

## Chapter 5 Nawat

### 5.1 Introduction

This chapter introduces the Nawat/Pipil language. Section 5.2 explains the Nawat/Pipil and the Nawat/Nahuatl distinction. A brief history of the Pipil people is provided in section 5.3. Section 5.4 reviews the available Nawat language resources. A basic grammar is outlined in section 5.5. A more complete description would require more resources beyond the scope of the present project. Section 5.6 discusses the issues that arise for the present project, including what alphabet and dialect to use. Section 5.7 provides a summary of the chapter.

### 5.2 Nawat – Some Basic Facts

#### Nawat versus Pipil

In the literature, the Nawat language of El Salvador is referred to as Pipil. The people who speak the language are known as the Pipil people, hence the use of the word Pipil for their language. However, the Pipil speakers themselves refer to their language as Nawat. In El Salvador, the local Spanish speakers refer to the language as “nahuatl” (pronounced “/nawat/”). Throughout this document, the language will be called Nawat.

El Salvador is a small country in Central America. It is bordered on the north-west by Guatemala and on the north-east by Honduras. See Figure 5.1 for a map of Central America.



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Figure 5.1 Map of Central America

## **Nawat versus Nahuatl**

Nawat is an Uto-Aztecan language (Campbell, 1985). It is related to the Nahuatl language spoken in Mexico (which is where the Pipils originally came from, see section 5.3). When the Spanish arrived in Central America, they initially tried to teach the locals Spanish. However, as they failed to do this, they decided that "all the local languages must be alike" and picked on Nahuatl as the *lingua franca* of their Central American empire. However, Nahuatl, Mayan and the other local languages are not mutually intelligible and while they did succeed to some extent, Nahuatl never became a true *lingua franca* for the region. Today, Nahuatl is the language spoken in Mexico and Nawat is the language spoken in El Salvador.

## **Some Nawat Words You May Already Know**

There are some Nawat words (which came from Nahuatl originally) that have passed through Spanish and into English. They are mainly words for plants and fruit that the Spanish encountered for the first time in Central America. For example, the Nawat word *tumat* became *tomate* in Spanish and *tomato* in English. *cukulut* in Nawat became *chocolate* in Spanish and English.

There are other words that went from Nawat to Spanish (but sound different in English). For example, *awakat* is *aguacate* in Spanish (*avocado* in English). *elut* (*corncob*) became *elote* in Spanish. There are other words that are used in Salvadorian Spanish that come from Nawat. Words such as *tunalmil* (summer harvest) and *xupanmil* (winter harvest) are still used by Salvadorians, although they are pronounced in a Spanish way (i.e. with the accent on the *mil* rather than *na* for *tunalmil* and *pan* for *xupanmil*).

## **5.3 Brief History of the Pipil People and their Language**

### **Arrival in El Salvador**

It is estimated that the Pipil people (originally Aztecs) arrived in (present day) El Salvador from Mexico around 900 AD. They left Mexico, fleeing from persecution by the Olmecas. They travelled down through present day Guatemala and arrived in El Salvador. It is assumed that there were several waves of migration, which continued until 1300 AD (Campbell, 1985). Even though the Pipil people of El Salvador originally spoke Nahuatl (from Mexico), their language (Nawat) evolved and diverged from Nahuatl over many hundreds of years. At the time of the Spanish invasion (1524), the Pipil communities occupied most of the land that is present-day El Salvador. The Mexican (Nahuatl) interpreters that arrived with the Spanish considered the language spoken by the Pipils, while intelligible to them, to be childlike. They therefore called the people they encountered "pipil" (child or boy) – a pejorative term. There is another interpretation of the name Pipil, which means "prince". However, while this is more flattering, the first explanation is more likely.

The Spanish brought with them a different way of farming (Browning, 1987). Before their arrival, the land did not belong to anyone in particular – it was all community land. When someone was starting a family, he was allowed to use land to build a house and for planting crops (corn and beans). Land was not zoned or fenced off.

However, the Spanish brought with them cattle (which were not native to Central America). Cattle obviously had no concept of where their owner's land ended and so rambled about, eating whatever they found. Often, this meant that they would eat the crops of the local people. To avoid this problem, it was decided to fence off the land that "belonged" to the cattle owners. This in effect meant that community land was "acquired" by the Spanish and their descendants, setting up problems for future generations of Salvadorians.

### **1932 Massacre**

While the Nawat language was in decline by 1932, the 'matanza' (massacre) of that year dramatically brought the language to the verge of extinction. Although there is no definitive account of what exactly happened, the general thrust of the events are generally accepted. By the early 1900s the majority of the Pipil people were living in the west of El Salvador, principally in the area between Sonsonate and Santa Ana.

In 1882, the government of El Salvador abolished the last (Indian) communal lands in El Salvador (to make way for coffee plantations) (OYO, 1995). By the end of the 19th century, there was an enormous, unequal distribution of wealth in El Salvador, with 0.01% of the population controlling 90% of the country's wealth. This naturally caused great unrest in the country. The Salvadoran Communist Party was founded in 1930. It was supported by urban workers and rural peasants. An uprising was planned for January 22, 1932. The government (led by General Maximiliano Martínez, who had taken power in an army coup) knew of the plans in advance and arrested some of its leaders.

The peasants decided to go ahead with the uprising and occupied towns in the western part of El Salvador (the main coffee growing region of the country). The demonstrators were armed with machetes and knives, the army with guns. It was an uneven fight. Within a week, the army had regained control of the towns, but continued to extract revenge. The "rebellion" was mercilessly crushed and between 10,000 to 30,000 indigenous people were killed in various clashes starting in January 1932. People were killed purely on the basis that they spoke Nawat ("proof" that they were subversives) and/or wore traditional clothing. To have any outward signs of being "indigenous" risked death. (For more details, see Byrne (1996)).

Nawat was banned and only Spanish could be spoken. Many of the women could not speak Spanish and when they brought food to the male family members in prison, they did so in silence. People feared being killed just for being "indigenous". They stopped wearing their traditional clothes that identified them as Pipils. The effects of the 1932 Massacre still live on. Many elderly are afraid to talk openly about the events of that time. They fear "repercussions" for speaking Nawat and some do not like to get involved with "the white (i.e. non-Pipil) people"<sup>1</sup>. Perhaps modern-day terms such as "ethnic cleansing" and "linguist genocide" could be applied to the 1932 Massacre. Either way, it marked a turning point for the Pipil people and their language.

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<sup>1</sup> I was fortunate in that I was able to work with two Nawat speakers who were willing and enthusiastic about the project and did not share these fears (see section 5.6).

### **Current Status**

Although the Ethnologue (Grimes, 2000) reports that there are less than 20 speakers, based on field trips to El Salvador (December 2000 - January, 2001; July, 2001), I believe that the total is slightly higher, maybe 100. Current local estimates are that there are less than 200 speakers of Nawat, most of them over 50 years of age. No one uses Nawat as his/her principal language of communication and it is not being spoken to the children of the community. There are some language teaching projects underway but they have not been very successful up to now.

The elderly members of the community, even those who can speak Nawat, do not like to do so. Apart from general negative attitudes towards the language, some still remember the massacre of 1932 and the problems suffered by just being Nawat speakers. However, on my field trips to El Salvador, I have observed that several people in Santo Domingo de Guzmán were happy to talk to Genaro Ramírez (the native speaker who collaborated on this project) in Nawat. There were some who, although they could not speak the language, could understand Genaro Ramírez.

