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. Amqʰá
2. Ŋáka, ka
3. More auxiliary verbs
   - Wicciɣ
   - ánca, anciɣ, ľānciɣ, wic ‘ânciɣ
   - ľâni
   - Wîyî
   - Winin
   - Wilil
4. Language learning (Paul & Lisa)
5. Atsugewi project status (Paul)

1  Amqʰá

This sentence from the story illustrates an important use of Amqʰá.

<table>
<thead>
<tr>
<th>1.</th>
<th>`qa álisti qa tîpʰuuní iîśááké wâté , am qʰá wîtê ektáákʰé.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>The stone the Ipuni called upon, wh- that upon climbed up.</td>
</tr>
<tr>
<td></td>
<td>On the stone called Ipuni, on that they climbed up.</td>
</tr>
</tbody>
</table>
The *am* morpheme in *amqʰá* 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; *qʰá* seems to be the base form of the demonstrative pronouns in the *qʰahé*, *qhé*, *qʰé* family, and it occurs in *pi qʰá*, *qʰá wa*, *qʰáytim*, 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.

The demonstrative pronoun *qʰá* is a reduction of a repeated occurrence of *alisti*. 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.1

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 íípʰuuní iiááké wáté [cktáákʰé] , am qʰá wáté cktáákʰé.
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- In *amqʰá*, the *am* is understood to be a conjunction, perhaps an allomorph of *má*.
- Removing all adjuncts leaves just the repeated verb *cktáákʰé*, ‘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 íípʰuuní iiááké* names the rock on which they climbed, a standing stone *íípʰuuní* or *íípʰuurí* midstream in the Pit River at the border of Achumawi, Atsugewi, Yana, and Wintu territory.

It is interesting that *iiááké* means the stone ‘says itself’, rather than the usual form for naming a person, *ílíqáatáké* ‘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, *amqʰáwáté cktáákʰé* ‘that’s where they climbed up’, the identification of this well-known landmark is highlighted as a separate assertion. This kind of

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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.
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pronominal re-assertion is fairly common in various forms. For example, with only comma conjunction one might say qa álísti qa úípʰuní iíšáké wáté, qʰé wáté čktáakʰé ‘On the rock called Ipuni, there they climbed up’, or [...] qa qʰé čktáakʰé ‘[…], 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 wa is reduced to glottal stop or to zero. Thus, styóónáykumá qá woh wáka ‘the grizzly bear is chasing us’, but styóónáykumá qá álăhta ka ‘the grizzly bear is chasing us’ and kacʰú wéenúní k’a cktúlláskʰeumá ‘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-acw waKá  
|    | ckyáhtaácí, ckwíntámimmacií k’a.  
|    | prepared acorn finished butchering agent  
| 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 wáKá V  
| qa pálnicas týúcí k’a čktáwwalmíwci.  
| qa at first did agent were neighbors  
| 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’. ckyáhtaácí [qá woh], ckwíntámimmacií [qá woh] wáka.  

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 ipáácí 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. | w-V c qa pro u N  
| wáluukʰu tánící qá mícístʰuíni tatýí  
| distressed ev. is your mother  
| Your mother is hysterical. |
| 6. | c’é u D -V- c -V- ka t-V V’s  
| c’é yuwi tísty ipáácí tucci, ipáácí k’a tinaáyam sísákátmá  
| Not is proper strong do strong agent run after I was told |
She’s not in good condition, not strong enough to run after you, she told me.

The first sentence (and other context) has established that the bear is talking about their mother, so the noun *tatí‘mother’ was zeroed in the second sentence. With *tatí* restored, the agentive *ka* follows it in the orthodox manner. The negation of the second conjunct is also restored from zero here.

| 6’. | čé yuwí tístí ıpáácí’ tucci [ragments] tatí | not is proper strong do [your mother] , |
|     | [čé yuwí] ıpáácí’ [ragments] tatí’ ka tindáyam síssáátumá | [not is] strong [your mother] agent to run after I was told [by her] |

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 síssáátumá ‘one told me’ extends only over the second conjunct. As noted, tucci is the allomorph of tuci ‘do’ under čé ‘not’.

The word-final glottal stop in ıpáácí’ is probably the stative y. 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 (*nímiča? ‘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’ tímičí čé smítuvúuma ticéplí ‘that’s why he didn’t give me a share’. Yá is a frequent way to emphasize a word or phrase: táq tám máámé kem yá tsíyí ‘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.

