

Introduction to the Sound System of Samala

You may find it helpful to see Samala words written out at the same time that you're hearing them. This will make it easier to sound out the Samala words that you see in the dictionary. Here is a web-based transcript of the pronunciation guide CD. I hope you find it useful.

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1 — Introduction — 1:16

On this CD, you can hear Samala Chumash, to get a better idea how the Samala words in the dictionary sound. A language is more than a list of words, so the next track, Track 2, is the story of Woodpecker and the Flood, where you can hear how the language flows. Track 3 includes a line-by-line translation of the story, with an English translation right after each Samala line to give you an idea what you're hearing. Track 4 talks about the name of the Samala language.

Tracks 5 through 8 give you some conversational phrases in Samala. No one speaks Samala with native fluency today, so Track 9 tells you how the knowledge of the language was preserved for us and then made accessible. Track 10 is an introduction to the pronunciation of Samala, and the remaining tracks are a comprehensive pronunciation guide. They tell you about the sounds that Samala and English share, the Samala sounds that don't occur in English, and the combinations of Samala sounds that you're likely to find challenging. I hope you find it useful and rewarding.



2 — The Story of Woodpecker and the Flood— Samala — 2:26

The transcription of Track 3 has a line-by-line translation of the Samala text.

3 — Woodpecker and the Flood — *Samala with English Translation* — 4:35

Ma Štimoloqinaš i Maqutikok' na 'U'lam

The story of Woodpecker and the Flood

štimoloqič a 'anax'i' a šamnečnečwaš hini sple' eč a šup.

The old man tells of how it was when the world perished.

malištik'in a ku yila' ek'i kawiliwaš.

This was all about the first people.

t'ini 'nišušqečwaš eč a šup

The world had not yet come to an end

hini t'ini kuhku' a 'al'alqapač.

when the animals were still people.

hini sple' eč a šup, šiyamš a 'o'.

When this world perished, it was full of water.

šiyamš a 'o' eč a šup, šamaqšan a ku.

This world was full of water, the people died.

hawal i maqutikok' ka 'nišačšan,

only Woodpecker didn't die,

hawal i maqutikok' ka skinakat.

only Woodpecker survived.

sikumkumili ha 'iqc'i'.

The clouds were coming in.

štuhuy, štuhuy i nono', štoyonoxin.

It rained, it rained a lot, it rained hard.

selew a 'u'lam.

The flood came down.

t'ini štuhuy.

It was still raining.

sxilumen eč a šup.

This world disappeared into the water.

'insil a wošlolomol, 'insil a ku'w.

There were no mountains, there were no live oaks.

t'inana paka's a po'n alaqlaqli'l,

Finally one tree was all that was showing,

na s'lik'in a po'n i maqutikok'.

and Woodpecker was sitting in the tree.

moq'e kice' a šalšaliwaš'lik a po'n.

Already little of the tree was sticking out.

silkumili ha 'o' a s'i'l i maqutikok'.

The water came up to Woodpecker's feet.

šaxšiš, na štoxo'm, na smixixin i nono'.

He was scared and cold and very hungry.

ma skuna' a qsi hi maqutikok'.

Woodpecker was the nephew of the sun.

ka šmiš i maqutikok', s'ip "ktata', ktata', tanikutiyit', tanikutiyit'"

He cried; he said "Uncle, uncle, please see me, please see me!"

"moq'e kaqšan a ktoxo'm na kmixixin."

"I'm already dying of cold and I'm hungry."

ka s'ipus a paka's a šha'y a qsi, "ho, ti s'ip?"

One of the sun's daughters said to him, "Ho, what did he say?"

ka sitaq a 'anax'i', s'ip "k'u'me, k'u'me!"

The old man heard, he said, "Poor thing, poor thing!"

ka šaqšuč a 'anax'i', šnuna'n a syiyi'w.

The old man started out, he took his torch.

ka salapay a sisulok'in na sk'ilinapay a qsi,

He raised his torch and the sun quickly came out,

na ka sqi'w'in a 'o',

and the water went down,

na syulumon i maqutikok'.

and Woodpecker warmed himself.

'insil a ku, yila' šamaqšan.

There were no people; they all died.

hawal i maqutikok' a satik, hawal i kay.

Only Woodpecker was alive, only he.

