

*Cover Photograph:* Pine nut festival dance, as dawn is breaking. Note that some implements used in gathering pine nuts are carried: a conical burden basket (má'may?) and a pine nut gathering hooked pole (bíhe?). Photograph by Veronika Pataky, courtesy of Warren L. d'Azevedo.

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## BEGINNING WASHO

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## Foreword

This brief introduction to the Washo language is intended to address the lack of reliable information that is readily available to the public. It is hoped that it will be of interest, not only to those who wish to undertake the serious study of Washo, but to many others who would like to obtain a general idea of some of its characteristics. The Washo people themselves have always been acutely aware of the distinctiveness of their language, as their relatively circumscribed native area is bounded by speakers of three other languages quite different from one another and entirely unrelated to Washo: Maidu to the northwest, Miwok to the southwest, and Northern Paiute to the east.

The work is organized into the following main sections. The Guide to Transcription lists the symbols employed, with a rough indication of their pronunciation and sample words: first the consonants, categorized according to whether or not they match English sounds or spellings, then the vowels, including stress and length. The Phoneme Chart gives a conventional display of the symbols according to their phonetic relationships.

The twenty-two short Lessons introduce some of the fundamental patterns and principles of the language. Scattered throughout them is information on rules for changes of sounds as various elements are brought into juxtaposition, which must be carefully applied. Each lesson includes practice phrases or sentences to be translated into or from Washo; serious students will want to rehearse these repeatedly until able to readily produce the answers. The Answers to Practice Exercises follow the lessons; note that additional practice can be obtained by translating back from these answers.

The Vocabulary lists the stems of the words that are introduced herein; this must be used with caution, in that many of the entries are not grammatically complete words, and changes of sounds may apply to them.

Finally, some Selected References on Washo Language and Culture are given. These include the basic published linguistic and ethnographic reports. Unfortunately, the Washo words therein, except for the few cases where they were supplied by me, are inadequately transcribed. Washo is commonly mentioned as belonging to a Hoka (and Hoka-Coahuiltecan) family of languages, whose very existence remains controversial and wherein any relationship of Washo to another language must be at best distant; several of the references have to do with Hoka, as well as with areal relationships to nearby languages and families. For more background on the

language, I would suggest Jacobsen 1986a, 1986b, 1978, and 1966; for introductory surveys of the culture, d'Azevedo 1986, Price 1980, and Downs 1966.

Two spellings have persisted for the name of this people and language: Washo and Washoe. They both have good pedigrees, and it is inappropriate to think of one as more correct than the other. Washo has been prevalent in the anthropological and linguistic literature; Washoe, in governmental and legal documents relating to the tribe, and in place names derived from the name, such as Washoe Lake, Washoe Valley, Washoe City, and Washoe County. The spelling Washoe more closely reflects the native name for the tribe and its members, wá·šiw, as well as a formerly prevalent local pronunciation wherein the second syllable rhymes with shoe. The usual English pronunciation today has a second syllable rhyming with show, reflected better by the spelling Washo (cf. d'Azevedo 1986:497-498).

I am acutely aware of the fact that these few lessons, while presenting basic materials that beginners must early come to control, offer a mere toehold in this rich and complex language. The short sample sentences were mostly composed by myself, and inevitably give a choppy effect as compared to genuine connected discourse. The rather condensed material for translation practice needs to be supplemented by a variety of practice and drill formats to ensure its mastery.

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My own field research on the Washo language began in the summer of 1955, with the support originally of the Survey of California Indian Languages, Department of Linguistics, University of California, Berkeley, and subsequently of the Desert Research Institute, University of Nevada. My greatest indebtedness is to the original generation of Washo elders with whom I worked; these were primarily Roy James, Bertha Holbrook, Hank Pete, Frank Morgan, John Wiger, and George Snooks.

My activities in the teaching of Washo have been carried on sporadically, beginning in the Fall Semester of 1965, when I first joined the University of Nevada, and taught a class in Washo, for the organization of which I am indebted to Warren L. d'Azevedo. I used Washo as the language in a linguistic field methods class in the Spring Semester of 1976, with the help of Connie Hunter.

The first of these lessons were written for use in a class that I taught two nights a week in June 1979 at the Washoe Tribal Office near Dresslerville, in which I was assisted by Belma Jones, and which was organized by Bob Frangenberg. They were added to in individual instruction of Loren Simpson at UNR in 1986, and for a small class taught there in the Fall of 1992. I have profited from the interactions with the students in all of these groups; from the last I must mention especially Darla Garey-Sage and Jane Kergan.

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## Guide to Washo Transcription

Use of the following symbols permits an unambiguous transcription of the Washo language.

### Consonants

1. These symbols are used to stand for sounds similar to those they typically imply in English spelling.

- |   |                                                                                                                                          |
|---|------------------------------------------------------------------------------------------------------------------------------------------|
| b | bá·du? 'elderberry', bá?lew 'Paiute', dibá·ba? 'my father's father', dá·bal 'sagebrush'.                                                 |
| d | didá?a 'my mother's brother', dá·da? 'bed', dí·dew 'sinew', cidó·dokhu 'robin', bóšdi? 'wild onion sp.'                                  |
| g | ("hard" g as in <u>go</u> , never as in <u>gem</u> ) gówgow 'goose sp.', géwe 'coyote', dí·geš 'net', mé·gel 'Mormon tea', hésge? 'two'. |
| p | pélew 'jackrabbit', páša 'wood rat', dípi? 'blanket', cúpum 'grouse'.                                                                    |
| t | tániw 'Miwok', tá?wi? 'knife', pí·teli? 'lizard', kétep 'bottle'.                                                                        |
| k | kókši? 'sego lily', kánja 'cave', súku? 'dog', bókoŋi 'he's snoring'.                                                                    |
| s | (avoid pronouncing like <u>z</u> ) sí·su 'bird', síyuk 'sage hen', dipí·sew 'my ear', dísem 'seed sp.', gális 'winter'.                  |
| h | hímu 'willow', hélme? 'three', dáhal 'pigweed', mé·hu 'boy'.                                                                             |
- Note that h sometimes occurs before another consonant:  
wamáhmi 'it's cloudy', láhla 'on my leg'.
- |   |                                                                                                                        |
|---|------------------------------------------------------------------------------------------------------------------------|
| m | má·may? 'conical burden basket', mémlew 'hummingbird', demémew 'his rib', mímu? 'prepared willows'.                    |
| n | nénlušu 'old woman', nanhólwa 'golden currant', nanómba 'sugar pine sugar', mašó·ni? 'pumice', dešúnlen 'his nostril'. |
| l | lélek 'my liver', lémlu 'my food', lájal 'my house', di?élel 'my mother's father'.                                     |
| w | wá·diŋ 'now', wáta 'river, stream', dáwal 'buckberry', yéweš 'road'.                                                   |
| y | yá·sa? 'again', yóšo? 'broad-footed mole', díyek 'tooth', láyuš 'my hair'.                                             |

2. These symbols stand for sounds occurring also in English, but spelled differently.

- |   |                                                                                                                                     |
|---|-------------------------------------------------------------------------------------------------------------------------------------|
| š | (like <u>sh</u> in <u>ship</u> ) šáwa? 'white fir', šú·gil 'sunflower', dišáša? 'my mother's sister', wá·šiŋ 'Washo', dí·geš 'net'. |
| ŋ | (like <u>ng</u> in <u>sing</u> ) ŋáwŋaŋ 'child', baŋjácaŋ 'antelope brush', ŋuŋá·bi 'salt', máyŋa 'fawn'.                           |

3. These symbols stand for sounds which are not considered single consonants in English.

ʒ (like dz in adze) ʒíwʒiwhu 'woodpecker sp.', ʒítʒiyi 'he's playing basket hand game', hilíʒa 'mountain lion', wátʒiha 'fox sp.'

ʔ ("glottal stop", a quick catch in the throat) This is a very common sound in Washo, which it is important to discriminate.  
déʔek 'rock', dabóʔo 'white man', degúʔu 'her mother's mother', daláʔak 'mountain'.

Note that every word begins with a consonant. If there seems to be an initial vowel, this is probably preceded by ʔ:

ʔáyis 'antelope', ʔásawi 'he's laughing', ʔóʔgal 'mountain sheep', ʔícúliʔ 'chipmunk'.

Be careful to identify ʔ at the end of words:

móʔbaʔ 'mat', dímeʔ 'water', cáliʔ 'cottontail rabbit', géʔʃuʔ 'angleworm', bóʔpoʔ 'sticky-leafed rabbitbrush'.

ʔ often occurs before other consonants:

díʔyu 'fire', máʔwiʔ 'hawk', láʔnip 'boat', dáʔniʃ 'mink', máʔkiʔ 'rattlesnake', yéʔʃi 'it's flying'.

Such clusters of consonants are found occasionally at the beginning of words:  
ʔláʔm 'bedrock mortar', ʔlúweʔi 'they're sitting', ʔméʔcim 'wild mustard'.

ʔ may also occur after another consonant:

gitʔíʔsa 'his older sister', ʔumʔáʔtu 'your older brother', ʔiyʔiyi 'he's sobbing'.

And between two other consonants:

káwʔlak 'owl sp.', ʔumʔmáʔʃ 'your pine nut territory', lánu lémʔluʔ 'man-eater'.

The cluster -yʔ occurs at the end of words:

digóyʔ 'my father', dayáyʔ 'leaf'.

4. The ' in these consonant symbols indicates a "glottalized" counterpart of certain consonants. A glottal stop (ʔ) is produced simultaneously with the consonant. This closure in the throat must be maintained until after the closure in the mouth is released.

p̣ p̣uʃálaʔ 'mouse', p̣íʔcimhu 'periwinkle', tuʔíʔpiwiʔ 'skunk', dapáʔpiʃ 'his lungs'.

ṭ láʔtat 'magpie', léʔtil 'valley quail', díʔleʃ 'prairie dog', góʔtaʔ 'frog'.

ḳ káʔkaʔ 'heron', ḳíkidiʔ 'silver trout', bíʔkus 'cradle basket', máʔkaw 'bead'.

č (like ts in hats, but with glottalized ɨ) čimýáŋa 'sand', čámduʔ 'chokecherry', bámc̣i 'sugar', díčáčaʔ 'my chin'.

(The non-glottalized counterpart is considered to be the consonant cluster ts: ʔitsáʔ 'container'.)

5. These capital letter symbols are used for "voiceless" counterparts of the sounds symbolized by the corresponding lower-case symbols, without vibration of the vocal cords. Except for M, they are rather infrequent in occurrence.

M (voiceless m) Múʔʃi 'he's running', Máʃdimi 'he's hiding', dewMéʔeʃ 'wave', gitMáʔdut 'his tongue'.

Ṇ (voiceless n) dewṆétiʔ 'hillside sloping down'.

L (voiceless l) méʔLu 'old man', gumLémlemi 'he's fanning himself', madukwáwLu 'sunflower'.

W (voiceless w) Wáʔi 'he's the one who's doing it'.

Y (voiceless y) láʔYaṇi 'he's hunting'.

Note that the following consonants never occur either at the end of a word or before another consonant:

b d g ʒ p̣ ṭ ḳ č M Ṇ L W Y.

This means that in such a syllable-final position one will find p rather than similar-sounding b or p̣:

léhep 'my head', díʃúyep 'my nose', lápʃa 'in my body', dibípsi 'I'm picking it up'.

And t rather than d or ṭ:

wáʔt 'tomorrow', čigáʔbat 'summer', čótgiʔ 'blackbird', deyétbiʔ 'flour'.

And similarly, k rather than g or ḳ:

máʔak 'wood, stick', díʔlek 'mallard duck', číkčikhu 'pelican', bákbagi 'he's smoking'.

