thank you.

shaadiínááł
GLOSS: come to see/visit me
INTERACTION: inviting someone for a visit

S1: Shaadiínááł,
S2: Aoo', aadishjí doo.
ALT: T'áá áko, aadishjí doo.
S1: Hágoshjí. Nizhóní, áádéé' dínyáhígíí.

GLOSS
S1: Come to visit me.
S2: Yes. I'll be there.
ALT: It is all right. I'll be there.
S1: Alright. It is good that you will come.
Extending Offer

nílák'e ashlé
GLOSS: let me place (this) in your hand
INTERACTION: presenting a gift

S1: Na', kóó nílák'e ashlé.
S2: Aoo', díílåa, ahéhee'.
ALT: Aoo', nitsaago ahéhee'.

GLOSS
S1: Here. Let me place this in your hand.
S2: Yes. Thank you for this.
ALT: Yes. Thank you very much.

na'nishlé
GLOSS: I will give to you...
INTERACTION: offering a gift

S1: Na', kóó, díí ni doo, na'nishlé.
S2: Ahéhee'.
ALT: Díílåa, ahéhee'.

GLOSS
S1: Here. This shall be yours. I give it to you.
S2: Thank you.
ALT: For this, thank you.

alternate terminology
na' kóó díí naanishlé.
na', kóó díí la'ish nínizin?
díísh nínizin?

here, I give this to you.
here, do you want some of this?
do you want this?
2.6 Declining Invitation / Offer
2.6a Declining Invitation

doo shá bífghah da*
GLOSS: not possible to make it (the appointment)
INTERACTION: declining an invitation

S1: Shighandi shaadíínáát.
S2: Doo shá bífghah da, shaadíínáát dinínígíí. T'áá haa'ída shíí ůnda.
S1: Shíl shíí náhodíílnih.

GLOSS
S1: Come to see me at my house.
S2: I can not make the invitation you are extending. Maybe some other time.
S1: Let me know when (you can).

alternate terminology
*t'ah shíí ůnda aadi doo
doooda, doo bohónéedzáa da
náánágoshíí ůnda

*we will come another time
no, it is not possible
next time maybe

2.6b Declining Offer

át'ah láa. k'ad éí dooda
GLOSS: later, not now (now is not a good time to accept)
INTERACTION: declining an offer

S1: Na', kóó, dií ni doo, na'nishlé
S2: Át'ah láa. K'ad éí dooda. (STATE REASON)
ALT: Ndaga', doo nisin da.
2.7 Inquiring Whether Invitation is Accepted or Declined

**yah'anínáahísh?**

GLOSS: are you coming in?

INTERACTION: inquiring of a person standing at the threshold of a dwelling

S1: Yah'anínáahísh?
S2: Aoo', yah'iisháah.
ALT: Ndaga', doo yah'iisháah da.
S1: Wóshdéé'. Köó t'áá haz'á.

**t'áásh ná bíghah?**

GLOSS: can you make it?/will you be able to come?

INTERACTION: inquiring if a function will be attended

S1: T'áásh ná bíghah?
S2: Aoo', t'áá shá bíghah.
ALT: Ndaga', doo shá bíghah da.

GLOSS
S1: Can you make it?
S2: Yes, I can make it.
ALT: No, I cannot make it.
**nihaanínáahgoíshe t'áá áko?**

GLOSS: will you be able to come visit?
INTERACTION: inquiring upon an anticipated visit

S1: Nihaanínáahgoíshe t'áá áko?
S2: Aoo', nihaanisháahgo t'áá áko. Aadishįį doo.

GLOSS
S1: Is it alright if you come to visit?
S2: Yes, it is alright for me to come visit. I'll be there.
ALT: No, it is not possible for me to come visit. I will not be coming.

2.8 Offering to Help

**níká'ishyeed**

GLOSS: let me help you
INTERACTION: offering to help

S1: Haa'iyee' níká’ishyeed.
S2: Aoo', t'áá áko shíká anilyeedgo.
ALT: Nda, t'áá áko. T'áá shí áshlééh.

GLOSS
S1: Let me help you.
S2: Yes. It is ok if you want to help me.
ALT: No, it is ok. I'll do it myself.

**ná’áshlééh**

GLOSS: let me do it for you, let me help you
INTERACTION: working on a (specific) project together

S1: Díí ná’áshlééh.
S2: Hágoshįį, shá ánílééh.
ALT: Dooda, t'áá shí áshlééh.
GLOSS
S1: Let me do this for you.
S2: All right, do it for me
ALT: No. Let me do it myself.

(t'áádoole'é) ná'áshlééh
GLOSS: let me help you (with something)
INTERACTION: offering to help

S1: (T'áadoole'é) ná'áshlééh.
S2: Hágoshíí. Ha'át'íí lá shá ádíílííl?
S1: Ha'át'íí shá' nínízin?
S2: Hóla, t'áadoo nisinída.

