

Pit River Databases

Summary of work during September 2024

You can download the current Achumawi backup from

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

I have updated the Achumawi webonary at

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

This month I took a break from syntactic analysis to clear up some other matters. Then, just at the turn of the month into October I contracted Covid again. I tested positive 10/2. In consequence, I never completed and posted this report. In fact, I forgot it and assumed that I would write a report at the end of October for both months together. I am belatedly posting it now on the 20th, without significant review. Blanks space in the section I was last working on shows where it is unfinished, but of course everything is subject to further update as work progresses.

The sections in this report are

1. Keyboard update
2. Atsugewi and SSILA
3. Syntactic analysis
4. *Ánca*, etc.
5. 'Acwúké' database project
6. Acúmmá 'ó tíši classes

1. Keyboard update

Both Keyman and Keyman Developer are now in version 17. Paul installed this latest version and was experiencing some difficulty installing our keyboard. Working through this, I found that Keyman Developer 17 now provides for an easier installation method and has updated support for Unicode characters. You no longer need to specify a separate 'input language' in Windows settings. In fact, it's best to remove anything except English (United States), unless of course you need it for some independent purpose unrelated to Pit River. Then to launch the keyboard installer you double-click the .kmp package file which you can now [download from the website](#).

With the new version of Keyman Developer I rebuilt the Pit River keyboard. While I was there, I provided for some additional characters that are occasionally required for representing archival source material in Notes. The installation includes the Welcome.htm file which you may also [view on our website](#).

2. Atsugewi and SSILA

I finished entering morphemes from Talmy.002.001.pdf and Talmy.002.002.part1.pdf into a file. I then transferred this to spreadsheets in the file [Atsugewi-main-roots.ods](#) so that I could have better control over the data. (If you do not have LibreOffice or OpenOffice, you can open this file with Excel.)

Roots. The Roots sheet has 629 items, of which I recognized 85 cognates with Achumawi (marked with in column B, and totaled by a formula at E2). There are surely more that I have not recognized yet, but the low proportion is striking. A number after an example is the page number in his field notes on which the example occurs.

Reduplication. The Reduplication sheet has additional 19 items which occur only when they occur as a repeated separate word (reduplicated). (Over time, Talmy noted reduplication three different ways: by actual repetition, by # after the reduplicated morpheme, and by *́* after it, the accent indicating that the second occurrence is stressed.) I found only two cognates here, and one, *tuy tuy 'issí* 'valley quail' is probably a loan into Achumawi. Both Achumawi and Atsugewi have the identical participle *'issí* 'saying, uttering', but whereas this is a very common way to name animals in Atsugewi (an onomatopoeic representation of the sound the animal makes, followed by *'issí*) such animal names are very rare in Achumawi, they are alternatives to 'ordinary' names (in Achumawi, *sikaáka* 'valley quail' and *tuwák* 'mountain quail'), and therefore probably are loans.

Onomatopoeia. The Onomatopoeia sheet lists a few other onomatopoeic items. There is no reduplication in three animal names of the *'isí?* type. Two other morphemes that appear to me to be onomatopoeic, *scuk* and *yatír*, occur in verb stems, with just two examples each. In *woswó'sa* 'oriole' the reduplicated syllable is not a separate word, so I listed it here. *Woswó'sa* is the only cognate in this list, and this is a common form of animal name in Achumawi, a representation of its sound, perhaps reduplicated, followed by *-a* (e.g. *cháaycháaya* and *qásqáasa*, the two kinds of bluejays).

Hapax. The term *hapax legomenon* ('said but once') means a word that is known from only one occurrence in text. For example, the Bible says God told Noah to make an ark of gopher wood, but because the word translated as 'gopher wood' only occurs that once, anywhere, no one knows what it means. There are 45 items in this sheet that occur but once. Not only that, each is a segment of a word, and (with few exceptions) Talmy's notes do not identify what the other parts of those words are.

Whereas the main root in an Achumawi verb stem usually is a CVC syllable, sometimes CCV, with some more complex, these are much more varied in shape and complexity. I think it is likely that further analysis is possible. For example, on the Hapax sheet is the proposed root *klúl* which occurs in *npínklúl* 'it's a full moon', but on the Roots sheet we already have *lul* with the general meaning 'round' and some specific meanings as in boring a hole. Item 5 in the Reduplication sheet is *sih* 'breezy', exemplified by *she séh paanaa* 'it's breezy'; compare Ach. *seh seh yuwi* 'breeze is blowing', Ach *asehlá* 'sky' : Ats. *'asehla* 'sky'.

