SITUATIONAL NAVAJO

The specific language used in recurring situations by Navajo Head Start teachers and children.

Niwoo' nich'iish.

Niwoo' náánich'iish.

Niwoo' nááná náánich'iish.

Nááná, niwoo' tínáánich'iish.
EXECUTIVE ORDER

RELATING TO THE USAGE OF THE NAVAJO LANGUAGE AS THE LANGUAGE OF INSTRUCTION AT ALL NAVAJO NATION HEAD START FACILITIES

WHEREAS:

1. The President of the Navajo Nation, as the Chief Executive Officer of the Navajo Nation, has the authority to exercise fiduciary responsibility for the operation of the Executive Branch and to faithfully execute and enforce the laws of the Navajo Nation, 2 N.T.C. § 1005; and

2. The Navajo Nation Education Policies adopted by the Navajo Nation Council, Resolution CN-61-84 on November 14, 1984, and codified at 10 N.T.C. § 111, specifically states:

The Navajo Language is an essential element of the life, culture and identity of the Navajo people...Instruction on the Navajo language shall be made available for all grade levels in all schools serving the Navajo Nation...";

and

3. For the Navajo people to strive as a distinct people, a system must be developed to implement and perpetuate the use of Navajo language and culture in the education system within the Navajo Nation; and

4. The Navajo Nation Department of Head Start has completed a survey of pre-schoolers served by the Head Start program and found a general decline in Navajo tradition, culture, language and values; and

5. The Navajo Nation is committed to ensure that the Navajo language will survive and prosper. The Navajo language was used in times of war. Now, in time of peace, the Navajo language must be used to ensure the survival of the Navajo people, to maintain the Navajo way of life and to preserve and perpetuate the Navajo Nation as a sovereign nation; and

NOW THEREFORE BE IT ORDERED THAT:

1. Navajo language shall be the medium of instruction of Navajo children, the Nation’s future, at all Head Start facilities.

2. The Department of Head Start, Division of Education, shall herewith implement, beginning with the Fall Semester 1995, the purpose and intent of this order in the curriculum, teacher education, facilities, extra curricular activities and all other relevant facets of the Navajo Head Start program.

3. Every program, department, division and entity of the Navajo Nation government shall ensure through development and implementation of the Navajo language and culture programs that the Navajo language and culture continue into perpetuity.

In witness hereof, I hereby proclaim the Executive Order that the Navajo language be the language of instruction at all Navajo Nation Head Start facilities, this 31st day of July, 1995.

Albert Hale, President
The Navajo Nation
SITUATIONAL NAVAJO
The specific language used in recurring situations
by Navajo Head Start teachers and children.

In cooperation with the following Head Start teachers:
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Division of Diné Education
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I  "SITUATIONAL NAVAJO"

what is “Situational Navajo”?  
In talking about the Navajo language used in Head Start centers, it has been useful to think about three kinds of language: what we have called situational, interactional, and instructional Navajo.

situational Navajo is the specific language that is (or could be used) in specific recurring situations (almost) every day. For example, the language used when boarding the bus, washing hands, asking for food, etc.

interactional Navajo is the language that is used in situations which may recur throughout the day but is not situation-specific. For example, asking for objects, asking for help, etc.; this language 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.

instructional Navajo is the language that is used in the course of instructing children how to do specific tasks. It differs from Interactional Navajo in that it is specifically tied to teaching students how to perform specific academically-related tasks.

There can be considerable overlap between these three categories but the distinction is still useful. This book, then, deals with Situational Navajo: the language used in specific recurring situations almost every day.

Navajo in Head Start centers

Paul Platero’s study showed that only about half of the children in Head Start are considered by their teachers to be Navajo speakers. More extensive research on Navajo Kindergartners has shown that a relatively high proportion (87%) of students are still “latent” Navajo speakers. That is, even though they may not talk Navajo, they do understand and can respond to at least some commands in Navajo. Given the opportunity, these children could become speakers. But only about half of the children are considered to be speakers, and less than a third are considered to be relatively fluent speakers of four-year-old Navajo.

In more rural communities, there may be more (good) speakers. In emerging Navajo towns, there will be fewer. This is the reality most of us must deal with: centers in which many of the children do not talk Navajo and relatively few talk Navajo well. Unless we consciously contrive situations that favor the use of Navajo, most children will speak less Navajo at the end of the year than they did when they began.

Blaming the parents doesn’t help. Blaming the media doesn’t help. The only thing we can do is to structure activities in the center so that children will acquire Navajo through ‘doing Head Start’ in Navajo. And working with parents to enable and encourage children to acquire, use, and develop Navajo in settings beyond the center.

why “Situational 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 ‘tune out’ Navajo as if it were so much ‘static’.

Simply teaching children Navajo words, particularly nouns, is not enough. You 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 ‘novel (new) 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” is made to order for second language acquisition. Children who learn Navajo as a first language learn that language ‘situationally’. Certain phrases go with certain situations until children begin to sense how some of this language can be used in other, somehow similar, situations. And how that language can be changed or adapted to situations in which the children may not have heard it used before.

These situations are ‘real’. 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 action either takes place or it doesn’t.

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

We don’t really try to teach children a first language. We try to use or contrive situations in which the language appears to teach itself. The children acquire that language through interacting with us and the center environment. The children need to acquire that language in order to communicate with us. (And with significant others who talk that language).

But children who already know one language seldom feel the same need to communicate in a second language. If we are to have any chance of success, we have to structure the center environment so that the children will ‘need’ Navajo. To do so, we have to consciously use those situations that recur every day to enable the children to acquire the language.

There are a number of activities that happen (almost) every day. They are part of the daily schedule. We can do those activities with little or no language. We can do them in English. We can do them in Navajo. Or we can do them in Navajo in ways that the children are expected to use (and acquire) Navajo.

In teaching Situational Navajo, we try to use these recurring
situations in ways that children are expected not just to respond to spoken Navajo but also to speak Navajo for themselves.

Situational Navajo and Instructional Navajo

Situational Navajo should be only part of a total Navajo Language program. Navajo is used for instructional purposes. 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 does recur, much of this language tends to be specific to what is being taught at that time.

But there are these other situations that recur every day. Children get on the bus, they fasten seat belts, they get off the bus, they come in the center, they hang up their coats... etc., etc., etc. These are recurring situations; the language of those situations is "Situational Navajo". If we're serious, we can use these situations to further the children's Navajo language development.

four kinds of Navajo language teachers

In looking at how we as Head Start teachers deal with these recurring situations, we can say that there are (at least) four kinds of Navajo Language teachers:

the semi-verbal teacher Many of these situations involve routines, things we do (almost) every day. After awhile, the children get to know these routines, and the daily schedule of routines. Some teachers are so intent on getting these things done as quickly and efficiently as possible that they actually use very little language. They point, they gesture, they move children, they do things for children. They may do almost everything but enable the children to acquire Navajo. Their attitude is that 'getting things done' is what is important and that language (Navajo or English) 'just gets in the way'.

the English only teacher This teacher is also intent on 'getting things done' as quickly and efficiently as possible. Since most of the children already talk English, she finds it more efficient to give commands in English. She may use Instructional Navajo as expected in more formal instruction—as she has been told to do. But in situations, and in interactions, she goes back to English. It seems more 'efficient'. Without saying so in so many words, she lets the children know that Navajo is not used for 'real' communication, at least not by children.

the teacher-talk only teacher This teacher does use Navajo in instruction. She also uses Navajo in situations and in interaction. But she may not notice that she is the only one using Navajo. Or that the adults are the only ones using Navajo. She doesn't notice that the children are communicating with her semi-verbally or mostly in English. She may be puzzled that the children don't seem to be acquiring much Navajo. But she may not notice that the children sense that they really don't 'need' to talk Navajo to get by in that center. It is at best something 'added-on'.

the Navajo language teacher She uses Navajo in instruction. She also uses it in situations and in interaction. But, unlike the other teachers, she actually expects the children to talk Navajo. She intentionally contrives and exploits situations to
get Navajo from the children. She actually waits for Navajo. She actually helps the children say what they want to say in Navajo. She doesn’t respond until/unless the children try to talk to her in Navajo. She understands that in Navajo Head Start teaching Navajo is as important, maybe more important, than just ‘getting things done’ every day. Although their Navajo may be quite limited at first, children are able to communicate their needs through Navajo in a growing number of situations.

