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DORSEY

PAPERS:

"Modes of Predication in the Athapascan dialects of Oregon."
n.d. T. and A. D. 2 pp.

Oregon

Athapascans

~~(4.1)~~

Includes comparison to Siouan.

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RDM/67

[old no. 2620 (complete)]

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Modes of Predication in the Athapascan dialects of Oregon.

I. Person existence; membership in a tribe.

(Tutu dialect): Of what village or people are you? $Tu' \hat{t}un-n\acute{e}' \acute{l}\acute{a} \acute{n}i-$
What people you

li.
are

I am (one) of the people dwelling here (eq. to $\acute{C}\acute{e}g\acute{i}ha \acute{b}\acute{s}i' \acute{h}\acute{a}$, of the Omaha, etc.), $Tca' \hat{t}unn\acute{e}' \acute{n}\acute{u}c'-li.$
Here people I am

I am a Joshua, or $Tc\acute{e}m\acute{e}, Tc\acute{e}-m\acute{e}' \hat{t}unn\acute{e}' \acute{n}\acute{u}c'-li.$

I am a Tutu, $Tutu' \hat{t}unn\acute{e}' \acute{n}\acute{u}c'-li.$ In Wm. Strong's letter, this is expressed by " $Ci' \hat{t}utu' \hat{t}unn\acute{e}.$ " without the verb.

III. Identity. Is that his father? $Rxi \acute{t}' \acute{h}\acute{a}' \acute{h}\acute{a} \hat{u}n-t\acute{i}.$

That is his father, $Rxi \acute{t}' \acute{h}\acute{a}.$ (by juxtaposition).

Is that your father? $Nt' \acute{h}\acute{a}' \acute{h}\acute{a} \hat{u}n-t\acute{i}.$ (N, pronom. fragment, *your*)

That is my father, $ci' \acute{c}\acute{t}' \acute{h}\acute{a}' \acute{h}\acute{a} \hat{u}n-t\acute{i},$ or, $rxi \acute{c}\acute{i}' \acute{c}\acute{t}' \acute{h}\acute{a}.$ ($\acute{c}\acute{i}' \acute{c}\acute{t}' \acute{h}\acute{a}$)

Is that your son? $Ni'-e \acute{h}\acute{a} \hat{u}n-t\acute{i}.$ That is my son, $Ci'-e \hat{u}n-t\acute{i},$ or, $rxi \acute{c}\acute{i}' \acute{c}\acute{i}.$
is it *my son it is* *that*

Is that your daughter? $Rxi \acute{n}si'-\acute{e} \acute{h}\acute{a} \hat{u}n-t\acute{i}.$ That is my daughter, $rxi \acute{c}\acute{i}' \acute{s}\acute{i}' \acute{c}\acute{i},$ or, $ci'-si-\acute{e} \hat{u}n-t\acute{i}.$
my daughter *That your daughter?* *is it* *that*

VI. Verbification by prefixing, inserting, or suffixing the fragment pronouns.

(Naltunne tunne dialect):	
to be cold.	Not to be cold.
s.3 $st\acute{u}l'-li' \acute{l}\acute{a}$	s.3 $\acute{t}u' \acute{t}\acute{c}\acute{a}-\acute{t}\acute{u}l'-li'$
2 $s\acute{i}n'-\acute{t}\acute{u}l'-li' \acute{l}\acute{a}$	2 $\acute{t}u' s\acute{i}n'-\acute{t}\acute{u}l'-li'$
1 $s\acute{u}l'-\acute{t}\acute{u}l'-li'$	1 $\acute{t}u' \acute{u}c'-\acute{t}\acute{u}l'-li'$
du. and pl.3, $st\acute{u}l'-li' \acute{l}\acute{a}$	du. and pl.3, $\acute{t}u' \acute{t}\acute{c}\acute{a}-\acute{t}\acute{u}l'-li'$
du.2, $s\acute{u}t'-\acute{t}\acute{u}l'-li';$ pl.2, $s\acute{u}t'-\acute{t}\acute{u}l'-li';$	$\acute{t}u' s\acute{u}t'-\acute{t}\acute{u}l'-li'$
du.2 $s\acute{i}t'-\acute{t}\acute{u}l'-li';$ pl.1, $s\acute{i}t'-\acute{t}\acute{u}l'-li';$	$\acute{t}u' s\acute{i}t'-\acute{t}\acute{u}l'-li'$
"to be short" and "to be tall" are also inflected.	

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(Athapascan Oregon verbification, 2)

VII. By juxtaposition (see III, above).

(Tutu dialect):

San-ti' ca tca sũstã, I am (staying) here only for a week.

Sunday^x | only^x | here^x | I sit

[Existence in a place is expressed in the *çegiha* (Siouan) dialects

by means of the verbs of attitude, sometimes by the aid of the classifiers.]

XIII. Verbification of prepositions or postpositions.

(Tutu): with him, ti-lã. with you, ni-lã. with me, ci-lã.