

Using documentation in Yurok language revitalization

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Outline

Yurok revitalization

Documentation for revitalization

- Corpus and web structure
- Linguistic research questions
- Grammatical practice
- Documentation & curriculum



Yurok is spoken in NW CA, along the Pacific Ocean and the Klamath River ...

Upriver (**peychue**) along the Klamath River



Documentation for revitalization

Guiding principles: Documentation as the new philology

- ▶ A documentary corpus is
 - ▶ visible to all stakeholders; and
 - ▶ interpretable by all stakeholders.
- ▶ The process of linguistic analysis is
 - ▶ replicable and transparent; and therefore
 - ▶ not just consumed but possibly contested or created by stakeholders.

Linguistic work structured by language revitalization desiderata

- ▶ Learning, teaching, and speaking guide analytic research.
- ▶ Integration of documentation and curriculum

Varieties of Yurok documentation

Community-based documentation

- ▶ Community language classes: recorded since the 1970s
- ▶ Yurok Tribe audio & video documentation: since the 1990s
- ▶ Family-based archives: cassettes, digital originals, etc.

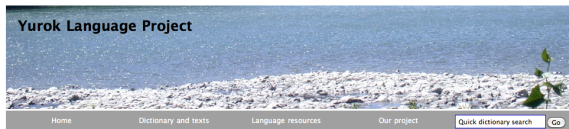
Externally-based documentation

- ▶ Early non-academic documentation: Curtin, Merriam, ...
- ▶ Early 20th century: Kroeber, Waterman, Sapir, ...
- ▶ Later-20th-century linguists: Robins, Proulx, Bright, ...
- ▶ Yurok Language Project at UC Berkeley, 2001–present
(linguistics.berkeley.edu/~yurok)

Yurok Language Project database elements

- ▶ Lexicon database: c. 4,500 entries in c. 73,000 lines
- ▶ Text database
 - ▶ Included: 130 edited texts = c. 6,000 sentences (anecdotes, traditional narratives, elicitation transcripts)
 - ▶ Not yet included
 - ▶ Queued: >100 monologic texts, c. 150 hours of elicitation
 - ▶ Not queued: 100s of hours of community-based documentation
- ▶ Media files
 - ▶ Sound recordings: c. 4,000 words and phrases
 - ▶ Sound recordings: c. 200 recorded texts
 - ▶ Photographs (selected to exemplify lexicon entries)
- ▶ Metadata files and software to deploy all of the above

Web interface: Yurok lexicon search



Dictionary and text search

You can search through our dictionary and text databases in three different ways:

- A **dictionary search** will find matching entries in the online dictionary. Dictionary entries include audio recordings of words and short phrases.
- An **audio dictionary search** will find matching audio clips — recordings of words and short phrases — in the online audio dictionary.
- A **search in texts** will find matching sentences in the online text database. Some of these sentences will include audio recordings.

Enter search terms and click **Search** for the type of search you prefer, or leave fields blank for a less restricted search. Click **Clear Form** to start over.

Dictionary search

Yurok word contains:

English translation contains:

Part of speech:

Semantic domain:

Source:

Words with specified paradigm forms:

Writing system: default hyphens linguistic

Audio dictionary search

Yurok word contains:

English translation contains:

Speaker:

Writing system: default hyphens linguistic

Search in texts

Yurok word contains:

English translation contains:

Speaker:

Writing system: default hyphens linguistic

Web interface: Yurok lexicon search

Yurok dictionary

Your search: English skunk

Index order: alphabetical | [text frequency](#)

Writing system: default | [hypsens](#) | [linguistic](#)

Search index (5)

heyomues

kaames 'ue-kaaʔ skunk cabbage

lehlikem skunk cabbage leaves

lehlikemokʔ I wrap (something) in skunk cabbage leaves (for cooking)

pepuluhel skunk cabbage

Dictionary entry

heyomues • n • skunk

Lexicon record # 481 | Source references: R199 JE121

Semantic domain: miscellaneous medium-sized mammals

Audio recordings (5)

1. heyomues "skunk" (spoken by Aileen Figueroa)

Play: | [Download](#)

2. heyomues "skunk" (spoken by Archie Thompson)

Play: | [Download](#)

3. heyomues "skunk" (spoken by Georgiana Trull)

Play: | [Download](#)

4. heyomues "skunk" (spoken by Jessie Van Pelt)

Play: | [Download](#)

5. heyomues "skunk" (spoken by Jimmie James)

Play: | [Download](#)

Text examples (5)

1. Cher'ery' hes 'oy' heyomues hes?

Is this bear or is this skunk?