## Vowels

Stressed syllables are indicated by ' written over the vowel. A word may contain more than one stressed syllable. If a vowel is stressed, it may also be long, with a duration greater than that of a short vowel. This is indicated by ' after the vowel. Unstressed vowels are rarely long.

Stressed vowels before b d g z or at the end of words are always long: dí'bi? 'bone', cí'bel 'louse', gá'du 'windbreak', há'di? 'that one', bá'gal 'kidney fat', gé'geli 'he's sitting', hilí'za 'mountain lion', gó'zi? 'pig', dišú' 'my chest', dá' 'there'.

The following rough comparisons of vowel qualities to those of English can be made:

- a, á (between a in father and u in hut, putt) lá'ka? 'one', dá'saŋ 'blood', ma'cá'ya? 'moss', da'háŋa 'his mouth'.
- á' (a in father) bá'muš 'muskrat', tá'gim 'pine nut', tá'ba 'grizzly bear', wá'laš 'bread', ga'pá'suk 'come in!'.
- e, é (e in pet, pep) lé'mle 'my heart', hésge? 'two', dé'lem 'shrew', dedé'eš 'falling snow'.
- é' (between e in pet, pep and a in bad, ash) dé'guš 'wild sweet potato', té'liwhu 'man', té'be? 'snow on ground', šu?wé'k 'clam', yé'mi 'he's swimming'.
- i, í (i in hip, pit) bí'cik 'pestle', dí'pi? 'blanket', dewdí'iš 'tree', bedí'li? 'match'.
- í' (ee in see, keep) mí'bi? 'awl', wí'di? 'this one', diwí'gi 'my eye', mugí'guš 'fence', tulí'ši? 'wolf'.
- o, ó (like o in go, but shorter) kó'mol 'ball', badópo? 'skunk cabbage', bóyoŋ 'pine needle', kómho 'cow parsnip'.
- ó' (au in caught, if different from co; o in wore) dó'ca? 'Indian balsam', mó'dop 'goal', dó'mat 'hell-diver', damó'ko 'his knee'.
- u, ú (u in put, oo in book) digúšu? 'my pet', detúmu 'leader', múšgulhu 'water snake', lebú?u 'feed me!'.
- ú' (oo in soon, hoop) hú'šim 'buzzard', mú'ki 'snowshoe rabbit', pú'lul 'car', bú'gul 'framework', mú'čuk 'medicine'.
- i, í (somewhat like u in just) dibí'ki 'my grandmother's sister', pí?liyi 'he's fishing', ši?wa 'burlap sack'.
- í' (somewhat like u in just) cí'ki 'spider', gí'giši? 'flea'.

Note that successive vowels in a word are always separated by at least one consonant; be careful specifically not to overlook y, w, or z between vowels.

A vowel followed by y or w in the same syllable makes a diphthong. These may be illustrated as follows:

- ay (like i in ice) páy'ti?i 'they're playing', máyŋa 'fawn'.
- ey (like ay in day) gebéydi 'she's combing it', péycuyi 'he's sunbathing'.
- oy (like oy in boy) dóynayi 'it's cooked soft', Móyšaygiši 'he's running slowly'.
- uy hulúyluyi 'a breeze is blowing', dílek cílúyzuy 'duck sp.'
- iy ŋiy?iyi 'he's sobbing', hanawíwyi 'name of a monster'.
- aw (like ou in house) pawáwli? 'squirrel sp.', dá?aw 'lake'.
- ew di?éwši? 'my father's brother', pu?yéwli? 'swamp onion', pélew 'jackrabbit'.
- iw gíwlew 'basket sp.', wá'šiw 'Washo'.
- ow (like o in go) gówgow 'goose sp.'
- iw ge?epkíwkiwi 'it scratched him.'

A few diphthongs with long vowels also occur.

# WASHO PHONEMES

<u>Consonants</u>	labial	apical	apical affricate	frontal	velar	glottal
stops						
voiceless	p	t			k	ʔ
voiced	b	d	ʒ		g	
glottalized	p̣	ṭ	c̣		ḳ	
fricatives						
voiceless			s	ʃ		h
nasal resonants						
voiceless	M				ŋ	
voiced	m	n			ɳ	
oral resonants						
voiceless	W	L		Y		
voiced	w	l		y		
<u>Vowels</u>	front unrounded		central unrounded			back rounded
high	i		ɨ			u
mid	e					o
low			a			
<u>Stress</u>	strong: weak:	written over vowels: í í ú é ó á (unmarked)				
<u>Length</u>	written after vowels:			i' i' u' e' o' a'		
<u>Intonation</u>	sustained: fading:	, .				

## 1. Possessive Prefixes on Vowel-Initial Stems.

The possessive relationship that is expressed in English by possessive pronouns such as my, your, his, and her is indicated in Washo by prefixes added to nouns. We will first consider some of these prefixes as they appear when added to noun stems beginning with a vowel. These prefixes indicate the person, but not the number or gender, of the possessor. The first person prefix l̥e- means 'my' or 'our', the second person prefix m- means 'your', and the third person prefix í- means 'his', 'her', 'its', or 'their'. (One of these meanings will be arbitrarily chosen when giving examples.)

Here are examples of these prefixes on noun stems beginning with á:  
 áŋal 'house': láŋal 'our house', máŋal 'your house', íáŋal 'his house'  
 á'du 'hand': lá'du 'my hand', má'du 'your hand', íá'du 'her hand'  
 ášaq 'blood': lášaq 'my blood', mášaq 'your blood', íášaq 'its blood'  
 áyuš 'hair on head': láyuš 'my hair', máyuš 'your hair', íáyuš 'her hair'.

And on noun stems beginning with é:  
 émlu 'food': lémlu 'my food', mémlu 'your food', íémlu 'his food'  
 émlu 'heart': lémlu 'my heart', mémlu 'your heart', íémlu 'his heart'.

The e in the prefix l̥e- (which may be referred to as "e-coloring") is a marker of the effect it has on an immediately following i, which changes to e. The other two prefixes, m- and í-, do not have this effect. We can see this difference in these examples of these prefixes on noun stems beginning with í:  
 ípi? 'blanket': lépi? 'my blanket', mípi? 'your blanket', íípi? 'her blanket'  
 íyeš 'daughter-in-law': léyeš 'my daughter-in-law', míyeš 'your daughter-in-law', ííyeš 'his daughter-in-law'  
 í'bu 'nape of neck': lé'bu 'my nape', mí'bu 'your nape', íí'bu 'his nape'  
 í'bi? 'bone': lé'bi? 'my bone', mí'bi? 'your bone', íí'bi? 'its bone'.

To use a vowel-initial noun stem without indicating a particular possessor, the prefix d- is used. (Complete words in Washo always begin with a consonant.):  
 áŋal 'house': dáŋal 'house'  
 ášaq 'blood': dášaq 'blood'  
 émlu 'food': démlu 'food'  
 ípi? 'blanket': dípi? 'blanket'  
 í'bi? 'bone': dí'bi? 'bone'.

This prefix is, however, not used on all vowel-initial stems. It would not be used with words for body parts that do not normally occur separated from the body, or for body or plant parts whose appearance normally identifies the species from which they come, or for kinship terms. For these, one uses the prefix í-, that is, one says 'its tail', 'its meat', 'its seed', etc.

ápil 'tail':      íápil '(its) tail'

á·daš 'meat':    íá·daš '(its) meat'

íyeš 'daughter-in-law':    ííyeš '(his) daughter-in-law'.

Practice. Say in Washo: His heart. My blanket. Your house. Her hand. Your hair. Blood. My daughter-in-law. Your heart. His nape. House. My hand. Your food. Their blood. My nape. Meat. Its tail. Her blanket. Your hand. Her hair. Bone.

Translate into English: láŋal. mášaŋ. íémle. démlu. mípi?. íáŋal. míyeš. láyuš. dípi?. íí·bi?. mí·bu. lémlu.

## 2. Imperative Prefix on Vowel-Initial Stems.

Washo has a prefix added to verbs to indicate that one is making a command or request. Before verb stems beginning with a vowel this has the shape g<sup>e</sup>-.

Here are examples of this prefix on verb stems beginning with á:

ásaw 'to laugh':                      gásaw 'laugh!'

á·biŋ 'to tie baby in basket':    gá·biŋ 'tie the baby in the basket!'

á·hu '(plural) to stand':            gá·hu 'stand (plural)!'

álŋ 'to lick':                            gálŋ 'lick it!'.

And on stems beginning with é:

émlu 'to eat':                            gémlu 'eat!'

élšim 'to sleep':                        gélšim 'sleep!'

émci 'to wake up':                      gémcí 'wake up!'.

Like the first person prefix í-, the imperative prefix g<sup>e</sup>- causes the change of an immediately following í to e, as can be seen in these examples with verb stems beginning with í:

íme? 'to drink':                        géme? 'drink!'

íye? 'to walk, go':                      géye? 'walk!'

íŋiw 'to eat (something)':            géŋew 'eat it!'

íŋis 'to hold, take, bring':            géŋes 'take it!'.

Note that the change to e affects both vowels in the sequence íŋi.

Practice. Say in Washo: Eat! Laugh! Sleep! Drink! Take it! Eat it! Tie the baby in the basket! Stand (plural)! Wake up! Walk! Lick it!



### 3. Possessive Prefixes on Consonant-Initial Stems.

When added to noun stems beginning with a consonant, the possessive prefixes have different shapes from those found before a vowel. The first person prefix is di- 'my' or 'our', and the second person prefix is ʔum- (for some people ʔim-) 'your'.

háŋa 'mouth':	diháŋa 'my mouth', ʔumháŋa 'your mouth'
ʔá'tu 'older brother':	diʔá'tu 'my older brother', ʔumʔá'tu 'your older brother'
tóʔo 'throat':	ditóʔo 'my throat', ʔumtóʔo 'your throat'
písew 'ear':	dipísew 'my ear', ʔumpísew 'your ear'
ʔí'sa 'older sister':	diʔí'sa 'my older sister', ʔumʔí'sa 'your older sister'
dú'cu 'elbow':	didú'cu 'my elbow', ʔumdú'cu 'your elbow'.

The third person prefix, meaning 'his, her, its, their', has the shapes da- and de- before a consonant. As is true also of several other prefixes, the choice between the two shapes is based on a principle of "vowel harmony". The shape da- is found when the first vowel of the stem is á or ó, and the shape de- occurs before the other vowels, é, í, í, and ú.

Here are examples of da-:

háŋa 'mouth':	daháŋa 'her mouth'
pá'piš 'lungs':	dapá'piš 'his lungs'
wá'laš 'bread':	dawá'laš 'their bread'
ʔá'tu 'older brother':	daʔá'tu 'her older brother'
tóʔo 'throat':	datóʔo 'his throat'
dó'ko 'heel':	dadó'ko 'her heel'
kómol 'ball':	dakómol 'his ball'.

And examples of de-:

mémew 'rib':	demémew 'his rib'
béyu 'younger brother':	debéyu 'her younger brother'
písew 'ear':	depísew 'his ear'
ʔí'sa 'older sister':	deʔí'sa 'his older sister'
bíki 'grandmother's sister':	debíki 'her grandmother's sister'
dú'cu 'elbow':	dedú'cu 'her elbow'
gúʔu 'mother's mother':	degúʔu 'his mother's mother'.

Nouns beginning with a consonant may be used without a prefix when no possessor is indicated; they do not take the d- prefix. However, words for most body parts and kinship terms will always have a possessor indicated.

Practice. Say in Washo: Your elbow. My younger brother. His heel. Your throat. Bread. My mouth. Her older brother. My rib. Your lungs. His ear. Their lungs. Her older sister. My ball.

