BEGINNING WASHO

by

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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 Hokan (and Hokan-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 Hokan, as well as with areal relationships to nearby languages and families. For more background on the

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, wāsh, as well as a formerly prevalent local pronunciation wherein the second syllable rhymes with sho. 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.
Acknowledgements

These lessons were brought into essentially their present form in connection with a class in beginning Washo that I taught at the University of Nevada, Reno two mornings a week during the 1995-96 academic year. I appreciated the enthusiastic interest of the students, who encouraged me to continue with a second semester that I had not originally intended: Laura Smith Fillmore, Darla Garey-Sage, Susan McCabe, John Newell, and William Simpson.

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 Sneed.

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 HUTCHINSON.

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 Dresserville, in which I was assisted by BELMA JAMES, and which was organized by Bob FRANGENBY. 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.

Work on this material continued during a class that I taught at Dresserville, Nevada two evenings a week during June and July 1994, under the sponsorship of the Washoe Language Circle. I am especially indebted in this connection to Laura Smith Fillmore, who has been the prime mover in awakening interest in the preservation of the Washo language, and to several speakers of the language who assisted sessions of the class and assisted in varying degrees in its instruction: Sylvia Andrews, Marvin Dressler, Herman Holbrook, Adele James, Daniel McDonald, and Thelma Tripp.

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.

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Pronunciation</th>
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<tbody>
<tr>
<td>b</td>
<td>h'd'lu' 'elderberry', h'd'lu' 'Paiute', d'bahya' 'my father's father', d'ba' 'sagebrush'.</td>
</tr>
<tr>
<td>d</td>
<td>d'd'a' 'my mother's brother', d'd'a' 'bed', d'we' 'sinew', c'd'ko'd'hu' 'robin', b'ool' 'wild onion sp.'</td>
</tr>
<tr>
<td>g</td>
<td>(hard* g as in go, never as in gem) g'wogw 'goose sp.', g'we' 'coyote', d'g'el 'net', m'g'el 'Mormon tea', h'ese' 'two'.</td>
</tr>
<tr>
<td>p</td>
<td>p'le'w 'jackrabbit', p'še'a 'wood rat', d'pi' 'blanket', c'ip' 'grouse'.</td>
</tr>
<tr>
<td>t</td>
<td>t'ə'ni'w 'Miwok', t'ə'ni'w 'knife', p'it'el'i' 'lizard', k'el' 'bottle'.</td>
</tr>
<tr>
<td>k</td>
<td>k'ök'k'i' 'sego lily', k'ap' 'cave', s'ku' 'dog', b'ko'k' 'he's snoring'.</td>
</tr>
<tr>
<td>s</td>
<td>(avoid pronouncing like z) s'su' 'bird', s'yu' 'sage hen', d'ip'yew 'my ear', d's'em 'seed sp.', g'ali' 'winter'.</td>
</tr>
<tr>
<td>h</td>
<td>h'imu' 'willow', h'eme' 'three', d'hal' 'pigweed', m'hu' 'boy'.</td>
</tr>
<tr>
<td>m</td>
<td>m'm'm'ay' 'conical burden basket', m'mel' 'hummingbird', d'm'new' 'his rib', m'm'yu' 'prepared willows'.</td>
</tr>
<tr>
<td>n</td>
<td>n'ni'lu' 'old woman', n'ni'hu' 'golden currant', n'am'nu'ha 'sugar pine sugar', m'ni'nu' 'pumice', d'k'ni'lu' 'his nostril'.</td>
</tr>
<tr>
<td>l</td>
<td>l'le'k' 'my liver', l'lu' 'my food', l'pa'jal 'my house', d'k'i'le'l 'my mother's father'.</td>
</tr>
<tr>
<td>w</td>
<td>w'd'ing 'now', w'ala' 'river, stream', d'wa'a' 'buckberry', y'w'ek' 'road'.</td>
</tr>
<tr>
<td>y</td>
<td>y'd'ay 'again', y's'to' 'broad-footed mole', d'yek' 'tooth', l'd'ya' 'my hair'.</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>s</td>
<td>(like sh in ship) s'd'wa' 'white fir', b'gil' 'sunflower', d'k'd'a' 'my mother's sister', w'd'iw' 'Washo', d'g'el 'net'.</td>
</tr>
<tr>
<td>q</td>
<td>(like ng in sing) q'aw'nq' 'child', b'j'iq' 'antelope brush', p'ap'bi 'sail', m'yu'a 'fawn'.</td>
</tr>
</tbody>
</table>
3. These symbols stand for sounds which are not considered single consonants in English.

3. (like d in adre) ʒiːwiˈjuː nowpeki ‘woodpecker sp.’, gitsiː ‘he’s playing basket hand game’, hilˈgu ‘mountain lion’, wāitiˈgu ‘fox sp.’

7. (‘glottal stop’, a quick catch in the throat) This is a very common sound in Washo, which it is important to discriminate.

dɛʔeq ‘rock’, dabːiʔ ‘white man’, degaʔiʔ ‘her mother’s mother’, dalaiʔ ‘mountain’.

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

Yayi’s ‘antelope’, ʔasawi ‘he’s laughing’, Yoːgal ‘mountain sheep’, ʔicuːiʔ ‘chipmunk’.

Be careful to identify ʔ at the end of words:


ʔ often occurs before other consonants:

Such clusters of consonants are found occasionally at the beginning of words: ʔərm ‘bedrock mortar’, ʔiːwɛʔiʔ ‘they’re sitting’, ʔnɛːcim ‘wild mustard’.

ʔ may also occur after another consonant:

giʔi’sa ‘his older sister’, ʔumɜːrdu ‘your older brother’, ʔiʔiʔi ‘he’s sobbing’.

And between two other consonants:

Kawʔaːk ‘owl sp.’, ʔamʔmdaʔ ‘your pine nut territory’, lənɔɡu ‘man eater’.

The cluster -qʔ occurs at the end of words:
digyoʔ ‘my father’, dayʔiʔ ‘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.


(The non-glottalized counterpart is considered to be the consonant cluster ts: ʔisdaʔ ‘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 frequent in occurrence.

M (voiceless m) Məʔi ‘he’s running’, Məʔkimi ‘he’s hiding’, dewMəʔiˑʔ ‘wave’, gitMəʔiˑʔ ‘his tongue’.

N (voiceless n) dewNəʔi ‘hillside sloping down’.

L (voiceless l) məʔlu ‘old man’, gurUNkimi ‘he’s fanning himself’, məʔkawɛʔu ‘sunflower’.