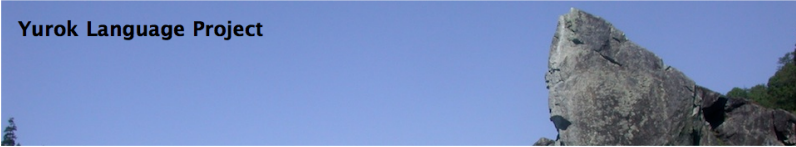
— Georgiana Trull, Yurok Language Conversation Book, chapter 18: "I'm going to school.", 2003 (CT3-18.32 |

[full context](#))

Play audio: | [Download: CT3-18-30.mp3](#)

Web interface: Yurok text search

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Spoken texts in Yurok

Fill in fields to restrict your search, or leave fields blank for a less restricted search.
To see a complete text list, leave all fields blank and click "Search".

Speaker

Title or partial title of text

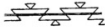
Date of text (enter any year from 1901 to 2005)

No earlier than No later than


Text genre

Sort search results: speaker title date

Include information about all texts.
 Include only edited texts.



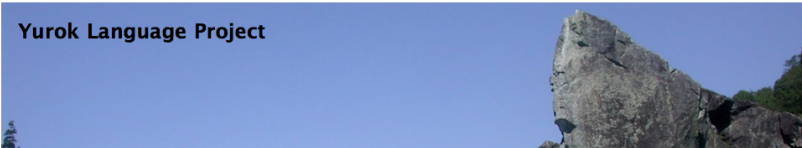
Teaching, learning, and documenting Yurok



Elders aawokw Aileen Figueroa and Archie Thompson at the Yurok Language Community Forum, Arcata, 2006.

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Basket designs are from A. L. Kroeber, *Basket designs of the Indians of northwestern California* (1905).

Web interface: Yurok text search



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Yurok Texts

Your search: edited texts only + genre *myth*

Sort by: [speaker](#) | [title](#) | [date](#)

Search Index

1906: Domingo of Weitchpec, "Wohpekumew's Flute Song" [[read text](#)]

1907: Domingo of Weitchpec, "Buzzard's Medicine" [[read text](#)]

1907: Doctor Jo (Pecwan Doctor), "Myth of the Origin of Puberty" [[read about text](#)]

1907: Captain Spott, "The Obsidian Cliff at Rek'woy" [[read text](#)]

1907: Captain Spott, Myth of Rock (Once a Woman) [[read text](#)]

1927: Mary Marshall, Coyote and Crane [[read text](#)]

1927: Mary Marshall, Coyote Tries to Kill the Sun [[read text](#)]

1951: Bessie Fleischman, "The Story of the Klamath River Song" [[read text](#)]

1951: Lowana Brantner, "Wohpekumew and the Salmon" [[read text](#)]

1951: Florence Shaughnessy, "The Young Man from Serper" [[read text](#)]

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Basket designs are from A. L. Kroeber, *Basket designs of the Indians of northwestern California* (1905).

Web interface: Yurok text search

Yurok Language Project

To noone saw me Pa nimu'k wine'waih
Did anything scare you Ti ni'ya-tsa hu'hlme veleyaiem
V. a. H. A + b.

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Lowana Brantner, "Wohpekumew and the Salmon" (1951)

Display style: [paragraph](#) | [sentence](#) | [look-up](#)



Writing system: [default](#) | [hyphens](#) | [linguistic](#)

Speaker: [Lowana Brantner](#)

Text code: LA16-3

Collector: R. H. Robins

Edition: R. H. Robins, *The Yurok Language* (1958), pp. 162-163

Play Yurok audio:   | [Download: LA16-3.mp3](#) [password required]