It is hard to define what exactly is meant by “an indigenous person” in the Salvadorian context today. In other Central American countries, language and dress help define whether someone is “indigenous” or “ladino” (mixed blood). Sometimes there are discernible physical characteristics. However, in El Salvador, where traditional dress disappeared after the 1932 Massacre and the language has almost disappeared, this is not so easy. Some studies (Chapin, 1990) have shown that 1 in 10 people in El Salvador is “indigenous”, but this seems a high estimate. In this project, the term is used for anyone who comes from a village that has a majority indigenous population and/or who identifies themselves as indigenous (along the lines of the definition proposed by Levi-Strauss, 1972). Indigenous Salvadorians tend to be darker skinned and smaller than the ladino or mestizo (mixed) population but this does not always hold.

El Salvador is a developing country. Its indices of development, health and living conditions are lower than for developed countries. Within El Salvador, indigenous communities have worse indices than other Salvadorians. For example, 23% of Salvadorians suffer from malnutrition, whereas the figure is 40% for people from indigenous communities (OPS, 1998). 48% of Salvadorians have access to the basic necessities of life whereas only 1% of people from indigenous communities fall within this socio-economic category. 99% of indigenous community members fall into either the poverty (61%) or absolute poverty (38%) categories.

Given such statistics, it is easy to understand why “niceties” such as language revitalisation rank low on the list of priorities for community members. They are more concerned about basic survival and living conditions. However, community members are interested in halting the disappearance of the language and with the help of people from outside the community, they may be able to stop its total demise. Roque (1996) reports 61% of the community do not consider economic factors to be part of the reason why the language is disappearing. Reasons cited include a lack of interest, shame and the fear of being mocked

(62%)<sup>2</sup>, no one to teach the language (20%) and lack of government help (18%). An increase in the organisational capacity of the indigenous communities since the late 1980s has led to some small projects to teach Nawat.

#### 5.4 Nawat Language Resources

Nawat has been documented by various authors with different goals in mind. This section reviews the documentation available on Nawat and the language learning resources that have been developed. One important observation is that it is very difficult to access these documents - they are not commonly available and are generally out of print (there are some exceptions). Even if the reader can track down the documents, they are often not very easy to assimilate. Some of the books that describe the language confuse rather than illuminate (for example, using inconsistent spelling). Campbell (1985) is an exception. His book is titled “The Pipil language of El Salvador” but he notes that the language is called Nawat by its speakers and that he only used the word Pipil as it is so strongly entrenched in the scientific literature. Appendix F, p188 provides a Nawat bibliography.

##### Documentation

The Nawat language was initially mentioned by the Spanish at the time of the Spanish conquest. Once they decided that the “natives” could not learn Spanish, they tried to make Nahuatl (of Mexico) the *lingua franca* of the empire. There are several documents that contain information about Nahuatl, mainly written by Spanish missionaries in the 1500s.

Various books have been published about Nawat, some of them more reliable than others. Jiménez published several books including: *Idioma pipil o náhuatl de Cuzcatlán y Tunalán hoy República de El Salvador en la América Central* (Pipil or Nawat language of Cuzcatlan and Tunalan now the Republic of El Salvador, Central America) (1937) and *La lengua de los pipiles, sus relaciones con el dialecto lenca y su distribución en El Salvador* (The language of the Pipils, its relationship with Lenca and its distribution in El Salvador) (1959). Geoffroy Rivas wrote “El Nawat de Cuscatlán: apuntes para una gramática tentativa” (The Nawat of Cuscatlán (El Salvador): grammar pointers) (1969). Aráuz wrote “El pipil de la región de los Izalcos” (The Pipil of the Izalco region) (1960).

The definitive work on the language was written by Campbell “The Pipil language of El Salvador” (1985). It draws on the material already published, as well as the author’s knowledge of the language and expertise as one of the world experts on indigenous languages of North America. It contains chapters on phonology, grammatical categories and morphology, syntax, Nawat-Spanish-English dictionary, Spanish-Nawat dictionary and Nawat texts.

There have been several studies of the language and the Pipil people by other authors. Dr Jorge Lemus (Universidad de Don Bosco, Universidad de El Salvador) has published documents on the language, including a proposal for the Nawat alphabet (Lemus, 1997a) (see section 5.6). Gallo Tiberio (Universidad de El Salvador) has worked on the language and with its people for many years. There have been several projects in the Literature Department of the Universidad de El Salvador, which involved

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<sup>2</sup> This is how the data is presented in Roque (1996) although, to my mind, these factors are quite different.

documenting various aspects of the language (with Lidia Margarita Muñoz and Consuela Roque, amongst others). There is also a book written by Schultze-Jena (1935) that has been translated from German to Spanish by Gloria Menjívar Rieken and Armida Parada Fortín.

### **Language Learning Resources**

Several books and booklets have been produced for learners of the Nawat language. Some are aimed at children, while others are for adults. The books for children mainly consist of simple phrases and wordlists. The most recent publication (Roque, 2000) is colourful and appealing. It uses an alphabet based on the Spanish alphabet and covers the Cuisnahuat dialect of Nawat.

CONCULTURA (the cultural section of the Ministry of Education and Culture in El Salvador) has produced several guides for the teaching of Nawat along with booklets for students. These were used in 16 schools from 1<sup>st</sup> to 6<sup>th</sup> grade in primary school in the Department of Sonsonate, western El Salvador between 1988 and 1991. Several booklets with phrases have been published for adults. Most use an alphabet based on the Spanish alphabet. The format tends to be a list of phrases and vocabulary. There is usually no explanation of the grammar of the language or of why things are said a certain way. Granted, a detailed technical explanation would probably not be appropriate, but some level of grammatical explanation would be helpful.

Unfortunately, most of the material is out of print. During my field trips I was often informed that “such and such” a booklet existed, but when I tried to track it down in CONCULTURA and the various cultural centres in the west of El Salvador, it was not to be found. This was a common theme: a certain booklet was in existence but no one had seen it (they had only heard about it) and it was (often) impossible to track down a copy. When a copy was finally located, it was generally not in a very good state – however, contents were still legible. Obviously, this makes it very difficult for any potential learners and teachers to obtain language learning resources.

Members of the Pipil community have produced some booklets about the language. Genaro Ramírez has written several, including a Nawat-Spanish dictionary (Ramírez, 1997). He continues to work on Nawat language material. There are several projects underway in the Pipil communities to teach Nawat to the local children. Some are run by Non Governmental Organisations, who work in co-operation with the local people. However, these projects face many difficulties, including lack of teaching material, teacher training and organisation amongst others.

### **5.5 Basic Nawat Grammar**

This section outlines the grammar of Nawat. It uses Campbell (1985) as its main reference, although the other Nawat language books referred to in section 5.4 have also been consulted. Campbell reports that an optional lengthening of vowels exists in certain words. As this distinction is no longer very discernible (and for reasons of clarity), only non-lengthened forms are shown. The alphabet used is that proposed by Lemus (1997a) – see section 5.6 for details.

Here are some points of note about the Nawat language

- the stress falls on the penultimate syllable,
- vowel loss can occur in verbs, nouns, suffixes and prefixes,
- absolutes: a suffix called the ‘absolute’ occurs with most noun roots when these appear without other affixes (e.g. *siwat* (woman), *siwapil* (girl)),
- there are no grammatical gender distinctions.

