

UNIVERSITY OF CALIFORNIA

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A Pedagogical Grammar of Ventureño Chumash:
Implementing Grammatical Theory in Grammar Writing

A Dissertation submitted in partial satisfaction of the requirements for the degree
Doctor of Philosophy in Linguistics

by

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June 2012

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This work is dedicated to lo'kakuhku'u, 'the people.'

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Abstract

A Pedagogical Grammar of Ventureño Chumash: Implementing Grammatical Theory in Grammar Writing

by

Timothy Paul Henry

Ventureño Chumash is native Californian language that was researched extensively by John Peabody Harrington and others in the 19th and 20th centuries. While materials on this language are in theory, plentiful, actual data on the language is not accessible to the average person. This is a two-part work that consists of a part on the theory behind grammar writing and then a part that will be a detailed pedagogical (teaching) grammar of Ventureño Chumash. The teaching theories, approaches, and methodologies adopted/used in this grammar form the basis for closing the gap between one's understanding of English and one's understanding of Ventureño, with the goal that a person will be able to access original Ventureño texts and other material on the language.

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Part I

Writing a pedagogical grammar of Ventureño Chumash

Chapter 1

Introduction

Pedagogical grammar writing and descriptive grammar writing are tightly connected: useful second language curricula develop from a thorough understanding of a language. This part of the dissertation explores that connection, and discusses how that connection is relevant to the pedagogical grammar in the second part.

This part of the dissertation will look first at descriptive grammar writing and its connection to pedagogical grammar writing. Next, we explore several theories of second language acquisition and the methods and approaches to teaching second language that are based on those theories. That discussion is then made relevant to the work at hand: part II. A brief review of the extant literature on Ventureño Chumash follows, and part I concludes with some general comments about the speakers of Ventureño Chumash and the researchers involved in recording the language.

Chapter 2

Grammar Writing Literature: Descriptive and Pedagogical

2.1 Descriptive grammar writing literature

There are two types of grammar writing that this work will be concerned with: the descriptive grammar designed for linguists and researchers and the pedagogical grammar designed to teach students a second language (cf. Tomlin 1994: 143 and Westney 1994: 73). While it is recognized that the two are not necessarily mutually exclusive, they have been treated separately for much of the history of language learning and linguistics. A pedagogical grammar teaches a skill; a descriptive grammar educates a professional or teacher.

While language teaching has a history full of theories and methodologies that have been developed based on those theories, it is not so with the descriptive grammar writing literature. This is not to say that descriptive grammars are devoid of any foundation in theory, of course. Theory is often implicit in descriptive grammars, as the grammars themselves are designed primarily to explain various aspects of a language by presenting the language as it is.

However, as more authors publish grammars in a descriptive framework, each contributes to a body of literature to which writers of other descriptive grammars may appeal. In that sense, each description adds to and modifies the theory implicit in descriptive grammar writing.

A recent group of articles was published in volume 30 (issue 2) of *Studies in Language*, wherein various linguists who have worked on writing (descriptive) grammars came forward to discuss what it takes to write a 'good' grammar. In this series of articles it becomes clear that there are certain things one should expect to find in a grammar written from a descriptive theoretical standpoint. Whether an actual discussion of theory appears in said grammar is, of course, a matter left to the author, and it is recognized that a descriptive grammar need not necessarily carry an explicit discussion of theory. Indeed, such a discussion, especially if lengthy, may be inappropriate for a grammar. The authors represented in this volume also bring together various resources such as Comrie and Smith's *Lingua Descriptive Studies Questionnaire* (1977). Each of the relevant articles is discussed briefly below, and they shall be examined more thoroughly in Chapter 2.

Noonan's (2006) article presents a list of *dos* and *don'ts* for those writing a descriptive grammar (especially of an endangered language). Noonan also encourages making a lexicon and texts to go with a grammar. Bright (2006) stresses the importance of having a lexicon so that a grammar can be appropriately, culturally contextualized. Mithun (2006) addresses grammar writing as it pertains to a variety of audiences. She discusses such items as grammar writing and its implications for theory, what type of terminology to use when writing a grammar, issues of detail (how much detail, what type of detail, irregularities, using forms in context, considering frequency), and the nature of using constructed/elicited data. Payne (2006b: 368) considers grammars to be

written as a communicative act for a particular audience. He discusses the error of designing a grammar that represents the structure of a language with precise mathematical formulas (2006b: 369). He concludes by discussing some myths surrounding the task of grammar writing; he asserts that these myths can be dispelled if a grammar is conceptualized as a communicative act and not a logical machine. Rice (2006) addresses issues regarding what makes a “good” grammar, and she also discusses issues regarding what various grammar types should contain. Finally, Webber (2006) also talks about what is required to develop a ‘good’ grammar; he includes a basic discussion on the theories behind grammar writing and what theories are most useful for the structuring of a grammar.

2.2 Pedagogical grammar writing literature

While there is perhaps less on writing a descriptive grammar than might be desired,¹ there is a healthy discussion of pedagogical grammar writing in the literature. An informative work on writing pedagogical grammars is the volume edited by Terence Odlin (1994). There are several useful articles in this volume, the most interesting for this study being the following.

Westney’s (1994) article on rules and pedagogical grammars discusses how rules are relevant to language teaching. Westney covers what qualifies as a pedagogical rule and the difficulties of the concept of rules and rule systems. Little (1994) argues for a lexical approach to writing pedagogical grammars. He notes

¹ For a notable exception, see Dixon’s two volume series on Basic Linguistic Theory (2009).

that the traditional approaches to pedagogical grammars, approaches that divorce form and meaning, are counter to communicative language teaching and the realities of language acquisition and language processing. Tomlin's (1994) article is about functional grammars, pedagogical grammars, and communicative language teaching. He addresses the ability of functional grammars to provide a theoretical and descriptive foundation for pedagogical grammars and he argues that a pedagogical grammar must address how grammatical constructions are used in discourse. Nunan's (1994) article is on linguistic theory and pedagogical practice. In it, Nunan presents and evaluates the implications of theoretical and empirical linguistic trends on language pedagogy. Finally, Johns (1994) discusses grammar and vocabulary teaching in the context of learning that is driven by natural data.

2.3 Summary

These readings by no means make up all that will be referenced in order to discuss what should be included in descriptive and pedagogical grammar writing.

However, the works presented above form the basis upon which grammar writing will be discussed.

Chapter 3

Descriptive grammar writing

3.1 The theory of grammar writing

What theory a linguist adopts to explain the nature of a language or of language in general will directly determine the scope and nature of his/her grammar. Different grammars are based on different assumptions (theories) on why language works the way it does. The nature of a grammar may also be dependent on the writer's theory of language phylogeny.

In this sense, theories are tools used to analyze language and solve problems that languages present to us (Webber 2006: 429). Theories are not only a means of accounting for what is fairly transparent in language, they are also a way of reasoning and thinking that allow linguists to understand what is more problematic or opaque.

In this regard, many theories of language have the capacity to account for why any one language is the way it is. However, not all theories do this with equal elegance, accuracy, meaningfulness, and or thoroughness.² In addition, not all theories are equal in adequately explaining the nature of language in a manner that is consistent with current research in psychology, psychobiology, and neurology. As Webber (2006: 429) puts it, "not all theories are created equally."

² Objectively, it is not mandatory for a theory to give rise to an elegant grammar, but for some researchers it is a necessity. It is, therefore, listed here.

Most importantly for this work, not all grammars lend themselves equally well to development into a pedagogical grammar, and there will be more discussion on this point immediately below.

3.2 Descriptive grammar writing

An interesting relationship not previously addressed in the literature is that between the nature of particular grammars and their adequacy as a basis for the pedagogical grammar-writing process (with the understanding that many, if not most, grammars were never intended to be adapted for such purposes).

Tomlin (1994: 141) does state that the development of a useful pedagogical grammar is directly dependent on the development of an adequate descriptive grammar of the language or, at the very least, an adequate description of the language, even if not formally packaged in a grammar. In other words, for the purposes of pedagogical grammar writing, well-written and well-formed descriptive accounts of a language must be in place beforehand for a pedagogical grammar to be useful. The importance of this small statement is paramount, for it is upon this assertion that the rest of this work and grammar are formed.

3.3 A 'good' descriptive grammar

It is useful to discuss what a descriptive grammar is first, and then proceed to a discussion about what qualifies as a 'good' or 'adequate' descriptive grammar.

The term 'descriptive' may have many different meanings depending on the particular descriptive framework in which one is working. However, all descriptive theories entail a basic understanding of the nature of language. This is to say that a linguist working inside a descriptive framework will approach language with the goal of describing what he/she sees expressed within the language. While the linguist may connect features of the language in question to similar features of other languages or use terminology specific to his/her subfield of descriptive linguistics, it remains that the description of the language is built off of a primary concern for what is expressed in the data.³ A descriptive approach to language, then, is one that is essentially bottom up, where much of the theory develops from the description of the language and the nature of the data. This is not to say that descriptive theories are not informed ones; linguists working within a descriptive framework find it useful to know what other languages exhibit, and what this all contributes to the understanding of language as a whole.

As Dixon (1997, 2009a, 2009b) and Dryer (2006: 210-212) explain it, there is a unifying 'basic linguistic theory' that most descriptive linguists currently use as a theoretical framework to form their descriptive grammars. The theory borrows from past theoretical frameworks as needed and only as much from current

³ Of course, what qualifies as data is debatable, and it is an important consideration for descriptive and pedagogical grammar writers alike.

traditions as necessary. Descriptive theory, then, operates with many theoretical assumptions about how language works. These assumptions are founded on years of linguistic work from many different fields that may have subscribed to other theories, and at the core is traditional grammar. Descriptive linguistics, then, allows a linguist to use what theory is useful and has been useful, and leave anything that seems unsubstantiated and or not in line with work in other fields, such as neurology, outside of linguistics proper.

It can be assumed, then, that a good descriptive grammar is one that is informed (Webber 2006) by a wide array of theories that have proven useful in accounting for linguistic phenomena. A good descriptive grammar would also then take into account how typological research can account for phenomena in the language in question. Finally, a good descriptive grammar would take as its primary source of data natural occurrences of the language: conversations, histories, personal accounts, instructions, stories, and the like.

Chapter 4

Pedagogical Grammar Writing

While descriptive grammars are written to account for aspects of a language, pedagogical grammars are designed to teach the aspects of a language. The two types of grammars are similar in some ways: they do not necessarily contain explanatory, diachronic material, they are assumed to be a thorough account of a language, they will subscribe to some theory⁴ of how language works in the mind, and so forth. However, content, structure, goals, target audience, and other aspects of the grammars tend to be very different.

Descriptive grammars are typically written primarily for linguistic research (i.e., for non-pedagogical purposes), although the grammars may also be written so that a speech community and or heritage learners may learn about their language. They often have a compact structure that works systematically through phonetics, phonology, morphology, syntax, and at times additional sections such as vocabulary, prosody, and semantics. Though grammatical explanations are inescapably theory-influenced, in the interest of space and succinctness, the examples themselves, whether there be few or many, form the center around which the discussion of the language takes place. Descriptive grammars are, by definition, not designed for teaching a language. They are meant to be the best

⁴ While not every author consciously chooses any one theory, as Dryer (2006: 207) states, 'there is no such thing as atheoretical description.' I would argue that the same is true for pedagogical grammars.

account of a language in the shortest space possible, which linguists and others can then use (to understand how language works in the mind, for typological purposes, etc.).

Pedagogical grammars, on the other hand, are designed to teach those who want to learn to speak a language, read texts in a language, or otherwise communicate in it. Pedagogical grammars are therefore generally expansive and usually include many examples and problems/exercises for the student. While pedagogical grammars will often handle linguistic material in an easy-to-difficult fashion, chapters are typically organized by semantic category and not by the field of grammar (phonetics, phonology, and so forth). Finally, the goal of a pedagogical grammar is not to produce a more competent linguist or a more knowledgeable typologist (though that may happen), but, rather, the goal is to produce someone competent and fluent in speaking a language or in being able to read it.

4.1 The relationship between descriptive and pedagogical grammars

While the above preliminaries may be self-evident, it is the difference between the two types of grammar that is important to note here. The divide between the two is great, but the two are related.

A pedagogical grammar is informed by theories from second (and first) language acquisition, and it implements teaching methodologies that have been developed from such theories; these matters are discussed in the sections immediately below. A good pedagogical grammar is also informed by a good

description of a language. From the teacher's perspective, one cannot teach a language to the language learner unless one has had a chance to understand the language on a much more academic level. From the perspective of the student, one cannot merely be tossed into a second language situation and be expected to learn by osmosis and inundation. A certain amount of the higher language processing needs to have been done beforehand so that the student can more easily digest the information and implement it in the language learning process without becoming hung up on matters such as exceptions to rules, irregular forms, and conversational phenomena whose linguistic description is so technical it is incomprehensible to the student as is.

4.2 Pedagogical grammars

Pedagogical grammars are founded on an extensive knowledge of how second languages are acquired, and they are informed by pedagogical theories.

Pedagogical grammars also use certain theory-informed methodologies to teach the second language in a certain fashion. The following section, 4.2.1, discusses the theories that inform the second part of this work, and the section following that, 4.2.2, discusses the most popular and used (either currently or in the past) teaching methodologies.

4.2.1 Pedagogical theories and approaches to SLA

There are several prominent theories regarding how second languages are acquired, and their contributions are discussed below. While many methodologies do not line up in a one-to-one relationship with any one theory of second/first language acquisition, all methods do adopt some theory about how language is acquired. As will be seen in 4.2.2, most methodologies adopt certain aspects of some theories, and so there is a strong relationship between the two.

If one approaches the theories presented in this section from the point of view of their usefulness for writing a pedagogical grammar, of course each theory will seem to have strong and weak points, but it is important to realize that that is often an external view of a theory. Just as a flat-head screwdriver may be used to open a paint can, it may not be the original, intended purpose of the tool. Each theory (and methodology and approach) has been formed to account for second language acquisition in its own right, and each contributes to the field in its own capacity.

What is important here is that this pedagogical grammar be “theoretically informed” as Webber (2006) puts it. An understanding of the most widely-accepted pedagogical SLA theories allows for a solid foundation on which methodology can be built.

4.2.1.1 Universal Grammar and language acquisition

Universal grammar (UG) is a theory of the nature of linguistic knowledge familiar to many linguists in at least one of its various forms: Government and Binding, Minimalism, etc.⁵ The concomitant theory of language acquisition is based on the hypothesis that language is an underlying cognitive construct already in the mind from birth (White 2007). UG theorizes then that language acquisition is a process of learning the specific grammar of one's native language. This grammar 'fine tunes' the rules of universal grammar already in the speaker's mind. Universal grammar specifies the principles of grammar, but input from a language sets parameters one way or the other to determine how various aspects of a language's grammar will be manifest.

Second language learners are said to have an 'interlanguage,' which is a rule-governed and systematic form of the second language. If particular grammatical parameters have not been set for the first language, then those will be set for the second language. If a parameter HAS been set for a first language, and there is a subsequent conflict with the second language, then, for the second language, the parameter will be reset. All this happens under the assumption that the interlanguage grammar is constrained by UG (White 2007: 43).

It is important to note that this theory of SLA takes into account several things. First, while the linguistic representations of the interlanguage grammar of a second language learner are subject to the principles of UG like other languages,

⁵ These are generally theories of syntax. However, they make assumptions about the nature of native language, and, to that end, they underlie theories of first language acquisition.

there is no guarantee that a second language learner will achieve the same grammar as a native speaker (White 2007: 46). Linguistic representations of the L2 are constrained by the principles of UG only if they are acquired. Secondly, it is not true that the first language is unimportant or trivial in the acquisition of the second language. UG theories of SLA underline the fact that an L2 may initially be based on L1 grammar. Given more L2 input, speakers may revise their L2 grammar within the confines of UG constraints. Even if a speaker never acquires L2 grammatical properties, the interlanguage grammar will still be constrained by what UG dictates is possible.

UG theories of language acquisition offer, then, several findings relevant to teaching methodologies, as presented below in 4.2.2.1. First, exposure to input is necessary for language-specific parameters to be set (White 2007: 50-52). On the other hand, however, some properties of L2 are acquired regardless of how little input there is. Second, L2 learners will come to learn more about a language (such as what is ungrammatical) than they will be taught or exposed to. Third, a learner's first language will only affect the L2 acquisition process to a certain degree. Finally, what constitutes instruction for a second language is limited. One cannot teach UG constraints, but only provide input to trigger the resetting of parameters.

4.2.1.2 Functional approaches to language acquisition

Functionalism as a field of study came from areas of research that were concerned with how methods for conveying meaning, from the level of syntax to the level of

discourse, shape the morphosyntax and other structures in a language (Bardovi-Harlig 2007: 61-62). Some functional theories are concerned with how meaning is similarly conveyed across languages (typology), and other functionalist theories on acquisition are particularly concerned with how language in use (discourse) determines the form of a language (discourse-functional approaches).

Functionalist theories or approaches⁶ to SLA such as the concept-oriented approach discussed by Bardovi-Harlig (2007: 57) assert that language is used primarily for communication, and that language does not exist without users. This approach and others like it assert that language is for communication and form is for function. Functionalist theories therefore approach language learning in terms of form to function and function to form mappings and are concerned with how these mappings develop and change in an interlanguage. Because functionalist theories of SLA are concerned with the function of language as a whole, they often do not divide language formally into its traditional parts: phonology, morphology, semantics, etc. In this vein of thought, functionalist theories of SLA recognize that adults learning a second language need only learn to express the meanings they already have in their minds in the old language (with the recognition, of course, that some semantics will need to be fine-tuned and altered to match the new language). Thus, a learner's utterance should not be broken down into parts for

⁶ 'Approach' here indicates an understanding of language (or language acquisition) from which one forms theories of second language acquisition. Approaches like the concept-oriented approach are not technically theories since they lack predictive power (Bardovi-Harlig 2007: 68). However, functionalist theories and functionalist approaches all have similar ways of understanding and asserting how a second language is learned. One could conceivably operationalize these into theories.

analysis, but rather, it should be assumed that utterances as a whole, from phonetics to discourse structures, should all be evaluated as to how a second language is being learned and the functions the speaker is expressing (or trying to express).

With regard to teaching methodologies, functionalist approaches focus on a learner's current progress as expressed in the interlanguage. This contrasts with other approaches to SLA that focus on the distance to be covered between a learner's first language and second language.

4.2.1.3 Input Processing and Input Interaction

Input Processing theorizes a model of what happens during comprehension that may then affect or interact with other processes in language learning. Input processing is concerned with answering questions regarding how form-meaning connections are made: how do learners make such connections, why do learners make some form-meaning connections and not others, what internal strategies are used by learners in comprehending utterances, and how do those strategies affect acquisition (VanPatten 2007: 115-135)?

While not a theory per se, since it does not make predictions, the input processing model does make claims about how second languages are learned (VanPatten 2007:115-136). These claims are not limited to, but do include the following: learners desire to get meaning when they are comprehending, comprehension initially requires much effort that in turn determines what input

processing mechanisms pay attention to, learners cannot store and process the same amount of information online that a native speaker can, and finally, while learners may utilize certain universal methods of input processing, they may also make use of their native L1 input processor (or 'parser').

Input processing observes several things (VanPatten 2007: 130-132). First, while exposure to input is necessary for acquisition of a second language, there are limits on the effects of frequency and on instruction on SLA. Since learning happens incidentally as a byproduct of a learner's actively trying to comprehend input, if instruction focuses on output versus how speakers process input, then instruction and output will be of limited use in the acquisition process.

Related to the input processing model of SLA is the interaction approach (or hypothesis) to second language learning, which is concerned with how language is learned through exposure to language, production of language, and feedback on said production (Gass & Mackey 2007: 175-199). While a theory in the sense that it makes claims, using concepts from cognitive psychology, that there is a link between interaction and second language learning, VanPatten and Williams 2007 decide to maintain the use of the term "approach" when discussing the interaction approach.

The interaction approach asserts the importance of input, but also output, in the language acquisition process (Gass & Mackey 2007: 175-185). At this point in time, it does not make strong theoretical claims about the connection between interaction and learning, but it will most likely develop into such a theory in time.

Input provides useful (or sometimes useless) positive and negative models of how to speak. Output allows speakers to then automate and practice using their language formulation skills. Feedback from linguistic interactions provide learners with correct models of the language in use. The interaction is considered key to the learning process since interaction demonstrates what a learner has done wrong, what a learner does not know (complete gaps in the L2 knowledge), and what a learner should acquire (new vocabulary, certain aspects of grammar, and so forth).

4.2.1.4 Sociocultural Theory

A prominent theory of second language acquisition is Sociocultural Theory (SCT), which has origins in the work of the Russian psychologist L. S. Vygotsky (Lantolf & Thorne 2007: 201-224). This theory asserts that language use, organization, and structure are the primary means for mediating biological and behavioral activity. Sociocultural Theory holds that developmental processes, such as learning language, take place through one's participation in linguistic, cultural, and historically formed settings (family life, peer group interactions), and institutional contexts (schooling, work places). Sociocultural Theory is concerned with how language is internalized, how language mediates thoughts, and how language is learned through interaction with others.

While concerned with interaction in a way similar to that of the Interaction Approach, SCT is a "*bona fide*" theory in that it makes definite, testable claims

about how language is learned. SCT also directly concerns itself with culture as a critical part of language learning. Interaction should not take place in academic environments alone, but rather as much in the native culture as possible and in all the natural places a native speaker might use the language. SCT also overtly concerns itself with how language (either the L1 or L2) is used to think. SCT is not only interested in how language is used to communicate among people, but also how it is used to communicate internally for each individual. The Interaction Approach does not necessarily concern itself with such factors as the L2 learning process, and in this respect it also differs significantly from SCT.

Sociocultural Theory asserts several things with regard to SLA (Lantof & Thorne 2007: 210, 217-220). First, exposure to linguistic input in the form of culturally organized activity is necessary to acquire a second language. In this sense, SCT also holds that there are limits on the effects of instruction in SLA. Learners in a classroom will only go so far, in other words, since language is a tool for accomplishing things and not just something that exists for the sake of learning. In relation to the zone of proximal development, variability in mediation received and variability in goals for which the L2 will be used will both cause variability in how a speaker acquires his/her L2.⁷ Finally, SCT recognizes the difficulties in L2 acquisitions presented by learners using their L1 to mediate cognitive activity (Lantolf & Thorne 2008: 205-210, 219). Since people think in their native language, they also monitor and form their speech in that language.

⁷ The ZPD is defined as the distance between what a learner can accomplish alone with a L2 and what a learner can do with guidance or collaboration with capable peers.

Learning a second language is considered very successful when one has internalized it enough to think in it (or with it). To that end, interference from thinking in the L1 may last for a while and complicate the learning process. This theorizing of the importance of internalization of the L2 and mediation in the L2 to the learning process is also unique in many ways to SCT.

4.2.2 Pedagogical methodology

Theories of L2 are statements that explain WHY second language acquisition occurs as it does (VanPatten & Williams 2007: 2). While closely related conceptually to theory, a model of SLA describes processes or sets of processes of a linguistic phenomenon. A model may also show how different parts of a phenomenon interact. Models explain HOW SLA takes place. Approaches of SLA are sets of correlated assumptions about the nature of language teaching and learning (Richards & Rodgers 2001: 19). Approaches explain WHAT needs to happen in a SLA teaching environment. Though different from each other, theories, models, and approaches to SLA all give rise to and determine the nature of a SLA methodology. A second language acquisition methodology is a procedure for teaching a second language that 1) is informed by an explanation (a theory) of why second language is learned as it is, 2) is informed by a model that explains how learning an L2 happens, and 3) adopts various approaches (informed by theories and models) to teaching a second language. Put more succinctly, a methodology is a plan of action for teaching an L2.

The following sections subsections make note of L2 teaching methodologies that have grown out of various theories of SLA. As will be seen, different methodologies have their strong and weak points and, depending on the task at hand, may be better or more ill-suited for teaching a second language.

4.2.2.1 Grammar-translation method

Although the grammar-translation method predates any of the theories discussed above, it is a methodology important to note given its long-lived presence in the SLA community. The grammar-translation method began in the 19th century and persisted well into the 20th century in various forms (Brandl 2008: 2).

The grammar-translation method consisted of reading/memorizing vocabulary lists, memorizing grammatical rules, and translation exercises (Brandl 2008: 2). For spoken languages, it was understood that students would spend time in a country or place where their language of acquisition was spoken natively. Given this background in the language, students would learn to perfect their speaking skills by exposure to a native linguistic environment. For most purposes, however, the grammar-translation method was used to teach students how to learn to read and write in an L2, and this was often for dead and ancient languages, such as Latin, Ancient Greek, and Sanskrit.

Perhaps understandably, this method of teaching second languages did not produce many fluent speakers. When one teaches an extinct language, however, speaking fluency is not necessarily the goal. 'Fluency' as defined by the grammar-

transcription method was perhaps very different from that as defined by other linguists and language teachers then.

While it is easy to be critical of the grammar-translation method, it should be noted that some of its tenets are or could be beneficial for the SLA process. First, emphasis put on memorizing vocabulary is rarely wasted time. While it is understood that committing vocabulary to memory might be better done in an environment outside the classroom, it is necessary that students make a concerted effort to commit new words to memory in order to effectively communicate.

While learning grammatical rules like the regulations in an army manual is understandably, probably not the best way to learn to speak a language fluently, it does have some advantages for the language learning process. Namely, learning rules can help one interpret forms not encountered before and can help one produce forms of which one is otherwise unsure. It is also unreasonable for a second language learner to be expected to learn the many fine points of the grammar of a language without at some point resorting to consulting a more linguistic/academic description of the language in question.

Finally, while not part of the formal instruction, the grammar-translation method did recognize the value of exposing a second language learner to the native language in a natural setting. Merely recognizing this makes the grammar-translation method worthy of some note, archaic as the method as a whole might seem to some.

4.2.2.2 Methodologies associated with UG

While the grammar-translation method predates Universal Grammar theories of language acquisition, the methodology was adaptable to the theory. The grammar-translation method was founded on the assumption that a universal logic formed the basis of all languages, and that it was a teacher's job to demonstrate each category of UG that was realized in the second language in question (Richards & Rodgers 2001: 37).

4.2.2.3 The Oral Approach and Situational Language Teaching

The Oral Approach and Situational Language Teaching methodologies that first came out of Britain in the early half of the 20th century took an active role in trying to teach SLA students useful language couched in situational contexts (Richards and Rodgers 2001: 36-49). The methods put a heavy emphasis on substitution activities, chorus repetitions, drills, dictation, and controlled oral-based reading and writing tasks. Practice within pairs and groups was also sometimes used.

Since the Oral Approach and Situational Language Teaching both originated in British-informed theories of language acquisition, the methods appear to the American theory-informed linguist to be related to behaviorist and also structuralist theories of (second) language acquisition. That is, the methodologies were concerned with structure and form as elements critically needed for one to be able to speak. However, it was also recognized that language always has an end goal or purpose, and so, in this regard, attention was given to meaning,

interaction, discourse, and other aspects of language concerned with its production (Richards & Rodgers 2001: 40).

The Oral Approach and Situational Language Teaching methodologies are beneficial in that they put an emphasis on accurate communication in real-life settings (or the attempt to create such settings), they require students to be able to use their language orally, they underline the importance of correct and understandable pronunciation, and they help students recognize the paradigms in a language. The importance placed on group or pair work could also be seen as a benefit since it gives each student a chance to communicate unselfconsciously in the second language with a peer.

The methods could be criticized, however, in several ways. First, while the methods could be said to teach language as it would be learned in a natural environment, it would be unwise to limit students' ability to communicate by confining them to the environments only deemed possible by a textbook. Second, while recognizing paradigms based on substitution activities has its uses, not all paradigmatic forms and not all substitutions are equally frequent and or useful to know (e.g., 'I was born, you were born,' etc. versus 'she bore me, she bore you,' etc.). As Conrad recognized in 2000, a corpus-informed grammar would provide for the teaching of materials that included common forms (and excluded uncommon ones). Therefore, rote practice of paradigms might teach a student what are, quite bluntly, worthless and or marginal parts of a language. Because of the fear that students in groups or pairs will repeat errors that can then become fossilized

(current research indicates that this does not happen), much responsibility is put on the teacher to assure that everyone is learning the correct materials in the correct manner.

4.2.2.4 The Audio-Lingual Method

In the late 1950's and early 1960's, through a collaboration of the government of the United States of America and multiple universities across the nation, a new methodology for teaching foreign languages, particularly to English speakers, was born: the Audio-Lingual Method (ALM). This method drew on experience from army language training programs developed during World War II, the Aural-Oral or Structural Approach mentioned above, and behaviorist psychology.

The approach to teaching that the Audio-Lingual Method adopted came out of structural linguistics in the United States (VanPatten 2007: 20). Structural linguistics stated that language was a finite series of predictable patterns that could be analyzed from phonetics to syntax. At the time, structuralist linguistics sought only to describe and not (necessarily) explain. It also held that the primary form of language was speech, with the written word being secondary. Structural approaches, then, were compatible with behaviorist theories of language acquisition, which stated that human language was a series of learned habits that had been fine tuned over time based on types of (negative or positive) feedback.

The Audio-Lingual Method, then, is founded on several principles. Mistakes are kept to a minimum by performing drills and dialogues (Richards & Rodgers

2001: 57). Language is provided in spoken form first, and no rules are given until the learner has had a chance to abstract them from the exposure they have already had. Learning about words and usage requires learning about culture. The Audio-Lingual Method had the objectives of producing speakers that were fluent in pronunciation and syntax, that listened well, that were able to read and write well, and that understood the meaning of words as a native speaker would. Dialogues and drills were the major types of teaching activities for the Audio-Lingual Method. Dialogue contextualized structures and content while drills made sure learners had access to accurate forms of the target language.

The Audio-Lingual Method had some positive aspects. First, it put emphasis on input from native speakers in everything from pronunciation to cultural knowledge. Perhaps for the first time in language teaching, the need for sensitivity to the culture of the target language was made explicit. Second, the Audio-Lingual Method stressed correct form. This may be perceived as a negative trait if taken to the extreme, but excessive errors can easily lead to incomprehensible speech, and thereby nullify the efficacy of learning a language to communicate. Finally, because the teacher led the class and monitored the students' progress, there was someone directly responsible for delivering to the students' relevant linguistic situations (Richards & Rodgers 2001: 63).

The Audio-Lingual Method has been criticized for failing to produce the types of competent speakers it promised (Richards & Rodgers 2001: 65-66; Savignon 1983: 1). This might be for a number of reasons. First, the ALM does not

allow for errors at all. Errors are part of the learning process that even children make when learning their L1. While it is true one does not want bad habits to fossilize, it is also true that many learners will make mistakes that will later be corrected through other means. Second, the method puts immense strain and responsibility on the teacher. Since students cannot be allowed to make mistakes, they cannot be allowed to interact freely, a serious drawback to learning a second language since almost all spoken language takes place in interactive environments. This was likely due to the fact that the ALM did not allow learners to think; it did not allow learners to form their own ideas about how the L2 worked (hence the reason cognitive approaches were adopted as an alternative). It is important to pause here momentarily, and again reflect on the fact that each of the methods discussed here has contributed to the field of second language instruction.

Since the Audio-Lingual Method, many methodologies and approaches have been proposed or adopted for teaching second languages. I will focus on one in particular below, the Communicative Language Teaching (CLT) approach.

4.2.2.5 Cognitive approaches

Cognitive approaches to second language acquisition understand language acquisition as a process governed by general laws common to all types of human learning. These laws may be associative (the types of learning discussed in behaviorist traditions), and they may also be cognitive, which includes more conscious, explicit, deductive, and tutored processes (Ellis 2007: 77). Cognitive

approaches to language learning were made popular by those studying psychology, and the different approaches to language learning generally follow the Associative-Cognitive CREED, which holds that SLA is Construction-based, Rational, Exemplar-driven, Emergent, and Dialectal.

Cognitive approaches to language acquisition assert that language is represented by constructions. Learners map meaning onto linguistic sequences, which in turn are used to induce regularities based on the frequencies of constructions (Ellis 2007: 78-82). Language learning is also considered to be a rational, intuitive statistical learning process. Speakers consider the frequency, recency, and context of forms as they interpret them. From the accumulated form of similar exemplars, learners extract patterns or prototypes that can then be used to make new forms they have not encountered (such as using plural -s in English with a novel noun). Cognitive approaches recognize that language is an emergent system. That is, it is a system of organization and expression that is perpetually “getting somewhere” and altering its current form the entire time. Finally, SLA is dialectal. Speakers are aware that their current speech differs from native fluency, and so direct intervention is possible to raise a learner’s current level of fluency.

Cognitive approaches to SLA have several commonalities. First, input is considered necessary for SLA (Ellis 2007: 88-91). Learners cannot begin to abstract what they need to acquire a language without adequate input. Second, most language learning takes place internally; learners acquire too many regularities to

have been explicitly taught them. Third, output follows predictable patterns in acquisition of structures, etc., though it may still be variable in its final outcome. Fourth, frequency has limits in the language learning process. Other factors such as salience, complexity, and individual differences must also be factored into the learning process. Finally, there are limits on the effect of a learner's L1 on the instruction in the L2, and the effects of output on the second language learning process.

4.2.2.6 Communicative Language Teaching (CLT)

Two methods of instruction worth noting at this point are the Berlitz (or 'Direct') Method used in Berlitz second language schools and the Natural Approach put forth by Krashen. While proposed to increase oral proficiency as alternatives to methods of instruction such as the grammar-translation method, these methods of instruction were also movements towards communicative language teaching (Brandl 2008: 2). These approaches to teaching language put an emphasis on learning oral communication skills generally taught exclusively in the target language with an emphasis on using demonstration and question/answer pairs to introduce grammar and especially vocabulary. Grammar was not taught explicitly using these approaches, and only common (i.e., 'everyday') vocabulary and phrases were taught.

Beginning in the mid- to late-20th century, communicative approaches to teaching second languages appeared (Canale & Swain 1980; Savignon 1972, 1983,

2007). Since then, they have been further developed. For example, Canale in 1980 proposed a theoretical framework for evaluating communicative competence of learners based on their success in attaining grammatical, sociolinguistic, and strategic competence. Savignon (1983 and elsewhere) sought to define communication, competence, and communicative competence, and thereby to enable researchers, teachers, and learners to know when they have attained it. This emerging approach to teaching second languages, this communicative language teaching, has given rise to various methodologies for teaching second languages. As such, it may reflect certain models of the nature of second language acquisition and certain theories on the acquisition of second languages (Brandl 2008: 5).

Communicative Language Teaching, or CLT, aims at communicative competence as a goal of the language learning process, and it aims to teach the four language skills, which acknowledge the interdependence of language and communication (Brandl 2008: 5; Richards & Rodgers 2001: 155). CLT sees language as primarily used to communicate, and therefore is entirely given to methods and theories that will advance the communicative ability of its learners (Brandl 2008: 5).

CLT has many advantages for learning a second language. First and foremost, meaning is paramount. Accuracy is contextualized; so long as a student is able to communicate effectively, then the approach is working correctly. Mastery is not sidelined, but it is recognized that learners can learn to

communicate adequately before they develop mastery. While emphasis is put on immediately learning communicative activities such as speaking, pair conversation, and group conversation; drilling, translation, reading, and writing are all acceptable as part of the learning process, and they are encouraged wherever they will lead to better communication. In addition, teachers are given leeway to direct the class using methods and sequencing of materials so long as they motivate the language learner. This lack of rigidity gives the teacher much freedom, and also relies on the learner to some degree to direct to the course of instruction. Finally, and while perhaps tenuously founded, the motivation of the student is expected to come from an interest in what is being communicated in the language, not necessarily by the structure of the language itself.

It is perhaps more difficult to criticize CLT, particularly because CLT itself is not any one method. Although it has given rise to various principles, such as 'Use Tasks as an Organizational Principle,' how these principles are followed, even if they are followed, may vary from one teacher or language to the next (Brandl 2008: 7). For example, task-based instruction indicates that lessons should be built around, essentially, 'doing things' with language. Yet language is used to accomplish much, and so the actual tasks may vary. How the task is taught might also vary significantly among instructors or programs.

If a methodology for teaching an L2 is unsuccessful, it is not necessarily the fault of the approach. It is therefore the duty of the designers and those that implement CLT methodologies and practices to 'get things right.' This difficulty in

criticizing of CLT could itself be a point of criticism, but in a positive way — CLT sets up a classroom in which all are held responsible to a much higher degree than classrooms designed around any other methodology. It also allows for the scientific experimentation of methodologies: those that do not work are soon discovered for what they are and subsequently abandoned and those methods that work are kept and perfected. To this end, CLT does not exclude methods that have come before. To the extent that those methods advance the communicative learning process of a language, they are incorporated in original or modified form into CLT methodologies. If older methodologies are not incorporated, then it is because they did not work to advance a learner's communicative abilities. In summary, CLT gives rise to methodologies that do not ignore the past, that look to advance a learner's communicative ability, and that put to the wayside anything that does not achieve that purpose.

Two popular examples of manifestations, or methods, that have come out of CLT are task-based language teaching and content-based language teaching. However, since neither of these methods will be used here, they will not be elaborated upon.

4.3 What makes a good pedagogical grammar?

As previously mentioned, the development of a useful pedagogical grammar depends on the development of an adequate descriptive grammar of the language (Tomlin 1994: 141). The success of the grammar in teaching a language is also

dependent on the theory of second language acquisition and the methods subsequently used to teach a second language. That is, the usefulness and effectiveness of a pedagogical grammar depends on critical assumptions by the author about how a second language is learned and how it should subsequently be taught.

There are several descriptive works on Ventureño grammar already available (listed in Chapter 5), as well as descriptive research of my own upon which a pedagogical grammar can be built. In this sense, the scaffolding is already in place for developing a 'good' pedagogical grammar for Ventureño Chumash. There is much that has already been 'figured out' and that can now be presented to the non-specialist in a comprehensible format.

One approach to teaching a second language previously mentioned is that of Communicative Language Teaching (Tomlin 1994: 142). It is this approach to teaching that the pedagogical part of the dissertation will utilize to teach the language. If language functions primarily as a device for communication, then it is necessary to teach a language for communicative purposes (Little 1994:107).

According to Widdowson (1978, 1979, reiterated in Tomlin 1994: 142-143), a pedagogical grammar should accomplish several things. Learners must acquire a knowledge of grammatical (syntactic) structures and a knowledge of how such structures are used in discourse. In addition, Tomlin notes that, for teachers of a language, pedagogical grammars should provide explicit descriptions of grammatical structure.

In summary, a ‘good’ pedagogical grammar has the following: 1) a ‘good’ description of the language in question, 2) an understanding of the theories of second language acquisition, and 3) appropriate teaching methods, which are based on the assumption that the function of language is primarily for communication.

4.4 Why a pedagogical grammar?

Since Ventureño Chumash is considered an extinct language,⁸ it is necessary to justify the writing of a pedagogical grammar for the language. It will be noted first that writing such a pedagogical grammar is not merely an exercise in linguistic knowledge or a demonstration of analytic ability. A pedagogical grammar of Ventureño can offer a fuller and more accessible explanation of a language for descendants and non-professionals, although even interested linguists may profit from it.

Second, for the person utilizing the pedagogical grammar for its intended purpose, the grammar is not merely a tool for accessing the structure of the language in a passive way. It is instead hoped that it will be a tool for actively acquiring all parts of the language. For instance, while learning to read/translate (a relatively passive activity) has its place in the grammar, there are also exercises that ask to students to identify parts of speech, form words, parse words/sentences, fill in paradigms, and analyze and abstract (grammatical)

⁸ In the sense that it (currently) has no native, fluent speakers.

meaning from examples. Active participation in the language learning process diversifies the paths to acquisition, and learning moves forward only when students are engaged in activities beyond passive absorption. What is more, such a pedagogical grammar can be a way for learning about aspects of Ventureño Chumash culture. This is useful for filling out the cultural, linguistic knowledge of descendants, and also for educating those who are unfamiliar with Chumash culture and traditions.

Finally, for the author of such a project, the grammar can develop general linguistic theory about how language as a whole functions in addition to being a practical end product teaching the nature of the grammar of a language in such a way that the language may be acquired by learners. It is hoped that the pedagogical grammar of Ventureño Chumash will be a product that will serve generations to come.

It can be seen then that a pedagogical grammar of Ventureño has the potential to benefit many different people. For linguists, the grammar can be a more accessible medium for understanding the language; it can be a grammar rich with examples and vocabulary. For the author the grammar can ensure a better understanding of the language, and it can allow her to contribute more to the linguistic community regarding specific aspects of the language. Most importantly, the grammar can last as a useful product giving Ventureño Chumash descendants a way to access and learn their heritage language in whatever capacity seems best to them.

The following section presents an overview of the theories, methods, and approaches that have gone into the production of the grammar found in part II of this dissertation.

4.5 Constructing a pedagogical grammar for Ventureño Chumash

In this section, I address the various theories, approaches, and methods of second language learning and second language teaching that have gone into the accompanying grammar.

4.5.1 Overview – Starting off on the right foot

The teaching theories, approaches, and methodologies adopted/used in this grammar form the basis for closing the gap between one's understanding of English and one's understanding of Ventureño, with the goal that a person can access ('read') original Ventureño texts and other material on the language. To this end, it has been necessary for the author to know clearly what is needed to accomplish each task designed to reach that goal. If one intends to write a grammar to help people learn a language, half of the work is the author understanding clearly what students need to learn, in what order they need to learn it, how much is too much, how much is too little, and so forth.

The author of a grammar should understand the material as well as (and better than) the student is expected to learn it. This seems, perhaps, obvious, but if the author has seriously misunderstood/under-understood matters, it is not likely that

students will understand the material any better. At that point, the author's instructions will only confuse the student.

As a starting point, then, I assert that this grammar has been formed on the best, possible description of Ventureño Chumash. Uncertainty, where present, is explicitly pointed out. When something cannot be stated due to lack of data, it has been noted. If we have language learning of some type as a goal, it only makes sense that we point out known issues that could complicate accomplishing that goal.

4.5.2 Implementing theory and approaches – Where to start

Several of the theories and approaches mentioned have been adopted (at least in part) in the formation of this grammar. Below are summarized the relevant theories and approaches.

Input processing models of second language acquisition (4.2.1.3) make several claims about language learning relevant to this work. First, learners desire to comprehend (i.e., get meaning) when they interact in a language. Second, comprehension initially requires much effort, which in turn determines what input processing mechanisms they pay attention to. Third, learners cannot store and process the same amount of information online that a native speaker can. Finally, while learners may utilize certain universal methods of input processing,

they may also make use of their native L1 input processor (or ‘parser’⁹).

These claims about SLA are relevant here. For instance, in order to facilitate the acquisition of meaning, comprehension is easiest (or the least complex) at the beginning of the grammar. While the material in the grammar in part II is arranged semantically, an effort has been made to expose learners, initially, to small amounts of information that are relatively easy to process. Of course material becomes more complex as the students work through the grammar. As material becomes harder to process, however, it is hoped that students will have internalized what came before to facilitate learning the more difficult aspects of the language.

While it is impossible for a work such as this to appeal to the individual type of L1 ‘processor’ in every student (assuming it were ever fully possible to describe such a processor to begin with), this grammar is not conservative about using English examples, explanations, etc. as one way to help the reader learn the grammar of Ventureño.

While it may be difficult to account for the implications of Sociocultural Theory (4.2.1.4) in a grammar such as this, I believe that the theory still contributes usefully. Because there are limits on the effectiveness of instruction, a certain preference has been given to examples (in both English and Ventureño) to illustrate concepts. Also, the work here teaches not just for the sake of learning,

⁹ A parser refers to those cognitive faculties which comprehend or make sense of incoming linguistic data. A parser may refer here to those relatively unconscious abilities to interpret meaning, and it may also refer to the more conscious ability to separate (parse) individual words into meaningful parts.

but so that learners can access native Ventureño textual material. SCT holds that language is a tool used to accomplish things. I agree, and I have written the grammar with goals clearly expressed. An effort has also been made to draw the reader's attention to the differences between English and Ventureño Chumash. Along similar lines, (possible) differences in thought patterns reflected in the two languages have been pointed out. SCT states that part of the second language learning process is learning to mediate one's thoughts in the language, and, while it may be unrealistic to think that students will learn 'to think in Ventureño' from this work, pointing out differences in culture and cultural thought can only help the language learning process.

I have noted how Sociocultural Theory is concerned with how (second) language is internalized and how language mediates thoughts. It is worth restating that SCT also theorizes on how language is learned through INTERACTION with others. Because of this primary concern with interaction and spoken language, only some of the tenets of SCT are applicable to this work, which is primarily concerned with developing reading competence.

Several theories of second language acquisition have influenced the formation of this pedagogical grammar. However, input processing theories and Sociocultural Theory have perhaps been the most influential.

4.5.3 Methodology – Forming a system

While various theories and approaches inform the reader about how an author understands the second language acquisition process to take place, methodologies are specific formulas or recipes for actually teaching a second language.

Defining fluency is important to the methodology used here. Fluency, with regard to the goals of this grammar, means a student will be able to do the following: read Ventureño Chumash texts (with assistance), recognize examples of grammatical terms and categories (as they are relevant to reading texts), recognize and produce sounds of the Ventureño language, and memorize relevant vocabulary. Within the confines of the goals of this grammar, I have attempted to select what is best about commonly accepted methods of language instruction while avoiding the drawbacks that various methods have.

Much as in the grammar-translation method (4.2.2.1), a certain emphasis has been put on learning vocabulary and grammatical rules. Unlike the grammar-translation method, however, this grammar makes explicit, where relevant, what does not need to be learned/memorized. Similarities between the language of instruction (English) and the target language (Ventureño Chumash) have also been made explicit here. Translations in examples are given with alternate, possible translations as well as literal translations, where colloquial translations do not fully capture meaning conveyed in the target language. In this sense, the materials presented here are designed to give the language learner a certain amount of freedom and flexibility in translating, and, therefore, understanding the language.

In addition, wherever possible, the exercises in this work are highly contextualized, which is not a feature many traditional grammar-translation exercises have had. While we recognize that exercises in addition to translation and reading are desirable to have in an ideal second language learning curriculum, a work such as this is limited to reading, writing, and translation. Within those confines, however, an attempt has been made to maximize their usefulness.

In keeping with the Oral Approach and the Situational Language Teaching method (4.2.2.3), this grammar recognizes that language has meaning, and that that meaning is (or has been) primarily shaped by interaction and discourse. While it is not possible to engage students in the kind of interactive, oral language work encouraged by the two methods above, I do draw the students' attentions to the fact that language serves a communicative purpose. While paradigms are not ignored by any means in this work, the grammar avoids dwelling on marginal and unattested parts of the language. In this work, the final goal is enable students to read original texts in Ventureño. These consist of narratives, myths, instructional texts, confessions (Catholic), translations of other languages, prayers, and advice. While one could consider such 'communication' one-sided, it is still communication insofar as the word means to transfer meaning from one person's mind to another.

Cognitive approaches to teaching second language (4.2.2.5) have perhaps been the most influential on this work. I have constructed the grammar such that it acknowledges the constructions/structure found in language. Where possible, I

present learners with opportunities to practice their knowledge. Language is also given increasingly in context. Although it is not possible to present learners with endless input (both because this is a finite work and also because there is no new data on the language being produced), it is assumed that, given as many examples as possible, an adult can internalize what is needed. While Ventureño Chumash is not emergent in a sense, a learner's proficiency is a work in process, and I have designed the grammar in a way that recognizes that mistakes will be made, which should prevent the student from becoming overly discouraged.

Overall, one could say that this grammar approaches language learning from a Communicative Language Teaching (4.2.2.6) perspective. What has worked in the past in similar language teaching situations has been implemented here. Whatever does not have a history of being effective has been avoided. For instance, there are activities similar to more traditional grammar-translation methods, such as the 'building verbs' exercise in chapter 6.

Now you will build your own verbs, using the verbs presented at the beginning of this chapter. They are listed again below for convenience.

Routine vocabulary			
<i>alax'uy</i>	'to wake up'	<i>we</i>	'to sleep'
<i>ke'ep</i>	'to bathe oneself'	<i>unu'uw</i>	'to breakfast'
<i>tikikš</i>	'to comb one's hair'	<i>senal</i>	'to eat dinner'
<i>axwitsšaš</i>	'to dress oneself'	<i>seqetš</i>	'to undress oneself'

Make the verbs in the first person singular, as if you yourself were doing these things. The first has been completed.

Practice with verbs	
<i>kalax'uy</i>	'I wake up'
	'I bathe (myself)'
	'I comb my hair'
	'I dress myself'

However, exercises are varied and complementary when possible. Within the same chapter, there are exercises where readers abstract the meaning of a grammatical suffix (roots and roots with the grammatical affix are given in contrast).

What exactly does the suffix $-V'Vš$ mean, and why is it so commonly found on instruments? Examine the example below.

The suffix $-V'Vš$				
<i>oxtokok</i>				
'to toast grain'				
<i>oxtokok</i>	+	$-V'Vš$	=	<i>oxtokok'aš</i>
'to toast grain'	+		=	toaster

It would seem, from the example above, that the suffix in question makes a noun from a verb. The verb indicates an action or situation, and the resulting noun is the tool or instrument by which the verb is accomplished.

The exercises in chapter 6 go even further; students are asked to exercise a significant amount of agency; they are asked to hypothesize about meaning in the language.

You are presented below with the remaining vocabulary for tools. Based on the tool, can you guess a likely meaning for the verb (root)? Think of

what situation or action a tool accomplishes, and that is invariably the meaning of the verb. For example, an arrow straightener accomplishes the straightening of arrows. The verb, therefore, means ‘to straighten arrows.’

Tools and their verbs - Practice			
Tool	Meaning	Root	Root meaning
' <i>apiša'aš</i>	wood gathering strap	<i>api'iš</i>	
' <i>ušpayə'aš</i>	digging stick	<i>ušpay</i>	
' <i>uxmathina'aš</i>	washboard	<i>uxmathin</i>	
' <i>ušwelene'eš</i>	stirrer	<i>ušwele</i>	

And now compare your answers with those below.

Tools and their verbs - Answers			
Tool	Meaning	Root	Root meaning
' <i>apiša'aš</i>	wood gathering strap	<i>api'iš</i>	to gather wood
' <i>ušpayə'aš</i>	digging stick	<i>ušpay</i>	to dig
' <i>uxmathina'aš</i>	washboard	<i>uxmathin</i>	to wash
' <i>ušwelene'eš</i>	stirrer	<i>ušwele</i>	to stir

As can be seen, the grammar attempts to exercise multiple skills used in communication. Within the confines of the work, I have tried not to dwell too much on any one exercise.

The primary difference between a purely CLT approach and the approach taken here is that this grammar cannot put equal importance on all four language skills: reading, writing, listening, and speaking. Reading, and writing to some degree, are the most important aspects of Ventureño Chumash to develop here. Learning reading and basic writing take precedence in the language learning process in this grammar. However, it is hoped that this grammar can form the

foundation for future curricula, which, as part of the entire language-learning process, could implement exercises in more advanced writing, as well as speaking and listening.

Chapter 5

Ventureño Chumash and Published Works

5.1 Chumash culture

Traditionally, the Ventureño Chumash lived in a territory that currently includes Ventura County, California. Before the arrival of Europeans, settlements also extended slightly west into what is present-day Santa Barbara County, and slightly south and east into what is present day Los Angeles County. The Chumash are perhaps best known for being seafarers, hunters of large ocean game in plank canoes known as *tomol* in Ventureño Chumash (Gamble 2008: 2). No less fascinating, the Chumash had also developed a complex exchange system in which shell beads acted as a currency.

Numbering in the thousands, the Ventureño Chumash occupied permanent settlements consisting of large houses with dry, grassed roofs (Gamble 2008: 2). Traditionally, the Chumash had intricate ceremonies for funerals, dances for anthropomorphic characters, initiations, and the like (personal notes;¹⁰ Gamble 2008: 2). Social structure traditionally recognized three genders (men, women, and *'axi*), and divided populations into layfolk, chiefs, and the spiritual/mystic guiding group of elders called the *'antap*.

Before European contact, the Chumash were hunter-gatherers; they hunted game on land and in the water and gathered plants and seeds in their various seasons (Gamble 2008: 151-189). This is important to note because, despite frequent

¹⁰ This also includes discussions with Ventureño Chumash descendants.

wars and militaristic spats, by the time the Spanish arrived, the Chumash cultures had achieved a relatively stable state of existence. It is only because of this relatively large population that Ventureño and the other Chumash languages were able to survive and to be recorded by scholars.¹¹

This section is a brief overview of Chumash culture only. In the following instructional chapters various parts of Chumash culture will be brought in in more detail as the medium in which the language will be taught. Chapters will, in large part, be arranged around semantic concepts such as ‘around the house,’ ‘family,’ and the like. Appropriate homage, then, will be paid to Chumash culture where it matters most: not in one chapter summarizing all the aspects of culture, but in increments as it is relevant to the language.

To study Ventureño without making it relevant to culture is to present the language as sterile with no ties to any real human experience. To present Ventureño Chumash culture without considering how Ventureño Chumash thought is reflected in the Ventureño language is to have a very impoverished understanding of how the Ventureño people understood, interpreted, and acted on the world around them. Therefore, this work makes a serious effort not to separate the language from the culture.

¹¹ It is important to note that these statements about traditional Ventureño Chumash culture should by no means be interpreted as an indication that Ventureño culture is extinct.

5.2 Published works

The body of literature available for Ventureño, while not non-existent, is still slim. In 1964 Beeler published an article on Chumash number terms that relied heavily on Ventureño data, which is the most complete representation of the native Chumash number system. An article on sibilants in Ventureño Chumash by Harrington was edited and published by Haas and Beeler in 1974.¹² In 1977 Klar published her dissertation on topics in Chumash grammar, which included historical reconstructions of various words in the Chumash languages. In the same year, Beeler and Klar published an article about the interior Chumash dialects featuring a discussion of the Ventureño dialect Alliklik. Hudson (1982) published an article discussing the geographical distribution of inland Chumash-speaking groups and their neighboring non-Chumash speaking tribes.

More recent work on Ventureño has included a brief descriptive grammar (in English and German) by Mamet in 2008. The grammar is concise but short, and it suffers from German-specific linguistic terminology not necessarily accepted in the linguistic community at large. A grammatical sketch of Ventureño Chumash was also written by Applegate, but this is unpublished, and much of the information was never established firmly by the author. A thesis by Henry in 2008 addressed the nature of Ventureño article prefixes. A short recording of Ventureño vocabulary by the speaker Maria Antonia Tumamait Leyva also exists and has recently been transcribed by me.

¹² It will be noted that this particular article has a number of errors in it, particularly with regard to word forms.

My personal research on Ventureño Chumash has been ongoing since 2005 and includes a number of in-depth grammatical discussions,¹³ which add to the understanding of Chumash and to this grammar. Conference presentations, work within the community of Ventureño descendants, collaboration with other linguists have all added to my understanding of the Ventureño language and culture.

¹³ Published and unpublished.

Chapter 6

Those Responsible for Recording Chumash Data

The men and women responsible for recording Ventureño Chumash data can be thought of as two groups of people: linguists and other researchers such as Harrington, Kroeber, and Henshaw, with formal training, and native speakers of Ventureño. The groups are not entirely mutually exclusive, and this can be seen in the native speaker Juan Estevan Pico, who recorded his own thoughts on the language and developed an orthography for the language. However, it will be useful to note the difference between the native speakers of Ventureño and the non-native speakers who recorded the language.

6.1 John Peabody Harrington

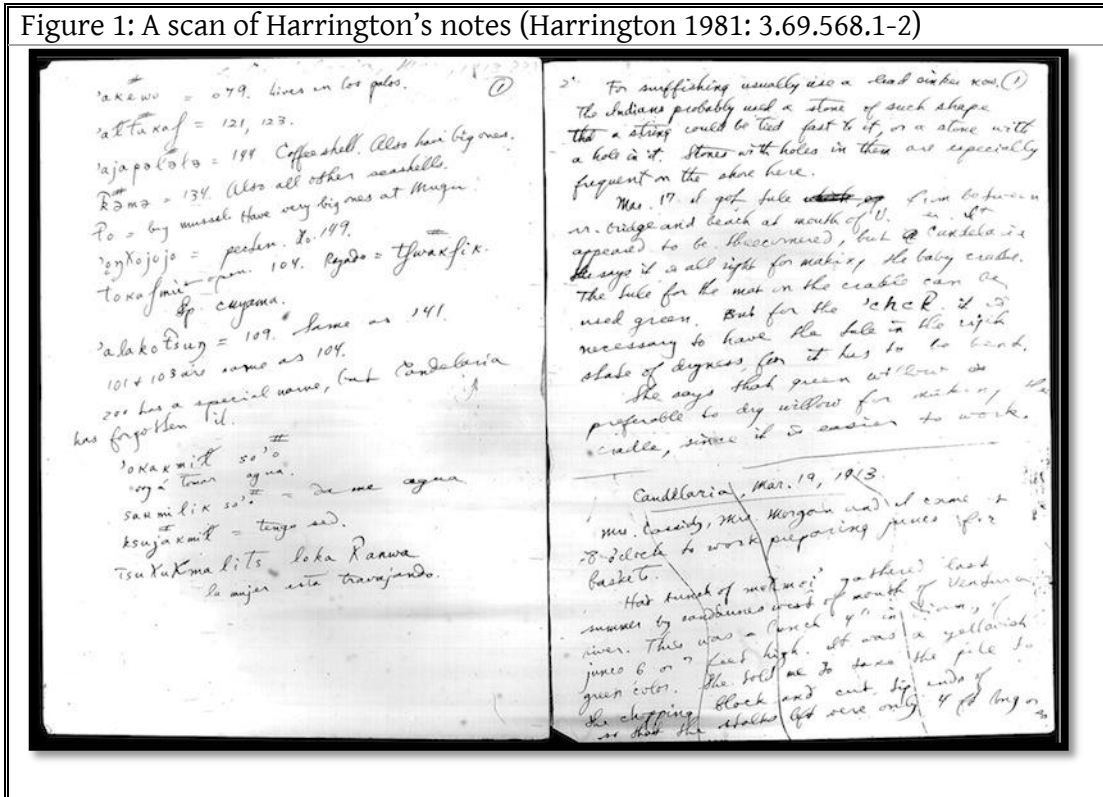
John Peabody Harrington was born in Massachusetts, but moved to California as a young child. While at Stanford University, Harrington studied anthropology and classical languages. He became very interested in languages native to the Americas while studying at Berkeley, where he met fellow anthropologist Alfred Kroeber.