GLOSS
S1: Let me do something for you.
S2: All right. What will you do?
S1: What would you like me to do?
S2: I don't know. I don't need anything.

ha'át'íí bee níká'íishyeed?
GLOSS: what shall I help you with?
INTERACTION: offering to assist

S1: Ha'át'íísh bee níká'íishyeed?
S2: T'áá ni níníziníígíí bee shiká'anilyeed.
ALT: Dooda, t'áá áko. Bín'dii át'é.

GLOSS
S1: What shall I help you with?
S2: Whatever you think (I need help with).
ALT: No, it is ok. Let it be.

collected by July '97 Workshop at Window Rock  Date: W 06/09/97
2.9  Stating Intentions

ádiishlííł nisin
GLOSS:  (I wish to) do this/ I think I can do this
INTERACTION:  special project

S1:  SPECIAL PROJECT ádiishlííł nisin.
S2:  Hazhóó ádiílíít.
ALT:  Nizhónígo ádiílíít.
S1:  Aoo', nizhónígo ádiishlííł.

GLOSS
S1:  I wish to do SPECIAL PROJECT.
S2:  Work on it well.
ALT:  Do a good job on it.
S1:  Yes, I will do a good job on it.

2.10  Inquiring about Intentions

ádeeshlííł dinínéeísh íínlaa?
GLOSS:  have you done that which you said you were going to work on?
INTERACTION:  asking if intentions were completed

S1:  Ádeeshlííł dinínéeísh íínlaa?
S2:  Aoo', íishłaa.
ALT:  Ndaga', t'ah dooda. T'ahdoo áshléeh da.
S2:  Shoo! jó nizhónígo íínlaa lá.

GLOSS
S1:  Have you done that which you said you were going to work on?
S2:  Yes, I have done it.
ALT:  No, not yet. I haven't done it yet.
S2:  I see! You have done a wonderful job.
ádeeshlííł nínízinée...
GLOSS: that which you thought you wanted to do
INTERACTION: asking about what one had wanted to do

S1: Ádeeshlííł nínízinéeísh t'áá ákót'é?
S2: Aoo', t'áá ákót'é.
ALT: Ndaga', k'ad éí dooda. Doo ákódzaa da.

GLOSS
S1: Have you realized that which you thought you wanted to do?
S2: Yes, it has been (realized).
ALT: No, not now. It did not happen.

alternate terminology
ninitsekeesísh bohoolyaa

has your thinking (wish) been realized?

2.11 Stating Warning

yíiyá!
GLOSS: word of warning
INTERACTION: warning one about danger

S1: Yíiyá!! doo baaníjit'íí da**
S2: Yíiyá! doo baaníjit'íí da ya'?
S1: Aoo', Yíiyá! doo baaníjit'íí da. STATE REASON.

GLOSS
S1: Yikes! You mustn't bother that.
S2: Yikes! One mustn't bother it, huh?
S1: Yes. STATE REASON.

alternate terminology
yóweh!!
bábádzid!!

leave it alone!!
it's dangerous!!
**doó ájít'í'í da, doo ájít'í'í da, doo ájinií da, doo jiniil'í'í da, doo baa yájíilt'í da, doo baa níjít'í'í da, etc.**

collected by July '97 Workshop at Window Rock  Date: W 06/09/97

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F2.12  Inquiring about Remembering / Forgetting

2.12a  Remembering

**béénílníihísh**

GLOSS:  do you remember?
INTERACTION: recalling a lesson topic

T:  (Da') béénílníihísh?
C:  Aoo', bénaáshníih.
T:  Ha'át'íísh béénílníih?
C:  CHILD SHARES WHAT HE REMEMBERS

GLOSS
T:  Do you remember?
C:  Yes, I remember.
T:  What do you remember?
C:  CHILD SHARES WHAT HE REMEMBERS

**(da') béénílnínl'í'í?**

GLOSS:  (have you) recalled?
INTERACTION: recalling an incident

T:  Da' béénílnínl'í'í?
C:  Aoo', bénaáshníl'.
ALT:  Ndaga', t'ahdoo bééníshníih da.
Ndaga', ch'ééh bééníshníih.
T:  Hazhő'ó baanitsínkees.
C:  Hazhő'ó baanitséskees.
INTERACTIONAL NAVAJO

GLOSS
T: Have you recalled (the details)?
C: Yes, I remembered.
ALT: No, I have not recalled (the details).
No, I'm trying to remember.
T: Think about it carefully.
C: I am thinking about it carefully.

2.12b Forgetting

beisíínahísh
GLOSS: have you forgotten?
INTERACTION: asking if a fact or an item is forgotten

T: (Da') beisíínahísh OBJECT?
ALT: Dúsh beisíínah? (POINTING AT OBJECT)
C: Aoo', OBJECT beisénah lá.
ALT: Ndaga', doo beisénah da.

