

Pit River Languages Project

Summary of work during April 2025

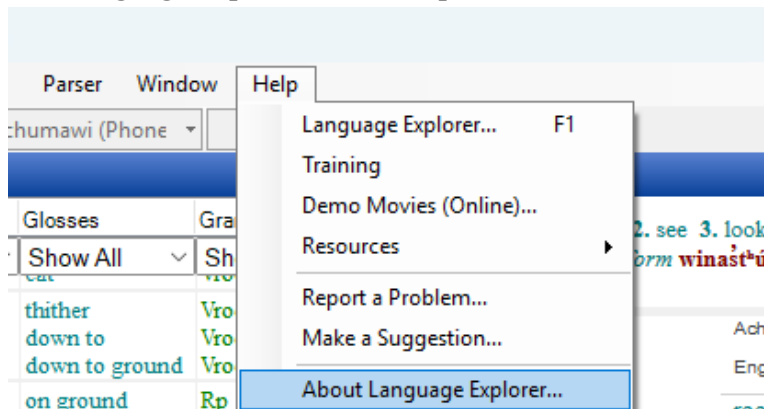
You can download the current Achumawi backup from

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

I have updated the automatically generated Achumawi webonary at

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

You may not have noticed that the latest stable release of FieldWorks (FLEx) is 9.1.25. To see what version you are now using, go to **About Language Explorer** on the **Help** menu:



The download page for 9.1.25 is at <https://software.sil.org/fieldworks/download/fw-91/fw-9125/>.

I have just learned that the Odissi app is not compatible with my Pixel phone. I am investigating.

If you use Keyman to type Pit River on a PC

You may have seen a notice about upgrading to a new version of Keyman.

When you upgrade to this April 2025 version, you must also download and install a new pit_river.kmp file from our website. On the main download page, click Keyboards, then follow the instructions on the page that opens.

This does not affect the keyboard on your Android device.

The sections in this report are as follows:

1. 'Acwuké' database project
2. Acúmmá 'ó tiši íma'cci'
3. A lexicon of prefix clusters

The first two sections are from Paul Cason and Lisa Craig, reporting their work. Once again, the grammar section is placed last because of its complexity, and because the last pages are printed in landscape orientation.

This and all prior monthly summaries are archived under a [Monthly Reports](http://zelligharris.org/Achumawi/achumawi-db.html) link at <http://zelligharris.org/Achumawi/achumawi-db.html>.

1 'Acwuké' database project

This month's efforts in Atsuge language documentation proceeded as planned, with ongoing deciphering and entry of field notes into the FLEx database. Communication with the California Language Archive (CLA) in Berkeley confirmed that previously misplaced original files submitted by Dr. Leonard Talmy are now scheduled for digitization. Once completed, these files will be incorporated into the FLEx database, enhancing access to critical linguistic resources.

2 Acúmmá 'ó tiši íímacci'

Community Engagement and Literacy Retention

Three language gatherings were held throughout the month, with participation continuing both virtually and in person. The cohort's engagement remains strong, particularly in literacy development. Notably, retention rates have shown measurable improvement, with learners now co-creating entirely original oral stories using a structured Mad-Libs approach. This interactive method has demonstrated success in reinforcing vocabulary and storytelling skills.

Public Outreach and Media Collaboration

The Pit River language team participated in an interview with News from Native California for their upcoming summer edition. The publication's coverage will highlight language revitalization efforts throughout California, providing an opportunity to further amplify awareness and advocacy for indigenous language preservation.

Archival Research and Academic Partnerships

In collaboration with Chico State's Dorothy Hill Collection, Connor Yiamkis and Paul engaged in a comprehensive review to identify language files attributed to Pit River origins. This initiative facilitated further academic connections and resulted in an invitation to present at the California Conference on American Indian Education at California State University, Chico (CSUC) in August.

The archivist located recordings that Dr. Talmy had made in the 1980s of himself carefully pronouncing words as written in his orthography. These will be of great value as work proceeds.

Conclusion

The month's activities reflect steady progress in both documentation and community engagement. The upcoming media features and conference presentation will serve as key opportunities to advance language revitalization efforts and strengthen cross-institutional collaborations.