Translate into English: daháŋa. digúʔu. ʔumkómol. demémew. datóʔo. didó'ko. kómol. ʔumbíki. diʔí'sa. debéyu. ʔumdó'ko. dipísew. dawá'laš.

#### 4. Imperative Prefix on Consonant-Initial Stems.

When added to stems beginning with a consonant, the imperative prefix has the shapes ga- and ge-, the choice between them controlled by the same principle of vowel harmony that we saw for the third person possessive prefix da- and de-. That is, ga- is found before stems whose first vowel is á or ó, and ge-, before those whose first vowel is é, í, í, or ú.

Here are examples of ga-:

pálal 'to smell (something)': gapálal 'smell it!'  
 yáli? '(singular) to stand': gayáli? 'stand (singular)!'  
 báli? 'to shoot': gabáli? 'shoot it!'  
 gáma? 'to eat up': gagáma? 'eat it up!'  
 sá? 'to set down, put away, keep, have': gasá? 'set it down, put it away, keep it!'  
 yá'kid 'to point at': gayá'kit 'point at it!'.

And examples of ge-:

béyu 'to pay': gebéyu 'pay him!'  
 gé'gel '(singular) to sit': gegé'gel 'sit (singular)!'  
 gí'í? 'to bite': gegí'í? 'bite it!'  
 bú'ú 'to feed': gebú'ú 'feed him!'.

An imperative verb form may be preceded by a word expressing the object of the verb:

démlu gé'es 'take the food!'  
 démlu gasá? 'set the food down!'  
 ílek gé'ew 'eat liver!'  
 bámcí gebí'šuk 'pass the sugar!'.

Practice. Say in Washo: Pay him! Shoot it! Smell it! Feed him!  
 Stand (singular)! Bite it! Eat it up! Set it down! Smell the food! Eat the bread!  
 Point at it! Set your blanket down! Sit (singular)! Lick her hand! Take the ball!  
 Pay his older brother! Point at your ear!

#### 5. Subject Prefixes on Intransitive Verbs.

The first and second person prefixes occur not only on nouns to express their possessors, but also on verbs to express their subjects. In this case first person le-, di- means 'I' or 'we', and second person m-, ʔum- means 'you'.

A third person subject of an intransitive verb is expressed by a prefix which is ʔ- before a vowel but has no overt shape before a consonant. This means 'he', 'she', 'it', or 'they'. (One of these meanings will be arbitrarily chosen when giving examples.)

Verb forms which are not commands must always contain one of a few final suffixes. The following examples have imperfect -i, which has the meaning of action occurring at the present time, in the absence of any other tense marker.

Here are examples involving verb stems beginning with vowels:

ásaw 'to laugh': lásawi 'I'm laughing', másawi 'you're laughing', ʔásawi 'she's laughing'  
 áŋal 'to build a house': láŋali 'I'm building a house', máŋali 'you're building a house', ʔáŋali 'he's building a house'  
 ášaŋ 'to bleed': lášaŋi 'I'm bleeding', mášaŋi 'you're bleeding', ʔášaŋi 'he's bleeding'  
 íme? 'to drink': lémeʔi 'I'm drinking', mímeʔi 'you're drinking', ʔímeʔi 'he's drinking'  
 í'bi? 'to have come': lé'biʔi 'I have come', mí'biʔi 'you have come', ʔí'biʔi 'they have come'  
 íšm 'to sing': léšmi 'I'm singing', míšmi 'you're singing', ʔíšmi 'he's singing'.

And examples involving verb stems beginning with consonants:

báŋkuš 'to smoke': dibáŋkuši 'I'm smoking', ʔumbáŋkuši 'you're smoking', báŋkuši 'he's smoking'  
 gé'gel '(singular) to sit': digé'geli 'I'm sitting', ʔumgé'geli 'you're sitting', gé'geli 'she's sitting'  
 páy'í? 'to play': dipáy'íʔi 'I'm playing', ʔumpáy'íʔi 'you're playing', páy'íʔi 'he's playing'  
 yáli? '(singular) to stand': diyáliʔi 'I'm standing', ʔumyáliʔi 'you're standing', yáliʔi 'he's standing'  
 lá'Yaŋ 'to hunt': dilá'Yaŋi 'I'm hunting', ʔumlá'Yaŋi 'you're hunting', lá'Yaŋi 'he's hunting'  
 yé'm 'to swim': diyé'mi 'I'm swimming', ʔumyé'mi 'you're swimming', yé'mi 'she's swimming'  
 mólmol 'to boil': mólmoli 'it's boiling'.

The verb stems in the preceding examples end in consonants. When -i is added after verb stems ending in vowels, one can see the operation of a general rule of the language: when two vowels would be expected to occur in succession, a y is inserted between them:

á'hu '(plural) to stand': lá'huyi 'we're standing', má'huyi 'you (plural) are standing',  
?á'huyi 'they're standing'

émlu 'to eat': lémluyi 'I'm eating', mémluyi 'you're eating', ?émluyi 'she's eating'

géwe 'to gamble': digéweyi 'I'm gambling', ?umgéweyi 'you're gambling', géweyi  
'he's gambling'

kése 'to be alive': dikéseyi 'I'm alive', ?umkéseyi 'you're alive', késeyi 'he's alive'

wé'ge 'to sweep': diwé'geyi 'I'm sweeping', ?uwé'geyi 'you're sweeping', wé'geyi  
'she's sweeping'

yáha 'to be sick, feel pain': diyáhayi 'I'm sick, I feel pain', ?umyáhayi 'you're sick,  
you feel pain', yáhayi 'he's sick, he feels pain'.

Practice. Say in Washo: He has come. I'm smoking. It's boiling. They're standing. You're gambling. I'm bleeding. He's laughing. You're hunting. I'm building a house. We're standing. They're sleeping. He's walking. You are alive. I'm sick. She's sweeping. I'm singing. He's eating.

Translate into English: léme?i. míšmi. ?umyé'mi. diyáli?i. páyti?i. digé'geli. mémluyi. digéweyi. másawi. ?ášanji. bánkuši. lé'bi?i. dikéseyi. ?ánali. yáhayi. ?émciyi.

## 6. Subject Prefixes on Transitive Verbs.

Transitive verbs are verbs that may take an object.

To indicate a first or second person subject, transitive verbs take the same prefixes as intransitive verbs, le-, di- 'I, we' and m-, ?um- 'you':

álŋ 'to lick': lálŋi 'I'm licking it', málŋi 'you're licking it'

ášdim 'to hide': lášdimi 'I'm hiding it', mášdimi 'you're hiding it'

pálal 'to smell': dipálali 'I smell it', ?umpálali 'you smell it'

báli? 'to shoot': dibáli?i 'I shot it', ?umbáli?i 'you shot it'

dámali 'to hear': didámali 'I hear it', ?umdámali 'you hear it'

gí'ti? 'to bite': digí'ti?i 'I'm biting it', ?umgí'ti?i 'you're biting it'.

The transitive verb stem í'gi 'to see' resists the influence of e in prefixes (le-, ge-):

lí'giyi 'I see it', mí'giyi 'you see it', gí'gi 'take a look!'

The following are additional nouns that will be used in subsequent examples and exercises:

mé'hu 'boy', tánu 'person, Indian, somebody', dabó?o 'white man', memdé'wi 'deer',  
pélew 'jackrabbit', géwe 'coyote', súku? 'dog', sí'su 'bird', ?álabi? 'fish', tá'gim 'pine  
nut(s)'.

As with imperative verb forms, transitive verbs with these prefixes may be preceded by a word expressing their object:

dášan dipálali 'I smell blood'

sí'su didámali 'I hear the bird'

memdé'wi ?umbáli?i 'you shot the deer'

mé'hu lí'giyi 'I see the boy'.

When an object is expressed this way by a preceding word, the third person subject prefix on transitive verbs is the same as that of intransitive verbs, ?- before a vowel and no overt shape before a consonant:

lá'du ?álŋi 'it's licking my hand'

démlu pálali 'he smells the food'

tánu gí'ti?i 'he's biting somebody'

dabó?o béyuyi 'he's paying the white man'

súku? yá'kidi 'he's pointing at the dog'

When an object of a transitive verb is not expressed by a preceding word, however, there is a different prefix to express third person subject. Before a vowel this has the shape k-, and before a consonant it has the same shape as the imperative prefix, ga- and ge-. This prefix thus combines both the meanings of subject, 'he', 'she', 'it', or 'they', and of object, 'him', 'her', 'it', or 'them':

álŋ 'to lick':	kálŋi 'he's licking it'
ášdim 'to hide':	kášdimi 'he's hiding them'
íŋgi 'to see':	kíŋgiyi 'he sees her'
báli? 'to shoot':	gabáliŋi 'he shot him'
dámal 'to hear':	gadámali 'she hears it'
gí'ti? 'to bite':	gegí'tiŋi 'it bit him'.

Note that for consonant-initial stems the determination of whether verb forms with ga-, ge- express a statement or a command will often hinge on the presence or absence of a final suffix such as -i:

báli? 'to shoot':	gabáliŋi 'he shot him', gabáli? 'shoot it!'
gí'ti? 'to bite':	gegí'tiŋi 'it bit him', gegí'ti? 'bite it!'

**Practice.** Say in Washo: He smells it. I see the boy. She's hiding my blanket. I hear a coyote. He sees a white man. I smell the fish. He shot the jackrabbit. He's hiding them. Bite it! I see your older sister. It's biting my elbow. I'm pointing at the white man. He shot it. You see it. I'm licking the food. She sees it.

Translate into English: tá'gim ?ášdimi. gapálal. ká'biŋi. memdé'wi báliŋi. máŋal lí'giyi. sí'su dámali. gebéyuyi. tánu ?í'giyi. kálŋi. ?umgí'tiŋi. gadámali. pélew gí'tiŋi. gabáli?. súku? pálali. dibéyu lí'giyi. gagámaŋi. kómol gášdim. wá'laš digí'tiŋi. gebú?u. gayá'kidi.

## 7. Negative Statements and Yes-No Questions.

The negative suffix is -é's 'not'. Since this begins with a vowel, a y will be inserted before it when another vowel precedes. Added to verb forms with imperative ge-, ga-, ge-, this makes negative commands:

émlu 'to eat':	gémluyé's 'don't eat!'
élšim 'to sleep':	gélšimé's 'don't sleep!'
dámal 'to hear':	gadámalé's 'don't listen!'
béyu 'to pay':	gebéyuyé's 'don't pay him!'

The negative suffix comes before a final suffix such as imperfect -i in the formation of negative statements:

émlu 'to eat':	lémluyé'si 'I'm not eating', mémluyé'si 'you're not eating', ?émluyé'si 'he's not eating'
ášaŋ 'to bleed':	lášaŋé'si 'I'm not bleeding', mášaŋé'si 'you're not bleeding', ?ášaŋé'si 'she's not bleeding'
géwe 'to gamble':	digéweyé'si 'I'm not gambling', ?umgéweyé'si 'you're not gambling', géweyé'si 'he's not gambling'
pálal 'to smell':	dipálalé'si 'I don't smell it', ?umpálalé'si 'you don't smell it', gapálalé'si 'she doesn't smell it', ?átabi? pálalé'si 'she doesn't smell the fish'.