GLOSS
T: Have you forgotten OBJECT?
ALT: Did you forget this? (POINTING AT OBJECT)
C: Yes. I forgot OBJECT.
ALT: No, I have not forgotten it again.

baanáánéisín'nahísh
GLOSS: have you forgotten (again?)
INTERACTION: inquiring about notes for parents

S1: Da' baanáánéisín'nahísh?
S2: Aoo', baanáánéisís'nah lá.
ALT: Ndaga', doo baa náánéisís'nah da.

GLOSS
S1: Have you forgotten it again?
S2: Yes, I have forgotten it again.
ALT: No, I have not forgotten it again.
No, I did not forget it this time.
2.13 Expressing Possibility / Impossibility
2.13a Expressing Possibility

bohonnéedzáá shíi
GLOSS: (it is) a possibility, (I guess)
INTERACTION: art project

S1: Díí ánîléehgoísh ná bohonnéedzá?
S2: Aoo', shá bohonnéedzá.
ALT: Ndaga', doo shá bohonnéedzáá da.

GLOSS
S1: Is it possible for you to work on this?
S2: Yes, it is possible.
ALT: No, it is not possible (for me) to work on it.

áhodoonílíígíí
GLOSS: that which will happen
INTERACTION: identifying future activity

S1: ACTION áhodoonílíígíí bidinílchíd.
S2: Díídííígíí áhodooníít.
ALT: Áhodoonílíígíí bidiníshchíd.

GLOSS
S1: Check the ACTION picture which will happen.
S2: This one will happen.
ALT: I touched the picture of the action which will happen

bohodoolníít ndí áťé
GLOSS: it will eventually happen
                it will come to fruition
INTERACTION: expressing optimism about a planned happening

S1: T'áá daats'i bohodoolníít ndí áťé dií baanidei’tínígíí?
S2: Aoo', t'áá bohodoolníít ndí áťé nisin.
S1: Hahgodasha'?
S2: Bik'í hoolzhiihzgoshįį.

GLOSS
S1: I wonder if what we are discussing will come to fruition.
S2: Yes, I think that it will.
S1: When?
S2: When the time comes.

bohóneésdzaąd
GLOSS: it was made possible
INTERACTION: inviting a speaker

S1: Ná bohóneésdzaądąą' nihich'į' hadídzih.
S2: Shá bohóneésdzaądgo áadi nihich'į' hadíisdzih.
S1: Éí láą, ahéhee' dooleeł nihich'į' héí índzii'go. Bíghah daats'į?

GLOSS
S1: (Please) come speak to us when it is possible for you.
S2: When it is possible for me, I shall come speak to you.
S1: That's it. It shall be a thankful event when you speak to us. Can you make it?

alternate terminology
ť'aá daats'į ákóté
lá daats'į
ádooniįl ndi át'é
bohodooníįl ndi át'é
bohonoedzáá shįį
láshįį
aaa'shįį
sha'shin
daats'į
hóla

is it correct?
is it agreeable (to you?)
it is possible (or it) to happen
it will be made to happen that way
(I guess) it is possible
(I guess) it is affirmative
(I guess) the answer is yes
maybe
perhaps
I don't know

2.13b Expressing Impossibility

doo bohonnéedzáa da
GLOSS: not possible (for it) to happen
INTERACTION: begging off from an invitation

S1: Ch'aa'diiakah ndí doo bohonnéedzáa da.
S2: Ha'át'éé goshə'?
S1: Jó chídí yíchxo'go biniinaa.

GLOSS
S1: We could go on a trip but it is not possible.
S2: How come/why not?
S1: Because our vehicle needs repairs.


doo búighah da
GLOSS: it just won't happen because of REASON
INTERACTION: deciding against playing outside because of a REASON

S1: Tl'óó'góó ch'ídíiijahígíí doo búighah da.
S2: Ha'át'ísh biniinaa?
S3: Jó ayóó REASON biniinaa.

GLOSS
S1: We could go outside but we won't.
S2: Why?
S3: Because of REASON.


doo ádoonííł da
GLOSS: it (definitely) will not happen.
INTERACTION: discussing a puzzle fit
C: Kót'éego áshlééh, ya'?
T: Akót'éego éí doo ádoonííł da?
C: Haash yit'éego éí ádoonííł?
T: Kót'éego. TEACHER DEMONSTRATES

GLOSS
C: Let me do it this way, ok?
T: It (definitely) will not happen that way.
C: How can it happen?
T: Like this. TEACHER DEMONSTRATES

alternate terminology
  doo bohónéedzáa da
  yáá tsák'eh
  doo bíghah da
  doo ádoonííł da
  doodashií
  doo boholnéehií
  doo bóhonee'áanii
  yáadish óolyé

  it is not possible
  implying strongly that it is not possible
  it is not doable
  it will not happen
  I guess not
  not duplicable
  not affordable (in time, human resources or fiscally)
  what the heck is it (called)? (feigning nonrecognition in order not to respond)

2.14 Inquiring Whether Something is Possible/ Impossible
2.14a Possible

t'áásh bohónéedzá?
GLOSS: is it possible?
  will it happen?
INTERACTION: discussing possibility of who will drive (a bus)
INTERACTIONAL NAVAJO

S1: T'áásh bohóóneedzá áłchííni diniyíígo?
ALT: T'áásh bohóóneedzá ch'aaadeekaigo?
S2: Aoo', t'áá bohóóneedzá.

