Case Marking In the Pyramid Lake Dialect of Northern Paiute: A Speaker-Based Approach

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Abstract

Numu, or Northern Paiute, is a language indigenous to the Great Basin area spoken by the Numu people. Although some scholarly works examine the Numu language, most are not particularly accessible to non-linguists. The Pyramid Lake dialect is especially understudied with few comparisons being drawn between it and other dialects. This thesis has two primary, intertwining goals: to analyze case marking in the Pyramid Lake dialect of Northern Paiute, and to present linguistic findings in a way that is meaningful and useful to the overall documentation, revitalization, and reclamation efforts within the Numu language community. This research finds that case marking in the Pyramid Lake dialect is, for the most part, consistent with findings on the Fort McDermitt and Burns dialects (Snapp, Anderson, & Anderson, 1982; Thornes, 2003). This study is helpful because explaining basic linguistic concepts such as subject/object case marking can ease Numu language learning for community members who grew up primarily with English. On a larger scale, in order for reclamation efforts to be effective, the link between the Numu language and the Numu culture, as well as the relationship between the language and the earth, must be understood.

Keywords: Numu, Northern Paiute, language revitalization, language reclamation, case marking
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Introduction

Numu\(^1\), meaning ‘the people’ and commonly known in academic circles as Northern Paiute, is among three languages indigenous to Northern Nevada, with the other two being Washeshu (Washoe) and Newe (Shoshone). Unfortunately, due to sociohistorical violences such as genocide and displacement, the number of fluent Numu speakers has been steadily decreasing for generations (Simons and Fennig, 2018). There have been some excellent linguistic works on Numu, but their authors appear to have prioritized pure linguistic knowledge over practical application, and in the process, neglected the needs of the Numu community. This project seeks to contribute to the growing language reclamation movement by employing type of collaborative and respectful framework put forth by indigenous and allied scholars (Leonard & Haynes, 2010). This thesis seeks to analyze case marking in the Pyramid Lake dialect of Northern Paiute and to present linguistic findings in a way that is meaningful and useful to the overall documentation, revitalization, and reclamation efforts within the Numu language community.

Although the number of speakers, and thus the number of dialects, has dwindled, it remains essential to examine specific dialects in greater detail than past works have done. Recognizing dialectal differences (and similarities) may help foster an increased sense of community and alleviate anxieties about “speaking absolutely correctly” within a people that has been forcibly dispersed and relocated from their original homeland. This

\(^1\) The Pyramid Lake Paiute Tribe uses the Wycliffe Writing System to write the Numu language. Please see the Appendix to view a copy of the Wycliffe Writing System from the Numu Yadooana textbook. The Numu Yadooana textbook was created by the Reno-Sparks Indian Colony Language and Culture Program.
The project focuses specifically on the Pyramid Lake (Kooyooe Tukadu, or ‘cui-ui eaters’) dialect of Numu. Case marking in other dialects of Numu has been studied (Snapp, Anderson, & Anderson, 1982; Thornes, 2003), but the phenomenon has not been studied extensively within the Pyramid Lake dialect. In linguistics, case marking serves to indicate the role a noun phrase plays in an utterance. For example, in the English sentence *I ate your apple*, *I* is in the nominative case (since *I* is the subject), *your* is in the genitive case (since *your* indicates possession), and *apple* is in the accusative case (since *apple* is the direct object). English’s relative lack of case marking is evident in the given example: *apple* has no specific case markers on it to indicate that it is the direct object. If we were to ignore word order, the only roles we would be able to tell would be those of pronouns. For example, we know that *he* is the subject, *him* is the object, and *his* indicates possession.

As shown, the English language is relatively uninflected. Noun phrases’ roles in utterances are usually determined by word order (the noun phrases’ respective places in the sentence) rather than by case markers. Case markers are specific morphemes that can be added to noun phrases to indicate their relationship to the utterance’s verb. A morpheme is the smallest meaningful unit of sound in a given language. For example, the word *cats* consists of two morphemes: *cat* (the animal), and *-s*, which indicates that a noun phrase is plural.

Being able to explain basic linguistic concepts such as subject/object case marking can ease Numu language learning for community members who grew up primarily learning, writing, and speaking English. As alluded to above, scholarly works about Numu have not been especially useful to the Numu community itself. The heavy
use of jargon that is typically found in academic writing, along with a “purely scientific” mindset, creates works that are neither relevant nor accessible to communities. For example, Thornes’ dissertation on Numu grammar was an excellent linguistic resource, but had an entire page dedicated to abbreviations to ease understanding of his glosses, or transcriptions and translations (2003, p. 547). Readers, especially those without extensive linguistic training, may become discouraged if they have to flip back and forth (or scroll through, if reading a digital copy) in a 500+ page dissertation just to understand what the glosses mean. In this way, a work can have linguistic value but relatively little community value. By taking on a collaborative framework that is considerate of and respectful of the community and its members, researchers can use their linguistic knowledge to contribute to overall language documentation. Ultimately, projects like this one serve to help people learn Numu and to help the language grow and become more sustainable.

In this project, I worked with Ralph Burns, an elder of the Kooyooe Tukadu over the course of multiple sessions. The sessions were also attended by his daughter, another UNR student, and my thesis mentor. The sessions consisted of Ralph recording Numu stories and elicitations, as well as interviews regarding Ralph’s own life, the Numu language, and case marking. The Numu recordings were transcribed and translated into English for linguistic analysis. This work is significant because, again, most of the scholarly work regarding Numu has not been helpful to the community. From a linguistic viewpoint, this thesis is significant because it will lead to a greater understanding of the Numu language in general as well as case marking as a linguistic phenomenon.
Literature Review

Case Marking

Currently, the dominant framework regarding case marking is generative, meaning that the analysis of case marking is rule-based. The study of case marking as a linguistic phenomenon is relatively new, with arguably the most seminal work regarding case marking being spurred by the 1977 paper “Filters and Control” by Noam Chomsky and Howard Lasnik. Later that year, Jean-Roger Vergnaud wrote a letter to Chomsky and Lasnik that explicitly discussed the English language’s cases: Genitive Case, Governed Case, and Subject Case (Vergnaud, 1977). Vergnaud’s letter eventually led to the development of the Case Filter. The Case Filter dictates that every noun phrase in an utterance has a case (Chomsky, 1982, p. 6).

Mithun (1991) examined the active/agentive case. In English and Numu, nominative (subject of the sentence) is the active case. On the other hand, the dependent case was originally proposed by Alec Marantz in the same year. In both English and Numu, accusative (direct object of the sentence) is the dependent case. Much more recently, Mark Baker analyzed in detail dependent case in a wide variety of languages (Baker, 2015). However, none of the languages analyzed by Baker were part of the Uto-Aztecan language family to which Numu belongs.