## 5.5.1 Grammatical Categories and Morphology

### 5.5.1.1 Nouns

#### 5.5.1.1.1 Possession

Nouns take the ‘possessive pronominal’ prefixes (see Table 5.1).

Prefix	Meaning
<i>nu</i>	my
<i>mu</i>	your (singular)
<i>i</i>	his/her/its
<i>tu</i>	our
<i>amu</i>	your (plural)
<i>in</i>	their

Table 5.1 Possessive pronominal prefixes

#### 5.5.1.1.2 Other Nominal Suffixes

Noun roots which end in a/e/i generally take a possessive suffix *w* (e.g. *nusiawaw* (my wife) (from *siwat* (woman))). Some nouns lose their final vowel when they take a possessive prefix. The intimate or inalienable suffix, *yu*, which is common to all Mesoamerican Indian languages, is used (e.g. compare *nunakaw* (my meat) with *nunakayu* (my flesh)). Some plural forms take *wan* (the plural of *w*) when possessed (*sihsiwawan* (women: *siwat* (woman) see section 5.5.1.1.3 for information on plurals)).

Nawat has other nominal suffixes, some of which are no longer productive<sup>3</sup>. Table 5.2 lists the other nominal suffixes. Only those suffixes for which its productive state is known have information in the “Productive” column – the rest are left blank.

Suffix	Meaning	Productive	Example
<i>pan</i>	on, upon, near	No	<i>apan</i> (river) (from <i>at</i> (water))
<i>tan</i>	in, among, under, near	No	<i>kutan</i> (woods) (from <i>qawi</i> (tree))
<i>k, ku</i>	in		<i>ihlik</i> (in) (from <i>ihli</i> (belly))
<i>ta, tal</i>	land		<i>etal</i> (beanfield) (from <i>e</i> (bean))
<i>ka</i>	nouns derived from verbs or adjectives		<i>patka</i> (change) (from <i>pata</i> (change))
<i>ni</i>	agentive suffix		<i>kucini</i> (sleepyhead) (from <i>kuci</i> (to sleep))
<i>s</i>	derives nouns from verbs		<i>kukulis</i> (sickness) (from <i>kukuyu</i> (to get sick))
<i>zin, cin</i>	diminutive or reverential function	Yes	<i>mistunzin</i> (kitten) (from <i>mistun</i> (cat))
<i>pil</i>	diminutive	No	<i>siwapil</i> (girl) (from <i>siwat</i> (woman))
<i>l</i>	nouns derived from passive verbs (passive nominalization)		<i>taqal</i> (food) (from <i>taqa</i> (to eat))

Table 5.2 Other nominal suffixes

<sup>3</sup> A suffix is productive in the sense that it can be added to (almost) any word, rather than just being part of the words that already use it. In this case, its use is said to be non-productive or frozen.

### 5.5.1.1.3 Plural

There are different ways of forming the plural in Nawat and some nouns take a combination of forms. Table 5.3 shows the plural forms. Note that adjectives and verbs may also be reduplicated.

Form	Comment	Example
ket	Most restricted, limited to a few human nouns	<i>sihsiwatket</i> (women) (from <i>siwat</i> (woman))
met	Generally limited to human nouns	<i>pipilmet</i> (boys) (from <i>pipil</i> (boy))
wan	Limited to kinship terms	<i>sihsiwawan</i> (women) (from <i>siwat</i> (woman))
zi(n)zin	Plural of 'zin'; diminutive or reverential	
pi(l)pil	Plural of 'pil'	Note that the <i>l</i> is optional
CVh	Consonant-Vowel-h; reduplication and the most frequent and productive form. First C if present and vowel are reduplicated with h added	<i>ahawakat</i> (avocados) (from <i>awakat</i> (avocado)) <i>kuhkuwat</i> (snakes) (from <i>kuwat</i> (snake))
other	Reduplicated possessive pronominal prefixes	<i>ihitan</i> (her teeth) (from <i>tan</i> (teeth))

Table 5.3 Plural forms

### 5.5.1.2 Pronouns

#### 5.5.1.2.1 Independent Pronouns

Independent pronouns are optional in Nawat as subject and object pronominal affixes are required with the verb. Table 5.4 shows the independent pronouns. The shortened forms are more common.

Pronoun	Shortened form	Meaning
<i>naha</i>	<i>na, nah</i>	I
<i>taha</i>	<i>ta, tah</i>	you (singular)
<i>yaha</i>	<i>ya, yah</i>	he, she, it
<i>tehemet</i>	<i>temet</i>	we
<i>anehemet</i>	<i>amet</i>	you (plural)
<i>yehemet</i>	<i>yemet</i>	they

Table 5.4 Pronouns

#### 5.5.1.2.2 Pronominal Subject Affixes

Verbs take pronominal affixes that either indicate

- the pronominal subject (if no independent subject pronouns, nouns or noun phrases occur),
- or make a cross-reference to independent subjects and occur with a plural suffix 't' on the verb when the subject is a plural person.

Table 5.5 shows the list of pronominal subject affixes. Note that blank implies that nothing is added.

Subject affixes	Meaning
<i>ni</i>	I
<i>ti</i>	you
	he, she, it
<i>ti ... t</i>	we
<i>an ... t</i>	you (am before vowels)
<i>... t</i>	they

Table 5.5 Pronominal subject affixes

As an illustration, Table 5.6 shows the conjugation of the verb *panu* (to pass).

Nawat	Meaning
<i>nipanu</i>	I pass
<i>tipanu</i>	you pass
<i>panu</i>	he/she/it passes
<i>tipanut</i>	we pass
<i>anpanut</i>	you (plural) pass
<i>panut</i>	they pass

Table 5.6 Conjugation of the verb *panu*

#### 5.5.1.2.3 Pronominal Copula

There is an equational construction in which a pronominal subject has a noun or adjective as complement that is formed by merely affixing these pronominal subject morphemes to the complement. See Table 5.7 for examples.

Nawat	Meaning
<i>nitakat</i>	I am a man ( <i>takat</i> (man))
<i>titakat</i>	You are a man ( <i>takat</i> (man))

Table 5.7 Examples of the pronominal copula

#### 5.5.1.2.4 Pronominal Object Prefixes

Transitive verbs normally bear a prefix that references the object. These prefixes can

- a) cross-reference an independent object pronoun, noun or noun phrase (usually with a 3<sup>rd</sup> prefix),
- b) can signal the object directly if it is pronominal.

Table 5.8 shows the pronominal object prefixes.

Nawat	Meaning
<i>nec</i>	me
<i>miz</i>	you
<i>k(i)</i>	him/her/it
<i>tec</i>	us
<i>mizin</i>	you
<i>(k)in</i>	them

Table 5.8 Pronominal object prefixes

They function as direct objects but also serve to indicate indirect objects. See Table 5.9 for some examples.

<b>Nawat</b>	<b>Meaning</b>
<i>nikidak</i>	I saw it ( <i>idak</i> (saw))
<i>tinecitak</i>	You saw me ( <i>itak</i> (saw))
<i>nimizitak</i>	I saw you ( <i>itak</i> (saw))
<i>tinizinitak</i>	We saw you (plural)

Table 5.9 Examples of pronominal object prefixes

#### 5.5.1.2.5 Possessive Pronominal Prefixes

Possessive pronominal prefixes precede the noun. For example, *numistun* (my cat) (table 5.1 is repeated in table 5.10 for clarity).