3 A lexicon of prefix clusters

Last month, I worked out that the clusters of seemingly ‘declensional’ verb prefixes can be analyzed as various combinations of a dozen morphemes:

<i>s</i>	Speaker (first person; I, we)
<i>k</i>	Hearer (second person; thou, you)
<i>c</i>	Hearers (nonsingular second person; you)
<i>h</i>	Speaker-hearer (we, transitive I-you)
<i>l</i>	Intention, will
<i>m</i>	unmanifest (might be)
<i>t</i>	Manifest (news to hearer)
<i>t^ha</i>	News to speaker
<i>w</i>	Durative state: characteristic, habitual, durative condition
<i>y</i>	Transient state: current condition
<i>cky-</i> , <i>ckw-</i>	remote past 3 rd person
<i>'</i>	Potential (ought to be)

This month, I embarked on identifying every combination of these that occurs in the database. The first phase was an exhaustive compilation of all the verbs in the database. In the lexicon and in the Analysis view of the database these are not all tagged ‘verb’ as whole words, so in the Baseline view I extracted each text to an ODT file, broke it down to one word per line, sorted it, and extracted all the verbs to another sorted file.

This helpfully exposed a number of typos and other errors to fix, and surfaces other things to look at. Sometimes a possible etymology pops up. Coming across *iyéniiníumá* ‘they two came back’ you kind of have to wonder if there’s some connection to *iyéniína* ‘mouse’, *iyéniína t^hiyáw iiwíwci* ‘Mouse Brothers’.

But the focus is on verb prefixes, before the left-periphery morphemes like *n* and *w*. Though that distinction from prefixes may not stand up so well as we see not only *w* and *y* in both places, but even *t^ha* (a root found in verb stems) is in the above list as prefix *t^ha* indicating news to the speaker.

The gloss of *t^ha* turns out to be a bit more nuanced. In the following excerpt (LR: Father finds the deer 3.51) is *t^ha* there because the fear of these spirit animals was news to the person being quoted (Lela Rhoades’s father, Samson Grant, singing the narrative of what was happening as it was happening)? Or because it is new to the narrative and so said as though new to the narrator (Lela Rhoades)? Or is it for reasons like these the *t* ‘news to hearer’ device is not available within the narrative?

mám t^hálictíikíní qá q^hé qá cappaaká, And so [that’s why] the screech owl was afraid,
má áncia hamís amáytu t^hálictíikíní má tyááníní. and the other one also was afraid and came back.

In the following excerpt (LR: The first white men in GV (dictation) 1.3) she had just set the stage, saying where they lived in Goose Valley.

*qa pálm̃as wínílláátiwí uut^huukí^r
amq^há t^hánínúúlaakíní wííyúmci kúci.*

The first white men arriving
came there in to settle

This was unlike trappers who had passed through. Their evident intention to settle was news to the source of the narrative, her mother's father and his brothers, whose witness she narrates. This suggests the "news to the narrative source" interpretation for both these cases.

In the preceding sentence (1.2), *t^ha* also occurs.

wééíá m̃ukí w̃a ís iikáácí^r t^hánicííní.

He was living in Goose Valley

There are several occurrences of *t^hánicííní* in the database, all after a place name and consistent with the gloss saying that the person is from (*íc* 'be' with iterative/intensive *n*) or came from that place (*n* 'go' with the unusual addition of the *c* verb-making auxiliary). The construction with the gerund *ís iikáácí^r* translated 'living' compels the 'be' interpretation. But why is this news, and to whom? It may be conventional with a formulaic introduction or other statement identifying a person's place in the community, almost like an echo of his birth announcement however many years earlier.

The list on the following pages is not yet complete. This is very much a work in progress. I have not yet got to the end of the sorted list of verbs. The intention is to have a general gloss for each item (this will be the last part to settle down), followed by one or more illustrative examples and their glosses, and sometimes some additional notes. Where the relation to the short list of twelve morphemes seems straightforward, the gloss and example parts are blank. The following pages are in landscape orientation.

ck

ckluw

ckt

ckw

cky

cw

cy

h

ic

iy

ka

k'

k'w you? in state

k'wacállúcc'ícaswaci

You've been cleaning and feeding him roots

l

l'

lh

lhičál'

Let's hide it!

lh'

lk

lkáákaawáci

I wish that you would stay

pii^hq'á lkám

Do you want to eat this kind?

lk'

lka'áámá

You would like to eat. If you eat, ...

