

# Achumawi Database

## Summary of work during May 2024

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/>

The Windows keyboard customization is now simpler to use. The new files can be downloaded and installed from

- <https://zelligharris.org/keyboards/keyboards.html>

The description of keystrokes with the new file is at

- <https://zelligharris.org/Achumawi/welcome.htm>

This month I have been analyzing the story ‘Bear, Deer, and Their Children.’ This story is considerably longer than the Bear Doctor story. Only some of the insights that spill out from this work can be reported here. The spreadsheet with the story analyses is [here](#).

The sections in this report are

1. *Amq<sup>h</sup>á*
2. *Wáka, ka*
3. More auxiliary verbs
  - *Wicciy’*
  - *Ánca, ancíy’, tánciy’, wic ’ánciy’*
  - *Ání*
  - *Wiyí*
  - *Winin*
  - *Wilil*
4. Language learning (Paul & Lisa)
5. Atsugewi project status (Paul)

## 1 *Amq<sup>h</sup>á*

This sentence from the story illustrates an important use of *amq<sup>h</sup>á*.

1.	<i>``qa álisti qa íp<sup>h</sup>uuní iisááké wáté , am q<sup>h</sup>á wáté cktáák<sup>h</sup>é.</i> The stone the Ipuni called upon , wh- that upon climbed up. On the stone called Ipuni, on that they climbed up.
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The *am* morpheme in *amq<sup>h</sup>á* forms subordinate constructions, somewhat analogously to how in Indo-European languages a labiovelar conjunction (*wh-* in English) is followed by one of a set of pronouns (English *who*, *what*, etc.) to form relative clauses and other subordinate constructions. In both cases, the idiosyncraticity of the conjunction and pronominal morphemes is suggestive of their antiquity, although the forms in Achumawi are not so discrepant as in English: the *am* is resemblant to *ma* which is usually glossed ‘and’, but which may also express consequence, inference, and the like; *q<sup>h</sup>á* seems to be the base form of the demonstrative pronouns in the *q<sup>h</sup>ahé*, *qhé*, *q<sup>h</sup>é* family, and it occurs in *pi q<sup>h</sup>á*, *q<sup>h</sup>á wa*, *q<sup>h</sup>áytim*, and so on.

The above sentence as a whole is best understood as containing repeated words. Because repeated words carry little information and are structurally predictable, they can be reduced in phonemic content to a pronoun or even to zero phonemic content. When the reductions are undone, the dependencies between words are explicit and the statement of syntax is simpler. Here, the restored words are in brackets.

2.	<i>qa álisti qa íp<sup>h</sup>uuní iisááké wáté [cktáák<sup>h</sup>é] , am q<sup>h</sup>á [= álisti] wáté cktáák<sup>h</sup>é.</i> The stone the Ipuni called upon [climbed up] , wh- that [= stone] upon climbed up.
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The demonstrative pronoun *q<sup>h</sup>á* is a reduction of a repeated occurrence of *álisti*. The first occurrence of the verb could have remained (‘on the stone ... they climbed up, on that they climbed up’) but it contributes no information and is reduced to an allomorph with zero phonemic content.<sup>1</sup>

Here is my current markup of the above sentence, undoing the reduction of the verb to zero:

2’.	qa N qa name -V- wáté [V] , C pro wáté V qa álisti qa íp <sup>h</sup> uuní iisááké wáté [cktáák <sup>h</sup> é] , am q <sup>h</sup> á wáté cktáák <sup>h</sup> é.
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- In *amq<sup>h</sup>á*, the *am* is understood to be a conjunction, perhaps an allomorph of *má*.
- Removing all adjuncts leaves just the repeated verb *cktáák<sup>h</sup>é*, ‘climbed up’.
- The verb adjunct *qa álisti wáté* ‘at/on the rock’ specifies what they climbed up onto. *Qa* is automatic before count nouns, not identically to *a*, *an* in English.
- The noun adjunct *qa íp<sup>h</sup>uuní iisááké* names the rock on which they climbed, a standing stone *íp<sup>h</sup>uuní* or *íp<sup>h</sup>uurí* midstream in the Pit River at the border of Achumawi, Atsugewi, Yana, and Wintu territory.