Helen de Hoop and Andrej L. Malchukov provide strategies for marking case in various languages such as Hindi and Japanese (de Hoop & Malchukov, 2008). The two strategies that de Hoop and Malchukov particularly focus on are identifying and distinguishing (de Hoop & Malchukov, 2008). The identifying strategy examines a noun
phrase to see if there is any word or morpheme in it that indicates case, while the
distinguishing strategy is used to differentiate the subject from the object (de Hoop &
Malchukov, 2008). Their work includes another indigenous American language, Yup’ik,
but like Baker’s, does not include any languages in the Uto-Aztecan language family.
There have been other works that study case in non-Indo-European languages, which will
be useful in expanding my scope of comparison beyond English (Hsieh & Huang, 2006;

**Linguistic Works Regarding Numu**

Although he was not the first Western academic to study Numu, Swedish linguist,
folklorist, and anthropologist Sven Liljeblad is arguably the most well-known early
scholar of the Great Basin languages. He dedicated over 50 years of his life to his work
with the Great Basin peoples (James, 2013). After his death, anthropologist Catherine
Fowler worked with Glenda Powell to compile and organize his notes in order to publish
*Northern Paiute-Bannock Dictionary*, an invaluable work in the preservation and
documentation of the Numu language.

The earliest extensive scholarly work concerning the Numu language was
Michael Nichols’ 1974 dissertation “Northern Paiute Historical Grammar.” Nichols
conducted fieldwork and linguistic analyses in order to disseminate linguistic information
about Numu as well as to compare Numu to Proto-Numic and Proto-Uto-Aztecan. Due to
this second goal, Nichols’ dissertation was not meant to be a comprehensive guide to
Numu. Thus, it is lacking in its explanation of Numu morpho-syntax, especially case
marking (which is essentially absent from the text).
In 1982, a preliminary grammatical sketch was made of the Fort McDermitt dialect of Numu (Snapp, Anderson, & Anderson, 1982). An important discovery made regarding case marking in Numu is that head nouns themselves are not marked for case; instead, the entire noun phrase is marked (Snapp, Anderson, & Anderson, 1982, p. 36). A head noun is just the noun—for example, ‘hat,’ while a noun phrase includes the head noun and its modifiers—for example, ‘the very angry person’s hat.’ The sketch is rather limited in its linguistic analysis, providing about a paragraph for each linguistic feature.

A more in-depth and expansive look at Numu grammar is given in Timothy Thornes’ 2003 dissertation “A Northern Paiute Grammar,” which focuses on the Burns dialect of Numu. Thornes reported findings similar to those of Snapp, Anderson, and Anderson. Thornes additionally stated that, in Numu, case is marked on “noun phrase dependents,” which are “independent pronouns and demonstratives, articles, and pre head modifiers--in particular, quantifiers and some adjectives” (Thornes, 2003, p.134).

A grammar of the Mono Lake dialect of Numu has also been developed (Babel, Houser, & Toosarvandani, 2012). That particular work is heavily focused on phonetics (the study of speech sounds) and phonology (how speech sounds are patterned in languages). Thus, while that work is useful to the overall study of Numu, it does not offer much insight into case marking. On his own, Maziar Toosarvandani has also done substantial work on specific linguistic features of Numu and the Numic language, the language sub-family to which Numu belongs (Toosarvandani, 2010; Toosarvandani, 2014; Toosarvadani, 2016; Toosarvandani, 2017). Like other works, while Toosarvandani’s research is linguistically significant, it is not particularly accessible to the Numu community. For example, Toosarvandani (2010) offers an excellent paper on
Numic nominalization. Nominalization is the process wherein non-nouns become nouns; for example, in English, the verb *drive* can undergo nominalization to become the noun *drive*. However, he uses terminology that is not easily understood by non-linguists – as shown by my having to explain what the topic of the paper is.

**Kooyooe Tukadu (Pyramid Lake Paiute Tribe)**

Catherine Fowler has contributed a significant amount of work centered on the Pyramid Lake Paiute Tribe. Fowler collaborated with Joyce E. Bath to claim that one of the most vital food sources for the Pyramid Lake band was the cui-ui, an ancient type of lake suckerfish (Fowler & Bath, 1981, p. 177). Anyone familiar with the Pyramid Lake Paiute Tribe knows this to be true: the Numu name for this specific band is *Kooyooe Tukadu*, meaning ‘cui-ui eaters.’ Unfortunately, the cui-ui species is “critically endangered [and its] population began to decline after the construction of Derby Dam… in 1905” (Pyramid Lake Paiute Tribe, 2018). Although the members of the Pyramid Lake Paiute Tribe do not rely on cui-ui for sustenance any longer, their Numu name for themselves (*Kooyooe Tukadu*) signifies a strong connection with the land; this is a connection that continues to today. Such knowledge is essential for fieldworkers (including myself) to keep in mind in order to be culturally sensitive, as Dobrin suggested (Dobrin, 2008). Fieldworkers need to understand this type of information; they must look backwards at the harmful (with regard to minority languages) history of linguistics and forwards toward a more respectful framework that is deliberate about including and collaborating with communities in a way that was not seen in the past.
The Ethical Responsibilities of Linguists and Restructuring the Framework

Linguists who work on endangered languages have a responsibility not only to the field of linguistics, but to the communities they work with as well. Ethically responsible linguists who work with endangered language communities should actively try to equip community members with the skills necessary to do documentation work on their own (Dobrin, 2008). Lise Dobrin detailed and reflected upon her experience with the Arapesh people in New Guinea, which is widely known in linguistics and anthropology as the most linguistically diverse country in the world (Dobrin, 2008). Dobrin emphasized the importance of connecting with an endangered language community on a personal level, suggesting that field linguists should make long-term commitments to the language communities they work with. This type of engagement and commitment is important because it helps to restructure the way in which linguistic work is done so that researchers view communities respectfully, rather than simply as resources for journal articles. Other works echo Dobrin’s sentiments (Leonard & Haynes, 2010; Leonard, 2017). Dobrin also argued that field linguists should be culturally involved as deemed appropriate by the language communities (Dobrin, 2008, p. 318). Linguists working with endangered language communities must be decidedly sensitive to cultural differences and norms.

Additionally, field linguists should be actively working to move towards a language reclamation framework (Leonard, 2017, p. 15). The idea of language reclamation is becoming more prevalent in both linguistics and the general public. This is especially true in the United States and Canada, where language weakening and decimation were among the violences committed against indigenous people. Wesley
Leonard, a linguist from the Miami Tribe of Oklahoma, explicitly stated that “one of [his] goals is to move away from the common practice of theorising how Indigenous language work might facilitate language revitalisation, to instead consider how it can support language reclamation” (Leonard, 2017, p. 19).