Which kind of teacher are you? What kind of teacher do you want to be?

Another way of looking at all this:
These “settings” and “routines” are things you have to do with the children (almost) every day. These involve a lot of directions and commands.
You can do these things semi-verbally, with gestures and actions, etc.
You can do these things with English commands.
You can do these things with Navajo commands.
Or you can do these things with Navajo commands, questions, and responses.
That is, you can encourage and expect the children to respond in Navajo, too. Only this last way is likely to result in the children acquiring much Navajo. And while it takes a little bit longer to get things done, this way is a much more effective way than most Navajo-as-a-Second-Language ‘classes’, particularly for young children. This isn’t ‘wasting time’; this is making the best possible use of time: helping children acquire Navajo through those things that have to be done anyway.

all in Navajo?
Some teachers just can’t see how they could be so ‘cruel’ as to ‘make’ the children talk Navajo.
And yet, if children don’t ‘need’ to talk Navajo, most won’t do so. In many homes now, children no longer ‘need’ to talk Navajo. And the children sense that. Their older siblings, and their parents, talk English. As does the TV and the VCR. A big part of being a successful Navajo language teacher is creating needs for Navajo and expectations of Navajo.

Some people say that Navajo Immersion is just like the old English Immersion in reverse. That’s not true. In the old sink-or-swim English Immersion classes, Navajo-speaking children were taught in English by English-only speaking teachers. The teachers didn’t know what the children were saying. There was little or no real communication.

In a Navajo Immersion center, the teacher knows both languages. She understands what the children are saying. But she talks only Navajo to them. Although she understands what they are saying in English, she helps them say that in Navajo. And she responds only to their Navajo.

When children don’t know what to say in Navajo, she teaches them to say “Shiká anilyeed.” ‘Help me’. (Or something that signals to the teacher that the child wants help
in formulating what s/he wants to say in Navajo.) The child then says what s/he wanted to say in English. The teacher says that for them in Navajo, simplifying as necessary. The child repeats that Navajo after the teacher. Then, and only then, does the teacher respond to what the child has said (in Navajo).

What you want the children to understand, without ever saying so, is that ‘You’ve got to talk Navajo to get things done around here’.

Of course there are times when a child is hurt or upset. You may have to take the child aside and talk with him/her in English.

But if you are not fairly consistent, if you switch to English when you’re tired or in a hurry, you shouldn’t be surprised if children continue trying to talk to you in English. You can’t blame them. Learning to talk Navajo in the long run may not be a high priority to them; communicating successfully now is. They want to communicate whatever it is that is on their mind right now. They will do so in whichever language is easier. Unless you make it ‘easier’ for them to do so in Navajo than in English, they will continue to do so in English. And if you go back and forth, you shouldn’t be surprised that the children don’t seem to be acquiring much Navajo.

This is hard to do. As teachers and as care-givers, we want to communicate with children. It is hard to make ourselves act like we don’t understand English. It is hard to insist that children say it in Navajo when it may be easier for them to do so in English. But unless we do these things, these children will probably acquire very little Navajo.

But children are remarkably plastic. Once they see that things get done in Navajo, they will try to do so, too. They will learn from listening to and watching the other children. It does take time, but in time they will acquire far more Navajo than they ever would in a Navajo-as-a-Second-Language ‘class’. And the Navajo they acquire is the kind of Navajo that they can use at home or with Navajo-speakers elsewhere. It will empower them to do things they couldn’t otherwise do. It will enable them to continue to develop Navajo-language abilities beyond the center.

In centers where half or more of the children talk little or no Navajo, this is the only approach that is likely to give children true give-and-take ability in Navajo.

co-workers, parents, visitors

If you are to be consistent in using Navajo for real communication, you need to do so with adults as well as children.

Most Head Start staff members talk Navajo. Many use Navajo among themselves. But some staff members tend to shift back to English in front of the children. In communicating with one another in Navajo in front of the children, you are also communicating to the children that Navajo is used, quite naturally, for ‘real’ communication by persons other than ‘elders’.

You should also try to talk Navajo with parents. Some may shift by choice to English. If so, you can shift with them. But it’s worthwhile to greet people and initiate conversation in Navajo. And to accept their Navajo even if they have some difficulties. It’s important that the children hear parents and teachers talking Navajo too.

And, in the same way, you should greet and initiate conversation with visitors
and observers in Navajo, including those people from the Agency or Central offices. In all these situations, what you do in Navajo much more important than what you say about Navajo.

II USING THIS BOOKLET

the origins of this booklet

This book grew out of an intensive workshop held in June 1996 by the Navajo Nation Language Project (NNLP). Laura Wallace of NNLP met with Head Start administrators. 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 six teachers nominated, four were able to accept.

The four teachers were Edith Benally (of Sweetwater), Alice Mae Johnson (of Tsaile), Kathy Scott (Indian Wells), and Verna Mae Yazzie (of Low Mountain). Two of these teachers came from centers where the children talk a fair amount of Navajo at home; two came from centers where children talk considerably less Navajo. But all four 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 June.

In the first few days, we outlined the various “settings” in the daily schedule of Head Start centers. Having done so, we then started to work on the various “routines” within each setting. Sometimes teachers would work in pairs and then come together as a group; other times they would work together as one group. Laura led the group in formulating the language that would (or could) be used in a given routine. She wrote that language on large chart tablets, revising these as consensus was reached. Lorraine Shirley and/or Wayne Holm took notes. Then Wayne would type these up at the NNLP office. Laura would rough-edit these, inserting the English-language glosses. (It often took us well into the evening to type up what the group had produced that day.)

In the August and September, Laura edited and revised the text. Irene Silentman edited the text for both Navajo and English. After a near computer disaster in September, Laura re-edited an earlier text and Irene proofed the revised text.

how the booklet is laid out

Remember, this booklet has to do only with “Situational Navajo”: the language used in specific non-instructional situations (almost) every day. The center day has been analyzed as consisting of a number of “settings” and “routines”

There are, in this analysis, 17 “settings”: major blocks of activities that happen (almost) every day. These are given as chapters and are marked with Roman numerals and boldface in the table of contents. The settings are general; such things as Bus Route, Entering the Center, Personal Hygiene (several times a day), Breakfast, etc.

In each setting there are a number of “routines”: specific little exchanges of language that take place, or could take place, every day. Thus, for example, in the Bus Route setting, there are seven “routines”: Getting on the Bus, Greeting, Seating, Buckling Up, and three others. There are well over 100 routines under the 17 major
settings.

In the text, each routine begins on a new page. The setting is given in caps, then the name of the routine, the intent and the expected reaction.

The Navajo is given first. T: stands for “Teacher” and refers to any adult working in the center; “C” stands for “Child”. Where the language could be addressed to a single child or a group, both possibilities are shown. “ALT” indicates “alternative”: another way of saying the same thing.

The “Gloss” is the English equivalent of the Navajo given above. Usually all of the Navajo is given before the English gloss is begun.