W (voiceless w) Wəʔi ‘he’s the one who’s doing it’.

Y (voiceless y) ʔuʔyanu ‘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 ʔ p ʔ k ʔ c M N L W Y.

This means that in such a syllable-final position one will not find p rather than similar-sounding b or q:

I ʔhep ‘my head’, diːʔyep ‘my nose’, lāpːa ‘in my body’, dɪbpiː ‘I’m picking it up’.

And ʔ rather than d or l:


And similarly, k rather than g or ʔ:

məʔk ‘wood, stick’, dɪfəʔ ‘mallard duck’, ʔiːkəku ‘pelican’, bəʔkəʔ ‘he’s smoking’.

3. These symbols stand for sounds which are not considered single consonants in English.
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 or at the end of words are always long:

diːbiː 'bone', diːbiː ˈlounə, gaːdu ˈwindbreak', laːdiː 'that one', bədəl ˈkidney fat', geːgəl ˈhe’s sitting’, hiliː ˈmountain lion’, gədʒiː ˈpig’, diːdə ˈmy chest’, daː ˈthere’.

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


e (between e in pet, pep and a in bad, ash) deˈgaus ˈwild sweet potato’, ləliˈlu ˈman’, ləˈbe ˈsnow on ground’, suˈwək ˈclam’, yəˈmi ˈhe’s swimming’.

i, i (i in hip, pit) biˈfik ˈpistle’, diˈpi ˈblanket’, dəˈdiəˈtree’, bedəˈli ˈmatch’.

i (in sec, keep) miˈbi ˈswi’, wiˈdi ˈthis one’, diˈviɡi ˈmy eye’, muˈgiɡəu ˈfence’, tuˈfiˈwol’.

o, ɔ (like o in go, but shorter) kəˈmo ˈball’, bəˈkpo ˈskunk cabbage’, bəˈbojən ˈpine needle’, kəˈmo ˈcow parsnip’.

ɔ (au in caught, if different from oː in oː in wore) diˈciə ˈIndian balsam’, məˈdəp ˈgoat’, dəˈmətəˈhell-diver’, daməˈko ˈhis knee’.

u, u (u in put, u in hook) diˈɡiʔəu ˈmy pet’, dəˈtuˈleader’, məˈɡuləu ˈwater snake’, leˈba ˈfeed me’.

u (oo in soon, hoop) huˈtiəm ˈbuzzard’, məˈki ˈsnowshoe rabbit’, pəˈdəl ˈcar’, bəˈgul ˈframework’, məˈčək ˈmedicine’.

i, i (somewhat like y in just) diˈbiˈki ˈmy grandmother’s sister’, pəˈdəli ˈhe’s fishing’, ləˈwaˈburlap sack’.

i (somewhat like y in just) eˈki ˈspider’, geˈgiʔi ˈflea’.

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

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

ay (like j in bed) jəˈliʔi ˈthey're playing’, miˈna ˈfawn’.

ey (like ay in day) geˈbədiˈshe’s combing it’, pəˈcəy ˈhe’s sunbathing’.

oy (like oy in boy) dəˈnuəi ˈit’s cooked soft’, məˈdiəˈgi ˈhe’s running slowly’.

uy həˈdiəliʔi ˈa breeze is blowing’, diˈlek ˈkiəˈgəya ˈduck sp’.

iy ˈpiʔi ˈhe’s sobbing’, həˈnuəˈliyi ˈname of a monster’.

aw (like ou in house) pəˈwəliʔi ˈsquirrel sp’., diˈaw ˈlake’.

cw diˈɛwiʔi ˈmy father’s brother’, puˈɛwiʔi ˈswamp onion’, peˈluək ˈjackrabbit’.

iw gliˈleˈkə ˈbasket sp’, wəˈkiˈwə ˈWasho’.

ow (like o in go) ˈgoˈgew ˈgoose sp’.

iw ˈgeˈpləkiˈwiʔi ˈit scratched him’.

A few diphthongs with long vowels also occur.
WASHO PHONEMES

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<tr>
<th>Consonants</th>
<th>labial</th>
<th>apical</th>
<th>apical affricate</th>
<th>frontal</th>
<th>velar</th>
<th>glottal</th>
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<td>stops</td>
<td>p</td>
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<td>k</td>
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<td>voiceless</td>
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<td>resonants</td>
<td>W</td>
<td>L</td>
<td>Y</td>
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</table>

Vowels
- front unrounded: i, e, o
- central unrounded: u
- back rounded: a

Stress
- strong: written over vowels: í í dé ó á
- weak: (unmarked)

Length
- written after vowels: í i u e o a

Intonation
- 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 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 $é$ means 'my' or 'our', the second person prefix $m$ means 'your', and the third person prefix $i$ 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 $é$:
- álpal 'house': lálpal 'our house', miálpal 'your house', tálpal 'his house'
- ádu 'hand': ládu 'my hand', miádu 'your hand', ládu 'her hand'
- ásañ 'blood': lásañ 'my blood', miásañ 'your blood', tásañ 'his blood'
  
And on noun stems beginning with $é$:
- émnu 'food': lémnú 'my food', mémnu 'your food', émnú 'his food'
- émli 'heart': lémlé 'my heart', mémli 'your heart', émli 'his heart'

The $é$ in the prefix $é$ (which may be referred to as "é-coloring") is a marker of the effect it has on an immediately following $á$, which changes to $é$. The other two prefixes, $m$ and $i$, do not have this effect. We can see this difference in these examples of these prefixes on noun stems beginning with $í$:
- fpi? 'blanket': lépi? 'my blanket', mfpí? 'your blanket', fpi? 'her blanket'
- ýye$é$ 'daughter-in-law': léye$é$ 'my daughter-in-law', mýye$é$ 'your daughter-in-law', fýye$é$ 'her daughter-in-law'

To use a vowel-initial noun stem without indicating a particular possessor, the prefix $é$ is used. (Complete words in Washo always begin with a consonant.)
- álpal 'house': lálpal 'house'
- ásañ 'blood': lásañ 'blood'
- émnu 'food': lémnú 'food'
- fpi? 'blanket': fmpí? 'blanket'
- fbi? 'bone': dfbi? '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 ŋ, that is, one says 'its tail', 'its meat', 'its seed', etc.
d̂apil 'tail'; ɗapil 'its tail'
d̂̄a-daš 'meat'; ɗa-daš 'its meat'
tyeš 'daughter-in-law'; ɗiyeš 'his daughter-in-law'.