		<i>lka'ámmícka</i>		If someone ate you. He would [like to] eat you.
		<i>c^hú lkí</i>		What would you do? What can you do?
		<i>aaṁíç uná lkííçiláka</i>		You must have lice
		<i>lkímmaamac</i>		You should go see
<i>lẏ</i>		<i>lyíiná</i>		He might come back
<i>m</i>				
<i>ṁ</i>				
<i>mc</i>				
<i>ṁc</i>				
<i>mh</i>				
<i>ṁh</i>				
<i>ml</i>				
<i>ṁl</i>				
<i>ṁl̇</i>				
<i>s</i>				
<i>sh</i>	We two	<i>shúúsaayínóo</i>		We two dug
<i>sk</i>				
<i>sk̇</i>				
<i>sl</i>				

<i>sl̥</i>			
<i>sl'</i>			
<i>sl'</i>			
<i>slh</i>			
<i>sl̥h</i>			
<i>sm</i>			
<i>sm̥</i>			
<i>st</i>			
<i>st^há</i>			
<i>stic</i>			
<i>stk</i>		<i>stkuwááticka</i>	I-thee, 'Essential' be, Subordinate Past [de Ángulo]
			<i>stàkìí</i> I, 'Essential' be, Subordinate Past [de Ángulo]
<i>stkh</i>	We 2 excl?	<i>c^hú stkháámá</i>	Did we eat?
<i>stlh</i>		<i>stlháátíwci</i>	We must have had a fight
		<i>cé stlhuwíumá t^hús tisunci.</i>	Seems likely we didn't feel good.
		<i>táq stlhiccíumá?</i>	What are we?
<i>stm</i>	You ev. wrt me	<i>stmuwá stmóólaaci</i>	You evidently are feeding me
<i>stwa</i>	<i>st+ wa</i>	<i>stwátúúla'áyi</i>	It tastes very good to me
<i>sty =</i> [sc]		<i>tétwí kú styáuwáátumá</i>	They'll kill us

	<i>tiilac kú styááwáátumá qa míssuc</i>	They'll give us handouts of meat.
<i>st'</i>	<i>st'áámá</i>	I already ate [de Á]
<i>suw</i>	<i>ce suwiciini t-V</i>	I never Ved, I wasn't able to V
<i>sy</i>	<i>syáctíísumá</i>	I was whipped [someone whipped me]
	<i>syáápaamí</i>	I lost it [= it dropped away from me]
<i>st^hááy</i>	<i>hew st^hááyuwí</i>	I forgot [remembering now is news]
<i>t^hááy</i>	<i>t^hááyuwí</i>	So it is
<i>t^há</i>	<i>túúsááya t^hániší</i>	“Dig!” he must have told you!
	<i>acpuuyí t^hánišííni</i>	I know he spoke the truth.
	<i>N t^hánicííni</i>	came from N
	<i>N t^hánínúúlaakíni</i>	N came hither into (valley) [news to narrative source]
	<i>éléplaaláwí t^hániyí</i>	He has broken speech
<i>t^hám</i>	<i>qa áámíc q^hám t^hámiyí</i>	Oh, there must be lots of lice!
<i>t^háy</i>	<i>sapti t^háyuwí</i>	It's a flood
	<i>q^hé t^háyuwí</i>	It's there (I found it).
	<i>ís t^háyuwí</i>	There must be people here!
<i>tih</i>	<i>cóccam aqcuumí tihiyí ís tlhaakáací pi q^há wáté</i>	We live here a short while
	<i>ascuy íí uci wáté tihiyí</i>	We were in winter snow
<i>tk</i>	<i>icuatínmic tkiyí</i>	You're sinking; you're going to sink.
	<i>titt^hééwámé tkiyí</i>	You don't listen (hear, obey).