GLOSS
S1: Is it possible for you to drive the children?
ALT: Is it possible for you to go on the trip with us?
S2: Yes, it is possible (for me to drive).

t'áásh ádoonííł?
GLOSS: will it happen?
INTERACTION: inquiring about the possibility of a trip

S1: T'áásh ádoonííł, ch'aaadeekaaígíí?
S2: Aoo', t'áá ádoonííł.

GLOSS
S1: Will it happen, our going on a trip?
S2: Yes, it will happen.

t'áásh bóhonee'á?
GLOSS: is it affordable?
INTERACTION: asking if there are funds to purchase lunch for a trip

S1: T'áásh bóhonee'á, nihich'iíya' nihá bik'é ni'ílyéego?
S2: Aoo', bóhonee'á. Ch'iyáán nihá nahidoonih.
S1: Nizhónígii áníhidílnééh lá. Ahéhee'.

GLOSS
S1: Is it affordable to have lunch purchased for our trip?
S2: Yes, it can be afforded. It will be bought.
S1: It is good what is being done for us. Thank you.

t'áá bíìghahíshíí?!
GLOSS: is it possible...?
INTERACTION: inquiring if it is possible to refrain from going into a room for a specific period of time
INTERACTIONAL NAVAJO

S1. T'áá búghahíshįį t'áadoo yah'animahá hodidoonaal?
S2. Aoo', t'áá shá búghah. Ha'át'úsh biniinaa?
ALT: Ndaga', doo búghah da.
S1: Áltsé ní'gól tááhásgis.
S2: Hághoshįį, koji áltsé náashné.

GLOSS
S1. Is it possible not to go into the room for a while?
S2. Yes, it is possible. Why?
ALT: No, it is not possible.
S1: I'm going to mop first.
S2: OK. Let me play over here first.

búghah daats'í?
GLOSS: I wonder if it will happen?
I wonder if it is possible?
INTERACTION: asking if a parent can come on a trip

S1: Bíghah daats'í t'áá ch'aa díniyáago?
S2. Aoo', t'áá shá búghah.
ALT: Ndaga', doo shá búghah da.

GLOSS
S1: Can you make the trip?
S2. Yes, I can.
ALT: No, I can't make it.

2.14b Inquiring Whether Something is Impossible

t'áadoole'é yééish doo bohonnéedząą da?
GLOSS: is that thing (I asked you about) impossible?
is the plan (we made) impossible?
INTERACTION: inquiring on an unnamed (dubious?) activity

S1: T'áadoole'é yééish doo bohonnéedząą da?
S2: Aoo', doo bohonnéedząą da, t'ahshįį índa.
ALT: Ndaga', doo bohonnéedząą da.
GLOSS
S1: Is that thing (I asked you about) impossible?
S2: Yes, it is not possible. Maybe another time.
ALT: No, it is not possible.

**da' doóísh ádoonít da?**
GLOSS: will s/he not do it?/will it not happen?
INTERACTION: inquiring if a child will ride with a different person than usual

S1. Da' doóísh ádoonít da, íih nílyeed bidííniidgo?
S2. Aoo', doo ádoonít da.

GLOSS
S1. Will s/he not do it if I ask him/her to ride with me?
S2. Yes, s/he will not do it.

**da'dooísh bóhonee'áá da?**
GLOSS: is it not affordable?
INTERACTION: discussing affordability of an activity

S1. Da'dooísh bóhonee'áá da, díí baanídlikaaíígíí?
S2. Aoo', doo bóhoneé'áá da, REASON biniinaa.

GLOSS
S1. Is this activity not affordable?
S2. Yes, it is not affordable because of REASON.

**da' doóísh bíghah da?**
GLOSS: is it not possible? / is it impossible?
INTERACTION: asking somebody to accompany one on a trip

S1: Da' doóísh bíghah da ch'aa deet'ázhíííí?
S2. Aoo', ch'aa deet'ázhííí doo bíghah da. REASON biniinaa.

GLOSS
S1: Is it not possible for us to go on the trip together?
S2. Yes, it is not possible because of REASON.

alternate terminology
da' doóísh bohónéedzáá da?
is it impossible?

collected by July '97 Workshop at Window Rock  Date: W 07/17/97

2.15 Expressing Capability/Incapability
2.15a Capability

ádeeshlííl
GLOSS: I will do it
INTERACTION: writing name

C: Teacher, shízhi' ádeeshlííl.
T: Da' bééhonísínísh?
C: Aoo', shíl' bééhózin. Nízhónígo ásh'í.
T: Hágošíí', nízhónígo ánílééh.

