LIN 393S Lexical Semantic Typology

Notion of base in some motion verbs in SJQ

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1. Goal

My main goal in this paper is to describe a culturally bound semantic property encoded in motion verbs: *go, come, and reach a destination* in SJQ Chatino. I will call this semantic property: *base*, following Kuiper and Merrifield (1975).

1.1 SJQ Chatino

SJQ Chatino is an Otomanguean language family spoken for about 29, 000 people who live on the mountains of the Pacific Coast in Oaxaca, Mexico. SJQ Chatino is spoken for about 5,000 people in communities: Cieneguilla (CIEN) and San Juan Quiahije (SJQ). CIEN and SJQ communities are located 50 miles from the coast.

1.2 Basic characteristics of SJQ Chatino

SJQ Chatino is highly tonal, E. Cruz and Woodbury (2005), posited 14 tones for the language. The tones in SJQ have a well developed tone Sandhi. Thus the underlying tone of most lexical items SJQ change when they come into contact with each other in a sentence construction.

\(^1\) I am thankful to John Beavers, Erick Campbell, and Tony Woodbury for their help and wonderful suggestions about the treatment of these verbs. I am equally thankful to the National Science Foundation for funding my graduate studies and to ELDP for funding our Chatino Documentation Project. Data for this paper emanates from my own native intuition, as a native speaker of SJQ Chatino, and from transcriptions of text that I have collected as part of the Chatino Documentation Project.
1.2.1 Morphology

The root of the words in SJQ Chatino are monosyllabic and each tone carries a tones: for example *kna1 ta20* which literally means arch snake (this is the word that is used to name a rainbow) (E, Cruz and et.al, 2007). All polysyllabic words are compounds with the exception of a few affixes (E, Cruz and et.al, 2007).

1.2.2 Basic word order
The word order in Chatino is VSO.
Basic writing conventions

1.2.3 Numbers represent tones
Tone 1 highest and 4 is lowest of level tones.
A sequence of two numbers represent ascending and descending tones.
7=glottal stop

2. Motion Events

Motion events have been described as “situations or events in which thing is located or moving in some way with respect to the place or path, Jakendorf (1983).” Subsequently Talmy (1985) states that motion events have four components which are illustrated in Table (1).

<table>
<thead>
<tr>
<th>Figure</th>
<th>The object moving or located with respect to another object.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ground</td>
<td>The reference-object of the Figure.</td>
</tr>
<tr>
<td>Path</td>
<td>The course followed or site occupied by the Figure with respect to the ground object.</td>
</tr>
<tr>
<td>Motion</td>
<td>Refers per se to the event of motion or location. A motion event can have Manner or Cause.</td>
</tr>
</tbody>
</table>

Table 1. The four components of Motion Events. Talmy (1985).

Chatino motion verbs: *go, come*, and *reach a destination* encode all of the semantic motion components posited by Talmy (1985) in Table (1), but in addition to
this, each one of these motion verbs in SJQ have at least two forms. The variations that we see in the meanings of these forms are related to the notion of *Base* (=base) or not *Base* (= base). The Base seems to interact with aspect which suggest the possibility that this notion is a real entity in the meaning representations of these verbs giving it a parallel status as a thing, as a Goal or as a source (Beavers, personal conversation).

The chart below displays the aspectual forms for the motion verbs that concern us here.

<table>
<thead>
<tr>
<th>Meaning</th>
<th>POTENTIAL</th>
<th>PROGRESSIVE</th>
<th>HABITUAL</th>
<th>COMPLETIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. go here-base</td>
<td>kyaŋ'</td>
<td>kyaŋ'</td>
<td>kyaŋ'</td>
<td>kyaŋ'</td>
</tr>
<tr>
<td>2. come here-base</td>
<td>kyan'</td>
<td>kyan'</td>
<td>kyan'</td>
<td>kyan'</td>
</tr>
<tr>
<td>3. go there-base</td>
<td>tan'</td>
<td>tan'</td>
<td>tan'</td>
<td>tan'</td>
</tr>
<tr>
<td>4. come there-base</td>
<td>kaniŋ'</td>
<td>kaniŋ'</td>
<td>kaniŋ'</td>
<td>kaniŋ'</td>
</tr>
<tr>
<td>5. reach dest. (here/here to)</td>
<td>tkaŋ'</td>
<td>tkaŋ'</td>
<td>tkaŋ'</td>
<td>tkaŋ'</td>
</tr>
<tr>
<td>6. reach dest. (there/there to)</td>
<td>tyaŋ'</td>
<td>tyan'</td>
<td>tyan'</td>
<td>tyan'</td>
</tr>
<tr>
<td>7. reach dest. (here/here to)</td>
<td>tyaŋ'</td>
<td>tyan'</td>
<td>tyan'</td>
<td>tyan'</td>
</tr>
<tr>
<td>8. go around</td>
<td>tyan'</td>
<td>tyan'</td>
<td>tyan'</td>
<td>tyan'</td>
</tr>
</tbody>
</table>