It is interesting that *iisááké* means the stone ‘says itself’, rather than the usual form for naming a person, *íliiqaatáké* ‘designates itself’ (*li* ‘reach with [or as though with] the hand’, *qat* ‘press against’). Among other possible speculations, this may be the conventional way of naming inanimate things, or *pur* may be an Atsugewi root relating to the sound of the water flowing around the rock.

- By reiterating the verb adjunct in pronominal form, *amq<sup>h</sup>ááwáté cktáák<sup>h</sup>é* ‘that’s where they climbed up’, the identification of this well-known landmark is highlighted as a separate assertion. This kind of

1 Zero allomorphs are familiar to linguists, e.g. in English the plural morpheme in *sheep*, or the ‘conjunction reduction’ in *John cut and Mary stacked the firewood*. The reduction operation also asserts that the reduced word is informationally the same as the overt one. A syntactic description could represent the metalinguistic character of cross-reference, anaphore, etc. explicitly in words of the metalanguage inherent in the language, but it suffices to make a blanket statement about the reductions.

pronominal re-assertion is fairly common in various forms. For example, with only comma conjunction one might say *qa álisti qa íp<sup>h</sup>uuní iisááké wáté, q<sup>h</sup>é wáté cktáák<sup>h</sup>é* ‘On the rock called Ipuni, there they climbed up’, or [...], *qa q<sup>h</sup>é cktáák<sup>h</sup>é* ‘[...], they climbed up that’.

## 2 *Wáka, 'ka*

Like the durative/habitual *waci*, *wáka* is an auxiliary verb functioning as an enclitic. Whereas *c* ‘do’ is quite inspecific in meaning, the Rcv root *ka* in a verb means something like ‘express volition, be alive’.

If the preceding word ends with a vowel, the first syllable *wá* is reduced to glottal stop or to zero. Thus, *styóónáykumá qá woh wáka* ‘the grizzly bear is chasing us’, but *styóónáykumá qá álahíta ka* ‘the grizzly bear is chasing us’ and *kac<sup>h</sup>ú wéénúnwí ka cktúlúllásk<sup>h</sup>eumá* ‘His sister pulled him up’.

The auxiliary *wáka* or *ka* usually follows a noun, marking agency. There are apparent exceptions, for example:

3.	V	V- <i>acw</i>	<i>wáka</i>
	<i>ckyáhtaaci,</i>	<i>ckwíntañímmacwí</i>	<i>ka.</i>
	<i>prepared acorn</i>	<i>finished butchering</i>	<i>agent</i>
	She prepared acorn, she having finished butchering.		

There probably was a glottal stop in this example, but I did not record it. I discussed the subordinate clause with *acw* ‘finish, conclude’ in another report. Here is another example of *ka* after a verb, but without *acw*.

4.	Ds	V	<i>wáka</i>	V
	<i>qa pálmás</i>	<i>týíci</i>	<i>ka</i>	<i>cktatíwwalmíwci.</i>
	<i>qa at first</i>	<i>did</i>	<i>agent</i>	<i>were neighbors</i>
	At first, they did things as neighbors.			

Again, I did not record *ka* with a glottal stop. In both cases, zeroed nouns can be restored, so that *ka* follows a noun and these sentences are no longer exceptions.

3’.	<i>ckyáhtaaci [qá woh], ckwíntañímmacwí [qá woh] wáka.</i>
4’.	<i>qa pálmás týíci [qá woh wáka wál qa tóosi wál wá]ka cktatíwwalmíwci.</i>

No one would say it in this more awkward way and, conversely, a principal function of these reductions is to avoid such long-winded ways of expressing sameness of reference.

In the following pair of sentences, the bear is speaking to the two children who have climbed up onto the rock. The *ka* occurs after *ipááci* in the second sentence. This kind of participle, the bare verb stem without pronominal affixes, is often glossed as a gerund. (We’ll get to the word-final glottal stop presently.)