<b>Nawat</b>	<b>Meaning</b>
<i>nu</i>	my
<i>mu</i>	your
<i>i</i>	his, her, its
<i>tu</i>	our
<i>anmu or amu</i>	your (plural)
<i>in</i>	their

Table 5.10 Possessive pronominal prefixes

#### 5.5.1.2.6 Indefinite Pronouns

Table 5.11 provides a list of indefinite pronouns.

<b>Nawat</b>	<b>Meaning</b>
<i>ahnakah</i>	someone, somebody
<i>kanah</i>	elsewhere, somewhere
<i>kakah</i>	someone
<i>su akah</i>	no-one, nobody
<i>tesu katka</i>	nothing
<i>su kanah</i>	nowhere, there is/are not
<i>su datka</i>	nothing

Table 5.11 Indefinite pronouns

#### 5.5.1.3 Articles and Demonstratives

##### 5.5.1.3.1 Articles

The articles in Nawat are more demonstrative than in English or Spanish. As articles in Nawat are optional, using them provides more emphasis (see Table 5.12).

<b>Nawat</b>	<b>Meaning</b>
<i>ne</i>	the
<i>se</i>	a/an

Table 5.12 Articles in Nawat

#### 5.5.1.3.2 Demonstrative Pronouns and Adjectives

Although there are some dialectal differences, the basic demonstrative pronouns and adjectives are shown in Table 5.13. They function as demonstrative pronouns when they occur independently and as demonstrative adjectives when they occur with nouns.

Nawat	Meaning
<i>ini</i>	this (immediate)
<i>uni</i>	that (non-immediate)
<i>nene</i>	that (more emphatic, less frequent)

Table 5.13 Demonstrative pronouns and adjectives

#### 5.5.1.3.3 Demonstrative Adverbs

Table 5.14 shows some of the demonstrative adverbs of time, location, purpose and manner.

Nawat	Meaning	Type
<i>ne</i>	there	location
<i>nikan</i>	here	location
<i>kanah</i>	elsewhere, somewhere	location
<i>an</i>	now	time
<i>tekeman</i>	never	time
<i>sempa</i>	again	time, manner
<i>kiuni</i>	thus	manner
<i>sehseika</i>	one by one	meaning
<i>ika</i>	therefore	purpose

Table 5.14 Demonstrative adverbs

#### 5.5.1.4 Quantifiers

In Nawat the quantifiers go before the noun. Table 5.15 shows some quantifiers.

Nawat	Meaning
<i>aci</i>	a few
<i>actu</i>	first
<i>cupi</i>	a little
<i>keski</i>	how much?
<i>miyak</i>	many, much
<i>muci</i>	all, whole, entire
<i>tiki</i>	barely, hardly

Table 5.15 Quantifiers

Table 5.16 shows some Nawat numerals.

Nawat	Meaning
<i>se</i>	One
<i>sehseika</i>	one by one
<i>ume</i>	two
<i>uhume</i>	both
<i>yey</i>	three
<i>nawi</i>	four
<i>maqil</i>	five

Table 5.16 Numerals

### 5.5.1.5 Locatives

#### 5.5.1.5.1 Independent Prepositions

Some independent prepositions are shown in Table 5.17. Some Spanish loanwords are also used.

Nawat	Meaning
<i>ka</i>	in, at
<i>katani</i>	below, under
<i>tik</i>	in, into, inside
<i>wan</i>	with

Table 5.17 Independent prepositions

#### 5.5.1.5.2 Relative Nouns

Relative nouns bear possessive pronominal prefixes on a noun root. They look like possessed or “owned” nouns. See Table 5.18 for some examples.

Nawat	Meaning
<i>nuwan</i>	with me
<i>muwan</i>	with you
<i>nuhpak</i>	on me ( <i>pak</i> (on))

Table 5.18 Relative nouns

### 5.5.1.6 Adjectives

Nawat has several adjective types. These are shown in Table 5.19.

Ending	Meaning	Example	Example meaning
<i>k, tik</i>	basic adjective	<i>ciltik</i>	red
<i>nah</i>	“ish”, somewhat	<i>cicilnah</i>	reddish
<i>awak, ak</i>	‘inchoactive’ verb	<i>tumawak</i>	fat
<i>tuk</i>	derived from verbs	<i>cicilihtuk</i>	reddening

Table 5.19 Adjectives

There are other adjectives that are borrowed from Spanish. Adjective plurals are formed with the same reduplication pattern as nouns.

For example: *ne cih-ciltik zaput*  
the PL-red zapotes  
(The red zapotes – a fruit).

#### 5.5.1.7 Verbs

There are four class types for verbs in Nawat. Dr Lemus (Universidad de Don Bosco, Universidad de El Salvador) (personal communication) has proposed three rather than four class types. However, for the purposes of this grammatical summary, the Campbell classification is used. Class I is by far the most common type.

### 5.5.1.7.1 Order of Verbal Affixes

Table 5.20 shows the order for both intransitive and transitive verbs.

Verb type	Order
Intransitive	pron. subj (+ directional) + root + tense/aspect + (number)
Transitive	pron subj (+ directionnal) + pro. obj. + root + tense/aspect + (number)

Table 5.20 Order of verbal affixes

### 5.5.1.7.2 Tense and Aspect

#### Present

The present tense is used for momentaneous, habitual, present progressive actions. There are no special affixes. Transitive verbs frequently end with an 'a' (and this may be the only difference between them and their intransitive equivalent). Table 5.21 shows some transitive and intransitive verbs. For a conjugation in the present, see Table 5.6.

Intransitive		Transitive	
Nawat	Meaning	Nawat	Meaning
<i>puliwi</i>	gets lost	<i>pulua</i>	loses
<i>sewi</i>	goes out	<i>sewia</i>	extinguishes
<i>tami</i>	ends	<i>tamia</i>	finishes

Table 5.21 Some transitive and intransitive verbs

#### Preterite (Simple Past)

The conjugation in the past depends on the class type. Table 5.22 outlines preterite conjugation. All plural subjects add *ket* in the past tense.

Class	Verb	Rule	Singular	Plural	Meaning
I	<i>ciwa</i>	drop final vowel, add ki in singular	<i>ciwki</i>	<i>ciwket</i>	did
II	<i>cuka</i>	keep final vowel, add k in singular	<i>cukak</i>	<i>cukaket</i>	cried
III	<i>mactia</i>	drop final vowel, add h	<i>mactih</i>	<i>mactihket</i>	taught
IV	<i>qa</i>	add h	<i>qah</i>	<i>qahket</i>	ate

Table 5.22 Verbs in the preterite tense

#### Perfect

The same 'dropping rules' (and 'h' addition) that apply in the preterite also apply in the perfect. *tuk* is added to verbs to form the perfect for singular persons and *tiwit* is added for plural persons. The verb classes which lose their stem final vowel in the preterite also lose it in the perfect (see table 5.23).