GLOSS
C: Teacher, I will write my name.
T: Do you know how?
C: Yes, I know how. I write it very nicely.
T: All right. Do it very nicely.

íshłaa
GLOSS: I have completed it
INTERACTION: completing puzzle

C: Teacher, altso íshłaa. Níníí'í.
T: Jó nízhónígo ínláá lá. Díí kojíí' ánáánídlééh.
C: Hágošíí.

GLOSS
C: Teacher, I finished it. Look at it.
T: You have done a good job. Now do this one.
C: All right.
alternate terminology
    bízhneel'á
    bohónéedzá
    bóhonec'á
    t'éá ádoonííł
    bíghah
    bohónée'ánígii át'éego
    bilááh honee'á

to measure up (to it)/ to be able to do it
it is possible
it is affordable (fiscal, human resource, time)
it will happen
it can be done; lit.: it fits
to accomplish commensurate with our capabilities
more than capable (of accomplishing it)

2.15b    Expressing Incapability

ch'ééh ásh'į
GLOSS: I can't do it!
INTERACTION: special interest project

C: Teacher, díí ch'ééh ásh'į.
T: Háidaaísh níká adoolwoł?
C: Aoo', háida shiká adoolwoł.

GLOSS
C: Teacher, I can't do this.
T: Do you want someone to help you??
C: Yes, I want someone to help me.

alternate terminology
    doo bóhonee'áą da
    bi'oh nitsídzíkos
    doo bíghah da
    báah náághaz
    bížiłgis
    bížhdiłsha'
(it) is not affordable
does not think up to it
cannot make it, cannot do it
attempted unsuccessfullly
to goof up
half-hearted attempt

2.16 Inquiring About Capability / Incapability
2.16a Capability

bíghahísh ánîléehgo?
GLOSS: can you make/build it?
INTERACTION: using building blocks

T: Bíghahísh ánîléehgo?
C: Ndaga', doo bééhasin da.
T: Díí NAME ayóó bił bééhózin. Éí níká adoolwoł, t'áash áko?
C: Aoo', shił t'áá áko.

GLOSS
T: Are you up to building it?
C: No, I don't know how.
T: NAME can do this very well. S/He can help; is that ok?
C: Yes, it is ok with me.

alternate terminology
 t'áásh bídeiyínóhghah?
da' t'áásh bíghah?
da' bíninil'áásh?
bílááhísh nitsínkees?
bílááhísh ninil'á?
bílááh honce'áásh?

are you all up to (capable) doing it?
is it doable?
are you up to doing it?
do you think beyond it?
are you more than capable?
are the capabilities more than adequate?
is the capability there?
2.16b  Inquiring about Incapability

**ayóóish ná nanitł'a?**
GLOSS: is it difficult for you?
INTERACTION: using scissors

T: NAME, eii choinil'jigooísh ná nanitł'a?
C: Aoo', shá nanitł'a.
T: Nikááísh iishyeeed?
C: Aoo', shiká aniýyeeed.

GLOSS
T: NAME, is it difficult for you to use (scissors)?
C: Yes, it is difficult.
T: Shall I help you?
C: Yes, (please) help me.

alternate terminology

doóísh bíniníl'ágá da?
doóísh ná búíghah da
doóísh bi'oh honee'ágá da?
doóísh (ná) bohónéeddzáá da?
doóísh bi'oh nitsínkees da?

do you not measure up to it?
can you not do it?
can you not afford it?
is it impossible (for you)?
do you not think up to it?

2.17  Expressing Need

**ľa' nisin**
GLOSS: I want some
INTERACTION: asking for food at mealtime

C: ľa' nisin. POINTING TO FOOD
T: Haashá' wolyé? Hazhó'ó yíníkeed. FOOD NAME ľa' nisin diní.
INTERACTIONAL NAVAJO

C: FOOD NAME ła' nisin.
T: Ákót'éego ła'a. Nizhónígo yínikkeed.
C: FOOD NAME ła' nisin.

GLOSS
C: I want some. POINTING TO FOOD
T: What is it called? Ask for it right. Say (please) I would like some FOOD NAME.
C: I would like some FOOD NAME.
T: Just like that. You asked for that very nicely.
C: I would like some FOOD NAME.

alternate terminology
shee anáchóót'í
jooba' fínisin
laanaa nisin
shich'í' nahwi'ná
shaa hojoobá'á
shiká a'doowoł nisin
shich'í' anáchóót'í
nihich'í' anáchóót'í'

I have a difficulty
I think hopefully
I think wishfully
I am having a hard time
I am poor
I desire assistance
I am experiencing hardship
we are experiencing hardship

2.18 Inquiring About Need

níká'tishyeedísh
GLOSS: shall I help you?
INTERACTION: special project

C: Teacher, díshá' hait'éego ájiil'íih?
T: Niká'íshyeeðísh?
C: Aoo', shíká anilyeed.
T: Hágosdí, niká'íshyeeð.