**4 — The Name of the Samala language — 1:08**

"Samala" is what the Chumash people in the middle reaches of the Santa Ynez Valley originally called themselves. It's also the name of their language. After the Spanish founded the mission Santa Ynez in 1804, they called the local Indians by the Spanish term "Inezeño." For decades the Samala language has been called Inezeño Chumash, just as the people of the Santa Barbara coast and their language are called Barbareño Chumash, and so on.

Native peoples all over California are reclaiming their original names for themselves, rather than going by terms coined by outsiders. For example, the Diegeño are now calling themselves Kumeyaay and the Gabrielino in Los Angeles County are calling themselves Tongva. In that same spirit, the members of the Santa Ynez Band have begun using the ancestral name for their people and their language. You'll see the term Samala in the dictionary and you'll hear it on this CD — Samala.

5 — Some conversational phrases — Part 1 — 3:24

Here are some conversational phrases in Samala. To give you a sense of how you could use these phrases in a conversational exchange, the lines that two people speaking with each other might say are labeled "A" and "B." I'll pause after each Samala phrase to give you a chance to repeat it.

Some useful words:

"yes" — **he**

"true, that's true"— **'inu**

"no" — **'insil**

"good" — **čho or čoho**

"bad" — **'aximik'**

"cheers, enjoy!" — **k'umuye**

"all my relations" — **yila' a kiskon**

An opening conversational exchange:

A says, “hello” — **haku**

or A says, “hello, friend”
haku, č’antik

B says, “hello, how’s it going?”
— **haku tikali’?** (*literally* “hello, how [is it?]”)

A replies, “OK” — **pa kič ek’i**
(*literally* “just like that”)

“and how are you?” — **na tikal i pi’?**

B says, “OK too,” — **pa kič ek’i na’ni**
(*literally* “just like that too”)

Here are some other possible answers to the question of how you are.

“it’s going well for me” — **ka sčholit**

“it’s going very well for me”
— **ka sčholit i nono’**

“it’s not going well for me” — **’inisčholit**

Ways to say “thanks” and “you’re welcome”

These phrases are here by popular demand as Samala equivalents of English expressions, even though they were *not* used this way in the old days.

A says, “thanks” (*literally* “I’m grateful”)
— **kaqhina’š**

B says, “you’re welcome” (*literally* “it’s just a small thing”) for example when someone thanks you for passing the salt or holding a door open — **pa kice’**

or A says, “you’re welcome”
(*literally* “I take pleasure in it [doing this for you]”), when you’ve gone out of your way for someone, such as finding a present you know they’ll like — **kaličho**

kaqhina’š — pa kice’ — kaličho

Saying “Please”

The Samala equivalent of “please” is to add the prefix **tani-**, which means “a little bit,” in front of the command form of a verb:

“come in!” — **tap’**

“please come in” — **tanitap’**

“sing!” — **’expeč’**

“please sing” — **taniyexpeč’**

Excusing yourself:

“excuse me, pardon me” (*literally* “don’t take offense at me”) — **’inipsik’init**

6 — Some conversational phrases — Part 2 — 3:13

Most of the example phrases you’ll hear after this include elements called “person markers.” They’re each just a single consonant, so you can’t pronounce them by themselves:

“I, my” is a **K** **k-**

“you, your” is a **P** **p-**

“he, she, it; his, her, its” is an **Ss-**

You can hear these person markers as the first part of terms such as

katik “my heart”

patik “your heart”

satik “his heart, her heart”

“Happy” and “unhappy”

The Samala equivalent of “happy” is *literally* “one’s heart is good,” which requires some person marker with **atik** “heart, emotional self”:

“I’m happy” (*literally* “my heart is good”)
— **ka sčho ha katik**

“he/she is happy” (*literally* “his/her heart is good”) — **ka sčho ha satik**

To say “unhappy” you add **’ini-** “not” in front of the verb **sčho** “it’s good”:

“I’m not happy” (*literally* “my heart is not good”) — **’inisčho ha katik**

Asking someone’s name:

A asks, “what’s your name?” — **suk’ a ptĩ?**

B answers, “my name is ___” — **ma ktĩ ka ___**

“what’s *your* name?” — **suk’ a ptĩ hi pi’?**

A says, “my name is ___ — **ma ktĩ ka ___**

Welcoming someone to your home:

A says, “welcome” — **ka ščo ha paktina'** (“it’s good that you come”)

B replies, “it’s good to be here”
— **ka ščo 'iti'**

Taking leave

A says, “goodbye” — **kiwana'n**
(*literally* “I’m going for a bit”)

B replies, “take heart” — **'alištaxa' n**
or “travel well” — **tiwanana'n a čho**

Asking if someone understands:

A asks, “do you understand?”
— **puštanin e?**

B answers, “yes, I understand”
— **he, kuštanin**

or “I don’t understand” — **'inikuštanin**
“I don’t know” — **'inikč'amīn**

“repeat, say it again” — **kimiyiy a p'ip**

“say it slowly” — **wakapi ha p'ip**

or **wakapi wakapi**

A asks, “what’s the [Samala] word for ___?” — **ti s'ip a štī ha ___?** — *literally* “what does one say as the name of ___?”