5.	<i>w-V</i>	<i>c</i>	<i>qa pro u</i>	<i>N</i>				
	<i>wáluuk<sup>h</sup>u</i>	<i>tñici</i>	<i>qá ñicist<sup>h</sup>úúni</i>	<i>tatýi</i>				
	<i>distressed ev. is</i>	<i>your</i>	<i>mother</i>					
	Your mother is hysterical.							
6.	<i>cé u</i>	<i>D</i>	<i>-V-</i>	<i>c</i>	<i>-V-</i>	<i>ka</i>	<i>t-V</i>	<i>Vs</i>
	<i>cé yuwí</i>	<i>tísti</i>	<i>iipááci</i>	<i>tucci,</i>	<i>iipááci</i>	<i>ka</i>	<i>tináayam</i>	<i>súsáátumá</i>
	<i>Not is</i>	<i>proper</i>	<i>strong</i>	<i>do</i>	<i>strong</i>	<i>agent</i>	<i>run after</i>	<i>I was told</i>

	She's not in good condition, not strong enough to run after you, she told me.
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The first sentence (and other context) has established that the bear is talking about their mother, so the noun *tatýí* 'mother' was zeroed in the second sentence. With *tatýí* restored, the agentive *ka* follows it in the orthodox manner. The negation of the second conjunct is also restored from zero here.

6'.	<i>ćé yuwí tístí iipááćí tucci [micist<sup>h</sup>úúni tatýí] ,</i> not is proper strong do [your mother] , <i>[ćé yuwí] iipááćí [ micist<sup>h</sup>úúni tatýí] ka tinááyam síísáátumá</i> [not is] strong [your mother] agent to run after I was told [by her]
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The description needs no special statements about the distribution of *wáka* when these apparent irregularities fall out naturally from the more general description of information-based reductions. In addition, the conjoining of two sentences by the comma is easier to see when the nouns are explicitly represented. The typographical comma represents comma intonation. The scope of *síísáátumá* 'one told me' extends only over the second conjunct. As noted, *tucci* is the allomorph of *tuci* 'do' under *ćé* 'not'.

The word-final glottal stop in *iipááćí* is probably the stative *ỵ*. Until I have confirmed this by sorting gerunds with form those without it and comparing their contexts and meanings, I will not rectify these forms.

While not conclusive, it is consistent with this that word-final glottal stop occurs almost exclusively after front vowels, including *áké*, the *-e* resultative form of the 'reflexive'. There are no word-final glottal stops after *u* or *o*. There are a very few occurrences of glottal stop after *a*. A final glottal stop may occur with a vocative intonation (*níníćá!* 'father!') or imperative intonation (*títmá!* 'weave it!') and *nááná!* 'watch out!', spoken to a child (also in baby talk *nááná suwí*, roughly 'I have an outchie!'). The last example is *má ya'!* 'that's why!'. A sentence either follows or is understood as though following (is zeroed), e.g. *má ya' tñiyí ćé smituwíuma ticépli* 'that's why he didn't give me a share'. *Yá* is a frequent way to emphasize a word or phrase: *táq támmaámé kam yá tsiyí* 'I don't have anything to eat.' It seems likely that glottal stop after *a* is part of the intonation for these language uses, vocative address and imperative command. I have no evidence for other exclamations other than *má ya'*, but of course absence of evidence is not evidence of absence.

*Maahíy* 'night' almost always occurs with *ca*, *can* 'individual' (*mááhíy can* 'a night'). Two exceptions are *mááhíy issi* 'midnight' ('in the middle of being dark') and the phrase *maahíy ka* 'all night'. The latter has some peculiarities.

Every occurrence of *maahíy ka* in the database enters the sentence as an adjunct of a verb expressing an activity which an agent continues through the night, and in all of these cases the agent noun is zeroed, as in this sentence:

7.	<i>mááhíy ka ckwaćwaqhúúlyá</i> night agent she crunched by biting. All night she gnawed on it
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It is implausible to say that the state of being dark is an agent which somehow causes a specified activity to continue. But neither can we explain the duration by restoring the zeroed noun *woh* 'bear'. This only asserts her agency.

