

Achumawi Database: Summary for August 2020

The current backup can be downloaded (with instructions) from the usual location at <http://zelligharris.org/achumawi-db.html>. I am updating the webonary site, but have not yet entered many examples in the lexicon. For that, use the database, right-click the entry and select **Show Entry in Concordance**. Here are some highlights of August results.

1. The verbs made with the root *t^ha* seem quite diverse in translation, but the root itself concerns the sensory modality of sound and hearing. The *e* vowel in the allomorph *t^he* probably results from assimilation of an unidentified affix next to *a*. Only two forms clearly have *t^hi* (the *i* in *inááluut^hi* is the stem-final vowel).

The first set below concerns hearing, although some verbs suggest understanding what is heard, or even obedience to instruction.

<i>t^ha</i>	<i>t^he</i>	
	<i>it^hééwi</i>	hearing, listening, minding
<i>wit^hahwí</i>		he's deaf; he doesn't understand <i>h^haw</i> whisper
<i>it^hahwí</i>		hard of hearing
<i>tit^hawáálawáálam</i>		high words
<i>tínát^hawáálawáálamí</i>		understand high words
	<i>it^hécpuumi</i>	understand, hear properly <i>acpú</i> true, straight
<i>it^hanaayí</i>		listening closely to
<i>acpú wit^hanyí</i>		he believed it
<i>acpú sít^hanyá</i>		I believe it
<i>slhit^hanwáácumá</i>		we heard about it
<i>čé suucítní tit^haníwááci</i>		I didn't listen well
<i>wíc wít^hanci</i>		it sounds like
<i>čis it^hanci</i>		bad appearing
<i>it^hancóuma</i>		sm. swamp w/ of <i>wínihaalíwa</i>
<i>tit^haaqátýumi</i>		listen to everyone <i>qat</i> approach, compress
<i>lalaw tyít^hanmí</i>		he heard a sound
	<i>tit^héptaswaci</i>	listen closely, sharply
	<i>tit^héptíntiwí</i>	follow by the sound
	<i>tit^héctiikíní</i>	be frightened by hearing
	<i>tit^hépsíwci</i>	think about what is heard
	<i>tit^héélaa'áyi</i>	sound good

Many of these also occur with other sensory modalities: *ce* sight, *su* somatic feelings, e.g. *wíc wicéécí*, *ticéptaswaci*, *ticépsíwci*, *sasúúla’áyi*, *sasúctiikí* “I was kind of scared” (vs. *sálictiikí* “I was afraid” with the *li* root—imagine holding your hand out to ward something off).

The next set is more explicitly about paying attention and obeying.

<i>tʰá</i>	<i>tʰe</i>	<i>tʰi</i>			
	<i>titʰéésaamí</i>		hear instruction	<i>sam</i>	[TBD]
	<i>witʰéésáámí</i>		obey	<i>sam</i>	[TBD]
<i>ítʰanti</i>			paying attention	<i>nat</i>	around periphery
<i>ćé tuccó tíitʰanti</i>			don’t pay attention to	<i>nat</i>	around periphery
		<i>inááluutʰi</i>	paying attention to	<i>lu</i>	pull, enter into
	<i>itʰécpííyi</i>		behaving well	<i>acpú</i>	straight, true
	<i>mhitʰécpi</i>		I mind you	<i>acpú</i>	straight, true
	<i>titʰécpííya</i>		behave!	<i>acpú</i>	straight, true
<i>itʰalúumi</i>			working	<i>lu -um</i>	be pulled, tethered?
<i>téétʰamyi</i>			follow orders	<i>my</i>	[TBD]
		<i>titʰimyí</i>	servants	<i>my</i>	[TBD]

We also see *sáám* in *tissáámí*, attested only by Radin and de Angulo, glossed “sell”. It may be the root *sa*, which has a range of “cause to move” meanings, plus *-m* “thither”. For the *cp* of *acpú* and the “behave” words above there is probably a CVC root. The *iy* and *my* endings are TBD. In *tyítʰantíicíní* “she didn’t pay attention” it is fascinating but still unclear why *c* “do” makes it negative.

The third set is about producing the sound that is heard.

<i>tʰá</i>	<i>tʰe</i>	<i>tʰi</i>			
		<i>itʰíklí</i>	asking		
<i>itʰákyi</i>			praying, preaching	<i>kʰay</i>	from below
<i>tyítʰákyíní</i>			he shouted up from below	<i>kʰay</i>	from below
<i>táátʰááci</i>			shout, speak loudly	<i>ću</i>	move upward
<i>´waatʰáácuki</i>			he hollered across hither	<i>cu</i>	thrust, cross
<i>waatʰáámi</i>			he calls thither	<i>-m</i>	thither
<i>tóótʰam kúci</i>			telephone call		
<i>títʰam kú yuwwá</i>			he will call		
<i>wíntʰaméhceqí</i>			she’s burping		
<i>ćis witʰánuwí</i>			(baby) is upset		
<i>ćís witʰanwí qa ćíllíq</i>			the kid is cranky		
<i>qá ittʰú ćó witʰamqutwíʹ</i>			speaks supporting our side	<i>qut</i>	empathy

<i>wit^hálqácíní</i>	turned and replied	<i>lq</i>	turn, reverse
<i>tinít^heewáycíwci</i>	notify one another		

The word *yáát^háákí* which Grandma Lela translated “it’s coming out” probably refers to news that is being spoken of and coming (-k “hither”) to her ears. There are other words which are less clearly related, and some similars which seem not at all related to these.