B answers, “it’s called ___” — ___
ka štī — *literally* “___ is its name”

7 — Some conversational phrases — Part 3 — 3:05**Some simple questions**

In the phrases below, you’ll sometimes hear that there are two ways to say something: using careful speech (such as “that is a bear”) and normal speech (such as “that’s a bear”).

Asking *what* something is

The Samala words for “this” and “that” have different forms depending on whether they come at the beginning of the phrase. So at the beginning of a phrase you say **ke'** for “this” and **kwek'i** for “that” but anywhere else in the phrase it’s **he'** for “this” and **hek'i** for “that.”

at the beginning of the phrase, “this” — **ke'**

later in the phrase, “this” — **he'**
at the beginning of the phrase,
“that” — **kwek'i**

later in the phrase, “that” — **hek'i**

And here are some phrases using these words:

A asks, “what’s this?” — **suk'u he'?**

B answers, “this is a ___” — **ke' ka ___**
e.g. “this is a flower” — **ke' ka spe'y**

A asks in careful speech,
“what’s that?” — **suk'u hek'i?**

or at normal speed **suk' ek'i?**

B answers, “that’s a ___” — **kwek'i ka ___**
e.g. “that’s a bear” — **kwek'i ka xus**

Asking what someone is doing

A asks, “what are you doing?”
— **suk' a palik?**

B answers, “I’m waiting for my friend”
— **khuyamus a kič'antik**

or “I’m going to work”
— **kyatalawaxač**

or “I’m learning Samala”
— **ka kpuxpukš a šamala**

Asking where something is

You can use **taka'** “where” to ask simple questions about where something is. The answers include “here” **'iti'** and “there” **kwek'i**. Notice that **kwek'i** is the same word as for “that”; this is a different meaning, but related.

A asks, “where’s the ___?” — **taka' a __**
— in careful speech

tak a __ — at normal speed

B answers, “here’s the ___” — **'iti' ka ___**
or “there’s the ___” — **kwek'i ka**

Here’s an example of this exchange with some word filled in:

A asks, “where’s the dog?”
— **taka' a huču?** — in careful speech

tak a huču? — at normal speed

B answers, “here’s the dog” — **'iti' ka huču**

or “there’s the dog” — **kwek'i ka huču**

8 — Some conversational phrases — Part 4 — 5:35

The Samala equivalent of English “have”

Samala doesn't have an exact equivalent of English “have” in the sense of “I have a son” or “he has a knife.” You say “there exists” plus the possessed form of the noun in question.

By itself “there exists” is **s-wil**. You can use **swil** in phrases such as:

“there’s news” (*literally* “there exists what is told”) — **swil a tiyepěš**

“there’s food” — **swil a 'uwumu'**

Here are examples with possessed nouns, translated into colloquial English with “have”:

“I have a son” (*literally* “there exists my son”) — **swil a kwop**

“he has a knife” (*literally* “there exists his/her knife”) — **swil a s'iwı**

The negative form of this construction uses **'insil** “there is not,” so you'd say:

“there’s no news” — **'insil a tiyepěš**
(*literally* “there does not exist news”)

“I don't have a son” — **'insil a kwop**
(*literally* “there does not exist my son”)

“they don't have a house” — **'insil a si'ap**
(*literally* “there does not exist their house”)

To make a question with “have,” you can add the question marker **he** right after the verb: **he**

A asks, “is there news?”
— **swil e ha tiyepěš?**

B answers, “yes, there’s news”
— **he, swil a tiyepěš**

A asks, “do you have a child?”
— **swil e ha pičt'i'n?**

B answers, “yes, I have a child”
— **he, swil a kičt'i'n**

or “I don't have a child” — **'insil a kičt'i'n**

Some phrases for mealtimes:

A asks, “is dinner ready?”
— **salaqwa'y e ha 'aqš'utapinimu'?**

B answers, “it’s ready now”
— **salaqwa'y i kipi'**

or “it’s ready soon” — **muc' a yiti salaqwa'y**

A asks, “what’s for dinner?” — **suk' a kiyaqš'utapin?** — (*literally* “what are we eating [as] dinner?”)