Although field linguists who have worked with Numu appear to have the type of long-term relationships with language communities that Dobrin described, their works are missing the collaboration and explicit language reclamation detailed by Leonard and Haynes (Dobrin, 2008; Leonard & Haynes, 2010; Leonard, 2017). The present study aims to facilitate reclamation efforts with Numu and thus a prominent part of the thesis will be centered around native speakers’ thoughts and feelings towards case marking and their own language in general.

In language documentation, revitalization, and reclamation, a certain sensitivity is needed, even when describing objective facts if researchers wish to be respectful. One example is the use of term “extinct” in reference to peripheral languages. That is, while technically, both animals and languages may be considered “extinct,” it is generally accepted, and common practice, to call things like dodo birds or dinosaurs “extinct.” However, when referring to a language (especially one belonging to a people whose history is steeped in oppression), the terms “dormant” and “sleeping” are preferable to the term “extinct” (Warner, Luna, & Butler 2007). “Dormant” and “sleeping” imply inactivity, but also the possibility for revitalization, lending support to the idea that communities and cultures can still be alive and well even when use of their historical languages is in decline.
Picking up on this very problem of terminology, Leonard wrote “Challenging Extinction Through Modern Miami Language Practices,” which focuses on the usage of the term “extinction” in regards to indigenous languages (Leonard, 2011). In that paper, Leonard detailed how the Miami community is still very much alive. This is in spite of a wider colonial mindset, which leads people to think that all indigenous American languages (and even communities) have been completely wiped out. Leonard (2011) said of the Miami community:

No longer do we accept the “e-word” (extinct) to describe myaamia; we instead use the term sleeping to refer to its status during its period of dormancy, noting that this term is not only more socially appropriate but also more accurate in that our language was never irretrievably lost. No longer do we accept the ideology that our language cannot or should not change, and some of us have come to question why changes in indigenous languages are often called “attrition” even when similar patterns in major languages are just called “change.” (p. 140-141)

Of course, indigenous America is not a monolith, and not all indigenous people embrace the exact same ideologies. However, Leonard’s (2011) work informs my work, in which sensitivity and respect come before anything else, both when conducting fieldwork and writing about the Numu community. It is essential for me to consider the issue of terminology, especially as an outsider who has been allowed to work with a historically and currently marginalized community. When working with a language and attempting to revitalize it, one must be particularly sensitive to the sociohistorical constructs embedded in the language and the historical import of the language for its native speakers.
The Current Study

While the cultural and linguistic preservation achievements described above are important to note, much remains to be done, including case marking, explored in the Pyramid Lake dialect of the Numu language, a goal I take up in this project. Case marking is among many linguistic phenomena that have been understudied in the Numu language. Additionally, virtually no research has been done on speaker perceptions of case marking, and most of the literature is relatively inaccessible to the Numu language community. The current study seeks to help fill this gap in the literature.
Methodology

Although I had a general plan for how I wanted to execute this project, I felt it was also important to allow the project to be guided organically by the specific circumstances that arose as the project progressed. It was very important to me to create an environment that was comfortable for Numu elder, Ralph Burns, and that was genuinely collaborative and supportive. Thus, I want to emphasize the fact that this project was very much a group effort. Each of the recording sessions was attended by not only Ralph and myself, but also by Ralph’s daughter (Jennie Burns), my thesis mentor (Dr. Ignacio Montoya), and another student who works closely with the Numu community (Macario “Mac” Mendoza). Thank you all for your time, efforts, and attention.

Elder Ralph Burns

I initially made contact with Numu elder Ralph Burns in the spring of 2018, when he visited the Reno-Sparks Indian Colony Numu class, which is taught by his daughter, Jennie Burns. Ralph Burns is a member of the Kooyooe Tukadu (‘cui-ui eaters’ in English), also known as the Pyramid Lake Paiute Tribe. He grew up speaking Numu with his grandmother, and at one point attended Stewart Indian School. After an extended period of time living outside of Nevada, Ralph returned to the Reno-Sparks area in 1997. Due to this prolonged time away from the Numu language, Ralph had to essentially begin to, in his words, “re-learn” Numu, but it was not long until he began to become more involved in the Numu language again (R. Burns, Interview 2, March 28, 2019).
Through my mentor, Ignacio Montoya, I was able to establish a working relationship with Ralph. My mentor reached out to Ralph and asked if he would be interested in participating in my study. Ralph has a history of working on Numu language projects, such as those focused on storytelling and culture. Given his experience and passion for revitalizing the language, he offered to extend his services to my project.

**Data Collection**

I conducted data collection in the Phonetics Lab at the University of Nevada, Reno. The fact that Ralph had done documentation work in the lab in the past, and expressed his interest and comfort in the space made it the ideal location for this research. I would like to thank Dr. Ian Clayton, university Professor of Linguistics and head of the Phonetics Lab, for allowing me to conduct thesis work here.
**Stories and sentences.** For the first session, Ralph recorded some stories and sentences that he had prepared. He has taught the Numu language in various settings, so he wanted to record specific stories and lessons that he had taught his students. These recordings were entirely in Numu, with Ralph, Mac, and Jennie providing transcriptions and translations. One of the documents was a list of virtues to live by (such as *Pesa Kwetso’ino*, meaning ‘live a good life’). Ralph also recorded two stories: *The Dog Story* and *Raccoon and Skunk*.

**Elicitations.** When I first undertook this project, I had not planned on doing any elicitation, that is, giving Ralph English sentences and having him directly translate them into Numu. I did not plan on for an elicitation methodology because I wanted to collect naturalistic data in order to be consistent with a reclamation-based approach. However, Ralph expressed that he felt comfortable with and enjoyed elicitation. He has prior experience with academic research, so this did not surprise me. Ralph preferred to write down the Numu translations before recording them. I felt that it was important to accommodate Ralph to the best of my ability so that he would feel most comfortable in working with me on this project.

For the elicitation, I prepared many relatively simple sentences in English (see Appendix). I made an effort to include many of the same adjectives that I saw in Snapp and Anderson (Snapp, Anderson, & Anderson, 1982) as well as Thornes (Thornes, 2003) for comparison purposes. I also made sure to include terms that I had previously identified as incorporating interesting morphemes, such as certain numbers and colors.
Interviews. Two of the sessions were focused on collecting biographical information about Ralph. I asked Ralph several open-ended questions about his life and relationship with the Numu language. These interviews were essential to the project because they allowed me to have a deeper understanding of Ralph’s experiences with his culture and language. Culture and language are deeply intertwined, and I wanted to emphasize this intertwining in my project.