1. So nes Wohpekuemew 'ap nee'now' 'o neskwechok'w.
Wohpekumew came and looked and went back.
2. 'O gem', Peesh, cheeweyk', nepuey skewok kee 'ne-nepek'.
He said, *Well, I am hungry, I want some salmon to eat.*
3. 'O gee', Nee mokw' nepuey, mee' k'e-mer'wermery 'ue-mey' wo'oot 'ee neekkee koosee 'ekonem' k'ee nepuey.
He was told, *There is no salmon, because the daughter of the head of your river holds all the salmon by her.*
4. Nekah kweh! 'wer'errgerch wee'eeet nepee'moh 'eenee kegoh puuek, tue' wee'eeet chpee kee 'o k'e-nahchelek'.
So we eat alder bark, and we catch more deer, and this is all you can be given here.
5. Kwesee 'o gem', Chuue', Tue' kee yegok', kwesee 'o lego'l.
And so he said, *Well, I will be going, and he went.*
6. 'O neskwechokw' ho mer'wermery, 'o 'ohpel' kwelekw toktom' kue nepuey.
He came to the head of the river, and there he was offered salmon in great quantities.
7. 'O gem', Paa, mos nek weet kee nepek' mee' neemuech 'okw' 'nr-merw.
He said, *No, I will not eat it as I have my own food with me.*

Web interface: Yurok text search

Yurok Language Project

So, noone saw me Pa' nima'k wüne'waik
 Did anything scare you Si' nisya-tsa hühleme velayaiem
 V o H O + L O

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Lowana Brantner, "Wohpekumew and the Salmon" (1951)

Display style: [paragraph](#) | [sentence](#) | [look-up](#)



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So we eat alder bark, and we catch more deer, and this is all you can be given here.
5. Kwesee 'o gem', Chuue', Tue' kee yegok', kwesee 'o legol'.
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He came to the head of the river, and there he was offered salmon in great quantities.
7. 'O gem', Paa, mos nek weet kee nepek' mee' neemuech 'okw' 'nr-merw'.
He said, *No, I will not eat it as I have my own food with me.*

Making documentation accessible

Audio and text material is presented to users.

▶ Audio

- ▶ Analog recordings (1902–2000) are digitized.
- ▶ Digital originals (2001–) and digitized analog recordings are selectively available online.
- ▶ Recordings of words and phrases are automatically linked to the dictionary database.
- ▶ Audio recordings of texts are automatically linked to the text database.

▶ Texts

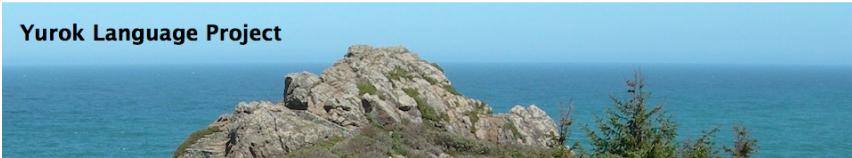
- ▶ Manuscripts are transcribed and normalized; digital scans are sometimes (in principle always) also accessible.
- ▶ Transcribed texts are in a searchable database, automatically linked to the dictionary database.

Wax cylinder recordings
Hearst Museum, UC Berkeley
"The Obsidian Cliff at Rekw'oy" was
recorded by Captain Spott on June 17,
1907: cylinder #653



Online presentation of this recording

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Captain Spott, "The Obsidian Cliff at Rek'woy" (June 17, 1907)

Display style: [paragraph](#) | [sentence](#) | [look-up](#)
 Writing system: [default](#) | [hyphens](#) | [linguistic](#)

Speaker: [Captain Spott](#)



Text code: X16

Collector: A. L. Kroeber

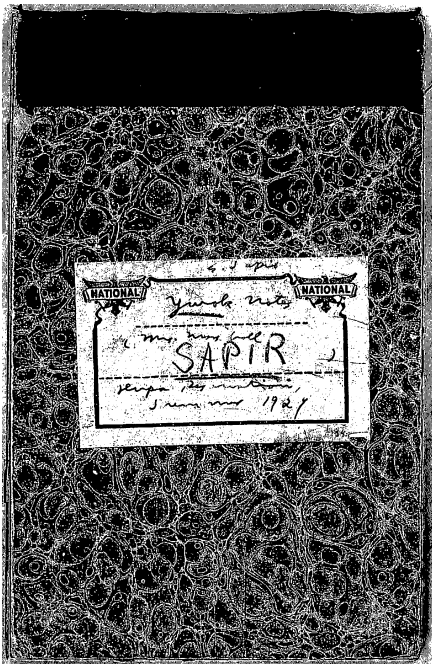
Transcript: A. L. Kroeber, *Yurok field notebook* 75, pp. 1–8