7'.	<i>mááhíy [qá woh] wáka ckwaćwaqhúúlyá</i>
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night	[the bear]	agent	crunched by biting.
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Durative activity is usually expressed by a similar auxiliary verb, *wáci*, where it is the *w-* pronoun, not indefinite semantics of the *c* ‘do’ root, which carries the ‘durative, habitual, characteristic’ meaning. This suggests that the *w-* pronoun in *wáka* likewise imparts a durative sense when by zeroing of its noun head (*woh* in the example) it becomes an enclitic adjunct on a verb. Indeed, there are other such cases, e.g. this sentence from the beginning of the Spider and Lizard story:

8.	<i>itt<sup>h</sup>ú tupté waka síuwí c<sup>h</sup>awámcan itt<sup>h</sup>ú tálíyaací tucci wáté</i>
	my go agent I want someplace my look at not-do at
	I want to go someplace I’ve never seen.

If the *w-* pronominal prefix explains the sense of activity continuing through the night, as distinct from a punctual event at some time in the night, then why not say *mááhíy wáka*? The auxiliary *wáka* is retained in full after a consonant, and is reduced to *ka* when the preceding noun ends in a vowel. We must conclude that the preceding word is the gerund *immaahí* ‘being dark’, with the initial *i* assimilated. Indeed, in the audio record there is some indication of a lengthening of the *m*, and there are a few other instances of the initial stem vowel being lost when a gerund functions as a noun. In confirmation that the construction is *maahí ka*, a gerund has inherently a sense of ongoing continuation, whereas the stative *y* is, well, static.

If the construction is *maahí ka*, then where does the glottal stop come from? That question applies to many cases in which I have written *ka* because the glottal stop could not be attributed to the preceding word in any obvious way. Among other examples are the plural possessives *it<sup>h</sup>úúlé ka*, *micistúúlé ka*, *kac<sup>h</sup>úúlé ka* (pro + *u* ‘possessive’ + *li* ‘extending, as with the hand’ + [*wáka*]).<sup>2</sup> Example (4) was actually recorded with a glottal stop, which I omitted so that I could simplify the analysis for illustrative purposes.

4''.	<i>qa pálmás týíci ka cktatíwwalmíwci.</i>
	<i>qa</i> at first did agent were neighbors
	At first, they did things as neighbors.

This glottal stop is the residue of the glottalized allomorph of the prefix *w-*.

In general, word-initial glottal stop was not consistently recorded before vowels and in continuants, e.g. in the pronouns *w-*, *y-*, *m-*, *n-*, and *l-*. I think it likely that it was often an inaudible gesture of the larynx, or lenited entirely. Consistent with this general fact, often enough the record shows *wáka* and *ka* without the glottal stop.

In summary, the forms of the agentive (*wáka*) are:

- *wáka* or *wáka* after a consonant.
- *ka* or *ka* after a vowel.
- When the preceding word ends with a glottal stop, it assimilates the initial glottal stop, e.g. *cuy wáka* is indistinguishable from *cuy wáka* (*cuy* ‘grasshopper’).
- *wáka* is expected to follow a gerund ending in *i* plus stative *y*, and *ka* is expected after a gerund ending in *i* without the addition of *y*. It is of course possible that speakers were not consistent with this.

2 The suggestion that plural possession requires the possessors’ agency is an interesting rabbit that we won’t chase now.

### 3 More auxiliary verbs

I have previously discussed *wáci*, perhaps the most familiar auxiliary verb. In de Ángulo's 1931 grammar it is a 'continuative suffix'.<sup>3</sup> In the analysis of *wáka* in the preceding section, we noted that this meaning can only be attributed to the durative (continuous, habitual, characteristic) meaning of the *w-* 3<sup>rd</sup> person prefix, because of the bland semantic neutrality of *c* 'do'.

A number of secondary verbs have the form *w-Rcv.* including *wáté* (*wa*), *wáká* (*ka*), *wiccíy* (*wíc*), *wáli*, *wálu*, *wíloo*, *wílíl*, *wál*, *waymi*, *wána*, *wáwi*, *winín*. We will get to these as they occur in analysis of stories.