Class	Verb	Singular	Plural	Meaning
I	<i>ciwa</i>	<i>ciwtuk</i>	<i>ciwtiwit</i>	have/had done
II	<i>cuka</i>	<i>cukatuk</i>	<i>cukatiwit</i>	have/had cried
III	<i>mactia</i>	<i>mactihtuk</i>	<i>mactihtiwit</i>	have/had taught
IV	<i>qa</i>	<i>qahtuk</i>	<i>qahtiwit</i>	have/had eaten

Table 5.23 Verbs in the perfect tense

### Conditional, Future, Desiderative and Imperfect

Table 5.24 shows a brief summary of how the conditional, future, desiderative and imperfect tenses are formed. Examples are used for Class I, which is by far the most common type. The use of the future tense is rare, a periphrastic future is much more common (as in ‘I am going to do ...’ (*niyu* ...)). The imperfect is also rarely used. See Campbell (1985) for details about these tenses.

Tense	Singular	Plural	Verb	Example
conditional	- <i>skiya</i>	- <i>skiyat</i>	<i>nikpuluskiya</i>	I would lose it ( <i>pulua</i> (to lose))
future	- <i>s</i>	- <i>sket</i>	<i>nikciwas</i>	I will do it ( <i>ciwa</i> (to do))
desiderative	- <i>s</i> + <i>neki</i>	- <i>s</i> + <i>neki</i>	<i>niqasneki</i>	I want to eat ( <i>qa</i> (to eat); <i>neki</i> (to want))
imperfect	<i>ya</i>		<i>kinamakaya</i>	He used to sell it ( <i>namaka</i> (to sell))

Table 5.24 Conditional, future, desiderative and imperfect tenses

#### 5.5.1.7.3 Other information

##### Pronominal Affixes with Verbs

Nawat has two main pronominal affixes: *mu* (reflexive) and *ta* (unspecified object). With *mu*, the subject pronominals precede the verb. With *ta*, the action of the verb is the focus and the object is of little relevance.

##### Reduplication in Verbs

Verb reduplication means that plural objects or a repetition of the action are involved. It is done by duplicating the initial consonant (if present) and vowel. For example, *kukuci* (to nod off: *kuci* = to sleep).

##### Other Verb Prefixes

Nawat has several other verb prefixes. (*w*)*al* is a directional prefix, which indicates motion toward the speaker or toward where the action of the verb takes place. *el* indicates mentation/inside or perception by the senses. It is not productive. Other non-productive prefixes include *ah* (buccal, related to the mouth e.g. *ahkana* (to blow)) and *ih* (related to the surface of objects e.g. *ihpak* (on top of)).

##### Verb Moods and Tense

Nawat has a number of suffixes which signal “voice” (changes in the relationship between a verb and its arguments) and “mood” (the attitude of the speaker toward the action of the verb). These include: imperative/optative/subjective, causatives, inchoatives, passives, applicatives and diffusion verbs. See Campbell (1985) for more details.

#### 5.5.2 Syntax

##### 5.5.2.1 Word Order

The word order in Nawat is relatively free and is pragmatically determined, depending on focus and on the topic. The most natural, least marked order for intransitive verbs is VS (Verb Subject). The orders OV and SV also occur, but only to emphasise the object or the subject respectively. For transitive verbs, VOS is the neutral order. An SVO order places emphasis on the subject, while a VSO order is rare and object heavy. If the subject full independent pronoun is used, it goes before the verb.

For example: *naha ni-k-ciwa*  
 I I-it-do  
 (I do it)

Adjectives precede the nouns they modify (unless they are Spanish borrowings, in which case the noun precedes the adjective). Adverbs nearly always precede verbs.

Pronominal object prefixes can indicate direct and indirect objects. When both objects are pronominal, it is usually the indirect object that is marked on the verb, with the direct object signalled as a full independent pronoun.

#### 5.5.2.2 “To Be”

*nemi* is the verb ‘to be’, but Nawat has other constructions which express the idea of ‘to be’. The pronominal copula can be used. In some cases no verb is used, there being just a noun phrase.

For example: *ni-takat*  
 I-man  
 (I am a man).

For example: *ne takat cikitik*  
 The man small  
 (The man is small).

*nemi* is also means ‘to be somewhere’ and is used with locatives.

For example: *nikan nemi ne xuret*  
 here is the old-man  
 (Here is the old man).

*nemi* has an existential function (like ‘hay’, there is/are in Spanish).

#### 5.5.2.3 Questions

Yes-no questions use rising intonation (just like in Spanish) with no word-order changes.

For example: *ti-k-pia wey pan?*  
 you-it-have lots bread  
 (Do you have lots of bread?).

Table 5.25 shows some wh-question words with examples. The wh-question words go at the start of the question.

Wh word	Meaning	Example	Example meaning
<i>ka</i>	who	<i>ka walah?</i>	who came? ( <i>walah</i> (came))
<i>kan</i>	where	<i>kan nemi?</i>	where is it?
<i>keman</i>	when	<i>keman tiwalah?</i>	when do you come ( <i>tiwalah</i> (you came))
<i>ken</i>	how	<i>ken tinemi?</i>	how are you? ( <i>tinemi</i> (you are))
<i>tay</i>	what	<i>tay tiyahtuk?</i>	why have you gone? ( <i>tiyahtuk</i> (you have gone))

Table 5.25 Question words

#### 5.5.2.4 Other Information

##### Imperatives

Imperatives in Nawat are similar to their counterparts in Spanish (they have a subjective/optative sense – they are less direct than their English counterparts, something akin to “that you would do ....”). The second person imperative prefix is *x(i)*, while others take the exhortative particle *ma*, with *kan* for plural persons.

For example:     *xi-k-ilwi ma yawi*  
                    IMP-him-tell that go.  
                    (tell him to go).

Second person negative imperatives are formed with *te* (no) or *ma/maka*, plus the *xi* imperative and *kan* in the plural.

For example:     *te xiyu*  
                    no IMP-you-go  
                    (don’t go!).

##### Possession

Prefixes are used for pronominal possession (see section 5.5.1.2.5). For nominal possession, when the possessor is an independent noun, the possession construction uses the form: possessive pronominal prefix-noun\_1 noun2.

For example:     *ican ne takat*  
                    his-house the man  
                    (The man’s house).

*pal* is used in periphrastic possession, along similar lines to Spanish.

For example:     *ne nakat pal ne masat*  
                    the meat of the deer  
                    (The deer’s meat).

Nawat, unlike other Mesoamerican Indian languages, has a verb “to have” (*piya*). It is similar to the verb in English.

For example:     *nikpia se kinia*  
                    I-it-have a banana  
                    (I have a banana).

#### 5.6 Issues for this Project

##### Alphabet

Several different alphabets have been used to write Nawat. Jiménez (1937) used an alphabet based on the Spanish alphabet, while Schultze-Jena (1982) and Campbell (1985) based theirs on the international phonetic alphabet. Geoffroy Rivas (1969) proposed an alphabet for Nawat that is very close to the phonetic inventory of Nawat. There have been other writers who have used their own alphabet (often without defining it) and this often causes confusion (Todd 1953; Aráuz, 1960).

This project uses the alphabet proposed by Lemus (1997a), which differs from that of Geoffroy Rivas by just one letter (Geoffroy Rivas used *t'* for a glottalised variant of *t* at the end of the word). A brief outline of the alphabet is provided here – a full alphabet is shown in Appendix C, p185.

The alphabet contains 12 consonants, 2 semi-consonants and 4 vowels. Most of the letters used in the alphabet correspond to their equivalents in Spanish. The vowels a, e, i, u sound the same as their Spanish counterparts. The letter u is sometimes pronounced as /o/ at the end of a word. The letter o does not exist as a separate vowel (it occurs in very few words and these have usually been borrowed from Spanish).