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 just as in first language learning, children will learn a lot more if the parent or caregiver or teacher makes opportunities for the child to talk. 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 them to talk.** (That means waiting for them to do so!)

We can’t laugh at their attempts. 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 what adults would say. 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 feeling 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 being 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, consciously. As far as possible, we have to try to get children to use phrases/sentences **with verbs.** If the child doesn’t use a verb, we may expand his/her statement, supplying the verb(s) for the child. We can do this by asking a confirmation-type question to which we respond with a longer answer. Or we can simply supply the longer statement 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 and the four Head Start teachers said 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.

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 to you meaningfully in Navajo**.

This book is *not* a list of the language you should teach. It is not a list of ‘correct’ forms.

As noted above, 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. As noted above, with second-language learners, you need to try to be reasonably consistent: consistent with yourself, consistent with your co-workers, consistent with the community.

**an emphasis on verbs**

In this book, however, there is a *strong emphasis on verbs*. Verbs—words that specify the action(s).

Navajo verbs are complicated. Compared to English, a Navajo verb phrase may be 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. (See below.)

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

Many teachers subvert their 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. But you acquire a language by communicating ‘novel’ information to others. And naming or describing things is not novel information; in most cases, your listeners already knew those things. You acquire a language by communicating ‘novel’ information. Telling your listener that you want something not at hand is ‘novel’ information if your listener didn’t know that. And it gives you feedback: you can tell whether you were more-or-less right. If you weren’t right, you may not get what you wanted; you may get help in saying it right. If you were right, you get what you wanted—or at least a reason why you can’t have it.

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 and/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 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-ful’ sentences. But when a native-speaker leaves something out, it’s because another native-speaker will understand what’s been left out. But language-learners may not. It’s better to insist on phrases with a verb in all but the most perfunctory communication.

III ‘TEACHING’ SITUATIONAL NAVAJO

‘teaching’ situational Navajo

It will help if teachers will talk to children only in Navajo.

It will help if teachers will not just talk to children in Navajo but also expect children to respond in Navajo. To 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 it 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 but also set up
situations where the children talk to the teachers in Navajo. Or situations in which the children ask questions. Or situations in which children tell other children to do things. 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.

In a given mode-and-aspect, there may be twelve (or more) forms of a given Navajo verb. We can write these out in a table; some may show the same form.

In the up-and-down columns below, we show number: singular (one), dual (two), plural (three-or-more). In the columns across we show person: 1st (the one speaking: ‘I/we’); 2nd (the one spoken to: ‘you’); 3rd (the one spoken about: ‘he/she/it’); 4th (a polite or indirect form for the one spoken about: perhaps ‘one’).

We might illustrate this with a real verb that children might use: the durative Imperfective form of tá’dí. . .gis having to do with washing oneself (one’s hands) with water. (The paradigm here is only for the teacher, to enable her to follow the discussion that follows. At no point do we present, or teach, this paradigm to the children.)

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>tánásgis</td>
<td>táádeiígis</td>
</tr>
<tr>
<td>2nd</td>
<td>táánígis</td>
<td>táádaahgis</td>
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<tr>
<td>3rd</td>
<td>tánéígis</td>
<td>táádeigis</td>
</tr>
<tr>
<td>4th</td>
<td>táájígis</td>
<td>táádajígis</td>
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</table>

We do not sit down as one might in a high school or college Navajo-as-a-Second-Language class and tell the children to ‘memorize’ this paradigm. Instead, as teachers we select those forms that may be the most useful and try to get the children to respond to and/or use them in reasonably natural situations. These are probably the 1sg (I), 2sg (you sg), 3sg (he/she/it), 1pl (we 3-or-more), 2pl (you 3-or-more), and possibly the 3pl forms (they 3-or-more).

*There are some problems with this particular verb-form and these are illustrative of some of the problems in teaching Navajo situationally. There is a verb form táadí. . .gis which has to ‘washing oneself (one’s hands) with water’. There is another form tándí. . .gis which has with ‘washing it with water’ (in which ‘it’ could include hands). Thus, while one can say Shíla’ táádíígis, one cannot say *Níla’ táádíígis. One says Níla’ táíígis or táíígis. But this is another verb form. Mixing Shíla’ táádíígis with Níla’ táíígis, (from two different verb-forms), may give children a mistaken idea of ‘how the system works’.

You need to find reasonable ways in which to elicit these forms. Some suggestions:

2pl táádaahgis This is the form that occurs in commands to the group:
Nihńa’ táádaahgis ‘You (3-or-more) wash your hands’.
You can tell one child, or a group of children, to command the other children to wash their hands.

2sg táánígis
This is the form that occurs in commands to individuals:
Níla’ táánígis ‘you (sg) wash your hands’
You can tell one child, or a group, to tell another individual to wash his/her hands.
Or this can be done in a chain. Each child who has finished washing his/her hands can tell the next child to do so. Or each child can ask the child before him:
Níla’ísíh táánígis? ‘Are you washing your hands?’

1sg tánásgis
This is the form that occurs in statements made by individuals: ‘I’m washing my hands’.
You can ask a child if s/he is washing his/her hands (an aoo’-dooda question):
Níla’ísíh tánásgis? ‘Are you washing your hands?’ To which the child might respond:
Aoo’, shíla’ tánásgis. ‘Yes, I’m washing my hands.’ Here, you cannot let the child off with just Aoo’ or Dooda; you have to insist on the fuller answer which includes a verb. This may not be completely natural. But it is necessary if children are ever going to acquire some sense how the different forms go together.
As above, you can have children ask the one ahead of them.
Or you can ask a child a hw- question: Ha’át’ísíh baa naníná? ‘What are you (sg) doing?’ To which the child might respond: Shíla’ tánásgis.

3sg tánéígis
This is the form that occurs in statements made about another individual: Bíla’ tánéígis. ‘S/He’s washing her/his hands.’
You can ask one child if another is washing his/her hands: Piítsísh bíla’ tánéígis? ‘Is Pete washing his hands?’ To which s/he can respond, Aoo’, bíla’ tánéígis. (As above, you should insist on a complete verb-ful answer to this aoo’-dooda question.)
Or you can ask a hw-question: Mérish ha’át’ísíh yaa naaghá? ‘What is Mary doing?’ To which the second child might respond (about the third): Bíla’ tánéígis.

1pl táádeiígis
This is the form that occurs in statements made about a group by members of that group: Nihńa’ táádeiígis. ‘We’re washing our hands.’
As above, this can be elicited by asking a hw-question: Ha’át’ísíh baa ndaohkai .. ‘What are you (all) doing?’
Several other questions are possible but may be a little awkward.
You can ask an aoo’-dooda question: Nihńa’ísíh táádaahgis? ‘Are you (all) washing your hands?’ To which the group could answer, Aoo’, nihńa’ táádeiígis. (Notice that either all the children responding would be in the act of washing their hands or, if not, pantomiming doing so.)
And, although it’s a bit awkward, teachers can probably get away with asking a 1sg aoo’-dooda question: Nihńa’ táádeiígis? ‘Are we washing our hands?’ To which the
children might respond, Aoo', nhíla' táádei'gis.

Of course, after children get a little more facile with the various forms, teachers can mix in an occasional question to which the answer is Dooda. We don't want children to assume that all aoo'-dooda questions are answered in the affirmative. (If all yes-no questions are answered in the affirmative, they aren't really questions anymore.)

It is possible, when children become more facile, to get chains of questions and answers in which the teacher asks an aoo-dooda question to C 1 about C 2:

T (to C 1): C 2 bíla'íšh tááéi'gis?
C 1 (to C 2): C 2, níla' táání'gis?
C 2 (to C 1): Aoo', shíla' táání's'gis.
C 1 (to T): Aoo', bíla' táání'gis.