Edition: Andrew Garrett, unpublished

Translation: A. L. Kroeber, *Yurok Myths* (1976), p. 435–436 (myth X16)

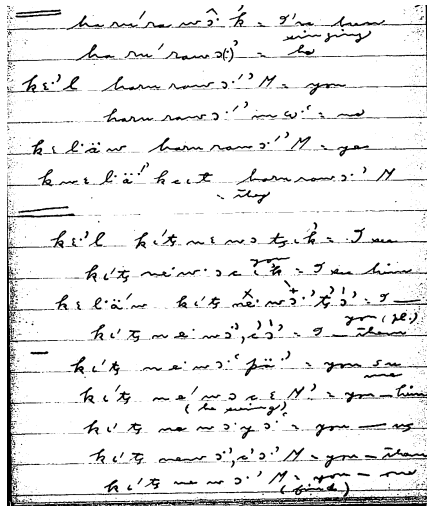
Play Yurok audio:   | [Download: 24-1031.mp3](#) [password required]

1. **Kwelekw weetue see nuemee 'o hlkoy' k'ee neeegem 'O Schegep'.**
Obsidian would actually have been gathered at 'O Schegep'.
2. **Tue weetue 'o tektoy', tue weetue see nuemee 'wo-'o hlkoyek' k'ee neeegem, k'ee 'O Schegep'**
That's where it stands, that's where obsidian would actually have been gathered, at 'O Schegep'.
3. **Nuemee chyue, nuemee chyue tema sootol', 'w-esek', Kues tue ko 'o tekto'y'**
Everywhere, he tried to go everywhere, thinking, Where will it stand?
4. **Tue wee neenee yo gooluuelowee' k'ee 'w-a'ag k'ee reek'ew k'ee peeshkaahl, k'ee 'O Schegep' 'o tekto'y.**
He was carrying his rock around at the sea-shore, the one that stands at 'O Schegep'.



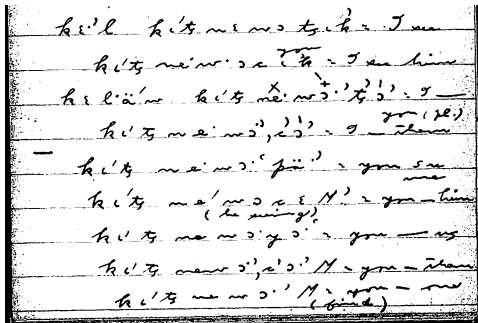
Edward Sapir, Yurok field notes Hoopa, CA, summer 1927

(American Philosophical Society; it is not easy to read Sapir's handwriting)



Sapir's notes on fieldwork with Mrs. Mary Marshall

The online presentation of this text (i.e. elicitation transcript) is accessible and searchable.



11. **Keech newosek'.**
I see him.
— ES11
12. **Kelew keech newoch'o'.**
I see you (pl.).
— ES11
13. **Keech newohpa'.**
You see me.
— ES11
14. **Keech newose'm.**
You see him.
15. **Keech newoyoh**
You see us.
— ES11
16. **Keech newo's'o'm.**
You see them.
— ES11
17. **Keech newo'm.**
You see me.
— ES11

Susie of Weitchpec, text transcribed by A. L. Kroeber

June 23, 1912 Weitchpec, Susie's Flower-Medicine,
transcribed from Photograph, George Trumbull.

me gal
 semoizgabs wame
 Sky-girl
 kima' melk' me'ce
 me (they fear me)