Although Harrington never finished his doctorate degree, he studied the languages and cultures of Native Americans so intensely and thoroughly that the Smithsonian Museum's Bureau of American Ethnology hired him as a field ethnologist in 1915. Harrington recorded information on languages, myths, placenames, culture, cultural items, and many other aspects of various Native

American peoples. He also made audio recordings of speech and song when technology permitted.

Among all the languages Harrington recorded, from those in Alaska to the Eastern seaboard, down the Western Coast and even in South America, the Chumash languages could be said to be his ‘favorites.’ He recorded far more notes on the Chumash languages than any other language or language family. The notes on Barbareño and Ventureño Chumash number in the hundreds of thousands of pages and slip cards. He had an excellent ear for phonetic detail, making his notes not only voluminous, but also incredibly useful as well. It is these notes, compiled by the Smithsonian and scanned onto microfilm images, that form the bulk of data upon which this grammar is formed; a sample of Harrington’s notes are below.

Figure 1: A scan of Harrington's notes (Harrington 1981: 3.69.568.1-2)



6.2 Native-speaking consultants

Among the recorded Chumash languages, Ventureño is unique in having had the most individual speakers recorded (Harrington 1981: 35-46). Among these speakers, the ones that are known for certain are as follows: Fernando Librado and his nephew Juan “Chocolate” Pacifico, Cecilio Tumamait, Mr. and Mrs. del Campo, Candelaria Valenzuela, J. J. Fustero, Simplicio Pico, Juventino del Valle, José

Peregrino Romero (also known as Winay or Winai), Luisa Ignacio, Juan de Jesús Justo, José Juan and Magdalena Olivas,¹⁴ Alejandro López, and Juan Estevan Pico.

For various reasons, Harrington often obscured the identity of his linguistic consultant with abbreviations, pseudonyms, and Greek characters (Harrington 1981: 35-46; Johnson 1982: 235). Table 1 lists the speakers and the abbreviations associated with each, as well as some additional identifiers (Harrington 1981: 35-46; Johnson 1982: 235; McLendon and Johnson 1999).

Table 1 - List of Ventureño language consultants			
<i>Name</i>	<i>Alive</i>	<i>Chumash name</i>	<i>Pseudonyms</i>
Fernando Librado	1839-1915	<i>Kitsepawit</i>	a, aa, I, quic, F., E
Candelaria Valenzuela	1847?-1915	-	kan., Candelaria Vera
Cecilio Tumamait	1869-1931	-	C. T.
Juan de Jesús Justo	1858-1941	-	ju.
Simplicio Pico	1839-1918	<i>Pamashkimait</i>	Sp., Sim., Pama
José Peregrino Romero	1847-1926	<i>Winay</i>	Huin.
Alejandro López	-	-	Alej Lopez
José Juan Olivas	1858-1936	-	Josej
the del Campos	-	-	Mr. C.

In general, the Ventureño individuals interviewed by Harrington were native speakers of Ventureño Chumash: they had learned and spoken Ventureño from a very young age. Most were culturally from Mitsqanaqañ (present-day Ventura) and the surrounding inland and coastal areas where speakers of various Ventureño dialects lived. It will be noted, however, that many speakers of a Chumash language knew two or more Chumash languages well. This can be seen with Fernando Librado, whose parents were Cruzeño (Johnson 1982) and who grew up

¹⁴ At least Mrs. Olivas was Kitanemuk; both husband and wife were able to give Chumash placenames.

around Cruzeño-speaking and Ventureño-speaking Chumash. This did not, of course, make Librado any less of a Ventureño speaker, but it does come to play in Harrington's notes where linguistic material on Ventureño will sometimes include vocabulary, grammar, etc. specific to another Chumash language (and usually labeled as such).

It is also important to note that Ventureño speakers varied in their talents and experiences. Vocabulary, a better comprehension of the nature of linguistic data gathering, various sensitivities to dialectal differences, and so forth varied by speaker. This can be seen in Johnson's 1988 (202) breakdown of Ventureño kinship, which clearly shows Fernando Librado to have an extensive and technical knowledge of the kinship system and terminology at the time Harrington recorded it. Juan de Jesús Justo had an extensive knowledge of animal terms, even to the extent that he knew comparative terms in other Chumash languages. Simplicio Pico seems to have comprehended the nature of linguistic fieldwork well, and he developed his own orthography for writing the language. Taken together, the varied experiences of all the speakers contribute to a more complete picture of the language.¹⁵

¹⁵ Other useful references on Chumash culture and or language include Señán (1967), Heizer (1978), Johnson (1990), Crespí (2001), Johnson (2007)

Part II

A Pedagogical Grammar of Ventureño Chumash

Introduction to the Grammar

I would like to welcome you personally to the pedagogical grammar of this dissertation. As I write this part of the grammar, I am in Ulaan-Baatar, Mongolia, perhaps one of the places farthest from native English-speaking populations. I am steeped in Xalxa Mongolian; I am surrounded on all sides by this new and beautiful language. Every day I go to lessons in a life long commitment to acquire the language. One would think that I couldn't be farther from the shores of California where Ventureño Chumash was spoken. However, in many ways, I am much closer to the Ventureño language-learning process than one might think.

As I write this section on learning Ventureño Chumash, I am myself in the throes of the second language learning process for the first time since I embarked on learning Ventureño in 2005. At the time, I studied the Ventureño language head on, having little more than information from sister languages, which differ significantly in grammar and morphology. Even as a linguist, I would have found it useful to have some help in the areas of Ventureño grammar and morphology. Now that I am involved in teaching others Ventureño from a practical and useful standpoint, I see the immediate need for a teaching grammar of the language. I have benefited linguistically from my work, and many others could benefit as well. This section will include a brief overview of the following chapters and then the chapters of the pedagogical grammar.

Overview of grammar format

The teaching, or pedagogical, grammar part is divided into three areas. The first area covers the sounds and sound system found in Ventureño Chumash. The second part teaches the structure of the language (the ‘grammar’), but this part is organized by meaningful topics such as ‘the family,’ instead of grammatical topics such as ‘the noun.’ We will learn about Ventureño as a language and also about the culture it comes from. This part of the grammar will cover increasingly complex aspects of Ventureño, however. Therefore, as you progress, the complexity of language structures will increase. The third part of this teaching grammar consists of appendices with two Ventureño stories, a glossary of grammatical terms, and other useful information.

Notes on formatting

Throughout the grammar you will see Ventureño examples with different formatting.

- Text in *italics* indicates a Ventureño word or sound, being used for the sake of example. It is also sometimes used to indicate writing in other languages that are not English (like Spanish).
- In examples, text within ‘single quotes’ around it is an English translation of Ventureño. Single quotes may also go around English words or phrases that are colloquial.

- You will encounter SMALL CAPS, which is a grammatical designation of something in Ventureño. Grammatical designations are a shorthand way of summarizing more abstract concepts in language.
- Finally, terms not found in examples which are underlined can be found in the glossary at the end of this section. The glossary gives a short definition of each of these terms. It is important to realize that the definitions are specific to Ventureño and may be used slightly differently outside this work.
- In examples, relevant words, prefixes, sentences, etc. are sometimes made bold and underlined to draw attention to them.

Notes on lesson layouts and vocabulary

At the end of a chapter, a table of the vocabulary presented in that chapter will be given. One list may be termed '**WORDS TO REMEMBER.**' You are asked to commit these words to memory. It is acceptable if you cannot actively recall the words (although that would be more beneficial to learning), but you are expected to be able to recognize these words passively (i.e., by encountering/reading them).

Later, '**WORDS TO KNOW**' vocabulary will be given at the end of the chapter as well.

These vocabulary are presented in a chapter, but they are not present in any of the exercises/texts or are otherwise deemed non-critical to understanding the concepts in the chapter.

Each chapter will give a brief introduction to the topic. Then a set of goals that should be achieved after working through the chapter is listed. While the overarching goal of learning Ventureño is to learn to read Ventureño texts, other useful material will be learned along the way.

You will find throughout the lessons ‘Linguistic Notes.’ These are short notes with academic language that may be useful to those who are interested in a more technical knowledge of Ventureño. ‘Linguistic notes’ are not crucial to the language learning process here, and may be ignored if they are not useful.

Notes on types of activities

The activities in this grammar are designed primarily so that you may learn to communicate (exchange meaning or information) in Ventureño Chumash. Of course the communication will be rather one-sided, since the ultimate goal is that you will be able to read texts. Nevertheless, all the activities have been designed with the understanding that learning Ventureño Chumash will allow you to do things in and with the language. The final activities here involve reading long streams of connected speech (stories).

As discussed in part I, 4.5, the specific kinds of activities in this grammar have been shaped by theories of input processing and sociocultural theory. There are activities where you will break apart parse and translation words and sentences. However, because we understand that we learn when we try to comprehend input, a number of activities are designed to help you understand by allowing you to

discover grammatical rules and meaning through inductive reasoning (you are presented with examples and broad translations of a paradigm, for example, and asked to contemplate on your own interpretations of the situation). Some of the paradigmatic work in the grammar is designed to help you learn the language in this fashion (i.e., you are not usually asked to learn paradigms for the sake of learning paradigms). Furthermore, exercises give you the ability to give yourself feedback by presenting you with answers with each exercise.

In the vein of Sociocultural Theory, I understand that you will be thinking in your first language as you learn Ventureño Chumash. I have therefore taken the opportunity to point out differences and similarities between the two languages. In addition, exercises in advanced reading are assisted with word-for-word translations into English.

We understand that second language learning happens best when there are multiple ways to exercise language skill. Therefore, in addition to reading, you will also have writing exercises in the initial chapters of this grammar. In chapters 1-3, the learner is directed to listening and speaking exercises. These exercises only cover the sounds of Ventureño Chumash, but learning the sounds of Ventureño, aurally and orally, will give you more avenues with which to practice your language skills.

The more frequently you encounter forms, the more likely you are to learn them. While there are limits as to how many exercises this grammar can have, I have tried to present as many opportunities as possible to practice your skill. In

addition, you will find that the vocabulary we use is frequently repeated. This will somewhat indirectly increase how frequently you encounter words and sentences (without adding to the total number of activities).

Accessing audio files

For Chapters 1-3, audio lessons have been made available online at the National Virtual Language Lab (ANVILL) generously hosted by the University of Oregon: <https://anvill.uoregon.edu/anvill2/>. Once a brief profile is created, if not already logged in, one should do so, click on the 'Courses' tab, click on the 'Use Registration Key' tab below that, and enter the word *ventureno* in the box titled **Group registration key**. The course "Learning the Sounds of Ventureño Chumash" will be added automatically to the user's account. The classroom is open, and it may be accessed by anyone with an account through ANVILL. The account is free of charge and the sound files can be accessed as often as desired. Lessons are listed by Chapter, where the sign ▶ is followed by a title that corresponds to the lesson. For example, in Chapter 1, there is the listing "(▶ Chapter 1 – Vowels)." Under the "Learning the Sounds of Ventureño Chumash" classroom on the ANVILL Web site, one may find a lesson "Chapter 1 – Vowels," which contains examples of the vowels presented in Chapter 1. While it takes a couple minutes to set up an account, ANVILL should prove to be a more stable and longer-lasting place to put sound files than anything currently available.

Summary

In all, the teaching grammar is designed to inform you on all levels: the history behind how Ventureño was recorded, who recorded the language, which speakers were key in preserving the language, how the language is structured, and how the Ventureño Chumash culture is inseparably connected to the language.

Chapter 1

Alphabets and Sounds

Every spoken language consists of sounds put together to make understandable ‘chunks’ of speech we then classify as words, prefixes, suffixes, sentences, and the like. All spoken languages connect meaning to sound. However, different languages have different sounds. For example, Ventureño has the sound represented as *p*, however, languages such as English, Spanish, Japanese, and Cambodian do not have this sound. Sometimes the same sounds in two languages have different levels of importance. Consider English, which makes a clear difference between the sounds represented by the *c* and *g* in *class* and *glass*, respectively. While Xalxa Mongolian has both of these sounds, they cannot be found in environments where they will make two different words such as in English. In summary, sounds form the basis of a spoken language. However, languages differ in 1) what sounds they have, and 2) the importance assigned to the sounds that are present.

Before we get into the sounds of Ventureño, let us make a note about writing. Writing, or ‘orthography,’ is the conventional written way to represent a language. This may be an alphabet such as English, Greek, and Russian have, but also may consist of a system such as Chinese characters. Some alphabets like that of English have symbols that do not represent the sounds of the language very regularly. Consider the sound in English that we might write as *ee*. This sound may be

represented many ways however: *leaf, be, Keith, feet, key, and thief*. All the spellings (*ee, ea, e, ei, ey, ea, ie*) represent what is, to our ears, the same sound. English spelling also fails to distinguish sounds where it should; English has only 5-6 vowel symbols, but, for most speakers, there are at least 9 distinct vowel sounds.

The English and Ventureño alphabets are similar in that many of the letters (or ‘symbols’) look the same: both languages have a *p* letter. However, the Ventureño alphabet does not suffer from the problems that English does. In Ventureño, one letter equals one sound, and one sound is represented by one letter. There are 6 distinct vowels in Ventureño and there are 6 corresponding vowel letters. There are 30 distinct consonants and 30 consonant letters, respectively. Because of this one-to-one correspondence, and because Ventureño has different sounds than English, the letters of the Ventureño alphabet often represent different sound values than the letters of English do.

You may ask, ‘why can’t the Ventureño alphabet be more like the English alphabet?’ There are many reasons why, but there are two particularly good ones. First, the English alphabet has many flaws and quirks that are specific to the English language; the English alphabet is the result of a system that hasn’t substantially changed in 1000 years, while the language has. It would be unwise to form an alphabet for a language like Ventureño and have that alphabet based on an already out-of-date alphabet used to write a different language. Put differently, a Ventureño alphabet should not be restricted by an alphabet that was not designed for it.

In chapters 1-3, the sounds of Ventureño will be introduced. The lessons will go from simpler, familiar sounds to sounds that are more complex and not found in the English language. It is very important to learn to pronounce and read Ventureño accurately, because learning everything else about the language depends on having this basic level of knowledge.

The symbol ▶ means that there is an audio lesson available for a set of sounds. A following note will indicate which lesson to access. Please refer back to the introduction on how to access the online classroom through the University of Oregon (<https://anvill.uoregon.edu/anvill2/>).

Ventureño Vowels – First Five

A vowel is a sound that can be ‘held onto,’ and a sound that is produced with very little blockage¹⁶ from the tongue. Consider the vowel *a* in English in the word *tap*. This *a* can be drawn out: *taaaaaaaaaaaaaaap*. We can also draw out a sound such as *s* in English, but the tongue blocks air in the mouth such that there is a distinct hissing sound.

The first five vowels presented here may be relatively easy for an English¹⁷ speaker to learn. The sixth vowel, written as *ə*, will be learned in the next chapter. Concentrate on the Ventureño letters and the equivalent English sounds as you listen to them online. (▶ Chapter 1 – Vowels)

¹⁶ In linguistics, the technical term for this blockage is called ‘obstruction.’

¹⁷ English equivalents are given for a careful pronunciation of Californian English. More objective vowel values are given in IPA in the appendices.

- a* This vowel is pronounced much the same as the *o* in English *hot*.
- e* This vowel is pronounced much the same as the *e* in English *bed*.
- i* This vowel is pronounced much the same as the *i* in English *hid*.
- o* This vowel is pronounced much like the *o* in *boat*, but slightly different. If you make the *o* in *hot* but move your lips to form a circle, then you will produce something very close to the Ventureño *o*.
- u* This vowel is pronounced much the same as the *oo* in English *foot*, but make sure to make your lips rounded like an *O* when you say it!

<p>Table 2 - Linguistic notes: The IPA</p> <p>Linguists often use an objective alphabet for representing sounds in all the languages of the world. This alphabet is called the International Phonetic Alphabet or IPA. All Ventureño sounds are listed in Appendix B with their IPA values. Other orthographies used to write Ventureño are also given.</p>

Long Vowels

Ventureño does have what are known as ‘long vowels,’ although they are somewhat rare. A long vowel is a vowel that is held onto, as if one were singing a long note to a song. English vowels may be long, although this is often for special reasons such as in expressing fear, happiness, and other emotions. Pronounce the vowel sound, which is represented by *e*, in English *wee*. Now draw it out, as when

excited: 'weeeeeee!'¹⁸ The vowel quality is the same, only the amount of time spent saying the vowel is longer than in *wee*.

Ventureño makes distinctions between three types of length: short, long, and extra-long. You will see these represented by one vowel letter, two vowel letters, and three vowel letters respectively. Most vowels are short, so the longer vowels are rare and obvious. Long vowels also develop when consonants are deleted, as happens in very fast speech. We can see this process in the word for 'first,' *kana'a'ay*. Spoken slowly, there are three distinct *a* vowels after the *n*. Each vowel is separated by the consonant represented by an apostrophe '. Produced quickly, though, there is only one, extra-long vowel: *kanaaaay*. Words demonstrating short, long, and extra long vowels may be found in the classroom online (► Chapter 1 – Examples of vowel length).

Class I Consonants

Consonants are sounds that are made with significant obstruction or blockage in the vocal tract. There may be less obstruction, such as with the consonants represented as *w* and *l* in English, or there may be sounds where the air coming out of the lungs is completely stopped in the mouth, such as with the consonants represented with *p* and *k* in English.

This chapter will cover the easiest-to-learn consonants in Ventureño.

Remember that, while some of the letters here look similar to those used for

¹⁸ Or *wheeee* in some dialects.

English, their pronunciation may be very different. In general, all distinct Ventureño sounds are represented by one letter. There are, however, two digraphs: when two letters are used to represent two sounds that function as one sound unit.

- h* Pronounced the same as in English *hat*, or, between vowels, like *ahead*.
- k* Always pronounced like the *k* as in *skip*.
- l* Always pronounced with the tip of the tongue touching behind the teeth, as in the *l* in English *like*. Never as the *l* in *boil* or *full*.
- m* Pronounced the same as in English *mat*, *farmer*, *grim*.
- n* Pronounced the same as in English *nap*, *win*.
- p* Always pronounced like the *p* in *spit*
- q* This sound does not occur in English. Very close to the *k* in Ventureño, this sound is produced with the back of the tongue touching further back in the mouth. You can practice this sound with the Ventureño word *qoqoqoqo*, which is an imitation of the sound a bottle makes when water is poured from it.
- s* Pronounced the same as English *s* in *sip*, *kisser*, *miss*.
- š* Pronounced the same as the *sh* in English *ship*.
- t* Always pronounced like the *t* in *stop*.
- ts* Always pronounced like the *ds* in *beds*. Unlike English, however, this sound may appear at the beginning and in the middle of a word as well.

- tš* Always pronounced as the *j* in English *judge*.
- w* Pronounced the same as the *w* in English *way*.
- y* Pronounced the same as the *y* in English *yes*. Never pronounced as the *y* in *spy*.

LISTENING EXERCISE (► Chapter 1 – Class one sounds)

Now let's practice listening to some Ventureño words using the vowels and consonants we have just learned. All the words are real Ventureño words, and their meanings are provided at the end of the chapter. At this point in time, you are asked only to recognize the words and letters. Listen to the following words and follow the table below, top to bottom and then left to right in each column.

Vowels and Class I consonants			
<i>puy</i>	<i>po</i>	<i>šow</i>	<i>tšum</i>
<i>sa</i>	<i>qo</i>	<i>enhes</i>	<i>ku</i>
<i>lap</i>	<i>tap</i>	<i>tsiwit</i>	<i>ma</i>
<i>wot</i>	<i>ni</i>	<i>yop</i>	<i>haw</i>

LISTENING/WRITING EXERCISE (► Chapter 1 - Rehearing class one sounds)

Listen to the words again, and this time write them down top to bottom and then left to right in each column. The words have been given in a different order than above.

Vowels and Class I consonants - Practice			

The words are presented below so that you may evaluate yourself. Translations have been provided.

Vowels and Class I consonants – With translations			
<i>haw</i>	<i>wot</i>	<i>yop</i>	<i>puy</i>
‘fox’	‘chief; captain’	‘tar’	‘dew’
<i>ma</i>	<i>sa</i>	<i>lap</i>	<i>tap</i>
‘jackrabbit’	‘tooth’	‘calf of leg; trout’	‘to enter’
<i>enhes</i>	<i>ku</i>	<i>po</i>	<i>ni</i>
‘breath; spirit’	‘person’	‘cheek’	‘nape of neck’
<i>tsiwit</i>	<i>qo</i>	<i>šow</i>	<i>tšum</i>
‘it barks’	‘pet’	‘ankle’	‘to be good/agreeable’

While meaning is important, at the moment, it is more important that you connect the right sounds with the right symbols. Remember that not all the letters in Ventureño represent the same sounds in English.

Words to Know

<i>puy</i>	dew	<i>po</i>	cheek
<i>sa</i>	tooth	<i>qo</i>	pet
<i>lap</i>	trout; calf (of leg)	<i>tap</i>	to enter
<i>wot</i>	chief	<i>ni</i>	nape
<i>tšum</i>	to be good	<i>ku</i>	person
<i>haw</i>	fox	<i>enhes</i>	breath; spirit; pulse
<i>ma</i>	jackrabbit	<i>tsiwit</i>	it barks
<i>šow</i>	ankle	<i>yop</i>	tar

Chapter 2

Ventureño Vowels – Sixth Vowel

Ventureño one more vowel in addition to the five learned previously.

- ə This vowel is pronounced much like the vowel *oo* in *foot*. However, when English speakers make this sound they may also put their lips in the shape of an ‘O.’ When you make the sound *ə*, do not round your lips like this. You will get a sound similar to the *u* in *hut*.

You can listen to an example of the sixth vowel *ə* online. (► Chapter 2 – The sixth vowel).

Vowel + -w or -y combinations

To an English speaker, the name *Bo* and the word *bow* sound identical, despite the differences in spelling. Both words begin with a vowel sound represented by *o*, and both words have a distinct *w* quality at the end of the vowel. However, for Ventureño, a word such as *po* and *pow* are pronounced differently, and this is reflected in spelling. The first word, *po*, has a clear *o* vowel with no *w* quality at the end. The word *pow* does have this quality. It is important to note that this second

quality of the vowel represented by *w* is actually a consonant, and *y* is also a consonant anywhere in Chumash.¹⁹

LISTENING EXERCISE (► Chapter 2 – Vowel + -*w* or -*y* combinations)

Practice listening to the pairs of sounds below and see if you can hear the differences in the endings.

Vowel + - <i>w</i> or - <i>y</i> combinations practice		
<i>ha</i>	<i>haw</i>	<i>hay</i>
<i>pe</i>	<i>pew</i>	<i>pey</i>
<i>ə</i>	<i>əw</i>	<i>əy</i>
<i>i</i>	<i>iw</i>	<i>iy</i>
<i>po</i>	<i>pow</i>	<i>poy</i>
<i>pu</i>	<i>puw</i>	<i>puy</i>

Table 3 - Linguistic notes: The sixth vowel

The IPA character for the 6th vowel is somewhere between cardinal [ə] and [ɐ]. Other Chumash linguists have used the symbols *ī*, *ü*, *u*, *ü*, and *y* for this 6th Chumash vowel.

The barred *ī* was used in the past for typographical reasons — one could make an *i* on a typewriter, backspace, and then make a hyphen over it. With modern technology, however, *ī* is not currently supported by many fonts, while *ə* is. In addition, Harrington writes *ə* for Ventureño. Since this is also a better linguistic representation, we also use this symbol.

¹⁹ While Ventureño does not have diphthongs as they are classically defined, these vowel + consonant combinations look and sound similar to true diphthongs in a language such as English.

Class II Consonants

Most of the consonants in Class II may occur with a distinct feature — a sound feature — called *aspiration*, and this is represented by a raised *h*. This symbol represents a short puff of air that follows certain sounds. You can experience this in English by putting the cupped palm of your hand about an inch from your mouth. Then pronounce the words *pack* and *back*. You will notice that the first sound in *pack* begins with a puff of air exiting your mouth, while the same is not so for *back*.

The following are the sounds found in the Class II consonants.

- p^h* Always pronounced as the *p* in English *pot*, and never like the *p* in English *spot*.
- t^h* Always pronounced as the *t* in English *top*, and never like the *t* or *tt* in English *stop*, *fatter*, or *button*.
- k^h* Always pronounced as the *k* in English *kiss*, and never like the *k* in English *skip*.
- q^h* Similar to the *k^h* in *Ventureño*, but, again, made with the back of the tongue touching farther back in the mouth.
- s^h* Pronounced much like the *s* and *h* between words in English *this hat*.
- š^h* Pronounced much like the *sh* and *h* between words in English *crash hand*.
- ts^h* Always pronounced as the *ts* in English *hats*.
- tš^h* Always pronounced as the *ch* in English *check*.

- ɬ This sound can be made by starting off making the Chumash *l*. When you make a Chumash *l*, your vocal folds vibrate. You can feel this if you press your fingers gently against the base of your neck as you say the sound: *lllll*. Now make the sound *s*: *ssssssssssss*. You will notice that your vocal folds are no longer making the ‘buzzing’ sound. When you make *ɬ*, you will need to make no vibration in your throat, just like when you make an *s* sound. If you narrow the space between one side of your tongue where it nears contact teeth with the teeth, you will get a turbulent or noisy airflow.²⁰
- x To make this sound, first produce an English *k*. While you make the *k* sound, you will notice that the back of your tongue is pressed against the back of your mouth stopping the air from coming out. Instead of stopping the air completely, lower the back of your tongue slightly so some air escapes your mouth. This will give you a sound similar to *h*, but more ‘rough’ sounding. This is the sound represented by *x* in Ventureño. (Note that the *x* in Ventureño does not stand for a *ks* or *z* sound such as it would in English.) This sound can be found in other languages; in German it is represented by the *ch* such as can be found in the name of the composer *Bach*.

At the end of words, the sounds *p*, *t*, *k*, *q*, *ts*, and *tʃ* often become like the sounds *p^h*, *t^h*, *k^h*, *q^h*, *ts^h*, and *tʃ^h* respectively. This is a regular process that can sometimes be seen in the Harrington notes.

²⁰ Description taken from (Maddieson 2005: 38).

LISTENING EXERCISE (► Chapter 2 – Class two sounds)

Let us practice listening to the sounds you have just learned. The words are given in the table below, top to bottom and then left to right in columns.

Vowels and Class II consonants			
<i>alit^hax</i>	<i>nəhə</i>	<i>xus</i>	<i>puł</i>
<i>p^hatata</i>	<i>ts^ha</i>	<i>pəx</i>	<i>s^he</i>
<i>tš^hok</i>	<i>q^hoq^ho</i>	<i>k^hun</i>	<i>š^huš</i>

LISTENING/WRITING EXERCISE (► Chapter 2 - Rehearing class two sounds)

Listen to the words again, and this time write them down top to bottom and then left to right in each column. The words have been given in a different order than above.

Vowels and Class II consonants - Practice			

The words are presented below so that you may evaluate yourself. Translations have been provided.

Vowels and Class II consonants – With translations			
<i>k^hun</i>	<i>p^hatata</i>	<i>s^he</i>	<i>q^hoq^ho</i>
‘I don’t know’	‘to split apart’	‘his tooth’	‘grape bunch’
<i>š^huš</i>	<i>alit^hax</i>	<i>tš^hok</i>	<i>puł</i>
‘his wool’	‘to sleep’	‘she hiccoughed’	‘to dig up’
<i>nəhə</i>	<i>xus</i>	<i>ts^ha</i>	<i>pəx</i>
‘to burn’	‘bear’	‘fishhook’	‘to be pregnant’

Words to Know

<i>alit^hax</i>	to sleep	<i>nəhə</i>	to burn	<i>xus</i>	bear
<i>puł</i>	to dig up	<i>ts^ha</i>	fishhook	<i>pəx</i>	to be pregnant
<i>s^he</i>	his bone	<i>q^hoq^ho</i>	bunch of grapes	<i>k^hun</i>	I don’t know
<i>p^hatata</i>	to split apart	<i>š^huš</i>	his wool	<i>tš^hok</i>	she hiccoughed

Chapter 3

This chapter will cover the sounds that are probably most challenging for the English speaker to master. This is either because the sounds are not found in English or because the English speaker does not know the letters.

Class III Consonants

In this chapter, we cover sounds produced in parts of the mouth already learned in Chapters 1 and 2. However, the sounds in this chapter have glottal articulations. When we say ‘glottal,’ we refer to the place (or space) in your vocal track where the air comes from the lungs and enters the windpipe. When you swallow, your Adam’s apple, the lump near the base of your neck, will move up and down. This is very close to the location of your glottis.

’ This sound is called a glottal stop. It is the same sound represented by the hyphen in the English word *uh-oh*. Every word in English that begins with a vowel naturally begins with a glottal stop, although the English spelling never represents this. In Ventureño, the glottal stop appears at the beginning of words, in the middle of words, and occasionally at the end of words. You should treat this sound as a consonant.

It is important to note that the ’ letter by itself represents this stopping sound in the throat. However, when you see the apostrophe symbol combined with other

letters, another pronunciation is indicated, much as the *h* in English *th* does not indicate the sound that *h* does on its own.

p' This sound may be producing by deliberately pronouncing the English sequence *up out*. Do not run the words together. If you quicken the speed at which you pronounce the words, you should get a distinct 'popping' sound after the *p* at the end of *up*.

t' This sound may be producing by deliberately pronouncing the English sequence *cat out*. Do not run the words together. If you quicken the speed at which you pronounce the words, you should get a distinct 'popping' sound after the *t* at the end of *cat*.

ts' This sound may be producing by deliberately pronouncing the English sequence *beds out*. Do not run the words together. If you quicken the speed at which you pronounce the words, you should get a distinct 'popping' sound after the *ts* sound at the end of *beds*.

tš' This sound may be producing by deliberately pronouncing the English sequence *judge out*. Do not run the words together. If you quicken the speed at which you pronounce the words, you should get a distinct 'popping' sound after the *tš* sound at the end of *judge*.

k' This sound may be producing by deliberately pronouncing the English sequence *back out*. Do not run the words together. If you quicken the speed at which you pronounce the words, you should get a distinct 'popping' sound after the *k* sound at the end of *back*.

- q'* Pronounced similarly to *k'* above, except the back of the tongue will contact the back of the mouth as discussed in Chapter A.
- x'* This sound is produced by making the sound *x* in Ventureño followed immediately by the glottal stop ' . Since a vowel will generally follow *x'*, the stop may give the impression of a 'catching' in the throat or an 'interruption' in the transition from *x* to the following vowel.
- m̥* This sound is made by producing the *m* in Ventureño. At the same time you make the *m̥*, you need to tighten your throat so as to make a 'creaky' sound. Making this creak is actually quite easy, English speakers often do it when imitating the speech of a 'witch' or of an older person, or imitating the 'waaaa' sound of a frog. This is called glottalization and is a common feature of certain sounds in native Californian languages.
- n̥* This sound is made by producing the *n* sound while tightening your throat just as with *m̥*.
- w̥* This sound is made by producing the *w* sound while tightening your throat just as with *m̥*.
- y̥* This sound is made by producing the *y* sound while tightening your throat just as with *m̥*.

LISTENING EXERCISE (► Chapter 3 – Class three sounds)

Let us practice listening to the sounds you have just learned. The words are given in the table below, top to bottom and then left to right in columns.

Class III consonants			
<i>t'o</i>	<i>q'onon</i>	<i>k'ot</i>	<i>tštoy'</i>
<i>ša'ay</i>	<i>x'anwa</i>	<i>timew'</i>	<i>poň</i>
<i>ts'ew</i>	<i>tš'oq</i>	<i>p'ow</i>	<i>iškomí</i>

LISTENING/WRITING EXERCISE (► Chapter 3 - Rehearing class three sounds)

Listen to the words again, and this time write them down top to bottom and then left to right in each column. The words have been given in a different order than above.

Class III consonants - Practice			

The words are presented below so that you may evaluate yourself. Translations have been provided.

Class III consonants – With translations			
<i>timew</i>	<i>ts'ew</i>	<i>ša'ay</i>	<i>q'onon</i>
'rabbit'	'to belch'	'daughter'	'mouse'
<i>p'ow</i>	<i>poñ</i>	<i>x'anwa</i>	<i>tš'oq</i>
'to be bent'	'stick, wood, board'	'woman'	'blackbird'
<i>tštoj</i>	<i>iškom</i>	<i>k'ot</i>	<i>t'o</i>
'hoof'	'two'	'to be broken'	'mussel'

In English we note that words have stress in different parts. Stress means that a certain part of a word is slightly louder or higher in pitch than the other parts of the word such as the *-za-* in *nationaliZAtion*.²¹ The stress usually falls on a vowel as the core part of a syllable in English,²² and the stress can make the vowel slightly longer than the other vowels in the word. Different parts of a word may be stressed: *BUILDing*, *comPARE*, *COMPany*, *nationaliZAtion*, etc. Sometimes this stress makes the difference between words that otherwise sound identical or almost identical: *con-VERT* and *CON-vert*.

If we understand a syllable to be (a part of) a word with a vowel at its center, then the position of stress in Ventureño is much easier to determine than that in English. If a word has one syllable, that is stressed. Consider the word *po* 'cheek' in Ventureño. The word has only one syllable, and that is stressed: *PO*.

²¹ Changes in pitch may also be part of differences in stress, but spectral analyses of a recorded word list gathered from a native speaker of Ventureño in the mid-20th century do not allow us to conclude that changes in pitch are a relevant aspect of stress in the language. The data do indicate that increases in vowel length and changes in dynamics (volume) are indicators of stress.

²² In English, syllables without vowels are, by definition, unstressed.

If the word has more than one syllable, the second-to-last syllable is stressed. We can see this in the word *KOPkop* ‘toad,’ which has the initial (and also second-to-last) syllable stressed. The second-to-last syllable is stressed in longer words: *aNiso* ‘seagull.’ If the word ends in *m*, *n*, *w*, or *y*, then the last syllable is stressed: *mitsqanaQAN* ‘Ventura.’

LISTENING EXERCISE (► Chapter 3 – Examples of stress)

Let us practice listening to words with the kinds of stress we just discussed. The words are given in the table below, top to bottom and then left to right in columns. Listen to see if you can determine which vowel the stress falls on.

Stress - Practice				
<i>tapi</i>	<i>haw</i>	<i>tuk'em</i>	<i>t'o</i>	<i>keweywey</i>
<i>'alikukey</i>	<i>enhes</i>	<i>axikowowo</i>	<i>maha</i>	<i>ša'ay</i>

LISTENING/WRITING EXERCISE (► Chapter 3 - Rehearing examples of stress)

Listen to the words again, and this time write them down top to bottom and then left to right in each column. The words have been given in a different order than above.

When you have finished, listen again and see if you can determine the stress on the words. A common way to indicate stress is to put an acute accent ´ over the vowel that is stressed. If you reference the Harrington notes you will see this, and so we will adopt the same practice for the moment.

Practicing stress

Now see how well you did.

Practicing stress

ša'áy	t'ó	axikowówo	énhes	háw
kewéywey	máha	tápi	'alikukúy	tuk'ém

Because stress is easy to predict in Ventureño, we do not normally mark it on the word. However, at the end of this grammar, you will see two texts that have been presented in their original form: with accent marks.

Sound variations

Sometimes a word in Ventureño has two or three distinct variations in pronunciation. In the examples below, the top Ventureño variation is thought to be the best.

Examples of variation

to be angry	yult'uł	to snow	oxtokow	splice	'ikunataš
	yultuł		oxtokow		'ikunataš

Sometimes the variation is quite pronounced.

tube-shaped bead	ts ^h ip ^h ə
	tsip ^h ə
	tsipə

Most frequently, variation is caused by quick speech (there is a loss of detail), speaker variation, and or dialectal variation.

A small subset of changes, in consonants, are meaningful and regular.

Meaningful consonant alternations	
something black	' <i>altšošoy</i>
something small and black	' <i>antsotsoy</i>
woman	<i>x'anwa</i>
girl	<i>q'anwa</i>
daughter	<i>ša'ay'</i>
young daughter	<i>tša'ay'</i>

These recurring changes in consonants are used to indicate a smaller and younger version of the original word. The technical term for the change is called consonant diminutivism (abbreviated as DIM); it has a function similar to the *-y* in English *horsey* 'small/cute horse' and the *-ito* in Spanish *hijito* 'small/beloved child' (from *hijo* 'child'). For us, diminutivized words like *q'anwa* are generally given practical translations such as 'girl' (and not 'woman.DIM').

Note about alphabetization, capitalization, and punctuation

The alphabetical order of letters in Ventureño is given in the table below, top to bottom, then left to right. The letters in parentheses are used to represent sounds that come from Spanish (words). While a sound written as *r* (by Harrington) does exist in Chumash words not borrowed from Spanish, it may be that these words were borrowed from a neighboring California language. The sound represented by *ŋ* and *ŋ*, written in brackets below, is the sound represented by the *-ng* in English

sing. The sound is not common in Ventureño, and it seems to be found mostly in words from the Tongva (also called Gabrieleño) languages to the south.

Alphabetical order in Ventureño		
'	Ḑ ḑ	T t
A a	N n	T ^h t ^h
B b	Ḓ ḓ	T' t'
(D d)	[ŋ ɲ]	Ts ts
E e	O o	Ts ^h ts ^h
ɛ ə	P p	Ts' ts'
(F f)	P ^h p ^h	Tš tš
(G g)	P' p'	Tš ^h tš ^h
H h	Q q	Tš' tš'
I i	Q ^h q ^h	U u
K k	Q' q'	W w
K ^h k ^h	(R r)	Ẃ ẃ
K' k'	S s	X x
L l	S ^h s ^h	X' x'
Ł ł	Š š	Y y
M m	Š ^h š ^h	Y' y'

Capitalization is a concept of writing associated with languages that use an alphabet originating from the ancient Greek alphabet. The rules that govern capitalization vary by language, however. For instance, in German, all nouns are capitalized, which is not the case in English. In English, names for languages are capitalized, which is not the case in Spanish. Capitalization, then, is conventional, and designed to serve a function.

I offer guidelines, however, if capitalization is needed.

- Capitalize personal names
- Capitalize placenames
- Capitalize the first letter (not counting the glottal stop ') at the beginning of every sentence (A sentence ends in a period.)

When we begin to read sentences in later chapters, we will use capitalization and punctuation to help determine where one sentence ends and another begins. Note that capital counterparts have been given with the lower-case characters.

Punctuation is used in Ventureño for several purposes. Question marks ? are used to mark sentences that are questions. Exclamation marks ! represent sentences that are commands. Periods, of course, . mark the end of sentences, and commas , are used to break up larger sentences into smaller units. For the most part, punctuation will not be relevant until we are working with sentences.

Words to Know

<i>tapi</i>	to enter	<i>haw</i>	fox	<i>tuk'emí</i>	puma
<i>t'ó</i>	mussel	<i>keweywey</i>	notches	<i>'alikukuy'</i>	pillow
<i>enhes</i>	breath; spirit	<i>ša'ay'</i>	daughter	<i>maha</i>	canyon
<i>axikowowo</i>	to move quickly on one's side			<i>Mitsqanaqañ</i>	Ventura

Chapter 4

Family

We begin our journey into Ventureño by learning about the family, which is also called kinship.

GOALS

You will learn basic family terms (nouns) and also be introduced to some simple sentences.

4.1 People (places, and things)

To talk about family, we will need terms for various relatives, and these words are, of course, nouns. You may have learned that nouns are ‘people, places, and things.’ This definition is rather simple, but for now it will do.

4.2 Talking about one’s relatives

Below you will find some new vocabulary; practice sounding out the nouns. Take your time and practice several times until you feel confident. The sounds of Ventureño may be still new; they will combine in ways you may not be used to. This can be seen in the combination *kš* in *kša’ay* and *k^ht* in *k^htete*.

Family terms with 'my'					
<i>kwop</i>	my son	<i>k^hkoko</i>	my father	<i>k'ami</i>	my older sibling
<i>kša'ay'</i>	my daughter	<i>k^htete</i>	my mother	<i>kits'itš</i>	my younger sibling

A large part of learning Ventureño, or any language, is learning to recognize patterns and use those patterns. When you have sufficient knowledge of a language, you will begin to learn the patterns yourself, and you will be able to deduce the meaning of words and sentences with little to no help.

Now examine the words above. There is a pattern in the words; can you see it? Each of the words begins with a *k-* sound. You might also notice that each word translates with a *my*. A reasonable assumption is that the *k-* translates as 'my' when used with a noun. Below, the *k-* elements have been separated from the family terms with a hyphen.

Family terms with 'my'					
<i>k-wop</i>	my son	<i>k^h-koko</i>	my father	<i>k'-ami</i>	my older sibling
<i>k-ša'ay'</i>	my daughter	<i>k^h-tete</i>	my mother	<i>k-itš'itš</i>	my younger sibling

Meaningful elements, such as *k-* above, which can be attached to the basic part of a word are called affixes. In this case, *k-* attaches before the basic part or root of the word. This is called a prefix. Elements that attach after are called suffixes.

You may notice that *k-* has different pronunciations depending on the first sound of the word it attaches to. If it attaches to a word beginning with ', the two merge to *k'*. And if it comes before certain other consonants, it becomes *k^h*. It is

even possible for two identical sounds (*p, t, k, q, ts, tš, s, š*) to combine and leave only one of the sounds with a puff of air (aspiration) after it.

Variations in <i>k-</i> 'my'					
<i>k-</i>	+	<i>koko</i>	=	<i>k^hkoko</i>	my father
<i>k-</i>	+	<i>koko</i>	=	<i>k^hoko</i>	my father

These words have identical meanings. The variations are similar to those in between the English words *dove* and *dived*, both used by speakers to mean 'past tense of *to dive*.'

Now consider the words below.

Family terms with 'your'					
<i>pwo^p</i>	your son	<i>p^hkoko</i>	your father	<i>p'ami</i>	your older sibling
<i>pša'a^y</i>	your daughter	<i>p^htete</i>	your mother	<i>pitš'itš</i>	your younger sibling

As you can probably already guess, the first *p-* sound means 'your.' It is important to note here, however, that *p-* by itself refers to just one person. It is identical in meaning to the older English form *thy*.

Let us examine one more prefix.

Family terms with 'his/her/its'					
<i>tswop</i>	her son	<i>tš^hkoko</i>	his father	<i>ts'ami</i>	her older sibling
<i>tš^ha'a^y</i>	his daughter	<i>tš^htete</i>	its mother	<i>tšitš'itš</i>	his younger sibling

This prefix, which looks like *ts-* or *tš-*, seems to have multiple interpretations in English. It can mean *his*, *her*, and *its*. Ventureño does not distinguish gender here. We will learn that there are variations in the prefixes, especially this prefix. The

variations do not change the meaning, but they can make it a little difficult to figure out exactly which prefix is meant. Consider the following variations in *ts-*.

Variations in <i>ts-</i>	
<i>tswop</i>	<i>tšwop</i>
<i>swop</i>	<i>šwop</i>
translation for all: 'his/her/its son'	

Variation is present in every language, and it is something to which you will become accustomed over time.

Consider the new words below.

Aunts and uncles	
<i>hawa</i>	mother's sister
<i>muk</i>	father's sister

Now try filling in the spaces for the meanings below based on what was presented above.

Aunts and Uncles			
	my mother's sister		his mother's brother
	your father's sister		her father's brother

Did you get something like this?

<i>k^hawa</i>	my mother's sister	<i>ts^htata</i>	his mother's brother
<i>pmuk</i>	your father's sister	<i>tš'anəš</i>	her father's brother

Note that, when a sound like *p*, *t*, *k*, *q*, *ts*, or *tš* combines with *h*, the result is an aspirated consonant. Note also the form *tš'anəš*. The final *-š* sound of the word

actually causes the initial *ts-* to change to *tš-*. This is a somewhat complicated process to learn, and we will discuss it later.

Let us practice some more. Try now to complete the translations for the prefixes for *my*, *your*, and *his/her/its* with the four words for grandparents below.

Completing the pattern			
<i>nenewaš</i>	mom's mom	<i>mamawaš</i>	dad's mom
	my mom's mom		my dad's mom
	your mom's mom		your dad's mom
	his mom's mom		his dad's mom
<i>popowaš</i>	mom's dad	<i>wopowaš</i>	dad's dad
	my mom's dad		my dad's dad
	your mom's dad		your dad's dad
	his mom's dad		his dad's dad

The answers are provided below.

Completing the pattern			
<i>nenewaš</i>	mom's mom	<i>mamawaš</i>	dad's mom
<i>knenewaš</i>	my mom's mom	<i>kmamawaš</i>	my dad's mom
<i>pnenewaš</i>	your mom's mom	<i>pmamawaš</i>	your dad's mom
<i>tšnenewaš</i>	his mom's mom	<i>tšmamawaš</i>	his dad's mom
<i>popowaš</i>	mom's dad	<i>wopowaš</i>	dad's dad
<i>k^hpopowaš</i>	my mom's dad	<i>kwopowaš</i>	my dad's dad
<i>p^hpopowaš</i>	your mom's dad	<i>pwopowaš</i>	your dad's dad
<i>tš^hpopowaš</i>	'his mom's dad'	<i>tšwopowaš</i>	'his dad's dad'

Table 4- The importance of *x'anwa* (woman)

Chumash society is known as 'matrilineal' and 'matrilocal.' In a matrilineal society, one's line is traced back through one's mother, mother's mother, etc. In a matrilocal society, a man would go to live with his wife in her village when the couple were married. This importance of women is reflected in parts of the language as well. For example, after one's older sister became married, she would be referred to by a new term: *'ališxey*. This distinction was not made with brothers.

As you learn the Ventureño family system, you will note that there are some significant differences from that of an English system or other systems you may be familiar with. For instance, Ventureño divides siblings according to how old they are compared to the person speaking, and not always by gender as is common in English. Ventureño also has separate terms for *aunt* and *uncle* depending on whether the aunt or uncle is the sibling of the speaker's father or mother.

There are also other interesting ways of referring to relatives. One's mother's sister's children and one's father's brother's children are treated like one's siblings, meaning you distinguish them by age using the terms *'ami* and *itš'itš*. However, all other cousins are referred to as *'išnuna*.

SELECTIONS - READING

We will now look at some short sentences. You are given four parts of each sentence to look at. The original Chumash, the Chumash with the pieces of meaning pulled apart,²³ a translation of each Chumash piece of meaning, and then a general English translation. We will focus on the nouns, though there are other words as well. Do not worry if you are not familiar with the prefixes/suffixes; their meanings have been provided for you. The words we will focus on are underlined and bolded for convenience. Note that we use hyphens – to separate prefixes and

²³ Often called a *parse*.

suffixes, and we use the period . to indicate that a word or piece of a word in Ventureño requires more than one English word for translation.

SELECTIONS - READING - ANSWERS

1) *wašətš lokaša'ay*

wašətš *lo'ka-ša'ay*

be.pretty **the-daughter**

'**the daughter** was very pretty'

2) *kane'e'altšuhelwaš lokaš^hatiwə*

kane'e'altšuhelwaš *lo'ka-š-šatiwə*

after.she.gave.birth **the-his-wife**

'and after **his wife** had given birth'

3) *kikəpə 'an hukiwə'əš lokak^hkoko*

kikəpə 'an hukiwə'əš *lo'ka-k-koko*

'now I.am.going.to **the-my-father**'

'now I am going to **my father**'

4) *kisku'um lokaštete* ('alaktik ši'ixpanəš)

kisku'um *lo'ka-ts-tete* ('alaktik ši'ixpanəš)

she.came.for **the-her-mother** (some acorns)

'**her mother** came for (some acorns)'

As your knowledge of words and parts of words increases, you will be able to figure out the meanings of sentences even if you do not know all the words and parts.

4.3 Plurals

We discussed how to talk about relationships between a single individual and his or her family members. But what if, for example, several siblings have the same mother, the same aunt, the same uncle, etc.? There is an additional prefix that allows us to identify that more than one person is involved. Consider the words below (PL is short for 'plural', S is short for 'singular' as in 'a single person').

Table 5 - Linguistic notes: 'Possessives'
In linguistics, these person prefixes (I, we, you, him, etc.) are referred to as 'possessive' in this context. However, 'possession' in linguistics can mean 'associated with' as well as actual 'owning.' A daughter's relation to her father might be marked with the same 'possessive' prefix as the prefix used to mark one's ownership of an object or pet, even though the nature of the relationship between two humans and a human and an object are quite different in actuality.

Plural relationship			
<i>pitete</i>	your (PL) mother	<i>piyitš'itš</i>	your (PL) younger sibling
<i>tsitete</i>	their mother	<i>tšiyitš'itš</i>	their younger sibling

Compare this with the singulars.

Singular relationship			
<i>p^htete</i>	your (s) mother	<i>pitš'itš</i>	your (s) younger sibling
<i>ts^htete</i>	her mother	<i>tšitš'itš</i>	her younger sibling

Based on what was presented before, can you determine which part of each word means ‘more than one?’ If you have guessed *i-* or *iy-*, you are right! The variation in the forms is caused by the following sound of the noun. The plural prefix *i-* comes before consonants while *iy-* comes before vowels. Compare the following sets.

Variations between <i>i-</i> and <i>iy-</i>			
<i>itš'itš</i> ‘younger sibling’			
singular use		plural use	
<i>kitš'itš</i>	‘my younger sibling’	<i>kiyitš'itš</i>	‘our younger sibling’
<i>pitš'itš</i>	‘your (s) younger sibling’	<i>piyitš'itš</i>	‘your (PL) younger sibling’
<i>tšitš'itš</i>	‘his younger sibling’	<i>tšiyitš'itš</i>	‘their younger sibling’
<i>muk</i> ‘aunt (father’s sister)’			
<i>kmuk</i>	my aunt	<i>kimuk</i>	our aunt
<i>pmuk</i>	your (s) aunt	<i>pimuk</i>	your (PL) aunt
<i>tsmuk</i>	his aunt	<i>tsimuk</i>	their aunt

Occasionally you will also see *iy-* before a ' :

<i>ki'ami</i>	our older sibling
<i>kiy'ami</i>	

There is sufficient variation in Harrington's notes that it is difficult to say whether one variation is more natural or 'correct' than the other.

There is also a marker *am-* that is used when the speaker is uncertain of the number of participants involved. This appears only with the prefix *ts-* and generally translates as *someone* or *they* (unspecified for number).

tsamtete 'someone's mother'

Indefinite number is abbreviated as INDEF. We will not encounter it frequently.

4.4 Talking about just two

While English grammar just distinguishes one (*my, his, her*) and more than one (*our, their*), Ventureño makes three distinctions: one person, two people, and three or more. Prefixes referring to just one person are called singular, those referring to just two are called dual (as in 'duo'), and those referring to three or more are called plural.

Dual prefixes are translated in Harrington's notes several ways: 'our 2 mother' and 'their two father' for example. Because English does not distinguish two from more than two, translations may sound awkward or forced. We will standardize translations by using the term 'plural' (PL) for three or more, the term 'dual' (DU) for just two, and nothing or (s) for just one. Look at the examples below. Can you find which part of the Ventureño word is conveying the dual meaning?

Dual relationship	
<i>k^htete</i>	my mother
<i>kitete</i>	our (PL) mother
<i>kištete</i>	our (DU) mother

The prefix you are looking for is *iš-* ! Another example of the distinction between more than two (plural) and just dual is below.

Contrasting the dual and plural	
<i>pišwopowaš</i>	your (DU) grandfather
<i>piwopowaš</i>	your (PL) grandfather

No doubt your mind is feeling stretched a bit at this point, but soon you will begin to learn and internalize the concepts and ways of thinking that make Ventureño a truly unique language.

SELECTIONS - READING

Let us look at several short sentences. Again, you are given four parts of each sentence to look at. The original Chumash, the Chumash with the pieces pulled apart, a translation of each Chumash piece of meaning, and then an English translation of the whole sentence. We will focus on the nouns, though there are other words as well. Do not worry if you are not familiar with all the prefixes or suffixes; their meaning has been provided for you. The words we will focus on are underlined and bolded for your convenience. Also pay attention to the prefixes we have learned about. Note again that we use hyphens - to separate prefixes and

suffixes, and we use the period . to indicate that a word or piece of a word in Ventureño requires more than one English word for translation.

1) *kisitiyepus lo'kašiwopowaš*

kisitiyepus lo'ka-tsi-wopowaš

they.told **the-their-grandpa**

'they told **their** (PL) **grandpa**'

2) *kikəkš kikoko*

kikəkš ki-koko

ours **our-father**

'**our** (PL) **father**'

3) *kašiškumu'us lokalilik'enpi kašiš'a'ay*

kašiškumu'us lokalilik'enpi ka-šiš-ša'ay

and.they.two.arrived.at the.place.of **the-their-daughter**

'and they arrived at the place where **their** (DU) **daughter** was'

Look below. Let us locate the prefixes. We will also see the prefixes for the number of participants involved. The prefixes for person have been underlined once while the prefixes telling you the number, how many, have been underlined twice and made bold.

SELECTIONS - READING - ANSWERS

1) *kisitiyepus lo'kašiwopowaš*

kisitiyepus lo'-ka-ts-i-wopowaš

they.told that-the-their-PL-grandpa

'they told their (PL) grandpa'

2) *kikəkš kikoko*

kikəkš k-i-koko

ours our-PL-father

'our (PL) father'

3) *kašiškumu'us lokalilik'enpi kašiš^ha'ay*

kašiškumu'us lokalilik'enpi ka-ts-iš-ša'ay

and.they.arrived.at the.place.of the-their-DL-daughter

'and they arrived at the place where their (DU) daughter was'

Since the dual is *iš-*, and daughter begins with *š-*, one of those sounds will disappear, and the other will be followed by a puff of air (aspiration): *-iš + š- = -iš^h-*. This is a common process in the language and one with which you will quickly become familiar.

We have seen the most important family, or kinship, terms. Many of these are in Ventureño texts, and so, knowing the terms will help you access those texts. The prefixes learned in this chapter appear everywhere in Ventureño. The prefixes also appear attached to verbs, although their interpretation there is different; we will learn about this soon.

This concludes chapter 4. A list of family terms has been given below for your reference. Other relevant words have also been given. In chapter 5, we will learn about food and cooking.

WORDS TO REMEMBER

<i>'atiwə</i>	'spouse'	<i>nenewaš</i>	'mother's mother'
<i>'ami</i>	'older sibling'	<i>popowaš</i>	'mother's father'
<i>'anaš</i>	'father's brother'	<i>ša'ay</i>	'daughter'
<i>hawa</i>	'mother's sister'	<i>tata</i>	'mother's brother'
<i>itš'itš</i>	'younger sibling'	<i>tete</i>	'mother'
<i>koko</i>	'father'	<i>wop</i>	'son'
<i>mamawaš</i>	'father's mother'	<i>wopowaš</i>	'father's father'
<i>muk</i>	'father's sister'		

WORDS TO KNOW

<i>'at'axatš</i>	'man'	<i>'ut'inay</i>	'baby'
<i>'iš'oñ</i>	'twin'	<i>qunup</i>	'younger child'
<i>'išnuna</i>	'cousin' (see dic.)	<i>talhaw</i>	'child'
<i>'unu</i>	'grandchild'	<i>x'anwa</i>	'woman'

Chapter 5

Food and Cooking

The organization and operation of a Ventureño Chumash village was made possible by the operation and organization of the individual homes. Chumash homes were large (12 or more feet in diameter), round structures that housed one or more families. There was a smokehole in the thatched roof for the fire in the middle, and individuals slept on beds raised above the ground (Gamble 2008: 113, 122-126). During wartime, men might live separate from the women (Gamble 2008: 254-256).

GOALS

In this chapter, vocabulary related to cooking, food, and the like will be introduced. You will learn to recognize simple sentences and begin reading. You will also be shown how Spanish words were borrowed into Ventureño and changed to fit the sound structure of Ventureño.

5.1 Food and drink

Consider for a moment the foods and liquids you drink. Which of those items can be found as is in nature? If you are familiar with California, which of those items can be found there? And in Southern California? It will likely come as no surprise,

then, to learn that a traditional Ventureño diet was unique compared to the average metropolitan diet today. Below are some of the foods commonly eaten by the Chumash in earlier times.

Common foods					
'ixpanəš	acorn	'it'epəš	chia	wə	deer
nunit	wild grape	tštum	egg	'amə	fruit/flesh
pə'əš	acorn mush	poš	pinenut	qowotš	salmon
'onyoko	shark	lap	trout	timew	rabbit
tšotšonə'əš	fish	'atmowho	honey	tip	salt
ušqoyi	clam				

No doubt some of the foods look familiar: eggs, salt, and honey. Some might not be what first comes to mind when hearing 'food': clams and shark. And some foods may be foreign altogether: acorns and acorn mush. Whether or not you recognize these foods, you will notice that there are raw foods, hunted and gathered by the Chumash, and then the prepared versions of those foods.

We can think of Ventureño food as coming from three sources with each source requiring a different method of acquisition: 1) fishing for meat from animals in the water, 2) gathering for plant food, and 3) hunting for meat from land animals. As before, we will practice our new vocabulary by using it in sentences and phrases. Be prepared to see nouns and verbs with prefixes and or suffixes.

5.2 Fishing

Streams, rivers, and especially the oceans were an important source of food for the Ventureño Chumash. They ate sea mammals, captured large fish such as the swordfish, and took advantage of the occasional, beached whale. The Chumash used nets, baskets (for collecting shellfish), fishing spears, and weirs (enclosures of stakes/sticks in a river to trap fish) to hunt their aquatic food.

In the selections below, you are asked if you can identify words for the food items given in the hints. Unlike the selections in chapter 4, the words are not broken apart.

SELECTIONS - READING

- 1) Hint: Look for 'egg'

Tshinay 'itštum loso'o.

'She puts (lays) her eggs in the water.'

- 2) Hint: Look for 'shark(s)'

K^han 'išiyulišwu so'oniyoko...

'When they catch sharks...'

3) Hint: Look for 'salmon'

Ka sitapi lo'kaqowotš (ka'aluš'exš ka'o).

'The salmon enter (the shallow water).'

4) Hint: Look for 'clam'

Kušqoyinwa'aš.

'I am clamming.'

How did you fare? Example 4 is slightly challenging. Compare your answers with those below. As before, the answers are bolded and underlined. The noun has been separated from prefixes and suffixes to help you identify it.

SELECTIONS - READING - ANSWERS

1) *T^hinay 'i-tšum loso'o.*

'She puts (lays) her **eggs** in the water.'

2) *K^han 'išiyulišwu so-'onyoko...*

'When they catch **sharks**...'

3) *Kasitapi lo'ka-qowotš* (*ka'aluš'exš ka'o*).

'The **salmon** enter (the shallow water).'