Table 1: go, come and arrive verbs in SJQ chatino.

In the illustration above we notice that the motion verbs *go* and *come* (in rows 1-4) have two forms whose meaning vary by the presence of *base*. The verb *reach a destination* (in rows 5-7) has three forms. Once again what changes the meaning of these
forms is the notion of *base*. We also notice in the forms (5-7) that the notion of “deictic center” plays a role in defining the meaning of these verbs. For instance we see that the form in (row 6) is restricted for the meaning “away” from “deictic center”, forms in (5-7) do not have the “deictic center” restriction.

Another phenomena we notice in the picture (above) is the gap in the Habitual aspect for verbs *[go ≠ base, come ≠ base]*, when the speaker needs to express habituallity in these forms they use the activity verb: *go around* in (8). At this point I do not have any explanations for this gap aside from the fact that dwellers of SJQ consider motion events away from Base to be temporary. I will come back to this issue in (9) below.

In the same manner we see an absence of the “Progressive” aspect form for all the verbs that mean *reach a destination* (5-7). Perhaps we could find an explanation for this gap by observing that the meaning *reach a destination* is a punctual kind of event, that they classify as an achievement aspectual category, and according to Dowty (1979, p.54), achievements lack Progressive tenses (aspect).

3. Aspect

I will begin this section by providing the standard definition of aspect. Then, I will provide examples of the denotation (a meaning) representation for the verbs: *go, come,* and *reach a destination* in the hopes to shed some light explaining why the Habitual and the Progressive aspect forms are incompatible with some of these verbs meanings. Dowty (1979, p.52) quotes Comrie’s (1976, p.3) definition of aspect as follows:

“Aspect markers serve to distinguish such things as whether the beginning, middle or end of an event is being referred to, whether the event is a single one or a repeated one, and whether the event is completed or possibly left incomplete”.
Comrie continues: “However, it is recognized that in all languages, semantic differences inherent in the meanings of verbs themselves cause them to have differing interpretations when combine with the aspect markers, and that certain of these kinds of verbs are restricted in the aspect markers and time adverbials they may occur with (Comrie, 1976, chapter 2). Dowty’s (1976, p. 52) comments on what Comrie has to say about aspect as follows:

“It is because of this intricate interaction between classes of verbs and true aspect markers that the term aspect is justified in a wider sense to apply to the problem of understanding these classes of verbs as well, and it turns out to be this same classification of verbs which is the subject of the Aristotelian categorization.”

Both Dowty and Comrie agree that aspect is indeed a very complex subject matter in language. Given the previous examples, the way we are going to approach aspect in this paper is by addressing the subject in stages. In this preliminary survey I will only go as far as to provide sketches for the meaning of the verbs that I stated above. We will leave more in-depth investigation of aspect in SJQ Chatino for future investigation. Next I will provide sketches of the denotation (a meaning) representation for the verbs: go, come, and reach a destination in SJQ in terms of their aspectual meaning, for this I am going to ask the reader to refer to Appendix 1 above.

For this endeavor I will use the 3rd person SG
(4) Go= base

<table>
<thead>
<tr>
<th>Aspect</th>
<th>Goal</th>
<th>Quantity</th>
<th>Modality</th>
<th>Stage of event</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Base</td>
<td>Base</td>
<td>Single</td>
<td>Multiple</td>
</tr>
<tr>
<td>Potential kya24</td>
<td>✓</td>
<td>✓</td>
<td></td>
<td>✓</td>
</tr>
<tr>
<td>Progressive nga24</td>
<td>✓</td>
<td>✓</td>
<td></td>
<td>✓</td>
</tr>
<tr>
<td>Habitual nga24</td>
<td>✓</td>
<td></td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td>Compleitive nga42</td>
<td>✓</td>
<td>✓</td>
<td></td>
<td>✓</td>
</tr>
</tbody>
</table>