GLOSS
C: Teacher, how do I make this?
T: Shall I help you?
C: Yes, help me.
T: All right. Let me help you.

alternate terminology
nich'ísh anáhóot'í?
jooba'ísh íínínízin?
laanaaísh íínínízin?
nich'ísh nahwi'ná?
niká'a' doowóóísh?

are you experiencing hardship?
are you hopeful thinking?
are you wishful thinking?
are you having a hard time?
do you desire assistance?

2.19 Expressing Certainty / Uncertainty
2.19a Certainty

t'áá aaníí
GLOSS: it is true
INTERACTION: roll call

T: CALLS NAME
C: Doo kóó sidáa da.
T: Háájíshasha' íiyá?
C: Hooghandi sidá.
T: Ha'at'ísh biníinaa hooghandi sidá?
C: Bitsííts'íin diniih.

GLOSS
T: CALL NAME
C: S/He is not (sitting) here.
T: Where is s/he?
C: S/He is (sitting) at home.
T: Why is s/he (sitting) at home?
C: His/Her head hurts.

alternate terminology
  t'áá aanimígíí
  t'áádoonídí
  t'áadoo naaki nilíni
  t'áá ákót'é
do naaki nilíjída
it is the truth
directly (to the truth?)
without two-ways about it
it is correct
(there are) no two-ways about it

2.19b Expressing Uncertainty

daats'í
GLOSS: maybe
INTERACTION: picking out a child's jacket

T: Ní'éétsoh shá' háájí? Díí daats'í ni?
C: Eíí dooda. Eíí NAME bí.
T: Háájísha' ni'éétsoh áko?
T: Ni ni'éétsoh ti'óó'ídi hádídíít'ííít.
C: Hágoshíí.

GLOSS
T: Where is your jacket? Maybe this is yours?
C: No, it is not. That belongs to NAME.
T: Where is your jacket then?
C: I don't know.
T: We (together) will look for your jacket outside.
C: All right.

alternate terminology
...daats'í
...jiní
...sha'šhin
hóla
naaki nilį
hoł haskééh/haskéí

maybe...
it is said...
perhaps
I don’t know
there is doubt; lit.: (there are) two ways
to be confused

2.20 Inquiring About Certainty / Uncertainty
2.20a Certainty

t’áash aaníinii át'é
GLOSS: is this the real thing?
INTERACTION: storytelling: comparing fact and fantasy

T: TEACHER READS "NINJA TURTLES"
   Da' "Ninja Turtles" -ish t’áá aaníinii át'é?
C: Aoo'.
T: Ha'át'i'íshå' binahji' t’áá aaníinii át'é?
C: Jó yádaaáltl'.
T: Da' kójísh ndaakai?
C: Ndaga'.
T: Díí turtle/ch'éédigháhíí át'é. Yált'i'ísh?
C: Ndaga', doo yádaaáltl' da. Ni'góó nidaa'na'.

GLOSS
T: TEACHER READS "NINJA TURTLES"
   Are "NINJA TURTLES" real?
C: Yes.
T: What makes them real?
C: They talk.
T: Do you see them around here?
C: No.
T: This is a turtle. Does it talk?
C: No, it does not talk. It walks on the ground.
2.20b Inquiring about Uncertainty

t'óóísh níi** halá
GLOSS: are you confused?
INTERACTION: trip to city

T: Phoenixgóó ch'aa nisookaágíí hait'éé lá? Bec shił daholné'.
C1: Hooghan ayóó'ádanílnéez.
C2: Diné t'óó ahayóí.
C3: Atiin dóó chídí t'óó ahayóí. T'óó báhápíí。
T: T'óóísh níihí da halá?
All: Aoo', t'óó níihí dahaláá níít'éé'.

GLOSS
T: How was your trip to Phoenix? Tell me about it.
C1: The buildings were very tall.
C2: There were a lot of people.
C3: There were a lot of roads and cars. It was very scary.
T: Was it confusing?
All: Yes, it was confusing.

alternate terminology
dooísh sha'shinígíí át'é?
dooísh naaki nilíi da?
dooísh jííní-jínínígíí át'ée da?
da' t'áá naaki nilí?
da' doo t'áadóó nidí da
da' dooísh t'áá aaníi da lá?
t'óóísh át'éé lá?
t'ahísísh níí hazkééh/hazkéí

this is not a maybe situation?
is there no doubt? lit.: are there no two-ways about it?
it is not hearsay then?
are you still in doubt?
was it not straightforward?
was it not the truth then?
it just was not real?
are you still confused?
INTERACTIONAL NAVAJO

2.21 Expressing Obligation/Non-Obligation
2.21a Obligation

k'éédiisdzaa
GLOSS: I have repaid my obligation.
INTERACTION: returning a gift in kind

T: T'áadoole'é ha'alyéehgo k'éézhdiit'áih
S1: Sha' f'lýáháa k'éédiisdzaa.
C: Da' k'éšdisí shainí'ánée ła' baanídiisht'áál?
T: Aoo', ákót'éego yá'át'éeh.