Or the teacher may ask a hw-question to C 1 about C 2:

T (to C 1): C 2 Ha'átí'ísh yaa naaghá?
C 1 (to C 2): C 2, ha'átí'ísh baa nanina'?
C 2 (to C 1): Shíla' táání's'gis.
C 1 (to T): Ch2 bíla' táání'gis.

3pl táádei'gis This is the form that occurs in statements made about a group by someone outside group: Bíla' táádei'gis; 'They're washing their hands.'

As above, this can be elicited by an aoo-dooda question: Bíla'íšh táádei'gis? 'Are they washing their hands?' To which the response might be Aoo', bíla' táádei'gis.

Or this can be elicited by asking a hw-question: Ha'átí'ísh yaa ndaakai? 'What are they doing?' To which the response might be Bíla' táádei'gis.

Here, too, this sentence might be a possible response to a natural question about where certain children are.

It may seem 'strange' or un-Navajo to ask children questions to which the questioner already knows 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 'obvious' questions.

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, you have to set up situations where what they are saying is more-or-less true.

'economy'

Some teachers go to great lengths to set up situations in which it seems 'natural' to use that particular sentence. But setting up the situation may take more time than saying that one sentence does. That's not economical. And 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 the 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 in the center) should try focusing on a given verb-form (like tání . gis above) for a week, trying hard to both teach it at least once a day and then exploiting it every time a chance comes up to practice it at other times during the day.

What we’re suggesting, then, at this time, is that we as a staff select a given verb-form (or maybe several) that we will work on during a given week. We actually ‘teach’ that verb form as in some of the examples above at least once every day that week. But we also work in a little additional ‘practice’ of that verb-form whenever children are washing hands during the day, every day.

And each day we review-teach at least one verb-form 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 all those verb-forms in the center that we have taught up till then.

In this way we are doing more than just ‘exposing’ the children to Navajo. We will be consciously selecting what language we will call the children’s attention to by expecting them to 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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routine: getting on the bus
intent: to get children to board the bus
reaction: child will board the bus

T: Iih ninááh
ALT: Iih nilyeed
C: GETS ON BUS

T: Iih ninááhísh?
ALT: Iih nilyeedísh?
C: Aoo', iih yishááh / Dooda, doo iih yisháah da.
ALT: Aoo', iih yishyeed. / Dooda, doo iih yishyeed da.

T: Wóshdée', iih ninááh.
ALT: Wóshdée', iih nilyeed.
C: CHILD GETS ON BUS

GLOSS
T: Come in (to the bus).
ALT: Come on in (the bus)
C: CHILD GETS ON BUS
T: Are you coming in (to the bus)?
ALT: Are you coming in (to the bus)?
C: Yes, I'm getting in / No, I'm not getting in. [REASON]
ALT: Yes, I'm getting in. / No, I'm not getting in. [REASON]

T: Come on [encouraging], come into the bus.
ALT: Come on [encouraging], come into the bus.
C: GETS ON BUS

collected by June '96 Workshop at Window Rock  date: T06/04/96
setting: BUS ROUTE
routine: greeting
intent: to greet child or adult
reaction: return greeting

introductory statement*:
T/C: Yá’át'ééh abííní(, NAME).
C/T  Aoo', yá’át'ééh abííní(, NAME).

GLOSS
introductory statement:
T/C: Good morning(, NAME).
C/T  Yes [confirmation], good morning(, NAME).

NOTE:
This can be initiated by either the child or the adult.
This can also be used when children enter the center.

collected by June '96 Workshop at Window Rock   date: T 06/04/96
SITUATIONAL NAVAJO

setting:         BUS ROUTE
routine:         seating
intent:          to get child seated
reaction:        child will sit where expected/allowed to

T:    Dah nídaah.
C:    CHILD SITS DOWN
C:    Haa’ísh dah nishdaah?
ALT:  Haa’í?
      Da’ kwe’é?
      Kwe’ítísh?

GLOSS

T:    Sit down (on a bus seat).
C:    CHILD SITS DOWN
C:    Which one shall I sit on?
C:    Which?
C:    Is it here (you mean)?
C:    Here?

collected by June '96 Workshop at Window Rock  date: T 06/04/96
setting: BUS ROUTE
routine: buckling up
intent: to get child to buckle up (seat belt)
reaction: child will buckle up (seat belt)

introductory statement:
T: Ách'ągh sis bee áde'įįįįįó.
C: CHILD BUCKLES UP

T: Áde'sįįįįįóqósh?
C: Aoo', áde'sétl'ó.

T: (Niziizísh) ahiih yínífkid?
C: Aoo', (shiziiz) ahiih yífkid.

GLOSS
introductory statement:
T: Buckle up your seat belt.
C: CHILD BUCKLES UP

T: Are you buckled up?
C: Yes, I'm buckled up.
T: Is it (your belt) fastened together?
C: Yes, it (my belt) is fastened together.

collected by June '96 Workshop at Window Rock  date: T 06/04/96
setting: BUS ROUTE
routine: arrival at center
intent: to wake upon arrival at the center any children who may have fallen asleep on the bus
reaction: child will realize they have arrived at the center and
(1) sleeping child will wake up
(2) child may wake another sleeping child up

introductory statement:
T: K’ad éí óltá’di niikai. Ii’ hadiijah.

(If a child is asleep):
T: Ch’éénídzíd, k’ad óltá’di niikai.
C: CHILD (WAKES UP OR) UNDERSTANDS THEY ARE AT THE CENTER

(If a child discovers another child asleep):
T: <<Ch’éénídzíd>>, bidiní.
C1: Ch’éénídzíd, (k’ad) óltá’di niikai.
C2: CHILD (WAKES UP OR) UNDERSTANDS THEY ARE AT THE CENTER
GLOSS

introductory statement:

T: We've arrived at the school now.

(If a child is asleep):

T: Wake up; we've arrived at the school now.
C: CHILD (WAKES UP OR) UNDERSTANDS THEY ARE AT THE CENTER

If a child discovers another child asleep):

T: "Wake up!", you tell him/her.
C1: "Wake up!", we've arrived at the school (now).
C2: CHILD (WAKES UP OR) UNDERSTANDS (S)HE IS AT THE CENTER

collected by June '96 Workshop at Window Rock  date: T 06/04/96
setting: BUS ROUTE
routine: unbuckling safety belts
intent: to have children unbuckle safety belts
reaction: children will unbuckle safety belts when the bus stops

introductory statement:
T: Ni’ítłahgo nihiziiz k’ida’diit’ah.

T: K’ad nihiziiz k’ida’oh’ad.
C: CHILDREN UNBUCKLE SAFETY BELTS WHEN BUS STOPS

GLOSS
introductory statement:
T: When it (the bus) stops, we will unbuckle our belts.

T: Now the bus has stopped, you may unbuckle your belts now.
C: CHILDREN UNBUCKLE SAFETY BELTS WHEN BUS STOPS

collected by June ‘96 Workshop at Window Rock date: T 06/04/96
setting: BUS ROUTE
routine: getting off the bus
intent: to have children get off the bus in an orderly manner
reaction: children will get off the bus in an orderly manner

introduction statement:
T: K'ad adadijah. Hazhóó'ígo alkéé' adahohkááh.
C: CHILDREN GET OFF THE BUS ONE AFTER THE OTHER

C1: K'adísh shí nááná.
C2: Shísh nááná?
T: Aoo', ni nááná.
ALT: Ndaga', áltsé.