Table 2. Aspectual meaning the motion verb Go= Base

Some preliminary conclusions that we draw from the motion verb Go= Base in Table 2 are as follows:

- Progressive found in all stages.
- Habitual form found denotes multiple quantity
- Compleitive denotes a round trip

(5) Come here= base

<table>
<thead>
<tr>
<th>Aspect</th>
<th>Goal</th>
<th>Quantity</th>
<th>Modality</th>
<th>Stage of event</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Base</td>
<td>Base</td>
<td>Single</td>
<td>Multiple</td>
</tr>
<tr>
<td>Potential kyan24</td>
<td>✓</td>
<td>✓</td>
<td></td>
<td>✓</td>
</tr>
<tr>
<td>Progressive nga24</td>
<td>✓</td>
<td>✓</td>
<td></td>
<td>✓</td>
</tr>
<tr>
<td>Habitual nga24</td>
<td>✓</td>
<td></td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td>Compleitive nga42</td>
<td>✓</td>
<td>✓</td>
<td></td>
<td>✓</td>
</tr>
</tbody>
</table>

Table 3. Aspectual meaning the motion verb: Come here= Base
Some preliminary conclusions that we draw from the motion verb **Come** here=base in **Table 3** are as follows:

- The difference between **Come** here=Base **Table 3**, and **Go**= Base in **Table 2** is that the element in **Table 3** is checked for both boxes in Modality. The reason here is that the Figure might be coming towards the speakers and the speaker is uncertain if the Figure already began the motion event.

- **Table 3** has stronger readings that the Event has not began or taken place in the Habitual form.

- The reason I checked the End of the Stage Event in both Table (2) and (3) is that the speaker can witness the Figure reaching or leaving home and uttered the Completed Event.

(6). **Go there=Base**

<table>
<thead>
<tr>
<th>Aspect</th>
<th>Goal</th>
<th>Quantity</th>
<th>Modality</th>
<th>Stage of event</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Base</td>
<td>Base</td>
<td>Single</td>
<td>Multiple</td>
</tr>
<tr>
<td>Potential tsa24</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td>Progressive nga4</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td>Habitual</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Complete ya4</td>
<td>✓</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Table 4. Go there=Base**

Some preliminary conclusions that we draw from the motion verb **Go there=Base** in **Table 4** are as follows:

- The elements in Table 4 are very similar to the elements in **Table 2 Go there=Base**
• The obvious difference in Table 4 is that the Goal is outside of **Base** and the lack of the Habitual form. The lack of the habitual form leaves the quantitative column unchecked.

• The multiple Quantity column is blank indicates that this as far as we can see with our naked eyes.

(7). **Come here ➙ Base**

<table>
<thead>
<tr>
<th>Aspect</th>
<th>Goal</th>
<th>Quantity</th>
<th>Modality</th>
<th>Stage of event</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Base</td>
<td>Base</td>
<td>Multiple</td>
<td>Event not begun</td>
</tr>
<tr>
<td>Potential</td>
<td>kan4/jyan4</td>
<td>✓</td>
<td>✓</td>
<td>kan4</td>
</tr>
<tr>
<td>Progressive</td>
<td>jyan4</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td>Habitual</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Complete</td>
<td>yan4</td>
<td>✓</td>
<td>✓</td>
<td>?</td>
</tr>
</tbody>
</table>

**Table 5. Come here ➙ Base**

Some preliminary conclusions that we draw from the motion verb **Come here ➙ Base** in Table 5 are as follows:

• The one salient feature in this verb is that the Progressive aspect has two forms. kan4/jyan4. **kan4** act like a true Progressive aspect in the sense that the reading indicates that the event has not begun is very strong and this follows the pattern for all the previous potential forms. However the **jyan4** is used interchangeably with the potential form in many cases. I am not completely certain of this and will investigate this further with other speakers of the SJQ Chatino dialect. As an example of the two forms of the Habitual I will give the following context.