*Wiccíy* is usually glossed 'resemble', e.g. in *aamím wiccíy* 'pretty soon' (vs. *aamím* 'immediately'), *asehlá wiccíy* 'sky-like; blue', and the following example from our text:

9.	<i>noq</i>	<i>tímmícóo</i>	<i>wiccíy</i>
	duck (head)	do down!	resembles
	bend your head down a bit		

The main verb is the imperative *tímmícóo*. This is probably *tínmícóo* with *n* 'go, repeat, change state, intensive' before *mi* 'down (to surface)' and *c* 'do'. In the present adjunction analysis, *wiccíy* is a verb adjunct, a 'modifier' of the main verb.

Like *wáci*, *wiccíy* has the basic auxiliary root *c* 'do' at its center. It has been a long-standing puzzle how to gloss this word. In contrast to *wáci*, it has the stative *y* appended. I have not yet worked out the variability of the initial stem vowels of verbs. The default stem vowel after *w-* is *a*, but in e.g. *winílláátíwí* 'white person' the *ni* root conditions the change of the stem vowel from *a* to *i*. In *wiccíy* the final *y* may be the determining influence. The other significant difference is the geminate *cc*. You will recall that *c* 'do' is geminate *cc* under *cé* 'not' (as in *cé tuccóo* 'don't do it!'), and that in many contexts the *tucci* allomorph alone expresses negation, with the explicit *cé* zeroed.<sup>4</sup> This suggests the zeroed presence of *cé* or possibly some other higher-order operator. *Noq tímmícóo* by itself would have you duck down to the ground (*mi*). If it were an acceptable construction, *wiccíy* without the gemination would further affirm doing that. Suppose the example above is reduced from *noq tímmícóo cé wiccíy*. There is a parallel in *cé múcúíní*, literally 'not it might do', usually translated 'I guess' or 'perhaps'. So the *wiccíy* says 'do it not quite, sort of do it, just resemble the real deal'.

*Ánca, ancíy, táncíy, wíc 'áncíy*. As with other verbs, the root *n* 'go' can precede the *c* 'do' auxiliary.

10.	<i>ánca</i>	'continuing (with volition)' in <i>má ánca</i>
	<i>ancíy</i>	'lacking' (the state of continuing, apparently e.g. 'going on without it')
	<i>wíc 'áncíy</i>	'more or less like', less resemblant than <i>wiccíy</i> (above)
	<i>táncíy</i>	<i>té</i> + <i>áncí</i> + <i>y</i> , the state or condition of 'thus going'

*Ání*. Auxiliary verbs may also occur in participial form. The root *n* 'go' can be a free-standing gerund with its literal meaning:

11.	<i>pi týánuwí qa céémul ání</i>	This is Coyote coming.
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3 Is it coincidental that the indefinite noun *as* which sometimes precedes it is homophonous with *as* 'water'?

4 Circumstantial context is not enough for one to say *tuccóo!* with equivalent meaning, though *cé!* works, and for Charlie Greene's wife a laryngealized 'é was enough for her grandchildren (reported by Dorothy Brown, née Greene).

	<i>ki wáli ání ttiyí tatt<sup>h</sup>i</i>	Who is going pounding (acorn)?
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When the gerund *ání* functions as an auxiliary verb, it intensifies the meaning of the associated verb, exactly as it does in the left periphery of a verb stem:

12.	<i>c<sup>h</sup>éyé ání titápte'óyí</i>	I wonder where in the world they went
	<i>táq c<sup>h</sup>ú ticci kúci ání tíwá</i>	I <i>wonder</i> what he's going to do.
	<i>c<sup>h</sup>éyé ání uptó'ooyí' ttiyí ckwapsíwci</i>	"Wherever might they have gone" they thought.
	<i>táq ání chu túuwí</i>	What <i>is</i> the matter?
	<i>ki wáli ání tíwá ámitt<sup>h</sup>éwcan tíyí qa sát wíçíílúúyí'</i>	Whoever did Pumice-Stone Man make his wife?
	<i>c<sup>h</sup>ú ání íy?</i>	Whatever should I do?