me (who)
 me'ce'yo go'go'g (hitso me'nyg -
 is around (gets in under) so me like

hitso
 kito meyoa pitsook
 I know you around

hitso'le'ke'w'al
 men

q'q'a'le' home
 sticking (in) home

to'k'le'home
 you will land

hito midang' q'ini leg'ak
 I am afraid of you

ca'min' hito' me'ce' hino' me'ce'
 they fear me

ken hito' me'ce' q'ic' hino' me'ce' hino' me'ce'
 I know you are afraid of me

q'q'igo' q'ic' hino' me'ce' hino' me'ce'
 I have lots of things

me'ce' hino' me'ce' hino' me'ce'
 you will come home

me'ce' hino' me'ce' hino' me'ce'
 you are standing here

me'ce' hino' me'ce' hino' me'ce'
 you are afraid of me

me'ce' hino' me'ce' hino' me'ce'
 you can see the white things

me'ce' hino' me'ce' hino' me'ce'
 I know you are afraid of me

me'ce' hino' me'ce' hino' me'ce'
 you will come home

me'ce' hino' me'ce' hino' me'ce'
 you are standing here

me'ce' hino' me'ce' hino' me'ce'
 you are afraid of me

me'ce' hino' me'ce' hino' me'ce'
 you can see the white things

me'ce' hino' me'ce' hino' me'ce'
 you will come home

me'ce' hino' me'ce' hino' me'ce'
 you are standing here

me'ce' hino' me'ce' hino' me'ce'
 you are afraid of me

me'ce' hino' me'ce' hino' me'ce'
 you can see the white things

me'ce' hino' me'ce' hino' me'ce'
 you will come home

me'ce' hino' me'ce' hino' me'ce'
 you are standing here

me'ce' hino' me'ce' hino' me'ce'
 you are afraid of me

me'ce' hino' me'ce' hino' me'ce'
 you can see the white things

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Susie of Wechpus, Menstruation medicine (recorded) (June 23, 1902)

Display style: [paragraph](#) | [sentence](#) | [look-up](#)

Writing system: [default](#) | [hyphens](#) | [linguistic](#)

Speaker: [Susie of Wechpus](#)

Text code: SW2

Collector: A. L. Kroeber



Transcript: A. L. Kroeber, Yurok field notebook 42, pp. 42rev-47rev; transcribed with the assistance of Weitchpec Frank; [click here to view PDF](#)

Edition: Andrew Garrett, unpublished

Note: In the transcription, note that successive pages of "SW2.pdf" are actually facing pages in Kroeber's notebook; lines are sometimes drawn from one page to an adjacent one to indicate insertion.

Note: This edition is incomplete.

Audio source: Keeling catalog #24-548, Hearst Museum of Anthropology, UC Berkeley

Play Yurok audio:   | [Download: 24-0548.mp3](#) [password required]

1. **Kues kel', wonoye'eeks 'ue-me'y?**
[Girl:] "Where are you, daughter of the sky?"
2. **Nek kwelekw nee ko nee yo gegok'.**
I have been wandering around.
3. **Keech 'o meneykwenoomelek' 'ne-'weskwehl.**
People are afraid of my body.
4. **Keech neemokw' nue mehl 'ela meskwelek' 'o'loolekweesh 'o'l.**
There is no village dweller who can make medicine for me.

Revitalization guides research

Linguists — and their (our) grammars — can pick and choose which elements of language to describe very precisely, and which to ignore or postpone as difficult or uninteresting.

- ▶ But the requirements of actual language use impose constraints on the analytic proclivities of an academic linguist.
- ▶ A good example is what R. H. Robins (1958) called the **plural increment**.

We must analyze what we must say.

The 'plural increment'

Two kinds of plural verb:

- ▶ Shorter plurals: stem + ending
 - ▶ *tokseem-ek* 'I admire him' → *tokseem-oh* 'we admire him'
- ▶ Longer plurals: stem + **extra morph** + ending
 - ▶ *helomey-ek* 'I dance' → *helomey-e'm-oh* 'we dance'

R. H. Robins, *The Yurok Language* (1958):

- ▶ used the term **plural increment** to refer to the extra morph
- ▶ never described a meaning difference between the shorter and longer plurals, or a reason for using one or the other

In fact the **incremental plurals** are a kind of collective marker.

The 'plural increment' as a kind of collective marker

Examples of activities that subjects do together:

- (1) Hl-**oo'm**-oh o'lehl mehl yo'.
 get-COLL-1PL house from 3SG
 'We got the house from him.' (YL 1951)
- (2) Neemee chpaa ko' nep-**ee'm**-ow' nepuy.
 NEG long.time FUT eat-COLL-2PL salmon
 'Soon you will eat salmon.' (FS LA6-8 (1951))
- (3) Ho ruerow-**oo'm**-oh.
 PAST.IMPERFECTIVE sing-COLL-1PL
 'We've been singing.' (MM (ES 1927))

This collective suffix is ordinarily used with verbs whose default interpretation is collective.