GLOSS
introduction statement:
T: Now we will get off the bus. Carefully get off the bus, one after the other.
C: CHILDREN GET OFF THE BUS, CAREFULLY, ONE AFTER THE OTHER

C1: Is it my turn now?
C2: My turn now?
T: Yes, it is your turn.
ALT: No, wait your turn.

collected by June '96 Workshop at Window Rock  dat: T 06/04/96
SITUATIONAL NAVAJO

setting: ENTERING THE CENTER
routine: greetings
intent: child/teacher will greet the other
reaction: the other will respond appropriately

introductory statement:
T: Yáʼátʼééh abíní, áłchíní [or NAME].
C: Yáʼátʼééh abíní, báʼííníshtaʼí [or NAME].
ALT:
C: Yáʼátʼééh abíní, báʼííníshtaʼí.
T: Aoo’, yáʼátʼééh abíní, áłchíní.

GLOSS
introductory statement:
T: Good morning, children [or NAME].
C: Good morning, teacher [or NAME].
ALT:
C: Good morning, teacher [or NAME].
T: Yes [confirmation], good morning, children [or NAME].

collected by June '96 Workshop at Window Rock  date: T 06/04/96
SITUATIONAL NAVAJO

setting: ENTERING THE CENTER
routine: hanging up coats
intent: to get children to hang up their coats
reaction: children will hang up their coats

introductory statement:
T: K'ad éí nihi'éétsoh ádaadaahididii'nil.

(pl)
T: Nihi'éétsoh dahdahidoohnffl.
C: CHILDREN HANG UP THEIR COATS
ALT:
T: Nihi'éétsohísh dahdahidoohnil?
C: Aoo', nihi'éétsoh dahdahidii'nil.

(sg)
T: Ni'éétsoh dahidiiltsóós.
C: CHILD HANGS UP COAT

T: Ni'éétsohíshjí dahidiniitsooz?
C: Aoo', (shi'éétsoh) dahidiitsooz.

C: Shi'éétsohísh dahidiistsóós?
T: Aoo', ni'éétsoh dahidiiltsóós.
GLOSS

introductory statement:
T: Now we will take off our coats.

(pl)
T: Hang your coats up.
C: CHILDREN HANG UP THEIR COATS
ALT:
T: Did you hang up your coats?
C: Yes, we hung up our coats.

(sg)
T: Hang up your coat.
C: CHILD HANGS UP HIS/HER COAT

T: Did you hang up your coat?
C: Yes, I hung it (my coat) up.

collected by June '96 Workshop at Window Rock   date: W 06/05/96
setting: ENTERING THE CENTER
routine: wiping shoes-1
intent: to get children to wipe their shoes before entering
reaction: children will wipe their shoes before entering

introductory statement:
T: Nihikee' hashtl'ish* baah daaiildah.

(pl)
T: Nihikee' hashtl'ish baah daaldee'eh.
ALT: Nihiketl' aahde'e' daaldee'eh.
C: CHILDREN WIPE MUD OFF SHOES

T: Nihikee'ish hashtl'ish baah daooldee'? 
C: Aoo', nihikee' hashtl'ish baah deiiildee'.

(sg)
T: Nikee' hashtl'ish baah nilddee'.
ALT: Niketl' aahde'e' nilddee'.
C: CHILD WIPES MUD OFF SHOES

T: Nikee'ish hashtl'ish baah ymfdee'? 
C: Aoo', shikee' (hashtl'ish baah) yfdee'.
C: Shi shikee' doo hashtl'ish da.
ALT
C: Shí shíkée' clean.

*NOTE:
For hastl'ish, you could also substitute yas, hosh, ch’il.

GLOSS
introductory statement:
T: We will wipe the mud off our feet.

(pl)
T: Remove (wipe off) the mud on your shoes.
T: Remove (wipe off) the mud on (the soles of) your shoes.
C: CHILDREN WIPE MUD OFF SHOES

T: Have you removed (wiped off) the mud on your shoes?
C: Yes, we have removed (wiped off) the mud on our shoes.

(sg)
T: Remove (wipe off) the mud on your shoes.
ALT: Remove (wipe off) the mud on your shoe soles.
C: CHILD WIPES MUD OFF SHOES

T: Have you removed (wiped off) the mud on your shoes?
C: Yes, I’ve removed (wiped off) the mud on my shoes.

C: My shoes are not muddy.
ALT: My shoes are clean.

collected by June ‘96 Workshop at Window Rock  date: W 06/05/96
setting: ENTERING THE CENTER
routine: wiping shoes-2
intent: to get children to wipe their shoes (before entering)
reaction: children will wipe their shoes (before entering)

introductory statement:
T: Nihikee' hasht'ish bąah dadiildah. Ni'góó sikaadīgíí́ bídadidiil'ís.

(pl)
T: Ni'góó sikaadīgíí́ bí dado'ís.
C: CHILDREN WIPE THEIR SHOES ON THE MAT
ALT:
T: Nihikee' daaht'ood.
C: CHILDREN WIPE THEIR SHOES
ALT:
T: Níkí dado'ís.
C: CHILDREN WIPE MUD OFF SHOES

T: Nihikee'ísh hashtl'ish bąah daoltde'?
C: Aoo', nihikee' hashtl'ish bąah deiildee'.

T: Nihikee' hashtl'ish bąah daałdéeh.
ALT: Nihikétl'ááhdéég' daałdéeh.
C: CHILDREN WIPE THE SOLES OF THEIR SHOES
(eg)
T:  Ni'góó sikaadígíí bídił'is.
C:  CHILD WIPES FEET ON THE MAT
ALT:
T:  Niki' nit'ood.
C:  CHILD WIPES SHOES
ALT:
T:  Nikił'dił'is.
C:  CHILD SHUFFLES HIS/HER FEET TO WIPE MUD OFF

T:  Niki'ísh hashtl'ish bąah yínłidee'?
C:  Aoo', shikee' hashtl'ish (bąah) yífidee'.

T:  Niki' hashtl'ish bąah niłdéeh.
T2:  Nikiétl'ááh deé' niłdéeh.

*NOTE:
For hashtl'ish, you could also substitute yas, hosh, ch'il.

GLOSS
introductory statement:
T:  Let us wipe the mud off our shoes. We will wipe our feet on the mat.

(pl)
T:  Wipe your shoes on the mat.
C:  CHILDREN WIPE THEIR SHOES ON THE MAT
ALT
T:  Wipe your shoes.
C: CHILDREN WIPE THEIR SHOES

T: Shuffle your feet (so as to remove mud).
C: CHILDREN WIPE MUD OFF SHOES

T: Have you removed the mud off your shoes?
C: Yes, we have removed the mud off our shoes.

T: Wipe the mud off your shoes.
ALT: Wipe the soles of your shoes.
CHILDREN WIPE THE SOLES OF THEIR SHOES

(sg)
T: Wipe your feet on the mat.
C: CHILD WIPES FEET ON THE MAT
ALT:
T: Wipe your feet/shoes.
C: CHILD WIPES SHOES

T: Shuffle your feet (so as to wipe the soles).
C: CHILD SHUFFLES FEET TO WIPE MUD OFF SOLES OF SHOES

T: Did you remove the mud off your shoes?
C: Yes, I removed the mud off my shoes.
ALT:
T: Remove the mud off your shoes.
T: Wipe the soles of your shoes.

*NOTE

For hasht'ish, you could also substitute yas, hosh, ch'il

collected by June '96 Workshop at Window Rock  date: W 06/05/96
setting: PERSONAL HYGIENE
routine: washing hands
intent: to get children to wash their hands
reaction: children will wash their hands

introductory statement:

T: Nínláʼ táádadiigis.