Another important purpose that these interview sessions served was allowing me to ask Ralph specific questions about the Numu language, such as why he chose to use a specific morpheme in a particular sentence. As mentioned above, much linguistic work has neglected to explicitly include speakers’ thoughts on linguistic phenomena in their own languages.

Linguistic Analysis

Having decided to include elicitation as a form of data collection, I was able to alternate between data collection and analysis. After one of the elicitation sessions, I briefly examined Ralph’s Numu translations, searching for any unexpected translations. I then typed up more sentences with suspected triggers for these unexpected translations to see if they were one-time occurrences or part of Ralph’s regular speech. The sentences generated by the elicitations were fairly simple, so between my personal Numu language resources (such as my Numu Yadooana textbook, which was written with much help from Ralph himself) and follow-up questions with Ralph, I ended up doing a fair amount of direct transcription myself.
Results

Linguistic Analyses

Overall, the data I collected is largely consistent with the observations of Snapp, Anderson, & Anderson (1982) and Thornes (2003). As in the Fort McDermitt and Burns dialects, head nouns themselves do not carry case marking morphemes in the Pyramid Lake dialect of Numu. Rather, case marking occurs on the entire noun phrase. The two main cases marked in Numu are nominative (subject) and accusative (object). However, it is important to note that Numu differentiates case differently than English and other Germanic languages; in Numu, all non-nominative cases are marked the same way. This is why Thornes (2003) refers to an “oblique” or “non-nominative” case (p.135).

In the data I collected, case marking manifested through the Numu articles soo and ka (essentially meaning ‘the’ in English), number inflection (the suffixes -’hoo and -’yoo), and as suffixes on particular adjectives.

Articles. In Numu, soo and ka both mean ‘the.’ Soo is the nominative form and ka is the accusative form. In the words of Ralph: “Soo is for the subject and ka is for the object.” Unlike in English, word order in Numu does not dictate case. Thus, the sentences Soo kammu ka pongatze poone and Ka pongatze soo kammu poone are both grammatical and have the same English translation: ‘The rabbit sees the mouse.’

In utterances with predicates (the predicate of a sentence is the part of the sentence that includes the verb), the nominative noun phrase always used soo, and the accusative noun phrase always used ka. However, in utterances without predicates, the usage of soo and ka was not as consistent. For the most part, noun phrases without
predicates took the nominative form *soo*, such as in (1a) and (1c), but there were some instances where they took the accusative form *ka*, such as in (1b) and (1d).

(1)

(a) Soo kammu esekweta-’a
   the.NOM rabbit grey-is
   ‘The rabbit is grey’
   (Elicitation 1, Page 4, Line 2)

(b) Ka esekweta-’du kammu
   the.ACC grey-one rabbit
   ‘The grey rabbit’
   (Elicitation 1, Page 4, Line 1)

(c) Soo sadu’u paba’yoo
   the.NOM dog big
   ‘The dog is big’
   (Elicitation 1, Page 4, Line 12)

(d) Ka paba’yoo sadu’u
    the.ACC big dog
    ‘The big dog’
    (Elicitation 1, Page 4, Line 11)

2 Contrary to expectations, in example (1d), ‘big’ is marked for the nominative case. ‘Big’ took the nominative case marker ‘yoo’ rather than the accusative case marker ‘hoo. Further investigation must be done before any conclusions can be reached.
Examples (1a-d) suggest that case marking is not as strict when an utterance does not include a predicate.

It should also be pointed out that in cases where an entity is plural, *mu* is used instead of *soo* or *ka*.

(2)

(a) Oosoo ka sadu’u kweba

3SG.NOM the.ACC dog hit

‘He hits the dog’

(Elicitation 1, Page 5, Line 1)

(b) Oosoo mu etze-sadu’u kweba

3SG.NOM PLURAL brown-dog hit

‘He hits the brown dogs’

(Elicitation 1, Page 5, Line 3)

In (2a), the expected accusative form *ka* is used. However, in (2b), the object (the brown dogs) is plural. The ‘the’ belonging to the ‘brown dogs’ noun phrase is translated to *mu* rather than *ka*. This, (2b) indicates that the pluralizer *mu* is not explicitly marked for case.
**Numbers.** Snapp, Anderson, and Anderson (1982) stated that numbers “inflect in case to agree with the case of the noun phrase in which they stand as an attributive” but did not include numbers above 10 (p.50). Thornes (2003) likewise suggested that only numbers one through eight are marked for case. The data I collected is more consistent with Thornes’s findings, although further research should be conducted due to some anomalies. The data indicates that in the Pyramid Lake dialect, particular numbers are inflected for case through the suffixes ’yoo for nominative and ’hoo for accusative. I did explicitly find that the numbers 12 and 15 are not mandatorily marked for case, but also that in numbers above 10, there were no instances of ’hoo. Thus, in numbers above 10, ’yoo could be considered neutral and does not indicate case. This difference could be attributed to the way that the Numu numbering system is set up, with numbers 10 and up being multiples of hands.

I suspect that the accusative form of ‘two’ was, at one point, waha’hoo, to be consistent with the other numbers, but the medial ha was deleted because it was so similar to the immediately following ’hoo. Thus, as seen in (3a), the current accusative form of ‘two’ is wahoo. Similarly, I suspect the accusative form of ‘three’ was, at one point, pahe’hoo, but the medial he was deleted because it was so similar to the immediately following ’hoo. Now, as shown in (3b), the accusative form of ‘three’ is pae’hoo. As shown in (3c), the respective medial ha and he remain in the nominative forms because they are not similar to ’yoo. These examples could simply be the result of a writing error, but could, as I mentioned, be a result of similar neighboring sounds.
(3)

(a) Numme wahoo padooa’a poone

1PL.NOM two.ACC bear see

‘We see two bears’

(Elicitation 3, Page 1, Line 4)

(b) Numme pae’hoo too-kammu-’gayoo

1PL.NOM three.ACC black-rabbit-have

‘We have three black rabbits’

(Elicitation 1, Page 3, Line 1)

(c) Waha’yoo padooa’a e poone

two.NOM bear us.ACC see

‘Two bears see us’

(Elicitation 3, Page 1, Line 5)

Adjectivals. In Numu, certain adjectives take suffixes to indicate case. Thornes (2003) refers to these adjectives as “case-sensitive adjectivals” (p.200). The adjectival suffixes marking case are the same as the inflections for numbers: ‘yoo indicates nominative case and ‘hoo indicates accusative case.
Table 1

