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The language of the Kitanemuks of California

Anderton, Alice Jeanne, Ph.D.
University of California, Los Angeles, 1988

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UNIVERSITY OF CALIFORNIA
Los Angeles

THE LANGUAGE OF THE KITANEMUKS
OF CALIFORNIA

A dissertation submitted in partial satisfaction of the requirements for the degree Doctor of Philosophy in Linguistics

by

Alice Jeanne Anderton

1988
The dissertation of Alice Jeanne Anderton is approved.

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Pamela Munro

William O. Bright, Committee Chair

University of California, Los Angeles
1988
"I reasoned to myself (though I would not have dared say it to Harrington), that the people who spoke or had spoken these languages had also existed as human beings, had lived and loved and felt."

Carobeth Laird

*Encounter with an angry god: recollections of my life with John Peabody Harrington*, p.59
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(Both photographs were taken by J.P. Harrington and are on file in the National Anthropological Archives of the Smithsonian Institution in Washington D.C.)
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<td>1p, 2p, 3p</td>
<td>first, second, or third person singular prefix</td>
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<td>1s, 2s, 3s</td>
<td>first, second, or third person plural prefix</td>
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<td>3-1s, etc.</td>
<td>person and number of subject and object in clitic</td>
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<td>PL</td>
<td>plural</td>
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<tr>
<td>PN</td>
<td>passive nominal suffix</td>
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<td>Q</td>
<td>question clitic</td>
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<td>RDP</td>
<td>reduplicative prefix</td>
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<tr>
<td>sp.</td>
<td>species (of biota); plural spp.</td>
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<td>St</td>
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<td>TR</td>
<td>transitivity suffix</td>
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<td>vowel plus n verb stem extender</td>
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ACKNOWLEDGMENTS

This work is based primarily on data collected by John P. Harrington and Maurice L. Zigmond. Without their careful work it would not have been possible. I would like to thank John Johnson who brought other fieldnotes to my attention, and Geri Anderson who copied some of the Harrington notes at the Smithsonian and made them available to me.

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Even with all this, good health is essential to the completion of a project of this scope. Thank you Nancy Feldman and Hennie Scholars.
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PUBLICATIONS

Review of Encounter with an angry god, by Carobeth Laird.

Chem’ivilly’, by Katherine Siva Sauvel and Pamela Munro, with the assistance of Brent de Chene et al. (Los Angeles: UCLA American Indian Studies Center and Malki Museum, 1981)
ABSTRACT OF THE DISSERTATION

The Language of the Kitanemuk
of California

by

Alice Jeanne Anderton
Doctor of Philosophy in Linguistics
University of California, Los Angeles, 1988
Professor William O. Bright, Chair

Kitanemuk was a Uto-Aztecan language of the Takic subgroup, spoken near the southern end of the San Joaquin Valley, in the Tehachapi Mountains, Antelope Valley, and neighboring areas of southern California. It was spoken by a few speakers as late as the 1930's, but is apparently extinct today. In 1917, John Peabody Harrington, working as a research ethnologist for the Smithsonian Institution, did linguistic and anthropological fieldwork on the Kitanemuk, producing some 2000 pages of raw notes which he
never prepared for publication. This dissertation is a description of the Kitanemuk language as it is revealed in the Harrington notes and a smaller corpus of linguistic and ethnobotanical fieldnotes taken by Maurice L. Zigmond in 1937, as well as a few forms from A.L. Kroeber, C.E. Kelsey, Richard van Valkenburgh, Malcolm Farmer, and John W. Hudson. The original source material is described, as well as the methodology for organizing it into a grammar and dictionary. The grammar, including chapters on phonology, morphology and syntax, and the dictionary, consisting of some 1650 Kitanemuk entries and an English index, are written using a spelling system designed to represent the morphophonemics of Kitanemuk and to be compatible with systems used in published descriptions of related languages. Samples of the source material are given, and original transcriptions are cited in the dictionary entries. It is shown that Kitanemuk was a language with relatively free word order, with four noun classes defined by absolutive suffixes, with several verb classes, with absolutive suffixes appearing generally in non-possessed NP's but with some interesting departures in this regard from the typical Uto-Aztecan or Takic pattern, with an array of post-clitics appearing in second position in the clause, and with many parallels between noun and verb structure. A substantial amount of information is made available to Uto-Aztecan and southern California specialists as well as to historical and comparative linguists on an otherwise undescribed language.
INTRODUCTION

Kitanemuk\(^1\) (also Jamine, Haminat)\(^2\) was a language of the Uto-Aztecan family spoken in Southern California, in the vicinity of present-day Ft. Tejón, Tejón Creek, the Tehachapi Mountains, and the Antelope Valley area adjoining the upper Mojave Desert (Figure 1). No description of the language has ever been published.

Kitanemuk is apparently extinct, although three native speakers were consulted as recently as 1937. The language belonged to the Takic (or Southern California Shoshonean) branch of the Uto-Aztecan family; its closest relatives were Serrano, Gabriélino,\(^3\) Luiseño, Cahuilla, and Cupeño (Figure 2).

\(^1\)Malcolm Farmer (van Valkenburgh and Farmer 1934) used the spelling "Gitanemuk"; he generally uses the name "Hamenot". Kroeber (1925: 612) speculates that both the name Kitanemuk and another name, "Kikitanum" or "Kikitamkar" are based on the word for 'house' (Kit. kič). Harrington consultants translate \textit{kitanemukam} as their own name for their language, which they also accept as a name for their people; they also give ?\textit{akikitan} as a "real name" for themselves, but offer no etymology. It could be related to \textit{kitemik} 'east'.

