

# Achumawi Database

## Summary of April 2022 work

You can download the current backup from

- <http://zelligharris.org/Achumawi/achumawi-db.html>

I have updated the webonary at

- <https://www.webonary.org/odissi/>

**1. DEL proposal due in September.** For a few months off and on I've been drafting a DEL proposal for submission next September. In parallel, I've been writing a second proposal for an Atsugewi database. During my BOL week in the UC Berkeley archives with 5 Pit River folks last fall, I had several conversations with Len Talmy. He did fieldwork with Selena LaMarr and others from the late 1960s up to 1971. The appendix to his 1972 dissertation shows that Atsugewi verb stems are structured similarly to Achumawi verb stems.

I talked with Lenny about being Principle Investigator on a new DEL project to get his data into a FLEx database. As with Achumawi, archival data would go in later. He enthusiastically agreed to supervise a student who would transcribe his field notes into FLEx. His contribution would be his competence in the language and linguistic expertise about his field record. The student would also record his pronunciations. For example, his tape recordings of stories are not transcribed, but he could repeat what is said, sentence by sentence, in a new recording, and add commentary. In this respect, he would be a very sophisticated informant. But it turns out that because of visual disability he cannot be the PI. I have looked for an alternative in vain.

Even if Lenny were the PI, I would write the proposal, write the necessary reports, and manage any issues that arise. I would provide technical support to the student setting up and using the database. If I am doing all the administrative work of the Principal Investigator, it makes more sense to write one proposal adding the Atsugewi supervision to the Achumawi work. Hence "Eastern Shastan database project" or "Pit River languages database project". I have asked ELF if they will continue to be fiduciary sponsor for the expanded project.

The unification of the two proposals will be straightforward. The Achumawi database proposal already grounds much of its justification on the relationship of these two languages. A DEL proposal has to demonstrate 'intellectual merit' and 'broader impacts'. The main intellectual merit is in figuring out how these languages work, so differently from the more familiar world languages, and reconstructing their historical development from a common ancestor language. Lenny's excellent Atsugewi field notes and file slips are essential for this. Broader impacts include benefit to the community, but language revitalization is not primary among the objectives of the DEL program. Its purpose is to *document* endangered languages. (Though I should make more note of the value of documenting new coinages and adaptations to present conditions.)

There would be a budget impact. Lenny said he does not need to be paid, but Andrew Garrett (Chair of the UCB Linguistics Department) said that the student should be paid at the rate a teaching assistant is paid at UC Berkeley. That's more than any of us are being paid in my present grant. The grant would

not be able to employ as many in the community. Presently Paul and Lisa are assistants, and Connor is a consultant. Connor is now in the PhD program at UC Davis and I hope will have other sources of funding.

The teaching work of ILN will be among broader impacts of the database project, but less of the DEL funding will go to supporting classes, videos, and materials for families developing domain-specific language competence. Fortunately, there's less and less need for me to provide corrections and redirections each time I'm sent vocabulary and sentences proposed for a domain and for conversations. I'll still be available, just anticipating less money to the people doing this work.

The Indigenous Language Network (ILN) is taking up the slack. Radley, Connor, and other language activists formed the ILN a few years ago as a vehicle to organize and fund programs collaboratively with the several political and economic centers in the community (mainly the several rancherias and the Tribal Council). The ILN is not a 501(c)(3) corporation. The nonprofit Sol Communications has sponsored them so far, along with a score or more other organizations, but is shutting down at the end of the year. My contacts at the [Peace Development Fund](#) say that they are ready to take over nonprofit support of the ILN. Consequently, I have not asked whether ELF could consider this.

I hope that this broadened project can continue under ELF's fiduciary aegis, and that the DEL program will fund it. I think it's quite exciting.

**2. Paper for IJAL.** My paper on problems of historical reconstruction has been returned with the recommendation to rewrite and resubmit it, and many excellent suggestions from reviewers and the editor. One recommendation is that it should be made into two papers, and this I could take up fairly soon. Another recommendation is that more analysis of Talmy's Atsugewi material was necessary for the sections on morphology of the two languages; that will be delayed longer, and will be greatly helped by the proposed extension of the project.

**3. Generosity and wealth.** According to indigenous values an important indicator of a person's wealth is what they give away. Craven Gibson talked about this. *Tééwa ilamáálíike qa ís íssi wa. Íssi wa má áncia tinihúúwa sílsáátiníumá qa ís wáka, tééwa kissáámí. Kíssáámí sílsáátiníumá itt<sup>h</sup>ú aq<sup>h</sup>owíítwíló ka.* Good fortune follows: *tinihúúwi*, power, luck, a good relationship with spirit and sacred reality. Withholding results in *tilisúúci*, bad luck (your reach *li* dries up *suc*). Grandma Lela's grandfather taught *tilmiiqútwíwci* be compassionate to one another. Here is a collection of expressions about cutting wood or paper (*uwááké*) with *úy*.