*Case-sensitive Adjectivals*

<table>
<thead>
<tr>
<th>Numu</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Paba</em></td>
<td>big</td>
</tr>
<tr>
<td><em>Pesa</em></td>
<td>good/healthy</td>
</tr>
<tr>
<td><em>Metse</em></td>
<td>short</td>
</tr>
<tr>
<td><em>Oodu</em></td>
<td>tall</td>
</tr>
<tr>
<td><em>Tutse</em></td>
<td>small</td>
</tr>
<tr>
<td><em>Uwa</em></td>
<td>many</td>
</tr>
</tbody>
</table>

Examining adjectivals revealed a few dialectal differences unrelated to case marking. For example, Thornes (2003) reported the Burns dialect word for ‘strange’ as *umitsi*. The data I collected shows that the Pyramid Lake dialect word for ‘strange’ is *emukwabu*. 
Interviews with Ralph Burns

**Case Marking in Numu.** Although it might be more “linguistically accurate” to refer to a nominative and a non-nominative case in Numu, based on Ralph’s input, I believe that it is much more helpful to teach learners about case in a way that makes the most sense to them. Ralph is cognizant of the linguistic difference between *soo* and *ka*. As stated earlier, when asked how he teaches the *soo* and *ka* morphemes, he said that he explicitly explains to students that “*Soo* is for the subject and *ka* is for the object.” He said that being able to explain *soo* and *ka* in this way makes it easier for native English speakers to understand.

Ralph mentioned that another elder, also of the Pyramid Lake band, inflects numbers with *koo* regardless of case. This difference could be part of that speaker’s idiolect (the unique speech of an individual), or part of a larger trend towards lack of case differentiation. No firm conclusions can be made regarding this difference at the moment.

**Language reclamation.** Ralph spent a period of time outside Nevada, living in California and in the Midwest. He returned to Nevada in 1997, when there were 17 fluent Numu elders. Ralph estimated that there are maybe two “completely fluent” elders remaining (R. Burns, Interview 2, March 28, 2019). He also estimated that there were four distinct dialects left, with a clear division between North and South.

As a teacher of the Numu language, Ralph is aware of what types of people attend the language classes. In his experience, most students are typically “older females” who want to learn so that they can teach their grandchildren (R. Burns, Interview 2, March 28, 2019).
A common theme that came up in the interviews was the relationship between humans and the earth and by extension, the relationship between the Numu language and the earth. Ralph said, “When the ancient fish [kooyooe] isn’t here anymore, our language won’t be here” (R. Burns, Interview 2, March 28, 2019).
Conclusion

This project found that case marking in the Pyramid Lake dialect of Numu is largely consistent with the observations of case marking in other dialects. To further understand case marking in Numu, one should examine case marking on pronouns. It would also be interesting and useful to investigate further the “oblique” or non-nominative case. A second recommendation for future study arises from a major limitation of this study, which is lack of data. Although I felt that I collected a sufficient amount of data during the sessions, when it came to analysis, I found myself wishing that I could meet with Ralph a few more times to collect more data and seek his personal input.

Linguists working with Numu (and other marginalized communities) need to make decided and consistent efforts to contribute to the communities they work with if they wish to uphold the collaborative framework described by Leonard and Haynes (2010). The importance of the Numu language and its connection to Numu culture and the land in general should not be overlooked, either. As Ralph’s grandmother told him, “Know some things about how to survive, and know the language” (R. Burns, personal communication, March 28, 2019)

Being able to break down linguistic phenomenon such as case marking may facilitate language learning in speakers whose first language is English; being able to explain specific concepts in English to people whose first language is English makes those concepts easier to understand. Additionally, using terminology that is accessible to non-linguists is vital in order to be able to contribute useful work to the greater community. The goal of this research was to present linguistic information in a way that
is useful to the Numu community. I hope that, with the help of many people, I have succeeded in taking the first step towards reaching that goal. My future plans include abridging this thesis into a more accessible format, such as a website or pamphlet.
References


Appendix

Numu Writing System

NUMU YADOOANA
Section A – Wycliff Writing System

Consonants that are not used:  F J L Q R V X
All rest of the consonants are used.

Vowels:  A E I O U

a. – sound is like the a in father.  Ada [crow], Haga [who]
e. – sound is like the e in easy.  Ehobe [dove], Hebe [drink]
i. – sound is like the i in high.  Kiba [mountain], Hitse [sweetheart]
o. – sound is like the o in no.  Nobe [house], Soba [cheeks]
u. – sound is like the u in put.  Numu [people], Padu [daughter] nu [I]

Elongated sounds:  aa - ee - mm - nn - all sounds held longer.

Aa [antlers], Teepu [earth, land], Tommo [winter], Tsahanne [undo]

oo - sound is like the oo in boot.  Pookoo [horse], Kootsoo [cow]

ae - sound is like the a in say.  Sae [thigh], Tumadaena [right]

ow - sound is like the ow in cow.  Kowpa [leg] Powma [rain]

oe - sound is like the oy ending in toy.  Toe [cattail], Nakoe [fight]

ea - has a special sound unlike in English.  Pea [mother], Mea [go]

dy - is the ch sound in English.  Tuhudya [deer], Kodyu [return]

Glottal stop: ’ the glottal stop [apostrophe] marks a split-second interruption of breath and sound. This is usually described as a voiceless glottal.

Pabe’e [older brother], Mogo’ne [lady], Saa’a [later], Hi’e [uncle]
Wycliffe Vowels and Consonants

Vowels: a e i o u

Letters not used: f j l q r v x

Consonants:

- **b** identical to English b as in “Bill”
- **c** sound is only used in few words: Cee [intestines] Nocee [dream]
- **d** identical to English d as in “dog”
- **g** identical to English g as in “great”
- **h** identical to English h as in “hill”
- **k** like the English k as in “kid”
- **m** identical to English m as in “mother”
- **n** identical to English n as in “need”
- **p** identical to English p as in “proud”
- **s** either like the English s [as in silly] or like the English sh [as in shop] If the s is next to an e or i, it sounds like the sh sound: Pesá [good], Esa [wolf]
- **t** identical to English t as in “tall”
- **w** sound is like w in “Will” but softer, between m and w
- **y** identical to English y as in “yellow”
- **z** identical to English z as in “zoo”
Blends: ts tz kw ng