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 ę-

Here are examples of this prefix on verb stems beginning with ę:
d̂asaw 'to laugh'; ɗasaw 'laugh'
d̂biŋ 'to tie baby in basket'; ɗbiŋ 'tie the baby in the basket'
d̂̄hu 'plural to stand'; ɗ̂̄hu 'stand (plural)'
d̂̄ln 'to lick'; ɗ̂̄ln 'lick it'.

And on stems beginning with ę:
émlu 'to eat'; ɗemlu 'eat'
ed̂̄lim 'to sleep'; ɗed̂̄lim 'sleep'
ed̂̄mli 'to wake up'; ɗed̂̄mli 'wake up'.

Like the first person prefix ę-, the imperative prefix ę- causes the change of an immediately following ŋ to ę, as can be seen in these examples with verb stems beginning with ŋ:
fi-ne? 'to drink'; ɗi-ne? 'drink!'
 fy-e? 'to walk, go'; ɗiy-e? 'walk!'
 f̂i-w 'to eat (something)'; ɗi-w 'eat it'
 f̂̄ś 'to hold, take, bring'; ɗ̂̄ś 'take it'.

Note that the change to ę affects both vowels in the sequence ŋi.

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!

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 dī- 'my' or 'our', and the second person prefix is ðūn- (for some people ðūm-) 'your'.

hāná 'mouth': 
ðāná 'my mouth', ðāándā 'your mouth'

ña 'older brother': 
dīñā 'my older brother', ðāññā 'your older brother'

ðōnā 'throat': 
dīñōnā 'my throat', ðāññōnā 'your throat'

ðīsēw 'ear': 
dīñsēw 'my ear', ðāññsēw 'your ear'

ñe 'older sister': 
dīñē 'my older sister', ðāññē 'your older sister'

dōnā 'elbow': 
dīñdōnā 'my elbow', ðāññdōnā 'your elbow'.

The third person prefix, meaning 'his, her, its, their', has the shapes dā- and dē- 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 dā- is found when the first vowel of the stem is ə or o, and the shape dē- occurs before the other vowels, ə, ə, ə, and ə.

Here are examples of dā-

hāná 'mouth': 
dahāná 'her mouth'

pāpā 'lungs': 
dapāpā 'his lungs'

wānā 'bread': 
dawānā 'their bread'

ña 'older brother': 
dānā 'her older brother'

ðōnā 'throat': 
dāññōnā 'his throat'

dōnā 'heel': 
dāññōnā 'her heel'

kōmol 'ball': 
dakōmol 'his ball'.

And examples of dē-

māmew 'rib': 
demāmew 'his rib'
bēyā 'younger brother': 
debēyā 'her younger brother'

ðīsēw 'ear': 
depīsēw 'his ear'

ñe 'older sister': 
dēñē 'his older sister'
bīkō 'grandmother's sister': 
debīkō 'her grandmother's sister'

dōnā 'elbow': 
dadōnā 'her elbow'
gōdā 'mother's mother': 
degōdā '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.

Their lungs. Her older sister. My ball.

Translate into English: dahānā. digūn. ðāmōmol. demēmew. datōn. didōn. ðāmōmol. dīsēw. datōn. dīsēw. dawānā.
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 a or e, and ge-, before those whose first vowel is i, ñ, ü, or õ.

Here are examples of ga-:

páli? 'to smell (something)';
gapáli? 'smell it!'
yáli? 'singular) to stand';
gayáli? 'stand (singular)!
báli? 'to shoot';
gabáli? 'shoot it!'
gámá? 'to eat up';
gagámá? 'eat it up!'
sá? 'to set down, put away, keep, have';
gusá? 'set it down, put it away, keep it!'
yá'kid 'to point at';
gayá'kit 'point at it!'.

And examples of ge-:

béyyu 'to pay';
gebeyyu 'pay him!'
gegél (singular) to sit';
egegél 'sit (singular)!
gfí? to bite';
egegfí? 'bite it!'
bañu 'to feed';
gebü 'feed him!'.

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

démlu gé'nes 'take the food!'
démlu gásä? 'set the food down!'
li:le gë?w 'eat liver!'
bañci gebi? 'ask '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 gë-, ñam- means 'you'.

A third person subject of an intransitive verb is expressed by a prefix which is ñ- 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 -j, 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:

dasaw 'to laugh'; láswi 'I'm laughing', máswi 'you're laughing', ñáswi 'she's laughing'
djá 'to build a house'; láñáli 'I'm building a house', máñáli 'you're building a house',
yáñáli 'he's building a house'
djáñ 'to bleed'; láñáñi 'I'm bleeding', máñáñi 'you're bleeding', ñáñáñi 'he's bleeding',
ñáñáñi 'they're drinking', ¿imañi 'you're drinking', ¿imañi 'he's drinking' fbi? 'to have come'; lębí? 'I have come, mñí-bi? you have come, f-bi? they have come'
djáñ 'to sing'; lñámi 'I'm singing', mñámi 'you're singing', ñámi 'he's singing'

And examples involving verb stems beginning with consonants:

báñku? 'to smoke'; dibáñku? 'I'm smoking', ñumáñku? 'you're smoking', báñku? 'he's smoking'

gëgél (singular) to sit'; digëgél 'I'm sitting', ñumgëgél 'you're sitting', gëgél 'she's sitting'

djáñi? 'to play'; djáñi? 'I'm playing', ñumáñi? 'you're playing', djáñi? 'he's playing'
yáli? (singular) to stand'; dyáli? 'I'm standing', ñumáli? 'you're standing', yáli? 'he's standing'

ñáñiñja? 'to hunt'; láñáñiñja 'I'm hunting', ñumáñiñja 'you're hunting', ñáñiñja 'he's hunting'
yém 'to swim'; dyém 'I'm swimming', ñumyém 'you're swimming', yém 'she's swimming'
molmol 'to boil'; mólmol 'it's boiling'.
The verb stems in the preceding examples end in consonants. When -j 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'nu (plural) to stand: lánhuyi 'we’re standing', má'hu’yí you (plural) are standing', 
á'hu’yí they’re standing' 
ëmlu 'to eat': lémuyi I'm eating, mémuyi you're eating', ñémuyi she’s eating' 
ëwweyi 'to gamble': digëwëyi I'm gambling', ñëmgëwëyi you're gambling', géwëyi he's gambling' 
ke'm to be alive': dikëseyi I'm alive', ñümëkyeyi you're alive', késeyi he's alive' 
ëwe'ge 'to sweep': dwëwëgyi I'm sweeping', ñëwëwëgyi you're sweeping', wëwëgyi she's sweeping' 
yëh to be sick, feel pain': diyahayi I’m sick, I feel pain', ñümëhuyi you’re sick, 
you feel pain', yahayi 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: lëne'nì. mìmì. ñumë'yëni. diyali'nì. jìyìjì. 
digë'gëli. mënmuyi. digëwëyi. màsawì. jësanì. ñëngiku. lëbi'nì. dikësëyi. ñëpìali. 
yahayi. ñëmça'yì.