The following letters have the same pronunciation as in (Central American) Spanish: l, m, p, s, t. The letter k is pronounced as [k] at the end of a word and before a non-voiced consonant. At the beginning of a word and after voiced consonants, it is pronounced as [g]. Between vowels, it is pronounced as [ɣ]. The letter n is pronounced as [n] at the start of a syllable and [ŋ] at the end of a word. W is pronounced as [ɣw] at the beginning of a word and as [w] in other positions.

The letter y is pronounced as [y] at the beginning of a word and as a semi-consonant [j] in other positions. The letters t and k have a glottalised variant at the end of a word. In some cases, this glottalisation replaces the letter completely, especially for the letter t.

The letter c is pronounced [c] (like “ch” in “church”). The letter z is pronounced [c] (like “ts” in “tsar”). [ʃ] (like “sh” in “sheet”) is represented by the letter x. The letter h is like h in English (and j in Spanish). The letter q is pronounced [k<sup>w</sup>] (like “qu” in “quick”). For Spanish borrowings that use sounds not found in Nawat, the Spanish letters are used (e.g. f, b, d, and r).

### **Dialect**

There are several dialects of Nawat and the number is shrinking. Even though the number of remaining speakers is small, Campbell (1985) identified 11 different dialects during his stays in El Salvador between 1970 and 1976. There are some vocabulary and pronunciation differences. One of the most common area of difference is with respect to the pronunciation of the letter k.

In this project, the Nawat of Santo Domingo de Guzmán (commonly known as Santo Domingo) has been used as source dialect. Santo Domingo is about 14km north of Sonsonate, in the west of El Salvador. It was relatively isolated from Sonsonate until quite recently and for this reason has been able to hold on to its language and culture more so than other villages in El Salvador. Ramírez (1999) reports that in 1825 no-one in Santo Domingo spoke Spanish – Nawat was the only language. The population of Santo Domingo is about 7000, with 1760 urban and 5240 rural dwellers. See Figure 5.2 for a map of El Salvador.



(Used by permission of The General Libraries, The University of Texas at Austin)

Figure 5.2 Map of El Salvador

Genaro Ramírez and Paula López were the two Pipil informants for the CALL Nawat course. They are both Nawat speakers, and helped in the revision of the lesson contents. It was interesting to participate (as a listener) in their discussions when I asked “How would you say .... in Nawat?” for something new (e.g. describing time). They are also the speakers on the audio portion of the course. I am very grateful to them for their help with this project.

Genaro Ramírez is the director of the cultural centre in Santo Domingo. He is a native Nawat speaker, having learnt from his parents. Although he only has 2 years of formal schooling, he is literate and has worked on many projects documenting the Nawat language. He has represented El Salvador at various Indigenous People’s conferences internationally and is well aware of the importance of maintaining the language. He teaches village children and has produced several Nawat-Spanish dictionaries (Ramírez, 1997). He sometimes speaks Nawat at home with his wife Maria, who is also a Nawat speaker.

Paula López is one of the youngest Nawat speakers. She was born in the early 1950s (exact date unknown) and learnt Nawat from her mother. Indeed, her mother was probably one of the last people whose first language was Nawat – she spoke limited Spanish with a Nawat accent. Paula is a poet, songwriter and storyteller. She has worked on Nawat language documentation projects. One of her songs in Nawat is included in the culture section of the course.

## 5.7 Summary

This chapter introduced the Nawat language with an outline of its history and people. It discussed the issue of Nawat language resources, both language documentation and language learning resources. It highlighted the fact that resource accessibility is a problem. There is a problem with access to the documents and also in terms of “understandability”. A basic grammar was presented, explaining the grammatical categories, morphology and syntax. Some of the issues that arose with regard to the alphabet and dialect were discussed.

## **Appendix A: Project portfolio related to this research**

- Ward, M., 2001a. *The use of information technology in teaching*. University of Don Bosco, El Salvador (27 January, 2001) [Presentation and workshop]
- Ward, M., 2001b. *How to use the Nawat language learning course*. University of El Salvador (13 July, 2001) [Workshop]
- Ward, M., 2001c. *The Nawat language learning course*”, University of Don Bosco (20 July, 2001) [Presentation]
- Ward, M., 2001d. *The use of XML technologies in the development of web pages*. University of Don Bosco (20 July, 2001) [Presentation]
- Ward, M., 2001e. *How to add cultural information to the Nawat language learning course*. University of El Salvador (27 July, 2001) [Workshop]
- Ward, M., 2001f. The use of a Template for a CALL system for Endangered Languages. *CALL workshop, Dublin City University , 27<sup>th</sup> August, 2001*.
- Ward, M., 2001g. A template for a CALL system for Endangered Languages. *Linguistic Symposium on Endangered Languages, Finland, 29 August 29 – 01 September 2001*. [Presentation]
- Ward, M., 2001h. *Let's not reinvent the wheel – let's reuse it. (How XML technologies can help).*” Submission to ReCALL. [Paper]
- Ward, M., 2001i. A methodology to preserve and archive linguistic data for Endangered Languages. *Workshop on Linguistic databases, December, 2001* [Being reviewed]

## **Appendix B: Syllabus**

### **Course Introduction**

This course provides an introduction to the Nawat (Pipil) language of El Salvador. It is still spoken by a few, mainly elderly, people in the western part of El Salvador, around Sonsonate. The native speakers on the audio files are from Santo Domingo de Guzmán.

### **Course objectives**

The course has two main aims:

- to enable the student to learn basic Nawat,
- to encourage the student to study Nawat.

Within the objective of enabling the student to learn basic Nawat, the aim is to enable the student to:

- become familiar with basic Nawat greetings and vocabulary,
- learn how to ask and answer basic questions,
- learn how to form basic phrases/sentences in Nawat,
- understand basic spoken Nawat phrases,
- read simple Nawat text.

The second objective is to encourage the student to study Nawat. By making this courseware available in electronic format, it is hoped that the interactive nature of the material will make the study of Nawat more interesting than traditional paper-based approaches. It is further hoped that the student will become interested in continuing his/her study of Nawat, once this course has been completed and that opportunities to speak Nawat with other speakers will be sought.

### **Material**

The course is available on the Internet (<http://www.compapp.dcu.ie/~mward/nawat.html>), on CD and in printed form. The audio files are not provided with the printed version, but the exercises are available (although they are static rather than interactive in nature).

### **Course content**

#### **Lessons**

The course contains 12 lessons.

Each lesson contains:

- 3 sections,
- an end-of-lesson exercise,
- an overall explanation for each section,
- a vocabulary for the new items in each section.

Each section contains:

- a conversation,
- a translation (either in English or Spanish),
- an audio file for the entire conversation,
- audio files for each line of the conversation,
- a culturally relevant image relating to the theme of the section,
- an explanation of the items in the conversation,
- a vocabulary of the new word in the conversation,
- an end-of-section activity,
- a language learning tip.

There is also a help link available from each section.

### **Alphabet**

An introduction is provided to the Nawat alphabet. Each letter is shown, along with sample usage and an audio link to the pronunciation of the sample word. Comments are provided where appropriate.

### **Dictionary**

A dictionary, with all the words used in the lessons is also provided. A brief meaning for each word is available in the basic dictionary, while the full dictionary entry for a word contains more information, including an audio file for the word.