That last exemplifies how near-identical cognates differ in the placement of the most prominent syllable,

the high pitch in Achumawi and the primary stress in Atsugewi. Two other examples: Ach. *t^haakilmási* : Ats. *t^haqéłmesi* ‘bigfoot’; Ach. *káník* : Ats. *kné’ki* ‘rabbit’.

After an unrelated conference presentation in November I will prepare something about this for SSILA in January, unless my proposed presentation is turned down this year. [In email of 3 October I received word that it was turned down.]

3. Syntactic analysis.

I’ve progressed a bit farther with the ‘Hungry Coyote’ story, between other tasks. It is usually straightforward to arrive at the core sentences linked by conjunctions and metalinguistic cross-references. I’m accumulating examples of Ns, As, Ds words but deferring detailed analysis of how they are reduced from sentences as arguments of (often tacit) higher-level verbs. A couple of examples will illustrate this.

[stick with outer syntax and save this for later?]

These are passages where the narrator calls attention to the importance of a particular place by a kind of repetition within the sentence. In the first passage (1.23), *Kwán* goes to that place and presses his back against the cliff.

<i>má áncá qá aaqo úúliimíy,</i>	<i>má áncá</i> N -V- ý	And then [to] the mountain ridge [he went]
<i>qa álisti iléeyíisaci,</i>	, N -V- ý	[to] ragged rocks
<i>amq^háawáté ckápte</i>	, <i>am</i> V <i>q^há wáté</i>	to that place he went
<i>má áncá qá aaqo ckwaaqúsqáti.</i>	<i>má áncá</i> N V	and then he pressed his back against the mountain

(The demonstrative pronoun *q^há* is placed after the verb V in the syntax formula because the column for verb adjuncts appears there in the spreadsheet. A more detailed analysis could perhaps reconstruct a noun N there and leave *q^há* in the metadiscourse column.) Having positioned himself so, *Kwán* sang for a share of bread to roll down to him. He asked for a modest number of small loaves.

Úúliimíy ‘ridge’ is a verb stem plus the stative *y*. (It is still written *úúliimi* in the database, and for simplicity I may leave the glottal stop as an allomorph of *y* in that context.) The initial *u* is the ‘manifest state’ *w*; compare *tíliimi*, where Porcupine extends his hand/arm and power *li* to create a ridge by magic to confound Coyote. One that is thus brought into manifestation has *li* and one that is established in manifestation as a natural feature has *u*.

<i>qac u túúliimi</i>	sanding-stone ridge
<i>yammi ú túúlitánki</i>	ridge of nose.

This bears on the difference between the two 3rd-person pronominal prefixes, *w-* and *y-*, to which I will return later.

In *iléeyíisaci*, the first root in the stem *léé* is an allomorph of *li* ‘extend’. (The source of the mid vowel *e*, and the presence of *a* before the auxiliary *c* remains unclear to me.) the main root is *yis* is clearly attested in the phrase *yis yis uc’* ‘tumbling down easily (rock pile, rock slide)’.

As we know, the *q^há* ‘that’ of *amq^há* refers to something previously said, so *amq^hááwáté* ‘to that place’ serves to link both descriptions to the verb. She does not say *qa álisti wáté, qá aaqo úúliimí wáté ckápte*.

The root *qús* occurs in the noun *iiqús* ‘back’ and in the verb *ckwaaqúsqáti*, with *qát* ‘press against’. It is possible she might better have said *qa áliste ckwaaqúsqáti* rather than *qá aaqo ckwaaqúsqáti*. I should note in passing that the retraction of the tongue for the *q* has sometimes been misheard as an *l*, leading Olmsted, for example, to write *ilqós*.

In the second passage (3.3, 3.4), *Kwán* explains to *Céemul* where the bread came from.

<i>sínááyá [it] ká tsiyí ckiší.</i>	I myself made it, he said
<i>sápte qá aaqo</i>	I went to the mountain
<i>wawá álisti úúliimí;</i>	[I went to the] big rock ridge
<i>má ánca sóóqúsqáti qa álisti úúliimí.</i>	and then I pressed my back against the rock ridge.

Then he demonstrates the song to Coyote.

In the third passage (4.2, 4.3), *Céemul* goes there the next day.

<i>má ánca ckáát^huumi qa álisti</i>	And then he arrived at the rock
<i>qa táq^há úúliimí</i>	the same ridge
<i>qa álisti qá taq can íy</i>	the big rock
<i>amq^há wáté ckáát^huumí.</i>	at that place he arrived
<i>má ánca ckwaaqúsqáti</i>	and then pressed his back against it
<i>má ánca ckiyáásá . . .</i>	And then he sang . . .

Of course, *Céemul* sings the song incorrectly, and asks for great big loaves. He gets pummeled, the bread turns back to stones, and after he recovers consciousness that evening he goes home hungry.