4) *K-ušqoyi-nwa'aš*.

'I am **clamm**ing.'

You have had a brief introduction to nouns, so now let us look at the category of words called verbs. Verbs are perhaps the most prevalent type, or class, of word in Ventureño. A sentence may even consist of one verb alone. Verbs can be defined as expressing a state, 'to sleep,' movement, 'to run along the shore,' and also action 'to give.' In subsequent chapters we will discover that other concepts can also be verbs in Ventureño, but for now the above definition is sufficient.

When there is a simple sentence in Ventureño, that is, one verb with associated nouns, the verb is usually at the beginning of the sentence. There are ways to arrange the sentence so that the verb is not the first word, but these sentences can be thought of as 'modifications' of the most common order of words. These modifications serve special functions, and we will examine them much later.

Examine the verbs below.

Simple verbs			
<i>sinay</i>	'to put'	<i>uliš</i> (also <i>uli'iš</i>)	'to take, catch, grab'
<i>tapi</i>	'to enter; to enter on'	<i>ušqoyi</i> (from <i>ušqoyi'i</i>)	'to hunt clams'

With the exception of *ušqoyi'i*, which is used for illustration, these are some common verbs in Ventureño. Look at the examples below; can you determine what the verb is and where it is? Remember, the verb is likely to be the first or second word in simple sentences like these. You have been given some hints.

SELECTIONS - READING

- 1) Hint: Look for 'to put'

Tsh^hsinay 'itštum loso'o.

'She puts (lays) her eggs in the water.'

- 2) Hint: Look for 'to catch'

K^han 'išiyulišwu so'onyoko...

'When they catch sharks...'

- 3) Hint: Look for 'to enter; to enter on'

Ka sitapi lo'kaqowotš (ka'aluš'exš ka'o).

'The salmon enter (the shallow water).'

- 4) Hint: Look for 'to hunt clams'

Kušqoyinwa'aš.

'I am clamming.'

Now compare your answers with those below. The entire verb has been underlined, but the core part of the verb, the root, has been separated from prefixes and suffixes to help you identify it.

SELECTIONS - READING - ANSWERS

1) *Ts-sinay 'itštum loso'o.*

'She **puts (lays)** her eggs in the water.'

2) *K^han 'i-šiy-uliš-wu so'onnyoko...*

'When they **catch** sharks...'

3) *Kasi-tapi lo'kaqowotš (ka'aluš'exš ka'o).*

'The salmon **enter** (the shallow water).'

4) *K-ušqoyi'i-nwa'aš.*

'I am **clamming**.'

The word order of Ventureño sentences is different from languages such as English, French, German, and Japanese, all of which, by default, put the verb in the middle of the sentence, at the end of the sentence, or anywhere else but the

beginning of the sentence! The verb *ušqoyi'i* illustrates two common properties found in Ventureño verbs. First, the verb can be built off a noun, such as *ušqoyi* ‘clam.’ This is a common way of forming verbs in Ventureño, and it will be encountered again. This verb also shows the loss of the final consonant and vowel: ‘i. If the final sound sequence in a Ventureño root has the pattern vowel-glottal stop-vowel, and that word has suffixes attached to it, then the glottal stop and second vowel of the root are deleted or ‘disappear’:

k-ušqoyi'i-nwa'aš > *kušqoyinwa'aš*.

5.3 Hunting

While land animals formed a smaller percentage of a Ventureño diet than aquatic animals did, deer and rabbits were still commonly eaten (Gamble 2008: 164-166). This was especially true of those in inland villages. Deer bones were also used to make tools: needles, awls, and flutes. Below are a few new verbs used in hunting land animals.

Simple verbs			
<i>wəl</i>	‘to shoot’	<i>sə'əp</i>	‘to carry (on the back, in a net)’
<i>ut'a'aw</i>	‘to hunt’		

Given the selections below, identify the nouns by underlining them once. See if you can identify the verb in each one by underlining it twice. Some hints have been provided.

SELECTIONS - READING

- 1) Hint: noun 'deer,' verb 'to shoot'

Kwəl siwə ('an tswešxe'e lomot'o).

'I shot a deer (clean through).'

- 2) Hint: noun 'rabbit,' verb 'to hunt'

Kihusiyut'a'aw sitimew.

'They hunt rabbits.'

- 3) Hint: noun 'rabbit,' verb 'to carry'

Huksə'əp sitimew.

'I carry a rabbit (in a carrying net on my back).'

Now compare your answers. Prefixes and suffixes have been pulled away from the root as before.

SELECTIONS - READING - ANSWERS

- 1) K-wəl si-wə ('an tswešxe'e lomot'o).

'I shot a deer (clean through).'

2) *Kihusiy-ut'a'aw si-timew.*

'They hunt rabbits.'

3) *Huk-sa'ap si-timew.*

'I carry a rabbit (in a carrying net on my back).'

5.4 Plants and crops

While the Ventureño did not participate in agriculture until the arrival of Europeans, they actively acted on their natural environment through means such as controlled burning to maximize the amount of plant food that could be gathered in an area (Gamble 2008: 32-33). Controlled burning removed old and undesirable plants and therefore made way for more desirable plants. The new, lush plants also attracted animals such as deer, which could then be hunted.

Of plants used by the Chumash (Gamble 2008: 25, 151-189) some important ones are presented below. Of course, there are many other plants which were also important for food.

Plants used in food production					
<i>poš</i>	'pinenut'	<i>'it'epesš</i>	'chia'	<i>pinoli</i>	'pinole' ²⁴
<i>momoy</i>	'Jimson weed'	<i>'ixpanaş</i>	'acorn'	<i>'axtatapăș</i>	'islay; holly-leaved cherry'

And some verbs to go with the plant terms.

²⁴ A course ground drinkable porridge made of corn meal. Self-defined here.

Simple verbs

hi'in 'to have; to get' *'atxili* 'to be oily' *aqmit* 'to drink'

As with the previous exercises, see if you can identify the food terms below. In addition, see if you can identify the verbs. Hints have been provided.

SELECTIONS - READING

- 1) Hint: noun 'acorn,' verb 'to have; to get'

Huk^{hi}'in 'ixpanəš.

'I am going to get acorns.'

(or, 'I am going acorn-harvesting.')

- 2) Hint: noun 'pinenut,' verb 'to be oily'

Ts'atxili šipoš.

'The pinenut is oily.'

(or, 'The pinenut has oil.')

- 3) Hint: noun 'Jimson weed,' verb 'to drink'

Hukaqmit simomoy.

'I am going to drink Jimson weed.' (In a liquid form.)

Now compare your answers:

SELECTIONS - READING - ANSWERS

1) *Huk-hi'in 'ixpanaš.*

'I am going acorn-harvesting.'

2) *Ts-'axili ši-poš.*

'The pinenut has oil.'

3) *Huk-aqmił si-mom̃oy.*

'I am going to drink Jimson weed.' (in a liquid form)

Table 6 - *mom̃oy* 'Jimson weed, toloache, datura'

This plant had hallucinogenic properties and was used to induce visions for religious ceremonies, rights of practice, clairvoyance, and other purposes. Preparations of *mom̃oy* were also used as painkillers and anesthetics, e.g. when someone was wounded and needed a bone set. The plant is very poisonous, however, and ingestion of it could result in death.

Mom̃oy is the only plant that appears as a person in Chumash myths. She is depicted as an older woman with the ability to see the future (Timbrook 2007: 65-73).

5.5 A note on verbs

Ventureño verbs may take multiple prefixes and suffixes. Some of these let us know when an event took place, some tell us who the subject or object is, and others have even more elaborate functions. The general order in which these attach to the stem, or core of the verb is given below. Next to each affix is the chapter where one can learn more about it.

Some of the vocabulary in the table may be new, but it may be helpful to see, beforehand, just how complex a verb in Ventureño can be. Take the examples below (table follows).

Pšuyašūqonišpiyiyuw.

‘Your wanting to make fun of us.’

Kimuhušnik’oti’iyiti.

‘He should never come back here again.’

Las^huyaqpalamayiyuw.

‘He acted as if he were smarter than the rest of us.’

Kis^huwałkinomnomoywu.

‘They are constantly rolling around.’

The Ventureño verb	
proclitics <i>ka=, ki=, kika=</i>	Chapter 17
demonstratives <i>he-, lo-</i>	Chapter 8
hypothetical <i>'ala-</i>	Chapter 16
perfect <i>ne'e-</i>	Chapter 11
question <i>nel-</i>	Chapter 15
negative question <i>ni-</i>	Chapter 15
enabling <i>ku-</i>	Chapter 16
counterfactual <i>'u-</i>	Chapter 16
immediate future <i>kayu-</i>	Chapter 10
negative <i>mu-</i> ; negative irrealis <i>'awə-</i>	Chapter 10, Chapter 16
negative perfect <i>na-</i>	Chapter 11
future <i>hu-</i>	Chapter 10
person (1 st , 2 nd , 3 rd) <i>k-, p-, ts-</i>	Chapter 6
number (dual, plural, indefinite) <i>iš-, iy-, am-</i>	Chapter 6
-verb stem-	
completive <i>-i</i>	Chapter 11
verbalizing property <i>-Vtš</i>	Chapter 6
imperfective <i>-š</i>	Chapter 11
directional <i>-li</i>	Chapter 9
locative applicative <i>-pi</i>	Chapter 9
cislocative <i>-ti'iy</i>	Chapter 9
object/applicative/reflexive <i>-it, -ił, iyuw, -us, -šVš</i>	Chapter 8, Chapter 11
plural object <i>-wu</i>	Chapter 8
repetitive <i>-i'iy</i>	Chapter 9
past tense <i>-waš</i>	Chapter 10
tag question <i>-a</i> ; yes/no question <i>-u</i>	Chapter 15

5.6 Spanish borrowings

With the arrival of the Spanish explorers and settlers in California near the end of the 1500's, the Ventureño were exposed to a number of new animals, plants, and foods. With these new Spanish terms for these new things came new sounds not found in Ventureño, or any Chumash language. Because the sounds were unfamiliar to the Ventureño, they would replace the new Spanish sounds with the closest Ventureño equivalents. Below are some of the most common changes.

Common Spanish-Ventureño sound changes	
Spanish	Ventureño
<i>r</i>	<i>l/l̥</i>
<i>rr</i>	
<i>d</i>	
<i>f</i>	<i>p^h/p</i>

These common sound changes should not be mistaken for differences in writing systems, however. For instance, in Ventureño we have the sound represented by *w*. Spanish has a similar sound, but uses the letters *b* and *g* to represent it. Some common changes between writing systems are given below.

Common written differences	
Spanish	Ventureño
<i>b</i>	<i>w</i>
<i>g</i>	
<i>j</i>	<i>x</i>
<i>ch</i>	<i>tš</i>
<i>ñ</i>	<i>ny</i>
<i>ll</i>	<i>y</i>
<i>h</i>	' (or nothing)
<i>z</i>	<i>s</i>
<i>c</i>	
<i>c</i>	<i>k</i>
<i>o</i>	<i>u</i>
<i>e</i>	<i>i</i>

Note that the symbols for Spanish vowels sometimes match up with the Ventureño. At the ends of words, however, one will see the changes above. Let us now look at some words borrowed from Spanish.

Borrowed words from Spanish					
Ventureño	Spanish	Translation	Ventureño	Spanish	Translation
'alos	arroz	rice	<i>p^hilitu</i>	frito	to fry
<i>tšili</i>	chile	chilie	'alina	harina	flour
'oya	olla	cooking dish	<i>letši</i>	leche	milk
<i>tołtiya</i>	tortilla	tortilla	<i>piloxoł</i>	frijol(e)	beans

Here are some verbs that will be used in the immediately following exercise. The verbs are native Ventureño words, except for *p^hilitu* 'to fry.'

Simple verbs			
<i>sapits'a</i>	'to boil'	<i>sukwey</i>	'to pour into'
'uw	'to eat'	<i>p^hilitu</i>	'to fry'

Below are some selections of Ventureño. As before, underline the nouns once and the verbs twice. Remember that verbs are likely to be the first word of the sentence, and also remember that words are likely to have prefixes and less likely to have suffixes. No hints are given; you are asked to locate the relevant words unaided.

SELECTIONS - READING

1) *Huksapits'ə loka'alos.*

'I am going to boil this rice.'

2) *Huksukwey hešiletši loka'oya.*

'I am going to pour this milk into the olla.'

3) *Tsamp^hilitu ; kas'uw.*

'They fried it' ; 'and he ate it.'

SELECTIONS - READING - ANSWERS

1) *Huk-sapits'ə loka-'alos.*

'I am going to boil this rice.'

2) *Huk-sukwey heši-letši loka-’oya.*

‘I am going to pour this milk into the olla.’

3) *Tsam-philitu ; kas-’uw.*

‘They fried it’ ; ‘and he ate it.’

As the Ventureño had more contact with Spanish during the 1800’s, they became fluent Spanish speakers. As this happened, they began borrowing the Spanish sounds with Spanish words. This gave rise to words with *r*, *rr*, *d*, and *f*. You will occasionally see these newer borrowings in Ventureño material.

In a couple cases, a Spanish word was borrowed again with the Spanish sounds after it had previously been borrowed and had its sounds changed. This can be seen in the word *frezada*²⁵ ‘blanket’ in the example below. The first example illustrates the older borrowing and the sound changes the word underwent, and the second word the newer borrowing. Note that the older example broke up the *fr* combination with a vowel *i*.

²⁵ The standard spelling of this word is *frazada*.

Borrowing <i>frezada</i> ‘blanket’						
Older borrowing						
f		r	e	z	a	d a
p ^h	i	l	i	s	a	l a
<i>p^hilisala</i>						
Newer borrowing						
f	r	e	z	a	d	a
f	r	e	s	a	d	a
<i>fresada</i>						

This concludes chapter 5. Chapter 6 will introduce you to more common verbs as well as some additional, borrowed Spanish vocabulary. In addition, you will have a chance to exercise your skill with prefixes and suffixes.

Words to Remember

Nouns

'alos	'rice'	poš	'pinenut'	tštum	'egg'
'ixpanəš	'acorn'	qowotš	'salmon'	ušqoyi	'clam'
'onyoko	'shark'	timew	'rabbit'	wə	'deer'
'oya	'olla'				

Verbs

'atxili	'to be oily'	sinay	'to put'
'uw	'to eat'	sukwey	'to pour into'
aqmił	'to drink'	tapi	'to enter; to enter on'
hi'in	'to have; to get'	uli'iš (uliš)	'to take, catch, grab'
p ^h ilitu	'to fry'	ušqoyi'i	'to hunt clams'
sapits'ə	'to boil'	ut'a'aw	'to hunt'
sə'əp	'to carry'	wəl	'to shoot'

Words to Know

Nouns

<i>'alina</i>	'flour'	<i>lap</i>	'trout'	<i>toltiya</i>	'tortilla'
<i>'almowho</i>	'honey'	<i>nunit</i>	'wild grape'	<i>tip</i>	'salt'
<i>'amə</i>	'fruit/flesh'	<i>pə'əš</i>	'acorn mush'	<i>tšili</i>	'chilie'
<i>'axtatapəš</i>	'islay'	<i>piloxol</i>	'beans'	<i>tšotšonə'əš</i>	'fish'
<i>'it'epeš</i>	'chia'	<i>pinoli</i>	'pinoli'		

Chapter 6

Routine and Clothing

In every culture around the world, with every people, there is a daily routine. Some things may be specific to one's family such as breakfasting at a certain place, other things might be specific to a person such as shaving every day, and some are more common to a cultural group or to people in general. This chapter covers those terms and constructions needed to discuss the most common and recurring events in one's day and routine.

GOALS

In this chapter we will learn Ventureño terms for eating, clothing oneself, caring for oneself, and going about one's day. Some additional Spanish borrowings will also be introduced.

6.1 Daily routine

Despite the fact that you may live in modern America, Europe, or wherever, much of the routine (daily or otherwise) of a Ventureño person may be familiar. Consider the following items you might do on a regular basis.

--	wake up	--	work
--	clean yourself (bathe)	--	use the bathroom
--	shave yourself	--	nap
--	eat breakfast	--	eat dinner
--	get dressed	--	get undressed
--	comb/brush your hair	--	go to bed

Chances are, no matter who you are, you do some or all of those. While you might do them with different frequency than other people, chances are you still do them regularly! Below are some new vocabulary.

Routine vocabulary			
<i>alax'uy</i>	'to wake up'	<i>we</i>	'to sleep'
<i>ke'ep</i>	'to bathe oneself'	<i>unu'uw</i>	'to breakfast'
<i>tikikš</i>	'to comb one's hair'	<i>senal</i>	'to eat dinner' ²⁶
<i>axwitšaš</i>	'to dress oneself'	<i>seqetš</i>	'to undress oneself'

²⁶ Borrowing from Spanish *senar* 'to sup; to eat dinner.'

6.1.1 Prefixes and suffixes

You might notice the verb *unu'uw* 'to breakfast' looks much like the verb *'uw* 'to eat' that was learned in the last chapter. Indeed, the two words are related. The core of the verb, what is called the root, may have other meaningful parts added to it to modify its meaning. As a reminder, these added pieces are called prefixes if they come before the root and suffixes if they come after the root. Together, these attaching items are called affixes.

Let us examine the English word *displeasing*, which has the root *please*. If we pull apart the pieces of meaning in the word, the prefix has a hyphen that points right towards the root. This can be seen with the prefix *dis-*.

<i>displeasing</i>		
dis-	please	-ing

As expected, the suffix appears with a hyphen to the left pointing towards the root *please*, where it attaches. Generally, the root is presented with no hyphens. Now we have a quick, abbreviated, and convenient way of pulling apart words to see how the parts of meaning combine.

The particular prefix in *unu'uw*, *unu-*, indicates that something is done in the (early) morning. If it is combined it with the root *'uw* 'to eat,' the resultant meaning is 'to eat in the morning' or 'to breakfast.' Ventureño has many of these prefixes. Such prefixes tell us 'how' or 'in what way' a verb root is accomplished.

For instance, one may eat early, at noon, quickly, slowly, with the hands, and so forth.²⁷

Modifying a root	
<i>unu'uw</i>	
unu-	'uw
in the morning	eat
'to breakfast; to eat breakfast'	

6.1.2 Reviewing person and number prefixes

In chapter 1, we learned prefixes that told us what the relationship between two nouns was. Some of the prefixes specified the person (me, you, her, them) and some of them specified the number (dual and plural). These same prefixes can appear on verbs, where they denote the subject of the verb. In a practical or semantic sense, the subject is often the one 'doing' or carrying out an action, or in a state, indicated in the verb.²⁸

We will introduce some short cuts for talking about who is the subject. Prefixes referring to the speaker ('I,' 'we') are called first person, abbreviated as 1. Prefixes referring to the listener ('you'), are called second person, abbreviated as 2. Prefixes referring to everyone else ('he,' 'she,' 'it,' 'they') are called third person and are abbreviated as 3.

²⁷ In linguistic literature these prefixes are called instrumental prefixes or instrumentals. Look for a definition under manner prefix in this grammar.

²⁸ Within Ventureño, the subject may also be defined as the one nominal element (noun) a verb must have or refer to.

Person and number markers	
Person	
Grammatical term	Translation
1 st person: speaker	'I, we, me, us'
2 nd person: hearer	'you'
3 rd person: everyone else	'he, she, it, they, them'

Ventureño subject prefixes also signal how many people are involved. If it is just one individual ('I,' 'you (s),' 'he,' 'she,' 'it'), the form is called singular and no extra number prefix is necessary. If there are two individuals ('we two,' 'you two,' 'they two'), the form is called a dual. If there are three or more (usually translated as 'we all,' 'you all,' 'they all'), the form is called a plural. When the number of subjects cannot be determined, the form is called indefinite.

Number	
Grammatical term	Translation
Singular: one	'I, me, you (s), he, she, it'
Dual: two	'we two, us two, you two, they two, them two'
Plural: three or more	'we all, us all, you all, they all, them all'
Indefinite: number uncertain	'someone; people'

Let's look at one of our new verbs, *we* 'to sleep,' with the prefixes we already know. As in Chapter 1, the pieces of meaning have been pulled apart here.

1 st person with <i>we</i> 'to sleep'								
<i>kwe</i>			<i>kišwe</i>			<i>kiwe</i>		
k-	we		k-	iš-	we	k-	i-	we
1-	sleep		1-	DL-	sleep	1-	PL-	sleep
'I sleep'			'we (DU) sleep'			'we (PL) sleep'		

Note that these are the same prefixes that indicate relationships (or possession) on nouns, as in ‘my mother,’ etc. Also note that, while a language like English needs separate words for *I, you, they*, etc., Ventureño needs only the prefix. Ventureño does indeed have separate words for these concepts, but they are used in special circumstances, which will be covered in later chapters.

In order to complete our understanding of how these prefixes work, the rest of the paradigm of ‘to sleep’ has been given with second and third persons below.

2 nd person with <i>we</i> ‘to sleep’								
<i>pwe</i>			<i>pišwe</i>			<i>piwe</i>		
p-	we		p-	iš-	we	p-	i-	we
2-	sleep		2-	DU-	sleep	2-	PL-	sleep
‘you (s) sleep’			‘you (DU) sleep’			‘you (PL) sleep’		

3 rd person with <i>we</i> ‘to sleep’								
<i>tswē</i>			<i>tšišwe</i>			<i>tsiwe</i>		
ts-	we		ts-	iš-	we	ts-	i-	we
3-	sleep		3-	DU-	sleep	3-	PL-	sleep
‘he/she/it sleeps’			‘they (DU) sleep’			‘they (PL) sleep’		

Note that the indefinite number is restricted to the third person when used with verbs.

Indefinite number with <i>we</i> ‘to sleep’								
<i>tsamwe</i>								
ts-	am-	we						
3-	INDEF-	sleep						
‘someone sleeps’ ; ‘they sleep’ (unknown number)								

The indefinite number is not frequent in Ventureño material.

SELECTIONS - WRITING

Now you will build your own verbs, using the verbs presented at the beginning of this chapter. They are listed again below for convenience.

Routine vocabulary			
<i>alax'uy</i>	'to wake up'	<i>we</i>	'to sleep'
<i>ke'ep</i>	'to bathe oneself' ²⁹	<i>unu'uw</i>	'to breakfast'
<i>tikikš</i>	'to comb one's hair'	<i>senat</i>	'to eat dinner' ³⁰
<i>axwitšaš</i>	'to dress oneself'	<i>seqetš</i>	'to undress oneself'

Make the verbs in the first person singular, as if you yourself were doing these things. The first has been completed.

Practice with verbs	
<i>kalax'uy</i>	'I wake up'
	'I bathe (myself)'
	'I comb my hair'
	'I dress myself'

The answers have been given below. (Recall that when two *k* sounds come together, the first must have a puff of air after it: *kk* > *k^hk*. The second may optionally be deleted: *kk* > *k^h(k)*. This process can be reviewed in 4.2).

Practice with verbs - Answers	
<i>kalax'uy</i>	'I wake up'
<i>k^hke'ep</i> OR <i>k^he'ep</i>	'I bathe (myself)'
<i>k^htikikš</i>	'I comb my hair'
<i>kaxwitšaš</i>	'I dress myself'

How did you do? Complete the remainder of the verbs below.

²⁹ May also be translated as 'to clean oneself'; used in expression such as 'I cleaned my teeth.'

³⁰ Borrowing from Spanish *senar* 'to sup; to eat dinner.'

Practice with verbs	
	'I eat breakfast'
	'I eat dinner'
	'I undress (myself)'
	'I sleep'

And here are the answers!

Practice with verbs - Answers	
<i>kunu'uw</i>	'I eat breakfast'
<i>ksenał</i>	'I eat dinner'
<i>kseqetš</i>	'I undress (myself)'
<i>kwe</i>	'I sleep'

You might have asked yourself about the point in learning how to say things like 'I sleep,' which would be difficult to say by itself in real life. Practicing new skills is always beneficial, however. Also, as discussed later, a word like *kwe* may have several interpretations, including 'I slept,' which is not only possible to say in real life, but also useful.

6.2 Clothing

Naturally, items of clothing were an integral part of Ventureño culture. Not only did clothes serve practical functions, such as protection against the elements, but they also served ceremonial purposes. Some of the more important ones are presented below.

Chumash clothing items			
'epsu	basket hat	suwaya	earring
'eqenmu	flat-heeled sandal	tsux	headdress
	'itšk'ə	loincloth; g-string	

Those words look too easy. So we shall add one more clothing-related item to learn.

tiwaltšmuyuyhuna'aš 'blankets wrapped about oneself'

as in, *lo'kaktiwaltšmuyuyhuna'aš* 'my blankets wrapped about me.' In seriousness, while we might not practice with this word, it is an example of the remarkable complexity (and length!) of some Ventureño words.

We can also add new verbs to make some simple sentences for practice.

Verbs of Ventureño clothing			
'epšunetš	'to wear a hat'	šuwayanitš	'to wear earrings'
'eqenmu'utš	'to wear flat-heeled sandals'	tšuxitš	'to wear a headdress'
	šayuqštapi	'to put on'	

Some of these words look familiar. For instance, *'epšunetš* looks much like the word *'epsu*. The same could be said of the other forms as well, with the exception of *šayuqštapi*, which means to put on any piece of clothing.

These verbs are indeed built off of the nouns. But what, exactly, makes them a verb? Let us consider them briefly.

Wearing clothes	
'epsu-	-netṣ
suwaya-	-niṭṣ
tsux-	-iṭṣ
'eqenmu-	-'uṭṣ

All the words end in a vowel and the sound -ṭṣ. This vowel is part of the suffix, but the precise vowel cannot always be predicted. We can represent it with a capital V for 'Vowel.' We can then list this suffix as -Vṭṣ, a shorthand to indicate 'a vowel here.' The suffix -Vṭṣ means 'involving' or 'having the property of.' So, if it is combined with the noun for *hat*, it means something like 'to be hatted' or 'to wear a hat.'

SELECTIONS - TRANSLATING

Below are the verbs you have just learned with various person and number prefixes. Write down the meaning below each sentence. A slightly challenging sentence has been put at the end.

- 1) *K'ep̣šuneṭṣ.*

2) *Pišuwayanitš.*

3) *Tšiš'eqenmu'utš.*

4) *Kšayuqštapi šik'itšk'a.*

Example 4 has two words: the general verb for 'to put on' and also the noun for loincloth. Answers are presented below.

SELECTIONS - TRANSLATING - ANSWERS

1) *K'epšunetš.*

'I wear a hat.'

2) *Pišuwayanitš.*

'You (PL) wear earrings.'

3) *Tšiš'eqenmu'utš.*

'They (DU) wear flat-heeled sandals.'

4) *Kšayuqštapi šik'itšk'ə.*

'I put on my loincloth.'

6.3 Review with Spanish loans

As we learned previously, Ventureño speakers borrowed words from Spanish; these words often included terms for items specific to Spanish or European cultures. Many clothing terms were borrowed from Spanish, for example. A list of some common borrowed nouns is below.

Ventureño speakers were inventive, and they made new verbs from the borrowed nouns. These are also presented below. Notice the *-Vtš* ending, just as with the verbs above.

Borrowed Spanish clothing terms			
Nouns		Verbs	
<i>kamisa</i>	shirt	<i>kamišanitš</i>	to wear a shirt
<i>pantalon</i>	pants	<i>pantalonitš</i>	to wear pants
<i>sapatu</i>	shoe(s)	<i>šapatunitš</i>	to wear shoes

Let us practice the six words above. The noun (such as *my shirt*) has been provided first. Make the corresponding verb forms (*I wear a shirt*). Person and

number for the nouns and the verbs should be the same. Translations have been provided.

Noun	Verb
<i>k^hkamisa</i>	
my shirt	I wear a shirt
<i>ts^hpantalon</i>	
his pants	he wears pants
<i>psapatu</i>	
your shoe(s)	you are wearing shoes

Below are verb forms; make the corresponding noun forms. Person and number for the nouns and the verbs should be the same. Translations have been provided.

Verb	Noun
<i>pikamišaniš</i>	
you (PL) wear shirts	your (PL) shirt
<i>kišpantalonitš</i>	
we (DU) wear pants	our (DU) pants
<i>tšišapatunitš</i>	
they (PL) wear shoes	their (PL) shoes

You might have thought that the last example should have been *tsišapatunitš*. If we pull the prefix off, we get *tsi-* and the root *šapatunitš*. However, when roots and suffixes are combined, the sounds *s*, *ts*, *ts^h*, *ts'* and *š*, *tš*, *tš^h*, *tš'* all take part in a process called sibilant harmony.

Sibilant harmony is a special feature of Chumashan languages. Sibilants are a group of sounds including the s-like sounds: *s*, *s^h*, *ts*, *ts^h*, and *ts'*; and *š*, *š^h*, *tš*, *tš^h*, and *tš'*. They fall into two groups. The alveolar sibilants are all made in the same place in the mouth, with the tongue just behind the teeth: *s*, *s^h*, *ts*, *ts^h*, and *ts'*. The post-alveolar sibilants are made a bit further back, near the roof of the mouth: *š*, *š^h*, *tš*, *tš^h*, and *tš'*. All of the sibilants in a word have to be made in the same place of the mouth: they 'harmonize'. The sibilants all take their cue from the last sibilant in a word. If the last (rightmost) sibilant is alveolar, then any other sibilants in the word will shift to be alveolar as well, to *s*, *s^h*, *ts*, *ts^h*, or *ts'*. If the last sibilant is post-alveolar, then any others in the word will be post-alveolar: *š*, *š^h*, *tš*, *tš^h*, or *tš'*.

We can see this process in the word for headdress, *tsux*. The word begins with *ts*. When we make a verb of it, we add the suffix *-Vtš*. This changes the initial *ts* to *tš*: *tšuxitš*.

Sibilant harmony		
<i>tsux</i>		
<i>tsux + -itš</i>	→	<i>tšuxitš</i>

We can also see this process in the word for shoe, *sapatu*. The word begins with *s*. When we make a verb of it, we need to add the suffix *-Vtš*. This changes that initial *s* to *š*: *šapatunitš*. When we add the prefix *tsi-*, it changes to *tši-* because of the *š* and *-tš* that come after it. (Note the *n* that comes between the root and suffix. This sound commonly comes between a stem ending in a vowel and a suffix beginning with a vowel.)

Sibilant harmony	
sapatu	
sapatu + -nitš	→ šapatunitš

Sibilant harmony is a common process in Ventureño, and we will encounter it again and again.

This concludes chapter 6. Chapter 7 will introduce ways for talking about things around the house. In addition, you will learn about a process called reduplication.

WORDS TO REMEMBER

<i>alax'uy</i>	'to wake up'
<i>axwitšaš</i>	'to dress oneself'
<i>'epsu</i>	'hat'
<i>'epšunetš</i>	'to wear a hat'
<i>'eqenmu</i>	'flat-heeled sandal'
<i>'eqenmu'utš</i>	'to wear flat-heeled sandals'
<i>'itšk'ə</i>	'loincloth; g-string'
<i>kamisa</i>	'shirt' (from Spanish, <i>kamisa</i>)
<i>kamišanitš</i>	'to wear a shirt'
<i>ke'ep</i>	'to bathe oneself; to clean oneself'
<i>pantalon</i>	'pants' (from Spanish, <i>pantalon</i>)
<i>pantalonitš</i>	'to wear pants'
<i>sapatu</i>	'shoes' (from Spanish, <i>zapato</i>)
<i>senal</i>	'to eat dinner' (from Spanish, <i>senar</i>)
<i>suwaya</i>	'earring'
<i>šapatnuitš</i>	'to wear shoes'
<i>šayuqštapi</i>	'to put on'
<i>šeqetš</i>	'to undress oneself'
<i>šuwayanitš</i>	'to wear earrings'
<i>tikikš</i>	'to comb one's hair'
<i>tsux</i>	'headdress'
<i>tšuxitš</i>	'to wear a headdress'
<i>unu'uw</i>	'to breakfast'
<i>we</i>	'to sleep'

WORDS TO KNOW

'aniyu	'ring; wedding band' (from Spanish, <i>anillo</i>)
'ats'asi	'to shave oneself'
alit ^h ax	'to sleep in in the morning'
mak'ak	'to be busy'
kuwitpi	'to fit oneself well'
lana	'wool' (from Spanish, <i>lana</i>)
nawas	'petticoats; dress' (from Spanish, <i>enaguas</i>)
qolok'itšāš	'to put a belt on oneself'
sumlelu	'hat; sombrero' (from Spanish, <i>sombrero</i>)

Chapter 7

Around the Home

As with homes around the world, the traditional homes of the Ventureño Chumash contained a number of objects to help the functioning of everyday life. Since Ventureño Chumash houses were generally permanent structures, there was an opportunity for the accumulation of household items, which will be discussed here.

GOALS

In this chapter you will learn to use Ventureño terms for cultural (household) items. A process called reduplication will be introduced, and some additional verbs will be presented.

7.1 The house

The common, traditional Ventureño residence is known as an *'ap*. The *'ap* was a dome-shaped structure usually made of four to five tiers of tule stacked on top of each other to form the sides and roof of the structure (Gamble 2008: 30, 122-126). Vertical beams of wood, usually of willow, connected by horizontal beams of wood supported the structure internally, and a smokehole was formed in the middle of the roof (Hudson & Blackburn 1983: 323-337). A door opened to the side away from

the wind. The inside walls of the structure could be lined with large mats of dried reeds to provide insulation.

Since an 'ap could house as few as several people to as many as thirty or more (in other words, several families), the diameter of the house could vary from as little as 12 ft (3.7 m) to over 20 ft (6.1 m) (Gamble 2008: 122-126). There were other structures used for various purposes: a hut for menstruating women, sweatlodges, huts for giving birth, and others. We know the most about the 'ap, however, and so our lessons are designed around it. Note that we will sometimes use the word 'house' here to indicate an 'ap. This is not meant to imply that an 'ap is identical to a western-style house; it is merely the best translation for the Ventureño term.

New vocabulary related to the structure of the house is presented below.

Terms for the house					
'ap	house	'as	mat	'ixtə	roof
mitəpə	door	sapiwitmu	fireplace	tapinmu	entrance
		šup	ground dirt		

In addition, some verbs are presented below. The verbs *na'al* and *nowo* have been given again for convenience.

Verbs for around the house			
<i>na'al</i>	to go	<i>nowo</i>	to stand (upright)
<i>ušq^hal</i>	to open	<i>iqip</i>	to shut

SELECTIONS - READING

Read the following texts below. The words have already been taken apart so that the meaning of the parts is more apparent.

- 1) *Sina'ał lo'kasi'ap.*

ts-i-na'ał lo'ka-ts-i-'ap

3-PL-go the-3-PL-house

'They go to their houses.'

- 2) *Sna'ał tselxe hesa'ap'a'ap*

ts-na'ał tselxe he'-si-'ap'a'ap

3-go every this-the-house

'she goes from house to house'

As might be immediately apparent, there are two words translated, essentially, as 'houses (plural)' here: 'ap and 'ap'a'ap. The second word looks much like the first word, only with some parts repeated. This process of repeating all or part of a word is called reduplication, and it is a common process among all groups of words (nouns, verbs, etc.) in Ventureño.

Reduplication can have several different meanings. If it appears on a noun, it generally indicates that there were multiple things, animals, or people, here and there, distributed over a wide area (as with 'ap'a'ap above). It may also indicate that

items, animals, or people appear in multiple places, here and there. With verbs, reduplication indicates that a situation occurred multiple times in a row, in multiple places, and or with more force or effort than normally required (for example, hitting someone hard versus merely hitting them).

Reduplicated forms are not entirely predictable. For example: *nałana'at* from *na'at* 'to go,' *xšapxšap* from *xšap* 'rattlesnake,' and *kuhku'u* from *ku* 'person' show three different patterns of reduplication. Therefore, you will never be asked to make reduplicated forms.

SELECTIONS - TRANSLATING

You are asked to translate the short sentences and phrases below. They have been broken apart for you already, although it may be possible to guess the translation without this. The final exercise is challenging.

1) *Tsnowo hesa'as.*

ts-nowo he'-si'-'as

3-stand this-the-mat

2) *Kuščʰaɫ hesimitəpə.*

k-uščʰaɫ he'-si-mitəpə

1-open this-the-door

3) *Kiqip losimitəpə.*

k-iqip lo'-si-mitəpə

1-shut that-the-door

4) *He'is'ixtə hesik'ap.*

he'-si-ts-'ixtə hesi-k-'ap

this-the-3-roof of.the-1-house

How did you do? Compare your answers with those below.

1) *Tsnowo hesa'as.*

ts-nowo he'-si'-'as

3-stand this-the-mat

'The mat is standing upright.'

2) *Kušq^hat hesimitəpə.*

k-ušq^hat he'-si-mitəpə

1-open this-the-door

'I open the door.'

3) *Kiqip losimitəpə.*

k-qip lo'-si-mitəpə

1-shut that-the-door

'I shut the door.'

4) *he'is'ixtə hesik'ap*

he'-si-ts-'ixtə hesi-k-'ap

this-the-3-roof of.the-1-house

'the roof of my house' OR 'my house's roof'

(literally, 'its roof, of this my house')

The following section will teach about the material culture of the Ventureño.

7.2 Useful items

Some of the most impressive aspects of the Ventureño people are reflected in their material culture. Tools used to accomplish the tasks of everyday life were very important to the Ventureño. In addition, the Chumash as a whole were known for making intricate and well-made baskets, which can also be viewed as tools for accomplishing daily work. Both types of items are discussed below.

7.2.1 Tools

The following is vocabulary of different tools important for accomplishing tasks in the everyday life of a Chumash person. Take a moment to examine the vocabulary.

Tools			
'apiša'aš	wood-gathering strap	'ax	bow
'ušpaḡa'aš	digging instrument	ya	arrow
'uxmathina'aš	washboard	'aḡkəḡamina'aš	arrow straightener
šiwelmeše'eš	shuttle (for weaving)	'olototš	quiver
meš	bag; purse		
'ušwelene'eš	stirrer	'əw	knife
oxtokokə'aš	toaster	maqš	flint
ts'unihyək	pestle	peyeš	mortar

A number of the words for tools end in a sequence of vowel+glottal stop+vowel+š: -a'ǎš, -e'eš, -a'aš. Since we can see that the vowels vary,³¹ we may abstract this suffix as -V'Vš using the capital V to represent 'any Vowel' just as we did before with the suffix -Vtš.

What exactly does the suffix -V'Vš mean, and why is it so commonly found on instruments? Examine the example below.

The suffix -V'Vš				
<i>oxtokok</i>				
'to toast grain'				
<i>oxtokok</i>	+	-V'Vš	=	<i>oxtokokǎ'aš</i>
'to toast grain'	+		=	toaster

It would seem, from the example above, that the suffix in question makes a noun from a verb. The verb indicates an action or situation, and the resulting noun is the tool or instrument by which the verb is accomplished.

The suffix -V'Vš				
<i>šiwelmes</i>				
'to shuttle (from one side to another)'				
<i>šiwelmes</i>	+	-V'Vš	=	<i>šiwelmeše'eš</i>
'to shuttle'	+	instrument	=	'shuttle' (for weaving)

³¹ The vowel varies based on the root vowel. However, this does not mean the vowels in the suffix are entirely predictable.

The suffix -V'Vš				
'aqkəyami				
'to straighten arrows'				
'aqkəyami	+	-V'Vš	=	'aqkəyamina'aš
'to straighten arrows'	+	instrument	=	'arrow straightener'

An suffix or prefix used to make new nouns is called a nominalizer (or nominalizing prefix/suffix). There may be many types of nominalizers in a language: ones which form instruments, ones which form places, and so forth. This particular nominalizer forms instruments.³²

You are presented below with the remaining vocabulary for tools. Based on the tool, can you guess a likely meaning for the verb (root)? Think of what situation or action a tool accomplishes, and that is invariably the meaning of the verb. For example, an arrow straightener accomplishes the straightening of arrows. The verb, therefore, means 'to straighten arrows.'

Tools and their verbs - Practice			
Tool	Meaning	Root	Root meaning
'apiša'aš	wood gathering strap	api'iš	
'ušpayə'aš	digging stick	ušpay	
'uxmalhina'aš	washboard	uxmalhin	
'ušwelene'eš	stirrer	ušwele	

And now compare your answers with those below.

³² It is called an instrumental nominalizer. The grammatical abbreviation for this is NZ.INSTR.

Tools and their verbs - Answers			
Tool	Meaning	Root	Root meaning
' <i>apiša'aš</i>	wood gathering strap	<i>api'iš</i>	to gather wood
' <i>ušpayə'aš</i>	digging stick	<i>ušpay</i>	to dig
' <i>uxmathina'aš</i>	washboard	<i>uxmathin</i>	to wash
' <i>ušwelene'eš</i>	stirrer	<i>ušwele</i>	to stir

Below are several more instruments with verb (roots) listed. Guess the meaning of the verbs, but note, their interpretations are slightly more challenging!

Compare your answers with the table that follows.

Try a few more! - Practice			
Tool	Meaning	Root	Root meaning
<i>pənə'aš</i>	ladle; dipper	<i>pə</i>	
<i>šukumuša'aš</i>	measuring device	<i>sukumu</i>	
<i>winoqšə'aš</i>	axe	<i>winoqš</i>	
<i>aquwatmayə'aš</i>	umbrella	<i>aquwatmay</i>	

Try a few more! - Answers			
Tool	Meaning	Root	Root meaning
<i>pənə'aš</i>	ladle; dipper	<i>pə</i>	to ladle
<i>šukumuša'aš</i>	measuring device	<i>sukumu</i>	to measure
<i>winoqšə'aš</i>	axe	<i>winoqš</i>	to chop
<i>aquwatmayə'aš</i>	umbrella	<i>aquwatmay</i>	to shade someone/something

Note that the verb associated with the tool 'umbrella' is not translated as 'to umbrella someone/something' but, instead, 'to shade someone/something.'

7.2.2 Basketry

Baskets were used by the Ventureño for many different purposes. Some baskets were woven loosely and used for gathering, some baskets were used for cooking, some were coated with tar and used to carry water, and still others were used for such things as storage, winnowing, and more. Terms for some of these baskets are presented below.

Basket terms			
'ayuwhat	small winnowing basket	'oxoy	gathering basket ³³
yəw	large winnowing basket	helek	conical packbasket
'uš'em	water basket	tsaya	leaching basket

Baskets, and many other material items, were made of various dried grasses, tules, and rushes. The methods used to collect, store, dry, and work plant material depended on the plant.

Basketry materials			
'esmu	spiny rush; bog rush	mexmey'	Indian rush
kawayəš	tule	taš	wire rush

The baskets themselves could take months or longer to make, and they were prized possessions. Certain dyes could be used to give a basket black and or red designs. Certain baskets, such as those used to cook in and those used to hold water, would be treated with asphaltum³⁴ (a mixture of tar and other materials) to prevent leakage.

³³ Used for collecting items at the beach.

³⁴ Occasionally, there are references to 'asphaltum,' and it is unclear if it refers to the tar mixture or merely to tar itself.

Below are a few verbs useful in discussing the harvesting of plants for basketry and the making of baskets.

Basketry verbs			
'es	to weave openwork	kawəy	to cut tule
aqnə'əp	to weave a cora	ixip	to finish making (lit., to earn)

Most frequently, the verb *ixip* refers to earning or winning, as is said of earning money at a job or of money earning interest in a bank. In certain uses, the verb is better translated as 'to be credited to,' in the sense that information or knowledge may be credited to someone. It is interesting, then, to see this verb used to convey the meaning of finishing the making of a basket.

SELECTIONS – TRANSLATING

You are asked to translate the short sentences below. The words have been broken apart for you.

1) *P'es si'oxoy.*

p-'es *si- 'oxoy*

2-weave a- gathering basket

2) *Siy'es si'oxoy.*

ts-iy-'es si- 'oxoy

3-PL-weave a- gathering basket

3) *K'es sitsaya.*

k-'es si- tsaya

1-weave a- leaching basket

4) *Sixip lokatsaya.*

ts-ixip lo'ka-tsaya

3-finish the-leaching.basket

5) *Kiškawəy šikawəyəš.*

k-iš-kawəy šikawəyəš

1-DU-cut tule

6) *K^hawəy šikawəyəš.*

k-kawəy šikawəyəš

1-cut.tule tule

Now check your answers with those below.

1) *P'es si'oxoy.*

p-'es si- 'oxoy

2-weave a- gathering basket

'I am weaving a gathering basket.'

2) *Siy'es si'oxoy.*

ts-iy-'es si- 'oxoy

3-PL-weave a- gathering basket

'They are weaving a gathering basket.'

3) *K'es sitysaya.*

k-'es si- tsaya

1-weave a- leaching basket

'I am weaving a leaching basket.'

4) *Sixip lokatsaya.*

ts-ixip lo'ka-tsaya

3-finish the-leaching basket

'She finishes the leaching basket.'

5) *Kiškawəy šikawəyāš.*

k-iš-kawəy šikawəyāš

1-DU-cut tule

'We (DU) are cutting tule.'

6) *K^hawəy šikawəyāš.*

k-kawəy šikawəyāš

1-cut.tule tule

'I am cutting tule.'

Note that the verbs may be translated with several different present tenses in English. *I am weaving* and *I weave* would both be translated as *k'es* in Ventureño. This gives us some leeway in translating from the Ventureño into English.

Table 7 - '*alhelek'etš*

Ventureño speakers told of '*alhelek'etš*, a woman or devil who carried a *helek* on her back. She was said to have grabbed boys out at night and put them in her *helek*. She had many breasts that she used to suckle the children she caught.

7.3 Gender roles in Chumash society

It is necessary here to have a quick word on the roles of men and women in Chumash society, before we continue to the next chapter. In Chumash society, men were known to have had the tasks of hunting, fishing, building canoes, canoeing, and fighting in war (Gamble 2008: 178-179, 216-219). Women typically performed such tasks as gathering food and wood, preparing the food, and making baskets, and the gathering of wood. While other social roles, such as chief, could be held by males or females, with regard to the kinds of work mentioned above, men tended not to do the work of women, and vice versa.

A third social classification, known as '*axi* in Ventureño, consisted largely of males who dressed as females and did the work of females. This word has been translated as *homosexual*, *transvestite*, and *third gender*.³⁵ None of these concepts quite captures the social and mystical importance of the '*axi*, however. For this

³⁵ In the past, the term *berdache* or *bardache* was used in anthropology to denote members of this group. A preferred term is 'two spirit.'

reason, this word and several similarly difficult to define words are self-defined.

That is, *'axi* is translated as *'axi*.

This concludes chapter 7. In chapter 8, we will learn how to talk about the body and a group of prefixes specific to nouns.

WORDS TO REMEMBER

<i>'ap</i>	'house'
<i>'ap'a'ap</i>	'house.REDUPLICATED'
<i>'apiša'aš</i>	'wood-gathering strap'
<i>'as</i>	'mat'
<i>'es</i>	'to weave openwork'
<i>'ixte</i>	'roof'
<i>'oxoy</i>	'gathering basket'
<i>'ušpayə'aš</i>	'digging instrument'
<i>'ušwelene'eš</i>	'stirrer'
<i>'uxmalhina'aš</i>	'washboard'
<i>aquwatmay</i>	'to shade smn/smith'
<i>aquwatmayə'aš</i>	'umbrella'
<i>iqip</i>	'to close'
<i>ixip</i>	'to finish making (lit., to earn)'
<i>kaway</i>	'to cut tule'
<i>kawayəš</i>	'tule'
<i>mitəpə</i>	'door'
<i>mitmitəpə'ə</i>	'door.REDUPLICATED'
<i>pə</i>	'to ladle'
<i>pənə'aš</i>	'ladle; dipper'
<i>sukumu</i>	'to measure'
<i>šukumuša'aš</i>	'measuring device'
<i>tsaya</i>	'leaching basket'
<i>ušq^hał</i>	'to open'
<i>winoqš</i>	'to chop'
<i>winoqšə'aš</i>	'axe'

WORDS TO KNOW

<i>'aqkəyamina'aš</i>	arrow straightener
<i>'ax</i>	bow
<i>'axi</i>	'axi
<i>'ayuwhat</i>	'small winnowing basket'
<i>'esmu</i>	'spiny rush; bog rush'
<i>'əw</i>	'knife'
<i>'olototš</i>	'quiver'
<i>'uš'em</i>	'water basket'
<i>aqnə'əp</i>	'to weave a cora'
<i>helek</i>	'conical packbasket'
<i>maqš</i>	'flint'
<i>meš</i>	'bag; purse'
<i>mexmey</i>	'Indian rush'
<i>oxtokokə'aš</i>	'toaster'
<i>peyeš</i>	'mortar'
<i>sapiwilmu</i>	'fireplace'
<i>šiwelmeše'eš</i>	'shuttle (for weaving)'
<i>šup</i>	'floor; earth; ground'
<i>tapinmu</i>	'entrance'
<i>taš</i>	'wire rush'
<i>ts'unihyak</i>	'pestle'
<i>ya</i>	'arrow'
<i>yəw</i>	'large winnowing basket'

Chapter 8

The Body

Learning body part terminology is an excellent way to acquire both new vocabulary and the grammar of a language. Learning body part terms is also an excellent way to experience concepts unique to the mind of a Ventureño speaker. While some of the body part terms overlap with English counterparts, the conceptual division of the body differs somewhat between the two languages. This is important to remember, as learning a second language is as much learning to think in the second language as it is speaking, reading, writing, and listening.

GOALS

You will acquire new vocabulary specific to body part terms, and also learn to make distinctions between the prefixes *(lo')ka-* and *si-* as they are used on nouns. Finally, you will be introduced to verbs which take object suffixes.

8.1 Body part terminology

Consider for a moment the various parts of the human body.

Body

'*amam̩* body

What are some broad divisions that can be made? Answers might include trunk (torso), head, legs, upper torso, lower torso, external body parts, and internal body parts (organs).

The body, subdivided			
' <i>amamə</i>	body	<i>yəwəš</i>	head
		<i>pu</i>	hand/arm
		<i>'əl</i>	foot/leg
		<i>qəp</i>	belly
		<i>mət</i>	back

Now think about the specific body parts that make up the larger parts. For instance, the entire arm and hand will be made up of fingernails, fingers, palm, lower arm, elbow, upper arm, and shoulder. There could, conceivably, be a great many terms for parts of the human body!

The arm, subdivided					
' <i>amamə</i>	body	<i>pu</i>	hand/arm	<i>'ulya</i>	finger
				<i>sixway'</i>	fingernail
				<i>'al'esp'et</i>	palm
				<i>šipuk</i>	elbow
				<i>watš'ax</i>	upper arm
				<i>k'uk'uy</i>	shoulder
				<i>toq'olot</i>	armpit

In the example above, the word for arm is also the word for hand. In Ventureño, one may talk about the palm separate from the arm, and the upper arm separate from the lower arm and hand, but if one wishes to specify the lower arm or the entire arm, it will also include the hand.

As can be seen, there will be a large vocabulary needed to discuss all the body parts. For that reason, we will not be learning or using all of those terms here. A complete list of body part terms can be found at the end of this chapter.

8.2 Adding to our understanding of nouns

As you might have noticed in previous exercises, nouns in Ventureño frequently come with one of forms attached: *ka-* or *si-*. These are called articles, and these are usually translated as *the* and *a* respectively. However, sometimes they translate as nothing, especially without: *lo'-* or *he'-*.

Learning to use articles correctly, or at least to recognize their use, is perhaps the first and most important step to mastering the understanding of nouns in Ventureño. There are several things determining the use of an article with a noun. We will learn each use below in order of understandability. The most complex uses of the articles are presented last.

8.2.1 Talking about body parts nouns

The use of articles that takes priority over all other uses and which is, possibly, the easiest to understand is the use of an article to indicate that a noun is an indivisible part of the body.

When used with body part terms, the article *si-* indicates the inseparability of the part from the whole. That is, these nouns are inherently, by default, part of a

larger whole (the body), even if the whole is not overtly stated. (The technical term for this is inalienable, abbreviated INALN.) The article *ka-* is also used with body parts, but only when they have become separated from the body. (The technical term for this is alienable, abbreviated ALN.)

By default, body part terms are always marked with the article *si-*.

The article <i>si-</i>			
'a	eyelash	<i>sik'a</i>	my eyelash
<i>təq</i>	eye/face	<i>siktəq</i>	my eye/face
<i>xanaxan</i>	lower jaw	<i>sikxanaxan</i>	my lower jaw
<i>yəwəš</i>	head	<i>šikyəwəš</i>	my head
<i>po</i>	cheek	<i>sip^hpo</i>	your (s) cheek

When combined with the third person prefix *ts-* or any of its variations (*s-*, *tš-*, *š-*), the article *si-* reduces to *'i-*.

Article <i>si-</i> with third person			
'a	eyelash	<i>i's'a</i>	his/her/its eyelash
<i>po</i>	cheek	<i>'ispo</i>	his/her/its cheek(s)
		<i>'išišpo</i>	their (DU) cheeks
		<i>'isipo</i>	their (PL) cheeks
<i>təq</i>	eye/face	<i>'istəq</i>	his/her/its eye/face

In the exercise below, provide a Ventureño translation for each of the English phrases. The body part nouns have been provided for you. Be sure to use the correct form of *si-* along with the person prefix (see 1.1-1.3). For the third person prefix, assume that the reduced form *s-* is being used. The first translation, *sik'ułya*, has been done for you.

Working with articles - Practice					
finger	'u ^l ya	cheek	po	foot	tem ⁱ
my finger	sik'u ^l ya	my cheek		my foot	
your (s) finger		your (s) cheek		your (s) foot	
his finger		her cheek		its foot	

And now check your answers.

Working with articles - Answers					
finger	'u ^l ya	cheek	po	foot	tem ⁱ
my finger	sik'u ^l ya	my cheek	sikpo	my foot	siktem ⁱ
your (s) finger	sip'u ^l ya	your (s) cheek	sip ^h o	your (s) foot	siptem ⁱ
his finger	'is'u ^l ya	her cheek	'ispo	its foot	'istem ⁱ

As mentioned, if a body part becomes separated from the body itself, it is then marked with *ka-*. Once separated, the body part is no longer part of the whole body. We can see the contrast in the two articles in the following two lines, both from the same story.

SELECTIONS - READING

In the first sentence, Coyote seizes the tail, *teleq*, of a salmon, while the tail is still attached to the salmon (Henry 2008: 7-8). Note, in the line with grammatical abbreviations, there are terms you may not be familiar with.

- 1) Contrast of *ka-* and *si-*

Kikašuli'iš lo'išteleq lo'kaqowotšuwāš.

kika=ts-uli'iš **lo'-si-ts-teleq** lo'ka-qowotš-Vwaš

SBO=3-take **DIST-INALN-3-tail** DEF-salmon-DEPR

'And he took **the tail** of the [dead] salmon.'

In the following sentence, the tail, *teleq*, of salmon has become separated from the salmon, and so *ka-* is used.

- 2) Contrast of *ka-* and *si-*

Kaswé skum xwete kitsuli'iš lo'kašteleq lo'kasikuy kaqowòš.

ka=ts-we ts-kum xwete

SPO=3-sleep 3-come frog

ki=ts-uli'iš **lo'-ka-ts-teleq** lo'-ka-ts-ikuy ka-qowotš

SBO=3-take **DIST-ALN-3-tail** DIST-NPART-3-roast DEF-salmon

'And he went to sleep and Frog came, taking **the tail** of the roasted salmon.'

Had the tail remained attached to the salmon, the article *si-* would continue to have been used.

8.2.2 Talking about parts and wholes

If our discussion of articles moves to nouns which are not body parts, we must then care about another aspect of the nouns in question. Alienability and inalienability will become no longer relevant. Instead, the general concept of parts and wholes becomes relevant.³⁶

These concepts deal with the relationship between whole/part meanings or lack thereof. A noun marked with *si-* is conceived of as part of a whole (in these cases, known technically as partitive and abbreviated PART). However, unlike body parts, the relationship is not necessarily an essential one. The relationship between the nouns with *si-* in these cases may be one of mere frequency. A noun marked with *ka-* is not considered to be part of a larger whole (*ka-* will be abbreviated as NPART for nonpartitive in these cases).

SELECTIONS - READING

Let us look at an example contrasting the two uses of the articles. In the first example we see the word for toloache, *momoy*, marked with the article *si-*. This is so since the woman doing the gathering is taking only parts of *momoy*.

³⁶ The technical term for these concepts is partitivity.

- 1) ‘toloache’ with *si-*

Kaspu’uł simom̩oy.

ka=ts-pu’uł **si-mom̩oy**

SPO=3-dig **PART-toloache**

‘And she dug up **some toloache.**’

This stands in contrast to a later use of the same noun with *ka-*. In example 2, *mom̩oy* is referring to the same toloache the woman dug up. However, it is referring to a prepared drink with toloache, and not various parts of the plant or plants.

- 2) ‘toloache’ with *ka-*

Samsaq^hmilus Winay lo’kamom̩oy.

ts-am-saqmil-us winay **lo’-ka-mom̩oy**

3-INDEF-make.drink-him Winay **that-NPART-toloache**

‘She gave Winay **toloache** to drink.’

The drink, then, is not considered to be part of a whole. It is a complete entity on its own.

This use of the articles may seem somewhat technical. Indeed, there use is somewhat difficult to determine or predict without better knowledge of the

language. For those interested, the grammatical abbreviations in small caps may prove helpful in determining how a particular article is used.

8.2.3 Talking about what you know, what the listener knows

For many languages, the speaker's and listener's knowledge of a referent are important in determining which marking, such as which article, accompanies the noun. For instance, if two people are speaking English, and the speaker wishes to discuss a person, animal, or object the listener does not know about, he or she is likely to include the article *a* with the noun (unless the noun is plural, in which case it is likely to receive no article). If the speaker believes the listener knows the person, animal, or object, and can identify him, her, or it, the speaker will then likely mark the noun with *the* or a word that conveys similar meaning (*that, this, my, etc.*).

SELECTIONS - READING

When a noun, or referent, is introduced in a conversation, text, or story, it may be unfamiliar to the listener. If the listener cannot identify the referent from previous mentions or from common, shared knowledge, it will be marked with *si-* in Ventureño. This can be seen in the narrative below, where the speaker introduces a new character, a man, into the story.

1) *si-* with a new argument

Kišwelexš 'isiyi'wə.

ki=ts-welexš **si-ts-i-'iwə**

SBO=3-pass **INDEF-3-PL-countryman**

'A countryman of theirs passed through.'

The man is not a body part, nor is he part of a larger group of people.³⁷ The man is, however, new in the story. He also cannot be identified by the listener based on previous conversation. Since this is merely a man from the countryside, the listener cannot identify him from shared knowledge between him and the speaker (in contrast to this, a speaker and listener are likely to know who *the President* is). This quality of newness and “unidentifiability” is called indefinite in Ventureño, and indefiniteness is conveyed by the article *si-*.