Maaĥíy ‘night’ almost always occurs with ca, *can ‘individual’ (máahíy can ‘a night’). Two exceptions are máahíy issi ‘midnight’ (‘in the middle of being dark’) and the phrase maaĥíy ka ‘all night’. The latter has some peculiarities.

Every occurrence of maaĥíy 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. | máahíy ka ckwačqaqůuílíyá |
|    | night agent she crunched by biting. |
| All night she gnawed on it |

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’ | máahíy [qá woh] wáka ckwačqaqůuílíyá |
Durative activity is usually expressed by a similar auxiliary verb, \( w\text{əc}_1 \), 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 \( \text{waka} \) likewise imparts a durative sense when by zeroing of its noun head (\( \text{woh} \) 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. \( \text{ittʰú tupté waka siuwí cʰawámcu inthú tálíyaaca tucci wátc} \)
   
   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 \( \text{máahí wákà} \)? The auxiliary \( \text{wákà} \) is retained in full after a consonant, and is reduced to \( \text{ka} \) when the preceding noun ends in a vowel. We must conclude that the preceding word is the gerund \( \text{immaahí} \) ‘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 \( \text{maahí ʻka} \), a gerund has inherently a sense of ongoing continuation, whereas the stative \( y\) is, well, static.

If the construction is \( \text{maahí ʻka} \), then where does the glottal stop come from? That question applies to many cases in which I have written ‘\( ʻk\)a because the glottal stop could not be attributed to the preceding word in any obvious way. Among other examples are the plural possessives \( \text{ittʰú lé} \, \text{ka}, \text{micístúlē ʻka}, \text{kacʰúlē ʻka} \) (pro + \( u \) ‘possessive’ + \( l \) ‘extending, as with the hand’ + [\( \text{wà}ʻ\text{ka} \)]). Example (4) was actually recorded with a glottal stop, which I omitted so that I could simplify the analysis for illustrative purposes.

4′. \( \text{qa pálmas týtíc} \) ʻ\( \text{ka cktatiwalm} \) \( \text{wáclí} \).
   
   qa 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 \( \text{ẘ} \).

In general, word-initial glottal stop was not consistently recorded before vowels and in continuants, e.g. in the pronouns \( \text{ẘ}, \text{ẙ}, \text{m̊}, \text{in̊}, \text{t̊}, \text{and ̊} \). 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 \( \text{wákà} \) and \( \text{ka} \) without the glottal stop.

In summary, the forms of the agentive (\( \text{ẘà} \)\( \text{ka} \) are:

- \( \text{ẘákà} \) or \( \text{wákà} \) after a consonant.
- \( \text{ka} \) or \( \text{ka} \) after a vowel.
- When the preceding word ends with a glottal stop, it assimilates the initial glottal stop, e.g. \( \text{cuý wákà} \) is indistinguishable from \( \text{cuý wákà} \) (\( \text{cuý} \) ‘grasshopper’).
- \( \text{wákà} \) is expected to follow a gerund ending in \( i \) plus static \( \text{y} \), and \( \text{ka} \) is expected after a gerund ending in \( i \) without the addition of \( \text{y} \). 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’. 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- 3rd person prefix, because of the bland semantic neutrality of c ‘do’.

A number of secondary verbs have the form w-Rev. including wáté (wa), wáká (ka), wiccí (wíc), wáli, wálú, wílló, will, wáli, wáymí, wána, wáwi, wínín. We will get to these as they occur in analysis of stories.

Wiccí is usually glossed ‘resemble’, e.g. in aamún wiccí ‘pretty soon’ (vs. aamún ‘immediately’), asehí wiccí ‘sky-like; blue’, and the following example from our text:

<table>
<thead>
<tr>
<th>9.</th>
<th>noj</th>
<th>tímímícóó</th>
<th>wiccí</th>
</tr>
</thead>
<tbody>
<tr>
<td>duck (head)</td>
<td>do down!</td>
<td>resembles</td>
<td>bend your head down a bit</td>
</tr>
</tbody>
</table>

The main verb is the imperative tímmícóó. This is probably tímmícóó with n ‘go, repeat, change state, intensive’ before mi ‘down (to surface)’ and c ‘do’. In the present adjunction analysis, wiccí is a verb adjunct, a ‘modifier’ of the main verb.