B answers, “we’re eating fry-bread and roast” — **kiyašın a pililaš na 'išo's**

A says, “pass the salt” — **'ikšit a tip**
(*literally* “give me the salt”)

B answers, “here’s the salt” — **'iti' a tip**

A asks, “would you like more?”
— **pšiliyašiniy e?** (*literally* “do you want to eat more?”)

or **ku ksutiyiq e?** — (*literally* “shall I serve more?”)

B answers, “yes, I’d like more”
— **he, kšiliyašiniy**

or “that’s enough” — **sutikumu'**

“the ___ tastes good” — **štuštom a ___**

“I like the ___” — **kaqničho ha ___**

A says, “finish your food”
— **'exen a 'uwumu'**

B replies, “I’m full” — **kaqt'i'**

A asks, “have you eaten?”
— **moq'e pašın e?**

B answers, “I’ve eaten already”
— **moq'e kašın**

or “I’m hungry” — **ka kmixixın**

Some phrases for kids and parents:

“good boy, good girl” — **čho ha č'ič'i!**

“wash your hands!” — **'uxmaniwon a phu!**

“close the door!” — **'iqip' a mitipi'n!**

“don't slam the door!” — **'inipsutisiq' a mitipi'n!**

“be quiet!” — **šaxšitupš!**

“brush your teeth!” — **tišolk'o'm a psa!**

“comb your hair!” — **tikikš!**

“it’s time for bed” (*literally* “go sleep”)
— **yawe'n!**

A few other expressions

A asks, “where are you?” — **taka’ i pi’?**

B says, “here I am” — **’iti’ ka no’**

“I’m not sleepy” — **’iniksiliwe’**

“I want to go home” — **ka ksiliyi’**

“I want to go outside” — **ka ksilitwon**

“I want to go play” — **ka kšilitišiwil**

“I love you, am fond of you” —
kaqšiyi+kin

(but “I’m *in* love with you” —
kichaqya’linin)

9 — How the knowledge of Samala comes to us — 2:29

Most of what we know of the Chumash languages is due to John P. Harrington, a native of Boston born in 1884. Harrington worked for the Bureau of American Ethnology researching and recording native languages and cultures all over western North America.

Harrington had a special passion for Chumash. When he died in 1961, he left over a hundred thousand pages of notes on the Chumash people — on language, of course, but also tales, customs, beliefs, and material culture.

Harrington’s main Samala consultant was tribal matriarch María Solares, who was in her 70s when he worked with her between about 1912 and 1919. Maria Solares was born in 1842 and died in 1923. Her father’s parents were from **kalawašaq’**, the second largest village in Samala territory. Maria’s mother was born among the Hometwoli Yokuts.

Most of what we know about the Samala language and a great deal of what we know of the culture has been preserved because of Maria Solares’ willingness to share her knowledge with Harrington.

Fast forward 50 years to 1969. A few dozen boxes of Harrington’s Chumash manuscripts were in storage in Dwinelle Hall at UC Berkeley. I was a graduate student in Linguistics at the time and started going through the seven boxes of Samala material.

It was like filling in the squares of a giant crossword puzzle. Before I knew it I was in love with the language and ended up writing a dictionary and a full-scale description of Samala grammar.

My graduate advisor was Dr. Madison Beeler; he had worked with the last fluent speaker of Barbareño Chumash, Mary Yee, who died in 1965. Dr. Beeler had tapes of Mary Yee speaking Barbareño, so I knew what Barbareño sounded like. I had seen that Harrington wrote Barbareño just the way he wrote Samala, noting the same fine points in the phonetics of the two languages, which are very similar in many ways.

The only sound recordings of Samala that we know of are a few scratchy wax cylinder recordings of María Solares singing, so I modeled my pronunciation of Samala on the Barbareño tapes. Unless some lost recording turns up, Mary Yee’s recorded pronunciation of Barbareño is the closest that we’re going to come to the sound of Samala.