tsa -- Tsagwudu [porcupine], Tsapoone [show], Atsabana [flicker]
tse -- Tsemoo [hip], Tsekwha [point], Pabetse [weasel]
tso -- Tsopege [head], Hetsotso'o [dragonfly], Tawetsogo [ankle]
tsu -- Utsu'tsu [cold], Tatsungu [count], Yutsunga [alive]
tza -- Etza'a [coyote], Tatza [summer], Pamagatz'a [homedtoad]
tze -- Etze'e [yesterday], Tsopesa [squirrel], Hooetza [sagehen]
kwa -- Hukwapu [wind], Nodukwa [wife], Togokwa [snake]
kwe -- Kwen'a'a [eagle], Pakwe [fish], Kweba [hit or fall]
kwo -- Kwo [hair], Tsawkona [open], Wokwosakwe'yoo [eight]
kwu -- Yukwu [swallow], Tunekwuhu [sing], Tsakwuhu [carry]
nga -- Pongatze [mouse], Wang'a'a [younger brother], Yoonga [carry]
nge -- Pongeta [skunk], Wange'e [fox], Tsawon'ge [scratch]
ngo -- Song'o'o [lungs], Yongona [evening], Pongosa [arrow]
Ngu -- Wopongu [mosquito], Tubongu [down], Tatsungu [count]
Stories

Teachings.

Tamme Ki Te Moomooana Tusooopedakwatoona Mayahonakwate
   We're not following our Elders wisdom

Pesakoo Hemma Mu Tooamu Tunetooe -- teach your children
   positive things.

Te Moomooana Tunetooena Ki Soomoowapana
   Don't forget our Elders teachings
Nonotsa Tabeno Pesa Pudu Nasootuhina -- each day new blessing

Tookwusadu Ki Soomoowapana -- remembering our Vets.
Pesa Kwetso'ino --- live a good life
Wuna'meta Kwetso'i --- live a long life

Pesa U Tookoo Soohanena --- think of your good health

Pesaco Tukape Tukana --- eat healthy foods

Pesa Noceena --- have good dreams

Nonotsa Tabeno Sogo Nummena --- walk each day

Pesa Soonamena --- Be happy

Pesakoosaa Pedukuno --- go after the good things

Nanatumatzaina --- help one another

Ki Nanahapana --- don't argue

Pesa Naunnedu Mu Tooamu Tukwe or [Tunetooe] - teach
Tell your children healthy things
Pesa Nanasooopedyyana --- love one another

Te Soomayuna Soomoowapu --- we forget to remember what we
   remember.

Nanakuma'asoo Bubua'adoo --- make different friends
The Dog Story.

Long ago those dogs didn't have a leader, didn't any rules or laws

O'nosoo Mu Sadu'u Ki Boenabegana Ki Tumaduguna'gana
Long ago the dogs didn't have a leader, didn't any rules or laws

Any old way each other do fighting from each other stealing
Sagwasapa Nanadyugwenya Nakoena, Pumayoono Tuduhana
Treated each other badly, fighting, stealing from each other

Having no respect for each other. The eagle high flying about
Ki Nanatuusooopedyana. Soo Kwenya Paa'a Yotseummena
having no respect for each other. The eagle flying about high

everything they do see. They do didn't like.
See everything they're doing. He didn't like what they're doing

Then there big dog by arrive then thus him say to
Yaese O Paba'hoo Sadu'uba Pete'ese, Yaese Mee'hoo Oo Netama
He came to the biggest dog he could find then said to him

Your friend dogs gather and then your leader choose will
Mu Buasadu'umu Tsasumu'se Ono Yaese Mu Boenabe Natuteakwu
"gather all your friends and then you'll choose a leader,

Rules laws also make will and when the big dog
Tumaduna Bono'o Madabooekwu. Ono Yaese Soo Paba'yoo Sadu'u
and make some rules laws. That's when the big dog
all his friends gathered There big shade under gather arrived.
No'oko Tu Bua'amu Tsasumu'se. Oona Paba'hoo Haba'dooha Sumupetu.
went out and gathered all the dog, they came and gathered under a big shade.

The shade under sit down when some their friends tail on top of sit arrived
Ka Habadooha Atapete'se, Sumumutu Tu Bua'amu Kwase'goba Atapetu.
When they came and gathered under the shade some sat on each other tails.

Then some arguing start some fighting
Yaese Susumutu Naha'hoka, Susumutu Nagoegono'o
Then some started arguing, fight broke out.

That's when the big dog thus say
Ono Yaese Soo Paba'yoo Sadu'u Mee Unne
That's when the dog hollered out.
Stop everyone stand everyone outside go
“Ma’no! Noyoona Kono. Noyoona Hoonakwatoo Mea”
“Stop! Everyone stand up, now everyone go outside.”

Now your tail the shade around hang
“Yaese Mu Kwase Ka Haba Na’oonakwae Tsakwene.”
“Now hang your tails around the shade.”

All their tails hang after they shade under sit arrive cont.pl
No’oyoona Tu Kwase Tsakwene’se, Umu Habadooha Atapetugono’o
After everybody hung their tails, they all came under the shade and sat down.

Everywhere no sound then meeting started
No’okwaetu Ki Tunemayoo’punne yaese Natuhannena Manaeka
Everywhere was nice and calm then the meeting started

Then the earth shake arrived everybody those dogs ran in fear
Yaese Soo Teepu Sunukapetu. No’oyoona Mu Sadu’u Tuyayae
Then the earth start to shake, everybody got so scared they all ran out

But running out anybody’s tail picked up
Pana Tuyayaena Tooe Hagatu Kwase Tsagwu’hooka
but running out they grabbed somebody else’s tail.

That’s why today those dogs still their tail search
Oomanena Meno’o Mu Sadu’u Toesoo Tu Kwase Watenana
That’s why today those dogs are still looking for their tails

Their friends sniff arrive always
Tu Bubua’amu Egwepetuga’yakwe.
Go and start sniffing other dogs.
Raccoon and Skunk.

Long ago those two friends the raccoon the skunk and
O'nosoo Umu Waha'yoo Nabua'a Soo Padaki'e Ka Pongetano
  Long ago there were two friends, the raccoon and the skunk

One morning the skunk woke up
Sumu Awamoo'a Soo Pongeta Tupoone'se
  One morning after the skunk woke up

His friend the raccoon visit arrived by
Tu Bua'a Ka Padaki'e Nobenepetuga
  He went visited his friend the raccoon

Then say to him asked what should we now day do
Yaese Mee Oo Tubengu Hao Sakwa Da Yahoo Tabeno Manne?
  And asked him "what shall we do today?"

Not yet he answer the skunk say to
Kisoo Oo Nekwegea Soo Pongeta Mee
  Before the raccoon could answer the skunk said

We should fish go later then the raccoon him agree do for
"Ta Sakwa Pakwega'ga" Saa Yaese Soo Padaki'e Oo Oedyuku
  "we should go fishing" finally the raccoon agreed.