[I am visiting my mother in the city, the city is the outside **Base**. My mother informs me that my grandfather is going to visit us in the city. In this case she can use any one of the forms for the potential kan4/jyan4]
(8) \( \text{kan4/jyan4}^2 \text{ tyi20 kwa3 kya20} \)

P. Come here ≠ Base.3 grandpa DEM tomorrow

‘Grandpa is coming tomorrow’

(9) Reach destination \{here/there\}=base

<table>
<thead>
<tr>
<th>Aspect</th>
<th>Goal</th>
<th>Quantity</th>
<th>Modality</th>
<th>Stage of event</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Base</td>
<td>~Base</td>
<td>Single</td>
<td>Multiple</td>
</tr>
<tr>
<td>Potential kla24</td>
<td>✓</td>
<td>✓</td>
<td>?</td>
<td>?</td>
</tr>
<tr>
<td>Progressive</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Habitual ndla24</td>
<td>✓</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Completive yla4</td>
<td>✓</td>
<td>✓</td>
<td></td>
<td>✓</td>
</tr>
</tbody>
</table>

Table 6 Reach destination \{here/there\}=base

- We notice a lack of the Progressive form here. As we stated above one reason for this incompatibility is the fact that this is perhaps an achievement type of verb. If there were to be a Progressive form for this verb it would be \textit{ndla1}. My sister Emiliana feels that this form exists, but I do not agree with this reading, therefore I will investigate other native speakers judgment about the existence of this form.

- In this table we get some proof that this verb is acting as an Achievement by the fact that we see an emphasis on the ending of the event rather than the at the Stage

\(^2\) Abbreviations: P=potential aspect, Prog= progressive aspect, C=completive aspect, H=habitual aspect, DEM=Demonstrative
(10) Reach destination \{there\} ≠ Base

<table>
<thead>
<tr>
<th>Aspect</th>
<th>Goal</th>
<th>Quantity</th>
<th>Modality</th>
<th>Stage of event</th>
</tr>
</thead>
<tbody>
<tr>
<td>Base</td>
<td>Base</td>
<td>?</td>
<td>Multiple</td>
<td>?</td>
</tr>
<tr>
<td>Potential</td>
<td>✓</td>
<td>✓</td>
<td>Event has not begun</td>
<td>?</td>
</tr>
<tr>
<td>t’ya24</td>
<td></td>
<td></td>
<td>Incomplete Event</td>
<td>?</td>
</tr>
<tr>
<td>Progressive</td>
<td></td>
<td></td>
<td>Beginning</td>
<td>?</td>
</tr>
<tr>
<td>Habitual</td>
<td>✓</td>
<td>✓</td>
<td>Middle</td>
<td>?</td>
</tr>
<tr>
<td>nd’ya24</td>
<td></td>
<td></td>
<td>End</td>
<td>?</td>
</tr>
<tr>
<td>Compleitive</td>
<td>✓</td>
<td>✓</td>
<td>At destination</td>
<td>✓</td>
</tr>
<tr>
<td>nd’ya32</td>
<td></td>
<td></td>
<td>Completed</td>
<td>✓</td>
</tr>
</tbody>
</table>

Table 7. Reach a destination \{there\} ≠ Base

- The habitual form only indicates that the Quantity of the event is multiple or repetitive.
- The Compleitive form does not constitute a round trip as opposed to the form **Reach a destination** to Base illustrated in Table 6.
- Like the form in Table 6 the Stages meaning in the potential form are very ambiguous here.
(11) **Reach a destination** \{there/there\} ≠ Base

<table>
<thead>
<tr>
<th>Aspect</th>
<th>Goal</th>
<th>Quantity</th>
<th>Modality</th>
<th>Stage of event</th>
<th>Round trip</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Base</td>
<td>√ Base</td>
<td>Base Single Multiple Event has not begun Incomplete Event</td>
<td>Beginning Middle End At destination Completed</td>
<td>Completed Round trip</td>
</tr>
<tr>
<td>Potential t’yan24</td>
<td>√</td>
<td>√</td>
<td>?</td>
<td>?</td>
<td>?</td>
</tr>
<tr>
<td>Progressive</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Habitual nd’yan24</td>
<td>√</td>
<td>√</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Compleitive nd’yan32</td>
<td>√</td>
<td>√</td>
<td></td>
<td>√</td>
<td>√</td>
</tr>
</tbody>
</table>

Table 8. Reach destination \{there/there\} ≠ Base

- One of the similarities of this form for **Reach a destination** outside the base is the lack of round trip reading in them and this might be due to the fact that they are achievement type verbs also.
- Like in the other forms, the compleitive aspect is heavily emphasized towards the end of the ending parts.
- (12) Reach destination \{there/there\} ≠ Base