GLOSS
T: When you are presented with a gift, you return one in kind.
S1: I have returned the gift in kind.
C: Shall I give him/her a candy back in return for the one I was given?
T: Yes, that is a good thing to do.

nináníshdlá
GLOSS: to have repaid/returned
INTERACTION: to repay a debt

S1: Táadoole'é ha'at'áahgo niná'jídléeh.
S2: Sháah háá'áháa niná'níshdlá.

GLOSS
S1: When you are lent something, you must reciprocate.
S2: I have repaid my debt.

alternate terminology
k'éézhdi'nééh
nályéeh
k'éédiisht'nííł
k'éédish'nééh
na'nílá
ha'ah niilyáhígíí
ádoonníí'líí
bee haz'ánígíí
bee nohoot'ánígíí

to return a favor
to repay in kind
I will return a favor
I am (in the process of) returning a favor
I have bestowed (upon you) a gift
responsibility placed upon one
that which will be done
the law or the rule
that (law or rule) which has been rendered

2.21b Expressing Non-Obligation

doo k'ééhodi'néeh dalá
GLOSS: no need to return favor or gift
INTERACTION: child shares candy

C: NAME k'éyisidesí sheini'á.
T: Ha'át'íí biniinaa?
C: Jó t'óó...
T: Áko doo k'ééhodi'néeh da lá.

GLOSS
C: NAME gave me a candy.
T: Why (did s/he give you candy?)
C: Just because...(s/he wanted to).
T: Then there is no need to return one in kind.

sha'ilyá
GLOSS: I was given a gift (recognized).
INTERACTION: acknowledging an award

C: Ólta' doo yiisihgóó bik'é sha'ilyá
T: Ha'át'íísh neiyilyá?
C: Daane' é nizhóní léi' shaayít'á.
Gloss:
C: I was given recognition for perfect attendance at school.
T: What were you given?
C: I was given a very nice toy.

Alternate terminology

doo k'édísh'néeh da

doó nályéeh da

doó niná'nishdlée da

ba'nilá
t'áá hó jinízingií ájít'í

I will not return the favor
there will be no payment in kind
I will not repay
I have given him/her a gift
one does what s/he pleases

2.22 Inquiring About Obligation/Non-Obligation
2.22a Obligation

t'ahdoóísh baa nání'aah da?
GLOSS: have you not returned it? (as in having an obligation to return something)
INTERACTION: discussion about a borrowed item

T: T'ahdoóísh baa nání'aah da, bidaané'é yéę?
C: Ndaga', t'ahdoó baanánísh'aah da. REASON
T: T'óó hónígháníji' na'ít'á. Doo t'óó nikízhdííníít'aah da.
Baanídíí'ááí.

Gloss:
T: You have not returned it to him/her?
C: No, I have not returned it to him/her because of REASON.
T: It was lent to you only for a while and you shouldn't keep it too long. You must return it soon.
alternate terminology

t'ah dooísh niná'nídlée da?
da' k'éédindzaaísh?
niná'íínláásh?

you have not repaid (your debt)?
have you returned the favor?
have you paid back (your debt)?

2.22 Inquiring about Non-Obligation
2.22b Non-Obligation

ha'át'éegosha' doo ádídíínílt'i' da?
GLOSS: why won't you take responsibility for it?
INTERACTION: ignoring clean-up

T: Kwe'ë hasht'e nídahahdlééh.
C: Shí doo íinisín da.
T: Ha'át'éegosha' doo ádídíínílt'i' da?
C: Shí doo aa'í niséne' da.
T: T'áá áníiltso nihídéét'i'. Tsíílgo hasht'e dahodiilníílt. Áádóó ch'idiijah.
C: Shí díí ádiishtíí.

GLOSS
T: (You all) clean up around here.
C: I don't want to.
T: Why won't you take responsibility for it?
C: I did not play over there.
T: It is all our responsibility. Hurry and clean up, then we can go outside.
C: I will do this.

alternate terminology

da' dooísh shik'ehdii da ninízin?
da' dooísh nił ilíi da?
da' t'áásh ni nóhólnííh?
da' dooísh nídéét'i' da?
da' dooísh k'éédí'néeh da?
do you think it is none of your business?
do you not appreciate it/ do you not think it's worth it?
do you take sole responsibility?
does it not affect you; does it not pertain to you?
have you not reciprocated?

2.23    Granting/Withholding Permission
2.23a   Granting Permission

t'áá shił áko
GLOSS:    it is all right with me
          I give my permission
INTERACTION: agreeing to another's offer to assist on a trip

T:    Bikéé'díníyahígí shił t'áá áko.
C:    Da' t'áá áko?
T:    Aoo', t'áá áko.