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, lë-, di- 'I, we' and mì-, ñum- 'you'.

dìf to lick': láfnì I'm licking it', máfnì you're licking it' 
àfëd to hide': lâddìmi I'm hiding it', máddìmi you're hiding it' 
pôalal 'to smell': dîpašali I smell it', lâmpâålal you smell it' 
bô'lì 'to shoot': dîblâlal I shot it', ñumbâlalì you shot it' 
dâmal 'to hear': dîdamalal I hear it', lândámâlal you hear it' 
gìfì ë 'to bite': digìfìmi I'm biting it', ñungìfìmiì you're biting it'.

The transitive verb stem fìgì to see' resists the influence of m in prefixes (lë-, 
gì-): 
fìgì 'I see it', mìgì 'you see it', gì 'I take a look'.

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

mëhû boy', lânu person, Indian, somebody', dábòö white man', mëmdë-wi 'deer', 
pëlew 'jackrabbit', gëwëe 'coyote', sëku 'dog', sfì 'bird', ñtâblì 'fish', lìgà'mì 'pine 
nut(s)'.

As with imperative verb forms, transitive verbs with these prefixes may be 
preceded by a word expressing their object:
dàsan dìpašali I smell blood' 
sfì 'sì didamalal I hear the bird' 
mëmdë-wi 'ìnbâlalì you shot the deer' 
mëhû Ifgì '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, lë- before a 
vowel and no overt shape before a consonant:
lâ'nu yàfì 'it's licking my hand' 
dëmû pâålal 'he smells the food' 
lânu gì 'he's biting somebody' 
àbòö bëwuyi he's paying the white man' 
sìku? yà'kìdi '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 *-g-, and before a consonant it has the same shape as the imperative prefix, *ge- and *go-. This prefix thus combines both the meanings of subject, *he*, *she*, *it*, or *they*, and of object, *him*, *her*, *it*, or *them*:

*diŋ* to lick: *kalin* *he's licking it*
*diŋ* to hide: *kašili* *he's hiding them*
*liŋ* to see: *liŋ* *he sees her*
*diŋ* to shoot: *gažili* *he shot him*
*daml* to hear: *gadámali* *she hears it*
*gaŋ* to bite: *geŋ* *it bit him*.

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

*diŋ* to shoot: *gažili* *he shot him*, *gažili* *shoot it!*
*gaŋ* to bite: *geŋ* *it bit him*, *geŋ* *bite!*

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.


7. Negative Statements and Yes-No Questions.

The negative suffix is -*ë* '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-*, *gō*-, *go*- this makes negative commands:

*ěmu* to eat: *gēmuyē* *don't eat!*
*ělim* to sleep: *gēlimē* *don't sleep!*
*daml* to hear: *gadāmali* *don't listen!*
*bēyu* to pay: *gebeyēyē* *don't pay him!*

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

*ěmu* to eat: *lēmuyē* *I'm not eating*, *mēmuyē* *you're not eating*, *zēmuyē* *he's not eating*
*dān* to bleed: *lāsān* *I'm not bleeding*, *māsān* *you're not bleeding*, *žāsān* *he's not bleeding*
*gēwe* to gamble: *dīgeweyē* *I'm not gambling*, *umgōgeweyē* *you're not gambling*, *gēweyē* *he's not gambling*
*pāl* to smell: *dīpāl* *I don't smell it*, *amplāl* *you don't smell it*, *gāpāl* *she doesn't smell it*, *žaläs* *pāl*ali *she doesn't smell the fish*.

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

*ěmu* to eat: *mēmuhē* *are you eating?*
*dāl* to build a house: *māsahē* *are you building a house?*
*dān* to bleed: *žāsahē* *are you bleeding?*
*a* to cut: *mīghē* *are you cutting it?*, *kīghē* *is he cutting it?*, *lāgim mīghē* *are you cutting the pine nuts?*
*yīgi* to see: *mīghē* *do you see it?*, *gēwe mīghē* *do you see the coyote?*
*yāha* to be sick, feel pain: *umyāghā* *are you sick, do you feel pain?*
*pāl* to smell: *amplāl* *do you smell it?*, *gāpāl* *does she smell it?*, *žaläs* *pāl*ali *does she smell the fish?*
*daml* to hear: *umdāmali* *do you hear it?*, *sFrançois* *umdāmali* *do you hear the bird?*, *gādāmali* *does he hear it?*, *gādāmali* *does he hear it?*.
A noun may be preceded by another noun to express its possessor. In this case the second (possessed) noun takes the third person prefix that we have met on verbs, ñ- before a vowel and no overt shape before a consonant:

ñawνan ñi-da 'the baby's hand'
súki? ñi-pil 'the dog's tail'
lánu ñémi 'a person's heart'
léliwhu ñáñal 'the man's house'
mé-hu gáñsu? 'the boy's pet'
dáñam kómol 'my son's ball'
dañámoñ bo 'the woman's bread'.

However, nouns stems beginning with a consonant that express categories of kinship relationship take the possessive prefix dáñ- or dëñ- even when the possessor is expressed by a preceding noun:

lánu debénu 'somebody's younger brother'
mé-hu déñ-sá 'the boy's older sister'
ndáñamh degáñsu 'the girl's mother's mother'
dañámoñ dánam 'the woman's son'.

The third person possessive prefix that we have previously met, ñ-, dáñ-, dëñ-, refers to a possessor which is not the subject of the sentence. To express possession by the subject of the sentence, a different prefix is used, which has the shapes g- before a vowel and gik- (for some people gik-) before a consonant. This would be translated 'his (own)', 'her (own)', 'its (own)', or 'their (own). Note the possible contrast of meaning not necessarily expressed in English:

gáñal ?i-giýi 'he sees his (own) house', láñal ?i-giýi 'he sees his (another's) house'
mé-hu gáñgáñsu? ?i-giýi 'the boy sees his (own) pet', mé-hu degáñsu? ?i-giýi 'the boy sees his (another's) pet'.