### **Cultural information**

A brief introduction to the Pipil culture is provided. In the electronic version of the courseware (Internet, CD), a Nawat song is also available.

### **Grammar review**

A grammar review is available after a group of four lessons. It contains a summary of the grammatical elements that have been studied in the four preceding lessons. While the focus of the courseware is not overtly on the grammatical elements, the revision sections provide a structured presentation of the information for the learners.

### **Courseware tutorial**

A courseware tutorial is provided to show the user how to use the system. An explanation is given of the different elements of the courseware including the lessons, the sections, the explanations, the vocabulary sections, the activities and the exercises.

### **Language learning tips**

There is a section on language learning tips. These are divided into language specific tips and those that are independent of the language being studied. The student is encouraged to review these tips on a regular basis and to use those which suit his/her learning style.

**Course activities**

Each lesson has four activities – one in each section and one for the overall lesson. The activities involved selecting the correct answer from a list of possible answers, matching word or phrase pairs and typing in the answer to a question. Some of the selection questions have more than one correct answer (just like in real life). Writing (language production) in a new language is often more difficult than reading (language reception). To help students write the answer to the “type an answer” questions, an audio file is provided with the correct answer to the question – the student still has to type the answer though!

**Evaluation**

There is no formal evaluation of the student – the student can do the language exercises to check his/her progress. Exercises may be repeated as often as the student wishes. Likewise, lessons can be reviewed at will. The student can work at his/her own pace – there is no time limit for studying this course.

**Advice**

This course has been created with the independent learner in mind. The learner can study the lessons in any order, although it is recommended to work through the lessons in numerical order (starting with lesson 1 up to lesson 12). Different people like to learn in different ways. Some people might like to guess the meaning of the conversation before looking at the translation, others may prefer to hear the conversation before reading it. Some learners prefer to try one order the first time they study the lesson and use a different order on subsequent occasions. The student is encouraged to study the course in whatever way s/he wishes – there is no one correct way.





**Appendix C: Nawat alphabet** (proposed by Lemus, 1997)

<b>Alophone</b>	<b>Phonem</b>	<b>Letter</b>
[p]	/p/	p
[tʔ], [t]	/t/	t
[kʔ], [k], [g], [ɣ]	/K/	k
[k <sup>w</sup> ]	/k <sup>w</sup> /	q
[s]	/s/	s
[š]	/š/	x
[c]	/c/	z
[c]	/ c/	c
[h], [h]	/h/	h
[m]	/m/	m
[n], [ʔ ], [ ], [m]	/N/	n
[l], [r]	/l/	l
[j], [y]	/Y/	y
[w], [ɣw]	/W/	w
[a], [aʔ]	/a/	a
[e], [eʔ]	/e/	e
[i], [iʔ], [e]	/i/	i
[o], [u],[oʔ], [uʔ]	/u/	u

#### Appendix D: Codes for letters of the Spanish Alphabet

Letter	Code
á	&#225;
é	&#233;
í	&#237;
ó	&#243;
ú	&#250;
ñ	&#241;
¿	&#191;
¡	&#161;

## Appendix E User Interface Evaluation

Program Evaluation		Yes	No	Comment
1.	<b><u>Consistency</u></b> Is the User Interface consistent? Is a standard design being used?	<input type="radio"/> <input type="radio"/>	<input type="radio"/> <input type="radio"/>	
2.	<b><u>Explanation of the rules</u></b> Is it easy to understand how the system should be used?	<input type="radio"/>	<input type="radio"/>	
3.	<b><u>Navigation between screens</u></b> Is it easy to get from one screen to another?	<input type="radio"/>	<input type="radio"/>	
4.	<b><u>Navigation within a screen</u></b> Is the screen designed in a way that is easy to follow?	<input type="radio"/>	<input type="radio"/>	
5.	<b><u>Use of text</u></b> Is the text worded properly? Does the text contain any irrelevant information? Are the messages to the user positive?	<input type="radio"/> <input type="radio"/> <input type="radio"/>	<input type="radio"/> <input type="radio"/> <input type="radio"/>	
6.	<b><u>Colour usage</u></b> Are the colours consistent? Is there too much colour?	<input type="radio"/> <input type="radio"/>	<input type="radio"/> <input type="radio"/>	
7.	<b><u>Font usage</u></b> Are the fonts easy to read? Are there too many fonts? Is the font too big or too small?	<input type="radio"/> <input type="radio"/> <input type="radio"/>	<input type="radio"/> <input type="radio"/> <input type="radio"/>	
8.	<b><u>Alignment of information</u></b> Is the information aligned correctly?	<input type="radio"/>	<input type="radio"/>	
9.	<b><u>Crowded screens</u></b> Are the screens too crowded?	<input type="radio"/>	<input type="radio"/>	
10.	<b><u>User control and freedom</u></b> Is it easy to leave any part of the system (if you go to somewhere by mistake)?	<input type="radio"/>	<input type="radio"/>	
11.	<b><u>Error prevention</u></b> Have errors arisen with the system? Did the system handle the errors gracefully?	<input type="radio"/> <input type="radio"/>	<input type="radio"/> <input type="radio"/>	
12.	<b><u>Error recognition, diagnosis and recovery</u></b> Does the system spot your errors? Does it help you recover from them?	<input type="radio"/> <input type="radio"/>	<input type="radio"/> <input type="radio"/>	
13.	<b><u>Help and documentation</u></b> Is the system help useful? Is the online documentation useful?	<input type="radio"/> <input type="radio"/>	<input type="radio"/> <input type="radio"/>	

## Appendix F      Nawat Bibliography

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## **Appendix G : Translation of “Nawat on the Internet” article**

### **Nawat on the Internet**

**The Universidad de Don Bosco have created a Nawat course on the Internet in an effort to rescue a language that is about to disappear**

There is now an Internet site for Nawat. It's a very simple site but with a specific and almost heroic objective, because what it tries to do is to rescue the almost extinct language Nawat.

The Universidad de Don Bosco (especially Dr Jorge Lemus) and Monica Ward are the protagonists of the project.

The page tries not only to rescue Nawat but also tries to unite forces.

How does it attempt to do this? With a course of 12 Nawat lessons on the Internet (and free).

According to Ward, who carried out the research and designed the web page, building this web site was not an easy task. The first difficulty was finding Nawat speakers and she finally found them in Santo Domingo de Guzmán – Genaro Ramírez and Paula López (who, by the way, has composed poems and songs).

The second step was to record, revise and correct the texts to create the desired system. Finally, after 5 months, Ward managed to create the web site to teach Nawat.

#### **The Contents**

Ward's home page can be found at [www.compapp.dcu.ie/~mward](http://www.compapp.dcu.ie/~mward). Click on “Nawat (español)” to get to the Nawat page.

There are 12 lessons and each lesson has an activity, an explanation, vocabulary, help and a conversation. The conversation can be listened to in its entirety or phrase by phrase.

There is also a translation.

The web site also has other tools such as an alphabet (Ward says that she found as many as seven different alphabets), a basic dictionary and a more complete dictionary, learning tips and some information about the Nawat culture. As if that wasn't enough, there is even a song in Nawat.

As regards the grammatical content, Ward explained that there is not much emphasis placed on the grammatical side of things because the aim is to make it learner-friendly and not to frighten potential learners.

Ward also created a version in English and will also produce CD and printed versions.