The 'plural increment' as a kind of collective marker

Ordinarily not used for distributed actions (4), generics (5), or psychological states (6):

- (4) Nekah kegor' ro'op-oh.
 we one.ITERATIVE run-1PL
 'We ran one at a time.' (YL 1951)
- (5) Tu' soo nep-ehl 'we-nepuy.
 FOCUS thus eat-3PL 3.POSS-salmon
 'That's how they ate their salmon.' (MR 1 (~1970))
- (6) Nekah skewokseem-oh yo'.
 we like-1PL 3SG
 'We like him.' (YL 1951)

Such findings are of value linguistically and can be articulated in practical terms.

Revitalization guides research

Two lessons:

- ▶ We must analyze what we must say.
- ▶ The analytic burden of description for language learning is often **higher** than for theoretical and typological research.

An 'etic' approach to grammatical description

Linguists' ('emic') grammars typically disassociate functionally complementary constructions, but learners need to know when to use which. For example, in the expression of direction and location:

- ▶ Adverbs vs. preverb–prepositions:
 - ▶ Adverbs: *heenoy* 'behind', *poy* 'in front', *wo'eek* 'into', ...
 - ▶ Preverb–prepositions: *ho* 'to', *mehl* 'from/with', *o* 'in', ...

The two categories are syntactically very different and would ordinarily be described separately.

- ▶ Intrinsically directional and locational verbs, in their default interpretations, do not require overt directional or locational expressions:
 - ▶ *lootek* 'throw (to/at)', *nekek* 'put (on/at)',
 - ▶ *me'womechok* 'come (from)', *neskwehook* 'arrive (at)', ...

All of the above are choices in actual speech.

Yurok Language Class Del Norte High School Crescent City, October 2010



Support for language curriculum

Yurok teacher certification

- ▶ Content levels developed: 'basic', 'intermediate', etc.
- ▶ Each level includes specified grammatical concepts (as well as functional competencies, vocabulary, ...)

The booklet *Basic Yurok grammar* (2010) is meant to support this (as are some other tools on the Yurok Language Project website).

Basic Yurok grammar (2010)

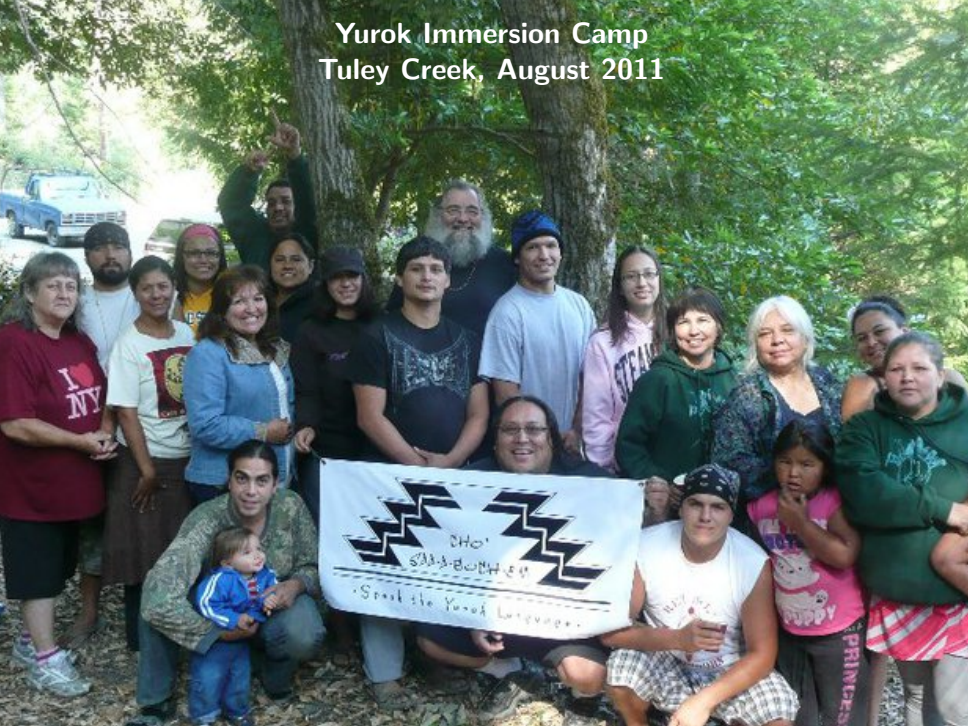
Basic Yurok grammar | July 2010

Basic Yurok grammar | July 2010

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Yurok Immersion Camp
Tuley Creek, August 2011



Wokhlew!

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Andrew Garrett (garrett@berkeley.edu)