While *si-* is frequently translated as ‘a/an’ when used with singular nouns, it frequently translates as nothing or ‘some’ with plural nouns. This can be seen in the sentence below, where some birds come into the story for the first time. (Note that the *s* in *si-* has changed to *š*, and that the vowel *i* has changed to *a* to match the vowels of the root.)

³⁷ Except in the most abstract sense. See Henry (2008) for a discussion of the historical development of *si-* and *ka-*.

2) *si-* with new arguments (Eagle Daughter)

Kanawa s^hwolowoy'o, kisamkum ša'alqapatš.

kanawa ts-wolowoy'o ki=ts-am-kum **si-'alqapatš**

when 3-be.afternoon SBO=3-INDEF-COME **INDEF-bird**

'When it was afternoon, **birds** arrived.'

In contrast to indefinite nouns are definite nouns. These refer to someone or something that the speaker assumes the listener can identify. They may have been mentioned before, they may be present in the conversation, or they may be common knowledge (*the President, the sun, etc.*). In Ventureño, *ka-*, or, more frequently, the combination of *ka-* and *lo'*- as *lo'ka-* (or *loka-*) conveys the information of definiteness.

We can see a noun go from indefinite to definite within a text. The following text begins with a sentence, 'there was a man.' The man has not yet been discussed, and the listener could not know who the man was through other means.

1) *Ts'ilwaš ša'at'axatš.*

ts-'il-waš **si-'at'axatš**

3-exist-PST **INDEF-man**

'There was **a man**.'

Later on in the text, the man is mentioned again. This time, though, he is not new information; we are able to identify the noun. Therefore, the noun is used with *lo'ka-*.

2) *Kikašnik'oyi lo'ka'at'axatš.*

kika=ts-nik'oyi **lo'ka-'at'axatš**

and=3-turn.back **DEF-man**

'And **the man** turned back.'

8.2.4 *he'*- and *lo'*-

By now, you have likely noticed the prefixes *lo'*- and *he'*- on nouns. These prefixes generally indicate the spatial orientation of one thing to another.³⁸

The form *he'*- on nouns generally indicates a referent close to something or someone (often the speaker, but not necessarily). It translates roughly as 'this' or 'these.' This quality of closeness is called proximity, and we abbreviate it as

DET.PROX.

The form *lo'*- frequently indicates that one referent is some distance from another (often the speaker, but not necessarily). It translates roughly as 'that' or 'those' and indicates distance.

Note, however, that the combination *lo'ka-* is a meaningful unit by itself, and any meaning of physical distance might be completely absent. In the future, we

³⁸ Called determiners or demonstratives.

will designate *lo'*- as DET.DIST. While it is tempting to translate *he'*- as 'this, those, etc.' and *lo'*- as 'that, these, etc.' the truth is that the Ventureño language does not always allow *he'*- and *lo'*- to be interpreted so straightforwardly.³⁹

It is interesting that *he'*- and *lo'*- are used with articles and person marking in Ventureño, which may be impossible in other languages such as English.⁴⁰

Determiner use			
<i>he'kakwaka</i>			
<i>he'</i> -	<i>ka-</i>	<i>k-</i>	<i>waka</i>
DET.PROX-	DEF-	1-	cow
'my cow'			
more literally, 'this the my cow'			

8.2.5 Summary

In summary, we have seen that the articles *si-* and *ka-* can be used in three rather distinct domains of meaning. Those domains are summarized below.

When articles are used				
	<i>si-</i>	example	<i>ka-</i>	example
part/whole – body	intact	attached tail	disconnected	detached tail
part/whole definite	part non-identifiable	plant parts a man	whole identifiable	whole plant the chief

Keep in mind that definite articles are often used with old information, and indefinite articles with new information.

³⁹ For example, is an 'idea' something close or far from the speaker? It would depend on context, perhaps. Either way, the interpretation would be abstract, and a blind, literal translation of the forms could render incorrect meaning as expressed in the original Ventureño.

⁴⁰ See Diessel (1999) for a discussion of terminology.

8.3 Verbs with objects

In chapter two, verbs were introduced. We learned that, by default, verbs come at the beginning of a sentence. In chapter three, we learned that verbs require person prefixes, which identify the subject. As a reminder, in a practical sense, the subject is often the one ‘doing’ or carrying out the meaning of a verb. In verbs which indicate a state, the subject may be the only noun associated with the verb.⁴¹ We will learn more about subjects in Ventureño below, and also a new grammatical category, objects.

Learning more about subjects and objects means learning more about different kinds of verbs. The discussion and exercises that follow will cover various types of verbs. We will continue with the theme of the chapter and study verbs concerned with the body.

8.3.1 Intransitive verbs

Intransitive verbs may be defined as verbs that need only be used with one noun. This can be seen in a language such as English in the sentence *my nephew belched*, where *belch* takes⁴² the noun *my nephew*. In Ventureño, then, an intransitive verb would be one that takes one person prefix. This is the prefix we call subject.

⁴¹ Within Ventureño, the subject may also be defined as the one nominal element (or noun) to which a verb must have or refer (since the subject may be marked on the verb but not stated in full in the clause).

⁴² One might also think of the verb as ‘having domain over’ or ‘requiring’ a minimum number of nouns. Both of these concepts are problematic on an abstract level, but they may be useful here for you to understand the concept of the domain of a verb.

Examine the verbs below.

Intransitive verbs			
<i>ts'ew</i>	to belch	<i>t'oloq</i>	to be hungry
<i>yuqyuq</i>	to hiccough	<i>maxatš</i>	to be blind

To become more familiar with the verbs, practice making some simple sentences in Ventureño.

Intransitive verbs - Practice					
I am belching		we (DU) are hungry		we (PL) are blind	
you (s) hiccough		you (DU) belch		you (PL) are hungry	
he is blind		they (DU) hiccough		they (PL) are blind	

Now see how you did.

Intransitive verbs - Answers					
I am belching	<i>kts'ew</i>	we (DU) are hungry	<i>kišt'oloq</i>	we (PL) are blind	<i>kimaxatš</i>
you (s) hiccough	<i>pyuqyuq</i>	you (DU) belch	<i>pištš'ew</i>	you (PL) are hungry	<i>pit'oloq</i>
he is blind	<i>tšmaxatš</i>	they (DU) hiccough	<i>tšišyuqyuq</i>	they (PL) are blind	<i>tšimaxatš</i>

If these sentences and their translations seem rather simple and straightforward, it is a good thing. The subject is clear in each one: *I* in *I am belching*, and so forth. These sentences take no object. An object, in Ventureño, may be defined as certain nouns or noun-like elements in a sentence sometimes marked by suffixes on the verb. These nouns (or noun-like entities) are by definition not the subject (that is, objects appear in addition to the subject). With regard to practical

meaning, an object is the noun or pronoun that often receives the ‘action’ of the verb. In the sentence below, the deer would be the object.

<i>Kwəł siwə.</i>	
k-wəł	si-wə
1-shoot	INDEF-deer
‘I shot a deer.’	

An intransitive verb, then, is a verb that takes no objects. It would be very difficult to say *I hiccoughed something/someone* and have it be meaningful. With verbs such as *t’oloq* ‘to be hungry,’ an object, in Ventureño, would be impossible: **I am hungry it.*⁴³ (The asterisk before a sentence indicates that the sentence is not grammatically sound.)

8.3.2 Verbs with objects

If an intransitive verb is one that takes no object or object marking, then a verb with transitive properties is one that does take objects or object marking. While objects are marked on the verb, as we shall soon see, the full noun to which the object suffix refers is frequently unstated.

Some verbs which take an object are presented below. The abbreviation *smn* means ‘someone’ and *smth* means ‘something.’

⁴³ This is not to say other languages could not use objects with a construction like this. But we are discussing Ventureño only here.

Verbs that take objects			
'ats'asin-	to shave smn	sitpen	to remind smn
qisan-	to see smn/smith	oxnonok	to kiss smn
uškuy	to point at	oxpot	to untie; to loosen

The object suffixes identify person and number just like the subject prefixes. However, object suffixes appear after the root verb. Also, there are fewer distinctions among the object suffixes in the number of referents. Let us examine a verb with all possible object suffixes. We will use *tš*- 'he' as a subject for all the verbs.

Object suffixes			
uškuy	to point at		
tšuškuy-it	he points at me	tšuškuy-iyuw	he points at us (DU/PL)
tšuškuy-il	he points at you (s)	tšuškuy-iyuw	he points at you (DU/PL)
tšuškuy	he points at him	tšuškuy-wu	he points at them (DU/PL)

Note that no distinction is made between dual and plural number in any suffix. Also, no distinction is made between 'you dual,' 'you plural,' 'us dual' and 'us plural'; they are all marked with *-iyuw*. It will also be noted that there is no suffix for the third person singular object *him* (or *her* or *it*). However, it is understood that there is reference to a third person singular object. Let us try practicing the use of our new object suffixes.

SELECTIONS – READING

Practice translating into English the sentences below. Note that certain verbs ending in *-n*, such as *qisə*, have the *-n* only when a suffix is attached. These verbs are marked with a hyphen so that you know that the *-n* only appears with suffixes: *qisən-*. Remember that some suffixes can have more than one translation.

<i>Kqisənił.</i>		<i>Pisitpenit.</i>	
<i>Kqisə.</i>		<i>Tšišoxpotiyuw.</i>	
<i>Poxnonokit.</i>		<i>Ts'ats'əsi.</i>	

SELECTIONS – READING – ANSWERS

Now check your answers.

<i>Kqisənił.</i>	I see you.	<i>Pisitpenit.</i>	You (PL) remind me.
<i>Kqisə.</i>	I see him/her/it.	<i>Tšišoxpotiyuw.</i>	They (DU) untie you/us.
<i>Poxnonokit.</i>	You (s) are kissing me.	<i>Ts'ats'əsi.</i>	He shaves him/her/it.

SELECTIONS - WRITING

Practice writing out the sentences below in Ventureño. Remember that suffixes for some objects will be the same.

You (s) see me.		I remind you (PL).	
He sees her.		We (PL) untie them (DU).	
He sees me.		We (PL) untie them (PL).	
I am kissing you (s).		She shaves him.	

SELECTIONS - WRITING – ANSWERS

Now check your answers.

You (s) see me.	<i>Pqisənit.</i>	I remind you (PL).	<i>Ksitpeniyuw.</i>
He sees her.	<i>Tsqisə.</i>	We (PL) untie them (DU).	<i>Kiyoxpotwu.</i>
He sees me.	<i>Tsqisənit.</i>	We (PL) untie them (PL).	<i>Kiyoxpotwu.</i>
I am kissing you (s).	<i>Koxnonokil.</i>	She shaves him.	<i>Ts'ats'əsi.</i>

In Ventureño, if someone benefits from the situation described in the verb, there is a slight difference in the object suffixes used. That is to say, if the situation is directed *for*, *to*, or sometimes *at* someone/something, the object suffixes will change for the third person (first and second person remain the same). Examine the chart below.

Object suffixes			
'ip	to say (to)		
<i>Ts'ip-it.</i>	She said to me.	<i>Ts'ip-iyuw.</i>	She said to us (DU/PL).
<i>Ts'ip-il.</i>	She said to you (s).	<i>Ts'ip-iyuw.</i>	She said to you (DU/PL).
<i>Ts'ip-us.</i>	She said to him.	<i>Ts'ip-uswu.</i>	She said to them (DU/PL).

When the object is a third person, there is an added suffix *-us*.⁴⁴ It may be thought of as a suffix that makes it necessary to refer to another type of object, which we call the indirect object.

If there is an indirect object, the direct object is almost always a third person, non-human noun (*it*). If the indirect object is human or otherwise perceived of as

⁴⁴ This suffix is called an applicative and abbreviated APL.

alive (called *animate*), it will take marking priority on the verb over the direct object. This will often lead to interesting differences in the translations of verbs.

Contrasting object and applicative	
<i>'ip</i>	to say
<i>K'ip.</i>	I say (something).
<i>K'ipus.</i>	I say (something) to him.

<i>qitawətš</i>	to watch (dancing)
<i>Kiqitawətš.</i>	We are watching dancing.
<i>Kiqitawətsus.</i>	We are watching the dancer.
	(Literally, 'we are looking at the dancer.')

<i>sətəl</i>	to nominate; to call
<i>Ksətəl.</i>	I list (names).
<i>Ksətəlił.</i>	I call you out (before a crowd).
	(literally, 'I call for you by name.')

Certain verbs require person object marking all the time (they require *-us* always in the third person).

Table 8 - Linguistic notes: Double animates
When there are two animate objects, an object and an applied object that may be marked on a verb, the first person takes priority over other persons: <i>Tsamtawit siq'anwawaš.</i> tsam-ta'aw-it si-q'anwawaš they-give-1S.OBJ INDEF-old.woman 'They gave me to an old woman.' Presumably, the second person would take priority over third person arguments, but there is no direct evidence for this.

8.3.3 Indirect subjects

Occasionally there are constructions where the subject of the Ventureño verb is different from the subject of the English translation. Let us look at the three verbs below.

Verbs taking indirect subjects			
<i>qlep</i>	to have coldsores	<i>paha'a</i>	to be stiff
	<i>nipšnokoy</i>	to pain (the belly)	

The meaning of the verbs seems apparent, but read the selections below.

SELECTIONS - READING

- 1) *Tsqlep hešikšepšle.*

ts-qlep he'-si-k-šepšle

3-have.coldsores this-INALN-1-lip

'I have sores on my lip.'

(lit., 'It has coldsores this my lip.')

- 2) *Tšnipšnokoyit hesik^hqəp.*

ts-nipšnokoy-it he'-si-k-qəp

3-pain(the.belly)-1s.OBJ this-INALN-1-belly

'I have pains in my belly.'

(lit., 'It pains me [in] this my belly.')

In both examples, the person translated as the subject in English is not the same as the grammatical subject in Ventureño. That is, *I* is not the subject of sentence 1). Rather, *it* is the subject. The more literal translation of sentence 1) would be, ‘It has coldsores, this my lip.’

In sentence 2), the person translated as the subject, *I*, is in fact marked on the verb. However, it is marked as an object. The literal translation of 2) would be, ‘It pains me [in] this my belly.’ It is important to keep in mind, then, that the subject in a practical translation may not be the subject marked on the verb. Occasionally it is necessary to make explicit note of this. When that is the case, a literal translation will be given here in parentheses preceded by *lit.*, below the practical translation.

8.3.4 Acting on oneself

Examine the verbs below.

Inherently reflexive verbs			
<i>yulqatitš</i>	to pluck one’s eyebrows	<i>watik’ot</i>	to break one’s bone
<i>təkəs</i>	to be rough/chapped		

These verbs are different from the verbs seen previously. Examine the sentences and translations below.

Inherently reflexive verbs	
<i>Kyulqatitš.</i>	I pluck my eyebrows.
<i>Kwatik’ot.</i>	I broke a bone of mine.
<i>Ktəkəs he’sikpu.</i>	My hands are chapped (from the cold).

The first two verbs, *yulqətitš* and *watik'ot*, both translate with an object in English: *eyebrows* and *bone* respectively. However, the sentence has no separate word for the objects mentioned. And, while *təkəs* would seem to require a separate word for the object, the object is merely narrowing down what is chapped: the literal translation of the sentences is 'I am chapped these my hands.'

An intransitive verb takes no objects, and a transitive verb takes at least one object. Frequently, the object is a second noun. The verbs above are somewhere in between intransitive and transitive. It is understood that a subject is acting upon a type of object, but that object is encoded in the verb itself, not in a suffix or a separate noun. Also, the object being acted upon is part of or the same referent as the subject: *I broke my bone*. This situation of acting on oneself is termed reflexive. Often, languages have words or suffixes that indicate a verb is being used reflexively — the words *myself*, *herself*, *themselves*, etc. are examples of this in English. Chumash has a suffix that indicates this reflexive quality, and we shall learn about it below. The verbs in 8.3.5 are called reflexive verbs. The verbs we have discussed in this section are inherently, or naturally, reflexive. This indicates that verbs are reflexive without any need for an additional suffix.

8.3.5 Reflexive verbs

Acting on oneself, or reflexivity, is often marked with a suffix. Examine the verbs below. Look for similarities in the suffixes of both verbs.

Reflexive verbs	
<i>alaxwitsšaš</i>	to cover oneself with blankets
<i>qolok'itšaš</i>	to belt oneself

One might notice that both verbs end in a similar set of sounds. This suffix, which is *-tšaš* for the two verbs here, indicates that the subject of the verb is also the object of the verb. We will give it the designation REFL.

Examine the verbs below. They are also reflexive.

Reflexive verbs	
<i>'əwətšəši</i>	to cut oneself
<i>oxtopolotšəši</i>	to roll around on the ground
<i>qiliyamšəši</i>	to look down at one's own body

The verbs look similar. They are either *-tšəši* or *-šəši*. These endings are variations of the reflexive suffix. The final vowel *-i*, however, is its own suffix, and it should be kept separate from the reflexive. The reflexive suffix, then, has the form *-(t)šVš*. The parentheses around the *t* indicate that it appears sometimes.⁴⁵ The vowel is not entirely predictable, so it is represented with a capital V.

SELECTIONS - READING

Translate the selections below. They have been broken apart for you to analyze.

The suffix *-i* (given the abbreviation CPLV) will not change the meaning of the sentences.

⁴⁵ After stems ending in vowels, to be exact.

1) *Tš'əwətšəši.*

tš-'əwə-tšVš-i

3-cut-REFL-CPLV

2) *Piyoxtopolotšəši.*

p-iy-oxtopolo-tšVš-i

2-PL-roll.on.the.ground-REFL-CPLV

3) *Kiš'alaxwitšəš.*

k-iš-'alaxwi-tšVš

1-DU-cover.with.blankets-REFL

4) *Kqiliyamšəši.*

k-qiliyam-šVš-i

1-look.down.at.body-REFL-CPLV

Now compare your translations with those below. Remember that a translation such as ‘you (PL) are rolling on the ground’ is as correct as ‘you (PL) roll on the ground’ when translating the Ventureño present tense into English.

1) *Tš’əwətšəši.*

tš-’əwə-tšəš-i

3-cut-REFL-CPLV

‘He cut himself.’

OR ‘She cut herself.’

OR ‘It cut itself.’

2) *Piyoxtopolotšəši.*

p-iy-oxtopolo-tšəš-i

2-PL-roll.on.the.ground-REFL-CPLV

‘You (PL) are rolling yourselves on the ground.’

3) *Kiš’alaxwitsəš.*

k-iš-’alaxwi-tšəš

1-DU-cover.with.blankets-REFL

‘We (DU) are covering ourselves with blankets.’

4) *Kqiliyamšəši.*

k-qiliyam-šəš-i

1-look.down.at.body-REFL-CPLV

'I am looking down at my own body.'

OR 'I am looking down at myself.'

Table 9 - Linguistic notes: Labile verbs
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A verb that may be used both transitively and intransitively without altering the form of the root is called a labile verb: <i>the plate broke</i> vs. <i>I broke the plate</i> . While English has many labile verbs, Ventureño has very few. One possible example of a labile verb is <i>qulktšnuy</i> , which can mean both 'to turn up one's nose' and 'to turn up one's nose at smn.' With the transitive example, object marking is required. (An applicative is necessary if referring to a third person object.)
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This concludes chapter 8. In chapter 9, we will learn more about verbs and, particularly, verbs of motion.

WORDS TO REMEMBER

VERBS

<i>ts'ew</i>	'to belch'
<i>t'oloq</i>	'to be hungry'
<i>maxatš</i>	'to be blind'
<i>yuqyuq</i>	'to hiccough'
<i>'ats'šesin-</i>	'to shave smn'
<i>qisən-</i>	'to see smn/smth'
<i>uškuy</i>	'to point at'
<i>sitpen</i>	'to remind smn'
<i>oxnonok</i>	'to kiss smn'
<i>oxpot</i>	'to untie; to loosen'
<i>'ip</i>	'to say (to)'
<i>qlep</i>	'to have coldsores'
<i>paha'a</i>	'to be stiff'
<i>nipšnokoy</i>	'to pain (the belly)'
<i>təkəs</i>	'to be rough/chapped'
<i>watik'ot</i>	'to break one's bone'
<i>'əwatšəši</i>	'to cut oneself'
<i>qiliyamšəši</i>	'to look down at one's own body'

WORDS TO KNOW

VERBS

<i>yulqətitš</i>	'to pluck one's eyebrows'
<i>alaxwitšəš</i>	'to cover oneself with blankets'
<i>qolok'itšəš</i>	'to belt oneself' (put on a belt)
<i>oxtopolotšəši</i>	'to roll around on the ground'

NOUNS (COMPLETE LIST OF ANATOMICAL TERMS)

<i>'a</i>	eyelash	Redup: <i>'a'a'a</i>
<i>'ał</i>	liver	Redup: <i>'ał'a'ł</i>
<i>'ał'esp'et</i>	palm of the hand	
<i>'amaməniwaš</i>	dead body; corpse	
<i>'amamə</i>	body	Redup: <i>'am'amamə'a</i>
<i>'an</i>	blood (inside or outside the body)	
<i>'apətə'aš</i>	sole of foot	
<i>'aqləw</i>	throat/neck	
<i>'aqməkə</i>	upper back	
<i>'aqyoyonə'aš</i>	Adam's apple	
<i>'ats'aš</i>	facial hair; beard	Redup: <i>'ats'ats'a'aš</i>
<i>'axpilił</i>	nerve(s); sinew	Redup: <i>'ax'axpili'il</i>

NOUNS (COMPLETE LIST OF ANATOMICAL TERMS), CONT.

'axšaw	intestines; innards; umbilical cord	Redup: 'ax'axšaw
'elew	tongue	Redup: 'el'ele'ew
'epš	hair of head	
'eqp'e	patella; kneepan	Redup: 'eqts'eqp'e'e
'ək	mouth	
'əl	foot/leg	Redup: 'əl'əl
'iko	hip; thigh	Redup: 'ik'iko'o
'ikuk	femur; hip bone	
'ikunətš	joint (anatomical)	Redup: 'ik'ikunə'tš
'ilik'ene'eš	buttocks	
'išmek'ew	eyebrow	
'išuš	pubic hair	
'oqwo	hair (head)	Redup: 'oq'oqwo'o
'oxko'ow	molar	
'oxtowot	windpipe; trachea	
'oxwo	frontal fontanel (in infants)	
'ulya	finger (of the hand); toe	Redup: 'ul'ulya'a
aqləwəna'əš	gullet; Adam's apple	
enhes	breath; spirit; pulse	
hiwey	buttock	
ipə	brain	
istukun	knee	
its'atxa'ax	thumb	
its'anmit'i	pinky; little finger	
its'ele	clitoris	
kəw	chest; pectorals	Redup: kəwkə'əw
kusax	forehead	Redup: kuskusa'ax
k'uk'uy	shoulder	
lap	calf (of leg)	
liyək	middle	
maxmaxš	connective tissue of muscle	
mət	back	
mut	inside of belly	
ni	nape of the neck; back of the neck	
nuxš	nose	Redup: nuxnu'uxš
paxpak	skin bumps	
pək	shin; the leg from knee to ankle	Redup: pəkpa'ək
po	cheek	Redup: popo'o

NOUNS (COMPLETE LIST OF ANATOMICAL TERMS), CONTD.

<i>poš</i>	heart	Redup: <i>pošpo'oš</i>
<i>pu</i>	hand/arm	Redup: <i>puhpu'u</i>
<i>qaltsunałmu</i>	n. waist	
<i>qit</i>	small of the back	Redup: <i>qitqi'it</i>
<i>sa</i>	tooth/teeth	Redup: <i>sahsa'a</i>
<i>se</i>	bone	
<i>sixway'</i>	claw; fingernail	Redup: <i>sixsixwa'ay</i>
<i>šaniwaš</i>	old tooth	
<i>šepšle</i>	lip	Redup: <i>šepšepšle'e</i>
<i>šipuk</i>	elbow	Redup: <i>šipšipu'uk</i>
<i>šow</i>	ankle	Redup: <i>šowšo'ow</i>
<i>tapap^ha</i>	lung	Redup: <i>taptapap^ha'a</i>
<i>taponpon</i>	kidney(s)	
<i>temi</i>	foot	Redup: <i>temte'emí</i>
<i>təq</i>	eye; face	Redup: <i>təqtəq</i>
<i>tili</i>	vagina; vulva	
<i>tini</i>	small vagina; vagina of someone young	
<i>tiwis</i>	anus; bottom	Redup: <i>tiwtiwi'is</i>
<i>topo</i>	navel; button	Redup: <i>toptopo'o</i>
<i>toq'olot</i>	armpit	Redup: <i>toqtqo'olo'ot</i>
<i>tu</i>	ear	Redup: <i>tutu'u</i>
<i>tsiq'awiq'aw</i>	gland; lump	
<i>tskinamay</i>	spleen	
<i>tsk'une</i>	spinal nerve	
<i>ts'axalamu</i>	marrow	
<i>ts'axpilił</i>	sinew	
<i>ts'utiyək</i>	womb	
<i>tšanwaš</i>	tooth.DEPR	
<i>tšenwaš</i>	bone.DEPR	
<i>tšoxšot</i>	bladder	Redup: <i>tšoxšoxšo'ot</i>
<i>tšoxšolə'əš</i>	urethra; tube urine comes out through	
<i>tšutiyək^wutš</i>	insides of a woman	
<i>watš'ax</i>	upper arm (from shoulder to elbow)	Redup: <i>watšwatš'a'ax</i>
<i>waxanə'əš</i>	large intestine (said particularly of cow)	
<i>woqš</i>	backbone; spine; vertebrae	Redup: <i>woqwo'oqš</i>
<i>xanaxan</i>	lower jaw; chin; mandible	Redup: <i>xanaxaxa'an</i>

NOUNS (COMPLETE LIST OF ANATOMICAL TERMS), CONT.

<i>xenen</i>	shoulder blade	Redup: <i>xenxene'en</i>
<i>xət</i>	penis	Redup: <i>xətxə'ət</i>
<i>xilkmen</i>	eyelid	
<i>xolox</i>	rib	Redup: <i>xəlxolo'ox</i>
<i>yəwəš</i>	head; face	Redup: <i>yəwyəwə'aš</i>
<i>yəwəš'iwaš</i>	skull	

Chapter 9

Moving About

As with previous chapters, the material presented will become increasingly complex. We will encounter complex sentences, that is, sentences made with two or more verbs, and other constructions besides. Also, while analyses have been simple in the chapters before, they will be more detailed in the material to come.

This chapter will lead us into a more in-depth understanding of verbs. It will be particularly useful for our studies to take place with verbs of movement or locomotion. From here on, we will do little writing in Ventureño; it will be difficult, if not, impossible, to predict what the Ventureño will be based on the English meaning.

GOALS

In this chapter, you will acquire a better knowledge of the internal structure of the Ventureño verb. These concepts will be introduced through verbs that convey meaning about movement.

9.1 Verbs of movement

Motion verbs are generally considered a type of intransitive verb. That is, they do not usually occur with a direct object or indirect object. However, as will be seen, they are sometimes closely associated with a location or direction.

Motion verbs may convey several meaningful pieces of information. Of course, such verbs will always convey a general sense of motion. Let's review some of these verbs.

Verbs of movement					
<i>na'al</i>	to go (away)	<i>mes</i>	to go across	<i>sə'əp</i>	to carry on back
<i>ku'um</i>	to come; to arrive	<i>yam</i>	to go down	<i>q'etete</i>	to move stooping
<i>altə</i>	to meet smn/smth	<i>kitwo</i>	to move out	<i>waya</i>	to hang; to swing

The first column of verbs, *na'al*, *ku'um*, and *altə* indicate motion with a sense of direction. The verb *na'al* indicates motion away from and *ku'um* indicates motion towards. The verb *altə* indicates motion towards, but where there are two or more things moving towards each other. The direction of the motion is naturally part of the verb. The motion is happening from the orientation of a location, and we call this direction.

The verbs in the second column also encode information beyond motion. Each verb, *mes*, *yam*, and *kitwo* indicates that the motion is from one place to another: across from one place to another, down from someplace higher, and out from

inside, respectively. The trajectory of motion from one location to another is called path.

Finally, the verbs in the third column each encode information about *how* the verb of motion happens. The verb *sə'ap* not only indicates that the motion was coupled with carrying, but also that the carrying took place on the back of someone. The verb *q'etete* indicates that the motion involved stooping at the same time, as when an elderly person moves while stooping. Finally, *waya* indicates that the motion involves swinging or suspension. This indication of *how* a verb happens is called manner.

Much like English, Ventureño has verbs which include information about direction, manner, and or path in the root. However, Ventureño may include this information in the form of suffixes on the verb.

9.2 Direction and location

The following three sections look at three Ventureño suffixes which are closely related in meaning: direction, direction towards, and location.

9.2.1 Direction

Examine the verbs below. The verbs *aqiwəwə* and *kumə'el* have been introduced.

Verbs of directional			
<i>mes</i>	to travel across	<i>mesli</i>	to travel across to
<i>yam</i>	to go down	<i>yamli</i>	to go down to
<i>aqiwəwə</i>	to swim	<i>aqiwəwəli</i>	to swim to
<i>kumə'el</i>	to move straight	<i>kumeli</i>	to move straight to

As might be noticed, all the verbs in the second column of Ventureño end in *-li*. (The final *l* of *kumə'el* merges with the *l* of *-li*.) This would seem to correspond with the addition of the meaning 'to.' This is exactly the case. The suffix *-li* indicates that the motion is in a certain direction, although the suffix does not specify the precise direction. We will give this suffix the grammatical designation DIR, for 'directional.'

This fine distinction in meaning may be difficult to see, since, as English speakers, we understand that a verb of motion already implies a direction. The difference in meaning is easier to see in examples such as those presented below.

TEXTS - READING

- 1) *Kanawa skum*⁴⁶ *lokanunašəš*.

kanawa ts-ku'um lo'ka-nunašəš

when 3-come DEF-devil

'When the devil came.'

- 2) *Kaskumli lo'kas^{hin} skoyiis*.

ka=ts-ku'um-li lo'ka-ts-hin tskoyi'is⁴⁷

SPO=3-come-DIR DEF-3-have kelp

'And she arrived at [the place] which has kelp.'

When no directional is used, the verb is merely one of movement and whatever other type of information the verb might hold. When a directional *-li* is added, however, the end destination of the direction may be stated. In example 2) above, this is the place where kelp grows. This is not to say that EVERY use of a verb with *-li* will have an overtly stated destination. The directional merely makes it evident that an end goal exists.

⁴⁶ This is a variant of *ku'um*.

⁴⁷ This is a variant of *tsqoyi'is*.

9.2.2 Direction towards

Examine the verbs below. The roots in the left-most column are the same as in 9.2.1 above.

Verbs of directional towards			
<i>mes</i>	to travel across	<i>mesti'iy</i>	to travel across towards
<i>yam</i>	to go down	<i>yamti'iy</i>	to go down towards
<i>aqiwəwə</i>	to swim	<i>aqiwəwənti'iy</i>	to swim towards
<i>kume'el</i>	to move straight	<i>kumelti'iy</i>	to move straight towards

We can see that the verbs in the second column of Ventureño end in *-ti'iy*. This suffix is associated with the meaning 'towards.' That is, *-ti'iy* indicates that movement is towards the speaker. The technical term for this is *cislocative* (CIS), but it will likely be more useful to think of it meaning 'toward the speaker.' Note the variant forms *-tii* and *-ti'i*.

TEXTS – READING

- 1) *Tswayiyamti'iy*.
ts-wayi-yam-ti'iy
3-INSTR.slowly-go.down-CIS
'He went down slowly towards me.'

2) *Tšnowonti'iy si'ikmen.*

ts-nowon-ti'iy si-'ikmeñ

3-stand.up-CIS NPART-wave

'The wave rises up towards me.'

3) *Tsaqiwəwənti'iy.*

ts-aqiwəwən-ti'iy

3-swim-CIS

'He swims towards me.'

4) *Tsimesti'iy.*

ts-i-mes-ti'iy

3-PL-travel.across-CIS

'They travel over here (towards me).'

5) *Kqisə sikalesa 'an 'iti kaseqenti'iy.*

k-qisə si-kalesa 'an 'iti ka=ts-eqen-ti'iy

1-see INDEF-buggy REL here SPO=3-come.into.existence-CIS

'I see a buggy coming here towards me.'

9.2.3 Direction with a specific location in mind

Examine the verbs below. Some new verbs have been introduced to illustrate the new grammar. Note the abbreviations *smwh* for *somewhere* and *smth* for *something*

Directions with location in mind			
<i>nuna-</i>	to leave from	<i>nunapi</i>	to leave from smwh
<i>watiwəl-</i>	to bump one's body	<i>watiwəlpi</i>	to bump one's body against smth
<i>sukwey</i>	to pour	<i>sukweypi</i>	to pour smwh/into smth

Much like the two sections before, we notice a common suffix on each of the verbs in the second column: *-pi* (sometimes seen in the variant *-pi'i*). While the verbs in the left column imply a location, the verbs with the suffix *-pi* necessitate that a location be interpreted. In most instances, *-pi* (or *-pi'i*) requires that the location be stated overtly in the sentence.

Similar to the suffix *-us* (discussed in 8.3.2), the suffix *-pi* indicates that another kind of object is involved. In this case, the object is a location. Some sentences are presented below to illustrate the use of the locative applicative. Its abbreviation, *APL.LOC*, indicates that it requires the verb have a location.⁴⁸ Examples 3-5 show the verb 'pour' on its own, then with *-pi*, and finally with *-pi* and a location. Note that *hu-* is a prefix indicating future time.

⁴⁸ It stands for locative applicative.

SELECTIONS - READING

- 1) *Knunapi Mitsqanaqañ.*

k-nuna-pi Mitsqanaqañ

1-come.from-APL.LOC Ventura

'I left from Ventura.'

- 2) *Kwatiwilpi sixəp.*

k-watiwil-pi si-xəp

1-bump.one's.body-APL.LOC INDEF-stone

'I bumped up against a stone.'

- 3) *Huksukwey.*

hu-k-sukwey

FUT-1-pour

'I am going to pour it.'

- 4) *Huksukweypi.*

hu-k-suwey-pi

FUT-1-pour-APL.LOC

'I am going to pour it into.'

5) *Huksuweypi sits'ohoy so'oya.*

hu-k-suwey-pi si-ts'ohoy si-'oya

FUT-1-pour-APL.LOC INDEF-other INDEF-olla

'I am going to pour it into another olla.'⁴⁹

There are some verbs that contain an element *-pi* and never appear on their own without it. Furthermore, a definite location may be difficult to discern. The element *-pi* in these cases may be contributing a more abstract meaning to the verb.

6) *oxonišpi*

'to be afraid of'

lit., 'to have fear at smth/smn'

7) *Koxonišpi.*

k-oxonišpi

1-be.afraid.of

'I am afraid of him.'

⁴⁹ An *olla* is a type of dish used for cooking, among other things.

8) *Tšoxonišpiyit.*

ts-oxonišpi-it

3-be.afraid.of-1s.OBJ

‘He is afraid of me.’

9) *kuwiłpi*

‘to adorn; to fit oneself well; to suit’

10) *K^hkuwiłpi hesik^hkamisa.*

k-kuwiłpi he’-si-k-kamisa

1-fit.well DET.PROX-PART-1-shirt

‘My shirt fits me well.’

(perhaps more literally, ‘I am fitted well [by] my shirt.’)

Whether or not the suffix *-pi* is used with such specialized (lexicalized) meanings, it may be used with the object suffixes learned in chapter 5. That is, of course, if the object is perceived of as a location.

11) *welemespi*

‘to rush over to’

12) *Hukwelemespiyil.*

hu-k-welemespi-il

FUT-1-rush.over.to-2S.OBJ

‘I am going to rush over to/at you.’

OR

‘I am going to rush over on top of you.’

13) *naxutina’al*

‘to move noisily’

14) *Tšnaxutinalpiyiw.*

ts-naxutina’al-pi-iyuw

3-move.noisily-APL.LOC-1/2DU/PL.OBJ

‘He moved noisily towards us.’

9.2.4 Repetition

One final verb suffix that needs to be learned is presented below.

Repetition			
<i>kitwo</i>	to move out	<i>kitwoni'iy</i>	to move out again ⁵⁰
<i>tapi</i>	to enter	<i>tapini'iy</i>	to enter again
<i>sinay</i>	to keep	<i>sinayi'iy</i>	to keep again
<i>wešxe'e</i>	to pass through	<i>wešxe'eni'iy</i>	to pass through again
<i>ahašli</i>	to arrive at	<i>ahašlini'iy</i>	to arrive at again
<i>ahašti'iy</i>	to arrive here	<i>ahašti'inyi'iy</i>	to arrive here again

Notice that all the verbs in the right column end in *-i'iy*, which seems to mean something like 'again.' Indeed, this suffix means that an action was repeated; usually this means that the action was repeated only once more. We give the suffix *i'iy* (and its variants *-ii*, *i'i*) the grammatical designation REP for 'repetitive.'

With the last verb, *ahašti'inyi'iy*, the repetitive prefix occurs with the suffixes *-ti'iy* and *-li*. This makes sense, as one can move to a place or arrive towards the speaker a second time (or any number of times!).

9.2.5 Practice

Below are some sentences and phrases where you can practice what you have learned in this section. Keep in mind that Ventureño present tense can translate two different ways into English: *I run*, *I am running*. Both are acceptable and

⁵⁰ Besides the clear meaning of motion out of, this verb is also used to refer to the growth of adult teeth.

possible translations. Remember, also, that the translation of *-pi* differs depending on the location. Grammatical abbreviations in small caps have been made for you.

SELECTIONS – TRANSLATING

- 1) *Kmesli hesu'ut'am.*

k-mes-li	he'-si-'ut'am
1-travel.across-DIR	PROX.DET-INDEF-river

- 2) *Tsaqiwəwənp'i'i hesimuwu.*

ts-aqiwəwənp-i'i	he'-si-muwu
3-swim-APL.LOC	PROX.DET-PART-ocean

- 3) *Sitapini'iy.*

ts-i-tapin-i'iy
3-PL-enter-REP

4) *Sikitwoni'iy.*

ts-i-kitwon-i'iy

3-PL-move.out-REP

5) *K^hkumelti'iy.*

k-kume'eł-ti'iy

1-move.straight-CIS

6) *Kasamyamti'iy šiqunqunup.*

ts-am-yam-ti'iy si-qunqunup

3-INDEF-go.down-CIS INDEF-boy.REDUP

Now check your answers.

1) *Kmesli hesu'ut'am.*

k-mes-li he'-si-'ut'am
1-travel.across-DIR PROX.DET-INDEF-river
'I am travelling across this river.'

2) *Tsaqiwəwənp'i hesimuwu.*

ts-aqiwəwənp-i he'-si-muwu
3-swim-APL.LOC PROX.DET-PART-ocean
'I swim in the ocean.'

3) *Sitapini'iy.*

ts-i-tapin-i'iy
3-PL-enter-REP
'They enter again.'

OR

'They come in again.'

4) *Sikitwoni'iy.*

ts-i-kitwon-i'iy
3-PL-move.out-REP
'They move out again.'

5) *Ts^hkumelti'iy*.

ts-kume'eł-ti'iy

3-move.straight-CIS

'He/she/it is coming straight towards me.'

Note that it does not matter whether the verb is translated as *moving* or *coming*, since the movement is towards the speaker regardless.

6) *Samyamti'iy šiqunqunup*.

ts-am-yam-ti'iy si-qunqunup

3-INDEF-go.down-CIS INDEF-boy.REDUP

'(Some) boys come down towards me.'

Your answers might vary slightly from the above, but right now it is important to recognize potential flaws in understanding. If one says, of number 5, *he is coming directly towards me* instead of *he is coming straight towards me*, they are both valid interpretations, and both interpretations capture the meaning conveyed in the verb.

9.3 Manner prefixes

In Chapter 6, section 6.1.1, you were introduced to manner prefixes (also called instrumental prefixes in other grammars). As a reminder, these are prefixes on verbs that indicate how or in what manner an action is accomplished.

Ventureño has well over 70 such prefixes, so you will not be asked to learn them all here! However, it is possible to learn their nature.

9.3.1 Manner prefixes with verbs

Some manner prefixes are relatively common. Take, for example, the prefix *uš-*, which means ‘by or with the hands/fingers.’ This prefix appears with almost 60 verbs.

Manner prefix <i>uš-</i> ‘with the hands’			
<i>yam</i>	to go down	<i>ušyam</i>	to let down over
<i>melewe</i>	to sink	<i>ušmelewe</i>	to submerge one’s arm in
<i>na’at</i>	to go (away)	<i>ušna’at</i>	to reach out for and grab

See if you can determine the likely meaning of the prefix *lu-* below.

Manner prefix <i>lu-</i>			
<i>na’at</i>	to go (away)	<i>luna’at</i>	to grow up
<i>nə’əp</i> ⁵¹	to continue	<i>lunə’əp</i>	to grow continuously
<i>qay</i>	to split at the base	<i>luqay</i>	to grow spreading
<i>’uḷyi</i>	to be long	<i>lu’uḷyi’in</i>	to grow long

If you have guessed that *lu-* means something such as ‘having to do with growing,’ ‘by growing,’ etc., then you are doing well. Indeed, this is what this prefix means: *of growing* or *of growth*. Almost all manner prefixes have two translations. The first is more technical; it begins with INSTR followed by a period . and then a descriptive word. In the case of *lu-*, the abbreviated translation is INSTR.growing. The second is a more practical translation: ‘of growing; of growth.’

⁵¹ Note that this root does not appear on its own.

Some manner prefixes have meanings that are more difficult to determine. One such prefix is *maq-* (variants *max-*, *meq-*) ‘having to do with string/rope.’ Based on some of the translations, the meaning is clear enough.

The prefix <i>maq-</i> ‘having to do with string/rope’			
<i>waya</i>	to hang; to be suspended	<i>maqwaya</i>	to swing on a swing
<i>suleqpey</i> ⁵²	to make follow behind	<i>maxsuleqpey</i>	to lead by a rope

and

<i>maxwululuk</i>	to pull the string of a bowknot
<i>meqxe’e</i>	to become untied by slipping out of

Some meanings of *maq-*, however, have more to do with dragging and or pulling, which is often accomplished with a rope or something similar, but not necessarily so. This is clearly related to the meaning of ‘having to do with string/rope,’ but is significantly different.

Further extensions of <i>maq-</i>			
<i>na’at</i>	to go (away)	<i>maxna’at</i>	to drag oneself along (said of snake or worm)
<i>suyam</i>	to take down	<i>maxsuyam</i>	to drag down; to pull down
<i>suteqpey</i>	to hitch/connect	<i>maxsuteqpey</i>	to follow behind (by nature of being connected to)

Since things connected to each other move in a line or behind each other, the prefix *maq-* may also take on this meaning of ‘movement in/along a line.’

⁵² Note that this root does not appear on its own.

Even further extensions of *maq-*

yət to come; to arrive at *ušmaxyət* to be pulled by undertow

Notice, also, that *uš-* ‘with the hands’ has been extended to mean a type of metaphorical grabbing (in this case, by water).

Because the meaning of a manner prefix often varies, and because the prefixes tend only to indicate a general relationship between one concept and another, an abbreviated translation of a particular prefix might not look much like the final translation of the entire word. For this reason, verbs with manner prefixes will only be broken apart completely when it is relevant to know all the parts.

9.3.2 Prepounds

A small number of verb prefixes appear as manner prefixes and also appear on their own or compounded with (added to) another word to form a verb.

Prepounds		
	As a verb/compound	As a manner prefix
<i>uxni</i>	to forsake	motion from
<i>wali</i>	to do smth at once	of something that is former
<i>aqni</i>	to resemble	resembling

Because these meaningful units of speech have the ability to act as verbs/parts of verbs (i.e., parts of a compounded verb) AND prefixes, they are called prepounds. This is a term that Harrington used, and it is useful to describe this unique part of the language.

Note that the prepound *aqni* functions uniquely, since it must always appear in a compound or as a prefix. As a compound, though, *aqni* always appears with nouns.

<i>aqni</i> as part of a compound	
<i>xəp</i>	stone
<i>aqnixəp</i>	to resemble a stone
<i>'at'axatš</i>	man
<i>aqna't'axatš</i>	to resemble a man
<i>tuk'emí</i>	mountain lion
<i>aqnituk'emí</i>	to resemble a (mountain) lion

Presumably, there is no limit to how many nouns *aqni-* can be compounded with. However, when used as a prefix with verbs or verb roots, there does seem to be a limit. Also, some of the verbs have rather specialized meanings.

<i>aqni-</i> as a prefix	
<i>p'ow</i>	to be bent; to be stoop-shouldered
<i>aqnip'ow</i>	to appear sagging; to appear bent
<i>'ip</i>	to speak; to tell
<i>aqni'ip</i>	to have the taste of
<i>'il</i>	to exist
<i>aqni'il</i>	to be visible; to be clear; to remain
<i>xults'əyə</i>	to be disgusted by; to take a dislike to
<i>aqnixults'əyə</i>	to be sick in the stomach

9.3.3 Common verb prefixes

Some prefixes on verbs seem very grammatical in meaning and, while perhaps more like manner prefixes at a point in time, were no longer so at the time the language was last recorded. These prefixes are worth mentioning, however, since they appear alongside regular manner prefixes.

The first of these prefixes is *su-*. Examine the tables below. Selections have been given after each paradigm to illustrate the uses of verbs with and without *su-*. Note that we have given *su-* the designation *CAUS*; this will be explained shortly.

Uses of <i>su-</i>	
<i>na'ali</i>	to go home
<i>suna'ali</i>	to cause to go home; to make go home

SELECTIONS - READING

- 1) *Hupna'ali ma'am.*

hupna'ali ma'am
FUT-2-go.home inside
'You (s) are going home.'

- 2) *Ksuna'ali hesiqunup lokas'ap.*

k-su-na'ali he'-si-qunup lo'-ka-ts-'ap
1-CAUS-go.home PROX.DET-INDEF-boy DEF-3-home
'I sent this boy home to his house.'

<i>kuya</i>	to turn one's head around
<i>sukuya</i>	to cause smn's head to turn; to turn smn's head

1) *Tskuya.*

ts-kuya

3-turn.one's.head.around

'He looks over his shoulder.'

(lit., 'He turns his head around.')

2) *Ksukuya.*

k-su-kuya

1-CAUS-turn.one's.head.around

'I turn his head around.'

<i>kowowo</i>	to be to one side
<i>sukowowo</i>	to tilt smth; to hold to one side

1) *Tskowowo.*

ts-kowowo

3-be.on.one.side

'It is on one side.'

2) *Tsamsukowowo.*

ts-am-su-kowowo

3-INDEF-CAUS-be.on.one.side

‘They tilt it.’

3) *Ts^hukowowo.*

ts-su-kowowo

3-CAUS-be.on.one.side

‘He holds it to one side.’

<i>ke’ep</i>	to bathe (oneself)
<i>suke’ep</i>	to bathe smn/smth; to make clean

1) *Huk^hke’ep.*

hu-k-ke’ep

FUT-1-bathe(.oneself)

‘I am going to take a bath.’

(lit., ‘I am going to bathe (myself).’)

2) *Huksuke’ep hesik^hqo.*

hu-k-su-ke’ep he’-si-k-qo

FUT-1-CAUS-bathe PROX.DET-INDEF-1-pet/dog

‘I am going to bathe my dog.’

<i>qnowowo</i>	to be short
<i>suqnowowo</i>	to shorten smth

1) *Qnowowo* 'išnuxš.

qnowow si-ts-nuxš

be.short INALN-3-nose

'His nose is short.'

(Note, this verb does not require a third person *ts-*.)

2) *Huksuqnowowo*.

hu-k-su-qnowowo

FUT-1-CAUS-be.short

'I am going to cut it shorter.'

(lit., 'I am going to shorten it.')

Consider the examples carefully. It would seem that the prefix *su-* means 'to make VERB happen.' If the verb means to move, adding the prefix means to make someone or something else move. If the verb means the subject is short, adding *su-* means that the subject makes something or someone else short. The grammatical term for 'making something happen' is causation, and prefixes such as *su-* are called causative (abbreviated CAUS). Causation is relative, perhaps, since one can allow something to happen, without actively making it happen.

'Causing' as 'allowing'	
<i>apiyami</i>	to fall
<i>sapiyam</i>	to let fall; to loose

1) *Tsapiyam sa'aqiwo.*

ts-apiyam si-'aqiwo

3-fall INDEF-star

'A star falls.'

2) *Ksapiyam hekakits'utinhēt.*

k-su-apiyam he'-ka-k-its'utinhēt

1-CAUS-fall PROX.DET-DEF-1-wood.carrying.headband

'I lost my wood carrying headband.'

(lit., 'I let fall my wood carrying headband.')

Note in the example above that the vowel *u* in *su-* has been lost as the prefix comes before a verb beginning with a vowel.

The causative *su-* may be found with many verbs. It is important to note that it also appears as *šu-* (due to sibilant harmony). Also, before vowels, the *u* disappears. You may also find that the vowel in *su-* matches the verb root vowel(s) in some (probably very old) words. If *su-* or *šu-* come at the beginning of a verb, they will cause the third person *ts-* or *tš-* to have a puff of air follow (i.e., become aspirated).

Harmonized form of <i>su-</i>	
<i>šošoy</i>	to be black; to be dark
<i>šušošoy</i>	to blacken smth; to cause to be black

1) *Tš^hošoy.*

ts-šošoy

3-be.black

‘It is black.’

2) *Tš^hušošoy sixayanəš.*

ts-su-šošoy si-xayanəš

3-CAUS-be.black INDEF-bed

‘He made the bed black.’

The other prefix we will look at is *suya-*, which may appear as *šuya-* in harmonized forms, *suy-* before verbs beginning with a vowel, and *šuy-* in harmonized forms before verbs beginning with a vowel. Examine the forms below. The prefix has been given the grammatical designation *DES*, which will be explained shortly. The prefix *mu-* means something like ‘not’ (it negates a verb). It will be discussed later.

Uses of <i>suya-</i>	
<i>na'ał</i>	to go (away)
<i>suyana'ał</i>	to want to go; to be in favor of

1) *Ya, kišna'ał.*

ya k-iš-na'ał

now! 1-DU-go.(away)

'Now, Let us (DU) go.'

(lit., 'Now, we (DU) are going.')

2) *Ts^huyana'ał.*

ts-suya-na'ał

3-DES-go.(away)

'He wants to go away.'

<i>ałhaš</i>	to speak; to talk; to gossip
<i>šuyalhaš</i>	to want to talk

1) *Šalhaš.*

ts-ałhaš

3-talk

'He talks.'

2) *Kšuyalhaš.*

k-suya-ałhaš

1-DES-talk

‘I want to talk.’

<i>aqmił</i>	to drink
<i>suyaqmił</i>	to thirst; to want to drink

1) *Mukaqmili’iy.*

mu-k-aqmil-i’iy

NEG-1-drink-REP

‘I didn’t drink any more.’

2) *Ksuyaqmił.*

k-suya-aqmil

1-DES-drink

‘I am thirsty.’

(lit., ‘I want water.’)

<i>šatiwəš</i>	to marry smn
<i>šuyašatiwəš</i>	to want to marry smn

1) *Hukšatiwəš.*

hu-k-šatiwəš

FUT-1-marry.smn

‘I will marry [her].’

2) *Š^huyašatiwəš.*

ts-suya-šatiwəš

3-DES-marry.smn

‘He wants to marry her.’

This prefix means something along the lines of ‘wanting’ or ‘desiring’ to do the verb to which it attaches. This prefix is called the desiderative (from ‘desire’) and is abbreviated as DES. Of course, there are various shades of meaning that may be associated with the ‘desiderative’ meaning such as in the example below.

Meanings of *suya-*

<i>winoqš</i>	to chop
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<i>šuyawinoqš</i>	to try to chop
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1) *Tš^huyawinoqš sixəp.*

ts-suya-winoqš si-xəp

3-DES-chop INDEF-stone

‘He is trying to chop stones.’

Of course, 'trying' can be seen as similar to 'wanting.' We point out that *suya-* may have several, distinct translations for the us.

This concludes chapter 9. In chapter 10 we will be discussing how to talk about time in Ventureño. In addition, we will cover several more affixes, such as the negative, that are commonly used with verbs.

WORDS TO REMEMBER

<i>'it</i>	'to exist'	
<i>'ip</i>	'to speak; to tell'	
<i>ahaš-</i>	'to arrive smwh'	
<i>altə</i>	'to meet smth/smn'	
<i>apiyami</i>	'to fall'	
<i>aqiwəwə</i>	'to swim'	
<i>aqmił</i>	'to drink'	
<i>aqni</i>	'to resemble'	<i>aqni-</i> 'resembling'
<i>ke'ep</i>	'to bathe (oneself)'	
<i>kitwo</i>	'to move out'	
<i>kowowo</i>	'to be on one side'	
<i>ku'um</i>	'to come; to arrive'	
<i>kume'et</i>	'to move straight'	
<i>kuya</i>	'to turn one's head around'	
<i>mes</i>	'to go across'	
<i>na'al</i>	'to go (away)'	
<i>na'ali</i>	'to go home'	
<i>nunapi</i>	'to leave from smwh'	
<i>p'ow</i>	'to be bent; to be stoop-shouldered'	
<i>q'etete</i>	'to move stooping'	
<i>qnowowo</i>	'to be short'	
<i>sə'əp</i>	'to carry on back'	
<i>sinay</i>	'to keep'	
<i>šošoy</i>	'to be black'	
<i>sukwey</i>	'to pour'	
<i>tapi</i>	'to enter'	
<i>uxni</i>	'to forsake'	<i>uxni-</i> 'motion from'
<i>wali</i>	'to do smth at once'	<i>wali-</i> 'of something that is former'
<i>watiwəłpi</i>	'to bump one's body against smth'	
<i>waya</i>	'to hang; to swing'	
<i>wešxe'e</i>	'to pass through'	
<i>winoqš</i>	'to chop'	
<i>xułts'əyə</i>	'to be disgusted by; to take a dislike to'	
<i>yam</i>	'to go down'	

PREFIXES AND SUFFIXES

<i>su-</i>	causative; CAUS
<i>suya-</i>	desiderative; DES
<i>-i'iy</i>	repetitive; REP
<i>-li</i>	directional; DIR
<i>-pi</i>	locative applicative; APL.LOC
<i>-ti'iy</i>	cislocative; CIS

WORDS TO KNOW

<i>melewe</i>	'to sink'
<i>ušyam</i>	'to let down over'
<i>ušmelewe</i>	'to submerge one's arm in'
<i>ušna'al</i>	'to reach out for and grab'
<i>qay</i>	'to split at the base'
<i>luqay</i>	'to grow spreading'
<i>'u'tyi</i>	'to be long'
<i>lu'u'tyi'in</i>	'to grow long'
<i>maqwaya</i>	'to swing on a swing'
<i>maxsuleqpey</i>	'to lead by a rope'
<i>maxwululuk</i>	'to pull string of a bowknot'
<i>meqxe'e</i>	'to become untied by slipping out of'
<i>maxna'al</i>	'to drag oneself along'
<i>maxsuyam</i>	'to drag down; to pull down'
<i>maxsuteqpey</i>	'to follow behind (by nature of being connected to)'
<i>ušmaxyət</i>	'to be pulled by undertow'

Chapter 10

Past, Present, and Future

Ventureño, not unlike any other languages, has ways to talk about time. There are terms for specific temporal events such as ‘yesterday’ and for specific times ‘at noon,’ and there are, of course, affixes for talking about when an event took place.

GOALS

In this chapter, you will acquire new vocabulary for parts of the day, days, and other time-related vocabulary. In addition, a new type of verb, the impersonal verb, will be introduced. You will learn to use and interpret the present, past, and future tenses.

10.1 Talking about when something happened (tense)

In our lessons with verbs, we learned that Ventureño verbs, in some ways like English verbs, specify the time that an event or situation happened. This specification of time in reference to another time is called tense.

Before we begin this chapter, it is useful to briefly discuss reference time. Reference time can be illustrated as follows. If one says, *I saw him yesterday*, the reference time is *today*. Time of reference is a point in time or span of time that other events are organized around. If I am discussing events that happened

yesterday, then those events are organized around the time of reference, *today*. This concept may be somewhat new, but we use it every day in our language. The importance of the reference time will become clearer as we learn more about tense.

While Ventureño has subdivisions of time comparable to English, its system for handling the interaction between time of reference and tense marking is different. We will discuss this before learning the different tenses in Ventureño.

10.2 Ventureño reference time

Examine the stream of English speech below. It is part of a real conversation that took place. Focus on the tense of the verbs; the verbs have been underlined for you.

'I made that one through. Matter of fact, it was just over the phone, and they never called me back or anything. And a year later it happened again. He got on the train...'

In English, the reference time is normally the moment of speaking. All events that occurred before the moment of speaking are regularly described in the past tense, as here: *made*, *was*, *called*, *happened*, and *got*.

In Ventureño, speakers shift the reference time more often than English speakers. If they are telling a story about events that occurred in the past, for

example, once the time has been established, they might take the time of the story as the reference time. It is as if they were shifting their point of view to the story time. That is complicated! Let's illustrate it with examples below.

10.2.1 Unspecified tense

We have learned so far that verbs in Ventureño translate as the present tense. And we know that this may be either the simple present tense or the *-ing* present tense.⁵³

Verb as present tense	
<i>tsna'al</i>	it goes
	it is going

We can be certain that the bare interpretation of the verb is compatible with a present tense interpretation not only based on translations, but also based on terms for time that refer to the present time. Of course, terms such as *now* are not incompatible with other tenses. They are merely compatible with the present tense in Ventureño more than a word such as *yesterday* might be.

⁵³ This is called the 'present progressive' in English.

Terms for talking about the present

<i>kəpə</i>	now; today	<i>wali'i'in</i>	to do immediately/quickly
<i>kəpə'ə'ə</i>	right now	<i>latšə</i> ⁵⁴	to occur habitually

Note the word *'an* that we will encounter in this chapter. It is a grammatical word, and it allows a noun in the sentence to be moved to the left of the verb. We will learn the reasons why later.

SELECTIONS - READING

- 1) *'utaltə* 'to be enemy of'

Kikəpə 'an tšiš'utaltəšiš.

ki=kəpə 'an ts-iš-'utaltə-šVš

SBO=NOW TOP 3-DU-be.enemy.of-REFL

'And now they (DU) are enemies of each other.'