#### **On the road to extinction**

Unfortunately, Nawat is a language that is spoken less and less. Some facts:

- ▲ Less than 200 people speak Nawat today in El Salvador
- ▲ No-one speaks it as his/her mother tongue
- ▲ It has no social function
- ▲ Neither is there any legislation which promotes Nawat
- ▲ No members of the younger generation speak Nawat. Most of the Nawat speakers are adults
- ▲ There is no Nawat literature
- ▲ Worldwide, it is estimated that of the 6500 languages that exist, half are heading towards extinction.

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## **Appendix H: Learning Styles**

This appendix outlines the four layers of Curry's (1987) learning model. The four layers are: personality dimensions; information processing; social interaction and instructional and environmental preferences.

### **Personality Dimensions**

This layer assesses the influences of personality on preferred approaches to learning. There are a variety of different models that focus on the personality dimensions of a person's learning style. In the Field Dependence/Independent Model (Witkin, 1977), independent learners have intrinsic motivation and enjoy independent learning projects, while dependent learners tend to need more guidance during the learning process.

With the Myers-Briggs Type Indicators (Myers, 1978), four categories of learner types are identified: extroverts/introverts; sensors/intuitors; thinkers/feelers; judgers/perceivers. Approximately 70% of people are extroverts and sensors (i.e. they prefer a practical approach to learning) (Myers 1978). In general, they lack confidence in intellectual abilities and have difficulties with abstract ideas.

Barbe and Swassing (1979) consider different Learning Modalities. They report that people understand when they do things, rather than just listening and seeing. In this classification, learning styles are either kinaesthetic/tactile (moving or touching), auditory (sound) or visual (sight). We retain more when we both see and hear as part of the learning process, rather than using either mode on its own. The effectiveness of the presentation format of the learning topic depends on the match with learning style. For example, concepts presented visually appeal to those of a visual learning style. A person's learning style is usually subconscious but can be made overt.

### **Information Processing**

The models grouped in the information processing layer try to understand the learners' preferred intellectual approach to assimilating information and the processes by which information is obtained, sorted, stored and utilised.

Kolb's Experimental Learning Cycle (Kolb, 1981), identifies four stages. Firstly, there is Concrete Experience, in which the person learns from direct involvement in a new experience. Secondly, there is Reflective Observation, where the learning takes place by watching and listening. Thirdly, there is the Abstract Conceptualisation stage, where learning occurs by thinking. Finally, there is the Active Experimentation phase, where the learning is by doing. Each stage lends itself to a different type of learning activity. Laboratory work is suitable for the Concrete Experience stage, while journals fit well in the Reflective Observation cycle. Lectures align with the Active Experimentation phase and simulations are appropriate for the Active Experimentation phase. Kolb also identified four different types of person: accommodators, divergers, convergers and assimilators. The Kolb Learning Styles

Model (Kolb, 1984) identifies learning style preferences. These are concrete experience or abstract conceptualisation (how information is taken in) and active experimentation or reflective observation (how information is internalised). A CAI application that applies the four processes in a cyclical fashion would work well with this model.

Gardner's theory of Multiple Intelligence (Gardner, 1983), outlines seven types of intelligence: bodily kinaesthetic, linguistic, musical, spatial, interpersonal, intrapersonal and logical/mathematical. These intelligences, although anatomically separate, usually operate concurrently. Herrmann Brain Dominance Instrument (HBDI) (Herrmann, 2001) has four categories: Left brain/cerebral (logical), Left brain/limbic (sequential), right brain/limbic (emotional) and right brain/ cerebral (visual). The left brain categories are "auditory", while the right brain ones are "visual".

Gregorc Mind Styles (Gregorc, 1985) consider two continua: the abstract – concrete spectrum and the sequential – random spectrum. The concrete-sequential axis indicates that the learner prefers a "hands-on" learning style. Abstract-random learner is sensitive to mood and has a holistic learning style. Abstract-sequential learners are logical and concrete-random learners are risk takers.

With so many different models, it can be hard to see the overall picture. O'Connor (1998) provides the following summary:

- people will learn better when using preferences in which they are successful,
- people will be better learners when they can expand their preferences,
- when teaching accommodates various preferences, more learners will be successful,
- teachers can construct activities that include specific (and multiple) learning preferences.

A generic CAI program should aim to cater for as many styles as it can. Thus, a CAI system that has alternative presentation formats or that uses complete learning cycles (as in the Kolb model) and which encompass various styles or tasks types will be more beneficial to a larger learning style base.

### **Social Interaction**

This layer considers classroom interaction. Perry (1970) identifies the four stages that a learner can pass through. Stage one is dualism, where the students tend to divide the world into a right/wrong dichotomy. The learner divides answers as either correct or incorrect with no in-between. Stage two allows for multiplicity, whereby the learner realises that there may be more than one possible right answer. Contextual relativism is the third stage where students recognise that certain guidelines must be followed. They also like to have information made available to them to help them make judgements. Finally there is stage four, which is commitment within contextual relativism, where students see the need to apply their classroom acquired skills to the outside world.

**Instructional and Environmental Preference**

There are several factors to consider under the heading of Instructional and environmental preferences, which refers to the learner's preferred learning environment. Dunn and Dunn (1978) identify five factors: environmental (light, temperature, noise); emotional (motivation, persistence); sociological (whether the learning is in private, pairs, teams); and psychological factor 1 (perception) and psychological factor 2 (analytic mode of the learner). Other things to consider are the time of day (different people have different biological learning cycles – Dunn and Dunn (1992)) and mobility (students may be bored just sitting down).

## Appendix I: Hot Potatoes Components

The following Hot Potatoes components were adapted and integrated into the template:

Hot Potatoes Component	Function	Template Function	Related Files
JBC	Multiple-choice quiz	Activity 1 and 2 (multiple-choice questions)	general/ activity_select_cdata.xml activity_select_msg.xml xsl/ activity_select.xsl activity_selecttp.xml
JMatch	Matching exercise	Activity 3 (matching exercise)	general/ activity_match_cdata.xml activity_match_cdata.xml xsl/ activity_match.xsl activity_matchtp.xml
JQuiz	Text-entry exercise	End of lesson exercise (text-entry exercise)	general/ activity_write_cdata.xml activity_write_cdata.xml xsl/ activity_write.xsl activity_write.xml

# Curso Básico de

# NAWAT



## **Introducción**

El nawat es una de Los idiomas indígenas de El Salvador. Era el lenguaje materna de Los pipiles, pero hoy en día hay menos de 200 personas que lo habla, y nadie lo habla como lenguaje materna.

Se creó este curso básico de nawat con la idea de enseñar nawat por medio de la computadora. Es un curso sencillo, de doce lecciones. Cada lección tiene tres secciones con una conversación, sonido (en la versión interactiva), una traducción en español, una explicación, vocabulario y ayuda. También hay un diccionario, un alfabeto, trucos de aprendizaje y una introducción breve a la cultura. Además, hay una versión en inglés para Los extranjeros que de alguna manera estén interesados en conocer el lenguaje nawat.

La idea del curso es de animar a la gente a estudiar nawat. No es difícil y las explicaciones usan lenguaje sencillo y claro. El usuario puede repetir las actividades cuantas veces quiera.

El curso existe en Internet ([www.compapp.dcu.ie/~mward](http://www.compapp.dcu.ie/~mward) y hay un vínculo a la página de nawat) y en CD. También se puede usar este curso aunque no tenga acceso a una computadora.

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