*sánaak<sup>h</sup>áátúúyí.*

I cut it for her.

*lháák<sup>h</sup>áátúúyí*

I cut it for you.

*lkáák<sup>h</sup>áátúúyí*

Why don't you cut it for her?

I wonder why he doesn't cut it for her.

He ought to cut it for her.

*sl'áák<sup>h</sup>áátúúyí sópsíwci.*

I think I ought to cut it for her.

why don't I cut it for her?

*lháák<sup>h</sup>áátúúyá mów.*

why don't I cut it for you?

*staak<sup>h</sup>aatúya.*

cut it for me!

*táák<sup>h</sup>áátúya.*

cut it for her!

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|--|--|
| <i>q<sup>h</sup>é yuwá yánaak<sup>h</sup>áátúyí.</i>       | he cut that for her.                         |
| <i>q<sup>h</sup>é kuwá kánaak<sup>h</sup>áátúyí.</i>       | you cut that for her.                        |
| <i>q<sup>h</sup>é amáytu mláák<sup>h</sup>áátúyí.</i>      | I think I'll cut for that one too.           |
| <i>má q<sup>h</sup>é ká kuwá kánaak<sup>h</sup>áátúyí.</i> | You *are* cutting (wood) for that one (too). |
| <i>it skuwá kánaak<sup>h</sup>áátúyí?</i>                  | are you cutting (wood) for me?               |
| <i>it máá skuwá kánaak<sup>h</sup>áátúyí?</i>              | Did you cut that (wood) for me?              |
| <i>it skuwá kánaak<sup>h</sup>áátúyí.</i>                  | You cut it for me.                           |
| <i>it smítuwá smítaak<sup>h</sup>áátúyuma?</i>             | Did he cut that for me?                      |
| <i>it pá skák<sup>h</sup>áátúyí!</i>                       | Cut for me next!                             |
| <i>mí' kuwáátíčka káák<sup>h</sup>áátúyíčka?</i>           | is he cutting (wood) for you?                |
| <i>míimú mów twáacawóoyí tnaak<sup>h</sup>áátá'óoyí.</i>   | he was cutting that for you.                 |

The ‘benefactive’ *úy* is not used in a transactional *quid pro quo* relationship. In Grandma Lela’s telling, *Kwán* is God’s *tí<sup>h</sup>ímyi*, ‘helper’, but the word is also translated ‘hired hand’. (The *t<sup>h</sup>i* is in the *t<sup>h</sup>i* – *t<sup>h</sup>e* – *t<sup>h</sup>a* ‘utter, hear, obey’ family of roots.) Labor for wages may be an innovated European concept, but people certainly engaged the services of a specialist, notably a doctor.

|   |  |
|---|--|
| <i>itt<sup>h</sup>ú tí<sup>h</sup>ímyí twiyí.</i>   | He’s my hired man.                         |
| <i>sóót<sup>h</sup>ímyí qa áw táák<sup>h</sup>át kú syuwáátumá.</i>                         | I hired him to cut wood for me.            |
| <i>qa áw táák<sup>h</sup>át kú syuwáátumá.</i>  | he's going to cut wood for me.             |
| <i>itt<sup>h</sup>ééka tsiyí sóót<sup>h</sup>ímyí qa qhé qa áw táák<sup>h</sup>at kúci.</i> | I'm the one that hired him to cut the wood |

But if I hire someone as a benefit to someone else, *úy* is used:

|   |   |
|---|---|
| <i>mí' kuwáátíčka káák<sup>h</sup>áátúyíčka.</i>  | is he cutting it for you?                           |
| <i>it ká síyuwáátumá syaak<sup>h</sup>áátúyimá.</i>   | He cut it for me.                                   |
| <i>itt<sup>h</sup>ééka tsiyí lhiit<sup>h</sup>ímyúyíčka qa qhé qa áw táák<sup>h</sup>at kúci.</i>     | I'm the one that hired him to cut the wood for you. |
| <i>itt<sup>h</sup>ééka tsiyí sóót<sup>h</sup>ímyí qa q<sup>h</sup>ahé táák<sup>h</sup>átkúy kúci.</i> | I'm the one who hired him to cut (wood) for her.    |
| <i>itt<sup>h</sup>ééka tsiyí sóót<sup>h</sup>ímyí qá mí táák<sup>h</sup>aatúyí kúci.</i>              | I'm the one who hired him to cut (wood) for you.    |

**4. *Amq<sup>h</sup>á.*** The basic meaning of *amq<sup>h</sup>á* is as a deictic or ‘demonstrative pronoun’ glossed ‘that, that one’.<sup>1</sup> The *q<sup>h</sup>á* is seen in *q<sup>h</sup>ahé*, *qhé*, *q<sup>h</sup>é* ‘that, that one’, where the *hé* is not yet identified or perhaps obsolete (archaic); as likewise is the *am* of *amq<sup>h</sup>á*.