Like waci, wiccí 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 waci, 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. winilláátíwí ‘white person’ the ni root conditions the change of the stem vowel from a to i. In wiccí 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 tuccí ‘don’t do it!’), and that in many contexts the tuccí allomorph alone expresses negation, with the explicit cé zeroed. This suggests the zeroed presence of cé or possibly some other higher-order operator. Noj tímmícóó by itself would have you duck down to the ground (mi). If it were an acceptable construction, wiccí without the gemination would further affirm doing that. Suppose the example above is reduced from noj tímmícóó cé wiccí. There is a parallel in cé múcúní, literally ‘not it might do’, usually translated ‘I guess’ or ‘perhaps’. So the wiccí says ‘do it not quite, sort of do it, just resemble the real deal’.

Áncia, ancyú, tánccyú, wíc tánccyú. As with other verbs, the root n ‘go’ can precede the c ‘do’ auxiliary.

<table>
<thead>
<tr>
<th>10.</th>
<th>áncia</th>
<th>‘continuing (with volition)’ in má áncia</th>
</tr>
</thead>
<tbody>
<tr>
<td>ancyú</td>
<td>‘lacking’ (the state of continuing, apparently e.g. ‘going on without it’)</td>
<td></td>
</tr>
<tr>
<td>wíc áncíy</td>
<td>‘more or less like’, less resemblant than wiccí (above)</td>
<td></td>
</tr>
<tr>
<td>tánccyú</td>
<td>té + áncí + y, the state or condition of ‘thus going’</td>
<td></td>
</tr>
</tbody>
</table>

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

| 11. | pi tiyánúwi qa céémul ání | This is Coyote coming. |

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 tuccí ‘a water!’ with equivalent meaning, though cé! works, and for Charlie Greene’s wife a laryngealized ét was enough for her grandchildren (reported by Dorothy Brown, née Greene).
When the gerund *áni* 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:

| ki wáli áni tti’yí tattʰí | Who is going pounding (acorn)? |

I wonder where in the world they went

I wonder what he’s going to do.

"Wherever might they have gone" they thought.

What is the matter?

Whoever did Pumice-Stone Man make his wife?

Whatever should I do?

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

<table>
<thead>
<tr>
<th>quant can winin N y w</th>
<th>It contains the auxiliary verb <em>wiínín</em> ‘distributed to each’. In the obvious analysis, the <em>n</em> ‘go’ root occurs twice in <em>wiínín</em>, 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.</th>
</tr>
</thead>
<tbody>
<tr>
<td>hač can wiínín maníkcan wiýí cktúw,</td>
<td>Two words include the individuating <em>can</em> inseparably (there is no <em>maník</em> or <em>múútʰaaqál</em> without it), but <em>can</em> is optional with the numeral <em>hač</em>. None of the other numbers permit this (e.g. <em>cástači can</em> ‘a third one’ but no <em>cástači can</em>). <em>Hač can</em> 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.)</td>
</tr>
<tr>
<td>two individ. each child was</td>
<td><em>Wiýí</em>. In (13), each conjunct ends with what appears to be the two kinds of copula, <em>wiýí</em> and <em>cktúw</em>. The main verb in (13) is the copula <em>cktúw(i)</em>. I did not provide a gloss for the other verb, <em>wiýí</em>. In the present analysis, it is an adjunct on the noun <em>maníkcan</em> ‘child’. It is presumably reduced from a subordinate clause in which it is the verb, but that is beyond the present analysis. The phrase <em>maníkcan wiýí</em> perhaps means a child by birth, parallel to <em>tatíyí tti’yí</em> ‘birth mother’, where the <em>t</em>- is the subordinate 3rd person prefix and is used after</td>
</tr>
<tr>
<td>They each had two children each</td>
<td><em>Incidentally, the audio record confirms the <em>k</em> in <em>maníkcan</em>, in contrast to the glottal stop in <em>maahiýcan</em>. In <em>maníkcan</em>, the preceding vowel is a short, centralized <em>ɪ</em> but in <em>maahiýcan</em> the phonetic realization of <em>ɪ</em> before the glottal stop is a closing diphthong [əɪ] (as expected after <em>h</em>), with an apical vowel as the target.</em></td>
</tr>
<tr>
<td>N váí N váí C pro N ý w</td>
<td><em>boy &amp; girl &amp; wh- pro N was</em></td>
</tr>
<tr>
<td>yályúúcan váí múúútʰaaqálcan váí am qʰá maníkcan wiýí cktúw.</td>
<td>a boy and a girl (each).</td>
</tr>
</tbody>
</table>
question words as in tág tííjí ‘what is it?’ and tág tííjí qá pi ‘what is this?’. A person’s waaqí’ 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- 3rd person prefix expresses being in or bringing about a state or condition. Different uses of wiýí call for rather diverse glosses in English.