(pl)
T: Nínláʼ táádaahgis.
C: CHILDREN WASH HANDS

T: (Da’) nínláʼísh táádasoogiz?
C: Aoo’, nínláʼ táádasiigiz.
ALT: Aoo’, táá’ádadeegiz.

(sg)
T: Níla’ táánígis.
C: CHILD WASHES HANDS

T: Da’ níla’ísh táásíngiz?
C: Aoo’, shíla’ tááségiz.
C: Aoo’, tááségiz.
ALT
T:  (Da’) tá’ádíŋgizísh?
C:  Aoo’, tá’ádésgiz.

C:  Shí t’áá ōdáá’ shíša’ tááségiz.

GLOSS
introductory statement:
T:  We will now wash our hands.

(pl)
T:  Wash your hands.
C:  CHILDREN WASH HANDS

T:  Did you wash your hands?
C:  Yes, we washed our hands.
ALT:  Yes, we washed them (our hands).

(sg)
T:  Wash your hands.
C:  CHILD WASHES HANDS

T:  Did you wash your hands?
C:  Yes, I washed my hands.
ALT:  Yes, I washed them (my hands).

C:  I have already washed my hands.

collected by June ’96 Workshop at Window Rock  date: W 06/05/96
setting: PERSONAL HYGIENE
routine: drying hands
intent: to get children to dry their hands
reaction: children will dry their hands

introduction statement:
T: Nihíla' dadii'otł.

(pl)
T: Nihíla' daoh't'o'd/ñidaolt'áah.
C: CHILDREN WIPE/DRY HANDS

T: Nihíla'ísh daoh't'óód/ñidaoltsei?
C: Aoo', nihíla' deii't'óód/ñideiilt'sei.
C: Ndaga', t'ahdoo deii't'o'od da/ñideiilt'sáah da.
ALT: Ndaga', t'ah dooda.

(sg)
T: Níla' nit'o'od/náñitsáah.
C: CHILD WIPES HANDS/CHILD DRIES HANDS

T: Níla'ísh yínít'óód/néét'l'tsei?
C: Aoo', shííla' yít'óód/néít'sei.
ALT:
Ndaga', t'ahdoo shfia' yisht'ood da/nástsáah da.
Ndaga', t'ahdoo ádísh't'ood da/ná'ádístsáah da.
Ndaga', t'ahdooda.

GLOSS
introductory statement:
T: We will now wipe/dry our hands.

(pl)
T: Wipe (dry) your hands.
C: CHILDREN WASH HANDS

T: Have you wiped (dried) your hands?
C: Yes, we've wiped (dried) our hands.
ALT: No, we haven't wiped (dried) them.
ALT: No, not yet.

(sg)
T: Wipe (dry) your hands.
C: CHILD DRIES HANDS

T: Have you wiped (dried) your hands?
C: Yes, I've wiped (dried) my hands.
ALT: No, I have not wiped (dried) my hands.
No, I haven't wipe (dry) them yet.
No, not yet.

collected by June '96 Workshop at Window Rock  date: W 06/05/96/
SITUATIONAL NAVAJO

setting: PERSONAL HYGIENE
routine: brushing teeth
intent: to get children to brush their teeth
reaction: children will brush their teeth

introductory statement:
T: K'ad éí t'áá ánfiltso nihiwoo' dadiich'iish.

(pl)
T: Nihiwoo' daahch'iish.
C: CHILDREN BRUSH TEETH

INSTRUCTIONS [This can be sung or recited.]
T: Awoo' bił yich'iiishí, awoo' bee yich'iiishí
    bikáá' dahdaahtleeh, áádóó nihiwoo' daahch'iish.

T: Nihiwoo'ísh daohch'iizh?
C: Aoo', nihiwoo' deiich'iizh.

(sg)
T: Niwoo' nich'iish.
C: CHILD BRUSHES TEETH

C: Da' shiwoo' yishch'iish?
T: Aoo', niwoo' nich'iish.
SITUATIONAL NAVAJO

T: Niwoo'ísh yíních'iizh?
C: Aoo', shiwoo' yích'iizh.

GLOSS

introductory statement:
T: Now we will all brush our teeth.

(pl)
T: Brush your teeth.
C: CHILDREN BRUSH TEETH

INSTRUCTIONS   [This can be sung or recited.]
T: Toothbrush, toothpaste you put on it
   and then you brush your teeth.

T: Did you brush your teeth?
C: Yes, we brushed our teeth.

(sg)
T: Brush your teeth.
C: CHILD BRUSHES TEETH

C: I should brush my teeth?
T: Yes, you should brush your teeth.

T: Have you brushed your teeth?
C: Yes, I brushed my teeth.

collected by June'96 Workshop at Window Rock   date: W /06/05/96
setting: PERSONAL HYGIENE
routine: going to the toilet
intent: to find out if a child wishes to go to the toilet
reaction: child will express his desire to go to the toilet

introductory statement:
T: Nii'ohgóó jinizingo baahojilnih.

T: Nii'ohgóósh níni'?  
C: Aoo', nii'ohgóó shíni'.

ALT  
T: K'adéeésh ch'frúnááh?  
C: Aoo', k'adée ch'íníshááh.

ALT  
T: K'adéeésh flizh?  
C: Aoo', kk'adée ashlizh.

ALT  
T: Tl'óó'góósh k'adée dínaáh?  
C: Aoo', k'adée tl'óó'góó dishááh.

GLOSS
introductory statement:  
T: Be sure to tell someone if you wish to go to the restroom.
T: Do you wish to go to a private place (the toilet)?
C: Yes, I wish to go to a private place (the toilet)?

ALT
T: Are you about to go out (to the restroom)?
C: Yes, I am about to go out (to the restroom).

ALT
T: Are you about to urinate?
C: Yes, I am about to urinate.

ALT
T: Are you about to go outside (to the restroom)?
C: Yes, I am about to go outside (to the restroom).

*It was determined to keep this setting in the singular form due to its sensitive nature.

**taking turns at toilet bowls**

| intent   | children will learn to wait their turn at the (toilet) bowl |
| reaction | children will take turns at the (toilet) bowl               |

**introductory statement:**

T: Hazhó’ó nihitah hoolzhishgo ch’éédahkah. T’áadoo ałch’ągh nidaah’ná’á.

**GLOSS**

introductory statement:

T: Take turns when you use the restroom (toilet bowl). Don’t push each other out of the way.

collected by June ‘96 Workshop at Window Rock    date: W 06/05/96
setting: PERSONAL HYGIENE
routine: flushing the toilet
intent: to get children to flush the toilet
reaction: children will flush the toilet

introduction statement:

T: Toiletgōne' yah' anį́jídáahgo t'áá áko ajíį'ól.

T: Nii'oh íñiyáhígíí anił'eeł.
C: CHILD FLUSHES THE TOILET

T: Nii'oh íñiyáheéísh íñił'éeł?
C: Aoo', nii'óiyáháa íñił'éeł.
ALT:
T: Ch'íñiyáheéísh íñił'éeł?
C: Aoo', ch'íñiyáháa íñił'éeł.
ALT:
T: Ashín'lizhyééísh íñił'éeł?
C: Aoo', ashélizhéé íñił'éeł.
ALT:
T: Nilizhísh íñił'éeł?
C: Aoo', shilizh íñił'éeł.
ALT:
T: Ashiníchááéésh ífíf’él?
C: Aoo’, (ashéchááéé) ííf’él.

GLOSS
introductory statement:
T: Always flush the toilet when you use it.

T: Flush the toilet.
C: CHILD FLUSHES THE TOILET
ALT:
T: Have you flushed the toilet? (Have you flushed the product of your visit to the private place?)
C: Yes, I have flushed the toilet./I have flushed the product of my visit to the private place.