**Wínín.** Example 13 below is a complex sentence near the beginning of the story, the conjunction (by comma intonation) of a pair of sentences.

13.	quant can winin N y w <i>hak' can winín maníkan wiyí cktúw,</i> two indiv. each child was They each had two children each	
	N wal N wal C pro N ý w <i>yályúúcan wal múút<sup>h</sup>aaqálcán wal am q<sup>h</sup>á máníkan wiyí cktúw.</i> boy & girl & wh- pro N was a boy and a girl (each).	

It contains the auxiliary verb *wínín* 'distributed to each'. In the obvious analysis, the *n* 'go' root occurs twice in *wínín*, the first expressing iteration of the second. One might envision dividing a pile of items, one goes to this person, one goes to that person, repeat. The 'ever alike' etymology of the English word 'each' is very different; its focus on the outcome rather than the process is perhaps subtly misleading.

Two words include the individuating *can* inseparably (there is no *maník* or *múút<sup>h</sup>aaqál* without it), but *can* is optional with the numeral *hak'*. None of the other numbers permit this (e.g. *çástíl can* 'a third one' but no *çásti can*). *Hak' can* could be glossed 'a pair'. The stories that have a pair of characters (e.g. the Mouse Brothers, Lizard and Spider), give occasion to use the dual pronouns, which is required for politeness in talking with parents-in-law. (Whether that is reciprocal, I do not know.)

**Wiyí.** In (13), each conjunct ends with what appears to be the two kinds of copula, *wiyí* and *cktúw*. The main verb in (13) is the copula *cktúw(i)*. I did not provide a gloss for the other verb, *wiyí*. In the present analysis, it is an adjunct on the noun *maníkan* 'child'.<sup>5</sup> It is presumably reduced from a subordinate clause in which it is the verb, but that is beyond the present analysis. The phrase *máníkan wiyí* perhaps means a child by birth, parallel to *tatyí tíyí* 'birth mother', where the *t-* is the subordinate 3<sup>rd</sup> person prefix and is used after

5 Incidentally, the audio record confirms the *k* in *máníkan*, in contrast to the glottal stop in *maahíycan*. In *máníkan*, the preceding vowel is a short, centralized *ɪ* but in *maahíycan* the phonetic realization of *íy* before the glottal stop is a closing diphthong [əɪ] (as expected after *h*), with an apical vowel as the target.

question words as in *táq tíyí* ‘what is it?’. *táq tíyí qá pi* ‘what is this?’. A person's *waayí* is their begetter, their biological father. An adequate translation might be ‘there were born to them two children each’, etc.

The stative *y* with the durative/habitual/characteristic *w-* 3<sup>rd</sup> person prefix expresses being in or bringing about a state or condition. Different uses of *wiyí* call for rather diverse glosses in English.

- Location: *p<sup>h</sup>íwá wiyí* ‘he’s here’, *húkyé wiyí* ‘he’s over there’, *aapúúlm wiyí* ‘He’s inside the house’.<sup>6</sup>
- Membership, belonging to: *álatáwci ís wiyí tkiyí* ‘you’re one of the Pittville people’.
- Possession: *álisti aapúúlé wiyí* ‘he has a stone house’.
- Parentage: *cilliq wiyí hamisq<sup>h</sup>ám* ‘she had just one child’.
- Having a feature: *cókca cíwci wiyí*. ‘he has small bones’, *icaalí<sup>h</sup> t<sup>h</sup>iyí wiyí twiyí*. ‘he has curly hair’, *qá q<sup>h</sup>am waalítwa wiyí* ‘a [tree] which has many branches’, *wawá láh áytu wiyí* ‘he has a big head’.