Then yonder river toward went
Yaese Oona Hoopu'dame Memea
  Then they made their way down toward the river

Over there river shore arrive after there made fire on top their fish cook thus saying
Oona Hoopu Kumaba Pepetu'gase O'o Peda Ookooaba Tu Pakwe Saakwu
  Mee Unnena. After reaching the river they made build a fire to cook their fish.

Then both fish to have
Yaese Nano Pakwe'gahooka
  Then they started fishing.

The raccoon good doer lots fish pull out -ing
Soo Padaki'e Pesa Mannebuna Ewa'hoo Pakwe Tsatseboowunu
  The raccoon was a good fisherman he caught lots of fish.
The skunk nothing pull out then secret mad-ing
Soo Pongeta Ki Hemma Tsatseboona Yaese Wazne Sutawunu
   The skunk didn't catch anything so he started getting mad.

A while there fished after the raccoon said
Wuna'me O Pakwegase Soo Padak'e Mee
   After the fished for a while the raccoon said.

We should quit look those fish there river shore pile up
Ta Sakwa Mano'ho Poone Umu Pakwe O Hoopu Kumaba Kwutanega'a
   "we should quit, look those fish are piling up on the shore"

The skunk didn't there answer because still mad being
Soo Pongeta Ki O Nekwegea'se Toosoo Sutana
   The skunk didn't answer because he was still mad.

Much later there fished thus again the raccoon the skunk say to
Wuna'me O Pakwe'se Mee Tuwasoo Soo Padaki'e Ka Pongeta Netana
   Much later again the raccoon said to the skunk

I'm wood work return going to you later those fish clean
"Nu Koono Hanne'hootooakwu U Saa'a Mu Pakwe Seege"
   "I'm going to get some more wood, you can clean the fish"

the raccoon left after the skunk really mad became
Ka Padaki'e Mea'hoose, Soo Pongeta Tubetse Suta'hoose
   After the raccoon left, the skunk really became upset.

Then those fish everything do -ing
Yaese Mu Pakwe Tooe Haoo Yugwenu
   He then started doing everything to the fish

Here about them kick hit about filler them throw around them stab about
Enatoee Mu Kukwwebana, Enatoee Mu Wukwasubodote, Mu Tzesanena.
   He started kicking, throwing and stabbing the fish.

Still he doing the raccoon returned wood carrying
Toosoo Oo Manakwe Soo Padaki'e Pedoo'hoo Koono No'na
   He was still doing this when the raccoon returned with wood.
His friend the skunk try ask what you doing
Tu Bua’aa Ka Pongeta Too’ee Tubengu Hao U Manakwe
He tried to ask the skunk “what are you doing?”

The skunk with him just arguing
Soo Pongeta Ono Sukwe Nahawunu
The skunk just started arguing with him.

Then really argue to be and then fight to be
Yaese Tubetse Naha’hooka, Onotaese Nagoe’hooka
Then they really got into a heated argument and started fighting.

That’s when the skunk the raccoon his face in slap
Onokweno’o Soo Pongeta Ka Padaki’ee Oo Kobawaetutu Matatse’e
That’s when the skunk slapped the raccoon in the face

That raccoon also the skunk knock over
Oosoo Padaki’ee Bono’o Ka Pongeta Tonapa’hoo
And the raccoon knocked down the skunk.

The skunk these fire into landed in there his back burned
Oosoo Pongeta O Kosowaetoo Habe’hoo Oe tu Kadagapa N’ikuhoo
The skunk landed in the fire, that’s where he burned his back.

That’s why now still that skunk white stripped then bad smell
Oomanena Meno’o Toesoo Oosoo Pongeta Tohanabo’o Yaese Suda Kwana. That’s why today the skunk has a white strip and smells bad.

That raccoon also still black eye has
Oosoo Padaki’ee Bono’o Toese Toopooc’ayoo
And the raccoon still has his black eyes.
Elicitations

Elicitation 1.

1. The brown cow finds the yellow cat.
   Soo etse Hootsoo ka Ohahootseba' Mayu

2. We find the four cats.
   Hootseba'
   Numme Watsukwe'you Hootseba' Mayu

3. We find the small cats.
   Hootseba'
   Numme Hootseba' Mayu

4. We find the yellow cats.
   Hootseba'
   Numme Ohahootseba' Mayu

5. We find the four small yellow cats.
   Hootseba'
   Numme Watsekw'ho Tutse Ohahootseba' Mayu'ho

6. The dog finds the bone.
   Soo Saduu Ka Oho Mayu'ho

7. The black dog finds the white bone.
   Soo Toosaduu Ka Tohashu Mayu'ho
1. I see the blue cow on the green grass.
   Niu ka poche kootse ooo poewahabuguba poone.

2. The brown cat sees the yellow bird on the tall tree.
   Soo etse kammu ka ohanootseba sungabe kwae poone.

3. The yellow cat sees the brown bird on the white snow.
   Soo ohakarima ka etse haotseba toharubahama poone.

4. He hits the noisy dog at the house.
   Nobekwa oosoo ka urinedu sada u kwoba.

5. The small mouse finds the pine nut on the ground.
   Soo tutse pongatze ka tuba mayu teepuma.

6. The grey mouse finds the pine nut on the ground.
   Soo ese pongatze ka tuba mayu teepuma.

7. The small grey mouse finds the fresh pine nut on the ground.

6. Also can say: Soo ese pongatze ka tuba teepuma mayu.

5. Soo tutse pongatze teepuma tuba mayu.
1. We have three black cats.
   Kammu (Jackrakeet)
   Numme Paehoo Tookammul'gayoo

2. You have a white dog.
   Tohasadul'gayoo

3. You have four white dogs.
   Watu Tohasadul'gayoo.

4. You have six brown snakes.
   Napahe Etsetogokwagayoo

5. She has strong cows.
   Oosoo Natzoobu Kootsoogayoo

6. She has two strong cows.
   Oosoo Wahoob Natzoobu Kootsoogayoo

7. She has two strong purple cows.
   Oosoo Wahoob Natzoobu Tokakwakootsoogayoo

8. He has a/the tree.
   Oosoo Sungabegaayoo

9. He has fifteen trees.
   Oosoo Sumumano Maneg Sangaayoo

10. He has fifteen healthy trees.
    Oosoo Sumumano Maneg Pesakoo Sungabegaayoo
1. The grey rabbit.
   Ka Esekweta'du Kammu