10 — Introduction to the Pronunciation Guide — 0:59

In the tracks that follow you’ll be hearing the sections of this chapter on the sound pattern of Samala Chumash. I’ll give lots of example pronunciations, plus some tips on how to go about producing the more exotic sounds. I’ll pause after each Samala word to give you a chance to repeat it.

If you’d like to read along with what you’re hearing on the CD, you can find the full text of the pronunciation guide at www.chumashlanguage.com/soundguide.html.

Samala includes a number of sounds that don’t occur in English at all and the sounds of Samala combine in ways that a speaker of English is likely to find challenging.

The Samala words that you see in this dictionary are written entirely in phonetic symbols, although *most* of them are the same symbols that we use to write English.

The principle behind phonetic spelling is *one sound, one symbol*.

11 — Vowel Sounds that English and Samala share — 2:12

First are the vowels, since you can't pronounce a word without a vowel. If you'd like a basic definition, a **vowel** *is one of the sounds indicated in English by the letters A, E, I, O, U and sometimes Y.* This doesn't really tell you what a vowel is, but it gives you a working idea.

The vowels of Samala are written phonetically. For practical purposes this means they're pronounced and written very much like the vowels of Spanish.

How the vowels sound:

Here are examples of Samala words with the five vowels that Samala and English share in common — along with Spanish.

The vowel i (written with the letter I)

Here's the Samala word for "repeat" — **kimi**

Here's the word for "salt," **tip**

The vowel e (written with the letter E)

the word for "yes" — **he**

The vowel a (written with the letter A)

the word for "the" — **ma**

The vowel o

"grandfather" — **nono**

The vowel u

"owl" — **muhu**

Notice that **e** and **o** keep the same quality throughout, instead of slurring the way vowels do in English. Now you'll hear a few Chumash words that *look* like they should sound like English words, but when you hear the English words right after them, you'll realize that Chumash and English *don't* sound alike.

Listen carefully to the difference between

Samala **he** "yes" and English "hay"
— **he** / "hay"

Samala **nono** "grandfather" and English
"no no" — **nono** / "no-no"

12 — Consonant sounds that English and Samala share — 2:59

Consonants are sounds like **t, s, m,** or **y.** They all involve blocking the stream of breath to some degree. You either stop it completely for a moment or else narrow it down and create friction, with a buzzing or humming sound.

The consonants of Samala are divided into three sets, depending on how they're pronounced. You'll hear more about these same three sets later on when we talk about what's called "glottalized consonants," since these three types of consonants all behave differently.

Hard consonants

There's a set of sounds where you completely close off the flow of air for a moment, either with your lips or tongue or vocal cords. You could call these "hard" consonants, like the "hard C" in English "cat" or "cup." The technical term is "stop" because you stop the flow of air when you pronounce these sounds.

Hard consonants or "stops" like **p, t,** and **k** are pronounced as in Spanish rather than English. These sounds usually have an explosive puff of breath at the beginning of a word in English, but not in Spanish or Samala.

The sound p

Here's the Samala word for "hand" — **pu**
the word for "salt" — **tip**

The consonant t

Here's the Samala word for "go in" — **tap**
"to run" — **alpat**

The consonant k

"person" — **ku**
"comb" — **tikik**

Liquid consonants:

The consonant sounds that you pronounce with no friction are called liquids. The technical term “liquid” refers to this flowing quality of no friction.

Here are some examples of the liquid consonants in Samala:

The consonant y

the Samala word for “bluebird” — **yol**
“to trade” — **wayap**

The consonant w

Here’s the Samala word for “exist” — **wil**
“to stand” — **nowon**

The consonant m

the Samala word for “owl” — **muhu**
“to bring” — **nukum**

The consonant n

“grandfather” — **nono**
“let go of” — **niwon**

The consonant l

the word for “bat” (the animal) — **makal**
the word for “to be straight, go straight”
— **lukumel**

Notice that the L in Samala words sounds more like the L of Spanish, especially at the end of a word. Listen to the Samala word **mol** “to toast” and the English word “mole,” which doesn’t sound much like it at all — **mol** / “mole.”

13 — Friction sounds and three special symbols — 2:26

So far we’ve looked at hard consonants like **p** and **k** and the liquid consonants like **m** and **l**. There’s a third class of sounds; the technical term for them is “fricative.”

With fricatives are sounds where you don’t completely cut off the flow of air the way you do with stops, but you close things down enough that there’s some turbulence or friction, say with “S.”