A question intended to elicit a yes-or-no answer is formed by including the interrogative suffix -hé'si in a verb form before a final suffix:

émlu 'to eat':	mémluhé'si 'are you eating?'
áŋal 'to build a house':	máŋalhé'si 'are you building a house?'
ášaŋ 'to bleed':	mášaŋhé'si 'are you bleeding?'
íŋiw 'to eat':	míŋiwhé'si 'are you eating it?', kíŋiwhé'si 'is he eating it?', tá'gim míŋiwhé'si 'are you eating the pine nuts?'
íŋgi 'to see':	mí'gihé'si 'do you see it?', géwe mí'gihé'si 'do you see the coyote?'
yáha 'to be sick, feel pain':	?umyáhahé'si 'are you sick, do you feel pain?'
pálal 'to smell':	?umpálalhé'si 'do you smell it?', gapálalhé'si 'does she smell it?', ?átabi? pálalhé'si 'does she smell the fish?'
dámal 'to hear':	?umdámalhé'si 'do you hear it?', sí'su ?umdámalhé'si 'do you hear the bird?', gadámalhé'si 'does he hear it?'

ɲáwɲaŋ ʔáˈdu 'the baby's hand'  
 súkuʔ ʔáɸil 'the dog's tail'  
 tánu ʔémle 'a person's heart'  
 téˈliwɰu ʔáŋal 'the man's house'  
 méˈhu gúʃuʔ 'the boy's pet'  
 diŋáˈm kómol 'my son's ball'  
 daʔmómʔmoʔ wáˈlaʃ 'the woman's bread'.

lánu debéyu 'somebody's younger brother'  
mé'hu deʔí'sa 'the boy's older sister'  
šáwlamhu degúʔu 'the girl's mother's mother'  
daʔmóʔmoʔ daná'm 'the woman's son'.

gáŋal ʔí'giyi 'he sees his (own) house', láŋal ʔí'giyi 'he sees his (another's) house'  
mé'hu gitgúšu? ʔí'giyi 'the boy sees his (own) pet', mé'hu degúšu? ʔí'giyi 'the boy  
sees his (another's) pet'.

mé'hu degúšu? ʔí'giyi 'the boy sees his (another's) pet'  
mé'hu gitgúšu? ʔí'giyi 'the boy sees his (own) pet'  
mé'hu gúšu? ʔí'giyi 'he sees the boy's pet'  
mé'hu gúšu? kǐ'giyi 'the boy's pet sees it'.  
mé'hu dakómol ʔí'giyi 'the boy sees his (another's) ball'  
mé'hu gitkómol ʔí'giyi 'the boy sees his (own) ball'  
mé'hu kómol ʔí'giyi 'the boy sees the ball' or 'he sees the boy's ball'.  
mé'hu debéyu ʔí'giyi 'the boy sees his (another's) younger brother' or  
                'he sees the boy's younger brother'  
mé'hu gitbéyu ʔí'giyi 'the boy sees his (own) younger brother'  
mé'hu debéyu kǐ'giyi 'the boy's younger brother sees it'.

Translate into English: ḡáwṇaṇ bámcī ʔálḡi. máʔki? mé'hu gí'tiʔi.  
 lé'liwḡu daʔmóʔmo? ʔí'giyi. dá'bal pálali. ʔumṇá'm ʔí'biʔé'si. gitḡúšu? dámali.  
 mé'hu daʔá'tu ʔélšimi. diwí'gis ʔášdimi. dabóʔo gapálali. sí'su ʔérmlyi.  
 dibéyu géweyé'si. daʔmóʔmo? gé'geli. diṇá'm ʔásawi. léšmi. súku? gagámaʔi.

## 9. Postpositions.

The following are additional nouns pertaining to parts of the body:

íheb 'head', íyeg 'tooth', máyab 'foot', mó'ko 'knee', šúyeb 'nose', Má'dud (kMá'dud) 'tongue', wí'gi 'eye'.

The following are some nouns naming artifacts:

díšu 'digging stick', tá?wi? 'knife', kéteb 'bottle', tóšab 'sack, pocket', wí'gis 'trousers'.

And the following label natural locations:

ḡáwa (ḡówa) 'earth, land, ground', ċimyáḡa 'sand', wáḡa 'river, stream', káḡa 'cave'.

Some of these end with the consonants b, d, g. By a general rule, these change respectively to p, t, k when either at the end of a word or before another consonant:

íheb 'head':	léhep 'my head'
šúyeb 'nose':	dišúyep 'my nose'
Má'dud 'tongue':	diMá'dut 'my tongue'
íyeg 'tooth':	ííyek 'his tooth'.

Corresponding to some English prepositions, Washo has "postpositions" which are directly suffixed to nouns. The postposition -a indicates a general location, 'at, in, on':

áḡal 'house':	dáḡala 'in the house'
písew 'ear':	dipísewa 'in my ear'
ípi? 'blanket':	mípi?a 'on your blanket'.

The regular insertion of y occurs after a vowel:

wáḡa 'river, stream':	wáḡaya 'in the river, stream'
í'bu 'nape of neck':	lé'buya 'at my nape'
wí'gi 'eye':	diwí'giya 'in my eye'.

Final b, d, g are retained before this -a, as before any suffix beginning with a vowel:

íheb 'head':	ííheba 'on her head'
tóšab 'sack, pocket':	datóšaba 'in his sack, pocket'
šúyeb 'nose':	dišúyeba 'on my nose'.

To indicate pain in a certain body part, this -a is used, and the subject of yáha 'to feel pain' is the person in question:

lá'duya diyáhayi 'my hand hurts' (literally 'in my hand I hurt')

míyega ḡumyáhahé'ši 'does your tooth hurt, do you have a toothache?'

gíheba yáhayi 'his head hurts, he has a headache'.

The postposition -lu indicates 'with' in the sense of using an instrument:

díšu 'digging stick': gitdíšulu 'with her (own) digging stick'

dú'cu 'elbow': didú'culu 'with my elbow'.

Since this begins with a consonant, the changes of b, d, g to p, t, k take place before it:

máyab 'foot': gitmáwaplu 'with his (own) foot'

íyeg 'tooth': léyeklu 'with my teeth'.

The postposition -haka indicates 'with' in the sense of accompanying:

ḡám 'son': diḡámhaka 'with my son'

daḡmóḡmo? 'woman': daḡmóḡmohaka 'with a woman' (note the regular loss of ? before h).

Practice. Say in Washo: In her hand. On my foot. At your house. In the food. In my bottle. In my mouth. In his (own) ear. In his eye. With my knife. With the boy. With his (own) blanket. In your trousers. I have a headache. Her foot hurts. He's sitting in the cave. They're playing in the sand. He's smoking at my house. She's swimming in the river.

Translate into English: gitšúyeba. gíheplu. ditóšaba. ḡumó'koya.

ḡuwí'giya. dabó?ohaka. ḡumdíšulu. káḡaya kášdimi. šáwlamhu ḡáwaya gé'geli.

gíyega yáhayi. má'duya ḡumyáhahé'ši. gáḡala yáli?i. ċimyáḡaya ?élšimi.

lé'liwhuhaka lá'Yanji. kómolu páyliḡi.

## 10. Exhortations.

To express an invitation or exhortation to one person to join you in an activity, the ending -še is added to a verb form taking the first person prefix le-, di-. This is translated as 'let's ...', but '(both)' will be included in the English translation as a reminder that a group of only two people is in question.

ém̥lu 'to eat':	lémluše 'let's (both) eat!'
íme? 'to drink':	léme?še 'let's (both) drink!'
íšm 'to sing':	léšimše 'let's (both) sing!'
ʔlúwe? '(plural) to sit':	diʔlúwe?še 'let's (both) sit!'

When inviting or encouraging two or more other people to join in an activity, the ending -hulew is used, again along with the first person prefix le-, di-. In this case '(all)' will be used in the translation, as a reminder that at least three people would be included in the participating group.

géwe 'to gamble':	digéwehulew 'let's (all) gamble!'
páyti? 'to play':	dipáytiḥulew 'let's (all) play!'
áyad 'to stay overnight':	láyathulew 'let's (all) stay overnight!'
ʔlóš 'to dance':	diʔlóšhulew 'let's (all) dance!'

As with imperative verb forms, transitive verbs may be preceded by words expressing their objects:

kómol lášdimše 'let's (both) hide the ball!'  
 lá'daš digámahulew 'let's (all) eat up the meat!'

**Practice.** Say in Washo: Let's (all) sing! Let's (all) sit! Let's (both) play!  
 Let's (all) gamble! Let's (both) stay overnight! Let's (all) dance! Let's (both) walk!  
 Let's (all) eat! Let's (both) drink! Let's (both) stand on your blanket! Let's (all)  
 smoke at my house! Let's (both) eat the pine nuts! Let's (all) swim in the river!  
 Let's (all) sleep in the sand!

## 11. Inclusive 'Our'.

The following are additional kinship terms:

wí'cug 'younger sister', námu? 'daughter', lá? 'mother', góʔy 'father', ʔélel 'mother's father', ʔáma? 'father's mother', bá'ba? 'father's father'.

When expressing a first person plural possessor 'our', it is required that an indication be given of whether the person(s) spoken to ('you') is/are included in the group of possessors along with the speaker. When speaking to one person who is a co-possessor of the person or thing in question, in addition to the first person prefix le-, di-, the ending -ši is added to the noun. (Note the similarity to -še of the preceding lesson.) Let us continue to use '(both)' in the English translation to signal this special meaning. When there is a group of three or more possessors including the person(s) spoken to, the ending -hu is added. (This is the same as the first syllable of -hulew of the preceding lesson.) Let us use '(all)' in the English translation to signal this meaning. When these suffixes are absent, the possessor is either the speaker alone ('my') or the speaker plus one or more additional persons ('our'), but not including the person(s) spoken to.

áṇal 'house':	láṇal 'my house, our house', láṇalši 'our (both) house', láṇalhu 'our (all) house'
wí'cug 'younger sister':	diwí'cuk 'my younger sister, our younger sister', diwí'cukši 'our (both) younger sister' diwí'cukhu 'our (all) younger sister'.

Postpositions follow the suffixes -ši and -hu:

áṇal 'house':	láṇalhuya 'in our (all) house'
wí'cug 'younger sister':	diwí'cukšihaka 'with our (both) younger sister'.

The consonant cluster ʔy changes to yʔ when either at the end of a word or before another consonant:

góʔy 'father':	digóy? 'my father, our father', digóyʔši 'our (both) father'.
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**Practice.** Say in Washo: Our (both) blanket. Her (own) younger sister. Our (all) mother. Our pet. With his (own) daughter. His father. Your father's mother. In our (both) food. Our (all) sack. At his nape. With my knee. She's sitting in our (both) house. My nose hurts. Are you gambling with your older sister? Does your foot hurt? They aren't standing in the stream.

Translate into English: ditáʔwiʔlu. gitʔélelhaka. dikétepšiya. gitgúshuhaka ʔíyeʔi. diṇá'mšihaka dipáytiʔi. čimyaṇaya diʔlúwehulew. bámcí galṇé's. dikétep mí'gihé'si. lépiʔa gayáliʔé's. ʔumtóšaba gasáʔ. dibá'ba? gayá'kidi.

## 12. Near Future.

The following are additional intransitive verbs:

máliṭ 'to trap', bišápu? 'to be hungry', melé?yig 'to be drunk', gánjil 'to shout, yell', musásab 'to whisper', gópiḱ 'to whistle', bókoŋ 'to snore', hepíše 'to sneeze', ímek 'to cough, have a cold', áša? 'to urinate', míku 'to defecate', íhuk 'to be dry', í·bik 'to be ripe, cooked'.

Just like d and g, so also ṭ and k change respectively to t and k when either at the end of a word or before another consonant, but remain when before a vowel:

máliṭ 'to trap': máliṭi 'he's trapping', málithé·ši 'is he trapping?'

gópiḱ 'to whistle': gópiḱi 'he's whistling', gagópik 'whistle!', ʔumgópikhé·ši 'are you whistling?'