<table>
<thead>
<tr>
<th>Aspect</th>
<th>Goal</th>
<th>Quantity</th>
<th>Modality</th>
<th>Stage of event</th>
<th>Round trip</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Base</td>
<td>√ Base</td>
<td>Base Single Multiple Event has not begun Incomplete Event</td>
<td>Beginning Middle End At destination Completed</td>
<td>Completed Round trip</td>
</tr>
<tr>
<td>Potential ty7an4</td>
<td>√</td>
<td>√</td>
<td>√</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Progressive nt7an32</td>
<td>√</td>
<td>√</td>
<td>?</td>
<td>?</td>
<td>?</td>
</tr>
<tr>
<td>Habitual nty7an4</td>
<td>√</td>
<td>√</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Compleitive 7an4</td>
<td>√</td>
<td>√</td>
<td></td>
<td>√</td>
<td>√</td>
</tr>
</tbody>
</table>

Table 9. Go around
• One of the big differences with the other verbs is that we get a multiple reading in all the four forms while in all of the other forms that we discussed earlier, the multiple form only shown with the forms that had the habitual forms. [or in the habitual form]
• This form is compatible with being outside base.
• It is impossible to tell the Stage of the event in the progressive form

The meanings observed for all aspectral forms in all the pairs of verbs for the motion events go, come and reach a destination are still in their preliminary stages. They need extensive revisions. This exercise allows us to visualize an aspectral classification of these verbs. For instance, we notice that it is only with the activity type “go around” that we see a multiple readings in the Quantity column of the chart, all the aspectral forms for the motion verb go, come and reach a destination only allow multiple readings as the habitual form of the verbs where the form is allowed. Next I will analyze the notion of Base encoded in the motion verbs go, come and reach a destination in SJQ Chatino.

13. Base

Tony Woodbury’s (1993) work on the elaborate demonstrative system in Yup’ik, a Central Alaskan Eskimo language, greatly influenced my thinking in how I look at the notion of Base encoded in the motion verb go, come, and reach a destination in SJQ Chatino.

Upon inspection of the demonstrative system in Yup’ik, Woodbury states that this code that the Yup’ik people have developed to express the demonstrative system is a “powerful open-ended expressive tool or way that presupposes traditional Yup’ik ideas (Woodbury, 1993, p. 8).”

Using the river and ocean as a topological landmark, the demonstrative system in Yup’ik is codified by expressions such as: (at) upstream, (to) upstream, toward upstream, from upstream, via upstream, etc. The same codes use for demonstrative
systems projects on other “cultural canonical frames of reference” (Woodbury, 1993, p. 10) such as the house or on land. Woodbury illustrates the projection of the demonstrative system in the house. Here we observe that the demonstrative that expresses *inside, upstream, inside the house means: towards the back of the house.* In a personal conversation with Woodbury states that in modern Yup’ik society the direction of traffic is expressed using the same topographical landmark: *(from) upstream, (from) downstream.*

I notice many cultural parallels between the projections of what Woodbury (1993) calls “canonical frame of reference” of demonstrative system in Yup’ik and the “Base” notion in SJQ Chatino. Just like the demonstrative systems, using the river as topological landmark, in Yup’ik projects into the many “canonical frames of references (Woodbury, P. 10) such as house and land; in the same way we see that the notion of Base in SJQ is a pervasive pattern which also project in all aspect of an individual’s life. We find the use of Base notions in such vital physiological needs as breathing, to changes in weather, community life, and personal abstract expressions such as feeling, and forgetting.

Given the above statement, I now will show some examples of the multiple projections of the *Base* notion in SJQ Chatino.

One of the ways in which Chatino conveys meaning is through the extensive use of complex-lexemes. Here we find a variety of uses and projections through the *Base* notion.
Physiological

At this level we see expressions that appear to be sensitive to animacy.

(14)

a. \textbf{Ngya24} ty7i2 x7e20 kwa3 ne2
   \text{Prog.go=Base.3 soul.3 rooster DEM now}
   “the rooster stop breathing.“

Expression (14) allows all four aspectual forms: \textbf{Potential, Progressive, Habitual,} and \textbf{Completive} as long as these aspects have the form \textbf{Base} in them. Expressions with are \textit{≠}Base are infelicitous. In (b) below I have a example of this.

b. \# \textbf{Ngya4} ty7i2 x7e20 kwa3 ne2
   \text{Prog.go≠Base.3 soul.3 rooster DEM now}
   “the rooster stop breathing.“

However we notice that the form which is \textit{≠}Base is allowed for inanimate objects. When this form is used with in animates the meaning changes.