	<i>yatwí tkówááticka</i>	He'll kill you. (Someone will, 'they' will.)
	<i>yatwí tkiwááticka</i>	(ditto); 'Essential' be, Subordinate Past [de Ángulo]
	<i>húúta ka iicí tkuwááticka</i>	A rattlesnake might bite you.
		but De Ángulo says 3 rd person, unless this has an initial voiced syllable: <i>tàkìr</i> 'he, 'Essential' be, Subordinate Past [de Ángulo]
<i>tk'</i>	<i>ís tkiyí?</i>	Are you Indian?
	<i>sáwtu umá tkíuwí</i>	Maybe you're pregnant.
<i>tkc</i>	<i>q^hé ka tkcuwwááticka kicámmáálicka tóólol</i>	That's who hit all of you
<i>tkh</i>	<i>tkháámá</i>	Did we both eat?
<i>tkc</i>	<i>q^he ka tkicúwááticka kicámmáálicka tóólol.</i>	That's the one you were all hit by
	<i>t^hús ís tkícikáácí</i>	Live well (nonsingular)
<i>tk'c</i>	<i>tkicináákoowácumá</i>	Are you sitting around? (you and them)
<i>tkm</i>	<i>c^hú tkmáámá</i>	Did you eat? [de Ángulo's gloss]
		<i>tkùmí</i> 'thou, 'Essential' be, Sub. Past [de Ángulo]
<i>tkmc</i>	<i>c^hú tkmcáámá</i>	Did you (nonsingular) eat? [de Ángulo]
<i>tksm</i>	<i>tksmiyí</i>	thou-me, 'Essential' be, Subordinate Past [de Ángulo]
<i>tkt</i>	<i>tktiyí</i>	ye both, 'Essential' be, Subordinate Past [de Ángulo]
	<i>c^hú tkitáámá</i>	Did they two eat? [de Ángulo]
<i>tl</i>	<i>N tlíy</i>	Let me be N! Volitional Present [de Ángulo]
	<i>tlicál</i>	Let me hide!

	<i>tliyí</i>	He might be; is he? [de Ángulo]
<i>tlh</i>	<i>ćókcám aqćuumí tihiyí ís tlhaakáací pi q^há wáté</i>	We live here a short while
<i>tlk</i>	<i>tlkiyí</i>	You might be [de Ángulo]
<i>tlikc</i>	<i>tlikcíy</i>	You might be; are you? (Nonsingular) [de Ángulo]
	<i>tlkiciciiúma</i>	You might be; are you? (plural) [de Ángulo]
<i>tlit</i>	<i>tlitíy</i>	They might be; are they? (Nonsingular) [de Ángulo]
<i>tl'</i>	<i>ís tl'áácá</i>	I wish there were people (here)
<i>tm</i>	<i>tmáápaamí</i>	You lost it
<i>tmc</i>	<i>tmcáámá</i>	You two are eating. You must have eaten it!
<i>tmh</i>	<i>itt^hú tmihiyí</i>	Is it you and me? (e.g. looking at a photo.)
<i>tml</i>	N <i>tmlí</i>	I will be <i>M</i> ! volitional future [de Ángulo]
<i>tmt</i>	N <i>tmti</i>	They two will be <i>M</i> ! volitional future [de Ángulo]
<i>ts</i>	<i>it tsiyí</i>	It's me
	<i>malúúsílwí p^hítuúwí' ckiy' tsiccííni.</i>	I was ten years of age.
	<i>puwwááwí aacáátumí tsícííni</i>	I was a bull rider
<i>tsh</i>	<i>tsihammíumá</i>	We ate (<i>lhammíumá</i> 'we ate')
<i>tsk</i>	<i>pámmé tskiyí</i>	You don't know me
<i>tskc</i>	<i>tskicoo'óoyí</i>	thou-me, 'Essential' be, Indicative Past [de Ángulo]
<i>tskh</i>	<i>tskihiyí</i>	we both, 'Essential' be, Subordinate Past [de Ángulo]
<i>tslh</i>	<i>slhóhpááci tslhiyí</i>	He and I are taking a bath. [Asserts state/condition]

	<i>slhímáámááyí tslhiyí,</i>
	<i>má tslhiyí cé slhuwwí túúsaayi</i>
<i>tskm</i>	<i>c^hú tskimáámá</i>
<i>tsl</i>	<i>tsliyí</i>
<i>tsln</i>	<i>t^húsyí wa tslnáátaamatyi qa ís</i>
<i>tsm</i>	<i>ís aatóqti tsmiyí</i>
	<i>it tsmiyí</i>
<i>tst</i>	<i>ki wáli tstiýí</i>

We were letting it ripen,
that's why we weren't digging it.

Did you eat me?

I might be; 'Essential' be, Optative

May the people meet together in a good way!

Am I Indian(-leaning)?

Is it me?

Who am I? Who are we?