To indicate that an event is expected to occur in the near future, during the next hour or so, the suffix -áša? is used. This comes before a final suffix such as -i. We will use 'going to' in the English translations:

émḷu 'to eat': lémluyáša?i 'I'm going to eat'

íšm 'to sing': ʔišmáša?i 'he's going to sing'

melé?yig 'to be drunk': melé?yigáša?i 'they're going to get drunk'.

This suffix also comes before negative -é·s and interrogative -hé·š:

bókoŋ 'to snore': dibókoŋáša?é·si 'I'm not going to snore'

béyu 'to pay': ʔumbéyuyášahé·ši 'are you going to pay him?'

An expected sequence eʔa becomes aʔa:

íme? 'to drink': lémaʔáša?i 'I'm going to drink'.

**Practice.** Say in Washo: Don't snore! Are you hungry? It's dry. Is it cooked? I'm not going to sing. He's going to whistle. The girl is whispering. The coyote is urinating. Are you drunk? Are you going to eat? She's sitting with her (own) daughter. The jackrabbit is hungry. My mother's father is snoring. Is your father sneezing? My tongue hurts. Is the rattlesnake going to bite the child?

Translate into English: diʔlúwaʔáša?i. mé·hu gánjili. léyeš ʔí·biʔáša?i. súku? míkuyi. ʔuwí·cuk ʔímekáša?i. démlu ʔí·biki. diláʔši ʔémciyáša?i. máŋala lélišimáša?i. lé·liwhu máliṭi. íŋala géweyášahé·ši. ʔumpísewa ʔumyáhahé·ši. šáwlamhuhaka ʔló·ši. ʔumtóšap ʔíhuki.

## 13. Vowel Insertion.

The following are additional nouns (all beginning with vowels) pertaining to body or plant parts:

áhl 'leg', álŋ 'arm, wing', áps 'body', ášg 'back', áya? 'intestines', étg 'seed', í·dew 'sinew', ílek (íleg) 'liver', ímiš 'juice', í·š 'skin, fur, shell, feathers', íšew 'gall bladder'.

For stems that end in a cluster of two consonants (not including ʔ) the vowel i is inserted between them when either at the end of a word or before another consonant, but not when a vowel follows:

álŋ 'to lick': kálŋi 'he's licking it', gáliŋ 'lick it!'

íšm 'to sing': ʔíšmi 'he's singing', géšim 'sing!', léšimhulew 'let's (all) sing!'

áhl 'leg': láhla 'on my leg', máhil 'your leg'

álŋ 'arm': lálŋa 'on her arm', láliŋlu 'with my arm'.

The final consonant may change by rules that we have already met:

ášg 'back': gášga 'on his (own) back', lášik 'her back'

étg 'seed': létik 'its seed'.

**Practice.** Say in Washo: My arm. Its gall bladder. In her body. With sinew. In my intestines. In her eye. With his (own) teeth. On his foot. My younger sister's leg. Its fur. At the deer's tail. In his trousers. Does your back hurt? Her intestines hurt. Don't bite my leg! Are you going to eat it up? She isn't going to stay overnight.

Translate into English: géwe ʔápila. má·dulu. lápša. gáliŋlu. wá·laš ʔíhuki. lálŋa gegé·gelé·s. dabóʔo meléʔyikhé·ši. lánala gagánjilé·s. dibéyuhaka lešmáša?i. máyaʔa ʔumyáhahé·ši. digóyhuhaka lémechulew. gánala wé·geyi. digúʔuši bišápu?i. ʔumáliṭášahé·ši. géwe lášaŋ ʔálŋi. sí·su ʔí·š ʔí·giyi. ímiš gámaʔáša?i.



#### 14. First and Second Person Objects.

The following are additional transitive verbs:

á·da? 'to make, do', á·kíd 'to scoop up food', ápd 'to peel, shell', ášaš 'to not know', béyd 'to comb', dé·gum 'to meet', gaʔlá·m 'to like', í·deg 'to dig up, dig out', í·ge? 'to grind', ípu? 'to find', ípel 'to dig'.

The following are some additional nouns naming foodstuffs:

búye? 'wild onion sp.', deyú·geli? 'pine nut soup', golsísi? (gusísi?) 'potato(es)', máln 'acorn(s)', ʔánziš 'orange(s)'.

To express a command or request involving a first person object, 'me' or 'us', a prefix is used which has the shapes ʔi- before a vowel and the shapes la- and le-, chosen according to the principle of vowel harmony, before a consonant:

í·gi 'to see':	ʔí·gi 'take a look at me!'
búʔu 'to feed':	lebúʔu 'feed me!'
béyu 'to pay':	lebéyu 'pay me!'
báli? 'to shoot':	labáliʔé's 'don't shoot me!'
gí·ti? 'to bite':	legí·tiʔé's 'don't bite me!'.

This same prefix indicates an object 'me' or 'us' together with a third person subject, 'he', 'she', 'it', or 'they', on transitive verbs with a final suffix such as -i. A similar prefix, ʔm- before a vowel and ma- or me- before a consonant, indicates a second person object 'you' together with a third person subject:

ášaš 'to not know':	ʔlášaši 'he doesn't know me', ʔmášaši 'he doesn't know you', kášaši 'he doesn't know him'
pálal 'to smell':	lapálali 'it's smelling me', mapálali 'it's smelling you', gapálali 'it's smelling her', ʔumgúšu? lapálali 'your pet is smelling me'
dámali 'to hear':	ladámali 'he hears me', madámali 'he hears you', gadámali 'he hears them', sí·su madámali 'the bird hears you'
gaʔlá·m 'to like':	lagaʔlá·mi 'he likes me', magaʔlá·mi 'he likes you', gagaʔlá·mi 'he likes it', mé·hu magaʔlá·mi 'the boy likes you'
gí·ti? 'to bite':	legí·tiʔi 'it bit me', megí·tiʔi 'it bit you', gegí·tiʔi 'it bit him', súku? legí·tiʔi 'the dog bit me'.

Practice. Say in Washo: I don't know. Comb me! Shell the acorns! Don't peel the orange! I like the girl. The girl likes me. He knows it. He met me. He found it. Scoop up the pine nut soup! She's digging wild onions up with her (own) digging stick. I'm going to dig the potatoes up. Is she grinding the pine nuts? He's making it. Dig! Lick me! I found your knife. He's combing the dog. She's peeling potatoes. Grind the acorns!

#### 15. Causative.

The causative suffix -ha most commonly expresses the idea of causing something to happen or making someone do something. When added to an intransitive verb this forms a transitive verb whose object is the person or entity being caused to perform the action or enter into the condition or state in question:

émci 'to wake up':	lémcihayi 'I'm waking him up', ʔlémcihayi 'he's waking me up'
í·bik 'to be ripe, cooked':	gé·bikha 'cook it!'
yém 'to swim':	geyé·mhayi 'he's helping him swim'
páyti? 'to play':	gapáytiha 'let them play!'
íšiw 'to heal, get well':	kíšiwhayášaʔi 'he's going to cure him'
ála? '(baby) to nurse':	kálahayi 'she's nursing him'
métu? 'to freeze, be frozen; be cold, freezing':	gemétuhayi 'he's freezing it'
í·cu 'to melt, dissolve':	kí·cuhayi 'he's melting it, dissolving it'
yúli 'to die':	geyúlihayi 'he's killing him, he killed it'
músek 'to choke, drown':	gemúsekhayi 'he's drowning him, he drowned it'.

Just as expected eʔa becomes aʔa, so expected eha and eʔha become aha:

kése 'to be alive':	gekéseha 'save his life!'
íme? 'to drink':	gemaha 'make him drink!'.

When added to a transitive verb, -ha forms a ditransitive verb, which may take two objects:

í·gi 'to see':	kí·gihayi 'he showed it to him'.
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An alternative meaning contributed by -ha, especially on transitive verbs, is a benefactive one, that of doing something for the sake of someone else. Thus forms like the following might have either meaning:

báli? 'to shoot':	gabáliha 'shoot it for him' or 'make him shoot it'.
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As in the preceding examples, -ha generally immediately follows the verb stem and precedes other suffixes. However, when negative -é's or interrogative -hé's is present, -ha will come after them:

íšm 'to sing':	ʔlišmé'sha 'don't sing for me!'.
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Practice. Say in Washo: Cook some food! The baby is nursing. She's nursing the baby. Dissolve the sugar! He didn't drown. It's melting. The juice is frozen. Wake your mother up! It got well. Help me swim! I'm not letting them play. Don't drown him! I'm making her drink. Cure her! Is he freezing it? He shot a deer for you. Show me your hand! Sing for her!

## 16. Vowel Deletion.

For stems that end in  $-\acute{V}\acute{V}$ , where  $\acute{V}$  stands for any vowel and the two vowels are identical, when they are followed by a suffix beginning with a vowel, the expected  $-y-$  is inserted, but the stem-final vowel is lost:

búʔu 'to feed': gebúʔyi 'she's feeding him'

tóʔo 'throat': ditóʔya 'in my throat'.

For stems that end in  $-\acute{V}\acute{V}C$ , where  $C$  stands for any consonant and the two vowels are identical, the second vowel is lost when they are followed by a suffix beginning with a vowel:

íʔiw 'to eat (something)': léʔwi 'I'm eating it', kíʔwi 'he's eating it'

íʔis 'to hold, take, bring': geʔsé's 'don't take it!'

áʔag 'to carry on one's back, pack': gáʔak 'pack it!', káʔgi 'he's packing it'

íʔib 'to cry': ʔíʔbi 'she's crying', geʔbé's 'don't cry!'

dáʔaw 'lake': dáʔwa 'in the lake'

daláʔag 'mountain': daláʔak 'mountain', daláʔga 'on the mountain'

déʔeg 'rock': déʔeklu 'with a rock', déʔga 'on the rock'

máʔag 'wood, stick': máʔaklu 'with a stick', máʔga 'on the wood'

íʔib 'navel': íʔba 'at his navel'.

Practice. Say in Washo: He's swimming in the lake. Is he crying? She's feeding her (own) pet. My throat hurts. Are you packing it? He's walking on the mountain. She's sitting on a rock. Make him eat the liver! I'm holding a rock. He's packing the child. The dog bit the stick. Point at me! Let's (both) sit on the rocks! He's not going to feed you. Take the bread! He saved his (own) pet's life. Cook the potatoes! The coyote killed the lizard. Our (both) daughter isn't crying. Don't eat the acorns!

## 17. Directional Suffixes.

One of a pair of directional suffixes is commonly used on verbs to indicate the direction or orientation with respect to the location of the speaker. These are  $-\underline{ug}$  'in this direction, this way, hither' and  $-\underline{uwe?}$  'in the other direction, away, hence'. Thus from  $\acute{í}\acute{ʔis}$  'to hold, take, bring' are formed:

íʔsug 'to bring': géʔsuk 'bring it!'

íʔsuwe? 'to take away': démlu géʔsuwe? 'take the food away!'

and from  $\acute{a}\acute{ʔag}$  'to carry on one's back, pack':

áʔgug 'to pack hither': gáʔguk 'pack it this way!'

áʔguwe? 'to pack away': káʔguweʔi 'he's packing it away'.

When these suffixes are added to  $\acute{í}\acute{ye?}$  'to walk, go' there occur contracted forms showing loss of the  $-\acute{ʔ}$  and suffix shapes  $-\underline{wg}$  and  $-\underline{we?}$ :

íyewg 'to come hither': géyewk 'come here!'

íyewe? 'to go hence': léyewaʔáʔaʔi 'I'm going to go away'.

The verb  $\acute{p}\acute{a}\acute{ʔ}$  means 'to enter (a room, house), get in (a car, box)'; this literally means 'to crawl in', being reminiscent of the low entrance-ways of the indigenous houses:

$\acute{p}\acute{a}\acute{ʔ}ug$  'to come in': gapáʔšuk 'come in!'