The following sets of sentences illustrate different relationships conveyed by the choice of different third person prefixes on nouns and verbs:

mé-hu degáñsu? ?i-giýi 'the boy sees his (another's) pet'
mé-hu gáñgáñsu? ?i-giýi 'the boy sees his (own) pet'
mé-hu gáñsu? ?i-giýi 'he sees the boy's pet'
mé-hu gáñsu? kí-giýi 'the boy's pet sees it'.
mé-hu dákómol ?i-giýi 'the boy sees his (another's) ball'
mé-hu gáñkómol ?i-giýi 'the boy sees his (own) ball'
mé-hu kómol ?i-giýi 'the boy sees the ball' or 'he sees the boy's ball'.
mé-hu debénu ?i-giýi 'the boy sees his (another's) younger brother' or 'he sees the boy's younger brother'
mé-hu gáñbeyu ?i-giýi 'the boy sees his (own) younger brother'
mé-hu debénu kí-giýi 'the boy's younger brother sees it'.

Practice. Say in Washo: Has the man come? Is the baby eating? Is the dog smelling it? The girl is sick. He doesn't see his own son. He sees the deer's blood. The woman is sweeping. The dog sniffs the jackrabbit. The boy's pet is drinking. The lizard is alive. My son isn't playing. Does the man hear the bird? He's hiding the girl's ball. Do you hear the rattlesnake? The man is hunting. I have some tobacco.


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

* fheb 'head', fyeg 'tooth', mâyab 'foot', mîk'o 'knee', ūyeb 'nose', Mâ'dud (kMâ'dud) 'tongue', wîgi 'eye'.

The following are some nouns naming artifacts:

* dîsu 'digging stick', tîwîz 'knife', kîteseb 'bottle', tôsab 'sack, pocket', wîgis 'trousers'.

And the following label natural locations:

* nôwa (nôwa) 'earth, land, ground', cîmyâña 'sand', wôsa 'river, stream', kôña '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:

* fheb 'head': lôheb 'my head'
* ūyeb 'nose': diûyeb 'my nose'
* Mâ'dud 'tongue': diMâ'dut 'my tongue'
* fyeg 'tooth': diyek 'his tooth'.

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

* dâpa 'house': dâpala 'in the house'
* pîsaw 'ear': pîsawâ 'in my ear'
* wîgi 'eye': wîgïa 'on your blanket'.

The regular insertion of y occurs after a vowel:

* wôsa 'river, stream': wôsaya 'in the river, stream'
* tîbu 'nape of neck': lôbaya 'at my nape'
* wîgi 'eye': dîwîgiyâ 'in my eye'.

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

* fheb 'head': fîheba 'on her head'
* tôsab 'sack, pocket': dûtsaba 'in his sack, pocket'
* ūyeb 'nose': diûyebâ 'on my nose'.

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

* lôdâya diyâhayî 'my hand hurts' (literally 'in my hand I hurt')
* mîyega yâmîyîhâhêlî 'does your tooth hurt, do you have a toothache?'
* gîheba yâmîhayî 'his head hurts, he has a headache'.

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

* dîsu 'digging stick': gîdîssala 'with her (own) digging stick'
* dûcûa 'elbow': dûcûala 'with my elbow'.

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

* mâyab 'foot': gîthmâyapla 'with his (own) foot'
* fyeg 'tooth': lîyeklû 'with my teeth'.

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

* nâm 'son': dîmâ'mhâka 'with my son'
* daâmô'no 'woman': daâmô'mhâka 'with a woman' (note the regular loss of ì before b).

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: gîthiûyêha, gîhepa, dîtôha, tînû-kôya, wîfîgiya, daâmô'haka, tînûfîsala, kôsaya kôdîmi, dîwâmëhû nûwâya gëgëli, gîfye a yâmûhî. mân 'daya tâmîyîhâhêli, gâpala yâliî. cîmyûnûyâa têlîmi, lôlôwâmûhâka lô'Yângî. kômûla pûfîrî.
10. Exhortations.

To express an invitation or exhortation to one person to join you in an activity, the ending -gâ is added to a verb form taking the first person prefix ⁵⁴, ⁵⁵-. 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.

dënu 'to eat':  lêmâhë 'let's (both) eat!'
frë 'to drink': lêmëfë 'let's (both) drink!'
lâm 'to sing': lêsâmedë 'let's (both) sing!'
hâwe? ('plural) to sit': dî?hâwe?ë 'let's (both) sit!'

When inviting or encouraging two or more other people to join in an activity, the ending -hulëw is used, again along with the first person prefix ⁵⁴, ⁵⁵-. 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.

gëwe 'to gamble': dîgëwehulëw 'let's (all) gamble!'
pëyli? 'to play': dîpëylihulëw 'let's (all) play!'
âyal 'to stay overnight': dîyânahulëw 'let's (all) stay overnight!'
hôs 'to dance': dîhôshehulëw 'let's (all) dance!'

As with imperative verb forms, transitive verbs may be preceded by words expressing their objects:
Këmol lâmëdë 'let's (both) hide the ball!'
lâdës dîgâmëhulëw '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:
wâçug 'younger sister', nâmâ 'daughter', lâ 'mother', gögô 'father', lâlë 'mother's mother', zëmâ 'father's mother', bâ-hâ '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 ⁶⁴, ⁶⁵-, the ending -gâ is added to the noun. (Note the similarity to ⁶⁴ 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 -hulëw 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.

ânal 'house':
łâgal 'my house, our house', lâgalësi 'our (both) house',
łâgalhë 'our (all) house'

wâcug 'younger sister':
dîwâcug 'my younger sister, our younger sister',
dîwâcukhësi 'our (both) younger sister' dîwâcukhë 'our (all) younger sister'.

Postpositions follow the suffixes -hë and -hu:
ânal 'house':
lâgalhëma 'in our (all) house'

wâcug 'younger sister':
dîwâcukhëma 'with our (both) younger sister'.

The consonant cluster ⁵⁴ changes to ⁵⁵ when either at the end of a word or before another consonant:

gögô 'father':
dîgögô 'my father, our father', dîgögo 'our (both) father'.

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) suck. At his nap. 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.


The following are additional intransitive verbs:

mālīl 'to trap', bīṭāpu 'to be hungry', melēkūyig 'to be drunk', gādīl 'to shout', ye'īl, mūsāsāh 'to whisper', gōpāk 'to whistle', bōkōn 'to sneeze', īmēk 'to cough, have a cold', āśā 'to urinate', mūf 'to defecate', ēhu 'to be dry', ēbiy 'to be ripe, cooked'.

Just like ā and ē, so also ī and ī change respectively to ī and ī when either at the end of a word or before another consonant, but remain when before a vowel:

mālīl 'to trap': mālīlī 'he's trapping', mālīlīhē 'is he trapping?'

gōpāk 'to whistle': gōpākī 'he's whistling', gagōpāk 'whistle!', āmgōpākhē 'are you whistling?'