The consonant h

the Samala word for “hello” — **haku**
the word for “rain” — **tuhuy**

The sound s

the word for “tooth” — **sa**
the word for “heel” — **’osos**

The S-wedge symbol š

Now we come to the first of the special phonetic symbols — **š** — written as an S with a little V-shaped wedge over it. The S-wedge symbol **š** stands for “SH,” which English spells lots of different ways, as in “shake,” “motion,” “machine,” “Fischer,” and so on. You can call this symbol “S wedge” when you need a name for it.

Here are example of Samala words with **š**:

the word for “earth, land” — **šup**
“to cry” — **miš**

Caution: Be sure to pay attention to the wedge over the symbol **š** so that you can tell it apart from plain **s**.

The symbol c

This is the second of the special phonetic symbols. The symbol **c** stands for “TS,” as in English “cats,” and it can occur anywhere in the word, including at the beginning.

Here’s the sound of a kiss — **cu**
“to point” — **icumu’**
“to prune (a tree)” — **wicpun**

This combination of **t** and **s** occurs in English all the time, but it almost always comes about when different words or parts of words come together, such as “cats” or “not so fast.”

In Samala the “TS” sound of the symbol **c** is a single unit.

The C-wedge symbol č

The symbol **č** stands for the “CH” sound, as in English “church” or “watch.” In Samala **č** is a single unit.

Here are examples of Samala words with **č**.

the word for “oriole” (the bird) —
čakačak
“to be fast” — **towič**

Remember to pay attention to the wedge over the symbol **č** so that you can tell it apart from plain **c**.

There's a neat pattern to the symbols with the raised wedge. The wedge over a C makes it into a CH sound, and the wedge over an S makes it into an SH sound. This comes in handy as you learn more about the sound pattern of Samala, since these sounds **c** and **č**, **s** and **š** behave alike in certain ways.

Caution: Whatever you do, *don't* pronounce either of the "C" symbols in Samala like the hard C sound of "cat" or "nick," or like the soft C sound of "cereal" or "nice."

14 — Samala sounds that English lacks — 3:19

In this section you'll learn about four sounds that English either doesn't have or doesn't use to distinguish one word from another.

' — Glottal stop

Glottal stop is a catch in the throat, a sound that you make way down at the level of your vocal cords. The technical term "glottal stop" refers to closing the "glottis" — the vocal cords — since you make a glottal stop by temporarily closing the vocal cords.

The phonetic symbol here for glottal stop is a single close-quote or an apostrophe with its hook open to the left.

Glottal stop occurs all the time in English, but we don't use it to distinguish one word from another. Here are some of the environments where you'll hear a glottal stop in English:

- ∞ in emphatic speech, words that start with vowels may have a glottal stop even when there's another word in front of them. It's easy to hear the difference between "the apple" — pronounced with a glottal stop — and "the apple" pronounced without. Listen for it in "go away" and "you're out."
- ∞ another place where glottal stop shows up in English is between the vowels of exclamations like "oh-oh" (expressing apprehension or an error) or "uh-uh" (for "no")

∞ for many speakers of American English, "T" becomes an glottal stop when it comes right before certain other sounds, especially an "N," in words like "lightning" or "kitten" or "got none." T is also a glottal stop in a casual pronunciation of "let me see" or "wait nearby."

You already know how to make a glottal stop, so it should be easy to hear and pronounce in Samala words. Glottal stop is very common in Samala.

It's much easier to hear that a Samala word starts with a glottal stop when there's some word in front of it. Listen to these pairs and notice how the glottal stop jumps out at you when there's something in front of it.

here's the word for "house" — 'ap

and here is it with a word in front of it —
"the house" — ma 'ap

the word for "here" — 'iti'

and here it is with a word in front of it —
"right here" — pa 'iti'

Glottal stop is very common at the end of Samala words. Here are examples of pairs of words where the *only* difference is whether or not they end with glottal stop.

here's the word for "the" — ma

"jackrabbit" — ma' — ma / ma'

Here's "yes" — he

"this one" — he' — he / he'

Caution: People often ignore glottal stop at the beginning of a word, since it *seems* to be automatic anyway. That's OK for now, but please don't ignore glottal stop at the end of a word; there's a good chance that leaving it out it could make a difference in the meaning.

15 — ð — "Barred l" — 4:07

This sound is called "barred l" because it's written as an l with a bar through it.

Here are some Samala words with ð:

the word for "name" — tð "name"

the word for "find" — ištð'

the word for "now" — kipið'