$\acute{p}\acute{a}\acute{ʔ}uwe?$  'to go in': dipáʔšuweʔše 'let's (both) go in!'

Similarly,  $\acute{p}\acute{í}\acute{mi?}$  means 'to exit, leave, come/go out', but literally 'to crawl out'. Like the preceding, this can also be said of a four-legged animal:

$\acute{p}\acute{í}\acute{mi?}i$  'it's crawling out (e.g. a groundhog from its hole)'.

When followed by directional suffixes it shows contractions similar to those of  $\acute{í}\acute{ye?}$ , with change of  $-\acute{í?}$  to  $-\underline{e}$ :

$\acute{p}\acute{í}\acute{mewe?}$  'to go out':  $\acute{p}\acute{í}\acute{mewe?}i$  'he's going out'

$\acute{p}\acute{í}\acute{mewg}$  'to come out': gepí mewk 'come out!'

Some additional verbs of motion may be listed:

$\acute{p}\acute{í}\acute{ʔi}š$  '(four-legged animal, bird, chicken) to walk; (person) to crawl'

$\acute{M}\acute{ú}\acute{ʔu}š$  '(singular) (person, animal) to run; (car, train) to go fast'

yeŋíʔiš '(plural) to run, go fast'

yéʔeš '(singular) (bird, airplane) to fly; (car, bicycle) to go along'

kuyéʔeš '(singular) (person, animal, fish) to swim'

šíʔiš '(plural) to fly, swim (in a group)'.

The suffix -giš indicates motion in progress, commonly translated as 'along' or 'going along', and may be followed by one of the directional suffixes:

íye? 'to walk, go':      ?íye?giši 'he's walking along', ?íye?gišuwe?i 'he's walking away'

yeŋf?iš '(plural) to run':      yeŋf?išgiši 'they're running along'

lá'Yaq 'to hunt':      lá'Yaqgišuwe?i 'he's going hunting'.

Occasionally -giš indicates a change of state in progress:

fhuḵ 'to be dry':      ?fhuḵgiši 'it's getting dry'.

This suffix sometimes allows a directional suffix to be repeated:

pímewe? 'to go out':      pímewe?gišuwe?i 'he's going out and away'.

Practice. Say in Washo: The bird is flying away. The dog is coming this way. Don't run! The fish is swimming. Go away! Are you going to come here? The child is crawling away. Don't come in! The coyote is running away. The girls are running along. Your pet is swimming away in the lake. Is your older brother going to come in? Go out! My son is running this way. My blanket is getting dry. I'm going to bring the bread. Let's (all) run away! Make her mother go away!

## 18. First and Second Person Interaction.

To express a combination of a first person subject, 'I' or 'we', and a second person object 'you' (of any number), a prefix is used which has the shapes mie- before a vowel and mi- before a consonant:

í'gi 'to see':      mií'giyi 'I see you'

émciha 'to wake up':      miémcihayáša?i 'I'm going to wake you up'

ga?lá'm 'to like':      miga?lá'mi 'I like you'

dámal 'to hear':      midámalé'si 'I don't hear you'.

The reverse relationship, a combination of a second person subject 'you' (of any number) and a first person object, 'me' or 'us', is expressed by the prefix lem- (before either a vowel or a consonant):

í'gi 'to see':      lemí'gihé'si 'do you see me?'

dámal 'to hear':      lemdámalhé'si 'do you hear me?'

bú?u 'to feed':      lembu?yášahé'si 'are you going to feed me?'

Practice. Say in Washo: I don't know you. Are you going to comb me? We're going to meet you. Your mother's father doesn't hear me. Does she like you? I'm not going to pay you. It's biting me. The dog is licking you. Are you feeding them? I'm pointing at you. Are you going to pay me? Does your father's mother see him? Don't wake me up! He's going to cure you. I shot a deer for you.

# 19. Inanimate Possessor, Reflexive and Reciprocal Object.

A final possessive prefix on nouns has the shapes M- before vowel and gum- (for some people gim-) before consonant. (Before a vowel the longer shapes guM- and gukM- also occur, but will not be used here.) Nouns taking this prefix will enter into phrases in which they are preceded by another word, usually a noun, naming an inanimate object or other abstract concept, with the meaning expressed that the noun is either characterized by or characteristic of the preceding word.

démlu 'food':	démlu gumkétep 'food jar'
gális 'winter', ?itwá? 'clothes':	gális gum?itwá? 'winter clothes'
čigá'bad 'summer', láš 'shirt':	čigá'bat gumláš 'summer shirt'
bedíli? 'match' (originally 'fire-drill'):	bedíli? Máŋal 'match-box'
bilá'da? 'money':	bilá'da? Máŋal 'purse, pocketbook'
mú'čug 'medicine':	mú'čuk Máŋal 'medicine case'
láʔnib 'boat':	láʔnip Máŋal 'boat-house'
bí'gi 'buggy':	bí'gi Mípi? 'buggy blanket'
leʔwéʔwe? 'puberty dance':	leʔwéʔwe? Míšim 'puberty dance song'.

This same prefix occurs on verbs to express either a reflexive object, 'myself', 'yourself', 'himself', etc., or a reciprocal object, 'each other' or 'one another'. It will be preceded by the prefix expressing the subject. Thus for a third person subject there will be no overt preceding prefix, so that the meaning of a verb form beginning with M- or gum- will include either reflexive 'he ... himself', 'she ... herself', 'it ... itself', or 'they ... themselves', or reciprocal 'they ... each other':

ášdim 'to hide':	Mášdimi 'he's hiding' (literally 'he's hiding himself')
álŋ 'to lick':	Málŋi 'it's licking itself'
béyd 'to comb':	gumbéydi 'she's combing' (literally 'she's combing herself')
dé'gum 'to meet':	gumdé'gumi 'they're meeting' (literally 'they're meeting each other')
háhaw '(several) to fight':	gumháhawi 'they're fighting' (literally 'they're fighting each other')

With preceding di-, giving diM- or digum-, the meaning will be either 'I ... myself', 'we ... ourselves', or 'we ... each other'. (For some people, the prevocalic shape is -kM- when a vowel precedes, hence dikM-):

i'gi 'to see':	diMí'giyi 'I see myself'
gaʔlá'm 'to like':	digumgaʔlá'mi 'we like each other'.

To express a command, the regular imperative prefix will precede, so that before a vowel the shapes gaM- and geM- will occur (for some people gakM- and gekM-). Before a consonant, a dialectal difference presents itself concerning the vowel harmony. For some, the shape will always be gegum- (the choice of ge- being conditioned by the -u- of gum-); for others, both gagum- and gegum- will occur, with the choice being conditioned by the next following stressed vowel (the latter will be used here). The meaning here will be a command with an object 'yourself' or 'yourselves' or 'each other':

ášdim 'to hide':	gaMášdim 'hide!' (literally 'hide yourself!')
yášu 'to wash':	gagumyášu 'wash!' (literally 'wash yourself!').

For a second person subject 'you', before a consonant the shape mi- precedes, giving migum-. Before a vowel we find both this shape, giving mikM-, and more expected ʔuM- (the latter will be used here). The meaning for such forms will be either 'you ... yourself', 'you ... yourselves', or 'you ... each other'.

búʔu 'to feed':	migumbúʔuhé'ši 'are you feeding yourself?'
dé'gum 'to meet':	migumdé'gumášahé'ši 'are you going to meet?'

Practice. Translate into English: gusísi? gumtóšap. wí'gis gumtóšap. máʔak Máŋal. ?itwá? Máŋal. ʔlóš Míšim. gagumbáliʔé's. káŋaya diMášdimášaʔi. wálaya digumyášuyi. géwe gumgí'tiʔi. gaMalŋé's. migumbéyithé'ši. ŋáwŋaŋ gumháhawé'si. mibéyuyášaʔi. ?itwá? yášuyi. čimýaŋaya gášdim. ʔuŋá'bi ʔálŋi. gagumyá'kit. geMí'gi. ʔmášaši. súku? gumpálali. lebéyit. lemgaʔlá'mhé'ši. daláʔga lášdimášaʔi. migumyášuhé'ši.

## 20. Numbers.

The lower numbers in Washo come in sets of three forms. For ordinary counting the following are used:

- láka? 'one'
- hésge? 'two'
- hélme? 'three'
- há?wa? 'four'
- dubáldi? 'five'.

The final -ʔ is replaced by -ŋ to emphasize that the quantity in question is exactly that amount, no more nor less. These may be translated as 'just (so many)':

- lákaŋ 'just one'
- hésgeŋ 'just two'
- hélmeŋ 'just three'
- há?waŋ 'just four'
- dubáldiŋ 'just five'.

A third set of forms may be used to emphasize that humans are being counted, although the preceding forms may also be used referring to humans. In the translations we may include [person] or [persons] when no other noun is expressed:

- lékiliŋ 'one [person]'
- hésgilši 'two [persons]'
- hélmiw 'three [persons]'
- há?waw 'four [persons]'
- dubáldiw 'five [persons]'.

It will be seen that the first three numbers show different stem shapes here, and that those from 'three' up have an ending -w replacing the previous ones.

As in English, the numbers may be used alone as subject or object in a sentence:

- hésgilši ʔí·biʔi 'two [persons] have come'
- lákaŋ géʔsuk 'bring just one!'

They may also occur with a noun to express what is being counted. In this case they may be ordered either before the noun, as in English, or after it:

- lákaŋ mé·hu or mé·hu lákaŋ 'just one boy'
- hélmiw daʔmóʔmoʔ or daʔmóʔmoʔ hélmiw 'three women'.

The latter order is the more common, and it is recommended that the learner prefer it as a reminder of this potential difference from English.

Two other words referring to quantity show parallel sets of forms. For 'many', 'a lot of', or 'much', there is lé·keʔ, along with lé·keŋ 'definitely a lot', and lé·kew when referring to people.

For 'all, everything' there is míʔleʔ, míʔleŋ 'definitely all', and míʔlew 'all [the people], everybody'; additional forms of the latter are míʔleši 'both' and míʔlaʔa 'everywhere'.

Practice. Say in Washo: I see two. Two coyotes are running this way. One [person] is singing. Do you have three? Three dogs are fighting. One girl is crying. He's eating many pine nuts. Do you have two matches? Wake them both up! He killed three deer. I'm feeding both of them. The five birds hear me. The dog bit one girl. The four men are drunk. Four lizards are sleeping on the rock.

## 21. Independent Pronouns, Inclusive 'We'.

Pronouns that are separate words are used less frequently in Washo than in English, since prefixes on nouns and verbs usually suffice to give the necessary information.

They are available to serve certain functions, one of which is to emphasize the person or persons being referred to, when they might occur either in isolation or preceding a noun or verb bearing an appropriate prefix. Unlike the prefixes, the independent pronouns occur in sets of three forms to indicate the number of people in question, whether singular (sg.), exactly two (2), or plural (pl.), i.e. more than two; hence they might be employed to bring in this additional information.

The independent pronouns are formed on a stem í, which is automatically long í in the singular (when no suffix is present), to which are added certain pronominal prefixes. The suffix -ši indicates exactly two, and -w indicates plural.

The second person pronoun 'you' is formed with the prefix m-. Thus its forms are:

- mí 'you (sg.)'
- míši 'you (2)'
- míw 'you (pl.)'.

The first person pronoun is formed with the prefix l-, with the normal e-coloring effect. Unlike in English, there is no difference of form to indicate subject vs. object: 'I' vs. 'me', 'we' vs. 'us'. Thus we have:

- lé 'I, me'
- léši 'we (2), us (2)'
- léw 'we (pl.), us (pl.)'.