<i>thá</i>	<i>the</i>	
	<i>amit^héwcan, amit^héw</i>	woman
	<i>amit^hélcán</i>	woman (Alturas)
<i>muut^haaqálcán</i>		girl
<i>tánít^haayí</i>		snare, catch in trap
<i>waat^haayé</i>		carrying strap
<i>it^haalápi’</i>		most athletic
<i>aat^há</i>		pounding acorn
<i>sát wit^háapi</i>		blacksmith
<i>sálaat^há</i>		I’m straining acorn
<i>titílaat^ha</i>		leach acorn

2. A supposed word *sééwa* has caused some confusion. It has been in the database glossed as “manner, way of doing”. It seemed to be an alternant form of the second word in the phrase that I at first represented as *ís siíwa* “in the Indian manner, Indian way of doing”. However, as you saw in an earlier monthly report, I now understand that phrase to be *íssi wa* “in the manner of Pit River people”, using a relatively rare plural form of *ís*, as in *itt^húúni íssíloo* “our people, our ancestors”.

There was only one example of that odd *sééwa*. In my very earliest notes (July 31 1970 from Johnny Craig) I wrote

sátapp^háací it^hú waté[’]séwà “I’m teaching my way of talking”

When I entered this in the database a decade or two later, in the 1980s or 1990s, I included this descriptive note: "the raised hook between words is an unusual shape and location". Nonetheless, I ignored this ‘raised hook’ and rectified the sentence as

sátapp^háací itt^húúwaté sééwa

Now, with better insight, I have rectified it again as

sátapp^háací itt^húúwaté issí wá

"Talking" is normally *issi*, but *wa* imposes high pitch on a vowel at the end of the word before it. You may recall hearing this raised pitch in *ó tissí wa súwí* "I want to talk".

There's a partly similar form in my 8/3/70 notes with Johnny. I wrote

wínmàćìcì? àcum'áwí? wàtê'séwa,

which I entered in the database as

wínámaací tsiyí acúmmaáwíwáté isséewa

With the same improvement of my hindsight, I have now rectified this as

winámmaací tsiyí acúmmaáwíwáté issí wa.

Johnny said this was something like "I know how to talk loud in my language." He was from Fall River Valley. More literally, *Winámmaací tsiyí* can be translated "I am one who knows how", and *acúmmaáwí* properly identifies dwellers in the Fall River Valley, hence, "I am one who knows how to talk in the Fall River people place." Localism is a widespread California culture trait that identifies language with land so that it is proper to speak the language that belongs to the place you are in. In combination with exogamy and other factors, this has ramifications for reconstruction of language history.

3. Revitalization. An important part of the work is its usefulness for revitalization and current usage needs. Such materials are distributed to the O-issi group and the Indigenous Language Network. Paul and Connor have started developing video that exemplifies and teaches language in specific domains in the home, and will make those available in due course.

It may be of interest to this wider distribution to see an example of work in progress on another domain, with the obvious caveat that constructions that extend beyond culturally appropriate usage that is given in the database will probably change as understanding grows. The most recent request was for language for funerals. There are no examples of such talk in the database, but there is some relevant vocabulary, and there are examples of prayer on other occasions.

<i>Qa hééwíísí qa túsýí'ka stímmaatánók.</i>	Good one above, look down on us from above.
<i>Ĥay' skinúuwúumá.</i>	Remember us.
<i>Sltitapwáácóoca.</i>	Help us.
<i>Insúúyaki' stlhuwúumá, amq^há sltitapwáácóoca.</i>	We are sad, help us.
<i>Ĥay' lhinúuwúumá qa _____.</i>	We remember _____. (Repeat with name, relationship term, as appropriate.)
<i>Ĥay' lhinúuwúumá qa itt^húúni táqqám.</i>	We remember our relative/friend.
<i>Wíyummí qa itt^húúni taqqám. (Or: yáák^hááti)</i>	Our relative is dead. (or: he 'cut')
<i>Qa tuwáyci awaphayaymí' p^húúwa tiiwíyaláté ma yawúútami kacmimwáka Anúúk^hééwi um.</i>	The body is buried in the grave but he himself has gone free to the high one's home.
<i>Itt^húúni hatááci wáté nám ĥay' lhinúuwúumá.</i>	In our hearts we still remember
<i>Itt^húúni ĥay' tuci yá má tisúúla'áya kú lhuwáátumá.</i>	We will be glad because we remember.
<i>Tilmiiqútúwícóo.</i>	Be compassionate to one another.
<i>Anúúk^hééwi táwwó'oy amq^há tyánuwí qá pi qa íssi wa ó issi.</i>	This Pit River people way of talking was given by the high-dwelling one.
<i>Anúúk^hééwi winnááyí', itt^húúni waayí, ĥay' slhinúuwá kú lhuwáátumá.</i>	Creator above, our father, we will remember.
<i>Song: Kinááciwíní, t^hólcana kinááciwíní.</i>	A long period of time your numbers have grown.
<i>Kinááciwíní, íssi wa ó issi, kinááciwíní.</i>	Talking in the Indian way your numbers have grown.

Kinááciwíní: In Harrington's notes, a number of places are named according to what grows there, e.g. *tinúúwí innááci* "blue camas growing".

T^hólcana: My original transcript has t^hóócana. Grandma Lela was uncertain about this word. She speculated that it might be an old word, or that she might have misheard it, listening as a child. I have rectified it as t^hól "for a long time" plus the individuating suffix *-can* and an extra syllable for the rhythm, as often happens in songs.

Recording: <https://tinyurl.com/y4nt6hej>.