Everyone would know where that ridge of tumbled rocks was, and would remember that story whenever they passed that way.

4. Ánca, etc.

The conjunction *má* is translated variously as ‘and, or, but, so’. In the combination *má ánca* ‘and then, and next’, *ánca* appears to be a verb stem comprising the auxiliary *c* ‘do’ and *n* ‘go, proceed’. When *n* ‘go, progress’ occurs in the left periphery of a verb stem as a ‘modifier’ of the main root, the meaning of the stem shifts to repetition, intensification, and the like, somewhat like the difference in English between ‘he traveled’ and ‘he went traveling’. I could **go on**, but you get the idea. However, I have difficulty construing *c* ‘do’ as the main root here. How would an intensification of ‘doing’ yield the semantics we see here? On the other hand, the *a* in *ca* looks like the volitional, and *ca* occurs with what de Ángulo calls ‘future volitional’ verbs (*Ihépta* ‘we’re going home!’ vs. *Ihéptéeca* ‘let’s go home!’, *támmá* ‘eat!’ vs. *támmáaca* ‘Go ahead and eat!’). This suggests that *c* is a subordinate part of the stem as usual and that *n* is the main root here. This conclusion is unavoidable in

tííqaati ckinánca. There was no land.

Here, we have *an* as the main root, with intensive *n* before it and the auxiliary *c* after it. So *-ánc-* meaning something like ‘to do going’ (crudely translated) can mean ‘going on’

I commented briefly on this last May (Update202405.pdf). Here again is a table juxtaposing *ancíy*, *táncíy*, and *wíc áncíy* with *ánca*.

<i>ánca</i>	‘continuing’ [with <i>-a</i> volition, in <i>má ánca</i>]
<i>ancíy</i>	‘lacking’ [the state (<i>y</i>) of ‘going on’ (<i>áncí</i>), perhaps e.g. ‘going on without it’]
<i>táncíy</i>	‘that kind’ [= the ‘state or condition’ (<i>y</i>) of ‘going on’ (<i>áncí</i>) ‘thus’ (<i>té</i>).]
<i>wiccíy</i>	resembling [state of characteristically doing/being]
<i>wíc áncíy</i>	‘more or less like’ [less resemblant than <i>wiccíy</i>]

Start with examples of *wiccíy*:

<i>wiccíy</i>	resembling [state of characteristically doing/being]
<i>aamím wiccíy</i>	soon (<i>aamím</i> immediately)
<i>hééwís kátu wiccíy</i>	a little farther up
<i>úúlóqma wiccíy</i>	pretty early in the evening

Removing the stative *y* leaves *wiccí*. Two features stand out, the vowel *i* (it’s not *waci*) and the geminate *cc*. The gemination occurs in various forms of the *c* ‘do’ auxiliary after *cé* negation, but also after a few other higher-order operators such as *háy* ‘think, have in mind’ and *héw* ‘forget’, and when negation is intended the *cé* can be omitted, the gemination being sufficient to carry that information. So it is possible there is an element of negation in the source. As to the vowel, there is a distinction between *túci* ‘do’ and *tíci*, which has a more existential ‘be’ meaning.

<i>c^há tuwí t^húsýí tici qa kláála</i>	Where might be such good shoes? [well made?]
<i>cé kuwí waq tici, kahastámci</i>	You didn’t just open your mouth (gape), you yawned.

To describe someone nodding their head (our European gesture for ‘yes’), either *y* or *ic* will do:

<i>kúy kúy wiýí, kúy kúy tici.</i>	He nodded his head
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The difference between *w* and *y* is illustrated in the first two sentences of the story about the young thief.

<i>qa ís ílíci’ twicíúni qa paláqmí.</i>	In the old days, people were doctors.
<i>amq^há tyíicíúni hamís pílayuucóóluucan</i>	[pertinent to that] there was one young man [who] ...

[Considerations here were interrupted.]

5. 'Acwuké' database project

With Bruce's help September saw the resolving of technical issues with my laptop's keyboard output while in Keyman. With that out of the way work began in earnest to unpack the Talmy coding in PDF 002. 001. Of course this required an extensive search into other files to rundown all the appropriate pieces to the exploded puzzle of analysis before an entry can be made.

Finishing up this month was the verb root for eating *am* accompanied by various morphemes in verb stems which express eating in multiple forms. From these 5 cards on the subject of eating we have 100 new entries, making the overall count just over 800.

6. Acúmmá 'ó tisi classes

Monthly language classes were well attended this month with everyone advancing at their own paces comfortably.

Concluding the month was the Pit River prayer run. A memorable occasion which saw some 50 participants lay down many prayers along the miles of back country roads thru the Medicine Lake Highlands and concluding at the foot of Mt. Shasta.