In (15) I have an example of an expression where \textit{≠}Base being used with an inanimate object—an clay pot.

[People use clay pots as cooking utensils, before they can use the pot for cooking they have to polish it so it won’t leak. If one wants to express that the pot is polished and ready to be used for cooking then we use the expression in (15)].

(15) \textbf{ya42} ty7i2 kton74 kwa2
   \text{C. go≠Base.3 soul pot DEM}
   “The pot is polished’
   I need to confer with other speakers as to what other aspectual forms can be used with this expression.

Weather

Here we notice some sensitivity to Agency reading when using the form \textit{≠}Base

and this is the reason why this is infelicitous with the \textit{≠}Base form.

(16)
a. **yla42**
   kyo4
   Reach destination here=Base rain
   ‘The rain is here, the rainy season has arrived’

The form in (16 a) allows all the aspectual forms that are ‘=Base’. The use of the forms ≠Base would be infelicitous because it appears to be sensitive to Agency.

b. # **tsa4**
   kyo4
   P. go≠base.3 rain
   ‘The rain is going to go’

In (17) I illustrates the use of **Base** with some verbs of feeling.

(17)

(a) **ngya42**
    **y7wi32**
    **ren720**
    C.go=base.3 Existential essense.1SG
    ‘I remember’

This form allows all the aspectual forms as long as they are **Base**. In (b) below we have an infelicitous sentence using the ≠Base form.

(b) # **ya4**
    **y7wi32**
    **ren720**
    C.go≠base.3 Existential essense.1SG
    Sought out reading: ‘I remembered’

In (18) we have motion verb in an auxiliary construction. Here the use =Base, ≠Base is very flexible.

(18)
a.

Ngya42 nt7an4 7in4 y7an1
C. go=base.3 C.see.3 to INPOSS.1SG.mother
‘he/she went to visit his/her mother’
In this section I will discuss some major projections similar to what Woodbury (1993) calls “Canonical Frames of Reference”.

a) Community
b) Spirituality
c) The belief that an individual exists in two worlds, a real and a conceptual world; the real world is our world right now and the conceptual one is the world where the individual goes to when he dies.
d) The individual and its interaction with elements of modern life such as the telephone, electricity, etc.

**Community**
Map1. Drawing of SJQ.

People in SJQ take a special pride in their community and its land. We see a clear demonstration of the markings of possessions nouns that denotes things related to community. In my previous presentation I stated that Chatino has two major types of possessives constructions in nouns: alienable and inalienable possession. In this presentation I said that alienable possessions are marked with the particle 7in32, and inalienable are marked by juxtaposition of tone and pronoun. However the noun that indicates community is marked by the particle: **tyin4** after the word community. The particle **tyin4** inflects for person.

**Types of possessives in SJQ**

(19)

a) \[\text{skwa}^{72} \text{7nya}^{23} \]
   corn ALPOSS.1SG alienable possession
   ‘my corn’

b) \[\text{yan742} \]
   inalienable possession
   ‘my hand’

c) \[\text{xi}^{4} \quad \text{tyin4} \]
   town Posscom.1SG
   ‘my community’

d) \[\text{t7a}^{4} \quad \text{xi}^{4} \quad \text{tyin4} \]
   relative.3 town Posscom.1SG

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3 ALPOSS=alienable possessed noun marker; INPOSS=inalienable possessed noun; cl=human classifier
‘someone from my community (lit. my relation, family through my community)’

e) 7an4  tyin4
house Posscom.1SG
‘my house’

There are only two communities in the region where the notion of Base must be used when traveling to them.
(20)
a. Ky7an24  k7chin24
P.go=Base.1SG  SJQ
‘I am going to SJQ’
b. *s7an24  k7chin24
P. go=base.1SG  SJQ
‘I am going to SJQ’

Here we also notice an interesting interaction of the Base notion with existential verbs. T’yin4 ‘to exist in Base’, and T’ywi4 to exist outside of base.
For example If I am expressing the fact that I am moving permanently to a location, or community that is considered the Base, I have to use it in conjunction with the existential form of the verbs that denotes to exist at Base, see illustration in (21)