To indicate that an event is expected to occur in the near future, during the next hour or so, the suffix -ālān is used. This comes before a final suffix such as -ī.

We will use 'going to' in the English translations:

dēlu 'to eat': lēmālānā 'I'm going to eat'.

fōm 'to sing': ḍāmālānā 'he's going to sing'.

melēkūyig 'to be drunk': melēkūyīgālānā 'they're going to get drunk'.

This suffix also comes before negative -ē and interrogative -hē:

bōkōn 'to sneeze': dibōkōnāhē 'I'm not going to sneeze'.

bē'yū 'to pay': āmābē'yūālānā 'are you going to pay him?'

An expected sequence sēhā becomes āhā:

āmē 'to drink': lēmāaṁāhā 'I'm going to drink'.

Practice. Say in Washo: Don't sneeze! 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: dižāwaākānā, mě-hu gānīli, lēyes ʔī biʔāsānā, sūk? mśāy. ťōwūcāk ʔīmekāsānā, dēmēlu ʔī biʔi, dūlō ʔīmčiyākānā, màlāl yēlīntānā, lē-ʔūwku mǎlīl, lānālu gēwēyāsahē ʔūmèl, ʔūmpìsəwā ʔūmēyāhaya ʔāsahē ʔūmālīluhuka ʔūlēkī. ʔūmōtōp ětikānā.
14. First and Second Person Objects.

The following are additional transitive verbs:

- da: to make, do, dāt to scoop up food, dā to peel, shell, dās to not know, bēy to comb, dē:gu:n to meet, gā:šā:n to like, f:deg to dig up, dig out, f:ge to grind, f:pu to find, f:ni to dig.

The following are some additional nouns naming foodstuffs:

- bāyē: wild onion sp., dey:ge:li seven pine nut soup, gol:šā:li (gol:šā:) 'potato(es)', mā:n 'acorn(s)', ū:ngu 'orange(s)'.

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

- ḥi:gi 'to see': ḥi:gi 'take a look at me!
- ḥi:bu 'to feed': lebēu 'feed me!
- ḥi:bēy 'to pay': lebēy 'pay me!
- ḥi:bili 'to shoot': labi:li 'don't shoot me!
- ḥi:gi:ti 'to bite': legi:ti '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, ḥi: before a vowel and ḥi: before a consonant, indicates a second person object 'you' together with a third person subject:

- ḥi:da: to not know: ḥi:da: he doesn't know me, ḥi:da: he doesn't know you, ḥi:da: he doesn't know him
- ḥi:pdal to smell: ḥi:pdal it's smelling me, ḥi:pdal it's smelling you, ḥi:pdal it's smelling her, ḥi:pdal it's smelling them, ḥi:pdal it's smelling your pet is smelling me.
- ḥi:dāmal to hear: ḥi:dāmal he hears me, ḥi:dāmal he hears you, ḥi:dāmal he hears them, ḥi:dāmal he hears your pet is hearing 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:

- ḥi:ma 'to wake up': ḥi:ma:na 'I'm waking him up', ḥi:ma:na 'he's waking me up'
- ḥi:ma 'to be ripe, cooked': ḥi:ma:na 'it is cooked'
- ḥi:ma 'to swim': ḥi:ma:na 'he's helping him swim'
- ḥi:ma 'to play': ḥi:ma:na 'let them play!'
- ḥi:ma 'to heal, get well': ḥi:ma:na 'he's going to cure him'
- ḥi:ma 'to nurse': ḥi:ma:na 'she's nursing him'
- ḥi:ma 'to freeze, be frozen; be cold, freezing': ḥi:ma:na 'he's freezing it'
- ḥi:ma 'to melt, dissolve': ḥi:ma:na 'he's melting it, dissolving it'
- ḥi:ma 'to die': ḥi:ma:na 'he's killing him, he killed it'
- ḥi:ma 'to choose, drown': ḥi:ma:na 'he's drowning him, he drowned it'.

Just as expected ḥi:ma becomes ḥi:ma, so expected ḥi:ma and ḥi:ma become ḥa:

- ḥi:ma 'to be alive': ḥa:na 'save his life'!
- ḥi:ma 'to drink': ḥa:na 'make him drink'.

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

- ḥi:gi 'to see': ḥi:gi:ni 'he showed it to him'.

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:

- ḥi:bu 'to shoot': ḥi:bu:na:sh 'he shot it for him' or 'he made him shoot it'.

As in the preceding examples, -ha generally immediately follows the verb stem and precedes other suffixes. However, when negative -e(sa) or interrogative -he:sa is present, -ha will come after them:

- ḥi:ma 'to sing': ḥi:ma:me:sa 'don't sing for me!'

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 -yi, where yi 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:

- biy’s ‘to feed’: gebiyi ‘she’s feeding him’
- tōy’s ‘throat’: dīfōya ‘in my throat’.

For stems that end in -vi, where vi 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:

- fiy’s ‘to eat (something)’: lēfvi ‘I’m eating it’, klīfwi ‘he’s eating it’
- fisi ‘to hold, take, bring’: geši‘he’s don’t take it’
- δiy’s ‘to carry on one’s back, pack’: ĥak ‘pack it’, kāfiy ‘he’s packing it’
- fīb’s ‘to cry’: ?fīby ‘she’s crying’, ĥemb ‘he’s don’t cry’
- dāfiw’s ‘lake’: dāfiwa ‘in the lake’
- dāfavi ‘mountain’:
- dāfavi ‘mountain’, dāfava ‘on the mountain’
- deši ‘rock’:
- deški ‘with a rock’, deša ‘on the rock’
- māfavi ‘wood, stick’:
- māfakka ‘with a stick’, māfava ‘on the wood’
- fiy’s ‘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 the cat. 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 -yg in this direction, this way, hither' and -wē in the other direction, away, hence'. Thus from fisi to hold, take, bring' are formed:

- fysi ‘to bring’:
- gesi ‘bring it’
- fisi ‘to take away’:
- đemlu gesi ‘take the food away’

and from fisi ‘to carry on one’s back, pack’:

- δyi ‘to pack hither’:
- ĥak ‘pack it this way’
- δyi ‘to pack away’:
- kāfwe‘he’s packing it away’.

When these suffixes are added to fysi ‘to walk, go’ there occur contracted forms showing loss of the -y and suffix shapes -w and -wē:

- sye ‘to come hither’:
- ĥeyewk ‘come here’
- fisi ‘to go hence’:
- lēyewk ‘I’m going to go away’.