As a pronoun, *amq<sup>h</sup>á* combines with *wa*, *wáté*, etc. just as a noun does:

- *amq<sup>h</sup>áwa*, *amq<sup>h</sup>ááwa* ‘with that one, by using that one’

1 In de Angulo’s *Grammar* (p. 85) it is a ‘demonstrative pronoun’ glossed ‘he’ with examples *amq<sup>h</sup>á*, *amq<sup>h</sup>á tím* ‘that’s the one! (or “he is the same one”)’ but he does not mention the more common usage that is glossed as a connective or conjunction. Instead, he says “Prepositions and conjunctions are not found in Achumawi as independent words” (p. 89). The *q<sup>h</sup>á* is the deictic seen in

- *sálp̄c̄uumí qá caani amq<sup>h</sup>ááwáté* ‘I sent Johnny there’

Often it affirms that the argument of a second verb is ‘the same’ (has the same referent) as a noun that is already linked to a prior verb:

- *qa álisti qa íp̄<sup>h</sup>uuní iisáákéwáté, amq<sup>h</sup>ááwáté cktáák<sup>h</sup>é.* ‘On the rock called *íip̄<sup>h</sup>uuní*, that’s where they climbed up’.

Here, the noun *álisti* (or *áliste*) is first linked to *ísi* ‘say’ (in *íip̄<sup>h</sup>uuní iisááké* ‘called *íip̄<sup>h</sup>uuní*’ (or *íip̄<sup>h</sup>uurí* in Hat Creek) and then by *amq<sup>h</sup>á* it is linked to *cktáák<sup>h</sup>é* ‘they climbed up’. Or instead of a noun being ‘that one’, an entire sentence (or clause) can be ‘that one’:

- *q<sup>h</sup>áwwa cwaatíicíní, amq<sup>h</sup>ááwa cwinimátsíní qa céémul.* ‘Some wept, that’s why Coyote woke up.’

Here *amq<sup>h</sup>ááwa* (or *amq<sup>h</sup>á wa*) could be glossed more literally ‘for that, by that’, where ‘that’ refers to the main sentence *q<sup>h</sup>áwwa cwaatíicíní* ‘Some were crying’. *Amq<sup>h</sup>á wáté*, *amq<sup>h</sup>ááwáté* commonly is glossed ‘then, at that time’, ‘meanwhile’, that is, ‘the same as’ the time specified for an adjacent or nearby verb.

- *pálm̄as laay waçúúicíní, amq<sup>h</sup>ááwáté sáácac̄cíní* ‘daylight was first rising, at that time I got up’

In general, when *amq<sup>h</sup>á* is present in one clause and designates another, it is glossed as a connective ‘thus, then, but, that’s why, so, therefore, or else’.

In this way, a dependent clause beginning with *amq<sup>h</sup>á* can sometimes be translated as a relative clause, which in English requires a relative pronoun ‘who, which’, etc.

- *Míicim qa ís yáát<sup>h</sup>uuki amq<sup>h</sup>á ml̄uut<sup>h</sup>uuka wisyí qa páálá.* ‘The man who came yesterday said he would be here today.’

The *m̄l̄* combination is here 3<sup>rd</sup> person unmanifest/irrealis (‘he/she/it might, ought to, etc.’). Literally, then, ‘Yesterday the man came, that one said he would come today’. The *m̄l̄* combination is ambiguous, it can also be glossed as 1<sup>st</sup> person future volitional. That would require a direct quotation of what he actually said:

- *Míicim qa ís yáát<sup>h</sup>uuki amq<sup>h</sup>á ‘lóqmi ml̄uut<sup>h</sup>uuka’ wisyí.* ‘The man who came yesterday said “I will come tomorrow”.’

In both cases, a more literal translation is ‘Yesterday a man came; the same one said ...’.

Adding the agentive *ka* results in *amq<sup>h</sup>áka* or *amq<sup>h</sup>ááka* (*amq<sup>h</sup>á ka*):

- *pálm̄as h̄ew st<sup>h</sup>áyuwí, amq<sup>h</sup>áka háy sínúuwí.* ‘I forgot, but now I remember.’

Adding *-m* ‘place of, -’s place’ to this results in *amq<sup>h</sup>ákam*, *amq<sup>h</sup>áákam*:

- *h̄ilissuyyáticka amq<sup>h</sup>áákam cé skuwí tinímmááci* ‘I’m pointing at you, but you didn’t see me’

Here, since the 2<sup>nd</sup> person *k-* is the agent in *skuwí*, the agentive *ka* makes clear that *amq<sup>h</sup>á* designates ‘you’ rather than ‘I’ as ‘the same one’ in the second clause. The *-m* perhaps emphasizes ‘from the same one’s point of view’. Only with a transitive verb is there ambiguity as to whether the subject or object ‘the same one’.