(21)
a. K’y7an24  t’y7in20  Kchin4
P.Go=Base.1SG  P.Existential.1SG=base  SJQ (consider a base)
‘I am moving for an extended period or perhaps forever to a community that is considered Base’
Were I to use the existential form of the verb to exist outside the base this would be questionable. In a sense, this a personal choice on how conservative the person is. If I were a person who is liberal regarding to my attachment to Communities that are not Base, than I could choose to use the form that does either existential form.

b. # K’y7an24  y7wen20  Kchin4
  P.Go=Base.1SG  P.Existential.1SG≠Base  SJQ (consider a base)
  ‘I am moving for an extended period or perhaps forever to a community that is considered Base’

In (c) we see a form where the uses of the motion and existential verbs are for ≠Base

c.  s7an24  y7wen20  ne72  Kxin7
  P.Go≠ Base.1SG  P.Existential.1SG≠ Base  in  SJQ (consider a base)
  ‘I am moving to the bushes’

**Spirituality**

People in SJQ are highly religious. There are designated places within the community itself, and the larger Chatino region where people go pray. People pray, in their homes, inside the city hall, the church, the cemetery, highest mountain tops, marsh, etc.

(22)

Ky7an24  la42  k7ya2  kche24
  P.go=base.1SG  pray  SJQ  thorn
  ‘I am going to go pray at this high mountain’

The non Base notion are allowed for places that are below and to the East and west, so there seems to be a spatial interaction that comes into play here.

**The real and the conceptual world**
People in SJQ believe that individuals exist in two worlds. This world now in which we exist temporarily is surrounded by the light and heated by the sun: \textit{lo4 kwan4} ‘by the heat of the sun’, \textit{lo4 xa3} ‘on the light’. In the Chatino region the world of the death is ZEN where Erick’s work. SJQ is located in the path of the death. When a person dies, there are many rituals that prepare a person to take a journey to the world of the death. In one of the of the Chatino communities, ZAC I recorded a special prayer that gives directions about its path to the start a new life. This notion is categorical when it comes to the BASE element in the verb go.

I provide examples of this concept down below in (6)

Context:

[This is a speech given by the major of SJQ alluding to the fact that the generations past sacrifice for the communities as the present generation.]

(23)
kwan20 ti24 a1 \textit{ya:n42} ska4 ska32 sti4 y7an

same EMP C.go=base Quantifier father mother

‘When our ancestors came they had the same experience’

**The individual and its interaction with the outside world.**

Here is where I put the individual and its interaction with the secular world. Where the individual has to interact with members of other Chatino communities and people who speak Spanish, also the way they deal with issues of daily life and the new changes that come with the world modernization such as the introduction of telephone lines, schools and mass media such as radio and television.

I have seen the use of **Base** in everyday conversations that talk about going to pay the telephone bill.

(24)

nt7en4 cha73 k’7an24 7on20 lya72 telefono

Have COM P.go=Base.1SG take .1SG pay telephone

‘I have to go pay my phone bill’
Now I come to the end of my preliminary survey through the forms that take the notion of **Base** in SJQ, now we need to answer the question of why some of the forms are incompatible with the habitual forms. There some ideas that I can speculate.

- I am considering exploring an explanation the relationship of one of many possibilities and its interactions with aspect, and other cultural ramification. I also considering some possibilities around hierarchy, markedness.
- On the other hand, Woodbury suggests that the Habitual aspect is an operator of round trip. This is another possibility I plan to explore.
- In addition Doctoral Student Erick Campbell suggests that what is indicated with the motion verbs **go**, and **come** in SJQ is that you cannot take multiple trips outside your **Base**, if you do so this becomes your new base. Again another possibility to explore.

**Conclusion**

I think that Woodbury’s (1993) statement about the elaborate demonstrative system in Yup’ik can also be used as template for summarizing the notion of **Base** in SJQ Chatino, that the “meaning and interpretive worth of the notion of **Base** is based on very specific cultural knowledge, convention, and circumstances which makes it hard to pin down. As I come to the end of my survey of the motion verbs **go**, **come** and **reach a destination** in SJQ in the hopes of making some sense on the codification of the semantic **Base** notion in SJQ, I feel that I have situated myself in the right place to be able to continue exploring and classifying these verbs and their meaning in the hopes for finding a more elegant explanation to the questions that these verbs bring to us.

References

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