The verb dāfavi 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:

- pīsi ‘to come in’
- gāpavak ‘come in’
- dāfavwē ‘let’s (both) go in’

Similarly, pimi 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:

pimi ‘it’s crawling out (e.g. a groundhog from its hole).

When followed by directional suffixes it shows contractions similar to those of fysi, with change of -y to -g:

- pimewē ‘to go out’:
- pimewē ‘he’s going out’
- pimewg ‘to come out’:
- gēpimewk ‘come out’.

Some additional verbs of motion may be listed:

- piri (‘four-legged animal, bird, chicken) to walk; (person) to crawl’
- Mūi (‘singular) (person, animal) to run; (car, train) to go fast’
- yeči (‘plural) to run, go fast’
- yeči (‘singular) (bird, airplane) to fly; (car, bicycle) to go along’
- kuyi (‘singular) (person, animal, fish) to swim’
- firi (‘plural) to fly, swim (in a group)’.
The suffix -gil indicates motion in progress, commonly translated as 'along' or 'going along', and may be followed by one of the directional suffixes:

yen?ili (plural) to run?:  yen?ili?gil?i 'they're running along'.

Ia?Yaq to hunt?:  Ia?Yalgi?uwe?li 'he's going hunting'.

Occasionally -gil indicates a change of state in progress:
shuk to be dry?:  ?shug?ili 'it's getting dry'.

This suffix sometimes allows a directional suffix to be repeated:
pimewe? to go out?:  pimewe?giluwe?li '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, 'T or 'we', and a second person object 'you' (of any number), a prefix is used which has the shapes mil- before a vowel and mi- before a consonant:

Iyi? to see?:  milgi?ili 'I see you'.

e?nci?ha to wake up?: mil?e?ni?haya?li 'I'm going to wake you up'.
gai?la? to like?:  mga?la?li 'I like you'.
damal to hear?:  midal?al?li '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 lemi- (before either a vowel or a consonant):

Iyi? to see?:  lemi?gil?i? 'do you see me?'

damal to hear?:  lemidal?al?h?i 'do you hear me?'
bai? to feed?:  lembu?yikal?i? '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.

A final possessive prefix on nouns has the shapes M- before vowel and gum- (for some people güm-) before consonant. (Before a vowel the longer shapes guM- and gükM- 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.

dëmlu 'food':

dëmlu gümëkëste 'food jar'

gális 'winter', ñitwâi ceremonial clothes':
gális gumñitwâi 'winter clothes'

cígë-bad 'summer', lâs' shirt':
cígë-bat gumûs's 'summer shirt'

bedëlii 'match' (originally 'fire-drill'):

bildàa 'money':

bildàa Mânap 'purse, pocketbook'

mûcûç medicinë:

mûcûç Mânap 'medicine case'

lâmëni 'boat':
lâmëni Mânap 'boat-house'

bëgni 'buggy':
bëgni Mûpi 'buggy blanket'

lëwe?we? 'puberty dance':
lëwe?we? Mëtîm 'puberty dance song'.

This same prefix occurs on verbs to express either a reflexive object, 'myself', 'yourself', 'herself', 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:

âdëlim 'to hide':

âdëlimi 'he's hiding' (literally 'he's hiding himself')

dini 'to lick':
dini 'it's licking itself'

bëgyôd 'to comb':
bëgyôdi 'she's combing' (literally 'she's combing herself')

dëgum 'to meet':
dëgum gumi 'they're meeting' (literally 'they're meeting each other'

hâhâw 'several to fight':
hâhâwu '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 preverbial shape is -kM- when a vowel precedes, hence dikM-):

'ligi to see':
dikM-gi 'I see myself'

gâmâmi to like':
gâmâmiwari 'we like each other'.
20. Numbers.

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

lákán 'one'
hésgé 'two'
hélmen 'three'
házwa 'four'
dubáltín 'five'.

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

lákán 'just one'
hésgé 'just two'
hélmen 'just three'
házwa 'just four'
dubáltín '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:

lékilán 'one [person]'
hésg’éli 'two [persons]'
hélmenw 'three [persons]'
házwa 'four [persons]'
dubáltínw '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:

hésgéli ?biži 'two [persons] have come'
lákán gé?uk '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:

lákán méhu or méhu lákán 'just one boy'
hélmenw da’omómo? or da’omómo? hélméniw '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.
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 -í can indicates exactly two, and -w indicates plural.

The second person pronoun ‘you’ is formed with the prefix mi-. Thus its forms are:

- **mi-** ‘you (sg.)’
- **míši** ‘you (2)’
- **míw** ‘you (pl.)’

The first person pronoun is formed with the prefix mi-í, with the normal g-coloring effect. Unlike in English, there is no difference of form to indicate subject vs. object: í’ vs. íe’, íe’ vs. í. Thus we have:

- **lé** ‘I, me’
- **léši** ‘we (2), us (2)’
- **lew** ‘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:

- **gi-** ‘he, 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-í, 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:

- **gí-** ‘him, her, it (obj.), this (obj.), that (obj.)’
- **gíši** ‘them (2), these (2 obj.), those (2 obj.)’
- **gíw** ‘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, -í and -í, added to the forms given above, yielding:

- **léši** ‘we (both), us (both)’
- **lew** ‘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):

- **lew** ‘he sees us (all)’
- **miši dímaši** ‘they hear you (2)’

The suffixes -í and -í may also be used on verbs bearing the first person subject prefix mi-, di- ‘we’ to indicate the inclusion of the hearer in the group. In this case the choice between the two suffixes shows the number, -í for exactly two (‘both’) or -í 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 -í:

- **lémiši** ‘we (both) are drinking’
- **díši** ‘we (all) are alive’.

Much like causative -í (Lesson 15), these suffixes will precede near future -í (Lesson 12), unless negative -í or interrogative -í is also present, in which case it will come after them:

- **lémiši** ‘we (both) are drinking’
- **lémiši** ‘we (both) are going to drink’
- **lémiši** ‘we (all) are going to drink’
- **lémiši** ‘we (all) are 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 -j to give the ending -legi. The time referred to may be earlier the same day or during the preceding night:
léme?legi 'I drank'
Yémulegi 'he ate'
lépu?legi 'I found it'
Kóda?legi 'he did it'
Mákidimlegi 'he was hiding'.