The most common usage is the condition of doing something. Examples:

<i>aka wiyí</i> .	He’s done everything.
<i>táq c<sup>h</sup>ú wiyí twiyí mopsíwci?</i>	What do you think he’s doing?
<i>ki tím wiyí</i>	He’s the one (who did it).
<i>pláq wiyí; pláq pláq wiyí</i>	He flicked his tongue out; he flicked his tongue about.
<i>waq wiyí</i> .	He opened his mouth, gaped.
<i>mic wiyí</i>	He blinked
<i>kyaw kyaw wiyí</i> .	He shook his head.
<i>táq wáka sa myuq myuq wiyí</i>	something is nudging
<i>las wiyí</i> .	He swallowed it already.

In most of these examples *wiyí* is the main verb. The exception, *álatáwci ís wiyí tkiyí* ‘you’re one of the Pitville people’, has the same structure as is seen in (13), such that in the adjunction analysis *wiyí* is a noun adjunct rather than the verb, and the main carrier of of verb morphology is a copula, here *tkiyí* ‘you are’, and in (13) *cktúw* ‘they were’.<sup>7</sup>

The presence of stative *y* also in *wayí* ‘father’, *tatýí* ‘mother’, and *tatýí tíyí* ‘birth mother’ suggests that *manikcan wiyí* asserts the parent-child relationship. I have suggested that bringing things from the unmanifest into the manifest is an important semantic parameter in this language. In a gambling song taunting an opponent, the line *allu wiyí lánás* ‘I sing a charm that he’ll be hungry’ expresses this magical principle quite directly. In more mundane creativity, *qa sápp<sup>h</sup>i wiyí*. ‘he built the boat’ describes work done by *Kwán* as directed by *Apóónikaha* before the old world was burned. The parent-child relationship represents the truly

6 The final *m* after *aapúúlé* ‘house’ may be the same as in *Kwán um* ‘Fox’s place’, perhaps the directional *m*.

7 This usage of *y* is not limited to the *w-* third person, e.g. *waq siyí* ‘I opened my mouth, I gaped’. And of course the most common usage by far is with the evidential *t-* in e.g. *twiyí* ‘he is’. The subject noun must refer to something that is capable of manifesting intentions, so an animal or human but not a plant or stone unless such power is attributed to it. (For this reason I long thought that the difference between the two copulas had to do with animacy.)



primal manifestation of life by begetting, gestation, and birth.

**Wííl.** Given the rather common alternation of *n* with *l*, *wínín* ‘distributed to each’ may be related to *wííl* ‘also, likewise, while’.

14.	<i>tímálgíc wííl cktááhoomi.</i> they ran. <i>ckwaçíllúúlí çíkkoh' há téési wííl.</i>	While looking back they ran, they looked back as He rolled it with his foot, still singing (all the while).
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*Wííl* is used in two upriver ways of saying eight.

15.	<i>hattáámá wííl</i> <i>hacésti wííl</i>	eight = four again, i.e. four plus four (de Ángulo) eight = three also, i.e. five plus three (Bauman)
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## 4 Language learning (Paul & Lisa)

Pit River Behavioral Health Dept. has sponsored community language classes and 6 classes have been held. The hybrid format is effective so far with no unsolvable issues preventing lessons from being delivered. The delivery modality is unique, and kinks are worked out as we move along. As of this writing we have consistently held an attendance of 10-15.

Many of the initial lesson requests from the community have already been delivered with more to follow. The lessons covered up to this point include:

- Greetings
- introductions
  - 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup> persons w/Q&A
- Revitalization prayer
- family tree
  - 1st gen, 2nd gen, 3rd gen, paternal and maternal sides.
    - Lessons for talking of children, quantities of family members including negations w/ Q&A
    - numbers
- literacy: spelling system w/enunciation and phonics mapping.

## 5 Atsugewi project status (Paul)

Data entry this month was made much easier with the new keyboard via Bruce. Thank you, Bruce.

With the initial entries from the large file 002.003 being completed work has now begun to complete the remaining fields for: lexical entries, lex. gloss and lex. grammatical information.

Our dear friend Leonard Talmy has been very helpful for the teams’ efforts in deciphering his field notes. A useful list of directional suffixes was generated and can now be used to bring clarity to the databases’ development.