⁵⁴ This word and others like it appear in the same part of the clause as other impersonal verbs. They also cause the following 'full verb' to be marked with the same morphology caused by other impersonal verbs. The first syllable *la'* in this word is a verbal prefix, and it may be found on full verbs. Therefore, while the semantic nature of some impersonal verbs is noted, they are still classified as impersonal, both for syntactic and morphological reasons.

2) *melewe* ‘to sink under water’

K’uwe wali’i’in kisimeleweni’iy.

k’uwe wali’i’in ki=ts-i-melewen-i’iy

but do.immediately SBO=3-PL-sink.under.water-REP

‘But they immediately disappear under the water again.’

(Refers to sand fleas burrowing under the sand and water when a wave washes over them.)

This is an opportune place to discuss impersonal verbs. As we have seen, in Ventureño, a variety of concepts may be encoded in a verb. Some verbs convey information that an English speaker might expect from a verb: ‘to come,’ ‘to run down,’ and ‘to jump across’ for example. Some verbs seem a little less prototypically verb-like, and these verbs often encode information of the type that an adjective would in other languages: ‘to be angry.’ However, all these verbs can take the same verbal markers.⁵⁵

There are several verbs in Ventureño that do not take all the markers (prefixes and or suffixes) which a majority of the verbs might take. In this subset of verbs, the main missing prefixes are the person and number prefixes: *ts-*, *p-*, *iy-*, etc. Because of this, are they called impersonal verbs. The lack of person and number prefixes is not a problem, however, because impersonal verbs are always used with a regular verb that has person and number prefixes of its own. We can see this in

⁵⁵ Within the semantic constraints of the verb.

example 3) below, where *mə'ək*, the impersonal verb, has no person or number marking, and where *ušt'ey* has a third person prefix and a dual prefix.

3) *mə'ək 'išišušt'ey*

mə'ək *si=ts-iš-ušt'ey*

last NZ.EVENT=3-DU-touch

'they two touched a long time'

(lit., 'their touching lasted (a long time)')

As can be seen above, the regular verb may be marked with the proclitic *si=* as part of the process; it is different from the article *si-* (its grammatical designation, NZ.EVENT, is not important to remember at this time). The regular verb will typically follow the impersonal verb.

Examine the impersonal verb *latšə* (variant of *la'tšə*) below. It means 'to occur habitually.'

SELECTIONS - READING

1) *Latšə 'iswołwołoyi.*

latšə *si=ts-wołoyi*

occur.habitually NZ.EVENT-3-fall.over.REDUP

'It is always toppling or falling over.'

(more lit., 'Its falling over occurs frequently.')

2) *Santiyawu 'an latšə 'ištaktə xwan.*

santiyawu 'an latšə si=ts-taktə⁵⁶ xwan

Santiago TOP occur.habitually PART-3-hit Juan

'Santiago always trumps Juan.'

Let us practice some reading sentences with impersonal verbs. Use the verbs below.

Impersonal verbs

lamit'i to be a little bit; to be small in amount

pakpakesla'a to be all together

mə'ək to be far away; to be far; to last

naštə'ə'ə while; during; at that/this time

SELECTIONS - READING

1) *Lamit'i 'isp'ow.*

lamit'i si=ts-p'ow

be.small.in.amount NZ.EVENT=3-be.crooked

⁵⁶ The verb *taktə* also means 'to kill; to slay.'

2) *Pakpakesla'a 'isina'al.*

pakpakesla'a si=ts-i-na'al

be.all.together NZ.EVENT=3-PL-go(.away)

3) (This sentence will be translated into the past tense.)

Naštə'ə'ə tsiyəṭ, kitsiyiwaltapi.

naštə'ə'ə ts-i-yəṭ, ki=ts-iy-iwaltapi

while 3-PL-come SBO=3-PL-come.into.smth

SELECTIONS - READING - ANSWERS

Now check your answers.

1) *Lamit'i 'isp'ow.*

lamit'i *si-ts-p'ow*

be.small.in.amount NZ.EVENT-3-be.crooked

'It is (just) a little crooked.'

(lit., 'it's being crooked is small in amount)

2) *Pakpakesla'a 'isina'al.*

pakpakesla'a *si=ts-i-na'al*

be.all.together NZ.EVENT=3-PL-go(.away)

'They all go together.'

(lit., 'Their going was all together.')

3) (this sentence will be translated into the past tense)

Naštə'ə'ə tsiyət, kitsiyiwaltapi 'išə.

naštə'ə'ə *ts-i-yət,* *ki=ts-iy-iwaltapi* *si-šə*

while 3-PL-come SBO=3-PL-come.over INDEF-bank

'While they were coming, they came over a bank.'

There are a number of impersonal verbs in Ventureño. They all are not presented here, but a list of them is at the end of the chapter.

Table 10 - Linguistic notes: Impersonal verbs

Impersonal verbs are defined in the literature as verbs that occur only in the third person, have no specified agent, and have a dummy subject or no subject (Nida 1949; Pei and Gaynor 1954: 97, 139; Hartmann & Stork 1972: 108; Mish 1991: 604). Ventureño impersonal verbs exhibit all of these characteristics.

10.2.2 Past tense

Events that took place prior to the reference time are said to have taken place in the past. For English, this most frequently means that all the verbs that took place in the past are marked with the past tense *-ed* (or take other past tense forms, such as *ran* or *sang*).

Ventureño also has a past tense suffix: *-waš* (abbreviated as PST). It is used for events that took place prior to the reference time. Verbs with the past tense suffix often appear with words denoting a past time.

Terms for talking about the past

<i>kaštapinə</i>	yesterday	<i>kaswalitapinə</i>	day before yesterday
<i>kasulkuw</i>	last night	<i>kaswalulkuw</i>	night before last
<i>kawališup</i>	last year	<i>kawałwališup</i>	years past

Translate the passages below, and keep in mind the fact that the verb translates with the past tense.

SELECTIONS - TRANSLATING

1) *Kutixaywaš.*

k-utixay-waš

1-stay-PST

2) *Šhätiwənitšwaš.*

ts-šätiwənitš-waš

3-be.married-PST

3) *Kaswalitapinə 'an kqisənwaš.*

kaswalitapinə 'an k-qisən-waš

day.before.yesterday TOP 1-see-PST

4) *Tš'itwaš si'iy'alšaqšk'unapaš.*

ts-'il-waš si-'iy-'alšaqšk'unapaš

3-exist-PST INDEF-PL-fisherman

SELECTIONS - TRANSLATING - ANSWERS

Now check your answers.

1) *Kutixaywaš.*

k-utixay-waš

1-stay-PST

'I stayed'

2) *Šhätiwənitšwaš.*

ts-šätiwənitš-waš

3-be.married-PST

'S/he was married.'

3) *Kaswalitapinə 'an kqisənwaš.*

kaswalitapinə 'an k-qisən-waš

day.before.yesterday TOP 1-see-PST

'I noticed day before yesterday.'

(lit., 'I saw the day before yesterday.')

4) *Tš'ilwaš si'iy'alšaqšk'unapaš.*

ts-'il-waš si-'iy-'alšaqšk'unapaš

3-exist-PST INDEF-PL-fisherman

'There were fishermen.'

(lit., 'It existed fishermen.')

Use of the past tense is more complex than what is stated above, however. If it is already understood that events and situations took place in the past, there is no need to use the past tense suffix.

This is the reason we call verbs with no tense markers 'unspecified' for tense, because they translate equally well as present or past (and also future, as we will learn) based on the information already given in the conversation. At the beginning of a conversation or text, a speaker will often find it necessary to specify the time of the events to follow. In that case, if the events are before the frame of reference, the speaker will use a past tense prefix on the first verb. Thereafter,

however, it is understood that the events took place in the past. We can see this in the two sentences below.

SELECTIONS - READING

1) *Tš'itwaš ša'at'axatš 'an ts'il 'iš^hatiwə.*

ts-'il-waš si-'at'axatš 'an ts-'il si-ts-šatiwə
 3-exist-PST INDEF-man REL 3-exist INDEF-3-spouse

'There was a man and [there was] his wife.'

2) *Nawa'a'ay 'an tš'itwaš še'emetšeš, tšiyaxitš loke'emetšeš.*

nawa'a'ay 'an ts-'il-waš si-'emetšeš tš-iy-axitš lo'ka-'emetšeš
 before REL 3-exist-PST INDEF-war 3-PL-fight.in.war DEF-soldiers

'Before there was a great war, the soldiers fought in the war.'

In the first sentence we find two verbs 'to exist' which are situated in the same time. However, only the first is marked with past tense. Similarly, in the second example, the first verb 'to exist' has a past tense suffix. However, the following verb 'to fight,' despite occurring at the same time, has no tense marking. It now makes sense when we find verbs with no tense marking which nevertheless translate as having taken place in the past.

SELECTIONS - READING

- 1) *Kaštapiṇə 'an k^htapuš loša'at'axatš.*

kaštapiṇə	'an	k-tapuš	lo'-si-'at'axatš
yesterday	TOP	1-visit	DET.DIST-PART-man

'yesterday I visited that man'

- 2) *kapake'et 'to happen once'*

Kapake'et sik^hqisə lokax'anwa.

kapake'et	si=k-qisə	lo'ka-x'anwa
happen.once	NZ.EVENT=1-see	DEF-woman

'I saw the woman once.'

(lit., 'My seeing the woman happened once.')

Most sentences in Ventureño express states or events as occurring in the past tense if no time is otherwise specified in the surrounding text. This could be because of the nature of the material that we have, and it does not mean that our translations into the present tense have to this point been wrong. It means only that we will most frequently encounter verbs not specified for tense expressed as having happened in the past.

10.2.3 Future tense

Ventureño makes use of a future tense marker on the verb: *hu-* (abbreviated as FUT). In this case, the tense marker is a prefix, and it is found before the person and number prefixes on the verb.

English has two common constructions for translating future tense. The first involves the use of *will* or *shall*. The second construction involves the use of *be going to*. The sentences *I will mow the lawn* and *I am going to mow the lawn* have very similar meanings with regard to tense. The *be going to* construction is most frequently used to translate the Ventureño future tense. This does not rule out the use of *will* or *shall*, however.⁵⁷ As a general comment, the future tense in Ventureño seems to come with a degree of certainty. Below are some examples of the future with simple sentences.

SELECTIONS - READING

1) *Hukunaqułkuw.*

hu-k-unaqułkuw

FUT-1-go.out.at.dawn

‘I am going to go out at dawn.’

⁵⁷ Depending on how certain and how soon a speaker perceives a situation will happen in English, different future tense constructions will be used. *I am going to mow the lawn* is perceived of as more certain and or imminent than *I will mow the lawn*.

2) *Huknik'oyi.*

hu-k-nik'oyi

FUT-1-turn.back

'I shall turn back.'

('I shall come back before arriving at my other destination.')

3) *Hukiyiwəšil.*

hu-k-iy-iwəš-il

FUT-1-PL-accompany-2S.OBJ

'We (PL) will accompany you (s).'

Of course, future tense is compatible with terms that refer to events or times in the future. Some of those terms have been presented below.

Terms for talking about the future	
<i>naxyət</i>	to be day; tomorrow
<i>wašnaxyət</i>	tomorrow (variant with <i>naxyət</i>)
<i>wašnaxyəti'iy</i>	day after tomorrow
<i>wasulkuw</i>	tonight
<i>wasulkuwini'iy</i>	tomorrow night

Practice translating the selections below. Note that the terms such as *tomorrow* show some variation in position. They may appear before or after the verb.

SELECTIONS - TRANSLATING

1) *Huštuhuy naxyət.*

hu-ts-tuhuy naxyət

FUT-3-rain tomorrow

2) *Hukna'at wasuḷkuw.*

hu-k-na'aḷ wasuḷkuw

FUT-1-go tonight

3) *Hukišiwəš-iḷ.*

hu-k-iš-iwəš-iḷ

FUT-1-DU-accompany-2s.OBJ

4) *Kəpə hukna'al, naxyət hukyətini.*

kəpə hu-k-na'al, naxyət hu-k-yətini
now FUT-1-go tomorrow FUT-1-return

5) *Husyultuł lokaskoko.*

hu-ts-yultuł lo'ka-ts-koko
FUT-3-be.angry DEF-3-father

SELECTIONS - TRANSLATING - ANSWERS

Now check your translations.

1) *Huštuhuy naxyət.*

hu-ts-tuhuy naxyət
FUT-3-rain tomorrow

'It will rain tomorrow.'

2) *Hukna'ał wasułkuw.*

hu-k-na'ał wasułkuw

FUT-1-go tonight

'I am going tonight.'

3) *Hukišiwəšit.*

hu-k-iš-iwəš-it

FUT-1-DU-accompany-2S.OBJ

'We (DU) will accompany you (S).'

4) *Kəpə hukna'ał, naxyət hukyətini.*

kəpə hu-k-na'ał, naxyət hu-k-yətini

now FUT-1-go tomorrow FUT-1-return

'I am going to go now, I will return tomorrow.'

5) *Husyultuł lokaskoko*

Hu-ts-yultuł lo'ka-ts-koko

FUT-3-be.angry DEF-3-father

'Her/his/its father will be angry.'

Remember that a translation such as *it is going to rain tomorrow* for 1) is as valid as the translation given. Likewise, *I will go tonight* is as valid for 2) as the translation provided, and so forth.

Occasionally, verbs expressing future tense but having no future tense marker may be found, much like the situation with relative past tense above. An example is presented below verbatim from Harrington's notes.⁵⁸

1) *No 'an ksiwaltapi lošu'ušpayəš.*

no	'an	k-siwaltapi	lo'-si-'ušpayəš
1S	TOP	1-throw.in	DET.DIST-INDEF-hole

'I am going to toss it into the hole.'

This is uncommon, however. It is acceptable to have multiple verbs with *hu-* next to each other.

The future and past tenses are not mutually exclusive. There are a handful of sentences available as examples that contain both affixes. Note the reduplicated form of *-waš*: *-wa'aš*.

⁵⁸ Of course, the example would be more meaningful if we had confirmation that the speaker was already discussing future events.

2) *Huštapušwa'aš, 'an mušnałwa'aš.*

hu-ts-tapuš-waš.REDUP 'an mu-ts-na'ał-waš.REDUP

FUT-3-visit-PST.REDUP TOP NEG-3-go-PST.REDUP

'He was intending to visit him, but he did not go.'

The translation in these sentences seems to be that, in a past time, an event is projected into the future (although not a future after the reference time).

The translation of verbs in Ventureño might initially leave you with a sense of bewilderment and uncertainty. However, it will soon become apparent that, since you are not by default required to translate into any one tense, there is great flexibility in the interpretation of Ventureño verbs. Freedom from being devoted to tense allows us to focus on other parts of the verb.

10.2.4 Immediate future tense

Grammatically, Ventureño makes more distinctions in tense than English. That is, based on affixes alone, Ventureño has more markers for tense. We see this in the prefix *kayu-*, which indicates that an event will occur in the immediate future (abbreviated as IMM). Some examples are presented below.

SELECTIONS - READING

- 1) *Kəpə 'an kayuksaxsəw hekak^hinwaka.*

kəpə 'an kayu-k-saxsəw he'-ka-k-hin-waka

now TOP IMM-1-dry.smth DET.PROX-DEF-1-have-cow

'Now I am going to dry off my cow.'

(more lit., 'Now I will dry off that thing I have, my cow.')

- 2) *Kayuskitwo hesikenhes.*

kayu-ts-kitwo he'-si-k-enhes

IMM-3-leave DET.PROX-INALN-1-soul

'My soul will soon leave (my body).'

- 3) *Kayusiyoxmo'ot sipakpakəwaš.*

kayu-ts-iy-oxmo'ot si-pakəwaš.REDUP

IMM-3-PL-go.to.sweathouse INDEF-old.men.REDUP

'The old men are right now going to the sweat lodge.'

4) *Kayusisunapay.*

kayu-ts-i-sunapay

IMM-3-PL-raise

‘They are about to raise [it].’

(Refers to taking a boat that just landed up onto the beach.)

The immediate future is often translated into English with words such as *now*, *right now*, *about to*, and *soon*. Words such as *kəpə* ‘now’ may also be included in the sentence. However, there may not always be such overt specifications of time with the immediate future tense.

Because the immediate future does not have a grammatical equivalent in English, the accompanying translation does not always make the immediacy of the event explicit.

SELECTIONS - READING

1) *Kayukwe.*

kayu-k-we

IMM-1-sleep

‘I am going to sleep [right where I am].’

2) *Kayuknali.*

kayu-k-nali

IMM-1-go.home

‘I am going home.’

3) *Kayusxoyoyo.*

kayu-ts-xoyoyo

IMM-3-fly

‘[The bird] is going to fly.’

4) *Kayušna’at sa’awhay.*

kayu-ts-na’at si-’awhay

IMM-3-go INDEF-moon⁵⁹

‘The moon is going to come out.’

It may be necessary, then, to consult the surrounding text (where available) to understand why the immediate future tense is being used. One can see this in the following two sentences, where the first sentence clarifies the immediacy of *kayu-* in the following sentence.

⁵⁹ The moon could be considered ‘indefinite’ if one thinks of an instance of the moon as one of many instances of the moon. This is much like an English speakers saying, “it is a new/full/etc. moon,” despite the fact that the actual moon is always the same entity.

5) *Ts'ipus loka'at'axatš,*

ts-'ip-us lo'ka-'at'axatš

3-tell-APL DEF-man

'She told the man,'

"pi kayupal'uw!"

pi kayu-p-'al'uw

you IMM-2-eat

' "you eat it!" '

(lit., "You be the one to eat it!")

In example 5) above, a woman has commanded a man to eat something. There is an expectation that the eating will take place immediately; an instruction to eat at some unknown point in the future would not make sense here.

10.2.5 Tense on nouns

Tense in Ventureño may also be found on verbs that have been recruited to be nouns. Past tense on a noun indicates that the noun existed prior to the frame of reference. Future tense on a noun indicates a noun that will come into existence at some point in the future.

1) *lokašapinwaš*

lo'ka-tš-apin-waš

DEF-3-burn-PST

'where he burnt it'

2) *'iseqenwaš*

si-ts-eqen-waš

INDEF-3-remove-PST

'a track [in the ground]'

(Refers to the result of removing a foot or paw from the ground.)

3) *lokahuki'a'uw*

lo'ka-hu-k-i-'a'uw

DEF-FUT-1-PL-eat

'the meal we will eat'

4) *Lokaštə'əniwaš 'an husaxsilif sihuptots'i.*

lo'ka-tštə'əniwaš 'an hu-ts-axsil-if si=hu-p-tots'i

DEF-dog TOP FUT-3-bite-2s.OBJ NZ.EVENT=FUT-2-kick

the dog he will bite you your future kicking him

'The dog is going to bite you if you kick him.'

5) *lokayumaxat'am*⁶⁰

lo'-kayu-maxat'am

DET.DIST-IMM-festival

'the festival that will happen [soon]'

Tense on nouns is somewhat common in Ventureño.

The past tense in these examples should not be confused with the suffix *-iwaš*.⁶¹

Of course this suffix is related to *-waš*, but *-iwaš* is used with nouns and indicates that a noun refers to something or someone defunct, old, worn out, useless, or somehow diminished from a former form of itself.

1) <i>sa</i>	<i>šaniwaš</i>
'tooth' (still in the head)	'tooth' (not in the head)

2) <i>'aməmə</i>	<i>'aməməniwaš</i>
'body'	'corpse'

3) <i>'ap</i>	<i>'apiwaš</i>
'house'	'old house'

⁶⁰ It will be noted that the immediate future is likely a grammaticization of the article morpheme *ka-* and the future *hu-*. This would explain why example 5 in 7.2.5 does not seem to require use of an article.

⁶¹ Called the depreciative and abbreviated DEPR.

- 4) *tʃpe'ey* *tʃpe'eyiwaš*
 'flower' 'old, withered flower'
- 5) *yəwəš* *yəwəšiwaš*
 'head' 'skull'
- 6) *tʃtəpəq* *tʃtəpəqiwaš*
 'stump' 'rotten stump'

It is beneficial to be aware of the presence of this suffix and the distinction between it and the past tense suffix.

10.3 Negatives

A prefix we have seen several times prior to this point is *mu-* (abbreviated as NEG). This is the negative prefix, and it functions much like *not* in English. That is, *mu-* is used to negate the verb to which it attaches. The negative prefix comes before the person, number, and future prefixes (if present), and after other additions to the verb. Let us look at some examples of the negative below.

TEXTS - READING

1) *Musaqtatš'ə.*

mu-ts-aqtatš'ə

NEG-3-move.vigorously

'He does not move vigorously.'

2) *Muskumlinwaš loka'at'axatš.*

mu-ts-kumlin-waš lo'ka-'at'axatš

NEG-3-arrive-PST DEF-man

'The man did not arrive.'

3) *yəla'a mus'il.*

yəla'a mu-ts-'il

all NEG-3-exist

'nothing'

(lit., 'All are not.' or 'It is not all.')

4) *Muhupiwišitu?*

mu-hu-p-iwiš-it-u

NEG-FUT-2-accompany-1s.OBJ-Q

'Do you (s) not want to go with me?'

(The suffix *-u* turns the clause into a question.)

Now translate the texts below. Remember that verbs without tense may be translated in the past or present tense. Neither tense is wrong, since there is not enough context to know what it should be.

SELECTIONS - TRANSLATING

1) *Mukpoš^hotš.*

mu-k-poš^hotš

NEG-1-know

2) *Mukiqmay.*

mu-k-iqmay

NEG-1-cover.smth.up

3) *Muhušaqaša.*

mu-hu-ts-aqša

NEG-FUT-3-die

4) *Mhusiy'aləhəy.*

mu-hu-ts-iy-'aləhəy

NEG-FUT-3-PL-grow.up

5) *Mhukyətini naxyət.*

mu-hu-k-yətini naxyət

NEG-FUT-1-return tomorrow

6) *Mukiyalĭk'əywaš.*

mu-k-iy-alitk'əy-waš

NEG-1-PL-wait.for.smn-PST

SELECTIONS - TRANSLATING - ANSWERS

Now check your answers.

1) *Mukpoš^hotš.*

mu-k-poš^hotš

FUT-1-know

'I do not know.'

OR

'I did not know.'

2) *Muqiḡmay.*

mu-k-iḡmay

NEG-1-cover.smth.up

‘I did not cover it up.’

OR

‘I do not cover it up.’⁶²

3) *Muhušaḡša.*

mu-hu-ts-aḡša

NEG-FUT-3-die

‘He is not going to die.’

4) *Muhusiy’aləhəy.*

mu-hu-ts-iy-’aləhəy

NEG-FUT-3-PL-grow.up

‘They (PL) won’t grow up.’

5) *Muhukyətini naxyət.*

mu-hu-k-yətini naxyət

NEG-FUT-1-return tomorrow

‘I will not return tomorrow.’

⁶² Or, ‘I am not covering it up,’ etc.

6) *Mukiyalitik'əywaš.*

mu-k-iy-alitk'əy-waš

NEG-1-PL-wait.for.smn-PST

'We (PL) did not wait for him/her/it.'

Again, we are checking answers for major flaws in translation. Minor differences that we have learned to expect are acceptable. Eventually, it may be the case that you will produce even more accurate translations than those initially given by Harrington!⁶³

10.3.1 Commands and commands with negatives

Commands are usually addressed to a listener, that is, the second person: *(you) stop hitting him!* In English, we leave out the second person pronoun *you* when giving a command. Similarly, the verb is used without the second person marker *p-* when giving a command in Ventureño. If the command is to two people, the dual number *iš-* is used, and if the command is to more than two people, the plural number *iy-* is used. Commands beginning with the dual *iš-* or the plural *iy-* will

⁶³ Harrington offers at times broad or practical translations, which do not catch explicit details given in the actual Ventureño.

generally see the addition of a glottal stop to the beginning of the word: 'iš- and 'iy- respectively.⁶⁴

The grammatical term for 'command' is *imperative*, abbreviated as IMPV. Commands are traditionally translated with an exclamation mark at the end !. This does not mean that the sentence is produced loudly or angrily; it is merely an indicator that the sentence is a command. Some examples of commands are presented below.

SELECTIONS - READING

1) *Otoyi!*

otoyi

lie.down

'Lie down!'

(Command to one person.)

2) *Saxtawasə!*

speak.truth

'Speak truth!'

(Command to one person.)

⁶⁴ Verbs beginning with a vowel used as an imperative may also show the inclusion of an initial glottal stop. However, based on the data, this is by no means mandatory.

3) 'Īmāhə!

'əmāhə

be.quiet

'Shut up!'

OR

'Be quiet!'

4) 'Iyalištāxan!

'-iy-alištāxan

IMPV-PL-have.spirit

'Have spirit!'

(Command to three or more people.)

When a negative command is given, however, the second person prefix *p-* must be included.

5) *Mupkitwo'o hemitəpə!*

mu-p-kitwo.REDUP hemitəpə

NEG-2-go.out.REDUP outdoors

'Do not go outdoors!'

(Command to one.)

6) *Mupiyathaš!*

mu-p-iy-alhaš

FUT-2-PL-speak

'Do not speak!'

(Command to three or more.)

Because negative commands look identical to negative statements, we depend on the translations of Harrington and native speakers to differentiate the use of one word as a negative command and the same word used as a negative statement. In these cases, the use of the exclamation mark helps us determine that the sentence is a command.

Practice translating some commands. Negative versions are included.

SELECTIONS - TRANSLATING

1) *Weleqenit!*

weleqen-it

move.away.from-1s.OBJ

2) *Ušwiyit!*

ušwiy-it

wake.up.early-1S.OBJ

3) *Ikšit losixəp!*

ikš-it lo'-si-xəp

give-1S.OBJ DET.DIST-INDEF-stone

4) *Mupxuyuwit!*

mu-p-xuyuw-it

NEG-2-lie.to-1S.OBJ

5) *Mupšuwaqmaš!*

mu-p-šuwaqmaš

NEG-2-scorn.smn

SELECTIONS - TRANSLATING - ANSWERS

And now check your answers.

1) *Weleqenit!*

weleqen-it

move.away.from-1s.OBJ

'Get out of my way!'

(lit., 'Move away from me!')

2) *Ušwiyit!*

ušwiy-it

wake.up.early-1s.OBJ

'Wake me up early!'

3) *Ikšit losixəp!*

ikš-it lo'-si-xəp

give-1S.OBJ DET.DIST-INDEF-stone

'Give me that stone!'

4) *Mupxuyuwit!*

mu-p-xuyuw-it

NEG-2-lie.to-1S.OBJ

'Do not lie to me!'

5) *Mupšuwaqmaš!*

mu-p-šuwaqmaš

NEG-2-scorn.smn

'Do not scorn him/her/it!'

The prefix (')*ina-* is also found in negative commands, but this prefix is rare in Ventureño material. We abbreviate it as NEG.IMPV,⁶⁵ though it is not found outside of a handful of examples. It is unclear why this is a variation of the standard way of forming negative commands.

⁶⁵ Some linguists call a prefix devoted to the negative imperative as a 'prohibitive.'

1) *Inaptaktə!*

ina-p-taktə

NEG.IMPV-2-hit

‘Do not hit him!’

(Said when one is already hitting; means the same as, ‘*Muptaktə.*’)

10.3.2 Negative commands with *suya-* (the desiderative)

The negative prefix takes on a curious property when used in commands with the desiderative prefix *suya-*. Examine the examples below. Both sentences are negative and both are commands.

1) *Muptaktə!*

mu-p-taktə

NEG-2-hit

‘Do not hit him!’ OR ‘Stop hitting him!’

(Said when one has already begun hitting.)

2) *Mupsuyataktə!*

mu-p-suya-taktə

NEG-2-DES-hit

‘Do not hit him!’

(Said when one has not yet begun hitting.)

As can be seen, a negative command with the desiderative creates a command to stop performing the verb before the person has begun doing the verb. This is, perhaps, not the translation we might expect: ‘Stop wanting to hit him!’ This is a unique property of the desiderative *suya-* in this particular construction.⁶⁶

This concludes chapter 10. In chapter 11, we will learn how to talk about concepts related to, but separate from, tense.

WORDS TO REMEMBER

SEASONS

<i>'ališawi</i>	‘June (time of heat); summer’
<i>'iweyaqeñi</i>	‘February (month when catkin-cotton is flying)’
<i>peyini</i>	‘to be flower season’
<i>tsqapuni</i>	‘spring-time’
<i>tšišawi</i>	‘summer’
<i>tswayi</i>	‘rainy season; winter’
<i>'awhay</i>	‘moon; month’

VERBS FOR TIMES OF DAY

<i>iqsihi</i>	‘to be noon’
<i>išawi</i>	‘to be summer’
<i>naxyət</i>	‘to be morning’
<i>maquyulku</i>	‘to become dusk’
<i>mayə</i>	‘to be evening; to get dark on smn’
<i>ulkuw</i>	‘to be night(time)’
<i>tipaqwa'ay</i>	‘to be on time’

⁶⁶ From a technical, linguistic perspective, this is an expected and understandable translation of the negative, imperative desiderative. However, for others, it may not be intuitive.

NOUNS FOR TIMES OF DAY

<i>kaswalitapinə</i>	‘day before yesterday’
<i>kaštapina</i>	‘yesterday’
<i>naxyəti’i</i>	‘next day’
<i>’atsunaxyət</i>	‘morning; dawn’
<i>wasmayə</i>	‘evening; in the evening’
<i>’ulkuw</i>	‘night; nighttime’
<i>kasulkuw</i>	‘last night’
<i>kaswalulkuw</i>	‘night before last’
<i>šup</i>	‘year; smth large; smth expansive’
<i>kawališup</i>	‘last year’
<i>kawatwališup</i>	‘years past’
<i>kəpə</i>	‘now’
<i>kəpə’ə’ə</i>	‘right now’
<i>lo’išupi’iy</i>	‘next year’

IMPERSONAL VERBS

<i>lat’šə</i>	‘to occur habitually’
<i>lamit’i’i</i>	‘to be a little while’
<i>lawali’i’in</i>	‘to be soon’
<i>nawa’ay</i>	‘to be a while ago’
<i>nupa’a’an</i>	‘to have occurred recently’
<i>nupan</i>	‘to have occurred recently; to be recent; to be new’
<i>taninupan</i>	‘to be a short time ago’
<i>wa’ay</i>	‘having to do with ancient/old things’

PREFIXES AND SUFFIXES

<i>mu-</i>	‘negative; NEG’
<i>hu-</i>	‘future; FUT’
<i>kayu-</i>	‘immediate future; IMM’
<i>-waš</i>	‘past; PST’
<i>-iwaš</i>	‘depreciative; DEPR’
<i>’-</i>	‘imperative; IMPV’

Chapter 11

The Verb: Everything in Between

In this chapter, we will learn how to talk about verbal concepts closely related to, but not the same as, tense.

GOALS

We will learn how to talk about the other aspects of meaning in verbs.

11.1 Introduction to aspect

One of the most important facets of verbs is tense, as we have seen! Verbs move our thoughts forward, indicate possibilities and realities, place our thoughts in time and space, and more. Another facet of verbs is called aspect. While the term may be new, some of the concepts encoded by aspect will be quite familiar. As a reminder, tense on a verb places the event at a point in time relative to another point in time. Aspect is that part of a verb that tells us about the internal structure of an event, such as whether an action is complete or ongoing, happened once or multiple times, and so forth.

11.2 Events or states without end

Some events or states are explicitly marked as having no definite ending point, which stands in opposition to verbs that express an event or state as a simple whole. English often conveys this meaning through its selection of certain verbs. We can see an example of this in the following English sentences:

I stare at you (an ongoing state with no end in sight)

I glance at you (a single event presented as a whole with beginning, middle, and end)

In Ventureño, this ongoing meaning is marked by the suffix -š (its technical term is imperfective and its grammatical designation IPFV). The suffix is generally inherently part of the verb it is attached to. That is to say, the stem of the verb is not found without the suffix -š.

Some examples of the suffix -š are presented below. A brief discussion precedes each use of the suffix.

The example below is a classic use of -š. When one thing lies crosswise on another, it is a state without a foreseeable end. Note, though, that other verbs expressing such meaning are not required to have the suffix.

- 1) *wixapš*
wixap-š
cross.smth-IPFV
'to lie crosswise'

Verbs ending in the consonant -y show a deletion of that consonant when the suffix -š is attached to the verb. We know the verb below ends in -y, as we have the stem *ax'unimay* 'to deceive; to fool' used in other words. The stem *ax'unimay*, however, refers to single instances of deceiving or fooling.

- 2) *tipax'unimaš*
tip-ax'unimay-š
excessively-deceive-IPFV
'to be a deceiver; to be a professional cheater'

- 3) *Ktipax'unimaš.*
k-tipax'unimaš
1-be.a.deceiver
'I spend my life deceiving people.' (by lies and misrepresentations)

When a verb ending in an *-n* is followed by *-š*, the resulting sound is *-tš*.⁶⁷ It is important to note that these instances of *-š* are not the property suffix *-Vtš*, which we learned about early on.⁶⁸

4) *ušwototš*

ušwoton-š

rummage-IPFV

‘to rummage habitually’

(Said in general of rodents.)

The commonest use of the ongoing marker *-š* is with nouns with the prefix *’al’al-* (AGTZ), which is attached to verbs to form nouns. The noun in this case refers to an agent who carries out the action on a regular basis, usually as part of the agent’s job.⁶⁹ Since the agent performs the action on a regular basis without an end being specified, the suffix *-š* is understandably part of the verb.

⁶⁷ One analysis is that the */t/* comes about via excrescence, and the */n/* is subsequently lost. An alternate analysis could be that */n/* was devoiced and denasalized.

⁶⁸ While it is likely that the two suffixes are ultimately related, that is inconsequential to the discussion here. Use of the suffix *-Vtš* would, with a vowel-final verb, result in the ending *-nVtš*.

⁶⁹ Hence, the abbreviation, which comes from *agentivizer*.

5) 'al'alaxiyepš

'al'al-axiyep-š

AGTZ-cure-IPFV

'doctor'

(lit., 'one who cures')

The nominalizing prefix *'al-* (abbreviated as NZ) and its variants are used in a similar fashion with *-š*. When the nominalizing prefix *'al-* forms nouns from verbs, it generally refers to someone or something that performs an action regularly (no end specified). Unlike *'al'al-*, however, the sense of the verb as a job or role is not generally conveyed. (Also, the nominalizer may be used to form certain kinds of verbs; the agent-marking prefix always results in the formation of nouns.)

6) 'altšunuqš

'al-šunuq-š

NZ-carry.on.horseback-IPFV

'Spaniard; foreigner; white man'

(lit., 'one who goes about on horseback')

7) 'altšitaqnə'əpš

'ał-šitaqnə'əp-š

NZ-interpret-IPFV

'interpreter'

The suffix -š is not required on all verbs denoting ongoing/unending states or events. Similarly, the suffix is infrequently used with nominalized verbs and not regularly used with agents. Because of these seeming irregularities in using the suffix, we are not be able to predict where the suffix -š will occur. However, it is now possible to recognize it where it does occur.

11.3 Interpreting verbal reduplication

Reduplication on a verb is generally interpreted as multiple occurrences of an event, occurrences in multiple places, or occurrences over multiple times or for a certain duration. In instances where reduplication indicates occurrence for some time, there may also be an indication that the verb has occurred longer than expected.

Below are some examples of reduplication with its various shades of meaning. Note that the translations 'only once,' 'repeatedly,' and 'a single object' have not been added; they are Harrington's original translations.

Non-reduplicated forms	
<i>x'omoho</i>	to have a hollow; to have a pothole
<i>aqsk'ay</i>	to creak
<i>wats'aw</i>	to throw away; to dispose of
<i>talwaxa</i>	to work
<i>wəp</i>	to hit

Below we find an example of reduplication that indicates that a state exists in multiple places.

1a) *Tsx'omoho*.

ts-x'omoho

3-have.a.hollow/pothole

'There is one depression in the ground.'

1b) *Tsx'omx'omoho'o*.

ts-x'omoho.REDUP

3-have.a.hollow/pothole.REDUP

'The road is full of hollows or holes.'

In example 2) below, reduplication indicates that a situation is ongoing, continuing, and repeating.

2a) *Tsaqsk'əy.*

ts-aqsk'əy

3-creak

'It creaks (only once).'

2b) *Tsaqaqsk'əy lokapən.*

tσαqsk'əy lo'ka-poŋ

3-creak DEF-tree

'The tree is creaking (repeatedly).'

The reduplication in example 3) indicates that a situation has occurred more than once (and continued for a short while). This example is of note since there is a very definite end to the throwing out.

3a) *Hukwatš'əw.*

hu-k-watš'əw

FUT-1-throw.out

'I am going to throw out [a single object]'

3b) *Kwatšwatš'əw lokašlewwu'utš.*

k-watš'əw lo'ka-tšlewwu'utš

1-throw.out DEF-broken.piece

'I threw out the broken pieces (of the drinking cup).'

Example 4) is a useful illustration of reduplication used to indicate an ongoing situation.

4) *No 'an ktaltatwaxa, kiskum ša'at'axatš.*

no 'an k-tatwaxa.REDUP, ki=ts-ku'um si-'at'axatš

1S TOP 1-work.REDUP, SBO=3-come INDEF-man

'I was working and a man came.'

Finally, we have a use of reduplication that not only indicates a repetitive action but also would seem to indicate that the action occurred more than expected or appropriate (*hit* versus *beat*).

5a) *K^hwəp.*

k-wəp

1-hit

'I gave one hit.'

5b) *Hukwəpwəpɪt.*

hu-k-wəp.REDUP-ɪt

FUT-1-hit.REDUP-2S.OBJ

‘I am going to give you (s) many hits.’

(i.e., ‘I am going to beat you (s).’)

We have seen here various meanings of reduplication on verbs: repetitive, continuing, excessive, and ‘here and there.’ Since translating every reduplication with linguistic terminology is not a realistic endeavor, we simply make ourselves aware of the various, possible uses of reduplication.⁷⁰

11.4 Completive

A suffix frequently used with verbs of motion is the completive *-i*. While the suffix *-š* is used to express events or states with no definitive end, the completive is used to express that a verb has a termination and, with verbs of motion, a destination.

1) *sunik’oyi*

su-nik’oy-i

CAUS-turn.back-CPLV

‘to take someplace and bring back; to take and bring full circle’

⁷⁰ Reduplication is not synonymous with imperfectivity in Ventureño, as seen in 8.3 example 3b).

2) *aqšani*

‘to finish; to come to an end; to end’

(from *aqša* ‘to die’)

3) *Tšaqašani ’iti ’išup.*

ts-aqšan-i ’iti si-šup

3-die-CPLV here INDEF-world

‘The world [here] has ended.’

For some verbs, the completive meaning can still be seen. However, the precise relationship between the original verb and the new verb may be less than clear.

4) *wayani*

‘to be new (said of the moon)’

(from *waya* ‘to hang; to be suspended’)

5) *Tswayani sa’awhay.*

ts-wayan-i si’awhay

3-be.suspended-CPLV INDEF-moon

‘The moon is new.’

New verb forms are often created with the addition of the completive suffix. That is to say, the completive makes a new verb distinct in meaning from the original verb. Be aware, then, that the appearance of the completive cannot be predicted based alone on the translation of the verb.

11.5 Perfect

The final aspect to learn about is called the perfect. In short, the perfect makes some prior situation relevant to some later situation. Perfect aspect is present in English, and functions remarkably similarly to the Ventureño perfect. The perfect has two forms: *ne'e-* and *na-* (used after the negative *mu-*). It is abbreviated as PRF, and the prefix is found before person and number prefixes.

In English, the perfect is formed with a past or present tense version of *have* and a verb in the past participle: *have gone*, *had killed*, *had been*, etc. Frequently, the perfect in Ventureño is translated this way. The words such as *already*, *yet*, or *just* may also accompany the translation.

Verbs are marked as perfect when a prior situation has continuing relevance to some later situation. In these instances, the prior situation would be marked with the perfect. We may see an example of the perfect in English in the following two sentences: 1) *I bathed*, and 2) *I have bathed*. We understand the first sentence to be a specific statement about past event. The second sentence, however, would be used when it was relevant to the present that one had bathed: *I have bathed (and therefore do not need another bath now)*.

Let us look at several examples of the perfect; we will see more precisely what the perfect is contributing to the meaning of the clause.

1) *Ne'esp^hilitutš.*

ne'e-ts-p^hilitutš

PRF-3-be.fried

'It is already fried.'

2) *Ne'ekseqenuswu yəla'a.*

ne'e-k-seqen-us-wu yəla'a

PRF-1-remove-APL-3PL.OBJ all

'I have [finished] taking it apart.'

3) *Ne'ešwelexš 'iswayi.*

ne'e-ts-welexš si-tswayi

PRF-3-pass INDEF-winter

'Winter has already passed.'

4) *Sinawa k^hkumli 'an ne'eštaktənwaš lokaš^hatiwə.*

sinawa k-kumli 'an ne'e-ts-taktən-waš lo'ka-ts-šatiwə

when 1-arrive TOP PRF-3-kill-PST DEF-3-spouse

'When I arrived, he had already killed his wife.'

Other perfects mark sentences that have been true at least once leading up to the later situation. Of course, the prior situation is still being made relevant to the later situation.

5) *Ne'ek^hqišənwaš sihaw sa'altonowš kisits'ots'oho'oy 'an tšišuš'utš.*

ne'e-k-qišən-waš	si-haw	si-'ał-tonowš
PRF-1-see-PST	INDEF-FOX	INDEF-NZ-have.mange

ki=si-ts'ots'oho'oy	'an	tši-šuš'utš.
SBO=INDEF-other	REL	3-have.much.hair

'I have seen some foxes with their hair out and others with lots of hair.'

In some situations, the perfect is used to mark the current relevance of a prior situation when the prior situation continues into the current one.

6) *Ne'emusiyoxonišpiiyuw.*

ne'e-mu-ts-iy-oxonišpi-iyuw
PRF-NEG-3-PL-be.afraid.of-1/2DL/PL.OBJ

'They are no longer afraid of us.'

7) *Ne'esoxtokow.*

ne'e-ts-oxtokow

PRF-3-snow

'It is already snowing.'

(i.e., 'The snow has already begun to fall.')

Finally, the perfect is used when the recentness of the prior event is the main reason the prior is relevant to the current situation. This perfect is sometimes called the 'hot news perfect' in linguistics, and it is a familiar use of the perfect for English speakers: *the president has just been shot!*

8) *Ne'eksuyawe.*

ne'e-k-suyawe

PRF-1-be.sleepy

'I am now sleepy.'

(i.e., 'I've just now become sleepy.')

9) *Ne'ek^hqisqisənil.*

ne'e-k-qisən.REDUP-ɨ

PRF-1-see.REDUP-2S.OBJ

'I see you (s).'

(i.e., 'I have just now begun to see you.')

When the perfect combines with the immediate future *kayu-*, it indicates that a state will soon come about.

10) *Ne'ekayukaqša.*

ne'e-kayu-k-aqša

PRF-IMM-1-die

'I am going to die soon.'

11) *Ne'ekayusaxsəw he'išolop, ne'eštšeqtšeq.*

ne'e-kayu-ts-axsəw he'si-šolop, ne'e-ts-tšeq.REDUP

PRF-IMM-3-be.dry DET.PROX-PART-mup, PRF-3-crack.REDUP

'The mud is drying, it is cracking in every direction.'

(Perhaps more literally, 'The mud will soon be dry, it has already begun cracking in every direction.')

In summary, we can see that the perfect has several distinct types of uses. All uses of the perfect are related, however. All uses of the perfect make a prior event relevant to a later event; the later situation might be the time that someone is speaking of course. It is important to keep the perfect distinct from tense; the perfect does not simply state the time at which an event occurred.

This concludes chapter 11. In chapter 12, we will learn how to describe in Ventureño.

PREFIXES AND SUFFIXES

-š 'imperfective; IPFV'

-i 'completive; CPLV'

ne'e- 'perfect; PRF'

Chapter 12

Describing

It might be reasonably stated that every language lets speakers describe people and objects, as well as situations. For speakers of English (and many other languages), the two most common classes of describing words are adjectives and adverbs. In English, these words can clearly be distinguished grammatically from other word classes such as 'verb' and 'noun.' The material presented here is focused on learning to express emotions, color, consistency, and size.

GOALS

This chapter will introduce new terms for describing emotional and physical states. You will practice using impersonal verbs and a related category of verb called the adjectival verb. Finally, the basic functions of the verb *hin* 'to have' will be described.

12.1 Feelings and emotions

In English, typical descriptions of emotional states generally follow a pattern such as *I was so angry...* where the emotional state, in this example, *angry*, appears as a

separate word. You may be familiar enough with Ventureño at this point to suspect that such concepts are likely to be expressed by verbs in the language.

As a warm up, let us practice using some of these verbs.

Verbs for expressing emotions			
<i>yult'uł</i> ⁷¹	to be angry	<i>'atiš</i>	to be in love with
<i>nuxiliwəłtš</i>	to be ashamed	<i>nuxit'isi</i> ⁷²	to be sad
<i>xults'əyə</i>	to be disgusted by; to take a dislike to	<i>sutayi</i>	to respect smn
<i>sumay</i>	to miss someone	<i>xilinowo</i>	to be unafraid of

Because we are familiar with verbs expressing states, preparatory examples have been dispensed with. Translate the sentences below.

TEXTS - TRANSLATING

1) *Ksutayi loša'at'axatš.*

k-sutayi lo'-ša-'at'axatš

1-respect DET.DIST-INDEF-man

⁷¹ Also has the variant *yultul*.

⁷² Also has the variant *nuxitisi*.

2) *Pnuxit'isi.*

p-nuxit'isi

2-be.sad

3) *Knuxiliwəłtš.*

k-nuxiliwəłtš

1-be.ashamed

4) *Tsyultuł lokax'anwa.*

ts-yult'uł lo'ka-x'anwa

3-be.angry DEF-woman

5) *Ksumay.*

k-sumay

1-miss

6) *Tsxilinowonit.*

ts-xilinowon-it

3-be.unafraid.of-1.s.OBJ

7) *Kxults'əyə hesa'alos.*

k-xults'əyə he'sa-'alos

1-take.a.disliking.to DET.PROX-INDEF-rice

8) *K'atiš.*

k-'atiš

1-be.in.love.with

9) *K'atisus six'anwa.*

k-'atiš-us si-x'anwa

1-be.in.love.with INDEF-woman

TEXTS - TRANSLATING - ANSWERS

Now check your answers.

1) *Ksutayi loša'at'axatš.*

k-sutayi lo'-ša-'at'axatš

1-respect DET.DIST-INDEF-man

'I respect that man.'

2) *Pnuxit'isi.*

p-nuxit'isi

2-be.sad

'You are sad.'

3) *Knuxiliwəłtš.*

k-nuxiliwəłtš

1-be.ashamed

'I am ashamed.'

4) *Tsyultuł lokax'anwa.*

ts-yult'ul lo'ka-x'anwa

3-be.angry DEF-woman

'That/the woman is angry.'

5) *Ksumay.*

k-sumay

1-miss

'I miss him/her/it.'

6) *Tsxilinowonit.*

ts-xilinowon-it

3-be.unafraid.of-1s.OBJ

'He is unafraid of me.'

7) *Kxuŋts'əyə hesa'alos.*

k-xuŋts'əyə he'sa-'alos

1-take.a.disliking.to DET.PROX-INDEF-rice

'I have taken a disliking to this rice.'

OR

'This rice disgusts me.'

8) *K'atiš.*

k-'atiš

1-be.in.love.with

'I am in love with (smn).'

9) *K'atīsus six'anwa.*

k-'atiš-us si-x'anwa

1-be.in.love.with INDEF-woman

'I am in love with a woman.'

These descriptive words behave the same as other verbs in Ventureño: they take person and number marking, they take tense affixes, they appear in the same place in the sentence as verbs do, etc. While there is a temptation to think of the concepts as ‘adjectives’ because of their meanings, the truth is, there is no grammatical reason to talk about these descriptive words as a class apart from verbs.

It is an opportune time to introduce the concept of the *idiom*. An idiom is a group of words that expresses a meaning that is not deducible from the parts. For example, if an English speaker says, ‘I wear my heart on my sleeve’, he means that he is emotionally expressive (and not that he cuts his heart from his chest and attaches it to his shirt sleeve!). Idioms are prevalent when speakers express concepts related to thinking and qualities like emotion (the more abstract concepts are expressed by means of more concrete concepts).

Ventureño also has idioms. A couple are given below. Since you might be unable to deduce the meaning of an idiom from its parts, the translations are given and no practice will follow.

Verbs used in idioms	
<i>waya</i>	to hang; to be suspended
<i>tšum</i>	to be good; to be acceptable

1) *Tswaya hešikpoš.*

ts-waya he'-si-k-poš
3-be.suspended DET.PROX-INALN-1-heart
'I am happy.'
(lit., 'My heart is elevated (in the air).')

2) *Muštšum šikpoš.*

mu-ts-tšum si-k-poš
NEG-3-be.good INALN-1-heart
'My heart is sad.'
(lit., 'My heart is not good.')

If one concept is expressed in terms of another, related concept, the resulting linguistic construction is a metaphor. A metaphor describes one thing with another. For example, when an English speaker says, 'she has fallen into a deep depression,' the speaker means that the person has become exceedingly depressed, not that she has, indeed, fallen in a physical sense. An emotional state is described by using language generally associated with directed motion. (Metaphors are frequently culture-specific, of course, so it is a convention of English to associate 'falling' with 'depression'.)

We can see metaphors in Ventureño as well. For instance, in the example below, the concept of being angry is also used to describe a rough sea. The two are

similar: loud, dangerous, unsettled, etc., even though *yult'uł* is primarily used to describe the human emotion 'anger.'

3) *Tsyultuł simuwu.*

ts-yult'uł simuwu

3-be.angry PART-sea

'The sea is rough.'

(lit., 'The sea is angry.')

Finally, in this discussion of emotional states, it is interesting that there may be a difference between the positive form of a verb and its negated form. We can see this with the verb '*atiš*' 'to be in love with' below.

4) *Ne'emuk'atiš.*

ne'e-mu-k-'atiš

PRF-NEG-1-love/be.in.love.with

'I no longer have any hope.'

(Predicted translation, 'I am no longer in love with anyone.')

In light of the available Ventureño examples, it seems that ‘to have no hope’ is the only available translation for *’atış* in the negative.⁷³

12.2 Color, consistency, size

The more abstract qualities of color, consistency, and size are expressed much the same way as emotional states in Ventureño. That is, a verb is used to express these qualities.

12.2.1 Color

Below are two examples of color terminology.

- 1) *Ne’ešəwəkš he’istawayək, lo’išupšup.*

ne’e-ts-ašəwəkš he’-si-stawayək, lo’-si-šupšup

PRF-3-be.green DET.PROX-PART-field DET.DIST-PART-mountain.range

‘The fields [and] the mountain range are already green.’

- 2) *Huš^hošoy losip^hteleq.*

hu-ts-šošoy lo’-si-p-teleq

FUT-3-be.black DET.DIST-INALN-2-tail

‘Your tail will be black.’

⁷³ Of course, if one had an internal/native understanding of Ventureño, perhaps this is a likely, predictable interpretation.

Color terminology			
<i>uqštahay</i>	to be red	'owow	to be white
<i>aštawəkš</i>	to be green	šošoy	to be black
<i>uwaštawəkš</i>	to be blue	'amaliyu ⁷⁴	to be yellow

Some translations for practice have been given below.

SELECTIONS - TRANSLATING

1) *Tšūqštahay 'išteleq.*

ts-uqštahay si-ts-teleq
 3-be.red INALN-3-tail

2) *Ts'owow, k'uwe tšipšəl.*

ts-'owow, k'uwe ts-ipšəl
 3-be.white, but 3-be.roasted

⁷⁴ Borrowing from Spanish *amarillo* 'yellow.'

3) (treat 'i štaqša'aš, 'its color' as the subject)

Tsuwaštəwəkš 'i štaqša'aš.

ts-uwaštəwəkš 'i ts-təqša'aš

3-be.blue GEN 3-color

4) *Tšaštəwəkš.*

ts-aštəwəkš

3-be.green

5) *Tš^hošoy.*

ts-šošoy

3-be.black

6) *Yəla'a he'isamamə 'an tš^hošoy.*

yəla'a he'si-ts-amamə 'an ts-šošoy
all DET.PROX-INALN-3-body TOP⁷⁵ 3-be.black

Now check your answers.

SELECTIONS - TRANSLATING - ANSWERS

1) *Tšuqštahay 'išteleq.*

ts-uqštahay si-ts-teleq
3-be.red INALN-3-tail
'Its tail is red.'

2) *Ts'owow, k'uwe tšipšəl.*

ts-'owow, k'uwe ts-ipšəl
3-be.white, but 3-be.roasted
'It is white, but it is roasted.'

⁷⁵ If *yəla'a* is considered verbal, it may make more sense grammatically to gloss this as REL.

- 3) (treat 'i štəqša'aš, 'its color' as the subject)

Tsuwaštəwəkš 'i štəqša'aš.

ts-uwaštəwəkš 'i ts-təqša'aš

3-be.blue GEN 3-color

'Its color is blue.'

(more literally, 'It is of a blue color.')

- 4) *Tšaštəwəkš.*

ts-aštəwəkš

3-be.green

'It is green.'

- 5) *Tš^hošoy.*

ts-šošoy

3-be.black

'It is black.'

- 6) *Yəla'a he'isamamə 'an tš^hošoy.*

yəla'a he'si-ts-amamə 'an ts-šošoy

all DET.PROX-INALN-3-body TOP 3-be.black

'All its body is black.'

Color terms in Ventureño are stative verbs. That is, they are verbs that tell about a state or nature of existence. Like other stative verbs, color verbs also take subject pronouns.

1) 'owow

'to be white'

2) *k'owow*

k'-owow

1-be.white

'I am white.'

Color terms may be nominalized, turned into a noun, as we learned about briefly in chapter 11. An example is given in example 3).

3) *'a'owow*

'something white'

A nominalized verb like a color term may also be (re)used as a verb. This is made apparent, for example, by the first person marker *k-*, which is the subject of the clause in 4) and not the person marking (or possessor) of a noun.

4) *K'al'owow.*

k-'al-'owow

1-NZ-be.white

'I am something white.' = 'I am white.'

If the word *k'al'owow* in 4) were a noun, it would mean 'my whiteness.'

However, as can be seen in the translation, the word acts as a verb meaning 'to be white.'

The difference in meaning between stative verbs formed directly from a basic verb root and those formed from nominalized roots is subtle. A stative verb used with a nominalizer 'al- often indicates that a state is in effect intermittently over a long period of time or that a state holds true for a long period of time.

5) *Lokaš^hatiwə 'an wašətš 'ix'anwa, 'al'owow 'an 'altip'atəšwə.*

lokaš^hatiwə 'an wašətš 'ix'anwa 'al'owow 'an 'altip'atəšwə

his.wife be.beautiful a.woman **she.was.white** herbalist

'His wife was a good looking woman, **light complexioned**, but had lots of herbs.'

In the example above, the use of 'al'owow as a verb indicates not only that the man's wife was white/pale, but that this was the regular, on-going color of her skin. This might contrast with the bare verb 'owow, which could be used to indicate

states of being white which were not so permanent, etc. Such differences in meaning are difficult to determine, however, since stative verbs, like color terms, rarely appear contrastively with and without the nominalizer 'al- next to each other in texts.

In third person constructions (he, she, it, them, etc.), the third person is rarely, if ever, used on nominalized forms.

5) šošoy

'to be black'

6) Description with a verb

Tš^hošoy.

ts-šošoy

3-be.black

'It is black.'

- 7) Used as a verb with a nominalization

He'ištə'əniwaš 'an 'altšošoy.

he'-si-tštə'əniwaš 'an 'ał-šošoy

DET.PROX-INDEF-dog TOP NZ-be.black

this one dog it is black

'The dog is pure black.'

(Perhaps more literally, 'The dog is something black.')

Because they do not have third person *ts-* prefixes, nominalized verbs being used as verbs often look similar or identical to nominalized verbs being used as nouns.

- 8) Used as a noun with a nominalization ('the color black,' or 'smth black')

Tspintu sa'ał'owow ka sa'altšošoy.

ts-pintu si-'ał'owow ka si-'ał-šošoy

3-be.mottled INDEF-NZ-be.white and INDEF-NZ-be.black

'It is mottled white and black'

With the last example, though, we can see that the terms for 'black' and 'white' are used with an indefinite article *si-*. Also, there is already a verb, *pintu* in this sentence. These are indications that the words *'ał'owow* and *'altšošoy* are being used in a noun-like fashion.

12.2.2 Consistency and texture

Ideas of consistency, texture, and related concepts are expressed as verbs. Some (new) verbs are presented below along with a following translation exercise.

Verbs of consistency and texture			
<i>astipil</i>	to be thick	<i>nunuy</i>	to be soft
<i>utišihitš</i>	to be tough; to be hard	<i>paha'a</i>	to be stiff
<i>'o'otš</i>	to be wet	<i>axsəw</i>	to be dry
<i>iwalqlay</i>	to be smooth	<i>p^hap^haw</i>	to be light (in weight)
<i>q^hapq^hap</i>	to be sheer (thin)	<i>təkək^hə</i>	to be rough/chapped
<i>k'alələ</i>	to be brittle		

SELECTIONS - TRANSLATING

1) *Tspaha'a he'is'uŷya.*

ts-paha'a he'-si-ts-'uŷya

3-be.stiff DET.PROX-INALN-3-finger

2) *Tštəkək^{hə} he'is'əl'əl.*

ts-təkək^{hə} he'-si-ts-'əl.REDUP

3-be.rough DET.PROX-INALN-3-leg/foot.REDUP

(Said of the grasshopper.)

3) *Tsiyastipil.*

ts-iy-astipil

3-PL-be.thick

4) *Tšutišihitš he'is'apətə'əš.*

ts-utišihitš he'-si-ts-'apətə'əš

3-be.tough DET.PROX-INALN-3-sole.of.foot

5) *Ne'ešnunuy.*

ne'e-ts-nunuy

PRF-3-be.soft

6) *K'o'otš.*

k-'o-'otš

1-water-VZ.PROP

7) *Kayusaxsəw.*

kayu-ts-axsəw

IMM-3-be.dry

8) *Tsaxsəw hesik'elew.*

ts-axsəw he'-si-k-'elew

3-be.dry DET.PROX-INALN-1-tongue

SELECTIONS - TRANSLATING - ANSWERS

Now check your answers:

1) *Tspaha'a he'is'ulya.*

ts-paha'a he'-si-ts-'ulya

3-be.stiff DET.PROX-INALN-3-finger

'His finger is stiff.'

