

# Achumawi Database

## Summary of August 2023 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/>

I left for California on Wednesday 16 August and returned on Wednesday 30 August. The main purpose was to participate in the last session in the Language House. I've also created two new Keyman keyboards. Learning how to do that and then executing the process has been time consuming. Changes and updates in the database prior to and during that time have not resulted in significant generalizations to report here.

The sections in this report are

1. Keyboards
2. Language House
3. *Kinááciwíni* song
4. Atsugewi database project

### 1. Keyboards

A good amount of time and energy in August went into learning how to use Keyman Developer and creating two keyboards.

- The Pit River keyboard serves both of the Pit River languages, Achumawi (*Ó tissi*) and Atsugewi. [This brief description](#) is packaged with it.
- The second keyboard is for the Wintu language. The installation package includes [this brief description](#).

Go to [this page](#) to download and install either keyboard or both. You can also open that page with the [keyboards](#) link which is now at the top of the database download page.

Much of this work was done while I was in in Redding then at the Language House 24-27 August, then finished on my return home.

### 2. Language House

From the NSF/DEL grant just ending, I reallocated \$10,500 to rent a house from Janna Howard in Montgomery Creek. (This was mostly travel funds unspent during the pandemic.) The Indigenous Language Network (ILN) organized classes and intensive workshops during the three months of summer 2023. In addition to guiding these activities, Connor Yiamkis has been able to gather audio and video data for his dissertation work on acquisition of Achumawi phonology by English speakers (members of the indigenous community).

Domains in the kitchen and elsewhere in the house were well specified with phrases posted to help people self-narrate their activities in those areas. Equipment was provided for duplicating these materials and laminating them for durability so that participants could establish like domains in their homes. Small booklets were prepared. One of these has a prayer, all or part of which can be used to open and close gatherings and activities. This prayer was also printed on the backs of shirts, and Kricut equipment was used to put personally meaningful phrases and images on clothing.

This workshop was intended for those with prior preparation by attending the language classes which Connor and others had been conducting, largely in Zoom meetings. There was an excellent plan and agenda in place. However, after a notice was posted on Facebook, others arrived who lacked that preparation. This compelled some ad hoc changes to the plan.

I regret that I didn't recognize the opportunity to take those without prior preparation into a separate process to learn some basics. It unfortunately didn't occur to me as I was fielding many requests to find things in the database and figure out how to say things, and I was still working on keyboards.

It was nonetheless a very positive experience for all the participants. Several people remarked its deep value for strengthening community. There are plans afoot to establish a Language House in another location as a long-term resource.

### 3. *Kinááciwíni* song

The rhythm of the song is syncopated in a really interesting way. Here I've marked the sound of the clap stick with | and I put ' on the off-beat where the clap stick is lifted up off your hand. [Listen](#).

ki náá cii wí nii ki náá cii wí ni'  
 | ' | ' | ' | ' | ' | ' | ' | ' | ' | '  
 ki náá cii wi nii ki náá cii wí ni'  
 | ' | ' | ' | ' | ' | ' | ' | ' | ' | '

tʰo' l ca na tʰo' l ca naa tʰo' l ca na tʰo' l ca na  
 | ' | ' | ' | ' | ' | ' | ' | ' | ' | '  
 tʰo' l ca na tʰo' l ca naa ki náá cii wí nii ki náá ...  
 | ' | ' | ' | ' | ' | ' | ' | ' | ' | ' | ...

- The root *na* by itself has a general sense of moving, traversing, changing, e.g. in *yáána qa tooosi* (a deer is moving, there goes a deer, etc.) .
- When it is in the '-ing-' participle *innáaci* 'growing' it is used often to name a place where something grows and propagates, etc.
- *kinnáaci* you go/grow/flourish
- *iwí* all around
- The *-ni* at the end may be only a syllable to fit the rhythm. Taken literally, it puts the verb in the past tense.



dates, as in Achumawi) will provide a cross-check, and will put each example in context of other things recorded that day, which can provide illuminating insights.

Then Lenny's notes past his 'I stopped here' marker will be entered, and by then it should be possible to analyse them and add new lexical entries on the strength of the above. And that will provide a basis for working with archival material collected by other linguists, which will require normalization of their orthography and often requires rectification, e.g. for de Angulo, Curtin, and even Harrington (who did not recognize the k/q contrast).

This plan will surely be revised as we gain experience, but it gives a good basis for starting.