ALT:
T: Have you flushed the toilet?/Have you flushed the product of your visit to the outside?)
C: Yes, I have flushed the toilet./ Yes, I have flushed the product of my visit to the outside (toilet)).

T: Have you flushed the product of your urination?
C: Yes, I have flushed (the product of my urination).

ALT:
T: Have you flushed your urine?
C: Yes, I have flushed my urine.

ALT:
T: Have you flushed your feces?
C: Yes, I have flushed my feces.
washing hands after toileting

intent: children will develop the habit of washing their hands after toileting
reaction: children will wash hands after toileting

introductory statement:
T: Ch'įįjįgáhgo bikéédęę' hálą' tálavosh bee táádzígis.

T: Ch'ééjídáahgo hálą' tánídzígisgo áko doo hatah honiigáah da.

GLOSS

introductory statement:
T: Wash your hands with soap after going to the restroom.

T: If you wash your hands after going to the restroom, you will not get sick.

collected by June '96 Workshop at Window Rock date: W 06/05/96
setting: PERSONAL HYGIENE
routine: turning the water off
intent: to get child to turn off the water faucet
reaction: child will turn off the water faucet

introductory statement:
T: Tó doo t'óó nááljí da, t'áá áko anfjígis.

T: Tó hanígéés.
C: CHILD TURNS ON WATER FAUCET
ALT: Tó ch’ééh haasgéés.

T: Tó anánígéés.
C: CHILD TURNS OFF WATER FAUCET

T: Tóósh anéíngiz?
C: Aoo’, tó anáágiz.
ALT:
C: Ndaga’, tó t’ahdoo anásgéés da.
C: Tó ch’ééh anásgéés.
C: Tó ayóó sido.
GLOSS
introductory statement:
T: Never leave the water running, always turn it off.

T: Turn the water on.
C: CHILD TURNS WATER ON
ALT:
C: I can’t turn on the water.
T: Turn the water off.
C: CHILD TURNS WATER OFF

T: Did you turn the water off?
C: Yes, I turned the water off.
ALT:
C: No, I haven’t turned the water off.
C: I can’t turn off the water.
C: The water is too hot.

collected by June ‘96 Workshop at Window Rock  date: W 06/05/96
setting: PERSONAL HYGIENE
routine: washing hands and face with soap
intent: to get child to wash with soap
reaction: child will wash with soap

introductory statement:
T: Táázdígíso táláwosh chojooł’ígo nizhóní.

(pl)
T: Táláwosh bił táádadohgis.
C: CHILDREN USE SOAP IN WASHING (HANDS/FACES)

T: Táláwoshísh bił táádasidoohgiz?
C: Aoo’, táláwosh bił táádadeegiz.

(sg)
T: Táláwosh bił táádígíis.
C: CHILD USES SOAP IN WASHING (HANDS/FACE)

T: Táláwoshísh bił táádíńgíz?
C: Aoo’, táláwosh bił táádésgiz.

C: Ndaga’, táláwosh ádin.
SITUATIONAL NAVAJO

GLOSS

introductory statement:
T:   It is good to use soap when you wash.

(pl)
T:   Wash with soap.
C:   CHILDREN WASH WITH SOAP

T:   Did you wash with soap?
C:   Yes, we washed with soap.

(sg)
T:   Wash with soap.
C:   CHILD WASHES WITH SOAP

T:   Did you wash with soap?
C:   Yes, I washed with soap.
ALT:
C:   No, there is no soap.

collected by June '96 Workshop at Window Rock  date: W 06/05/96
setting: PERSONAL HYGIENE
routine: wiping/blowing nose
intent: to get child to blow or wipe nose
reaction: child will blow or wipe nose

introductory statement:
T: Háchííh t’áá ahááh nįį́́ dahgo yá’át’ééh.

T: Niné’éshtił nit’ood.
C: CHILD WIPES MUCUS (FROM NOSE)
ALT:
T: Niné’éshtił niłdééh.
C: CHILD REMOVES MUCUS (FROM NOSE)
ALT:
T: Nínít’ hołdéeéh.
C: CHILD CLEANS NOSTRILS

T: Niné’éshtíísh yínít’óóòd?
C: Aoo’, shiné’éshtił yít’óóòd.
ALT:
T: Niné’éshtíísh yínítdee’?
C: Aoo’, shiné’éshtił yítdee’
ALT:
T: Níní'ísh hwiínifídeé?
C: Aoo', (shníí') hóó'ídeé.

C: Chífh bée yít'oodí ła' nisin.

GLOSS
introductory statement:
T: It is good to keep your nose clean.

T: Wipe your nose.
C: CHILD WIPES NOSE
ALT:
T: Wipe your nose.
C: CHILD WIPES MUCUS (FROM NOSE)
ALT:
T: Clean out your nostrils.
C: CHILD CLEANS OUT HIS NOSTRILS

T: Have you wiped the mucus from your nose?
C: Yes, I have wiped (the mucus from) my nose.
ALT:
T: Did you wipe (the mucus) from your nose?
C: Yes, I wiped (the mucus) from my nose.
ALT:
T: Have you cleaned your nostrils?
C: Yes, I have cleaned my nostrils.

C: I would like a tissue (to wipe my nose).

collected by June '96 Workshop at Window Rock date: W 06/05/96
SITUATIONAL NAVAJO

setting: PERSONAL HYGIENE
routine: combing/brushing hair
intent: to get child to comb/brush hair
reaction: child will comb/brush hair

introductory statement:
T: Nihitsii' dadiilzhoh.

(pl)
T: Nihitsii' daahshóóh.
C: CHILDREN COMB/BRUSH THEIR HAIR

T: Nihitsii'ísh daóhshóó'? 
C: Aoo', Nihitsii' deiilzhóó'.

(sg)
T: Nitsii' nishóóh.
C: CHILD COMBS/BRUSHES HIS/HER HAIR

T: Nitsii'ísh yínishóó'? 
C: Aoo', shitsii' yishóóh.

C: Bé'ézhóó'shá'?
ALT:
C: Háadi bé'ézhóó’?

GLOSS
introductory statement:
T: We will now brush our hair.

(pl)
T: Brush your hair.
C: CHILDREN BRUSH THEIR HAIR

T: Have you brushed your hair?
C: Yes, we have brushed our hair.

(sg)
T: Brush your hair.
C: CHILD BRUSHES HAIR

T: Have you brushed your hair?
C: Yes, I have brushed/combed my hair.

C: Where is the brush?
ALT:
C: Where is the brush?

collected by June '96 Workshop at Window Rock date: W 06/05/96
setting: BREAKFAST - Family Style
routine: setting the table
intent: to get the children to set the table
reaction: the children will set the table

introducory statement:
T: Da'adáají' ahooolzhiizh. Leets'aa' nidoó'nił.
ALT:
T: Da'doodfįįįjį' ahooolzhiizh. Leets'aa' nidoó'nił.
T: Da'diiidįįįjį' ahooolzhiizh. Leets'aa' nidoó'nił.

(pl)
T: Háflá áká'iijëeh?

(sg)
T: Háflá áká'iilyëed?

T: Díí abínígíí éí (Name) áká'iilyëed lá.

C: Shí lá. (if assigned)
ALT:
Shí dooleéł. (volunteers)
Shí áká'adiishwoł.
Shí dooleéł. Shí t'ah dooda.
GLOSS

introductory statement

T: It is now time to eat. The table will be set.
ALT:
   It is now time to eat. The table will be set.
   It is now time for us to eat. The table will now be set.

(pl)
T: Who is going to help?
(sg)
T: Who is going to help?
T: This morning, NAME will be helping.