In the third person, on the other hand, the distinction of subject vs. object is shown. The subjective (subj.) forms take the prefix g- which we met in Lesson 8 as indicating possession by the subject of the sentence. As usual, there is no distinction of gender: 'he' vs. 'she' vs. 'it'. The third person forms are often appropriately translated as demonstratives: 'this' or 'that', 'this one' or 'that one', 'these' or 'those'.

The subjective forms are:

- gí 'he, she, it (subj.), this (subj.), that (subj.)'
- gíši 'they (2), these (2 subj.), those (2 subj.)'
- gíw 'they (pl.), these (pl. subj.), those (pl. subj.)'.

The third person objective (obj.) forms take the prefix g<sup>e</sup>-, which has the form, but not the meaning, of the imperative prefix (Lesson 2). As with the subjective forms, there is no difference correlating with 'him' vs. 'her' vs. 'it'. Thus the objective forms are:

- gé 'him, her, it (obj.), this (obj.), that (obj.)'
- géši 'them (2), these (2 obj.), those (2 obj.)'
- géw 'them (pl.), these (pl. obj.), those (pl. obj.)'.

And finally, two additional first person forms for 'we' or 'us' occur, which bring in the distinction that we met in Lesson 11 pertaining to possessors, that the person(s) spoken to ('you') is/are included in the group along with the speaker. Let us continue to use '(both)' and '(all)' in the English translation to reflect this meaning. These pronouns are formed with the suffixes that we have met on nouns, -ši and -hu, added to the forms given above, yielding:

- léšiši 'we (both), us (both)'
- léwhu 'we (all), us (all)'.

When a first or second person pronoun is used as an object ('me', 'us', 'you') preceding a verb with a third person subject ('he', 'she', 'it', 'they'), the prefix on the verb is the one indicating expressed object, as given in Lesson 6 (rather than one indicating first or second person object, given in Lesson 14):

- léwhu ?ígiyi 'he sees us (all)'
- míši dāmali 'they hear you (2)'.

The suffixes -ši and -hu may also be used on verbs bearing the first person subject prefix l-, di- 'we' to indicate the inclusion of the hearer in the group. In this case the choice between the two suffixes shows the number, -ši for exactly two '(both)' or -hu for plural '(all)', so that a preceding independent pronoun would not be needed for this purpose, although it may be used for emphasis. These suffixes come before a final suffix such as -i:

- léme?šiysi 'we (both) are drinking'
- dikéshuyi 'we (all) are alive'.

Much like causative -ha (Lesson 15), these suffixes will precede near future -áša? (Lesson 12), unless negative -é's or interrogative -hé'š is also present, in which case it will come after them:

- léme?éshuyi 'we (all) aren't drinking'
- léme?ši'yáša?i 'we (both) are going to drink'
- léma?ášahé'shuyi 'are we (all) going to drink?'

Practice. Say in Washo: Me. You (pl.). They (2). Us (all). He. Them (pl.). We (both). Our (2) house. Your (pl.) pet. We (2) are eating. They (pl.) have come. Are you (2) hungry? They (2) are sleeping. We (pl.) are standing. They (2) like me. He sees them (2). Are we (all) eating? He's making us (both) hungry. The white man is feeding us (pl.).

## 22. Recent Past.

To indicate that an event occurred in the recent past the suffix -leg is used, which is immediately followed by the final suffix -i to give the ending -legi. The time referred to may be earlier the same day or during the preceding night:

lémeʔlegi 'I drank'

ʔémlulegi 'he ate'

lépuʔlegi 'I found it'

ká'daʔlegi 'he did it'

Mášdimlegi 'he was hiding'.

This suffix may be preceded by other verb suffixes:

ʔíyeweʔlegi 'he went away, he's gone already'

léyewkšilegi 'we (both) came this way'

kísiwhalegi 'he cured him'

lemémčihalegi 'you woke me up'

lémeʔé'slegi 'I didn't drink'

lénehulegi 'we (all) drank'.

Practice. Say in Washo: I didn't hear you. My son came. He was drunk. We (all) didn't drink. The girl was hungry. The rattlesnake bit the coyote. Four dogs were fighting. Your father's mother didn't hear me. They played in my house. I had a headache. I was singing with my younger sister. My mother was grinding acorns. You (pl.) were gambling. He was smoking in his (own) house. We (pl.) were dancing. She brought the bread. The white man paid me. They (2) were sleeping.

## Answers to Practice Exercises

1. lémlé. lépi?. máñal. lá·du. máyuš dášan. léyeš. mémle. lí·bu. dáñal. lá·du. mémlu. tášan. lé·bu. lá·daš. lápil. lípi?. má·du. táyuš. dí·bi?.

My house. Your blood. Her heart. Food. Your blanket. His house. Your daughter-in-law. My hair. Blanket. Its bone. Your nape. My food.

2. gémlu. gásaw. gélšim. géme?. gé?es. gé?ew. gá·biñ. gá·hu. gémcì. géye?. gálin.

3. ðumdú·cu. dibéyu. dadó·ko. ðumtó?o. wá·laš. diháña. da?á·tu. dimémew. ðumpá·piš. depísew. dapá·piš. de?í·sa. dikómol.

Her mouth. My mother's mother. Your ball. His rib. Her throat. My heel. Ball. Your grandmother's sister. My older sister. His younger brother. Your heel. My ear. Their bread.

4. gebéyu. gabáli?. gapálal. gebú?u. gayáli?. gegí·ti?. gagáma?. gasá?. démlu gapálal. wá·laš gé?ew. gayá·kit. mípi? gasá?. gegé·gel. lá·du gálin. kómol gé?es. da?á·tu gebéyu. ðumpísew gayá·kit.

5. ?í·bi?i. dibáñkuši. mólmoli. ?á·huyi. ðumgéweyi. lášan. ?ásawi. ðumtá·Yañi. láñali. lá·huyi. ?élšimi. ?íye?i. ðumkéšeyi. diyáhayi. wé·geyi. léšmi. ?émluyi.

I'm drinking. You're singing. You're swimming. I'm standing. They're playing. I'm sitting. You're eating. We're gambling. You're laughing. He's bleeding. He's smoking. I have come. I'm alive. They're building a house. She's sick. He's waking up.

6. gapálali. mé·hu lí·giyi. lépi? ?ášdimi. géwe didámali. dabó?o ?í·giyi. ?átabi? dipálali. pélew báli?i. kášdimi. gegí·ti?. ðum?í·sa lí·giyi. didú·cu gí·ti?i. dabó?o diyá·kidi. gabáli?i. mí·giyi. démlu lálñi. kí·giyi.

She's hiding the pine nuts. Smell it! She's tying a baby in a basket. He shot a deer. I see your house. They hear a bird. She's paying him. He sees somebody. He's licking it. You're biting it. She hears it. It bit the jackrabbit. Shoot it! It smells the dog. I see my younger brother. He ate it up. Hide the ball! I'm biting the bread. Feed her! She's pointing at it.

7. géme?é·s. léšimé·si. súku? gabáli?é·s. memdé·wi mí·gihé·ši. ðumgéwehé·ši. ?émluhé·ši. ?uwá·laš mí?iwhé·ši. ?átabi? ?í·giyé·si. lášdimé·si. gabáli?é·si. ðumpálalhé·ši. mélšimhé·ši. kómol mášdimhé·ši. wá·laš dipálalé·si. gegéweyé·s. súku? ðumbú?uhé·ši.

Do you see the white man? Is he bleeding? She doesn't see it. Did you shoot the jackrabbit? Do you hear a bird? We're not building a house. Pay him! Do you see their house? I'm not gambling. Are you sick? I'm not sick. Do you hear my daughter-in-law? Don't smell it! You're not bleeding. Has she come? Don't point at the white man!

8. ?é·liwuhu ?í·bihé·ši. ñáwñañ ?émluhé·ši. súku? gapálalhé·ši. šáwlamhu yáhayi. gitñá·m ?í·giyé·si. memdé·wi ?ášan ?í·giyi. da?mó?mo? wé·geyi. súku? pélew pálali. mé·hu gúšu? ?íme?i. píтели? kéšeyi. diñá·m páyti?é·si. ?é·liwuhu sí·su dámalhé·ši. šáwlamhu kómol ?ášdimi. má?ki? ðumdámalhé·ši. ?é·liwuhu lá·Yañi. báñkuš disá?i.

The child is licking the sugar. A rattlesnake bit the boy. The man sees the woman. He smells sagebrush. Your son hasn't come. She hears her (own) pet. The boy's older brother is sleeping. She's hiding my trousers. The white man smells it. The bird is eating. My younger brother isn't gambling. The woman is sitting. My son is laughing. We're singing. The dog ate it up.

9. lá·duya. dimáyaba. máñala. démluya. dikéteba. diháñaya. gitpísewa. dewí·giya. ditá?wi?lu. mé·huhaka. gípi?lu. ?uwí·gisa. léheba diyáhayi. gitmáýaba yáhayi. káñaya gé·geli. cìmyáñaya páyti?i. láñala báñkuši. wálaya yé·mi.

On her (own) nose. With his (own) head. In my pocket. On your knee. In your eye. With the white man. With your digging stick. He's hiding it in the cave. The girl is sitting on the ground. Her tooth hurts. Does your hand hurt? He's standing in his (own) house. She's sleeping in the sand. He's hunting with the man. They're playing with a ball.

10. léšimhulew. di?lúwehulew. dipáyti?še. digéwehulew. láyatše. di?ló·šhulew. léye?še. lémluhulew. léme?še. mípi?a lá·huše. láñala dibáñkušhulew. lá·gim lé?ewše. wálaya diyé·mhulew. cìmyáñaya lélšimhulew.



11. lépi?ši. gitwí'cuk. diláhu. digúšu?. gitnámuha'ka. dagóy?. ŋum?áma?. lémlušiya. ditóšaphu. tí'buya. dimó'kolu. láŋalšiya gé'geli. dišúyeba diyáhayi. ŋum?í'sahaka ŋumgéwehé'si. ŋumáyaba ŋumyáhahé'si. wálaya ?á'huyé'si.

With my knife. With her (own) mother's father. In our (both) bottle. He's walking with his (own) pet. I'm playing with our (both) son. Let's (all) sit on the sand. Don't lick the sugar! Do you see my bottle? Don't stand on my blanket! Put it in your pocket! My father's father is pointing at it.

12. gabókoŋé's. ŋumbiśápuhé'si. ?íhuki. ?í'bikhé'si. lešmáša?é'si. gópi'káša?i. šáwlamhu musásabi. géwe ?á'sa?i. ŋumelé?yikhé'si. mémluyášahé'si. gitnámuha'ka gé'geli. pélew biśápu?i. di?élel bókoŋi. ŋumgóy? hepi'shé'si. diMá'duda diyáhayi. má?ki? náwŋaŋ gí'ti?ášahé'si.

We're going to sit. The boy is shouting. My daughter-in-law is going to come. The dog is defecating. Your younger sister is going to cough. The food is cooked. Our (both) mother is going to wake up. I'm going to sleep in your house. The man is trapping. Are they going to gamble in his house? Is your ear going to hurt? She's dancing with the girl. Your sack is dry.

13. lálŋ. líšew. lápša. dí'dewlu. láya?a. dewí'giya. gíyeklu. damáyaba. diwí'cuk ?áhil. tí's. memdé'wi ?ápila. dewí'gisa. mášga ŋumyáhahé'si. gáya?a yáhayi. láhil gegí'ti?é's. ŋumgáma?ášahé'si. ?áyadáša?é'si.

On the coyote's tail. With your hand. In my body. With her (own) arm. The bread is dry. Don't sit on my arm! Is the white man drunk? Don't shout in my house! I'm going to sing with my younger brother. Do your intestines hurt? Let's (all) drink with our (all) father. She's sweeping in her (own) house. Our (both) mother's mother is hungry. Are you going to trap? The coyote is licking its blood. He sees the (bird's) feathers. She's going to drink up the juice.