2) *Tštəkək^{hə} he'is'əl'əl.*

ts-təkək^{hə} he'-si-ts-'əl.REDUP

3-be.rough DET.PROX-INALN-3-leg/foot.REDUP

'Its legs/feet are rough.'

(Said of the grasshopper.)

3) *Tsiyastipił.*

ts-iy-astipił

3-PL-be.thick

'They (PL) are thick.'

4) *Tšutišihitš he'is'apətə'əš.*

ts-utišihitš he'-si-ts-'apətə'əš

3-be.tough DET.PROX-INALN-3-sole.of.foot

'His sole is tough.'

5) *Ne'ešnunuy.*

ne'e-ts-nunuy

PRF-3-be.soft

'It is already soft.'

OR

'It has become soft.'

6) *K'o'otš.*

k-'o-'otš

1-water-VZ.PROP

'I am wet.'

7) *Kayusaxsəw.*

kayu-ts-axsəw

IMM-3-be.dry

'It is about to be dry.'

8) *Tsaxsəw hesik'elew.*

ts-axsəw he'-si-k-'elew

3-be.dry DET.PROX-INALN-1-tongue

'My tongue is dry.'

12.2.3 The particle 'an

A small grammatical word, or particle, that we have seen frequently is 'an. The most common use of the particle to this point has been with a full pronoun. The referent of the pronoun is often restated as the subject on the following verb. We can see this in example 1) below, where *no* 'I' and *k-* 'I' on the verb refer to the same person. The particle 'an is underlined in the examples below to help you track its use.

1) *No 'an kathaš.*⁷⁶

no 'an k-ałhaš

1S TOP 1-speak

'I speak.'

(probably more literally, 'I am [the one] who is speaking.')

This is so of regular verbs as well as nominalized verbs.

2) *No 'an k'ał'amə.*

no 'an k-'ał-'əmə

1S TOP 1-NZ-be.mute

'I am mute.'

(Probably more literally, 'I am [the one] who is mute.')

The pronoun in such sentences does not necessarily refer to the subject, however.

This can be seen in examples 3) and 4) below, where *no* refers to the object.

⁷⁶ The syllable *ał-* in this word is not a nominalizer synchronically.

3) No *'an tsamsusqawawhanit*.

no *'an ts-am-susqawawhan-it*

1S TOP 3-INDEF-extend.smn's.arms.straight.out.from.the.shoulders-1S.OBJ

'I have my arms extended straight out from the shoulders.'

(probably more literally, 'I am [the one] whose arms they extended straight from the shoulders.')

4) No *'an tsapits'ə hesik'amamə, 'an tsamsusisawusit*.

no *'an ts-apits'ə he'-si-k-'amamə, 'an ts-am-susisawus-it*

1S REL 3-be.hot DET.PROX-INALN-1-body, TOP 3-INDEF-make.sweat-1S.OBJ

'I was sick with fever, and they made me sweat.'

(lit., 'I whose body was feverish, [was the one] who they made sweat')

The particle *'an* is an element that allows us to understand who or what the sentence is about. In 4) above, the sentence is about the speaker, despite the fact that the subject prefixes of both verbs refer to something else. What a sentence is about is called the topic, and the particle *'an* can, in the types of sentences given above, be considered a word that tells us who or what the topic is. That is, the particle points to a certain referent as the topic. Of course, there is a significant amount of overlap between subject and topic, but we can see that they are sometimes treated differently in Ventureño.

In linguistics, a topicalizer is a word, suffix, prefix, etc. that indicates a change in topic. That is, a stream of speech will be *about* one thing, and then the speech will shift to a new topic. We can see this in the excerpt from a text below. Initially, the topic is a woman.

5a) *Wašə'ə'ətš lokax'anwa,*

wašə'ə'ətš lo'ka-x'anwa

be.very.pretty DEF-woman

'She was a very pretty woman,'

k'uwe mus'il 'alkuwitpi,

'but her beauty did not become her,'

kiwə 'ałniwonla kahe 'alaxpak.

kiwə 'ał-niwonla kahe 'al-axpak

because NZ-be.lazy and NZ-be.stingy

'because she was lazy and stingy.'

Then the topic shifts to the chief of Cucamonga, who took a fancy to the woman mentioned before.

5b) *Lamunamə'ək*,

la=mu-na-mə'ək

BOUND=NEG-PRF-be.long/far

'After a while,'

lokawot ka'ahnuna kukamona

lo'ka-wot ka-'ahnuna kukamona

DEF-chief DEM-be.from Cucamonga⁷⁷

'the captain of Cucamonga'

'an tsaqtšum lokaš^ha'ay kawot.

'an ts-aqtšum lo'ka-ts-ša'ay ka-wot

TOP ts-take.a.liking.to DEF-3-daughter DEF-chief

'took a fancy to that chief's daughter.'

If the use of *'an* as a marker of topic were the only function of the particle, we could move on. However, we see *'an* used in other syntactic environments as well. Examine the sentence below, which is made up of two clauses joined by *'an*.

⁷⁷ Those familiar with the Southern California area may recognize this location. The standard English spelling is used here in the translation.

6) *Tsqisə lokaštalhəw 'an tšmišmiš.*

ts-qisə	lo'ka-ts-talhəw	'an	ts-mišmiš
3-see	DEF-child	REL	3-cry.REDUP
she.saw	her.child	who	it.was.crying

'And she saw her baby [**who** was] crying.'

Here the particle *'an* introduces a clause ('who was crying') that modifies a noun ('baby'). The English translation, at least the literal translation, will usually be *who, whom, whose, that, or which*. Note that the abbreviation has changed to REL to reflect this change in function (a word that links a noun and a modifying sentence like this is called a *relativizer*). There are several other Ventureño prefixes that have a function similar to the particle *'an* in these contexts. Those prefixes will be addressed in chapter 17.

There were a number of grammatical terms presented above. However, you should not be daunted, since they will never be expected to predict the appearance of *'an*. It is sufficient that one be conscious of the particle and its related, but separate, meanings.⁷⁸

⁷⁸ It is generally evident when *'an* functions topically, since there will be no other main verb in the clause. The verb that follows *'an* will not be subordinate to another verb in the clause.

12.2.4 Size and shape

Presented below are some verbs related to the expression of size and shape.

Exercises in translation are presented afterwards.

Verbs of shape and size			
<i>yuqmit'i</i>	to be slender	<i>xawawa</i>	to be lean
<i>połkwowo</i>	to be spheroid	<i>ip^ho'o</i>	to be in a mound
<i>mamutš</i>	to be hollow	<i>sayaya</i>	to be bloated
<i>'espet</i>	to be flat	<i>axmākə</i>	to be deep
<i>'oyi</i>	to be twisted	<i>kayəmi</i>	to be straight; to straighten oneself
<i>powipowi</i>	to be crooked	<i>əhəy</i>	to be grown up

SELECTIONS - TRANSLATING

1) *Ts'esp'et lo'ismət.*

ts-'esp'et lo'si-ts-mət

3-be.broad DET.DIST-INALN-3-back

2) *Tsyuqmit'i he'is'əl kahe 'išnuxš.*

ts-yuqmit'i he'si-ts-'əl kahe si-ts-nuxš

3-be.slender DET.PROX-INALN-leg and.also INALN-3-nose

(Note that the subject involves more than one referent, despite having no plural prefix.)

3) *Tskowonli, muskəyəmi.*

ts-kowonli, mu-ts-kəyəmi

3-go.sideways NEG-3-be.straight

4) *K^hxawxawa'a.*

k-xawawa.REDUP

1-be.lean.REDUP

5) *Huknowo, huk^hkəyəmi.*

hu-k-nowo, hu-k-kəyəmi

FUT-1-stand, FUT-1-straighten.oneself

6) *Lo'kasmot'o kas^how 'an tspotkwowo.*

lo'ka-ts-mot'o ka-s^how 'an tspotkwowo

the side of the hill REL 3-be.speriod

7) *Ts'oyi 'išyəwəš.*

ts-'oyi si-ts-yəwəš

3-be.twisted INALN-3-head

SELECTIONS - TRANSLATING - ANSWERS

Now check your answers.

1) *Ts'esp'et lo'ismət.*

ts-'esp'et lo'si-ts-mət

3-be.broad DET.DIST-INALN-3-back

'Its back is broad.'

2) *Tsyuqmit'i he'is'əl kahe 'išnuxš.*

ts-yuqmit'i he'si-ts-'əl kahe si-ts-nuxš

3-be.slender DET.PROX-INALN-leg and.also INALN-3-nose

'Its legs and also its nose are slender.'

(Note that the subject involves more than one referent, despite having no plural prefix.)

3) *Tskowonli, muskəyəmi.*

ts-kowonli, mu-ts-kəyəmi

3-go.sideways, NEG-3-be.straight

'It goes sideways, it is not straight.'

4) *K^hxawxawa'a.*

k-xawawa.REDUP

1-be.lean.REDUP

'I am (very) lean.'

5) *Huknowo, huk^hkəyəmi.*

hu-k-nowo, hu-k-kəyəmi

FUT-1-stand, FUT-1-straighten.oneself

'I am going to stand, I am going to straighten myself.'

6) *Lo'kasmot'o kas^how 'an tspotkwowo.*

lo'ka-ts-mot'o ka-s^how 'an tspotkwowo

the side of the hill REL 3-be.spheriod

'The side of the hill is round (spheriod).'

(Lit., 'the side of the hill that is round/spheriod')

7) *Ts'oyi 'iŷəwəš.*

ts-'oyi si-ts-yəwəš

3-be.twisted INALN-3-head

'Its head is twisted.'

From the previous two sections, one may conclude that Ventureño has no adjectives. This is a fair evaluation of the language. As we will see in the section below, there are a few verbs that behave differently from other verbs, and that have meanings like certain English adjectives. However, these verbs ultimately share many properties with regular verbs, and so are better thought of as a type of verb and not a separate word class of 'adjective.'

12.2.5 Adjectival verbs

A handful of verbs elaborate on the qualities of a referent, and generally require no third person *ts*- marking. These verbs are called adjectival verbs. The most common ones are presented below.

Adjectival verbs			
<i>xa'ax</i>	to be fat; to be big	<i>mit'i</i>	to be small; to be young
<i>'ulyi</i>	to be tall; to be long	<i>qnowowo</i>	to be short
<i>wašətš</i>	to be good; to be well; to be pretty	<i>wašə'ə'ətš</i>	to be true
<i>kumel</i>	to be ugly; to be unpleasant; to be impure		

We can see what might be considered a 'typical' use of an adjectival verb below. The bare form of the verb is used (without a third person singular subject *ts*-).

1) *Wašətš.*

wašətš

be.good

'It is good.'

An example of the verb used when the subject is explicitly stated is presented below.⁷⁹

⁷⁹ Adjectival verbs are used attributively.

2) *Wašəťš sik^hawayu.*

wašəťš si-k-kawayu

be.good INDEF-1-horse

‘My horse is very good.’

Adjectival verbs are used with all verbal affixes possible for other verbs:
negative, tense, etc.

3) *Mušwašəťš ’išpoš.*

mu-ts-wašəťš si-ts-poš

NEG-3-be.good INALN-3-heart

‘His heart is no good.’

(Said of someone worrying or thinking all the time.)

Adjectival verbs may also preserve third person *ts-* marking in different Ventureño dialects. We can see an example of this in the Humaliwo dialect below. The verb *wašəťš* is used with the third person (singular) prefix *tš-*.

- 4) *Tšwašətš*,
ts-wašətš
3-be.good
'It is good.'
(Humaliwo dialect)

Even within the Mitsqanaqañ dialect, there may be some variation as to whether or not an adjectival verb is marked for third person.

- 5) *Qnowowo*.
qnowowo
be.short
'It is short.'

- 6) *Tsqnowowo ši'išaw*.
ts-qnowowo ši'išaw
3-be.short INDEF-days
'The days are short.'

Also, adjectival verbs may be used with first and second person markers.
(Again, adjectival verbs describe nouns, which may include the speaker and the listener.)

7) *Kxa'ax.*

k-xa'ax

1-be.fat

'I am fat.'

Practice translating the sentences below. A couple notes have been added to assist with new grammatical elements.

SELECTIONS - TRANSLATING

1) *'Ulyi 'is'aqləw.*

'ulyi si-ts-'aqləw

be.long INALN-3-neck

2) *No 'an k'ulyi.*

no 'an k'ulyi

1s TOP 1-be.tall

3) *Wašəṭš 'ištəqšə'əš.*

wašəṭš si-ts-təqšə'əš

be.good INDEF-3-color

4) *Wašəš hekakya, ts-kəyəmi.*

wašəš he'-ka-k-ya, ts-kəyəmi

be.good DET.PROX-DEF-1-arrow, 3-be.straight

5) *Qnowowo su'uḷkuw, 'uḷyi ši'išaw.*

qnowowo si-'uḷkuw, 'uḷyi ši-'išaw

be.short INDEF-night, be.long INDEF-day

6) *Xaxa'ax sip^hpo.*

xa'ax.REDUP si-p-po

be.fat.REDUP INALN-2-cheek

7) *Mit'i 'is'amə.*

mit'i si-ts-'amə

be.little INDEF-3-meat

8) Translate the last sentence.

Kuli'iš sa'alaxuwəl.

k-uli'iš si-'alaxuwəl,

1-catch INDEF-coyote,

'I caught a coyote.'

Xa'axu?

xa'ax-u?

be.big-Q?

'Was it big?'

Mə', mit'i.

mə', mit'i

no, be.small

SELECTIONS - TRANSLATING - ANSWERS

Now check your answers.

1) 'Ulyi 'is'aqləw.

'ulyi si-ts-'aqləw

be.long INALN-3-neck

'Its neck is long.'

OR

'It has a long neck.'

2) No 'an k'ulyi.

no 'an k'ulyi

1s TOP 1-be.tall

'I am tall.'

3) Wašəťš 'ištəqšə'əš.

wašəťš si-ts-təqšə'əš

be.good INDEF-3-color

'Its color is good.'

OR

'It has good color.'

4) *Wašəš hekakya, tsəkəyəmi.*

wašəš he'-ka-k-ya, ts-əkəyəmi
be.good DET.PROX-DEF-1-arrow, 3-be.straight
'My arrow is good, it is straight.'

5) *Qnowowo su'ułkuw, 'ułyi ši'išaw.*

qnowowo si-'ułkuw, 'ułyi ši-'išaw
be.short INDEF-night, be.long INDEF-day
'Nights are short, days are long.'

6) *Xaxa'ax sip^hpo.*

xa'ax.REDUP si-p-po
be.fat.REDUP INALN-2-cheek
'Your cheeks are fat.'

OR

'You have fat cheeks.'

7) *Mit'i 'is'amə.*

mit'i si-ts-'amə
be.little INDEF-3-meat
'Its meat is little (in quantity).'

8) Translate the last clause.

Kuli'iš sa'alaxuwəl.

k-uli'iš si-'alaxuwəl,

1-catch INDEF-coyote,

'I caught a coyote.'

Xa'axu?

xa'ax-u?

be.big-YES/NO?

'Was it big?'

Mə', mit'i.

mə', mit'i

no, be.small

'No, it was small.'

This concludes chapter 12. Chapter 13 discusses pronouns and pronoun use.

WORDS TO REMEMBER

EMOTIONS

<i>'atis</i>	'to be in love'
<i>nuxiliwəłtš</i>	'to be ashamed'
<i>nuxit'isi</i>	'to be sad'
<i>sumay</i>	'to miss someone'
<i>sutayi</i>	'to respect someone'
<i>tšum</i>	'to be good; to be acceptable'
<i>waya</i>	'to hang; to be suspended'
<i>xilinowo</i>	'to be unafraid of'
<i>xults'əyə</i>	'to be disgusted by; to take a dislike to'
<i>yult'uł</i>	'to be angry'

COLORS

<i>'amaliyu</i>	'to be yellow'
<i>'owowo</i>	'to be white'
<i>aštəwəkš</i>	'to be green'
<i>šošoy</i>	'to be black'
<i>uqštahay</i>	'to be red'
<i>uwaštəwəkš</i>	'to be blue'

CONSISTENCY & TEXTURE

<i>'o'otš</i>	'to be wet'
<i>astipil</i>	'to be thick'
<i>axsəw</i>	'to be dry'
<i>iwalqlay</i>	'to be smooth'
<i>k'əłəłə</i>	'to be brittle'
<i>nunuy</i>	'to be soft'
<i>paha'a</i>	'to be stiff'
<i>p^hap^haw</i>	'to be light (in weight)'
<i>q^hapq^hap</i>	'to be sheet (thin)'
<i>təkək^hə</i>	'to be rough/chapped'
<i>utišihitš</i>	'to be tough; to be hard'

SHAPE & SIZE

<i>'espet</i>	'to be broad; to be flat'
<i>'oyi</i>	'to be twisted'
<i>axməkə</i>	'to be deep'
<i>əhəy</i>	'to be grown up'
<i>ip^ho'o</i>	'to be in a mound'
<i>kəyami</i>	'to be straight; to straighten oneself'
<i>mamutš</i>	'to be hollow'
<i>połkwowo</i>	'to be spheroid'
<i>powipowi</i>	'to be crooked'
<i>sayaya</i>	'to be bloated'
<i>xawawa</i>	'to be lean'
<i>yuqmit'i</i>	'to be slender'

ADJECTIVAL VERBS

<i>'ulyi</i>	'to be tall; to be long'
<i>kumel</i>	'to be ugly; to be unpleasant; to be bad; to be homely; to be impure'
<i>mit'i</i>	'to be small; to be young'
<i>qnowowo</i>	'to be short'
<i>wašə'ə'ətš</i>	'to be true'
<i>wašətš</i>	'to be good; to be well; to be pretty'
<i>xa'ax</i>	'to be fat; to be big; to be large; to be thick'

WORDS TO KNOW

<i>'əmə</i>	'to be mute'
<i>milimoł</i>	'north'
<i>pintu</i>	'to be mottled'
<i>powipowi</i>	'to be zig-zag'
<i>tsiyel'iku</i>	'bead'
<i>tsqap</i>	'feather'
<i>tštə'əniwaš</i>	'dog'

Chapter 13

Being Explicit about Who and What

As we have already seen, Ventureño has individual pronouns. Only a couple have been presented so far, however. Ventureño has more pronouns, and it has more pronouns to make finer distinctions in meaning than English.

GOALS

In this chapter, you will learn about the various pronouns in Ventureño. Other, related concepts will also be introduced.

13.1 Pronouns

Up to this point, we have seen several pronouns in use. As a reminder, pronouns are grammatical words that stand for more specific referents (nouns). We have seen this in pronouns for ‘I’ and ‘you (singular).’ There are, however, pronouns for every person and number. All the first and second person pronouns are presented below. Note that there are also special forms for the dual number (involving two participants). Grammatical designations follow the practical translation and have been placed in parentheses.

1 st and 2 nd person pronouns					
<i>no</i>	I, (1S)	<i>kiškə</i>	we (DU), (1DU)	<i>kikə</i>	we (PL), (1PL)
<i>pi</i>	you (S), (2S)	<i>piškə</i>	you (DU), (2DU)	<i>pikə</i>	you (PL), (2PL)

Some examples of the pronouns in use are given below.

1) *pi ka no*

pi ka no

2s and 1s

'you (s) and I'

2) *Pikə sipiyałšuoqonəšpiiyuw.*

pikə si-p-iy-ał-šuoqonəšpi-iyuw

2PL INDEF-2-PL-STAT-make.fun.of-1/2DL/PL.OBJ

'You (PL) all are making fun of us.'

3) *Kanawa sku'um kisaq^hmił lo'kamomoy,*

kanawa ts-ku'um ki=ts-aqmił lo'ka-momoy,

when 3-come SBO=3-drink DEF-toloache

Winay kakikə kiwatitšòhò.

Winay ka-kikə k-i-watitšòhò

Winay and-1PL 1-PL-finish

'When it came [time] for him to drink the toloache, Winay and we (PL) finished.'

There are several types of third person pronouns. Some may be familiar in that we have seen related forms as prefixes.

Third person demonstratives			
<i>he'</i>	this one	<i>lo'</i>	that one; there
<i>hewu</i>	these ones	<i>lo'wu</i>	those ones

The pronoun *he'* denotes third person referents nearby. The pronoun *lo'* denotes referents at an unspecified or far distance.⁸⁰

4) *Huki he?*

huki he'
 what this
 'What is this?'

5) *Munak^hqisənwaš hał'ałnehet he.*

mu-na-k-qisən-waš hał-'ałnehet he'
 NEG-PRF-1-see-PST IRR.NZ-smth.like this
 'I have never seen the like of this [before].'

⁸⁰ Pronouns that denote referents with regard to their distance are called demonstratives in some linguistic work.

6) *Lo 'an x'anwa.*

lo 'an x'anwa

that REL woman

'*She is a woman.*'

7) *Lo'wu 'an x'anx'anwa'a.*

lo'wu 'an x'anwa.REDUP

those REL woman.REDUP

'*Those ones are women.*'

8) *Lo 'an ts'it sa'aliyaš sa'atkəyəmi.*

lo' 'an ts-'it si-'aliyaš si'atkəyəmi

there REL 3-exist INDEF-road INDEF-smth.straight

'*There is a path that is straight.*'

Another set of third person pronouns is presented below. These may also be used to refer to people, entities, and other noun-like concepts. However, unlike the pronouns learned above, these pronouns do not convey information about the distance of a referent.

Third person pronouns	
<i>kay</i>	he/she/it, (3s)
<i>kaywu</i>	they, (3DU/PL)

9) *Kay ka wot.*

kay *ka* *wot*

3s DEM chief

‘He is chief.’

10) *Kay ’an tšaqaša.*

kay ’an ts-aqša

3s REL 3-die

‘The dead one.’

The pronoun *kay* in example 11) functions as a generic pronoun, or ‘placeholder,’ for the first person pronoun. This is similar to the English sentence *it is I*, where *it*, while being definitely third person and singular, refers to nothing in particular except perhaps the EXISTENCE of the first person.

11) *Kay no.*

kay no

3s 1s

'It is I.'⁸¹

12) *Kaywu 'an tšiš'ipiyuw kiška huki pišalhinhin.*

kaywu 'an ts-iš-'ip-iyuw kiškə huki p-iš-ałhinhin

3DU/PL TOP 3-DU-tell-1/2DU/PL.OBJ 1DU what 2-DU-be.doing

'They (DU) told us (DU) what you (DU) are doing.'

13) *Kaywu kapkawkawayu'u.*

kaywu ka=p-kawayu.REDUP

3PL DEM=2-horse.REDUP

'They are your horses.'

Like nouns and verbs, the *kay* series of pronouns may be used with a past tense marker. In these cases, the pronouns refer to that which was.

⁸¹ Translation mine. Original translation: I am.

14) *Kaywaš lokakišmoxlot.*

kaywaš lo'ka-k-iš-moxlot

3S.PST DEF-1-DU-phlegm

'That was our (DU) phlegm.'

13.2 Using *hin* 'to have'

A unique verb in Ventureño is *hin*, which translates roughly as 'to have.' The verb has many interpretations and uses, however. We will discuss those here.

The verb *hin* may be used in constructions of acquisition. This can be seen with the desiderative *suya-* and future *hu-* prefixes below.

1) *Hukihi'in 'ispe'ey.*

hu-k-i-hin.REDUP si-tspe'ey

FUT-1-PL-have INDEF-flowers

'Let's go gathering flowers.'

(lit., 'We will have flowers.')

2) *Ksuyahin 'ištə'əniwaš.*

k-suya-hin si-tštə'əniwaš

1-DES-have INDEF-dog

'I would like to have a dog.'

3) *Ksuyahin sa'alnehet hesikattaktak'uy.*

k-suya-hin	si-'ał-nehet	he'-si-k-ał-tak'uy.REDUP
1-DES-have	INDEF-NZ.be.like	DET.PROX-INDEF-1-NZ-hold.REDUP
I want to have	one that is like	this one I am holding

'I want one like this one I am holding.'

We also find *hin* used in explicit constructions of possession (possession in the sense of ownership).

4) *Hesiya 'an no kak^hin.*

he'si-ya	'an	no ka=k-hin
DET.PROX-INDEF-arrow	REL	1S DEM=1-have

'This arrow is mine.'

(lit., 'This arrow [is that] which I have.')

Another use of *hin* involves the verb used with a sense of 'take.'

5) *Kikas^hin loka'oqwo, kis^hukali'in lokas'oqwo.*

kika=ts-hin	lo'ka-'oqwo	ki=ts-sukali'in	lo'ka-ts-'oqw
SBO=3-have	DEF-hair	SBO=3-measure.against	DEF-3-hair
and he had	the hair	and he measured [it] against	his hair

'He took the hair and measured it against his [own] hair.'

6) *P^hin supał'uw!*

p-hin si=hu-p-ał-'uw

2-have NZ.EVENT=FUT-2-NZ-eat

'Take what you are going to eat!'

(Note that this command does not drop the second person prefix.)

Perhaps by far the most common usage of *hin* is to indicate possession or ownership of what are called inherently possessed nouns.⁸² We can see this usage in the noun *tspat* 'nest' in example 7) below.

7) *Tsiyeqweł 'isipat hemišup.*

ts-iy-eqweł si-ts-i-pat he'-mi-šup

3-PL-make INDEF-3-PL-nest DET.PROX-LOC-ground

'They make their nests in the ground.'

Nouns such as *tspat* have person marking, and that prefix refers to the same referent or kind of referent. For instance, the person marking on *tspat* always refers to a bird: 'its [the bird's] nest.' If 'nest' is used with a first person prefix *k-*, the person prefix still refers to a bird.

⁸² Refer to Payne 1997 (104-107) for a succinct discussion on possessive types and terminology. Note that this type of possession is separate from (in)alienable morphology also found in the language.

8) *hesikpat*

he'-si-k-pat

DET.PROX-PART-1-nest

'my nest' (said by bird)

If someone or something other than the inherent possessor of such nouns is in possession of the noun, then a construction with the verb *hin* is required. Some examples of inherently possessed nouns used in constructions with *hin* are presented below.

9a) *tspe'ey*

'flower'

9b) *sik^{hin} tspe'ey*

'my flower' ; 'the flower I have' (said by person)

(lit., 'that which I have its flower')

10a) *tsqap*

'feather'

- 10b) *hesik^hin tsqap*
 ‘my feather’ (not said by bird)
 (lit., ‘that which I have its feather’)

With certain nouns, it is unclear why they are inherently possessed. We can see this in examples 11a) and 11b) below.

- 11a) *tsiyel’iku*⁸³
 ‘bead’

- 11b) *hesik^hin tsiyel’iku*
 he’-si-k-hin tsiyel’iku
 DET.PROX-PART-1-have bead
 ‘my bead’
 (lit., ‘that which I have its bead’)

No doubt, there are historical changes in the language which make it difficult to figure out why certain words are inherently possessed. However, we only need concern ourselves with whether or not a word is inherently possessed.

Inherently possessed nouns often refer to plants, plant parts, animals, or animal-related items that are naturally part of an entity other than humans. We

⁸³ The word *el* is cognate with the word *’el* ‘necklace.’

can see this in the relationship between the two nouns in 10b) above. Humans do not have feathers, but birds do. If a human is in possession of a feather, it is, so to speak, only because a bird had it first.

13.3 Impersonal verbs with pronouns and *hin*

A few more impersonal verbs one should know are presented below. These verbs are used in possessive constructions and similar constructions where a relationship is set up between one referent and a pronominal referent.

Impersonal verbs	
<i>nokš</i>	to be mine own; to be I alone
<i>pikš</i>	to be your (s) own; to be you (s) alone
<i>kəkš</i>	to be one's own; to be alone

Examine the examples below. Occasionally, these impersonal verbs can be found written as a single word with the following *hin* verb as in example 3).

1) *Nokš k^hin.*

nokš k-hin

be.mine.own 1-have

'It is mine.'

2) *Pikš p^hin.*

pikš p-hin
be.your.own 2-have
'It is yours (s).'

3) *Kəksts^hin.*

kəkš-ts-hin
be.alone-3-have
'it is his'

It is evident that the verbs *nokš* and *pikš* contain the pronouns *no* and *pi* respectively. However, we will think of the words *nokš*, etc. as single, impersonal verbs, and not attempt to break them apart further.

These verbs are also found in constructions involving verbs other than *hin*. Note that the prefix *la-* or *la'*- on verbs; it limits the extent to which a verb 'applies.' It is usually translated as 'only' or 'just.'⁸⁴ The designation indicates the 'limiting' nature of the prefix. The prefix would seem to be mandatory in these kinds of constructions.

⁸⁴ It is given the grammatical designation BOUND.

4) *Lanokš kpoš^hotš.*

la'-nokš kpoš^hotš

only-be.I.alone 1-know

'Only I know.'

(more literally, 'It is only I [who] knows.')

5) *La'ikəkš tšipoš^hotš.*

la'-i-kəkš ts-i-poš^hotš

only-PL-be.alone 3-PL-know

'That was all they knew.'

(lit., 'Only those things alone they knew.')

Finally, these verbs may be used with individual pronouns to indicate the sole existence or participation of a referent.

6) *Lakəkš pi.*

la'-kəkš pi

only-be.alone 2s

'Only you (s).'

(lit., 'It is you alone.')

We have seen the use of new impersonal verbs and the verb *hin* ‘to have’ in this chapter. We have also learned about various pronouns in Ventureño. Because you are expected to have internalized the differences between singular, dual, and plural at this point, we will no longer be including the abbreviations (s) ‘singular,’ dual (DU) ‘dual,’ and (PL) ‘plural’ in the practical translations unless relevant.

This concludes chapter 13. In chapter 14, you will learn about numbers and counting in Ventureño. In addition, we will discuss further using a word from one class in another class (i.e., using a noun as a verb, etc.).

WORDS TO REMEMBER

<i>he'</i>	‘this one’; 3S.PROX
<i>hewu</i>	‘these ones’; 3DU/PL.PROX
<i>hin</i>	‘to have’
<i>ka</i>	predicating particle; PRED
<i>kay</i>	‘he/she/it’; 3S
<i>kaywu</i>	‘they’; 3DU/PL
<i>kəkš</i>	‘to be one’s own; to be alone’
<i>kikə</i>	‘we (PL)’; 1PL
<i>kiškə</i>	‘we (DL)’; 1DU
<i>lo'</i>	‘that one’; 3S.DIST
<i>lo'wu</i>	‘those ones’; 3DU/PL.DIST
<i>no</i>	‘I’; 1S
<i>nokš</i>	‘to be mine own; to be I alone’
<i>pi</i>	‘you (s)’; 2S
<i>pikə</i>	‘you (PL)’; 2PL
<i>pikš</i>	‘to be your (s) own; to be you (s) alone’
<i>piškə</i>	‘you (DU)’; 2DU

Chapter 14

Numerals and Counting

The native counting systems of Chumash languages are unique; such systems are relatively uncommon among the world's languages. This chapter is devoted to the native Ventureño counting system up through the native numbers that were recorded (one through thirty-two). We also look at numbers as part of certain word-formation processes.⁸⁵

GOALS

In this chapter, you will learn about the native Ventureño counting system and the vocabulary used in counting. In addition, word formation processes common among numbers and word formation processes that do not require the alteration of a word will be discussed.

There are footnotes with more technical explanations and information in this chapter. While the notes may be sizeable, remember that these notes can be ignored, as the basic concepts can be understood without them.

⁸⁵ My heartfelt thanks to Dr. Thomas Howard in the mathematics department at the University of California, Santa Barbara for reviewing sections 11.1.1-11.1.4. Responsibility for the content is still mine.

14.1 Numerals

Common counting systems in the world's cultures and languages are systems based on ten (and powers of ten: *hundred*, *thousand*, etc.). That is to say, many languages and cultures have counting systems that are built off of unique symbols and or terms for numbers zero through nine.^{86,87}

We can see this in English. Starting at 0 (or 1), we may continue to use unique numerical symbols until we reach 9. At this point, we must then use 10, which means, essentially, 1 ten and 0 ones. The symbol 11 represents 1 ten and 1 one. And so forth. Every time we multiply ten by itself, we use a new term to let us know: *ten* = 10, *hundred* = 10 x 10, *thousand* = 10 x 10 x 10, etc.

While we adopt this system from a very young age as a way of counting and keeping track of numerical values, there is no objective mathematical reason we should do so. Base-ten systems originate almost exclusively from counting systems using the fingers, and other systems based on different quantities are also possible.

As an example, a language, such as Ventureño, may have (more or less) only four (4) separate words or symbols for representing numbers. Put another way, a language may base its system of counting on fours, which may originate from counting on the four fingers of a hand (not including the thumb) or from counting

⁸⁶ Frequently the Arabic symbols 0, 1, 2, 3, 4, 5, 6, 7, 8, 9 are used 'on paper.'

⁸⁷ When a speaker reaches the end of the unique series of numbers, whether the uniqueness lies in the written symbol or in the actual words for the symbols, it is necessary to reuse the terms. Each time one counts all the numbers in a language, the next number is a power of the quantity of numbers that came before. For example, English has ten (0-9) unique symbols. After counting them, ten (10) is reached. When the tens (twenties, thirties, etc.) are counted, i.e., when one reaches ten times ten, a new power of ten is reached. The new power is indicated by a new term in the language: *hundred*.

sticks, etc. between the fingers.⁸⁸ Such is the case in Ventureño and other Chumash languages.

14.1.1 Counting one through eight (1-8)

The numbers one through four (1-4) in Chumash are expressed with unique words:

Numbers one through four (1-4) ⁸⁹	
<i>pake'et</i>	one
<i>'iškonĩ</i>	two
<i>masəx</i>	three
<i>tskumu</i>	four

Much as in English, numbers generally come before the noun⁹⁰ they modified:

pake'et 'ismot'o, 'one side.' The translations, therefore, are likely to seem straightforward. Note that nouns following a number term generally contain the article *si-*. Several practice translations have been given below.

⁸⁸ Or powers of four.

⁸⁹ The author recognizes that, in a strict base-four system, using Arabic symbols would result in different representations of value. This is overly complicated and unnecessary to teach.

⁹⁰ Or, nominal word.

TEXTS - TRANSLATING

1) *pake'et 'ismot'o*

pake'et *si-ts-mot'o*

one of.its.side

2) *Kaxakšil pake'et sipesu.*

K-axakš-il *pake'et* *si-pesu*⁹¹

1-give-2s.OBJ one INDEF-dollar

3) *'iškom 'ištə*

'iškom *si-tštə*

two INDEF-bit

⁹¹ From Spanish *peso*.

4) *masəx sipoŋ siy'iy'alo'otš*

masəx si-poŋ si-'iy-'alo'otš

three INDEF-stick INDEF-smth.wet

5) *tskumu sa'awhay'*

tskumu si-'awhay'

four INDEF-month⁹²

TEXTS - TRANSLATING - ANSWERS

1) *pake'et 'ismot'o*

pake'et si-ts-mot'o

one of.its.side

'one of its sides'

OR

'one side'

⁹² Also the word for 'moon.'

2) *Kaxakšič pake'et sipesu.*

k-axakš-ič pake'et si-pesu

1-give-2s.OBJ one INDEF-dollar

'I gave you one dollar.'

3) *'iškom 'ištə*

'iškom si-tštə

two INDEF-bit

'two bits'

4) *masəx sipoň siy'iy'alo'otš*

masəx si-poň si-'iy-'alo'otš

three INDEF-stick INDEF-smth.wet

'three wet [green] sticks'

5) *tskumu sa'awhay*

tskumu si-'awhay

four INDEF-month⁹³

'four months'

⁹³ Also the word for 'moon.'

It is important to remember that, in general, the number will modify the word(s) that follows it. This is so in constructions such as the one below, where the number appears between two nouns.

1) *Tsweywey lokaspanayə'əw pake'et 'ismot'o.*

ts-weywey lo'ka-ts-panayə'əw pake'et si-ts-mot'o

3-be.notched DEF-3-edge one PART-3-side

it is notched the its edge one of its side

'One side of the edge is notched.'

2) *pake'et 'isaxip^huyutš sixawon*

pake'et si-ts-axip^huyutš si-xawon

one PART-3-be.worn.down INDEF-soap

one something worn down soap

'one worn down [piece of] soap'

Number terms sometimes appear at the beginning of a clause, which is a position usually reserved for verbs. Also remember, nouns following a number term generally contain the article *si-*.

3) *Hesa'ap 'an tskumu 'isma'am.*

he'-si-'ap 'an tskumu si-ts-ma'am
DET.PROX-INDEF-house REL four PART-3-inside

'This house has four [rooms] inside.'

(lit., 'This house that [has] four inside.')

4) *'iškom' is'əwə.*

'iškom' si-ts-'əwə
two INDEF-3-cut

'He gave him two cuts.'

(more literally, 'Two was his cutting [him].')

Numbers may also be used with the past tense suffix.

5) *Pake'etwaš ša'ap^hanəšmu.*

pake'et-waš si-'ap^hanəšmu
one-PST INDEF-rancheria

'There was one/a rancheria.'

(lit., 'One old [thing a] rancheria.')

Finally, numbers may be marked with a nominalizing prefix. These terms are used when discussing a number of referents without overtly stating specifically who or what the referents are.

6) *losa'almasəx*

lo'-si-'ał-masəx

DET.DIST-INDEF-NZ-three

'those three'

7) *Hesa'altskumu 'an tšišuyaqša.*

he'si-'ał-*tskumu* 'an ts-i-šuyaqša

DET.PROX-INDEF-NZ-four TOP 3-PL-be.sick

these four they are sick

'These four are sick.'

Now we will turn to the terms for numbers five through eight. The words for numbers five, six, and seven are built off of the words for one, two, and three respectively.

Numbers five through eight			
Five through eight		Compare with one through three	
<i>yətipake'es</i>	five	<i>pake'et</i>	one
<i>yəti'iškom</i>	six	<i>iškom</i>	two
<i>yətimasəx</i>	seven	<i>masəx</i>	three
<i>malawa</i>	eight		

The form *yəti-* means something similar to 'it comes again' (from the verb *yət* 'to come; to arrive at'). Hence, *yətipake'es* means, roughly, 'and one comes again,' and so forth. Remember that 'one comes again,' 'two comes again,' and 'three comes again' all refer to how many more than four the number represents. The word for eight, *malawa*, is not recognizably built off of another word. (Note that the prefix *yəti-* has a variant *yiti-*.)

14.1.2 Counting nine through twelve (9-12)

Numbers nine through twelve show a mixed commitment to counting based on multiples of four.

Numbers nine through twelve	
<i>tspa</i> ⁹⁴	nine
<i>ka'aškom</i> ⁹⁵	ten
<i>təlu</i>	eleven
<i>masəx tskumu</i>	twelve

⁹⁴ Variant *spa*.

⁹⁵ Variant *ka'aškom*.

For example, *tspa* looks like it may contain the first syllable for the word for ‘one’ *pake’et*. This might indicate ‘one more’ than eight. The word for ‘ten’ *ka’aškom* appears to contain the word ‘two’ *’iškom*. This might indicate two more than eight or, perhaps, two less than twelve. The term for eleven *təlu* seems to be unrelated to any other number term. The word for twelve, *masəx tskumu*, however, is clearly based on a multiple of four, and it means, ‘three fours.’

14.1.3 Counting thirteen through sixteen (13-16)

The number thirteen begins a pattern that continues up through the term for the largest Ventureño (and Chumash) number on record: thirty-two.

Numbers twelve through sixteen	
<i>masəx tskumu kampake’et</i>	thirteen
<i>’iškom laliet</i>	fourteen
<i>pake’et siwe (tškipš)</i>	fifteen
<i>tšikipš</i>	sixteen

The term for thirteen translates roughly as ‘twelve and one [more].’ The translation for fourteen is problematic (no translation for the word *laliet* is given), but it is clear that it indicates two more than twelve or two less than sixteen. Note that sixteen has its own, unique term, and that the term for fifteen means, simply, ‘one less than [sixteen].’

14.1.4 Number beyond sixteen

Numbers beyond sixteen follow a predictable pattern that might be represented as below.

Counting beyond sixteen

multiple of four

multiple of four + one

next multiple of four - two

next multiple of four - one

next multiple of four

We can see this played out in numbers sixteen through twenty.

8) *tšikipš*

‘sixteen’

9) *tšikipš kampake’et*

tšikipš *kam-pake’et*

sixteen and-one

‘seventeen’

(literally, ‘sixteen and one’)

10) *'iškom̃ siwe tskumu'uy*

'iškom̃ siwe tskumu'uy

two less.than twenty

'eighteen'

(literally, 'two less than twenty')

11) *pake'et siwe tskumu'uy*

pake'et siwe tskumu'uy

one less.than twenty

'nineteen'

(lit., 'one less than twenty')

12) *tskumu'uy*

'twenty'

The rest of the numbers recorded for Ventureño are presented at the end of this chapter.

14.1.5 Borrowing of the Spanish system

Spanish, much like English, bases its counting system on ten and multiples of ten.

We can see this reflected in Ventureño borrowings for numbers, which will show a

mix of native number terms used in a way that reflects a counting system based on tens. This is common, especially with numbers larger than thirty-two.

1) *yitipake'es tška'aškom*⁹⁶

yitipake'es ts-ka'aškom

five 3-ten

'fifty'

(lit., 'five its/it is ten')

2) *ka'aškom tška'aškom*

ka'aškom ts-ka'aškom

ten 3-ten

'one hundred'

(lit., 'ten its/it is ten')

Occasionally it can be seen that lower native numbers were replaced with terms coming from a counting system based on ten.

⁹⁶ This phrase was also used to represent 'five hundred,' but this may be a typographical error or a shortening of a longer phrase.

3) *ka'aškom̃ kasat̃tskumu*

ka'aškom̃ ka=si-ał-tskumu

ten DEM=PART-NZ-four

'fourteen'

(roughly, 'ten and it is four')

There are reports that there were Ventureño terms for numbers higher than thirty-two (32), but those terms were apparently lost by the time the remaining number terms were recorded. Counting by fours is perhaps one of the most defining features of Ventureño and Chumashan languages.

14.1.6 Numbers in verbs

As we saw in 14.1.1 above, number terms may be used on their own somewhat like verbs. However, they may also be used with various prefixes to form true verbs. Some of these verbs are presented below. Note that the root *-tu-* meaning 'two; twice' is often used where *'iškom̃* might be expected. Sometimes there is variation between the two.

Numbers in verbs, <i>ulu-</i>	
<i>ulupake'et</i>	'to have one prong'
<i>ulutu</i>	'to have two prongs'
<i>ulumasəx</i>	'to have three prongs'

1) *Tsulupak'et*.

ts-ulu-pak'et

3-INSTR.into-one

'It [the fawn] has one prong.'

etc.

Note that in both tables below, the verb featuring *pake'et* is translated differently than the other verbs in the paradigm. This is a common feature with these types of paradigms, and it is understandable based on the meanings of the accompanying prefix.

Numbers in verbs, <i>axi-</i>	
<i>axipake'et</i>	to do at once
<i>axitu</i>	to do/happen again
<i>aximasəx</i>	to do/happen thrice

2) *Lasaxipake'et*.

la'-ts-axi-pake'et

only-3-INSTR.punctual-one

'He did it only once.'

3) *Hukaxitu.*

hu-k-axi-tu

FUT-1-INSTR.punctual-two/twice

‘I am going to do it again.’

(With regard to repeating a word or sentence over again.)

4) *Kaximasəx.*

k-axi-masəx

1-INSTR.punctual-three

‘I did it three times.’

Numbers in verbs (with <i>'iškom'</i>)	
<i>suxultipake'et</i>	to lay out full length
<i>šuxulti'iškom</i> ⁹⁷ <i>suxultitu</i>	to fold into two layers
<i>suxultimasəx</i>	to fold into three layers
<i>suxultitskumu</i>	to fold into four layers

5) *Ksuxultipake'et.*

k-su-xuł-ti-pake'et

1-CAUS-INSTR.hands-one

‘I have it laid out full length.’

⁹⁷ Variant *suxulti'iškom*.

6) *Kšuxulti'iškom̃*. OR *Ksuxultitu*.

k-su-xuł-ti-'iškom̃

1-CAUS-INSTR.hands-two

'I double it up.' (like two ropes together)

7) *Ksuxultitskumu*.

k-suxuł-ti-*tskumu*

1-CAUS-INSTR.hands-four

'I make four folds.' (of a rope)

Numbers may be used with other prefixes to create a variety of meanings. The verbs may involve objects (*suxultimasəx* 'to fold into three layers') or no objects (*ulumasəx* 'to have three prongs').

14.2 Forming new words

It is evident at this point that a common way to form new words in Ventureño is to add a prefix (such as the manner prefixes on verbs) or suffix (like *-iwaš* on nouns). However, it is possible to use a word from one class as a word from another class without adding anything.

This process can be seen in English. For example, we recognize that a *chair* is a four-legged piece of furniture for sitting in. However, the word has also been recruited as a verb in the language: *I chaired the educational committee of the*

co-operative. This process can also be seen between other classes, such as using the adjective⁹⁸ *green* as a verb meaning ‘to make more verdant by planting trees and plants.’

We can see this process in a handful of verbs in Ventureño. Since historical records of the language do not go very far back, it may be difficult to say to which class a word originally belonged. Based on examples, it always seems to be a process of a noun being used as a verb. Since nouns and verbs are the major word classes in Ventureño, we are only concerning ourselves here with the interplay between those two classes.

uxts'ək as noun and verb		
	Noun	Verb
uxts'ək	saliva; spit (in the mouth)	to spit

1) Tsaxsəw hesik'ək, mus'il kuxts'ək.

ts-axsəw	he'-si-k-'ək,	mu-ts-'il	k-uxts'ək
3-be.dry	DET.PROX-INALN-1-mouth,	NEG-3-exist	1-saliva
it is dry	this my mouth	it is not	my saliva

‘My mouth is dry, I have no saliva.’

⁹⁸ It is possible that *green* could be considered a noun. Either as noun or adjective, however, the native English speaker will recognize that *green* is not used primarily or prototypically as a verb.

2) *Tšuxtš'ək sa'an.*

ts-uxtš'ək si-'an

3-spat INDEF-blood

he spat blood

'He spat blood.'

tə used as noun and verb

	Noun	Verb
<i>tə</i>	name	to be called (by name); to name

3) *Ktamay lokaštə.*

k-tamay lo'ka-ts-tə

1-forget DEF-3-name

I forgot his name

'I have forgotten his name.'

4) *No 'an huktənus xwan.*

no 'an hu-k-tən-us xwan

1S TOP FUT-1-name-APL Xwan

I I will name him Juan

'I am going to name him Juan.'

(Notice use of -us.)

'ap as noun and verb

	Noun	Verb
<i>'ap</i>	house; living place	to live somewhere

5) *Mupsutikumus hesik'ap!*

mu-p-sutikumus he'-si-k-'ap
 NEG-2-get.near-APL DET.PROX-INDEF-1-house
 (you) do not get near it this house of mine
 'Don't come near my house!'

6) *Neḥp'ap?*

neḥ-p-'ap
 Q-2-live.somewhere
 'Where do you live?'

siya as noun and verb		
	Noun	Verb
siya ⁹⁹	chair; saddle	to saddle

7) *Hukseqe hesiksiya.*

hu-k-seqe he'-si-k-siya
 FUT-1-take.off DET.PROX-INDEF-1-saddle
 I will take it off this saddle of mine
 'I am going to take my saddle off.'

⁹⁹ Borrowing from Spanish *silla* 'chair.'

8) *Huksiya hekak^hkawayu.*

hu-k-siya	he'-ka-k-kawayu
FUT-1-saddle	DET.PROX-DEF-1-horse
I am going to saddle it	this my horse
'I am going to saddle my horse.'	

This process of creating new words without changing the form of the word is uncommon in the materials, texts, etc.¹⁰⁰

This concludes chapter 14. Chapter 15 discusses how questions are formed in Ventureño.

NUMBERS

One-Four

<i>pake'et</i>	one
<i>'iškomì</i>	two
<i>masəx</i>	three
<i>tskumu</i>	four

Five-Eight

<i>yətipakes</i>	five
<i>yəti'iškomì</i>	six
<i>yətimasəx</i>	seven
<i>malawa</i>	eight

Nine-Twelve

<i>tspa</i>	nine
<i>ka'askomì</i>	ten
<i>təlu</i>	eleven
<i>masəx tskumu</i>	twelve

Thirteen-Sixteen

<i>masəxtskumu kampake'et</i>	thirteen
<i>'iškomì laliet</i>	fourteen
<i>pake'et siwe (tškipš)</i>	fifteen
<i>tškipš</i>	sixteen

Seventeen-Twenty

<i>tškipš kampake'et</i>	seventeen
<i>'iškomì siwe tskumu'uy</i>	eighteen
<i>pake'et siwe tskumu'uy</i>	nineteen
<i>tskumu'uy</i>	twenty

Twenty-one - Twenty-four

<i>tskumu'uy kampake'et</i>	twenty-one
<i>'iškomì siwe itsmaxmasəx</i>	twenty-two
<i>pake'et siwe itsmaxmasəx</i>	twenty-three
<i>itsmaxmasəx</i>	twenty-four

¹⁰⁰ For those more interested, the 'technical' term for this process is zero-derivation.

Twenty-five – Twenty-eight

<i>itsmaxmasəx kampake'et</i>	twenty-five
<i>'iškomi siwe yitimasəx</i>	twenty-six
<i>pake'et siwe yitimasəx</i>	twenty-seven
<i>yitimasəx</i>	twenty-eight

Twenty-nine – Thirty-two

<i>yitimasəx kampake'et</i>	twenty-nine
<i>'iškomi siwe 'iškomi tšikipš</i>	thirty
<i>pake'et siwe 'iškomi tšikipš</i>	thirty-one
<i>'iškomi tšikipš</i>	thirty-two

WORDS TO REMEMBER

mus'il yəla'a 'nothing' (lit., 'there is/are not all')

-tu- 'two; twice' (verb root)

yəla'a 'all'

Chapter 15

Asking

Questions may be asked for many reasons. We may want simple confirmation or disconfirmation: *Did you do this?* We may need complex explanations: *How did this happen?* And we may even ask about specific things: *What is this?*

Question contrast with statements and commands, both of which we have already seen. Ventureño has several different ways of asking questions.

GOALS

In this chapter, we will learn about the three main types of question formation in Ventureño. While certain words and prefixes are used to form questions, these words and prefixes may have other related, yet separate, functions.

15.1 Question suffixes

There are two question suffixes which attach to verbs (or nouns) in Ventureño. The first question-forming suffix, *-u*, abbreviated as Q, forms a question that may be answered only by a 'yes' or 'no' response.

1) *Xa'ax.*

xa'ax

be.big

'It is big.'

2) *Xa'axu? ; Hihi'i, xa'ax.*

xa'ax-u ; hihi'i xa'ax

be.big-Q ; yes be.big

'Is it big?' ; 'Yes, it is big.'

3) *Punaqmitwa'ašu? ; Hihi ka' no.*

p-unaqmit-waš.REDUP-u ; hihi ka' no

2-get.water.early-PST.REDUP-Q ; yes DEM 1S

'Did you get water early [in the morning]?' ; 'Yes, I [did] that.'

The second question-forming suffix is *-a*. This suffix attaches to a verb or noun and forms what are called 'tag' questions (designated as TAG). Tag questions request confirmation or disconfirmation from the listener (the addressee). However, unlike yes/no questions, tag questions express the bias of the speaker towards one answer. Examples of the use of the question-forming tag suffix are given below; the bias is listed underneath the translation. In English, the nearest expression of a tag is 'don't you know?,' 'isn't that so?,' or something similar.

4) *Hukwəla*.

hu-k-wəl-**a**

FUT-1-shoot-**TAG**

‘I am going to shoot, **don’t you know?**’

(The speaker assumes a ‘yes’ response from the listener.)

Unlike the yes/no question forming suffix, which seems only to appear on verbs, *-a* may also appear on nouns, where it has the functioning of asking for confirmation of an entity.

5) *Sikpuə*.

si-k-pu-**a**

INALN-1-hand-**TAG**

‘My hand, **isn’t it?**’¹⁰¹

(The speaker assumes a ‘yes’ response from the listener.)

There are few, if any, examples of the two suffixes above in texts. Questions are of course more common in spoken interactions than in narratives, myths, and instructional texts.¹⁰²

¹⁰¹ Original translation, “My hand, don’t you know?” Harrington (1981: 3.90.401.3).

¹⁰² There does not seem to be evidence of rhetorical question use in Ventureño. This could be a problem with the type of data available for the language (i.e., lack of real-time conversations between two or more people).

15.2 Question forming words

While asking for a simple confirmation or disconfirmation is one way of forming questions, a speaker may also want to ask about a specific element of the message.

Ventureño has several words that allow the speaker to do this.

Question-forming pronouns ¹⁰³	
<i>huki?</i>	what?
<i>'ašnəm?</i>	when?
<i>'asku?</i>	who?

These words are a type of pronoun, and they generally come at the beginning of sentences to which they belong. (As a reminder, a pronoun stands for a full noun.) We can see this in the example below.

1) ***Huki** pałqisə? ; Mus'il kałqisə.*

huki p-ałqisə? ; mu-ts-'il k-ałqisə

what 2-be.looking.at ; NEG-3-exist 1-be.looking.at

what you are looking at ; there is not I am looking at

'**What** are you looking at?' ; 'I am not looking at anything.'

Pronouns may also be used alone with a noun (or nominalized verb) to inquire further about specific referents. This can be seen in the two examples below. In the

¹⁰³ Called *interrogative pronoun* in linguistics.

first example, it is evident that ‘this’ refers to something nearby, and, with the use of *huki*, the speaker is asking further what the particular item is.

2) *Huki he’?*

huki he’

what PROX.DEM

‘**What** is this?’

Much like the example above, the following selection shows *huki* used to ask about the sex of a woman’s child. It is evident that the speaker knows that a child has already been born; the speaker does not know, however, if the child is male or female. (Note that the literal translation ‘what was your child?’ is understood to inquire after the child’s sex.)

3) *Huki halptalhəw? ; Ksuwheł siq’anwa.*

huki hu-’ał-p-taħəw ; k-suwheł si-q’anwa

what FUT-NZ-2-offspring ; 1-give.birth.to INDEF-girl

what your offspring ; I gave birth to a girl

‘**What** [sex] did you give birth to?’ ; ‘I gave birth to a girl’

If the specific ‘thing’ being asked after is a person, the word *’asku* is used. It is possible to inquire about the subject of a verb, as is done below.

4) **'Asku** tseqweł kikapnehet hesipałnetpi ?

'asku ts-eqweł kika=p-nehet he'-si-p-ałnetpi

who 3-make SBO=2-be.scuh DET.PROX-PART-2-form

who s/he made you are such your form

'Who has made you be in such form?'

It is also possible to ask who the object of a verb is.

5) **'Asku** palaqtšum ?

'asku p-alaqtšum

who 2-want

'Who do you want?'

(Asked in an election.)

To ask about the ownership of an item/thing, one combines the pronoun *'asku* with the person prefix (in this case, (t)s-) and the noun for the thing in question.

We see an example of this below.

6) 'Askusqo ?

'asku-ts-qo

who-3-pet/dog

'Whose dog is it?'

Like *huki*, *'asku* may also be used to inquire further about a person who is already partially known. We see this in the example below where the speaker is asking for further information about the person to whom s/he is speaking.

7) '**Asku** pi ?

'asku pi

who 2s

'**Who** are you?'

It is possible in Ventureño to ask about the time of an event using an interrogative pronoun. We can see this with the use of *'ašnəm* below.

8) '**Ašnəm** hupkuya ?

'ašnəm hu-p-kuya

when FUT-2-turn.around

'**When** will you turn around [and look backward]?'

The use of *'ašnəm* below is interesting, in that the accompanying verb is marked with the prefix/proclitic *'i=*. It is possible that *'i-* is here a reduced form of *si=*, but what precisely it is, is indiscernible.¹⁰⁴

9) *'Ašnəm* *'ipyəti ma'am* ?

'ašnəm ?*si-p-yəti* *ma'am*

when ?_{DEM-2-come.home} inside/home

'When did you come home?'

In the discussion above, we referred to *'asku*, *huki*, and *'ašnəm* as interrogative pronouns. However, much as in English, the words for 'what' and 'who' can be used in sentences that are not questions; *'asku* and *huki* may be used to indicate unknown people and things, respectively, in sentences that are not questions. Examples of these uses are given in 10), 11), and 12) below.

¹⁰⁴ There is a genitive word, *'i*, discussed in the sections below. However, Harrington seems to go to great pains to write this morpheme as a separate word. It seems unlikely that it is the same morpheme in these constructions.

Pronouns 'who' and 'what'	
'asku	somebody; someone
huki	what

10) *Ksusamha k'uwe mukpoš^hotš **huki**.*

k-susamha k'uwe mu-k-poš^hotš **huki**

1-sense but NEG-1-know **what**

I sense it but I do not know what

'I am aware of something, but I do not know **what**.'

11) *Mušpoš^hotš **huki** 'alušt'ey.*

mu-ts-poš^hotš **huki** 'al-ušt'ey

NEG-3-know **what** NZ-touch

she did not know what she was touching [it]

'She did not know **what** she was touching.'

12) *Mukpoš^hotš 'asku^sqo.*

mu-k-poš^hotš 'asku^s-ts-qo

NEG-1-know **who**-3-pet/dog

'I don't know **whose** dog [it is].'

15.3 The prefixes *nel-* and *ni-*

We have learned how to ask yes/no questions in Ventureño, and we have learned how to ask after specifics: who, what, and when. There are, of course, other reasons to ask questions. We may wish to know *where* something occurred, *how* it occurred, *why* it occurred, *what* something is like, and so forth.

In general, these kinds of questions are formed by adding the prefix *nel-* before the verb (we will also learn about a related prefix *ni-*). The meaning of the prefix *nel-* can be understood from the meaning of the verb it attaches to: if a verb states the location of an event, then the prefix *nel-* will form a question inquiring about the *where* of the event. We can see this illustrated below in example 1). The term ‘interrogative’ is often used in grammar to indicate that a sentence or phrase is being used as a question. Therefore, the prefix *nel-* is given the designation **INTRR**. Remember, though, that this is merely a concise way of letting us know that this prefix forms a question.

1) *Nel*ts’ilił lokašukupina’aš ?

nel-ts-’il.REDUP lo’ka-šukupina’aš

INTRR-3-exist.REDUP DEF-candle

where is it the candle

‘Where is the candle?’

As we can see in examples 2), 3), and 4) below, *nel-* can also form questions that ask about other notions, such as time, manner, and reason. In 2), the verb *aqni'ip*, in a non-question form, states *how* something tastes. An question form of this verb, then, asks *how* or *of what* a certain food tastes.