C: I want to help. (volunteers)
ALT:
   It is my turn. (if assigned)
   I want to help.
   Me! I have not had a turn.

collected by June '96 Workshop at Window Rock   date: Th 06/06/96
setting: BREAKFAST - Family Style
routine: setting up chairs
intent: to get the children to set up chairs
reaction: the children will set up chairs

introductory statement:
T: Bik'i dahdadíñíbicjíhí hasht'e' nidadii'nił.

(pl)
T: Bikáá' dah'asdahá nídahidoohníít/nídahidoohlah.
CHILDREN GET CHAIRS

(sg)
T: Nibikáá' dah'asdahá nídií'aah.
ALT: Bikáá' dah'asdahá la' nídií'aah.
CHILD GETS CHAIR

C: Haa'ísh dahnishdaah?
ALT: Haa'ísh ninish'aah? Kwe'ísh?
T: Aoo', akwe'é nin'aaah.
C: Hágoshíí.
Gloss

introductory statement:

T: We will now place the chairs we will sit on.

(pl)
T: Go get your chairs.
CHILDREN GET CHAIRS

(sg)
T: Go get your chair.
ALT: Go get a chair.
CHILD GETS CHAIR

C: Where shall I sit?
ALT: Where shall I place it (the chair)? Here?
T: Yes, place it (your chair) there.
C: All right.

collected by June '96 Workshop at Window Rock  date: Th 06/06/96
setting: BREAKFAST - Family Style
routine: saying grace
intent: to get the children to say grace
reaction: the children will say grace

introductory statement:
T: K'ad éí ch'iyáán baa ahééh dadínsídžiįł.
ALT:
   K'ad éí yaa ádadii'níįł.
   K'ad éí tsodadidiilziįł.
C: CHILDREN SAY GRACE

GLOSS
introductory statement:
T: We shall now express appreciation for our food.
ALT:
   We shall now bow our heads.
   Now we shall pray.
C: CHILDREN SAY GRACE

collected by June '96 Workshop at Window Rock  date: Th 06/06/96
setting: BREAKFAST - Family Style
routine: passing food (family style)
intent: to get a child to pass food (in a bowl or container)
reaction: child will pass food

introductory statement:
T: K’ad éí ch’iyáán náás dei’yínsíkaahgo hada’diyìikááł.

(sg)
T: FOOD NAME náás díkaah.
C: CHILD PASSES FOOD

C: FOOD NAME shaa níkaah. (container)
ALT:
C: FOOD NAME shich’i’ náás díkaah. (container)
   FOOD NAME shaa ní’aah. (bulky)
C2: CHILD PASSES FOOD

T: Abe’ yaasííd.
C: CHILD POURS MILK

C: LIQUID yaasííd
SITUATIONAL NAVAJO

GLOSS
introductory statement:
T: Now we will dish the food out as it is passed around.

(sg)
T: Pass the food (which is in a container) along.
C: CHILD PASSES FOOD

C: Pass me the food. (container)
ALT:
C: Pass the food to me. (container)
Pass me the food. (bulky)
C2: CHILD PASSES FOOD

T: (You) pour the milk.
C: CHILD POURES MILK

C: I pour (the liquid).

collected by June '96 Workshop at Window Rock    date: Th 06/06/96
setting: BREAKFAST- Family Style
routine: using eating utensils appropriately
intent: (1) to get children to use eating utensils
        (2) to inform adult about lack of eating utensil(s)
reaction: (1) children will use utensils appropriately
         (2) child will get missing utensil(s)

introduction statement:
T: Bee adání hazhó’ó chodeiidiil’iįįl.
T: Bee adání bee da’doohsįįl.
T: Bee adání bee da’ohsá.
T: Bee adání bee da’idiidįįl.
C: CHILDREN WILL USE EATING UTENSILS

T: Bee adání hazhó’ó deiyínóhta’go bee da’ohsá.
C: CHILDREN WILL USE EATING UTENSILS CAREFULLY
    (APPROPRIATELY)

(sg)
C: Shíbe adání ádin.
ALT: Shí UTENSIL NAME shee ádin.
T/C: TEACHER WILL GET MISSING UTENSIL(S) OR TELL CHILD WHERE/HOW TO OBTAIN THEM

T: Hazhó'ó (bee adání) yíníta' go bee fya.
C: CHILD WILL USE EATING UTENSILS CAREFULLY (APPROPRIATELY)

GLOSS
introductory statement:
T: We will use our utensils correctly.

(pl)
T: You shall eat using your utensils.
ALT:
Eat, using your utensils.
Let us eat using our utensils.
C: CHILDREN WILL USE EATING UTENSILS

T: Eat, holding your utensils carefully.
C: CHILDREN WILL HOLD UTENSILS CAREFULLY (APPROPRIATELY)

(sg)
C: I have no eating utensils.
ALT: I have no UTENSIL NAME
T/C: TEACHER WILL GET MISSING UTENSIL(S) OR TELL CHILD WHERE/HOW TO OBTAIN THEM

T: Eat, holding your utensils carefully.
C: CHILD WILL USE EATING UTENSILS CAREFULLY (APPROPRIATELY)
GLOSSARY - Various Utensil Names

spoon  béešh adee’í
knife  béešh
fork  béešh bíla’í
       bíla’ taa’ii
       bíla’ díí’ii

collected by June ’96 Workshop at Window Rock  date: Th 06/06/96
SITUATIONAL NAVAJO

setting  BREAKFAST - Family Style
routine:  cutting meat/food
intent:  (1) to get children to cut food
       (2) to get teacher to cut food for a child
       (3) to inform adult about lack of eating utensil(s)
reaction: children will use utensils appropriately

introductory statement:
T:  K'ad éí ch'iyáán t'óó doodjígo nahalgéésh bídahwiidiil'áált.

(pl)
T:  Atsj'/Ch'iyáán nidaholgéésh.
C:  CHILDREN CUT MEAT/FOOD

(sg)
T:  Atsj'/Ch'iyáán nihifiéésh.
C:  CHILD CUTS MEAT/FOOD
ALT:
C:  (Dí) shá nahhídégéés.
    Ch'ééh ísh'í.
    Ch'ééh neheshgéésh.
T:  Haa'íshá' níká'iishyeed.
GLOSS
introductory statement:
T: Now we shall learn to cut up our meat/food in bite-size pieces.

(pl)
T: Cut up your meat/food.
C: CHILDREN CUT MEAT/FOOD

(sg)
T: (You) cut your meat/food.
C: CHILD CUTS MEAT/FOOD
ALT:
C: Cut (this) for me.
   I can’t do it.
   I’m trying to cut it (but I can’t).
T: Here, let me help you.

collected by June ’96 Workshop at Window Rock date: Th 06/06/96
setting: BREAKFAST-Family Style
routine: using table manners
intent: to get children to use "table manners"
reaction: children will use "table manners"

introductory statement:
T: Hazhó’ó adá ádadiilníít.

(pl)
T: Hazhó’ó ch’iýáán deiyínóhkeed. <<T’áá shqódí>> dóó
<<Ahéhee’*>> dadohnígo ch’iýáán deiyínóhkeed.*
C: CHILDREN WILL USE TABLE MANNERS APPROPRIATELY and
CHILDREN WILL USE "PLEASE" AND "THANK YOU"

T: Hazhó’ó da’ohsá.
C: Da’ hazhó’ó da’iidá?
T: Aoo’, hazhó’ó da’ohsá.

T: T’áá hazhóó’ígo da’ohsá.
C: Da’ t’áá hazhóó’ígo da’iidá?
T: Aoo’, hazhóó’ígo da’ohsá.