14. lášaši. lebéyit. málŋ gápít. ?ánziš gapdé's. šáwlamhu diga?lá'mi. šáwlamhu laga?lá'mi. kášašé'si. ledé'gumi. kípu?i. deyú'geli? gá'kit. gitdíšulu búye? ?í'degi. golsísi? lé'degáša?i. lá'gim ?í'gehé'si. ká'da?i. gépel. ?lálŋ. ŋumtá?wi? lépu?i. súku? béydi. golsísi? ?ápdí. málŋ gé'ge?.

15. démlu gé'bikha. náwŋaŋ ?ála?i. náwŋaŋ ?álahayi. bámcí gé'cuha. múseké'si. ?í'cuyi. límiš métu?i. ŋumlá? gémcíha. ?íšiwi. leyé'mha. dipáyti?é'shayi. gemúseké'sha. kímahayi. géšiwaha. gemétuhé'shayi. memdé'wi mabálihayi. má'du ?lí'giha. géšimha.

16. dá?wa yé'mi. ?í?iphé'si. gitgúšu? bú?yi. ditó?ya diyáhayi. má?akhé'si. dalá?ga ?íye?i. dé?ga gé'geli. lílek gé?ewha. dé?ek lé?si. náwŋaŋ ?á?gi. súku? má?ak gí'ti?i. layá'kit. dé?ga di?lúwe?še. mebu?yáša?é'si. wá'laš gé?es. gitgúšu? kéšahayi. golsísi? gé'bikha. géwe pí'teli? yúlihayi. diŋámu?ši ?i?bé'si. málŋ ge?wé's.

17. sí'su yé?šuwe?i. súku? pí?šugi. geMu?šé's. ?álabi? kuyé?ši. géyewe?. míyewgášahé'si. náwŋaŋ pí?šuwe?i. gapá'sugé's. géwe Mú?šuwe?i. šáwlamhu yen?i?išgiši. ŋumgúšu? dá?wa kuyé?šuwe?i. ŋum?á'tu pá'sugášahé'si. gepímewe?. diŋá'm Mú?šugi. lépi? ?íhukgiši. wá'laš lé?sugáša?i. diyen?i?šuwehulew. dalá? géyawaha.

18. milášaši. lembeydášahé'si. midé'gumáša?i. ŋum?élel ladámalé'si. maga?lá'mhé'si. mibéyuyáša?é'si. legí'ti?i. súku? ?málŋi. ŋumbú?uhé'si. miyá'kidi. lembéyuyášahé'si. ŋum?áma? kí'gihé'si. ?lémcíyé'sha. ?míšiwhayáša?i. memdé'wi mibálihayi.

19. Potato sack. Pants pocket. Wood-shed. Suitcase, trunk. Dance song. Don't shoot yourself! I'm going to hide in the cave. I'm washing myself in the stream. The coyote bit itself. Don't lick yourself! Are you combing your hair? The children aren't fighting. I'm going to pay you. She's washing clothes. Hide it in the sand! It's licking salt. Point at each other! Look at yourself! He doesn't know you. The dogs are smelling each other. Comb my hair! Do you like me? I'm going to hide it on the mountain. Are you washing yourself?

20. hésge? lí'giyi. géwe hésge? yen?i?šugi. lékiliŋ ?íšmi. hélme? ŋumsahé'si. súku? hélme? gumháhawí. šáwlamhu lékiliŋ ?í?bi. lá'gim lé'ke? ?í?wi. bedíli? hésge? ŋumsahé'si. mí?leši gémcíha. memdé'wi hélme? yúlihayi. mí?leši dibú?yi. sí'su dubáldi? ladámali. súku? šáwlamhu lékiliŋ gí'ti?i. lé'liwhu há?waw melé?yigi. pí'teli? há?wa? dé?ga ?élšimi.

21. lé'. míw. gíši. léwhu. gí'. géw. léšiši. léši láŋal. míw ŋumgúšu?. léši lémluyi. gíw ?í'bi?i. míši ŋumbiśápuhé'si. gíši ?élšimi. léw lá'huyi. gíši laga?lá'mi. géši ?í'giyi. lémluhé'shuyi. léšiši biśápuhayi. dabó?o léw bú?yi.

22. midámalé'slegi. diŋá'm ?í'bi?ilegi. melé?yiklegi. léme?é'shulegi. šáwlamhu biśápu?legi. má?ki? géwe gí'ti?ilegi. súku? há?wa? gumháhawlegi. ŋum?áma? ladámalé'slegi. láŋala páyti?ilegi. léheba diyáhalegi. diwí'cukha'ka léšimlegi. dilá? málŋ ?í'ge?ilegi. míw ŋumgéwelegi. gáŋala bánkušlegi. léw di?ló'slegi. wá'laš ?í?suklegi. dabó?o lebéyulegi. gíši ?élšimlegi.

díšū N 'digging stick'  
 dó'ko N 'heel'  
 dubáldiŋ Q 'just five'  
 dubáldiw Q 'five [persons]'  
 dubáldi? Q 'five'  
 dú'cu N 'elbow'  
 éłšim Vi 'to sleep'  
 émci Vi 'to wake up'  
 émlē Nr 'heart'  
 émlu Vi 'to eat'; Nr 'food'  
 étg Nr 'seed'  
 gális N 'winter'  
 gáma? Vt 'to eat up, drink up'  
 gáŋil Vi 'to shout, yell'  
 gaŋlám Vt 'to like'  
 gé' P 'him, her, it (obj.), this (obj.), that (obj.)'  
 gé'gel Vi '(singular) to sit'  
 géši P 'them (2), these (2 obj.), those (2 obj.)'  
 géw P 'them (pl.), these (pl. obj.), those (pl. obj.)'  
 géwe Vi 'to gamble'  
 géwe N 'coyote'  
 gí' P 'he, she, it (subj.), this (subj.), that (subj.)'  
 gíši P 'they (2), these (2 subj.), those (2 subj.)'  
 gí'li? Vt 'to bite'  
 gíw P 'they (pl.), these (pl. subj.), those (pl. subj.)'  
 golsísi? (gusísi?) N 'potato(es)'  
 gópiċ Vi 'to whistle'  
 góŋy Np 'father'  
 gúšu? N 'pet'  
 gú'u Np 'mother's mother'  
 háhaw Vt '(several) to fight'  
 háŋa N 'mouth'  
 há?wan Q 'just four'  
 há?waw Q 'four [persons]'  
 há?wa? Q 'four'  
 hélmeŋ Q 'just three'

hélme? Q 'three'  
 hélmiw Q 'three [persons]'  
 hepíše Vi 'to sneeze'  
 hésgeŋ Q 'just two'  
 hésge? Q 'two'  
 hésgilši Q 'two [persons]'  
 í'biċ Vi 'to be ripe, cooked'  
 í'bi? Vi 'to have come'  
 í'bi? Nr 'bone'  
 í'bu Nr 'nape of neck'  
 í'cu Vi 'to melt, dissolve'  
 í'deg Vt 'to dig up, dig out'  
 í'dew Nr 'sinew'  
 í'ge? Vt 'to grind'  
 í'gi Vt 'to see'  
 íheb Nr 'head'  
 íhuk Vi 'to be dry'  
 ílek (íleg) Nr 'liver'  
 ímek Vi 'to cough, have a cold'  
 íme? Vi 'to drink'  
 ímiš Nr 'juice'  
 ípi? Nr 'blanket'  
 ípu? Vt 'to find'  
 ípel Vt 'to dig'  
 í's Nr 'skin, fur, shell, feathers'  
 íšew Nr 'gall bladder'  
 íšiw Vi 'to heal, get well'  
 íšm Vi 'to sing'  
 íyeg Nr 'tooth'  
 íyeš Nr 'daughter-in-law'  
 íye? Vi 'to walk, go'  
 í?ib Vi 'to cry'  
 í?ib Nr 'navel'  
 í?is Vt 'to hold, take, bring'  
 í?iw Vt 'to eat'  
 káŋa N 'cave'

kéše Vi 'to be alive'  
 kéteb N 'bottle'  
 kómol N 'ball'  
 lákaŋ Q 'just one'  
 láka? Q 'one'  
 lá? Np 'mother'  
 lé· P 'I, me'  
 lékilin Q 'one [person]'  
 léši P 'we (2), us (2)'  
 léšiši P 'we (both), us (both)'  
 léw P 'we (pl.), us (pl.)'  
 léwhu P 'we (all), us (all)'  
 málii Vi 'to trap'  
 máln N 'acorn(s)'  
 máyab N 'foot'  
 máʔag N 'wood, stick'  
 máʔki? N 'rattlesnake'  
 mé·hu N 'boy'  
 meléʔyig Vi 'to be drunk'  
 memdé·wi N 'deer'  
 mémew N 'rib'  
 métu? Vi 'to freeze, be frozen; be cold, freezing'  
 mí· P 'you (sg.)'  
 míku Vi 'to defecate'; N 'faeces'  
 míši P 'you (2)'  
 míw P 'you (pl.)'  
 míʔlaʔa Av 'everywhere'  
 míʔleŋ Q 'definitely all'  
 míʔleši Q 'both'  
 míʔlew Q 'all [the people]'  
 míʔle? Q 'all, everything'  
 mó·ko N 'knee'  
 mólmol Vi 'to boil'  
 mú·cug N 'medicine'  
 musásab Vi 'to whisper'  
 músek Vi 'to choke, drown'

Má·dud (kMá·dud) N 'tongue'  
 ɲá·m Np 'son'  
 ɲámu? Np 'daughter'  
 ɲáwa (ɲówa) N 'earth, land, ground'  
 ɲáwŋaŋ N 'baby, child'  
 pálal Vt 'to smell'  
 pélew N 'jackrabbit'  
 píteŋ N 'lizard'  
 pá·piš N 'lungs'  
 páyti? Vi 'to play'  
 písew N 'ear'  
 sá? Vt 'to set down, put away, keep, have'  
 sí·su N 'bird'  
 súku? N 'dog'  
 šáwlamhu (šówlamhu) N 'girl'  
 šúyeb N 'nose'  
 tá·wi? N 'knife'  
 tóšab N 'sack, pocket'  
 tóʔo N 'throat'  
 tá·gim N 'pine nut(s)'  
 tánu N 'person, Indian, somebody'  
 tá·š N 'shirt'  
 tá·Yaŋ Vi 'to hunt'  
 tá·nib N 'boat'  
 té·keŋ Q 'definitely all'  
 té·kew Q 'all [the people], everybody'  
 té·ke? Q 'all, everything'  
 té·liwhu N 'man'  
 teʔwéʔwe? N 'puberty dance'  
 wá·laš N 'bread'  
 wála N 'river, stream'  
 wé·ge Vi 'to sweep'  
 wí·cug Np 'younger sister'  
 wí·gi N 'eye'  
 wí·gis N 'trousers'  
 yáha Vi 'to be sick, feel pain'

yá'kid Vt 'to point at'  
 yáli? Vi '(singular) to stand'  
 yášu Vt 'to wash'  
 yé' 'yes'  
 yém Vi 'to swim'  
 yúli Vi 'to die'  
 ?á' 'no'  
 ?áma? Np 'father's mother'  
 ?ángiš N 'orange(s)'  
 ?átabi? N 'fish'  
 ?á'tu Np 'older brother'  
 ?élel Np 'mother's father'  
 ?é'sa? 'no'  
 ?é'si 'no'  
 ?í'sa Np 'older sister'  
 ?itwá? N 'clothes'  
 ?ló's Vi 'to dance'  
 ?lúwe? Vi '(plural) to sit'  
 ?uqá'bi N 'salt'

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