2) *Nel*tsaqni'ip hesu'uwmu ?

nel -ts-aqni'ip	he'-si-'uwmu
INTRR -3-have.the.taste.of	DET.PROX-INDEF-food
what does it have the taste of	this food
'How does this food taste?'	

3) *Kas'ispuwu*, "*Nel*piyalinehet ?"

ka=ts-'ip-us-wu	" nel -p-iy-alinehet"
SPO=3-say-APL-3PL.OBJ	INTRR -2-PL-become.so
and he said to them	how did you become so
'He said to them, "How did you become so?"'	

The interpretation of example 4) is perhaps somewhat more difficult to predict.

4) *nelup'uwe lokap'olototš?*

nel-hu-p-'uwe lo'ka-p-'olototš

INTRR-FUT-2-need DEF-2-quiver

why do you need the your quiver

'Why do you need your quiver?'

Here, we can see the prefix being used to ask about the reason or purpose behind someone's actions. However, any other interrogative form of the verb 'uwe would, presumably, have a different form, i.e., if you wanted to ask *what* one needed, you would use *huki*, etc.

We note that *nel-* can also be used to form questions about entire situations, and not just the specifics of the marked verb. This occurs most frequently with verbs that have a very broad or generic interpretation: 'to do with,' 'to be so,' 'to do,' etc.

5) *Kinelukinetus hekaštahəw?*

ki=**nel**-hu-k-iy-netus he'-ka-ts-tahəw

SBO= **INTRR**-FUT-1-PL-do.(with) DET.PROX-DEF-3-child

what will we do with [it] the her child

'What will we do with her child?'

The prefix *nel-* may also be used alone on nouns. The meaning in these instances seems to be one of asking the person addressed to specify which instance of a category is meant.

6) *Nel*p'ap^hanəšmu?

nel-p-'ap^hanəšmu

INTRR-2-village

'Which village are you from?'

(lit., 'Which [is] your village?')

The prefix *nel-* may also be used to set off complement clauses. As a reminder, complement clauses are clauses which function as the noun or noun-like element within the larger sentence. We can see this in example 7) below, where the phrase 'why you are buried' serves as the object of the sentence 'tell me...'.¹⁰⁵

7) *Kikap*'ipit [**nelšnehet** kipustšəmətšəši].

kika=p-'ip-it **nel-ts-nehet** ki=p-ustšəmə-tšəš-i

SBO=2-tell-1S.OBJ **INTRR-3-be.so** SBO=2-be.buried-REFL-CPLV

tell me **why it is so** you have buried yourself

'And tell me [**why** you are buried].'

(lit., 'Tell me [**why it is so**, you have buried yourself].')

¹⁰⁵ Of course 'why you are buried' is actually composed of two verbs, but, at the very least, the verb *nelšnehet* 'why you are so,' might be considered a complement clause.

In Ventureño, one may also form ‘negative’ questions. We may see an example of a negative question in the following English sentence.

‘Aren’t you going with me?’

With the inclusion of the negative in *aren’t*, the sentence now assumes that the speaker will agree to go or is already planning on going. Thus, an appropriate response could be:

‘Yes, I’m going with you.’

Of course, it is still possible to respond in the negative.

‘No, I am not going with you.’

However, the negative response immediately above is not a preferred or expected response.

Ventureño has a prefix, *ni-*, which attaches to the verb and forms a question, much like *nel-* does. However, more like a negative question in English, the question formed by *ni-* assumes a certain answer. We can see this in examples 8) and 9) below. Note that we give *ni-* the grammatical designation INTRR.NEG.

8) *Nipsuyanunali'it Mišopšno?*

ni-p-suya-nunali-it Mišopšno¹⁰⁶

INTRR.NEG-2-DES-bring-1S.OBJ Carpenteria

do you not want to bring me to Carpenteria

‘Won’t you take me to Carpenteria?’

(Assumption: the addressee will indeed take the speaker to Mišopšno.)

9) *Niwašəťš? ; Wašəťš sik^hawayu.*

ni-wašəťš ; wašəťš si-k-kawayu

INTRR.NEG-be.good ; be.good INDEF-1-horse

‘Isn’t it a good one?’ ; ‘My horse is very good.’

(Assumption: the horse is already good.)

It is also possible to use *ni-* as the marker of a complement clause. In these cases, the marked clause, while indicating a hypothetical situation, still seems to be biased towards assuming a certain outcome. We can see this use of *ni-* in examples 10) and 11) below (the prefix abbreviation is still **INTRR.NEG**).

¹⁰⁶ *Mišopšno* is the native Ventureño word for the present-day city of Carpenteria.

10) Mukpoš^{hotš} **ni^huyuwahanit**.

mu-k-poš^{hotš} **ni-ts-suyuwahan-it**

NEG-1-know **INTRR.NEG-3-care.for-1s.OBJ**

I do not know that he does not care for me

‘I do not know **that he cares for me [so much].**’

11) Kinupan tsaqsumu **niwašətš**, ‘an munawašətš kiš^hutapini’iy hesinə.

ki=nupan ts-aqsumu **ni-wašətš**

SBO=be.recent 3-try.smth **INTRR.NEG-be.good**

and immediately he tries it on that it is (not) good

‘And [then] he tries it on [to see] **if it is (not) good,**’

‘an mu-na-wašətš ki=ts-sutapin-i’iy he’-si-nə.

TOP NEG-PRF-be.good SBO=3-put.in-REP DET.PROX-PART-fire

it is not yet good he puts it in the fire

‘And [if] it is not yet good, he again heats it in the fire.’

The number of examples of *ni-* in complements is limited. Therefore, definitive statements about the uses of the prefix are difficult to make.

This concludes chapter 15. Chapter 16 discusses how to express ability, probability, and other, related types of meaning.

WORDS TO KNOW

huki what
‘ašnəm when
’asku who

Chapter 16

Ability, Probability, Reality

GOALS

You will be familiarized with the verbal prefixes presented in this chapter as well as the verb *suqlep* 'to be able to.'

16.1 Overview

Every language has ways of expressing a speaker's evaluation of a situation or event. Speakers express their view of how likely a situation is to happen, whether a situation may happen, whether a situation is able to happen, and so forth. Not surprisingly, perhaps, Ventureño usually conveys these meanings via affixes on verbs. In particular, the meanings are indicated by prefixes on the verb.

16.2 Possible situations

We find the prefix *'ala-* used in Ventureño to indicate possible situations. This prefix is translated as 'maybe' or 'perhaps.' Some examples with *'ala-* are presented below.

1) 'Alahusixmayit.

'ala-hu-ts-ixmay-it

maybe-FUT-3-cause.to.faint-1S.OBJ

'**Maybe** it will cause me to faint.'

2) 'Alamupnuqisə

'ala-mu-p-nuqisə

perhaps-NEG-2-attend.to

'**Perhaps** you did not attend to it.'

3) 'alnawa huk^hkumli, 'Alaneeštaktənwaš.

'alnawa hu-k-kumli 'ala-ne'e-ts-taktən-waš

when FUT-1-arrive **maybe**-PRF-3-kill-PST

when I shall arrive **maybe** he will have already killed [it]

'When I shall arrive, **maybe** he will have already killed it.'

Of course, if something is hypothetical, that something does not need to be a situation. In other words, verbal concepts are not the only concepts capable of being hypothetical. An example of 'ala- with a noun, 'asku, is presented below. The combined meaning indicates that speaker believes his dog to be barking at a person of some kind (in contrast to some thing).

4) *Tsiwitwit hesik^hqo ; tsiwitwit hesik^hqo 'ala'asku.*

ts-iwit.REDUP he'si-k-qo ; ts-iwit.REDUP he'si-k-qo 'ala-'asku
3-bark.REDUP this-1-dog ; 3-bark.REDUP this-1-dog perhaps-who
it is barking this my dog; it is barking this my dog someone
'My dog is barking; my dog is barking at **some** person.'

Examples of the prefix 'ala- with a noun are rare. (The example above is the only one with a noun in the current data).

16.3 Counterfactual

In Ventureño, we find a prefix, 'u-, that indicates that a statement has not happened or is not the case (the technical term for this counterfactual). Such sentences will have a form something like this: *if something had/hadn't happened, then something else would have not happened*. We see some examples of 'u- below (the abbreviation for the prefix is CNTFL).

1) *Ulaktapušwa'aš,*

'u-la-k-tap-us-waš.REDUP

CNTFL-only-1-visit-APL-PST.REDUP

'an muhustaktə lokaš^hatiwə.

'an mu-hu-ts-taktə lo'ka-ts-šatiwə

TOP NEG-FUT-3-kill DEF-3-spouse

'If [only] I had gone to visit [him], he would not have killed his wife.'

2) *'Ulamu'əhə halts'ixip,*

'u-la-mu-əhə hał-ts-'ixip,

CNTFL-only-NEG-be.much NZ.IRR-3-NZ-earn

if it was not much his earning

'an 'əwə-las-məkənli haltšpelonuša'aš.

'an 'əwə-la-ts-məkənli hał-ts-pelonuša'aš

NEG.IRR-SO-3-go.far NZ.IRR-3-shear

it was not so far his shearing

'If he did not earn a lot, he would not go so far to shear.'

In such constructions, we see an initial sentence with 'u- marked on the beginning of the verb. This sentence states what might or might not have been.

The second sentence states how things would NOT have turned out, and the verb in the second sentence includes the negative prefix *mu-* or *'əwə-* (it seems that *'əwə-* was the preferred form in these constructions).

16.4 Enabling

When a sentence is made possible because of eternal circumstances, we find the verb marked with the prefix *ku-*. External circumstances may include someone giving permission, someone making or allowing certain things to happen, conditions being right/ideal, and so forth.

Some examples of the use of *ku-* are given below. The prefix has been given the designation ENABLED, since the sentence marked with *ku-* is enabled by what came before.

1) *La'uš^ho **kuhušnali** ma'am!*

<i>la'-uš^ho</i>	<i>ku-hu-ts-nali</i>	<i>ma'am</i>
just-let	<small>ENABLED-FUT-3-go</small>.home	inside/home
just let	so that he will go home	inside/home
	‘[Just] let him go home! ’	

2) *Huksinay so'o hesinə kuhusapits'ə.*

hu-k-sinay	si-'o	he'si-nə	ku-hu-ts-apits'ə
FUT-1-put	INDEF-water	DET.PROX-INDEF-fire	ENABLED-FUT-3-be.hot
I will put	some water	this fire	so that it will be hot

'I will put some water on this fire **so it will be hot.**'

3) *Ksuwelewele kuhusiyapiyam lokatəpk.*

k-suwelewele	ku-hu-ts-iy-apiyam	lo'ka-təpk
1-shake	EBLD-FUT-3-PL-fall	DEF-walnuts
I shake	so that they will fall	the walnuts

'I am going to shake it **to make the** walnuts **fall.**'

The use of *ku-* is different from the verb *suqlep* 'to be able to,' which expresses a general ability to do something.

4) *Ksuqlep.*

k-suqlep
1-be.able.to
'I am able to.'

OR

'I can.'

5) *Ksuqlep sukeqweḷ.*

k-suqlep su-k-eqweḷ

I am able to my future doing it

‘I am able to do it.’

OR

‘I can do it.’

6) *Ksuqlep suktaktə.*

k-suqlep su-k-taktə

I am able to my future killing [it]

‘I am able to kill it.’

OR

‘I can kill it.’

This concludes chapter 16. Chapter 17 focuses on making you comfortable reading or following along with complex sentences (sentences with more than one verb) and long streams of text.

WORD TO KNOW
suqlep ‘to be able to’

Chapter 17

Joining Sentences and Combining Ideas

Chapter 17 is designed to familiarize you with the methods most commonly used to form sentences with more than one verb in Ventureño.

GOALS

In this chapter, we will learn about the common methods used to form complex sentences (sentences containing two or more verbs). In addition, we will become acquainted with complex parts of sentences similar to the *'al-* nominalizations previously encountered.

17.1 Combining full sentences

Conversation and long streams of speech are made of multiple sentences. Each sentence is generally related in some way to the sentence before and after. Words that hold sentences together, that organize speech, are common among the world's languages. In English, individual words such as *And then...*, *So...*, etc. are used to link sentences. In Ventureño, the same thing is often accomplished by prefixes (or proclitics, a term we will learn shortly). We will talk about such speech organizing prefixes/proclitics in this section.

17.1.1 Combined sentences that need no connecting particles

A frequent method of putting together sentences closely related in meaning is by simply putting the verbs of two sentences next to each other.

The degree of ‘cohesion’ or ‘closeness’ may feel different depending on the verbs which are joined. This statement may seem vague, but let us examine the selections below. Based on our intuition, we can see that how ‘close’ two verbs appear to be does indeed vary.

1) *Mus’ił paqtikat.*

mu-ts-’ił p-aqtika

NEG-3-exist 2-be.bothered

it isn’t you are bothered

‘Nothing disturbs you.’

2) Heša'at'axatš 'an **tskitwo tšuniyǎw** lokanunašǎš.

he-ša-'at'axatš 'an

DET.PROX-NPART-man TOP

this man

ts-kitwo **tš-uniyǎw** loka-nunašǎš

3-go out **3-search for** DEF-devil

he went out **he searched for** the devil

'A man **went out hunting** the devil.'

3) Kiyǎla'a 'an **kik'otk'ot tšaqša** šitaktǎ'ǎš pake'et.

ki=yǎla'a 'an **k-i-k'otk'ot**

SBO=all TOP 1-PL-be.broken

all **we (PL) were broken**

ts-aqša si-taktǎ'ǎš pake'et

3-die INDEF-animal one

it died an animal one

'We **were** all **broken** and one animal **died**.'

As we can see in the above example, the verbs ‘to be broken’ and ‘to die’ do not even refer to the same subjects. Yet, the two verbs (and sentences) are joined without any word, prefix, or suffix.

17.1.2 Joining sentences with *ka=* and *ki=*

Sentences can be organized at one level with the proclitic *ka=*. A proclitic is a morpheme, a meaningful form, that becomes part of a word it attaches to. In Ventureño, proclitics such as *ka=* do not carry their own stress, which is a strong indication that they are not a word that can stand alone. Proclitics are different from prefixes, though, because they will have a fixed location in a sentence. For example, *ka=*, mentioned above, always comes at the beginning of a sentence, regardless of what the first word of that sentence is.

Proclitics are indicated with an equals sign = where they attach to a word. The proclitic *ka=* comes before all of the prefixes on the first word in a sentence in Ventureño. As a morpheme, *ka=* organizes Ventureño sentences at the highest level. It marks events and situations that move a text forward. In a sense, *ka=* marks foreground information, as opposed to background information, in a text.

Another proclitic, *ki=*, gives background information in a text. It is found most frequently marking events that take place during or at the same time as a preceding *ka=* clause. Sentences marked with *ki=* do not generally move a story, narrative, etc. forward on a timeline.

We can see the proclitics *ka=* and *ki=* used together below: *ka=* is abbreviated as SPO for superordinate and *ki=* as SBO for subordinate. These abbreviations are discussed after example 1. ‘Her’ refers to the Eagle daughter, who, along with Coyote, is a central character in this myth.

1a) *Kats^hukit^hwo šitsotšonə’əš naštəə,*

<i>ka=</i> ts-sukit ^h wo	si-tšotšonə’əš	naštə’ə’ə
SPO=3-make.go.out	INDEF-fish	while/during
she caused to come out	fish	while

‘While she was still fishing,’

1b) *ki^sqiliwaya lo’ka’alšəpəšiwaš,*

<i>ki=</i> ts-qiliwaya	lo’ka-’alšəpəšiwaš
SBO=3-peek.at	Coyote
he peeked at [her]	Coyote

‘Coyote looked over a precipice,’

1c) *ki^sqiliwaya,*

<i>ki=</i> ts-qiliwaya
SBO=3-peek.at

‘**and** he looked over,’

1d) *ki*sqisə lo'kaša'ay slow.

ki=ts-qisə lo'ka-ša'ay tslow

SBO=3-see DEF-daughter Eagle

'**and** he saw the Eagle daughter.'

1e) *Ka* silik'e.

ka=ts-ilik'e

SPO=3-sit

'**And** he sat down.'

1f) *Ka*sqitəwətsus,

ka=ts-qitəwətš-us

SPO=3-look.on-APL

'**and** he was paying much attention,'

1g) *kin*upan tsxiliwasə.

ki=nupan ts-xiliwasə

SBO=occur.recently 3-recognize

and it soon happened he recognized [her]

'**And** he soon recognized [her].'

As we can see in the above example, there are several events that move the story forward along a timeline: 1a) the eagle daughter fishes, 1e) Coyote sits down, and 1f) Coyote tries to make out who is in the boat. While Eagle daughter is fishing in 1a), we find three lines telling us about how Coyote is observing her in 1b-d). And, in the process of paying much attention to the Eagle daughter in 1f), Coyote recognizes her: 1g).

The term used to describe this use of *ka=* is superordinate, which refers to how the proclitic organizes other sentences (*super-* in the sense of ‘having greater influence over something else’). In other words, there are *ka=* clauses, and there are clauses such as *ki=* clauses whose presence and interpretation requires the presence of a *ka=* clause. For that reason sentences marked with *ki=* and similar forms are called subordinate (*sub-* in the sense of ‘under the control of something else’).

The article *ka-* and the proclitic *ka=* most likely came from the same word in the history of Ventureño and or Chumash, perhaps a demonstrative meaning ‘that.’ The current meanings are distinct, however; at some point the meanings and the nature of the morphemes (one is a prefix, one is a proclitic) diverged.

17.1.3 Joining sentences with *kika=*

Another proclitic that organizes sentences at the level of *ki=* is *kika=*. It seems to have a function similar to that of *ki=*, but the exact distinction in meaning between the two is not entirely clear.

1) ***Ka** skumli lo'ka's^hin skoyiis,*

ka=ts-kumli lo'ka-ts-hin tsqoyi'is

SPO=3-arrive.at DEF-3-have kelp

'**And** she arrived at her kelp [fishing spot],'

(This sentence begins the myth.)

1b) ***kika**saq^hsik lo'kaštomol,*

kika=ts-aq^hsik lo'ka-ts-tomol

SBO=3-tie.up DEF-3-tomol¹⁰⁷

'she tied up her tomol,'

1c) ***kika**^huna'al lokaswašt'uyaš.*

kika=ts-suna'al lo'ka-ts-wašt'uyaš

SBO=3-send.out DEF-3-fishline

'**and** she sent out her fishline.'

1d) ***Ka**^hukit^hwo šitšotšonə'əš naštəəə...*

ka=ts-sukit^hwo si-tšotšonə'əš naštə'ə'ə

SPO=3-make.go.out INDEF-fish while/during

'While she was fishing...'

¹⁰⁷ The tomol is a type of sewn wooden-plank canoe whose design was specific to the Chumash and neighboring tribes.

It is possible that *kika=* marks background consecutive events, while *ki=* marks background situations that overlap in time with more important events. For instance, as part of the act of fishing, the Eagle Daughter ties up her canoe and sends out her line, and these events are not overlapping. Overall, however, these two sentences are not part of the main story line; these sentences provide a backdrop or scene upon which the main events take place. This is one proposed explanation for the difference in meaning between *ki=* and *kika=*.

17.1.4 Other uses of *ka'*

In Ventureño, there is a form *ka'* that is used to link two persons or objects, as in 'daughter and son' below. In this use, it is sometimes written as a separate word, and sometimes as part of the following word. The variation suggests that it, too, is a proclitic.

1) *Kalokasihinwot lo'ka'ap^hanəšmu*

ka=lo'ka-ts-i-hin-wot lo'ka-'ap^hanəšmu

SPO=DEF-3-PL-have-captain DEF-village

and the captain the village

'And the captain of that village'

'an tš'itwaš 'iš^ha'aý ka'iswop.

'an ts-'it-waš si-ts-ša'aý **ka'** =si-ts-wop

TOP 3-exist-PST INDEF-3-daughter **and**=INDEF-3-son

there was his daughter **and**=his son

'had a daughter **and** a son.'

2) *'An ts^hununa 's^hukitwo*

'an ts-sununa si-ts-sukitwo

3-begin NZ.EVENT-3-pull.out

she began she pulled out

šipšoš ka^hyəla'a lokanununašə'əš.

si-pšoš **ka**=yəla'a lo'ka-nunašəš

INDEF-gophersnake **and**-all DEF-animal.REDUP

a gophersnake and all the animals

'And she began to pull out a gophersnake **and** all the various animals.'

3) *pi ka' no*

pi ka' no

2s **and** 1s

'you and I'

Note that *ka(=)* explicitly groups two or more nouns such that the associated verb applies equally to all nouns. For example, in 1) we see that *there was* applies to both *his daughter* and *his son*. Likewise, in 2) we see the verb *she pulled out* applied to both *a snake* and to *all other animals* as well.¹⁰⁸

A related word is *kasila* 'or.'

3) *Huktaktə sipulhewu kasila kotši.*

hu-k-taktə si-pulhewu **kasila** kotši

FUT-1-kill INDEF-sheep **or** pig

'I am going to kill a sheep **or** a pig.'

¹⁰⁸ The grammatical element like *ka'=* here is referred to as a coordinating conjunction in linguistics.

4) *Lokaltskumu kasila masəx 'an pake'et 'isipat.*

loka-ał-tskumu	kasila	masəx	'an	pake'et	si-ts-i-pat
DEF-STAT-four	or	three	TOP	one	INDEF-3-PL-nest

‘There are only three **or** four in one nest.’

The coordinating conjunction *kasila* also groups two or more nouns. However, unlike *ka(=)*, *kasila* indicates that only one of the nouns in a grouping will end up being selected. We can see this in 3), where the speaker indicates that he will kill one of a group of animals. In the end, though, only one animal will be selected.¹⁰⁹

17.1.5 Other uses of *ki=*

A handful of examples in Ventureño texts have the proclitic *ki=* marked on a verb which is preceded by a noun or nouns, which match the subject marking on the verb.

1) *Lo'katštə'əniwaš ka'amaliyù kisaq^hteq^hmelewit...*

lo'ka-tštə'əniwaš	ka-'amaliyu	ki= ts-aqteqmelew-it
DEF-dog	DEM-be.yellow	SBO=3 -come.to.lick-2s.OBJ
a dog	that is yellow	he comes to lick you

‘When a yellow dog comes and licks you...’

¹⁰⁹ *Kasila* is also a type of coordinating conjunction, and it is called *disjunctive* in linguistics.

It is possible, in this example, that the sentence is still subordinate in nature, since it may ‘fall under’ a previous sentence (presented in 2)).

2) *La'k^han 'iskumił lo'katštə'əniwaš ka'altšošoy,*

la'k^han si-ts-ku'um-ił lo'ka-tštə'əniwaš ka'altšošoy

in.the.event he comes to you the dog that is black

‘When a black dog comes to you,’

***ki**seq^hmelew-ıł...*

ki=ts-eqmelew-ił

SBO=3-lick-2s.OBJ

‘[when] he comes to lap you...’

While the use of *ki*= in 1) seems to line up with the previous use of the same proclitic in 2), it is important to note that no less than fourteen (14) other sentences come between the two. A better (or additional) explanation is that *ki*= is acting as a topicalizer in these instances. That is, much like *'an* seen in chapter 8, *ki*= can signal that the noun (phrase) before it represents a shift in topic.

There are too few examples of *ki*= in these kinds of environments to determine the meaning of the proclitic definitively, however. Since you will encounter this use of the proclitic, it has been pointed out.

17.2 Joining sentences with *si=*/*'i-* and *su-*

The proclitic *si=*, which is likely historically related to the article *si-*, is used in Ventureño to combine impersonal verbs and personal verbs.¹¹⁰ When this proclitic is combined with the future prefix *hu-*, the result is *su=*.

The terminology associated with the use of *si=* may obscure how (relatively) straightforward it is to understand the proclitic. Let us, therefore, relate our discussion of *si=* to a discussion of English.

In English, there is a class of words commonly referred to as ‘adverbs.’ One function of adverbs is to say ‘how’ and ‘when’ an event happened. For instance, adverbs might tell you an event happened *quickly*, *slowly*, *monthly*, *always*, and so forth. If we can set aside the discussion of whether a word is a noun, verb, adverb, etc., we will note that, as learned previously, impersonal verbs are often responsible for conveying the ‘how’ information in Ventureño: *la'tšə* ‘to occur habitually,’ *taninupan* ‘to be/occur a short while ago,’ and so forth.

A common way to form sentences in Ventureño is to begin with a full verb and follow it with a verb conveying ‘how’ information that is marked with *si=* (or *'i-* if it comes before the sounds *s*, *š*, *ts*, *tš*). Some examples of this are given below. (The proclitic *si=* is abbreviated NZ.EVENT.¹¹¹)

¹¹⁰ In linguistic terminology, this prefix and its variations are responsible for event nominalization. Much like the Barbareño dependency marker *hi=* (Mithun 2012), *si=* marks finite verbs, which have full verbal inflection (subject, object, tense, aspect). Also, the argument of the dependent clause does not need to be coreferential with that of the matrix.

¹¹¹ This stands for event nominalizer, which means the entire event or is being treated noun-like.

1) *Tskimiyi'i 'išuli'iš lokaštahəw.*

ts-kimiyi'iy **si=ts-uli'iš** lo'ka-ts-talhəw

3-do.again **NZ.EVENT=3-pick.up** DEF-3-child

'**She** again **picked up** her child.'

2) *Tsikimkimiyi'i 'isiyipus.*

ts-i-kimiyi'iy.REDUP **si=ts-iy-'ip-us**

3-PL-do.again.REDUP **NZ.EVENT=3-PL-say-APL**

they did it again and again **their saying to her**

'They kept **saying to her.**'

3) *Lak^han sik'uww sikowotš...*

lak^han **si=k-'uw** si-kowotš

for.if **NZ.EVENT=1-eat** INDEF-salmon

'For if **I eat** salmon...'

4) *Lašnakəkš 'is'uww.*

la'-ts-nəkəkš **si=ts-'uw**

just-3-do.oneself **NZ.EVENT=3-eat**

'**She** just **ate** it [all] herself.'

Verbs marked with *si=* function much like any personal verb without the proclitic. They can take tense markers, the negative prefix, and they can even have their own objects. As we can see with example 7), the subjects of the first verb do not need to match that of the verb marked with *si=*. This can be seen in the examples below. Note that *si=* combines with the future *hu-* prefix to form *su=*.

- 5) *si=* with the future prefix *hu-*

lahupnəkəkš sup'uw.

la'-hu-p-nəkəkš **si=hu-p-'uw**

only-FUT-2-do.oneself **NZ.EVENT=FUT-2-eat**

'**You [will] eat** it yourself.'

- 6) *si=* with the past tense suffix *-waš*

Lamunamə'ək 'iskitwonwaš loka'ap^hanəšmu.

la'-mu-namə'ək **si=ts-kitwon-waš** lo'ka-'ap^hanəšmu

only-NEG-be.far/long **NZ.EVENT=3-go.away.from-PST** DEF-village

'**She had not gone** far **from** the village.'

7) Mə'ək **'isiyilik'e.**

mə'ək **si=ts-iy-ilik'e**

be.far/long **NZ.EVENT=3-PL-sit**

'They were long-lived.'

(lit., 'Their sitting was long.')

8) si= with the negative prefix *mu-*

La'k^han **simuksalawa'ay...**

la'k^han **si=mu-k-salaqwa'ay**

for.if **NZ.EVEN=NEG-1-make.well**

'for if **I do not make them well**'

Below are some practice sentences with *si=*. Examine them and attempt a rough translation. Problem 4) is slightly challenging, since the word *numiš* is only marginally verb-like.

SELECTIONS - TRANSLATING

1) *Lataninupan 'iskumi.*

la'-taninupan	si=ts-kumi
just-happen.recently	NZ.EVENT=3-arrive.home

2) *Kapake'et sik^hqisə lokax'anwa.*

kapake'et	si=k-qisə	lo'ka-x'anwa
happen.once	NZ.EVENT=1-see	DEF=woman

3) *Sisununa sisisinayuw.*

ts-i-sununa	si=ts-i-sinayuw
3-PL-begin	NZ.EVENT=3-PL-put.smth.on

4) *Numiš 'isaqmił.*

numiš si=ts-aqmił

nevertheless NZ.EVENT-3-drink

SELECTIONS - TRANSLATION - ANSWERS

1) *Lataninupan 'iskumi.*

la'-taninupan si=ts-kumi

just-happen.recently NZ.EVENT-3-arrive.home

'S/he arrived [home] only a short time ago.'

2) *Kapake'et sik^hqisə lokax'anwa.*

kapake'et si=k-qisə lo'ka-x'anwa

happen.once NZ.EVENT=1-see DEF=woman

'I saw the woman once.'

3) *Sisununa sisisinayuw.*

ts-i-sununa si=ts-i-sinayuw

3-PL-begin NZ.EVENT=3-PL-put.smth.on

'They begin to put something on.'

4) Numiš 'isaqmił.

numiš si=ts-aqmił

nevertheless NZ.EVENT=3-drink

'S/he drank it nevertheless.'

17.3 Joining verbs with 'al-/'at-

As we have seen already, the nominalizing prefix 'al-/'at- may form words that function in a noun-like as well as verb-like manner. This particular prefix may combine with several other prefixes and clitics which we have learned about: *ka=* and *si=* (it is unclear whether *si=* is specifically descended from the event nominalizer or merely a related form that developed its own meaning). In this section we learn about how these combinations are used and what they mean.

Like the prefixes and proclitics discussed in previous sections, the combinations involving 'al- allow sentences with multiple verbs to be combined. We should keep this in mind as we look at sentences formed with these combinations.

17.3.1 Combining sentences with *ka=* and *kal=/kat=*

This *ka=* is sometimes written as an individual word, and sometimes as a prefix, but in all cases, it is different from the superordinate *ka=* and the article *ka-*.^{112, 113}

Broadly speaking, *ka=* allows for one noun to be described in light of another noun or nominalized verb.¹¹⁴ Some examples of the use of *ka=* are presented below.

In example 1), *ka=* is used with the nominalized verb *p^hap^haw* ‘to be light (in weight)’ to describe the weight of the wood.

1) *lokapoñ ka’atp^hap^haw*

lo’ka-poñ **ka=’at-**p^hap^haw

DEF-WOOD DEM=NZ-be.light

‘light wood’

(li., ‘the wood that is light’)

In the example below, we see poison oak qualified as an obstructor.

¹¹² Ultimately, the morphemes are from the same source. However, the meanings and uses had diversified into several distinct categories at the time Ventureño was recorded.

¹¹³ There does not seem to be any difference in function when the morpheme is written as a prefix or a separate word. It is apparently a proclitic.

¹¹⁴ In English, these concepts are usually conveyed with full sentences called relative clauses.

2) *Siyasyasis ka'isaqtikatit.*

si-yasyasis **ka='a**l-i-su-aqtikat-it

INDEF-poison.oak **DEM=NZ-PL-CAUS**-be.obstructed-1S.OBJ

'The poison oak obstructed me.'

(lit., 'poison oak **which** obstructed me')

Example 3) shows 'the woods' qualified as the home of the bear. This particular example is interesting, since it is unclear whether 'ap is being used as a noun or a verb.¹¹⁵

3) *Hesixus 'an lositəptəp^{hə} kas'ap.*

hesixus 'an lo'-si-təptəp^{hə} **ka=ts**-'ap

the.bear REL DET.DIST-INDEF-forest/mountains **DEM=3**-living.place

'The bear lives in the mountain.'

(lit., 'The bear who [in] the mountains is his living place.')

In the last example here, we see a discussion of a man who is specified as being a thief.

¹¹⁵ It is possible, in regard to the use of the *ka=* discussed here, that *ka=* is used with elements that are already nouns, and *ka'al-/kal-* are used with verbs. There is, however, insufficient data to support such a statement at this point in time.

4) *No 'an hukatwa loka'at'axatš ka'alxononit lokak^hkawayu.*

no 'an hu-k-ałwa loka'at'axatš **ka='al**-xonon-it lokak^hkawayu

1S TOP FUT-1-kill the.man **DEM=NZ-steal-1S.OBJ** my.horse

'I will kill the man who stole my horse.'

(lit., 'I am [the one] who will kill the man **who** steals [from] me my horse.')

The morpheme *ka=* sets up a relationship between a noun and a nominalized verb (or, perhaps, as in example 9), *ka=* is directly responsible for the nominalization). This 'relationship' is clarified below.

If we may deviate from the present conversation momentarily, we can discuss two different yet related English sentences, which will be relevant to the discussion of *ka=* above. Examine the sentences below.

5) *That's my nephew, who has an obsession with soccer.*

6) *That's my nephew who has an obsession with soccer.*

Note the clause *who has an obsession with soccer*. In example 5), assuming this speaker has one nephew, providing the listener with the following information about soccer is not necessary for identifying which nephew the speaker means.

In the following example, 6), the speaker is using the information *who has an obsession with soccer* to identify which nephew is meant. Presumably, there are other nephews, but this one in 12) is known for having a fascination with soccer.

The kinds of clauses presented in 5) and 6) are relative clauses much like those learned about in Chapter 11. As a reminder, a relative clause is a type of clause sentence used to modify a noun; such clauses or sentences often begin with a word such as *who, whom, which, or that*. The kind of relative clause in 5) is known as non-restrictive; it adds additional information about the noun it modifies. The kind of relative clause presented in 6) is known as restrictive, and it specifies or singles out the particular noun it refers to.

Within Ventureño, *ka=* clauses (with and without *'al-*) are used to mark restrictive information (contrast this with the particle *'an*, presented in Chapter 8, which is understood to function non-restrictively when used as a relative clause marker).

17.3.2 Combining with *sal=*/*sał=*¹¹⁶

The precise difference in meaning between *sal=* and *kał=ka'al=* is unclear. Both prefixes are involved in marking clauses that modify nouns (i.e., relative clauses). Some examples of *sal-* are presented below.

¹¹⁶ Note that the article *si-* may appear with nouns independent of any clause or verb. Such is not the case of *si=* used with verbs or nominalized verbs.

1) *Ka'wašəťš 'isiyuniyəw lo'ka'axipeneš ka'poñ salmus'it luyət.*

ka='ał-wašəťš ¹¹⁷	si=ts-iy-uniyəw	lo'ka-'axipeneš
SPO=NZ-be.good	NZ.EVENT-3-PL-search.for	DEF-smth.carved
it is good	that they look for	something carved

ka-poñ	si='ał -mu-ts-'it	luyət
DEF-board	DEM=NZ-NEG-3-exist	knot
board(s)	that do not have	knot(s)

'It is good that they seek carved boards **without** knots.'

2) *Tsiyaqulmow sipoñ 'iš'ulyina'aš **salkumula'a**.*

ts-iy-aqulmow	si-poñ	si=ts-'ulyina'aš	si='ał -kumula'a
3-PL-choose	INDEF-board	INDEF-3-length	DEM=NZ-fit
and they choose	board(s)	of length(s)	which are fitting

'And they choose boards of **a fitting** length.'

We may note that the noun or nominalized form marked with *sal-* may function as a noun on its own. We can see this in the example below where *salip^hpi lokaša'aŷ* 'what the daughter said' functions as the object of the verb (and not as a modification of an existing noun).

¹¹⁷ The glottal stop in this word has been analyzed as one that has shifted in the surface form. While there is evidence elsewhere in the data that this is a phonological process in Ventureño, it is also possible that the glottal feature functions alone as part of the nominalized construction.

3) *Kisaxnit'olkoy*¹¹⁸ ***salip^hpi lokaša'ay***.

ki-ts-axnit'olkoy ***si='ał-'ippi*** ***lo'ka-ša'ay***

SBO-3-listen.to **DEM=NZ-say.to** **DEF-daughter**

'And she listened closely to **what her daughter said.**'

A sentence or clause used as an object or subject is known as a complement clause. Note that we have called *si=* in these environments DEM, which is a more general grammatical designation.

17.3.3 Combining with *hal-/hał-*

Though *hal-/hał-* is a combination of the future and nominalizing prefixes, it is not necessarily used in future relative or complement clauses. Instead, it indicates that the event has not happened; it might or might not happen in the future.¹¹⁹

1) 'Aq^hnitoxlołk'oy ***haltšašawil***!

'-aq^hnitoxlołk'oy ***hu-'ał-tš-ašaw-il***

IMPV-reflect.on.smth **FUT-NZ-3-speak.to-2.S.OBJ**

reflect on it **his speaking to you**

'Reflect on **what he will say to you!**'

¹¹⁸ A full translation of this verb would be 'to be situated with the head cocked (listening); to listen.'

¹¹⁹ The technical term for this is *irrealis*, which means 'not real.'

The prefix *hal-* may also be used on nouns (nouns that would not normally need to be nominalized) referring to things that will not exist or that only have the hypothetical chance of existing, or things whose existence in the real-world is unknown.

2) *Muššum kaltsameqweł **haltomol**.*

mu-ts-tšum ka'-ał-ts-am-eqweł **hu-'ał-tomol**

NEG-3-be.good DEM-NZ-3-INDEF-make **FUT-NZ-tomol**

it is not good [for] the making of **tomols**

'It is not good for the making of **tomols**.'

3) *Muhupihin **ha'o**.*

mu-hu-p-iy-hin **hu-'ał-'o**

NEG-FUT-2-PL-have **FUT-NZ-water**

you will not have **water**

'You will not have/get **water**.'

4) *La'k^han pqisə **halku**.*

la'k^han p-qisə **hu-'ał-ku**

in that case 2-see **FUT-NZ-person**

'Then [in that case] you will see **a man**.'

As we can see in examples 2) and 3) above, the noun marked with *hal-* does not exist since the associated verb is negated. In example 4), the speaker is discussing a hypothetical situation wherein the listener will come into contact with the mystery 'person' only if the listener decides to do other things first.

17.4 The structure of the verb

At this point in our lessons, we have seen all the prefixes and suffixes that may be attached to a verb. Of course, those affixes do not just attach at random places. There is a certain order to which ones attach where. We were introduced to this order in chapter 2, and we look at it again here.

Given its potential usefulness to the student, a summary of the order of verbal prefixes and suffixes has been given below. Note that the verb stem, the part of the verb to which other things attach, may itself be made of several parts (in other words, it may be made of a root, manner prefixes, causative prefixes, and or desiderative prefixes).

The Ventureño verb	
proclitics	<i>ka=, ki=, kika=</i>
demonstratives	<i>he-, lo-</i>
hypothetical	<i>'ala-</i>
perfect	<i>ne'e-</i>
question	<i>nel-</i>
negative question	<i>ni-</i>
enabling	<i>ku-</i>
counterfactual	<i>'u-</i>
immediate future	<i>kayu-</i>
negative	<i>mu-; negative irrealis 'əwə-</i>
negative perfect	<i>na-</i>
future	<i>hu-</i>
person (1 st , 2 nd , 3 rd)	<i>k-, p-, ts-</i>
number (dual, plural, indefinite)	<i>iš-, iy-, am-</i>
-verb stem-	
completive	<i>-i</i>
verbalizing property	<i>-Vtš</i>
imperfective	<i>-š</i>
directional	<i>-li</i>
locative applicative	<i>-pi</i>
cislocative	<i>-ti'iy</i>
object/applicative/reflexive	<i>-it, -ił, iyuw, -us, -šVš</i>
plural object	<i>-wu</i>
repetitive	<i>-i'iy</i>
past tense	<i>-waš</i>
tag question	<i>-a ; yes/no question -u</i>

One must keep in mind, of course, that not all of these prefixes and suffixes may occur together. Also, the meaning of specific verbs may prevent the use of certain affixes. Finally, some prefixes, such as *la-*, which we learned means something such as 'just' or 'only,' may be found in more than one place in the order of prefixes. In one instance, the prefix appears twice on the same verb. We

must understand, then, that the order given above is a broad generalization; certain verbs and certain constructions may result in novel or unexpected organization of the verb.

This concludes chapter 17. Chapter 18 discusses small, functional words called ‘particles’ that are found in Ventureño.

Chapter 18

The Bits and Pieces

Particles are individual words, usually not divisible into meaningful parts, which can have a wide variety of specialized functions in a language. Particles may be grammatical, such as the topic marker *'an* and others presented in 18.1, or less grammatical, such as those presented in 18.2 and 18.3.

GOALS

This chapter will familiarize you with several types of particles found in Ventureño.

18.1 Particles

Some particles, such as *'an*, are already familiar to us. There are several others that can be found in Ventureño. Most come near the beginning of a sentence, and most participate in the joining of sentences. The information these particles convey is often what we might call 'adverbial' in English: information about time, place, manner, etc.

A list of common Ventureño particles is below. An attempt has been made to make the list exhaustive, based on available data.

Common particles					
<i>kaypi</i>	'therefore'	<i>nikahan</i>	'whether it were'	<i>numiš</i>	'anyway'
<i>lak^hanwa</i>	'each'	<i>k^hanwa</i>	'(to be) every'	<i>ne'e'e</i>	'to be close by'
<i>ka/sinawa</i>	'when'	<i>kin</i>	'furthermore; even'	<i>k^hen</i>	'moreover'
<i>'i</i>	genitive	<i>kəpə</i>	'now; today'	<i>kəpə'ə'ə</i>	'right now'
<i>kiwə</i>	'because'	<i>k'uwe</i>	'but; however'	<i>kahe</i>	'and'
<i>'api</i>	'well...'; 'so...'; 'ok...'			<i>kasila</i>	'or'

Some examples of the various particles are given below.

1) *lak^hanwa* šišup

la-*k^hanwa* si-šup

just-**every** INDEF-year

'**Each/every** year'

2) *Kəpə* 'an tšišawi.

kəpə 'an ts-išawi

now TOP 3-be.summer

'**Now** it is summer time.'

3) *Muku kin* 'altsunuqš.

mu-ku **kin** 'altsunuqš

NEG-Indian **furthermore** Spanish

'He is not Indian, **furthermore**, he is Spanish.'

(*muku* means, literally, 'Not a person (native to the area).')

4) 'Api saxtawasə...

'apisaxtawasə

so tell.the.truth

'So, tell [me] the truth...'

5) Mus'alaq^hwa'ay kiwə tsaxšiltšaši.

mu-ts-alaqwa'ay kiwə ts-axšiltšaši

NEG-3-be.free because 3-ensare.oneself

he could not be free because he ensnared himself

'He could not be/get free because he had ensnared himself.'

(Kiwə is also seen as kəwə.)

6) Tšušmaxyət lo'kašwašt'uyaš k'uwe mušehetš.

ts-ušmaxyət lo'ka-ts-wašt'uyaš k'uwe mu-ts-ehetš

3-pull DEF-3-fishline but NEG-3-get.free

he pulled the her fishline but he did not get free

'He pulled her fishline, but he did not get free.'

(Coyote was ensnared on a fishline and could not free himself.)

The particle 'i indicates a part/whole relationship between two nouns or noun-like words. It usually indicates that one thing is made from another, as in example 5) below. It may also indicate that a thing or smaller group of things belongs to a

larger group of things. In linguistics, this kind of a relationship between two words (nouns) is called genitive, and it is abbreviated as GEN.

7) *tštoý' i wə*

tštoý' i wə

hoof GEN deer

'deer hoof'

OR

'hoof **of** deer'

8) *tšenhes' i hew*

ts-enhes' i hew

3-spirit GEN pelican

'flying fish'

(lit., 'spirit **of** pelican')

9) *Pake'et' i sqilmes' an tsapikitwo lo'ka'sa'ay tslow.*

pake'et' i sqilmes' an ts-apikitwo lo'ka-sa'ay tslow

one GEN island TOP 3-embark DEF-daughter eagle

'On one **of** the islands Eagle daughter embarked [to fish].'

Some particles correspond to English phrases.

Miscellaneous particles	
<i>hika'an</i>	'Why not?'
<i>ta'a</i>	'Take it in your hand!'
<i>k^{he}</i>	'Here it is.'
<i>k^{hun}</i>	'I don't know.'

An example of the use of one of these words in context is presented below. As a note, the words *ta'a* and *k^{he}* have similar meanings: they are both uttered when offering something to someone.

10) *K^{he} he'so'o.*

k^{he} he'-si-'o

here it is DET.PROX-INDEF-water

'Here is this water.'

(In the sense of, 'Take this water!')

18.2 Exclamations

Small utterances conveying strong emotion are called exclamations. Exclamations expressing various emotions are presented below.

Exclamations of emotion	
<i>ha'a!</i>	an exclamation of surprise
<i>haa!</i>	an exclamation of discovery, surprise
<i>haha!</i>	an exclamation of gladness
<i>hehe!</i>	an exclamation of sadness
<i>hə'!</i>	an exclamation of disappointment

Exclamations are often associated with manners and those exchanges needed to facilitate day to day interactions.

Exclamations related to manners	
<i>mə'</i> or <i>məmə</i>	'no'
<i>hihi'i</i>	'yes'
<i>tšə</i>	'out!; get out of here!'
<i>tšə'ət</i>	'poor thing!'
<i>haku</i>	'greetings!; what's up?; hello!'

In some cases, a particle, such as *ya*, may need more context to be interpreted correctly. While we can know that the exclamation means something like 'now!' as used when calling attention to something that is about to happen or is beginning to happen, the meaning of the exclamation makes more sense in context.

1) *Ya kišna'at.*

ya *k-iš-na'at*

now 1-DU-go

'Now, let's go.'

2) *Ya kasinowo yəla'a.*

ya *ka=ts-i-nowo* *yəla'a*

now DEM=3-PL-stand all

'Now, they all get up.'

3) *Ya nowo, lak^han nowo, lak^han.*

ya nowo, lak^han nowo, lak^han

now stop, just stop, just

‘[Now] stop, just stop!’

(Said to someone who is walking.)

The number of exclamations documented for Ventureño is limited, and most, if not all, have been presented in this section.

18.3 Onomatopoeia

Onomatopoeia is the use of a word that imitates a sound or something that produces a sound. In English, we are familiar with such imitative words: *hiss, gong, bam, crash*, and so forth. A few examples of onomatopoeia also seem to be present in Ventureño. Sometimes the onomatopoeia is encoded in an actual word, such as that below.

1) *aqtsssi*

‘to hiss’

2) *Tsaqtsssi.*

ts-aqtsssi

3-hiss

'It hissed.'

At other times, the onomatopoeia is merely an exclamation or other, similar particle.

3) *his*

'hiss!'

(The sound a firecracker might make.)

4) *His, nayisapipne 'ištəq sa'anaxpak so'o.*

his nayisapipne 'ištəq sa'anaxpak so'o

hiss it goes off in the eye of the stingy one water

'Hiss, It goes off in the eye of the one stingy with water.'

(Refers to a fire being lit suddenly in someone's face.)

We may also find onomatopoeic words tucked away elsewhere in the language. For instance, the word for 'great horned owl' *muhu* and the word for 'turtle dove' *šukušuk* are both said to be imitative of the sounds each bird makes, respectively. It

is important to keep in mind that the perception of 'what' something sounds like is largely determined by the person, language, and culture.

This concludes chapter 18. Chapter 19 summarizes this work and explains the appendices at the end.

WORDS TO KNOW

PARTICLES

'api	'well...' ; 'so...' ; 'ok...'
i	genitive
hika'an	'why not?'
ka/sinawa	'when'
kaypi	'therefore'
kəpə	'now; today'
kəpə'ə'ə	'right now'
kin	'furthermore; even'
kiwə	'because'
k ^h anwa	'(to be) every'
k ^h en	'moreover'
k ^h un	'I don't know'
k'uwe	'but; however'
lak ^h anwa	'each'
ne'e'e	'to be close by'
nikahan	'whether it were'
numiš	'anyway'
ta'a	'take it in your hand!'

EXCLAMATIONS

ha'a!	an exclamation of surprise
haa!	an exclamation of discovery
haha!	an exclamation of gladness
hehe!	an exclamation of sadness
hə'!	an exclamation of disappointment
mə' or məmə	'no'
hihi'i	'yes'
tšə	'out!; get out of here!'
tšə'əl	'poor thing!'
haku	'greetings!; what's up?; hello!'

Chapter 19

Summary

This concludes the teaching grammar of Ventureño Chumash. As a reminder, there are several items in the appendices which are offered as support for learning about Ventureño Chumash and other Chumash languages. A brief listing of the appendices appears below.

Appendix A — Two texts in Ventureño Chumash

Coyote and Eagle Daughter

The Man, His Wife, and the Devil

Appendix B — A list of the specialized symbols used by various authors for various Chumash languages. The list includes the transcription systems used by Harrington and Ingo Mamet (2008) for Ventureño.

Appendix C — A glossary of grammatical/linguistic terminology

Appendix D — A list of all the grammatical abbreviations or designations (referred to as *glosses* in linguistics) used here and in Ventureño texts.

Appendix A

Included in Appendix A are two texts in Ventureño Chumash. The first is a short story about a man, his wife, and a devil or demon that they outsmart. The second is a more lengthy text about Eagle Daughter (or the Daughter of Eagle). It features the famous Coyote, who is common not only in Chumash myths, but also in the myths of other native Californian cultures/languages.

The general format of the texts is the same as we have seen in our lessons. Some slight adjustments in font size have been made to help you concentrate on certain parts of the texts. At the beginning of each text you will see the label “Harrington: 1981” followed by a number. These direct you to the microfilm reels that have the Harrington notes on them. Because the Eagle Daughter text is so long, it spans multiple frames. Therefore, whenever a new frame/page is encountered, it is given in parentheses like this: (3.69.928.1). This translates as Harrington 1981: volume 3, reel 69, frame 928, and page 1 on that frame. Unless you are interested in going back and accessing the original source, these numbers in parentheses may be ignored.

The texts have several interesting features. For instance, the song sung by Coyote in the second text has the sound ‘r’ in it. However, we know that this sound is otherwise rare (almost nonexistent) in Ventureño. The content of the stories might also be new. Not everything will “make sense” based on an English speaker’s, Californian, Western, etc. point of view, but that is to be expected. The newness

and different character of the Ventureño texts will, perhaps, underscore how different the language is from English.

The Man, His Wife, & the Demon

(Harrington 1981: 3.95.84.2)

Tš'itwaš ša'at'axatš 'an ts'it' iš^hatiwə.

ts- 'it	-waš	si- 'at'axatš	'an	ts- 'it	si- ts- šatiwə
3- exist	-PST	INDEF- man	REL	3- exist	INDEF- 3- spouse
there was		a man	who	there was	a spouse of his

'There was a man and he had a wife.'

Heša'at'axatš 'an tskitwo

he'-	si-	'at'axatš	'an	ts- kitwo
DET.PROX-	PART-	man	TOP	3- go out
this man				he went out

"This man went out"

tšuniyəw' lokanunašš.

ts- uniyə'əw	lo'ka- nunašš
3- search.for	DEF- demon
he searched for	the demon

'hunting the demon.'

K'uwe tšuštəł.

k'uwe ts- 'uštəł

but 3- find

'And found him.'

(K'uwe indicates that the 'he found him' was not what was expected.)

Kikas'ipus lokanunašəš,

kika= ts- 'ip -us lo'ka- nunašəš

SBO= 3- tell -APL DEF- demon

and he told him the demon

'And the demon told him,'

“hukikšil yəla'a supaluqtiyəw

hu- k- ikš -il yəla'a si- hu- p- aluqtiyəw

FUT- 1- give -2.S.OBJ all NZ.EVENT- FUT- 2- lack

I will give you all you may want

“I am going to give you everything you want:”

'altšum kasix'anx'anwa'a."

'altšum ka- si- x'anwa.REDUP

money CONJ- INDEF- woman.REDUP

money and women

"money, women."

Kikas'ip lokanunašəš

kika= ts- 'ip lo'ka- nunašəš

SBO= 3- say DEF- demon

and he said the demon

'And the demon said,'

"masəxtskumu 'išup kihupalitkəyit."

masəxtskumu si- šup ki= hu- p- alitkəy -it

twelve PART- year SBO= FUT- 2- wait.for -1.S.OBJ

twelve years you will wait for me

"For twelve years you will wait for me."

Kikašnik'oyi loka'at'axatš tšna'ał lokas'ap,

kika=	ts- nik'oyi	lo'ka- 'at'axatš	ts- na'ał	lo'ka- ts- 'ap
SBO=	3- turn.back	DEF- man	3- go	DEF- 3- house
	and he turned back	the man	he went	his house

'And the man returned home,'

kikasiliklik'e wašətš 'isilik'e,

kika=	ts- ilik'e.REDUP	wašətš	si- ts- 'ilik'e
SBO=	3- sit.REDUP	be good	PART- 3- sit
	and he remained	it was good	his sitting/living

'and the man returned home and lived luxuriously.'

Kamasəxtskumu 'išup,

ka=	masəxtskumu	si- šup
SPO=	twelve	PART- year
	(be) twelve	years

'At the end of twelve years,'

kis'ipus loka'at'axatš lokaš^hatiwə,

ki= ts- 'ip -us lo'ka- 'at'axatš lo'ka- ts- šatiwə
SBO= 3- say -APL DEF- man DEF- 3- spouse
he said to her the man his wife

'the man said to his wife,'

“ne'ekayuskumli lokahusyət kanunašəš.”

ne'e- kayu- ts- kumli lo'ka- hu- ts- yət ka- nunašəš
PRF- IMM- 3- arrive.to DEF- FUT- 3- come DEF- demon
it is about to come the arrival the demon

“The time is about to arrive when the demon is going to come.”

Ts'ipus, lokaš^hatiwə,

ts- 'ip -us lo'ka- ts- šatiwə
3- tell -APL DEF- 3- spouse
she told him his wife

'His wife told him,'

“mup’atxuxa.”

mu- p- ’atxuxa

NEG- 2- be.afraid

“Do not be a coward.”

“Kanawa huskumi ’an p’ipus, ’hukiwišit,’ ”

ka= nawa hu- ts- kumi ’an p- ’ip -us

SPO= when FUT- 3- arrive TOP 2- tell -APL

when he will arrive you tell him

“When he arrives tell him,

hu- k- iwiš -it

FUT- 1- accompany -2.S.OBJ

I will accompany you

“ ‘I will go along with you,’ ”

“ipus, ’munakalaqwa’ay,’ ”

’ip -us mu- na- k- alaqwa’ay

tell -APL NEG- PRF- 1- be.ready

tell him I am not yet ready

“tell him, ‘I am not yet ready,’ ”

“kihustapi.”

ki= hu- ts- tapi

SBO= FUT- 3- enter

and he will come inside

“ask him to come inside.”

Kanawa skum lokanunašəš,

ka= nawa ts- kum lo'ka- nunašəš

SPO= when 3- come DEF- demon

when he came the demon

‘When the demon came,’

’an ts’ipus loka’at’axatš,

’an ts- ’ip -us lo'ka- ’at’axatš

TOP 3- tell -APL DEF- man

he told him the man

‘the man told him,’

“munakalaqwa’ay, alitkəyit.”

mu-	na-	k-	alaqwa’ay	alitkəy	-it
NEG-	PRF-	1-	be.ready	wait.for	-1.S.OBJ
I am not yet ready			wait for me		

“I am not yet ready, wait for me.”

Kanawa salaqwa’ay kikas’ipus,

ka=	nawa	ts-	alaqwa’ay	kika=	ts-	’ip	-us
SPO=	when	3-	be ready	SBO=	3-	tell	-APL
when		he was ready		he told him			

‘When he was ready he said,’

“tapi.”

tapi

enter

“enter; come in.”

Lokax'anwa 'an tsoxpot lokas'oqwo,

lo'ka-	x'anwa	'an	ts- oxpot	lo'ka-	ts- 'oqwo
DEF-	woman	TOP	3- untie	DEF-	3- hair
the woman			she untied	her hair	

'The woman loosed her hair,'

kikašuš'exš, kikasts'iyət.

kika=	ts- uš'exš	kika=	ts- ts'iyət
SBO=	3- be.loose	SBO=	3- put.one's.buttocks.in.the.air
it was loose		she put her buttocks in the air	

'so that it was all loose, and she crouched with her buttocks in the air.'

Tšoxonəšpi lokanunašəš,

ts- oxonišpi	lo'ka- nunašəš
3- be.afraid.of	DEF- demon
he was afraid of [her]	the demon

'The demon was terrified,'

kiskitwo kikašna'ał,

ki= ts- kitwo kika= ts- na'ał

SBO= 3- go.out SBO= 3- go

and he went out and he went

'and made his exit and left,'

kikas'ip,

kika= ts- 'ip

SBO= 3- say

'saying,'

“munak^hqisənwaš hał'ałnehet he.”

mu- na- k- qisən -waš hu- 'ał.REDUP- nehet he'

NEG- PRF- 1- see -PST FUT- NZ.REDUP- be.as DEM.PROX

I have never seen something such as this

“I have never seen the like of this before.”

Eagle Daughter and Coyote
(Harrington 1983: 3.69.924.2-931.1)

(3.69.924.2)

Pake'et 'i sqilmes

pake'et 'i si- qilmes

one GEN PART- islands

one of an island

'On an island'

'an tsapikit^hwo lo'ka'sa'ay tsłow.

'an ts- apikitwo lo'ka- ša'ay tsłow

TOP 3- set.out.(in.a.boat) DEF- daughter eagle

she set out the daughter eagle

'the eagle daughter went to fish.'

Kaskumli lo'ka's^hin skoyiis,

ka'= ts- kumli lo'ka- ts- hin tsqoyi'is

SPO= 3- arrive.at DEF- 3- have kelp

and she arrived at that which she had kelp

'And she arrived at her kelp,'

kikasaq^hsik lo'kaštomoł,

kika= ts- 'aqsik lo'ka- ts- tomoł

SPO= 3- tie DEF- 3- tomoł

where she tied it her tomoł

'where she fished she tied up her canoe,'

kikas^huna'ał lokaswašt'uyaš.

kika= ts- suna'ał lo'ka- ts- wašt'uyaš

SBO= 3- set.loose DEF- 3- fishline

and she set it loose her fishline

'and she sent out her fishline.'

Kasukit^hwo šitšotšonə'əš naštəəə,

ka= sukitwo si- tšotšonə'əš naštə'ə'ə

SPO= make.go.out INDEF- fish while/during

cause to go out fish while

'While she was still fishing,'

(literally, 'while fish were being caused to go out')

kisqiliwaya lo'ka'ašəpəšiwaš,

ki= ts- qiliwaya lo'ka- 'ašəpəšiwaš

SBO= 3- look.over DEF- Coyote

'Coyote looked over [a precipice],'

kisqiliwaya,

ki= ts- qiliwaya

SBO= 3- look.over

'and he looked over,'

kisqisə lo'kaša'ay slow

ki= ts- qisə lo'ka- ša'ay tslow

SBO= 3- see DEF- daughter eagle

'and he saw the Eagle daughter.'