- Location: phówa wiýí ‘he’s here’, húkyé wiýí ‘he’s over there’, aapúálím wiýí ‘He’s inside the house’.\(^6\)
- Membership, belonging to: álaitáwči is wiýí tkíýí ‘you’re one of the Pittville people’.
- Possession: álísti aapúálé wiýí ‘he has a stone house’.
- Parentage: číliq wiýí hamíq’ámi ‘she had just one child’.
- Having a feature: čókca cíwči wiýí. ‘he has small bones’, icaaí t’íyí wiýí twíyí. ‘he has curly hair’, qá q’aim waalátwá wiýí ‘a [tree] which has many branches’, wáwá láh áyútu wiýí ‘he has a big head’.

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

<table>
<thead>
<tr>
<th>wiýí</th>
<th>Action</th>
</tr>
</thead>
<tbody>
<tr>
<td>aka wiýí.</td>
<td>He’s done everything.</td>
</tr>
<tr>
<td>tág c’hiwíi twíyí mopsíwci?</td>
<td>What do you think he’s doing?</td>
</tr>
<tr>
<td>kr tím wiýí</td>
<td>He’s the one (who did it).</td>
</tr>
<tr>
<td>pląq wiýí; pląq pląq wiýí</td>
<td>He flicked his tongue out; he flicked his tongue about.</td>
</tr>
<tr>
<td>waq wiýí.</td>
<td>He opened his mouth, gaped.</td>
</tr>
<tr>
<td>mič wiýí</td>
<td>He blinked</td>
</tr>
<tr>
<td>kyaw kyaw wiýí.</td>
<td>He shook his head.</td>
</tr>
<tr>
<td>tág wáka sa myuŋ myuŋ wiýí</td>
<td>something is nudging</td>
</tr>
<tr>
<td>las wiýí.</td>
<td>He swallowed it already.</td>
</tr>
</tbody>
</table>

In most of these examples wiýí is the main verb. The exception, álaitáwči is wiýí tkíýí ‘you’re one of the Pittville people’, has the same structure as is seen in (13), such that in the adjunction analysis wiýí is a noun adjunct rather than the verb, and the main carrier of of verb morphology is a copula, here tkíýí ‘you are’, and in (13) cktúw ‘they were’.\(^7\)

The presence of stative y also in wayí ‘father’, tatíy ‘mother’, and tatíy tííy ‘birth mother’ suggests that manikcan wiýí 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 wiýí lánsás ‘I sing a charm that he’ll be hungry’ expresses this magical principle quite directly. In more mundane creativity, qa sáppi wiýí. ‘he built the boat’ describes work done by Kwán as directed by Apóníkaha before the old world was burned. The parent-child relationship represents the truly

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

7 This usage of y is not limited to the w- third person, e.g. waq sỳ’yí ‘I opened my mouth, I gaped’. And of course the most common usage by far is with the evidential t- in e.g. twíyí ‘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.

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

<table>
<thead>
<tr>
<th>Language</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>tímáłqíc wílil cktáhoomí</td>
<td>While looking back they ran, they looked back as they ran.</td>
</tr>
<tr>
<td>ekwácilílúlí cíkkohí ḥa tééši wílil</td>
<td>He rolled it with his foot, still singing (all the while).</td>
</tr>
</tbody>
</table>

*Wílil* is used in two upriver ways of saying eight.

<table>
<thead>
<tr>
<th>14.</th>
<th>15.</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>hattáámá wílil</em></td>
<td>eight = four again, i.e. four plus four (de Ángulo)</td>
</tr>
<tr>
<td><em>hačésti wílil</em></td>
<td>eight = three also, i.e. five plus three (Bauman)</td>
</tr>
</tbody>
</table>

## 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.