2. The rabbit is grey.
   Soo Kammu Esekweta'a

3. The old eagle.
   Soo Modatpu Kuenda'a

4. The eagle is old.
   Soo Kuenda'a Modatpu

5. The cute child.
   Soo Onoosetsee Onga'a

6. The child is cute.
   Soo Onga'a Onoosetsee

7. The blue cow.
   Soo Poohkeweta'adu Kootsoo

8. The cow is blue.
   Soo Kootsoo Poohkeweta'a

9. The strange/weird/odd mouse.
   Soo Emukwabu Pongatze

10. The mouse is strange.
    Soo Pongatze Emukwabu

11. The big dog.
    Ka Paba'yoo Saduu

12. The dog is big.
    Soo Saduu Paba'yoo
Oosoo - she/he genderless

1. He hits the dog.
   Oosoo Ka Saduu Kwæba.

2. He hits the four dogs.
   Oosoo Waatsukweyoo Saduu Kwæba.

3. He hits the brown dogs.
   Oosoo Mu Etzesaduu Kwæba.

4. The green dog hits the red fish.
   Soo Pooesaduu Ka Atsapakwe Kwæba.

5. The small green dog hits the big red fish.
   Soo Tutse Pooesaduu Ka Paba Atsapakwe Kwæba.

6. She hit the tree.
   Oosoo Ka Sungabe Kwæba.

7. She hit the brown tree.
   Oosoo Ka Etzesungabe Kwæba.

8. They hit the big dog.
   Umu Ka Pabañoo Saduu Kwæba.

9. They hit the big white dog.
   Umu Ka Paba Tohásaduu Kwæba.

10. The quiet boy hits the noisy dog.
    Soo Ki Unnedu Natse’e Ka Uwa Unnedu Saduu Kwæba.

11. The angry boy hits the three noisy dogs.
    Soo Sutaduu Natse’e Mu Paehoo Uwa Unnedu Saduu Kwæba.

12. The boy hits the angry dogs.
    Soo Natse’e Mu Sutaduu Saduu Kwæba.
Elicitation 2.

1. I see my house.
   Nu e Nobe Poone

2. My red house.
   E Atsanobe

3. I see my red house.
   Nu e Atsanobe Poone

4. That red house is mine.
   Masoo Atsanobe Nugatu

5. My blue car.
   E Poonekoosegege’e

6. That’s my blue car.
   Masoo Nuga Poonekoosegege’e

7. I see my small blue car.
   Nu e Tuts’e Poonekoosegege’e Poone

8. My small blue car hit the red house.
   E Tuts’e Poonekoosegege’e e ka Atsanobe Tabe

9. Your old dog.
   U Mootupu Sadu’u

10. That old dog is yours.
    Masoo Mootupu Sadu’u Ummetu

11. Your old dog bit the brown rabbit.
    Ummie Mootupu. Sadu’u ka Etsékammu Kuehoo

12. I see your old dog.
    Nu u Mootupu Sadu’u Poone

13. I see your old brown dog.
    Nu u Mootupu Etsesadu’u Poone

14. Her quiet dog.
    Ooga Ki Umnedu Sadu’u
15. Her white dog.
   Ooga Tohasadu'u

16. Her quiet white dog.
   Ooga Ki Unnedu Tohasadu'u

17. That quiet dog is hers.
   Masoo Ki Unnedu Sudu'u Oogatu

18. That white dog is hers.
   Masoo Tohasadu Oogatu

19. That quiet white dog is hers.
   Masoo Ki Unnedu Tohasadu'u Oogatu

20. That white quiet dog is hers.
   Masoo Tohakwetadu Ki Unnedu Sadu'u Oogatu

21. Her white dog ate the pine nut.
   Ooga Tohasadu'u Ka Tuba Tuka'hoo

22. Her white dog ate the five pine nuts.
   Ooga Tohasadu'u Monegeyoo Tuba Tuka'hoo

23. His angry cow.
   Ooga Sutadu Kootsoo

24. His short angry cow.
   Ooga Metseyoo Sutadu Kootsoo

25. That short angry cow is his.
   Masoo Metseyoo Sutadu Kootsoo Oogatu

26. His short angry cow ate the green grass.
   Ooga Metseyoo Sutadu Kootsoo Ka Posewanaabu Tuka'hoo

27. His short angry cow is sick.
   Ooga Metseyoo Sutadu Kootsoo Tuloya'e

28. The skunk sees the gray mouse.
   Soo Pongeta Ka Esepongatze Poone
29. The happy skunk sees the gray mouse.
Soo Pesu Soonamedu Pongeta Ka Esepongatze Poone

30. The happy skunk sees the two gray mice.
Soo Pesu Soonamedu Pongeta Waho Esepongatze Poone
Elicitation 3.

1. I see him.  Nu Oo Poone
2. He sees me.  Ossoo E Poone
3. I see you.  Nu U Poone
4. We see two bears.  Numme Waho Padooa' Poone
5. Two bears see us.  Wahdyoo Padooa' E Poone
6. The quiet boy sees the bear.  Ki Unnenu Natse'e Ka Padooa' Poone
7. The bear sees the noisy boy.  Soo Padooa' Ka Uwa Unnenu Natse'e Poone
8. The short boy sees three bears.  Soo Metse'e Natse'e Paejoo Padooa' Poone
9. The short boy sees all the bears.  Soo Metse'e Natse'e Mu Nokko Padooa' Poone
10. The tall boy sees the short bear.  Soo Doddho Natse'e Ka Metse'e Padooa' Poone
11. The short bear sees the tall boy.  Soo Metse'e Padooa' Ka Doddho Natse'e Poone
12. The small boy sees one brown bear.  Soo Tutsyoo Natse'e Sumuho Etsepadooa' Poone
13. The brown bear sees the small boy.  Soo Etsepadooa' Ka Tutsy Natse'e Poone
14. The small boy sees many brown bears.  Soo Tutsyoo Natse'e Wuahoo Etsepadooa' Poone
15. The white rabbit sees the black mouse.
   *Su Tohakamumu Ka Toopongatze Poone*

16. We see twelve rabbits.
    *Numme Sumumano Waha Matsboandu Kammu Poone*

17. We see twelve white rabbits.
    *Numme Sumumano Waha Matsboandu Tohakamumu Poone*

18. Four mice see you.
    *Watsukiwe Woha Pongatze U Poone*

19. She sees five mice.
    *Cosoo Mange Woha Pongatze Poone*

20. She sees the black mouse.
    *Cosoo Ka Toopongatze Poone*

21. She sees five black mice.
    *Cosoo Mange*

22. The big brown bear sees the small white rabbit.
    *Su Paba Etzepadaa Ka Tutse Tohakamumu Poone*

23. The small white rabbit sees the big brown bear.
    *Su Tutse Tohakamumu Ka Paba Etzepadaa Poone*