This suffix may be preceded by other verb suffixes:
?lyewe?legi 'he went away, he's gone already'
léywkkilegi 'we (both) came this way'
Kisiw glyphi 'he cured him'
lemémchulegi 'you woke me up'
léme?é-lagi 'I didn't drink'
lémchulegi '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? mánula, ládu, máyuš dásaŋ, léyés, mérnke. lí-bu, dágal, ládu, mérnku, lá̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃̃pheres.
díl̓u N 'digging stick'
dó:k̓o N 'heel'
dubahl̓iʔ Q 'just five'
dubahl̓iʔ Q 'five [persons]'
dubahl̓iʔ Q 'five'
dúc̓u N 'elbow'
dúšim Vi 'to sleep'
edmei Vi 'to wake up'
edme Nr 'heart'
edlu Vi 'to eat'; Nr 'food'
edg Nr 'seed'
gá:lis N 'winter'
gá:na? Vi 'to eat up, drink up'
gá:gil Vi 'to shout, yell'
gá:lím Vi 'to like'
gé: P 'him, her, it (obj.), this (obj.), that (obj.)'
gé:gel Vi 'singular to sit'
gé:li P 'them (2), these (2 obj.), those (2 obj.)'
gé:w P 'them (pl.), these (pl. obj.), those (pl. obj.)'
gé:we Vi 'to gamble'
gé:we N 'coyote'
gé: P 'he, she, it (subj.), this (subj.), that (subj.)'
go:li P 'they (2), these (2 subj.), those (2 subj.)'
go:li? Vi 'to bite'
gò:w P 'they (pl.), these (pl. subj.), those (pl. subj.)'
gósisi? (gúsisi?) N 'potato(s)'a'
gósík Vi 'to whistle'
gósíy Np 'father'
gósú? N 'pet'
gós Np 'mother's mother'
hdá:hw Vi 'several to fight'
hdál̓a N 'mouth'
hdá:waŋ Q 'just four'
hdá:waw Q 'four [persons]''
hdá:waw Q 'four'
hé:lme? Q 'just three'
hé:limiʔ Q 'three [persons]''
hepl̓e:k Vi 'to sneeze'
hé:ds̓egen Q 'just two'
hé:ds̓egen Q 'two'
hé:ds̓egiʔi Q 'two [persons]''
f-hí:k Vi 'to be ripe, cooked'
f-ší? Vi 'to have come'
f-ší? Nr 'bone'
f-bu Nr 'nape of neck'
f-ču Vi 'to melt, dissolve'
f-d̓eg Vi 'to dig up, dig out'
f-d̓ew Nr 'sinew'
f-ge? Vi 'to grind'
f-ší? Vi 'to see'
fheb Nr 'head'
fshu:k Vi 'to be dry'
fle:k (fle:k) Nr 'liver'
fmek Vi 'to cough, have a cold'
ftime Vi 'to drink'
fmiš Nr 'juice'
fpi? Nr 'blanket'
fs̓u? Vi 'to find'
fš̓e:l Vi 'to dig'
fš̓e:l Nr 'skin, fur, shell, feathers'
fš̓e:w Nr 'gall bladder'
tśi:w Vi 'to heal, get well'
tšan Vi 'to sing'
yēg Nr 'tooth'
yc̓e:s Nr 'daughter-in-law'
yc̓e? Vi 'to walk, go'
tšib Vi 'to cry'
tšib Nr 'wail'
tš̓as Vi 'to hold, take, bring'
tš̓i:w Vi 'to eat'
ká:na N 'cave'
kēše Vi 'to be alive'
kēteb N 'bottle'
kēmol N 'ball'
lākā Q 'just one'
lākā? Q 'one'
lā? Np 'mother'
lê P 'I, me'
lēkiliŋ Q 'one [person]'
lēši P 'we (2), us (2)'
lēši P 'we (both), us (both)'
lēw P 'we (pl.), us (pl.)'
lēwhu P 'we (all), us (all)'
māil Vi 'to trap'
mālŋ N 'acom(s)'
māyab N 'foot'
māʔag N 'wood, stick'
māʔki? N 'rattlesnake'
mēhui N 'boy'
mēlēʔiŋ Vi 'to be drunk'
memtē-wi N 'deer'
mēmēw N 'rib'
mētu? Vi 'to freeze, be frozen; be cold, freezing'
mf P 'you (sg.)'
mfku Vi 'to defecate'; N 'faeces'
mfši P 'you (2)'
mfw P 'you (pl.)'
mʃkw’a Av 'everywhere'
mʔeŋ Q 'definitely all'
mʔeši Q 'both'
mʔeʔi Q 'all [the people]'
mʔeʔi Q 'all, everything'
mʔeʔi N 'knee'
mēmēl Vi 'to boil'
mēnēŋ N 'medicine'
muʔasab Vi 'to whisper'
muʔsek Vi 'to choke, drown'

Mɛˈduːd (kMɛˈduːd) N 'tongue'
ŋam Np 'son'
ŋamµu? Np 'daughter'
ŋaw (ŋōwa) N 'earth, land, ground'
ŋawŋaŋ N 'baby, child'
pilal Vi 'to smell'
pēlēw N 'jackrabbit'
piteli? N 'lizard'
píˈpiš N 'lungs'
pɔ́yla Vi 'to play'
pisew N 'ear'
sal? Vi 'to set down, put away, keep, have'
sisu N 'bird'
siku? N 'dog'
skwamhu (kɔ́kwamhu) N 'girl'
syeb N 'nose'
taʔwi? N 'knife'
tošab N 'sack, pocket'
toʔo N 'throat'
təˈgiːm N 'pine nut(s)'
tanu N 'person, Indian, somebody'
taʔs N 'shirt'
taˈYaan Vi 'to hunt'
taˈmib N 'boat'
taˈken Q 'definitely all'
taˈkew Q 'all [the people], everybody'
taˈke? Q 'all, everything'
toˈiwhu N 'man'
tuˈweʔweʔ N 'puberty dance'
wilal N 'bread'
wil Na N 'river, stream'
wēˈge Vi 'to sweep'
wikung Np 'younger sister'
wirgi N 'eye'
wirgi N 'trousers'
yaba Vi 'to be sick, feel pain'
Selected References on Washo Language and Culture


Nevada State Museum Occasional Papers

OP 1 Washo Tales. By Grace Dangberg (1968), 103 pp., 2 figs., 2 maps (third printing).

OP 2 Northern Paiutes on the Comstock. By Eugene Mitsuru Hattori (1975), 82 pp., 19 figs., 3 tables.

OP 3 Honey Lake Paiute Ethnography. By Francis A. Riddell, with Ethnographic Notes on the Honey Lake Maidu. By William S. Evans (1978), 193 pp., 6 pls., 2 maps, 20 figs. (Note this is a revised reprint of AP 4).