With an intransitive verb, *-m* emphasizes the point of view associated with the second clause.

- *Áncí<sup>h</sup> tsiyí, amq<sup>h</sup>ákam hamís sálílláqti.* ‘I have none, but I want one.’

The important assertion is ‘I want one.’ For ease of comparison, the first sentence below repeats one above, and the second is similar but with *-m* emphasizes the current point of view of forgetting:

- *pálm̄as h̄ew st<sup>h</sup>áyuwí, amq<sup>h</sup>áka háy sínúuwí.* ‘I forgot, but now I remember.’
- *háy sínúuwí, amq<sup>h</sup>ákam h̄ew suwí qa pálm̄as.* ‘I remembered, but now I’ve forgotten.’

*Pálmás* ‘soon, now, already, a little while ago’ has the *pál* of *páálá* ‘now, today’ and the *mas* of *q<sup>h</sup>éemas yááwá* ‘he gave it to that one (by mistake)’. Curtin has *pi pálmás* ‘now’.

- *háy sínúuwí qa pálmás*. ‘Now I remember.’

These morphemes will wait for another occasion.

**5. Phrases for conversation practice.** I sent some phrases to the o-issi group for use in conversation practice. They might be varied by substituting different words.

- *háyya!* ‘Hello!’
- *háyyayááaco!* ‘Well, hello!’
- *c<sup>h</sup>aa wááwí m<sup>u</sup>wá* ‘Whereabouts might it be?’
- *c<sup>h</sup>aa wááwí ttánuwí* ‘Where did this come from?’
- *ki wááwí ka stáwwáátumá táwwi* ‘Who gave this to me? Who brought me this?’

The *wááwí* limits the question to a set of known places or people, as in *Tóólol qa itt<sup>h</sup>ú taqqám wáwi* ‘All my relations’ where *wáwi* refers to the group collectively, whereas *sa* is indefinite, unspecified:

- *C<sup>h</sup>ú sa misunwi* ‘How ever are you feeling?’
- *C<sup>h</sup>ú sa aamá ó mlís* ‘Let her say whatever she wants’
- *Álístíica mlappástuma hamíssáte, c<sup>h</sup>a sa umá illáásí ka*. ‘Let one put a little rock on top of another, whichever (of us) might be alive.’

Here’s some talk that can be about visiting, keeping appointments, and the like

- *m<sup>l</sup>ut<sup>h</sup>uuka* ‘He might come.’
- *allu tuci kú yuwá* ‘He’ll be hungry.’
- *allu tuci kú tucci yuwá* ‘He won’t be hungry.’
- *allu yuwí* ‘He’s hungry.’
- *táq c<sup>h</sup>ú muwí?* ‘What happened?’
- *lóqmim sáát<sup>h</sup>uukí kisó’oy*. ‘You said you’d be here early.’
- *cé st<sup>h</sup>áyuwí t<sup>h</sup>ínimmátsi* ‘I couldn’t wake up.’
- *má tmiyí t<sup>h</sup>ól tuwayci* ‘That’s why it took a long time.’
- *táq c<sup>h</sup>ú túuwí* ‘What’s wrong?’
- *tóomáqcé síisáqyúúyí, má tsiyí cé suwí tuut<sup>h</sup>uuki*. ‘I don’t have a car, that’s why I don’t come’
- *sááqísmíci má tsiyí* ‘I broke down, that’s why.’
- *c<sup>h</sup>ááwa tmócoó’óoyí* ‘Where have you been?’
- *c<sup>h</sup>ááwa tmiyí tupte* ‘Where were you going?’
- *qa páálá c<sup>h</sup>ááwa miyí* ‘Where will you be today?’
- *c<sup>h</sup>ááwa móóci kúci* ‘Where will you be?’

An easy topic of conversation, “everyone talks about the weather but nobody does anything about it.”

- *t<sup>h</sup>úsýí yamúúliimí* '(The weather) turned nice.'
- *yáásatwí* 'It's good weather, clear skies'
- *yáásatwí kúci* 'It's going to be good weather, it's going to clear up.'
- *aasatwí kucí wíc wisunwí.* 'It feels like it will be good weather'

And of course nobody gossips about other people.

- *tiléski týánuwí* 'It's a lie.'
- *tiléski tucci* 'It's no lie.'
- *icpuý týánuwí* 'It's true.'
- *icpuý tuccóomé' týánuwí* 'It's not true.'
- *ikk<sup>h</sup>im ó tissi týánuwí* 'It's just words, just talk.'
- *ó tíši aamā twiyí* 'She's all talk.'