GLOSS
T:    It is all right with me that you are going
C:    It is all right (with you)?
T:    Yes, it is all right.

shił lá
GLOSS:    it is OK with me
INTERACTION: volunteering mother's help

T:    Nimá nihiká'iilyeedgo shił lá.
C:    Bil hodíshnih ya'?
T:    Aoo', bil hodílnih.

GLOSS
T:    It is ok with me that your mother is going to help.
C:    Shall I tell her?
T:    Yes. (you may) go tell her.
lá asélįį'
GLOSS: I gave my permission
INTERACTION: agreeing to help on a project

P: Áká'adíílwoł shi'doo'niideé lá asélįį'.
T: Hahgosh ná bígghah?
P: T'ah abínígo shįį nizhóní
T: Hágoshiįį, nanínishííi doo.

GLOSS
P: I have agreed to help.
T: When is it possible for you (to help)?
P: It is good early in the morning.
T: All right. I will expect you.

alternate terminology
  aoo', t'áá' áko
  lá láą
  bee lá láą
  éí láą, bee lá

  yes, it is ok
  it is all right
  (really) all right
  exactly all right

2.23b Withholding Permission

doó ínisín da
GLOSS: I do not want to
INTERACTION: reluctance to play outside

T: T'l'óo'di nídadii'ne'. Nishá?
C: Dooda. Shí doó ínisín da. T'áá kóne'é naashné.
T: T'ááshįį áko. T'áá kóne' nanine.

GLOSS
T: We are going to play outside. What about you?
C: No, I don't want to. I want to play inside.
T: It is all right. You may play inside.

dooda!!
GLOSS: No!!
INTERACTION: absolute refusal to get on the bus

T: K'ad bus biihnídiijah.
C: Dooda. Shí t'áá kóó naashné.
T: Ha'át'éegoshá hooghangóó nídiíndzá?
C: Shimá bił fíyeed.
T: Shoo, t'áá aanií t'áá éí ákóñéehni'.

GLOSS
T: Now we will get on the bus.
C: No. I am going to stay here and play.
T: How are you going home?
C: My mother is coming for me.
T: Oh, yes. That is what was going to happen.

dooda nidishní
GLOSS: I (already) said no!!
INTERACTION: adamantly restating refusal to permit jumping off a high place

C: Adahdahnishjíjí, ya'?
T: Dooda! Sháá' dooda nidishní.

GLOSS
C: Let me jump down, ok?
T: No! Remember I told you not to do that?

alternate terminology
doó lá da
doó bee lá da
doó shíł lá da
doó bił lá da
It is not agreed to  
it has not been agreed to  
I have not agreed to it  
he/she has not agreed to it

2.24 Requesting Permission

t'áá shǫǫdí, ya'?  
GLOSS: please, ok?  
INTERACTION: requesting the use of a bike

C: T'áá shǫǫdí, ya'? Dzi'izí ch'ínísh'aah. Nilísh t'áá áko?  
T: Aoo', shił t'áá áko.

GLOSS  
C: Please, all right? Let me take the tricycle out. Is it all right with you?  
T: Yes, it is all right with me.

nilísh t'áá áko?  
GLOSS: is it all right with you?  
INTERACTION: requesting agreement of a third person

T: Nilísh t'áá áko? Dííjí ch'lyáán' íll'íní biká adíilwoł.  
C: Aoo', shił t'áá áko. Ch'lyáán íll'íní biká adíishwoł.  
T: Ahéehe', nizhóníi ádíínííl.

GLOSS  
T: Is it all right with you? Today you will help the cook.  
C: Yes, it is all right with me. Today I will help the cook.  
T: Thank you. That is a nice thing to do.

alternate terminology  
t'áásh nil lá?  
t'áá áko, ya'?  
nilísh aoo'?  
t'áá shǫǫdí, shídó', ya'?  
shadi'ní'aaah
INTERACTIONAL NAVAJO

is it agreeable with you?
it's ok, right?
you agree?
please, may I, too?
allow me permission

2.25 Asking if Others Have Permission

eiłísh bá lá azlíi'?
GLOSS: was he/she given permission?
INTERACTION: asking if a third party was given permission

S1: Eiłísh bá lá azlíi'?
S2: Aoo', bá lá azlíi'.
ALT: Aoo', lá bi'doo'niiid.

GLOSS
S1: Was s/he given the 'go-ahead'?
S2: Yes, s/he was given 'go-ahead'.
ALT: Yes, s/he was given permission.

eiłísh lá bi'doo'niiid?
GLOSS: was he/she given the ok?
INTERACTION: asking if a third party was given permission

S1: Eiłísh lá bi'doo'niiid?
S2: Aoo', lá bi'doo'niiid.

GLOSS
S1: Did s/he receive the ok?
S2: Yes, s/he did receive the ok.

alternate terminology
niléíísh t'áá áko bidííniid?
niléíísh bich'i' lá ásinííjíi'?
niléíísh bich'i' lá diííniid?