Kasilik'e.

ka= ts- 'ilik'e

SPO= 3- sit

'And he sat down.'

Kasqitəwətsus,

ka= ts- qitəwətš -us

SPO= 3- look.on -APL

‘And he was paying much attention to her,’

kinupan tsxiliwasə.

ki= nupan ts- xiliwasə

SBO= just.TEMP 3- recognize

‘and he soon recognized [her].’

Kas’ip^ha,

ka= ts- ’ip -a

SPO= 3- say -TAG

‘And, don’t you know, he said,’

“tšeq^hlemlemš.”

ts- eqlemlemš

3- be.radiant-beautiful

“She is beautiful and radiant.”

Kasoq^hwoli lo'ka'ałšəpəšiwaš.

ka'= ts- oqwoli lo'ka- 'ałšəpəšiwaš

SPO= 3- plot DEF- Coyote

and he plotted/thought Coyote

'And Coyote started thinking.'

Kas'ip he'.

ka= ts- 'ip he'

SPO= 3- say DEM.PROX

'And he said here.'

OR

'And he said, here.'

Kasip^h,

ka= ts- 'ip

SPO= 3- say

and he said

'And he said,'

“no ’an huk^htapi heso’o,”

no ’an hu- k- tapi he’- si- ’o
1.S TOP FUT- 1- come.in DET.PROX- PART- water
I I will come into the water

“I am going to put myself inside the water,”

“ki huk^hna’ał,”

ki= hu- k- na’ał
SBO= FUT- 1- go

“I am going to go,”

“kihukuliiš lo’kats^hints^ha,”

ki= hu- k- uli’iš lo’ka- ts- hin- ts^ha
SBO= FUT- 1- catch DEF- 3- have - fishhook
and I am going to catch that which she has its fishhook

“and I am going to catch her hook,”

“huk^hse’qe lo’kas’is’uw.”

hu- k- se’qe lo’ka- ts- ’isu’uw
FUT- 1- remove DEF- 3- bait

“I am going to remove her bait.”

Kasxiliwasə lo'kaša'ay 'i tsloŵ

ka= ts- xiliwasə lo'ka- ša'ay 'i tsloŵ

SPO= 3- recognize DEF- daughter GEN Eagle

and he recognized her the daughter of Eagle

'He distinguished well the Daughter of the Eagle'

'an tšeq^hlemlemš.

'an ts- eqlemlemš

REL 3- be.radiant-beautiful

who she was beautiful and resplendent

[who was] beautiful and resplendent.'

(3.69.926.1)

(This was a song Coyote sang before he threw himself into the water.)¹²⁰

Í sarí wá,

"It will continue,"

¹²⁰The precise place where this song should be included is uncertain as it appears after the text below and is headed simply by the instruction, "insert at proper place. Coyote sings this before he throws himself over the cliff."

Í sarí wá,

“It will continue,”

Í sarí wá,

“It will continue,”

I sarí waa.

“It will continue.”

Yúkiré,

“Live!”

Yúkiré,

“Live!”

Yúkiré!

“Live!”

(3.69.925.1)

Katštīnikoyi.

ka= ts- tinikoyi

SPO= 3- back.up

‘He backed up.’

Kasməkə’ə,

ka= ts- məkə’ə

SPO= 3- go.far.away/out

‘And he moved away,’

kišuliiš lo’isenhes,

ki= ts- uli’iš lo’- si- ts- enhes

SBO= 3- take, grasp DET.DIST- INALN- 3- breath

and he took a breath of his

‘And he held his breath,’

tsukumula'a susutoq'op,

ts- kumula'a si- hu- ts- utoq'op

3- go.through NZ.EVENT- FUT- 3- dive

he went through that which he would have to dive

'He estimated the jump he would have to make,'

kihuskumli lo'kasqoyis.

ki= hu- ts- kumli lo'ka- tsqoyi'is

SBO= FUT- 3- arrive.at DEF- kelp

he arrived at the kelp

'And to arrive at the kelp.'

Kas^hyæt tsmaqutina'ał.

ka= ts- yæt ts- maqutina'ał

SPO= 3- come 3- run

and he came he ran

'He came running strongly.'

Kašna'ał,

ka'= ts- na'ał

SPO= 3- go

'He went,'

kisutoq'op^h.

ki= ts- utoq'op

SBO= 3- dive

'he dove.'

Ya kašuliiš lo'kak^hin.

ya ka= ts- uli'iš lo'ka- k- hin

so SPO= 3- take DEF- 1- have

so he took that which I have¹²¹

'And so took the hook.'

Kašušmaxyət^h,

ka= ts- ušmaxyət

SPO= 3- pull

'And she pulled [her line] up,'

¹²¹ It is unclear why there is a reference to the first person, 'my', here.

mutšuya'uš^ho šəpəšiwaš lo'kaš^hins^ha,

mu- ts- suya- uš^ho šəpəšiwaš lo'ka- ts- hin- s^ha
NEG- 3- DES- let.go Coyote DEF- 3- have - hook
he did not want to let go Coyote her hook

'Coyote did not want to release the hook,'

muš'alaq^hwa'ay kiwə tsaxšiltšəši.

mu- ts- alaqa'ay kəwə ts- axsił -tšVš -i
NEG- 3- be.ready because 3- fish -REFL -CPLV
he could not be ready/okay because he had fished himself

'He could not [get free] because he ensnared himself.'

(Coyote got his paw caught on the hook.)

Kamušuš^ho lo'kaš^ha'ay tsłow,

ka= mu- ts- uš^ho lo'ka- ts- ša'ay tsłow
SPO= NEG- 3- let.go DEF- 3- daughter eagle
and she let go his daughter Eagle

'And the eagle's daughter did not release,'

tšušmaxyət lo'kašwašt'uyaš k'uwe mušehetš,

ts- ušmaxyət lo'ka- ts- wašt'uyaš k'uwe mu- ts- ehētš
3- pull DEF- 3- fishline but NEG- 3- ?get.free
he pulled her fishline but he did not get free

'he [Coyote] pulled her fishline but he could not get it off,'

ki lašuš^ho

ki= la'- ts- uš^ho
SBO= BOUND- 3- leave

she let [him] go

'she played [the line with]'

ka'alšəpəšwaš lamit'iii,

ka'- 'alšəpəšiwaš la'- mit'i'i'i
DEM- Coyote BOUND- very.little.in.amount.or.intensity

Coyote it happened little by little

'Coyote for a little while,'

(literally, 'she let out Coyote [on the line] little by little')

(3.69.625.2)

kišušmaxyət lo'kaša'ay ts^hlow.

ki= ts- ušmaxyət lo'ka- ša'ay tslow

SBO= 3- pull DEF- daughter eagle

she pulled it the daughter Eagle

'the eagle daughter pulled it.'

Kašušmaxyət lo'kašwaštuyaš.

ka= ts- ušmaxyət lo'ka- ts- waštuyaš

SPO= 3- pull DEF- 3- fishline

and she pulled her fishline

'And she pulled her fishline.'

Kanawa smaxsukit^hwo

ka= nawa ts- maxsukitwo

SPO= when 3- pull.out.of

then she pulled [it] out of

'Then she pulled'

lo'isyawəš heso'o,

lo'- si- ts- yəwəš

DET.DIST- PART- 3- head

that his head

'his head out of the water,'

he'- si- 'o

DET.PROX PART- water

of the water

kikasqo'o.

kika= ts- qo'o

SBO= 3- laugh

'And she laughed.'

Kalo'kaša'ay ts^hlow 'an ts'ipus,

ka= lo'ka- ša'ay tsłow 'an ts- 'ip -us

SPO= DEF- daughter eagle TOP 3- say -APL

and the daughter

eagle

she said to him

'And the eagle daughter said him [Coyote],'

“ha! pi hú šəpəšiwaš.¹²²”

ha pi hu šəpəšiwaš

aha! 2.S REL Coyote

“Aha! you are Coyote.”

“Hešip^hyəwəš ’an huš^hošoy”

he’- si- p- yəwəš ’an hu- ts- šošoy

DET.PROX- INALN- 2- head TOP FUT- 3- be.black

your head

it will be black

“Your head will be black”

“ka losip^htelèq^h.”

ka’= lo’- si- p- teleq

COORD.CONJ= DET.DIST- INALN- 2- tail

and your tail

“and your tail [as well].”

¹²² The word *hu* is the sole example of this word I have. It may be a typographical error. Glossed as REL to indicate its apparent function as a relativizer.

“Laxux kayup^{htə}.”

laxux kayu- p- tə
sheepshead.fish IMM- 2- be.called

“And the old fish you are going to be called.”

Kašuš^ho.

ka= ts- uš^ho
SPO= 3- leave

‘And she let him [Coyote] go.’

(3.69.926.2)

Kaswala’ap^h lo’kaša’ay s^hlow’,

ka= ts- wala’ap lo’ka- ša’ay ts^hlow’
SPO= 3- go.ashore DEF- daughter eagle
she went ashore the daughter eagle

‘The eagle daughter went ashore,’

k'uwe mus'if 'alyam,

k'uwe mu- ts- 'if 'al- yam

but NEG- 3- exist NZ- descend

but it was not someone who comes down

'but there wasn't anyone to come down,'

(There was no one to come down to receive the boat.)

'asku 'alxilaftə halts^hyam,

'asku 'al- xilaftə hu- 'al- ts- yam

who NZ- predict FUT- NZ- 3- come.down

who someone who predicts someone who would come down

'Somebody who would know, would come down to [the beach],'

k'uwe mus'if,

k'uwe mu- ts- 'if

but NEG- 3- exist

but it was not

'but there was no one,'

(she saw no one,)

kikasilik'enpi sixəp.

kika= ts- 'ilik'en -pi si- xəp
SBO= 3- sit -APL.LOC INDEF- rock
and she sat down on a rock

'and then she sat down on a rock.'

Kanawa s^hwolowoy'o,

ka= nawa ts- wolowoy'o
SPO= when 3- be.three.3pm
when it was 3PM

'When it was 3PM,'

kisamkum ša'alqapatš,

ki= ts- am- ku'um si- 'alqapatš
SBO= 3- INDEF- come INDEF- bird
they came birds

'birds came,'

kisiy^huw lo'kaš^haq^hškunapay.

ki= ts- i- 'uw lo'ka- ts- šaqšk'unapay

SBO= 3- PL- eat DEF- 3- be fished

and they ate her fished things

'and they ate that which was fished.'

Kanawa šiweleq^hš 'i s^hwolowoyo'o,

kanawa si= weleqe -š 'i ts- wolowoyo'o

when NZ.EVENT= go.aside -IPFV GEN 3- be.3.PM

when the passing of it is 3PM

'And it passed 3:00 PM,'

kisit^hpen lokas'ap kalo'kasko'ko.

ki= ts- itpen lo'ka- ts- 'ap ka'= lo'ka- ts- koko

SBO= 3- remember DEF- 3- house CONJ.COOR= DEF- 3- father

she remembered her house and her father

'she remembered her house and her father.'

Kas^huyana'li,

ka= ts- suyana'ali

SPO= 3- want.to.go.home

'She wanted to go home,'

k'uwe tš^hnuxiliwəłtš,

k'uwe ts- nuxiliwəłtš

but 3- be.ashamed

'but she was ashamed,'

kiwə¹²³ mus'ıl tsatskaw.

kəwə mu- ts- 'ıl ts- atskaw

because NEG- 3- exist 3- meet.with.an.incident

because it was not she had something happen

'because she had no luck.'

(She had no fish left to take home; birds had eaten them.)

¹²³ Variation of *kəwə*.

Kašaq^hšlimaš.

ka= ts- aqšlimaš

SPO= 3- be.quiet.and.inactive

‘She was quiet and downcast.’

Ka saq^hnitoxlołk’oy sałnet^hpi katšotšonə’əš.

ka= ts- aqnitoxlołk’oy si= ałnetpi ka’- tšotšonə’əš

SPO= 3- reflect.on NZ.EVENT= happen.to DEF- fish

and she reflected on [it] that which happened the fish

‘And she began to think of what had happened with the fish[-coyote].’

(3.69.927.1 is a copy of 3.69.926.2)

(3.69.927.2)

Kastənus kək^hš ts^htənus laxux.

ka= ts- tən -us kəkš ts- tən -us laxux

SPO= 3- name -APL be.alone 3- name -APL sheepshead.fish

she named him it is alone she named him sheepshead fish¹²⁴

‘She called him that thing, she called him old fish.’

¹²⁴ Or, ‘old fish.’

Kas'ip^h,

ka= ts- 'ip

SPO= 3- say

'And she said,'

“kumel sikałnet^hpi,”

kumel si- k- ałnetpi

be.bad NZ.EVENT- 1- happen.to

it is bad that which I have happen

“I have such bad luck,”

“k^hšuwaq^hmaš lo'ka'alšəpəš^hwaš,”

k- šuwaqmaš lo'ka- 'alšəpəš^hwaš

1- scorn DEF- Coyote

I scorned Coyote

“I scorned Coyote,”

mus'it ts'hoý k^hin tšaq^hwin.

mu-	ts-	'it	ts'ohoy	k-	hin	ts-	aqwin
NEG-	3-	exist	other	1-	have	3-	be.the.only
it is not			other	I have		he is the only	

“there is no other [like him], he is the only one.”

“Kay 'ulawə k^hšuwəq^hmaš 'an naštəəə,”

kay	'u-	la-	?əwə	k-	šuwəqmaš	'an	naštə'ə'ə
3.S	COUNTER-	BOUND-	NEG.IRR-	1-	scorn	TOP	while/during
it/that	had I not	scorned					while

?”Had I not scorned him,”

“hukiqisə he'išup”

hu-	k-	i-	qisə	he'-	si-	šup
FUT-	1-	PL-	see	DET.PROX-	PART-	world
we will see				this world		

“kaštə tšixip^{hš},”

ka- ts- tə ts- ixip
DEM- 3- be.called 3- earn
and it would be called it earns

“we would have seen the world be more perfect and beautiful,”

“kiwə lo’ka’alšəpəšiwaš,”

kəwə lo’ka- ’alšəpəšiwaš
because DEF- Coyote

“because Coyote,”

“kayuseqhweł lo’ka’alšəpəšiwaš”

kayu- ts- eqweł lo’ka- ’alšəpəšiwaš
IMM- 3- make DEF- Coyote
he will soon make it the Coyote

“Coyote is going to make it”

“ ’an mukałtšuwaq^hmaš.”

’an mu- k- ’al- šuwaqmaš

REL NEG- 1- NZ- scorn

that I do not despise/scorn [him]

“so that I do not despise him.”

“Kin he’išup ka kałtšuwaq^hmaš.”

kin he’- si- šup ka= k- ’al- šuwaqmaš

furthermore DET.PROX- PART- god DEM= 1- NZ- scorn

furthermore god, world who I scorned

“Furthermore, I rejected god, I reject (the world).”

“Kəpə no nelukalinehet tša^hwin,”

kəpə no nel- hu- k- alinehet ts- aqwin

now 1.S Q- FUT- 1- be.so 3- be.the.only

now I how will I be so it is the only, alone

“Now what I am going to do alone,”

“suk^htapi heso’o,”

si= hu- k- tapi he’- si- ’o

NZ.EVENT= FUT- 1- enter DET.PROX- PART- water

my soon-to-be entering the water

“I [will] dive into the water,”

“k^hsətəł he’išup suk^hsukumli.”

k- sətəł he’- si- šup si= hu- k- sukumli

1- nominate DET.PROX- PART- earth NZ.EVENT= FUT- 1- make.arrive

I nominate the earth my soon-to-be arrival [in the water]

“in the name of the earth I come to [the water].”

Tsalinaxyə’ət ’išaq^hškutałputš.

ts- alinaxyə’ət si= ts- aqskutałputš

3- last.the.whole.night NZ.EVENT= 3- think

it lasted the whole night her thinking

‘The whole night she thought [regretting].’

(69.928.1)

Kaštapi heso'o,

ka= ts- tapi he' si- 'o
SPO= 3- enter DET.PROX- PART- water
she entered the water

'She entered the water,'

k'uwe mus'alaq^hwa'ay

k'uwe mu- ts- alaqwa'ay
but NEG- 3- be.ready
but she was not ready

'but she could not put'

hałštapi yəla'a he'is'a'ma'mə.

hu- 'ał- ts- tapi yəla'a he'- si- ts- 'ama'mə
FUT- NZ -3- enter all DET.PROX- INALN- 3- body
her future entering all her body

'her whole body into (the water).'

Tsaq^hwin he'isqałtsunałmu

ts- aqwin he'- si- ts- qałtsunałmu

3- be.the.only DET.PROX- INALN- 3- waist

it was only her waist

kasaxwi'ił

ka' ts- axwi'ił

DEM 3- come.only.so.far

which it only came so far

sałtapi heso'o,

si- 'al- tapi he'- si- 'o

DEM- NZ- enter DET.PROX- PART- water

her entering the water

'Only (the) part below her waist [could] come in [and no more] was put in
the water,'

ki he'išyəwəš

ki= he'- si- ts- yəwəš

SBO= DET.PROX- PART- 3- head

and her head

'and her head'

'an la'tšə 'isku.

'an la'- tšə si= ts- ku

TOP occur.habitually NZ.EVENT= 3- be.human

it was continuously so its being human

'was always human.'

Kasaxwi'ił,

ka= ts- axwi'ił

SPO= 3- come.only.so.far

'And it came no further,'

(In other words, she was only human to a certain point, her head, on her body.)

kišamuštəlwu 'ištuwaš šu'ušqoyinaš,

ki= ts- am- 'uštəł -wu si- tštuwaš si- ušqoyinaš

SBO= 3- INDEF- find -3.INDEF.APL INDEF- shell INDEF- shellfish

and they found

shells

shellfish

'they found shells, oysters,'

kašitšotšonə'aš

ka= si- tšotšonə'aš

CONJ.COOR INDEF- fish

and fish

ka'sa'altəhətš k^htšulik^htšul.

ka= si- 'al- tə -hVtš ktšuliktšul

DEM= INDEF- NZ- be.called VZ.PROP coral

which are called coral

'and fish called coral.'

'Išeq^hlemlemš lokaša'ay tslow

si-	ts-	eqlemlemš	lo'ka-	ša'ay	tslow
?INDEF-	3-	be.radiant-beautiful	DEF-	daughter	eagle
the	radiant-beautiful	one	the	daughter	eagle

'The eagle princess'

'an mus^hwe,

'an	mu-	ts-	we
TOP	NEG-	3-	sleep

she did not sleep

'she did not sleep,'

kila'tšə he'simuwu kašna'na'ał.

ki=	la'tšə	he'-	si-	muwu	ka=	ts-	na'ał.REDUP
SBO=	occur.habitually	DET.PROX-	PART-	sea	SPO=	3-	go.REDUP

and it happened all the time the ocean she went in it

'and always in the ocean she was going.'

Kaypi kihe'isqałtsunałmu,

kaypi ki= he' si- ts- qałtsunałmu

therefore SBO= DET.PROX NZ.EVENT- 3- waist

therefore her waist

'Therefore from her waist [which was in water],'

ki he'mišup

ki= he'- mi- šup

SBO= DET.PROX- LOC- smth.below

and that which was below

'and below'

'an tšteleq 'i tšotšonə'əš.

'an ts- teleq 'i tšotšonə'əš

REL 3- (be.a.)tail GEN fish

that it was a tail of fish

'was fishtail.'

(69.928.2)

Naštəə kishwala'ap^h 'isqilmes

naštə'ə'ə ki= ts- wala'ap si- ts- qilmes

while/during SBO= 3- go.ashore INDEF- 3- islands

while she went ashore an island

'Still she went to edge of an island'

ša'altəhətš xalašat^{h, 125}

si= 'al- tə -hVtš xalašat

DEM= NZ- be.called -VZ.PROP Xalašat

that was called Xalašat

'called Xalašat,'

sapəti hesixəpxəp,

ts- apəti he'- si- xəp.REDUP

3- go.up DET.PROX- PART- rock.REDUP

she got up the rocks

'she went up on top of the rocks,'

¹²⁵ Xalašat is the Ventureño name for San Nicholas Island.

kis^hwe.

ki= ts- we

SBO= 3- sleep

‘and she slept.’

Ka samyamtì tšiqunqunùp,

ka= ts- am- yam -ti’iy ts- i- qunqunup.REDUP

SPO= 3- INDEF- descend -CIS 3- PL boy.REDUP

and they came down towards her they were boys

‘And the boys came down,’

kišiyuštəł ts^hwé kašnehet lo’ka’alaq^hšà.

ki= ts- i- ’uštəł ts- we ka= ts- nehet lo’ka- ’al- aqša

SBO= 3- PL- find 3- sleep DEM= 3- be.as DEF- NZ- die

and they found she slept that she was as a dead person

‘they found her sleeping like one dead.’

Tsixiliwašə,

ts- i- xiliwasə

3- PL- recognize

‘They recognized [her],’

k'uwe he'is^hmaq^htunutš 'is'amamə

k'uwe he'- si- ts- maqtunutš si- ts- 'amanə

but DET.PROX- PART- 3- be.half INALN- 3- body

but her half of her body

'but the one half of her body'

'an ku,

'an ku

TOP human

(was.)human

'was human,'

?ki¹²⁶ he'išteləq 'an tšotšonə'əš.

ki= he'- si- ts- teleq 'an tšotšonə'əš

SBO= DET.PROX- INALN- 3- tail TOP fish

and her tail (was.)fish

'and her tail was fish.'

¹²⁶ Originally given as -li; possibly a typo.

Tsamxiliwasəəə,

ts- am- xiliwasə.REDUP

3- INDEF- recognize.REDUP

‘They recognized [her],’

k’uwe x’anwà ts’ił ’i sku’tit,

k’uwe x’anwa ts- ’ił ’i ts- kutet

CONCESS woman 3- exist GEN 3- breast

but the woman it was of her breasts

‘but the woman had breasts,’

’is’oq^hwo ’an tšuš’exš,

si- ts- ’oqwo ’an ts- uš’exš

INALN- 3- hair TOP 3- be loose

her hair it was loose

‘her hair was loose and untied,’

kinupan tštəpə.

ki= nupan ts- təpə
SBO= have.occurred.recently 3- ?be.thick
and it happened recently it was thick
'and also very thick.'

Ka he 'uluŷi 'an kú.

ka= he' 'uluŷi 'an kú
SPO= DEM.PROX- be.long.REDUP TOP person
and this was long/tall (be a.)person
'?[And] this was long/tall, ?the person.'

Kasiweleqenus.

ka= ts- i- weleqen -us
SPO= 3- PL- move.back.away.from -APL
'They removed themselves from her.'

Kasiməkə'ə.

ka= ts- i- məkə'ə
SPO= 3- PL- go.far.out/away
'So as to be at some distance,'

K'uwe našəəə sixili'wasə,

k'uwe naštə'ə'ə ts- i- xiliwasə

but while/during 3- PL- observe

'And while they observed her,'

(69.929.1)

kisiqisə,

ki= ts- i- qisə

SBO= 3- PL- see

'they watched her,'

'isilik'è ki šušmey' lo'kas'oq^hwò.

si= ts- 'ilik'e ki= ts- ušmey lo'ka- ts- 'oqwo

NZ.EVENT= 3- sit SBO= 3- stroke DEF- 3- hair

her sitting she stroked her hair

'[and then] she sat [up] [and] she stroked her hair.'

Kašmíš.

ka= ts- miš

SPO= 3- cry

'And she cried.'

(69.929.2)

“ ’Aya ’aya wanima,”¹²⁷

“There is of my love,”

“ ’aya ’aya wanima,”

“there is of my love,”

“ ’aya wanima,”

“there is of my love,”

“ ’aya wanima,”

“there is of my love,”

“ ’aya ’aya wanimaa.”

“there is of my love.”

“ ’Alisuwalat^hlat p^hpułkuyaš wanima,”

“It makes your heart tender,”

¹²⁷ Blackburn (1975: 166) translates this as ‘woe is me.’

“ ’alисуwаlаt’lаt p^hpukuyаš wаnima.”

“it makes your heart tender.”¹²⁸

“ ’Aya wаnima,”

“There is of my love,”

“ ’aya wаnima,”

“there is of my love,”

“ ’aya ’aya wаnima,”

“there is of my love,”

“ ’aya ’aya wаnima.”

“there is of my love.”

“Yetə wаnima!”

“Come my beloved!”

¹²⁸ Blackburn (1975: 166) translates this and the previous lines of the song as ‘my love must soften your heart...’

“Yetə wanima!”

“Come my beloved!”

“Yetə wanima!”

“Come my beloved!”

“ ’Aya ’aya wanimaa.”¹²⁹

“There is of my love.”

(3.69.930.1)

Lo’kaqunqunup kanawà siyitaxkume’eł

lo’ka-	qunup.REDUP	ka=	nawa	ts-	i-	itaxkume’eł
DEF-	boy.REDUP	SPO=	when	3-	PL-	understand.by.hearing
the boys		when		they		understood

lo’kašmiš kašmaq^htunutš kakù,

lo’ka-	ts-	miš	ka=	ts-	maq ^h tunutš	ka-	ku
DEF-	3-	cry	DEM=	3-	be.half	DEF-	human
her cry			that which is half			the human	

‘The boys when they had heard well the cry of the half human,’

¹²⁹ (These words are in the s^hwaxəł dialect of Cruzeño).

kikasina'ał lo'kasi'ap^h,

kika= ts- i- na'ał lo'ka- ts- i- 'ap
SBO= 3- PL- go DEF- 3- PL- house
and they went their house
'and they had gone to their house,'

ki sitiyeḡus lo'kašiwopowaš,

ki= ts- i- tiyep -us lo'ka- ts- i- wopowaš
SBO= 3- PL- inform -APL DEF- 3- PL- grandfather
they informed him their grandfather
'they informed their grandfather,'

tsiqisə 'išmaq^htunutš six'anwa

ts- i- qisə si- ts- maqtunutš si- x'anwa
3- PL- see PART- 3- be.half PART- woman
they saw that which is half a woman

kašitšotšonə'əš ts^hwé.

CONJ.COOR= si- tšotšonə'əš ts- we
CONJ.COOR= PART- fish 3- sleep
and fish she was sleeping
'that they had seen [a] mermaid sleeping.'

Tsixili'wasə.

ts- i- xiliwasə

3- PL- observe

'They observed her.'

Ka siweleqenùs.

ka= ts- i- weleqe-n -us

SPO= 3- PL- move aside -RELIC -APL

'They got to one side.'

Kasinowò.

ka= ts- i- nowo

SPO= 3- PL- stand

'And they stood up.'

Ka' lo'kax'anwa 'an ts^hkutà,

ka= lo'ka- x'anwa 'an ts- kuta

SPO= DEF- woman TOP 3- get.up

and the woman she got up

'And the woman got up,'

kisilik'e,

ki= ts- 'ilik'e

SBO= 3- sit

'and she sat up,'

kišuš^hmey lo'kas'oq^hwò,

ki= ts- ušmey lo'ka- ts- 'oqwo

SBO= 3- stroke DEF- 3- hair

'she stroked her hair,'

kikašmiš tš^hmiš,

kika= ts- miš ts- miš

SBO= 3- cry 3- cry

'and she cried, she cried,'

k'uwe tš^hnəw lo'is^hpoš,

k'uwe ts- nəw lo'- si- ts- poš
CONCES 3- sing DET.DIST INALN- 3- heart
and still she/it sang her heart

'?and still her heart sang,'

or perhaps

'she sang her heart,'

nelts^hip lo'išmiš.

nel- ts- 'ip lo'- si- ts- miš
Q- 3- say DET.DIST- PART- 3- cry
what did she say her crying

'he [grandfather] asked [about] her crying.'

Ka ts^hununa lo'kaqunup 'išmiš,

ka= ts- sununa lo'ka- qunup si= ts- miš
SPO= 3- start DEF- child NZ.EVENT= 3- cry
and he started one of the boys her crying

'the boy began to give her mournful song,'

'aya 'aya wanima, ...

(And so forth.)

(3.69.931.1)

Tsusamha lo'kapakəwaš,

ts- sus'amha lo'ka- pakə'waš

3- sense DEF- old man

he sensed the old man

'The old man sensed,'

kikas'ipus,

kika= ts- 'ip -us

SBO= 3- tell -APL

and he told him

'and then he told one of his grandsons'

"Pake'et lokas'unù heša'almiš,"

pake'et lo'ka- ts- unu he- si- 'al- miš

one DEF- 3- grandson DET.PROX- PART- NZ- cry

one of his grandsons this crying one

"regarding the crying one,"

“k’uwe mu’ałmiš.”

k’uwe mu- ’al- miš

but NEG- NZ- cry

“she is not only one who cries.”

“Kin ’alexpenùs lo’kałtšuwaq^hmaš,”

kin ’al- expen -us lo’ka- ’al- šuwaqmaš

furthermore NZ- sing.to -APL DEF- NZ- scorn

furthermore she is one who sings a scornful thing

“But, furthermore, she sings a song of scorn,”

“kihunawà kəpə ’an ’aluxni’nik’oyi,”

ki= hu- nawa kəpə ’an ’al- uxnik’oyi

SBO= FUT- when now TOP NZ- repent, be.sorry

and when now she is one who repents

“and now in the present, now she repents,”

“kiwə mus’ił ts’ohoy”

kəwə mu- ts- ’ił ts’ohoy

because NEG- 3- exist other

because there is not other

“lo’kałmanəš hes’waxəł.”

lo’ka- ’al- manəš he’- ts’waxəł

DEF- NZ- be.missing DET.PROX- Ts’waxəł

she who is missing here at Ts’waxəł

“[because] it [is] the other, she who disappeared at Ts’waxəł.”

“Yəla’a he’ištũaš siqašə”

yəla’a he’- si- tštũaš si- qašə
all DET.PROX- INDEF- shell PART- abalone.(red or blue)
all these shells of abalone

“ki sitšotšonə’əš ka lokas^hin k^htšulik^htšul”

ki= si- tšotšonə’əš ka’= lo’ka- ts- hin ktšʔuliktšʔul
SBO= PART- fish CONJ.COOR= DEF- 3- have coral
fish and that which she had coral

“hesimuwù ’an yəla’a kas^hələyət.”

he’- si- muwu ’an yəla’a ka’- ts- sələyət
DET.PROX PART- sea TOP all DEM- 3- sow, plant
in the sea all that are her offspring

“All of the abalone and fish and the coral (?snakes)¹³⁰ in the sea are her offspring.”

¹³⁰ This word is translated as ‘coral,’ and ‘coral snake.’ It apparently refers to an elongated marine creature, but the precise animal is unknown, since neither coral snakes nor seasnakes are found in Chumash territory.

“Kəpə hesikihin tsqilmes”

kəpə he'- si- k- i- hin.REDUP sqilmes

now DET.PROX- PART- 1- PL- have.REDUP island

now this which we have island

‘Now our island’

“k'uwe kaštə xalašát^h.”

k'uwe ka= ts- tə xalašat

CONCESS DEM- 3- be.called Xalašat

is called Xalašat

“is called Xalašat.”¹³¹

¹³¹ This name probably means either ‘laurel’ or ‘victory.’

Appendix B

Orthographies Used to Write Chumash Languages

The following table includes a list of the writing systems used for Chumash languages. Letters in a row represent more or less identical sounds in the languages. Sounds are listed in Ventureño alphabetical order, and the works represented by the authors' names and dates can be found in the bibliography. Henry 2012 refers to this work. Blank cells have asterisks that correspond to notes at the bottom of each table.

Because of the restrictions in table size, Ventureño is compared with each Chumash language individually. The International Phonetic Alphabet, or IPA, has also been included in each table for reference. The Chumash languages are as follows: Barbareño (Šmuwič), Cruzeño, Samala (Ineseño), Obispeño, Purisimeño.

Table 11 - Comparing Ventureño and Barbareño						
Ventureño			Barbareño			
Henry	Harrington	Mamet	Beeler	Whistler	Wash	IPA
2012	-	2008	1970	1980	2001	-
'	'	ʔ	ʔ	'	ʔ	ʔ
a	a	a	a	a	a	a
e	e	e	e	e	e	e
ə	ə/ü/ɥ	i	ï	i	i	ə ~ ə
h	h	h	h	h	h	h
i	i	i	i	i	i	i
k	k	k	k	k	k	k
k ^h	k'	k ^h	k ^h	kk	k ^h	k ^h
k'	k' / k̂	k'	k̂	k'	k̂	k'
l	l	l	l	l	l	l
**		l'	l̂	l'	l̂	l̂
ɬ	ɬ	*	**			ɬ
m	m	m	m	m	m	m
m̂	'm	m'	m̂	'm	m̂	m̂
n	n	n	n	n	n	n
n̂	'n	n'	n̂	'n	n̂	n̂
o	o	o	o	o	o	o
p	p	p	p	p	p	p
p ^h	p'	p ^h	p ^h	pp	p ^h	p ^h
p'	p' / p̂	p'	p̂	p'	p̂	p'
q	κ	q	q	q	q	q
q ^h	κ'	q ^h	q ^h	qq	q ^h	q ^h
q'	κ' / κ̂	q'	q̂	q'	q̂	q'
s	s	s	s	s	s	s
s ^h	s'	s ^h	s ^h	ss	s ^h	s ^h
*		s'	ŝ	s'	*	s'
ʃ	ʃ / c	ʃ	ʃ	sh	ʃ	ʃ
ʃ ^h	ʃ' / c'	ʃ ^h	ʃ ^h	ssh	*	ʃ ^h
*		ʃ'	*	sh'		ʃ'

Ventureño			Barbareño			
Henry	Harrington	Mamet	Beeler	Whistler	Wash	IPA
2012	-	2008	1970	1980	2001	-
t	t	t	t	t	t	t
t ^h	t'	t ^h	t ^h	tt	t ^h	t ^h
t'	t' / t̂	t'	t̂	t'	t̂	t'
ts	ts	ts	c	c	c	(ts)
ts ^h	ts'	ts ^h	c ^h	cc	c ^h	(ts ^h)
ts'	ts' / (ts)	ts'	č	c'	č	(ts')
tš	tʃ	tʃ	č	ch	č	(tʃ)
tš ^h	tʃ'	tʃ ^h	č ^h	cch	č ^h	(tʃ ^h)
tš'	tʃ' / (tʃ)	tʃ'	č'	ch'	č'	(tʃ')
u	u	u	u	u	u	u
w	w	w	w	w	w	w
ŵ	'w	w'	ŵ	'w	ŵ	ŵ
x	q / χ	x	x	x	x	x
x'	q̂ / χ̂	x'	x̂	x'	*	x'
y	j	j	y	y	y	j
ŷ	'j	j'	ŷ	'y	ŷ	ĵ

* Sound attested but not considered phonemic by author(s)

** Sound not attested in language

In Barbareño, the aspirated series are, according to Wash (2001: 31), found only in loan words or otherwise do not commonly occur in the lexicon. The sounds do, however, arise out of phonological processes, and they contrast with phonemically with the corresponding non-aspirated consonants.

Table 12 - Comparing Ventureño and Cruzeño					
Ventureño			Cruzeño		
Henry	Harrington	Mamet	Klar		IPA
2012	-	2008	1960	1977	-
'	'	ʔ	'	'	ʔ
a	a	a	a	a	a
e	e	e	e	e	e
ə	ə/ü/ɪ	i	i	i	ə ~ ə
h	h	h	h	h	h
i	i	i	i	i	ɪ
k	k	k	k	k	k
k ^h	k'	k ^h	k ^h	k ^h	k ^h
k'	k' / k̂	k'	k'	k'	k'
l	l	l	l	l	l
**		l'	l'	l'	l̥
ɬ	ɬ	*	**		ɬ
m	m	m	m	m	m
ṃ	'm	m'	ṃ	m'	ṃ
n	n	n	n	n	n
ṇ	'n	n'	ṇ	n'	ṇ
o	o	o	o	o	ɔ
p	p	p	p	p	p
p ^h	p'	p ^h	p ^h	p ^h	p ^h
p'	p' / p̂	p'	p'	p'	p'
q	κ	q	q	q	q
q ^h	κ'	q ^h	q ^h	q ^h	q ^h
q'	κ' / k̂	q'	q'	q'	q'
s	s	s	s	s	s
s ^h	s'	s ^h	s ^h	s ^h	s ^h
*		s'	ṣ	s'	s'
ʃ	ʃ / c	ʃ	ʃ	ʃ	ʃ
ʃ ^h	ʃ' / c'	ʃ ^h	ʃ ^h	ʃ ^h	ʃ ^h
*		ʃ	**		ʃ

Ventureño			Cruzeño		IPA
Henry	Harrington	Mamet	Klar		
2012	-	2008	1960	1977	-
t	t	t	t	t	t
t ^h	t'	t ^h	t ^h	t ^h	t ^h
t'	t' / t̂	t'	t̂	t'	t'
ts	ts	ts	c	c	(ts)
ts ^h	ts'	ts ^h	c ^h	c ^h	(ts ^h)
ts'	ts' / (ts)	ts'	č	c'	(ts')
tš	tʃ	tʃ	č	č	(tʃ)
tš ^h	tʃ ^h	tʃ ^h	č ^h	č ^h	(tʃ ^h)
tš'	tʃ' / (tʃ)	tʃ'	č'	č'	(tʃ')
u	u	u	u	u	u
w	w	w	w	w	w
ŵ	'w	w'	ŵ	w'	w̄
x	q / χ	x	x	x	x
x'	q̂ / χ̂	x'	x̂	x'	x'
y	j	j	y	y	j
ŷ	'j	j'	ŷ	y'	j̄

* Sound attested but not considered phonemic by author(s)

** Sound not attested in language

Table 13 - Comparing Ventureño and Samala (Inezeño)					
Ventureño			Samala (Ineseño)		
Henry	Harrington	Mamet	Applegate	SYBCI	IPA
2012	-	2008	1972	2007	-
'	'	ʔ	ʔ	'	ʔ
a	a	a	a	a	a
e	e	e	e	e	e
ə	ə/ü/ɤ	i	i	i	ə ~ ə
h	h	h	h	h	h
i	i	i	i	i	ɪ
k	k	k	k	k	k
k ^h	k'	k ^h	k ^h	k ^h	k ^h
k'	k' / k̂	k'	k̂	k'	k'
l	l	l	l	l	l
**		l'	l̂	l'	l̂
ɬ	ɬ	*	**		ɬ
m	m	m	m	m	m
m̂	'm	m'	m̂	'm	m̂
n	n	n	n	n	n
n̂	'n	n'	n̂	'n	n̂
o	o	o	o	o	ɔ
p	p	p	p	p	p
p ^h	p'	p ^h	p ^h	p ^h	p ^h
p'	p' / p̂	p'	p̂	p'	p'
q	κ	q	q	q	q
q ^h	κ'	q ^h	q ^h	q ^h	q ^h
q'	κ' / κ̂	q'	q̂	q'	q'
s	s	s	s	s	s
s ^h	s'	s ^h	s ^h	s ^h	s ^h
*		s'	s'	?	s'
ʃ	ʃ / c	ʃ	ʃ	ʃ	ʃ
ʃ ^h	ʃ' / c'	ʃ ^h	ʃ ^h	ʃ ^h	ʃ ^h
*		ʃ̂	ʃ̂	?	ʃ̂

Ventureño			Samala (Ineseño)		
Henry	Harrington	Mamet	Applegate	SYBCI	IPA
2012	-	2008	1972	2007	-
t	t	t	t	t	t
t ^h	t ^ʰ	t ^h	t ^h	t ^h	t ^h
t'	t' / t̂	t'	t̂	t'	t'
ts	ts	ts	c	c	(ts)
ts ^h	ts ^ʰ	ts ^h	c ^h	c ^h	(ts ^h)
ts'	ts' / t̂s	ts'	č	c'	(ts')
tš	tʃ	tʃ	č	č	(tʃ)
tš ^h	tʃ ^h	tʃ ^h	č ^h	č ^h	(tʃ ^h)
tš'	tʃ' / t̂ʃ	tʃ'	č̂	č'	(tʃ')
u	u	u	u	u	u
w	w	w	w	w	w
ŵ	'w	w'	ŵ	'w	ŵ
x	q / χ	x	x	x	x
x'	q̂ / χ̂	x'	x̂	?	x'
y	j	j	y	y	j
ŷ	'j	j'	ŷ	'y	ĵ

* Sound attested but not considered phonemic by author(s)

** Sound not attested in language

Table 14 - Comparing Ventureño and Obispeño				
Ventureño			Obispeño	
Henry	Harrington	Mamet	Klar	IPA
2012	-	2008	1977	-
'	'	ʔ	'	ʔ
a	a	a	a	a
e	e	e	e	e
ə	ə/ü/ɯ	i	i	ə ~ ə
h	h	h	h	h
i	i	i	i	ɪ
k	k	k	***	k
k ^h	k'	k ^h		k ^h
k'	k' / k̂	k'		k'
l	l	l	l	l
**		l'	l'	l̥
ɬ	ɬ	*	ɬ	ɬ
**			ɬ'	ɬ'
m	m	m	m	m
ṃ	'm	m'	m'	ṃ
n	n	n	n	n
ṇ	'n	n'	n'	ṇ
o	o	o	o	ɔ
p	p	p	p	p
p ^h	p'	p ^h	p ^h	p ^h
p'	p' / p̂	p'	p'	p'
q	κ	q	q	q
q ^h	κ'	q ^h	q ^h	q ^h
q'	κ' / k̂	q'	q'	q'
s	s	s	s	s
s ^h	s'	s ^h	s ^h	s ^h
*		s'	s'	s'

š	ʃ / c	ʃ	š	ʃ
š ^h	ʃ' / c'	ʃ ^h	š ^h	ʃ ^h
*		ʃ	š'	ʃ
t	t	t	t	t
t ^h	t'	t ^h	t ^h	t ^h
t'	t' / t̂	t'	t'	t'
ts	ts	ts	c	(ts)
ts ^h	ts'	ts ^h	c ^h	(ts ^h)
ts'	ts' / (ts)	ts'	c'	(ts')
tš	tʃ	tʃ	č	(tʃ)
tš ^h	tʃ'	tʃ ^h	č ^h	(tʃ ^h)
tš'	tʃ' / (tʃ)	tʃ'	č'	(tʃ')
u	u	u	u	u
w	w	w	w	w
w'	'w	w'	w'	ẉ
x	q / χ	x	x	x
x'	q̂ / χ̂	x'	x'	x'
y	j	j	y	j
y'	'j	j'	y'	j̣

* Sound attested but not considered phonemic by author(s)

** Sound not attested in language

*** The velar series, *k*, *k^h*, *k'* are not listed for Obispeño in Klar (1977), but they are listed in other works by this author

Table 15 - Comparing Ventureño and Purisimeño				
Ventureño			Purisimeño	
Henry	Harrington	Mamet	Klar	IPA
2012	-	2008	1977	-
'	'	ʔ	'	ʔ
a	a	a	a	a
e	e	e	e	e
ə	ə/ü/ɪ	i	i	ə ~ ə
h	h	h	h	h
i	i	i	i	ɪ
k	k	k	k	k
k ^h	k'	k ^h	k ^h	k ^h
k'	k' / k̂	k'	k'	k'
l	l	l	l	l
**		l'	l'	l̥
ɬ	ɬ	*	**	ɬ
m	m	m	m	m
m̂	'm	m'	m'	m̥
n	n	n	n	n
n̂	'n	n'	n'	n̥
o	o	o	o	ɔ
p	p	p	p	p
p ^h	p'	p ^h	p ^h	p ^h
p'	p' / p̂	p'	p'	p'
q	κ	q	q	q
q ^h	κ'	q ^h	q ^h	q ^h
q'	κ' / κ̂	q'	q'	q'
s	s	s	s	s
s ^h	s'	s ^h	s ^h	s ^h
*		s'	s'	s'
ʃ	ʃ / c	ʃ	ʃ	ʃ
ʃ ^h	ʃ' / c'	ʃ ^h	ʃ ^h	ʃ ^h
*		ʃ	ʃ'	ʃ

Ventureño			Purisimeño	
Henry	Harrington	Mamet	Klar	IPA
2012	-	2008	1977	-
t	t	t	t	t
t ^h	t ^ʰ	t ^h	t ^h	t ^h
t'	t' / t̂	t'	t'	t'
ts	ts	ts	c	ts̄
ts ^h	ts ^ʰ	ts ^h	c ^h	ts ^h ̄
ts'	ts' / ts̄	ts'	c'	ts'̄
tš	tʃ	tʃ	č	tʃ̄
tš ^h	tʃ ^ʰ	tʃ ^h	č ^h	tʃ ^h ̄
tš'	tʃ' / tʃ̄	tʃ'	č'	tʃ'̄
u	u	u	u	u
w	w	w	w	w
w'	'w	w'	w'	w̄
x	q / χ	x	x	x
x'	q̂ / χ̂	x'	x'	x'
y	j	j	y	j
y'	'j	j'	y'	j̄

* Sound attested but not considered phonemic by author(s)

** Sound not attested in language

While p^h , t^h , c^h , $č^h$, and x' are not attested in the Purisimeño data, this is likely due to the availability of data, and there is no reason to suspect that the language does not have these distinct sounds (Klar 1977: 12). They are, therefore, included in the chart above.

Appendix C

Glossary of Terms

adjectival verb: A verb which does not take third-person marking obligatorily. It will take other person marking, and may be found with third person marking in certain Ventureño dialects.

affix: A meaningful part of a word that attaches to either the beginning or end of a root. This term encompasses both *prefix* and *suffix*.

agentive: Referring to an agent (usually a person) that carries out an action on a regular basis.

alienable: An entity (noun) that is not inherently or by default part of a larger whole. Most nouns, with the exception of body parts, are considered alienable in Ventureño.

alveolar: Sounds made with the tongue touching or near the hard ridge behind the upper teeth. This is called the ‘alveolar ridge.’

animate: A live or similarly active referent.

applicative: A suffix on a verb that makes a recipient, beneficiary, instrument, or location its direct object.

article: Prefixes that specify the informational status of a noun: i.e., known/unknown, identifiable/unidentifiable, etc.

aspect: Indicating something about the internal structure of situation or event.

Contrast with tense.

aspiration: A short burst of breathy air following certain sounds (stops, affricates, and sibilants) in Ventureño. It is represented by a raised ^h symbol in the orthography: *p^h, t^h, ts^h, tʃ^h, k^h, q^h, s^h, ʃ^h*.

causative: Making or causing to happen.

cislocative: Indicating movements towards the speaker.

class: See *word class*.

clause: A group of words functioning together in a sentence. Clauses minimally consist of at least one verb. The definition of a simple sentence is the same as the definition of clause.

complement clause: A sentence or clause that functions as a noun (either subject or object).

completive: Expressing an event or state with a definite termination, and, with verbs of motion, an end destination.

consonant diminutivism: When one sound is changed in a word for another, similar sound, and the resulting word is diminutive (small, young, etc.) compared to the original word.

coordinating conjunction: A word that links two similar parts of speech.

counterfactual: A statement expressing what has not happened or what is not the case (usually in opposition to an expected outcome).

definite: When a listener can or will be able to identify a referent of the speaker. In

Ventureño, this is synonymous with *identifiable*.

dependent: A type of verb that has marking (such as nominalization) that require

an independent verb without such marking to be present. If a verb is

dependent, the sentence/clause it is in is also said to be dependent.

derivational (affixes): (Affixes) denoting information less grammatical. Such affixes

may change the class of a word (i.e., they 'derive' a new word).

desiderative: Indicating a desire to do, wanting to do, or, in the sense of happening

in the future, intention to do something.

demonstrative: A pronoun that denotes referents with regard to their distance

from/to something else.

determiners: Prefixes or words that indicate the spatial orientation of one thing to

another.

digraph: One sound represented by two letters or characters such as the *th* digraph

in English *thin* and the *tš* digraph in Ventureño *tšok* 'to hiccough.'

diphthong : A vowel sound that is composed of two distinct parts. The

pronunciation of a diphthong begins with the tongue in one part of the

mouth and ends with the tongue in a different part of the mouth.

direction: Motion that happens from the orientation of a location.

disjunctive conjunction: A type of coordinating conjunction that links two or more

similar parts of speech but that also requires that only one of the parts of

speech be selected.

distance: The quality of (physical) distance. Things far from each other are distal.

dual: Involving two participants.

event nominalizer: A prefix that allows an entire event to be treated as a noun.

exclamation: An utterance conveying strong emotion.

first person: Indicating that the speaker is being referred to, either alone or in a

group: 'I,' 'we (DU),' 'we (PL),' 'me,' 'us (DU),' 'us (PL).'

future: When events will take place after the reference time.

glottal stop: A coming together of the vocal folds that stops all air from exiting the lungs.

glottalization: Production of certain consonants with a creaky voice. This may take place with the sounds *w, y, n, m*, and, rarely, *l*, in Ventureño. An apostrophe over the consonant indicates glottalization: *m'*.

glottis: The open space between the vocal folds.

identifiable: When a listener can or will be able to identify a referent of the speaker. Referents may be identifiable based on previous mention in conversation and shared knowledge between the speaker and listener. In Ventureño, this is synonymous with *definite*.

idiom: A group of words that expresses a meaning not deducible from the parts.

imperative: A command.

imperfective: Expressing an event or state without a definite ending point.

impersonal verbs: Verbs that do not take person marking. Semantically,

impersonal verbs tend to convey grammatical and 'adverbial' information.

inalienable: An entity that is inherently, by default, part of a larger whole; the whole might not be stated. In Ventureño, the only inalienable nouns are body parts.

inanimate: A referent that is not alive or is perceived of as being inactive.

indefinite: A noun whose informational status is new and or unidentifiable.

independent: A type of verb that may stand on its own; an independent verb does not depend on other verbs for interpretation. If a verb is independent, the sentence/clause it is in is also said to be independent.

indirect object: A referent who receives something or benefits somehow by nature of the verb. It will be the third object required or marked on the verb after the subject and (direct) object.

inflectional (affixes): (Affixes) denoting grammatical information. The grammar of a language determines the use of inflectional affixes.

inherently possessed noun: A noun whose person marking always refers to the same referent regardless of the person used: first, second, or third.

inherently reflexive: Having to do with verbs that are reflexive without an overt reflexive suffix.

interrogative pronoun: Pronouns involved in the formation of a question: *who*, *what*, and *when*.

instrument: The means by which something happens. A tool used to accomplish something.

instrumental prefix: See manner prefix.

intransitive: Verbs that need only be used with one noun (the subject).

irrealis: Situations that can be known only through imagination, because they have not occurred: future events or states, negative events or states, counterfactual events or states, etc. are all irrealis in nature.

labile: Denoting verbs that may be transitive or intransitive without any changes in the form of the verb.

lip rounding: The act of moving the top and bottom lip such that they form an O.

locative applicative: A verbal suffix that indicates that the direct object is a location.

manner: How an event happens or an action is carried out.

manner prefix: An affix that indicates the manner in which a verb took place.
Called 'instrumental prefix' in other grammars.

metaphor: When one concept is expressed in terms of another, related concept.

new(ness): Having to do with the whether or not a noun has been mentioned previously in a conversation.

nominalize: To turn a word into a noun, often by adding a prefix or suffix.

nominalizer: A prefix or suffix which attaches to a verb and allows the verb to function as a noun or a verb with a more stative meaning.

non-partitive: Not conceived of as part of a whole; conceived of as a whole.

non-restrictive: A type of relative clause that adds additional information to the noun it modifies.

noun: A word class that, in Ventureño, denotes words which appear after the verb in simple sentences. Nouns may be subjects or objects, both of which may be cross-referenced on the verb.

object: If the one noun that a verb must have or refer to is the subject, then an object is any other noun the verb takes and or refers to. Objects may be marked with suffixes in Ventureño. Semantically, objects (often) receive or are the result of the action of a verb. They may also receive something because of the verb.

orthography : A practical, written representation of a language.

parse: To separate the various parts of a word in order to understand the meaning each piece contributes to the meaning of the whole.

particle: A small word without any parts or internal structure of its own. Many particles have grammatical or expressive functions.

partitive: Conceived of as part of a whole.

partitivity: Having to do with the relationship between part/whole meanings or lack thereof.

past: When events take place before to the reference time.

path: Trajectory of motion from one location to another.

perfect: One prior situation made relevant to a later situation.

plural: Involving more than one participant. In the case of Chumash the plural refers to more than two participants.

post-alveolar: Sounds made with the tongue touching or near the place behind the hard ridge behind the upper teeth. This is called the 'alveolar ridge,' hence the name 'post-alveolar' (behind/after the alveolar area).

prefix: A meaningful part of a word that attaches before the root.

prebound: A unit of speech that may function both as a manner prefix and as a verb or part of a verbal compound. There is often a clear difference in meaning between the two.

proclitic: A morpheme that attaches to a word and becomes, with regard to sound patterns, part of the word. In Ventureño, proclitics are generally found in certain places in a sentence, and they attach to whatever word happens to be in that position. For instance, superordinate *ka=* comes before the first word in a sentence, whether that word is a noun, verb, or particle.

pronoun: A word that stands for a noun or a group of words functioning as a noun

prospective: A combination of the perfect and immediate future. When a situation is about to be so.

proximity: The quality of (physical) closeness. Things near the speaker or other point of reference are proximal.

reduplication: The repetition of all or part of a word in order to form new words with similar, but different, meanings from the non-reduplicated forms.

reference time: A point in time or a span of time that other events are organized around.

referent: That which a noun refers to (the real-life entity). *My car, it, and that vehicle*

of mine may all have as their referent the real-world car that I own.

reflexive: Acting on oneself. When an object being acted upon is part of or the

same referent as the subject.

relative clause: A clause (or sentence) that modifies a noun.

relativizer: A word or prefix that joins a noun and a modifying relative clause.

restrictive: A type of relative clause that specifies the noun it is modifying.

root: The part of a word (usually of a noun or verb) that carries its core meaning.

Some roots require that prefixes and suffixes be attached, i.e., the roots cannot be used alone as words.

second person: The listener(s) or addressee(s). There may be just one 'you (S)'; two

'you (DU)'; or more 'you (PL).'

sentence: Syntactic unit consisting of at least one verb. Sentences may consist of

one verb, in which case the term is synonymous with 'clause,' but they may also consist of several clauses, corresponding arguments, clitics, and particles.

sibilant harmony: The sibilants are the s-like sounds *s, ts, ts^h, and ts'*; and *š, tš, tš^h,*

and *tš'* in Ventureño Chumash. They fall into two groups. The alveolar

sibilants are all made in the same place in the mouth, with the tongue just

behind the teeth: *s, ts, ts^h, and ts'*. The post-alveolar sibilants are made a bit

further back, near the roof of the mouth: *š, tš, tš^h, and tš'*. All of the sibilants

in a word have to be in the same place: they 'harmonize'. The sibilants all

take their cue from the last sibilant in a word. If the last (rightmost) sibilant is alveolar, then any other sibilants in the word will shift to be alveolar as well, to *s*, *ts*, *tsʰ*, or *tsʷ*. If the last one is post-alveolar, then any others in the word will be post-alveolar: *š*, *tš*, *tšʰ*, or *tšʷ*.

singular: Involving one participant.

stem: A verb or part of a verb to which other parts are added.

stress: Increasing the volume and the length of a particular vowel in a syllable.

Stress may also include a difference in pitch.

subject: The one noun that a verb must have or refer to. Subjects are marked with prefixes in Ventureño. Semantically, subjects (often) 'do' or 'carry out' the action of a verb. If the verb indicates a state, subjects will be the one argument marked on the verb (or indicated by the verb).

suffix: A meaningful part of a word that attaches to the end of a root.

subordinate: A sentence under the control of another (superordinate) sentence.

superordinate: A sentence has greater influence over another (subordinate) sentence.

syllable: A subdivision of a word that centers around a vowel (the vowel forms the core and only necessary part of the syllable in Ventureño). For some words, such as *xus* 'bear,' the word itself contains only one syllable.

tense: Indicating the time at which an event or situation happened. Contrast with aspect.

third person: Indicating that a person or group of people other than the speaker or addressee is involved: 'he,' 'she,' 'it,' 'they (DU),' 'they (PL),' 'him,' 'her,' 'them (DU),' 'them (PL).'

topic: What a sentence or conversation is 'about.'

unidentifiable: When a listener cannot or will not be able to identify a referent of the speaker.

verb: A word class that, in Ventureño, denotes words which appear at the beginning of a simple sentence. Verbs take affixes, such as the perfect *ne'e-*, which nouns cannot. To be used as a noun, verbs must first be nominalized with any of a number of affixes: *-mu*, *'al-*, *hal-*, *si-*, *ka-*, etc. In Ventureño, verbs may denote states, movement, action, descriptions, and time.

vowel: A sound produced with little blockage or obstruction in the mouth. Vowels may be drawn out or 'held onto' such that one can continue to produce the vowel for an extended period of time.

word class: A group of words that function the same with regard to morphology (i.e., the words take the same prefixes, suffixes, etc.) and also syntax (i.e., the words appear in the same place in a sentence).

zero derivation: Using a word from one word class as a word from another word class without changing the form of the word. In Ventureño, this usually happens when nouns are used as verbs.

Appendix D

Grammatical Abbreviations

1	first person
2	second person
3	third person
AGTZ	agentivizer
ALN	alienable
APL	applicative
APL.LOC	locative applicative
BOI	Barbareño
BOUND	bounded
CAUS	causative
CIS	cislocative
CNTFL	counterfactual
COM	comitative
CPLV	completive
CRZ	Cruzeño (Ysleño, Canaleño)
DEF	definite
DEM	demonstrative
DEPR	depreciative
DES	desiderative

DET	determiner
DIM	diminutive, diminutivizer
DIR	directional
DIST	distal
DU	dual number
EPTH	epenthetic
ENABLED	enabled
FUT	future
IMM	immediate future
IMPV	imperative (command)
INALN	inalienable
INDEF	indefinite
INDEF	indefinite number
INSTR	instrument(al)
INZ	Ineseño (Samala)
INTRR	interrogative
IPFV	imperfective
IRR	irrealis
NEG	negative
NPART	non-partitive
NZ	nominalizer
NZ.INSTR	instrumental nominalizer

NZ.LOC	locative nominalizer
OBJ	object
PART	partitive
PL	plural number
PRF	perfect
PROX	proximal
PST	past
PUY	Purisimeño
Q	yes/no question
REDUP	reduplicated
REFL	reflexive
REP	repetitive
RESL	resultative
S	singular
SBJ	subject
SBO	subordinate
SPO	superordinate
TAG	tag question
TOP	topic(alizer)
VEN	venitive
VEO	Ventureño (Mitsqanaqañ)
VT	transitive verb

VZ.PROP property verbalizer

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