\(^2\)This last name was used, according to the Harrington fieldnotes, by other Indians in the area, as well as Spanish speakers ("Jamine" is the Spanish version) as a name or nickname for the Kitanemuk's. It is a Kitanemuk question word meaning 'what', 'why', or 'how', and figures in the greeting \textit{haminat m\textsuperscript{at}kač} 'how are you'; it would have been one of the first words a stranger heard from the Kitanemuk's. Its use is described in chapter IV, section 1.

\(^3\)Some southern California groups were named by the Spanish according to the missions near which they lived; thus "Gabriélinos" lived near Mission San Gabriel (in what is today the greater Los Angeles area), the "Luiseño" near Mission San Luis Rey, and so forth. These names have been adopted to describe the languages, as well. Here I am using the word "Gabriélino" as a cover term for Gabriélino and Fernandeño (named after the Mission at San Fernando), which were apparently very closely related.
Fig. 1. Where Kitanemuk was spoken

Fig. 2. The Uto Aztecan family (in brief) and Takic subfamily

4This tree is based on Sydney Lamb's (1964) conservative Uto-Aztecan classification, plus William Bright's (1974) classification of Takic. (The commas indicate separate languages, while the hyphens indicate dialects.) (Some scholars group Numic, Hopi, Takic and Tübatulabal together as Northern Uto-Aztecan.)
(Of these languages, Cahuilla, Luiseño, and perhaps Serrano are still spoken.) Kitanemuk was more distantly related to Hopi, Tübatulabal, Nahuatl, and other Uto-Aztecan languages of Mexico and the southwest United States. The Kitanemuk's closest neighbors in pre-Mission days were Serranos, Ventureño Chumash (who spoke a Hokan language), Yokuts (who spoke a Penutian language), and Fernandeños.

The speakers of Kitanemuk were a small group, numbering perhaps 500 to 1,000 in the historic period, and occupying a territory of 400 square miles or so. They were primarily mountain dwellers, but made seasonal hunting and gathering migrations into lower areas (Blackburn and Bean 1978: 65). The Kitanemuk's were enemies of the Yokuts and perhaps the Tataviam (a little-known group of disputed affiliation), but enjoyed friendly relations with the Chumash and the Tübatulabal (Blackburn and Bean 1978). There was a lot of cultural intermingling and trade among neighboring groups in this area; even the Mojave from the Colorado River area (who spoke a Yuman language of the Hokan family) made regular visits. Many of the Kitanemuk were probably killed off during the early period of white contact, as was the case with so many of the

---

5. Cf., e.g., Johnson (1978) and references therein for some discussion of this point.

people who lived in California at that time. But linguistically and ethnically they probably suffered more than anything else from assimilation, which began with "missionization" at San Fernando, San Gabriel, and perhaps San Buenaventura (Blackburn and Bean 1978) and continued when the Kitanemuk and other Indians working on private ranches used Spanish as a lingua franca on the job. Some may have lived for a time on the Tule River reservation. Relatively little is known about the Kitanemuks specifically, since they were a small group; at times they may have been confused with Serranos, Yokuts, Chumash, or Fernandeños by observers in the nineteenth century.

In 1916 John Peabody Harrington, working for the Bureau of American Ethnology of the Smithsonian Institution, arrived in the area near Fort Tejón with his wife Carobeth (later Carobeth Laird), and spent some time (probably at least several months all told) in 1916 and 1917 doing fieldwork on Kitanemuk. No one worked on the analysis of the resulting field notes for many years.

In 1972 William Bright obtained a xerox copy of a batch of the Harrington Kitanemuk notes (some 1200 8 1/2" x 11" pages of raw fieldnotes, mostly handwritten) from the Linguistics Department at the University of California, Berkeley. He asked me

as his research assistant to identify Kitanemuk morphemes from the notes, so that some of them could be entered into his Uto-Aztecans cognate file. The notes consist mostly of single words and short sentences, and lexically reflect Harrington's special emphasis on plant and animal names and placenames. These notes form the foundation of the analysis I offer here, and are labeled "H" (for Harrington) in the dictionary entries.

There are many problems in working with these notes. The writing is not always legible. The Kitanemuk forms are translated into English or Spanish, or sometimes a mixture of the two; there are also occasional Chumash translations. (In the dictionary I translate the Spanish wherever its meaning is clear, but retain it wherever it is ambiguous or untranslatable; in the latter cases I standardize the spelling somewhat and suggest a translation in square brackets.) Although the utterances of several speakers of Kitanemuk are represented, it is usually not clear which words were spoken by which speaker. Nor is the chronology of the notes clear; a few sessions are dated, but many are not. These two facts make it hard to evaluate differing transcriptions of the same word: are dialect differences involved? are the forms in free variation? has Harrington decided to represent the same sound with a

---

8Harrington's consultants included Angela Montes, Magdalena Olivas, Eugenia Mendes, and perhaps others.
different symbol⁹ for some reason? There are of course some gaps in the material which must remain forever unfilled (there are for example no sentences with a third person subject and a second person plural object); but with the wealth of data many linguistic patterns are undeniable. (Some sample pages from these notes are reproduced in Appendix A.)

During the period of my early work on Kitanemuk, Geraldine Anderson, a fellow graduate student at UCLA at the time, came across and copied some Kitanemuk notes at the National Anthropological Archives in the Smithsonian Institution in Washington, D.C. She found them while she was there for the purpose of gathering Gabriélino materials. I began analyzing the Harrington data—both Anderson’s notes and the Berkeley set—in detail. I created a morpheme-by-morpheme slip file (illustrated in Fig. 3), fully cross-referenced and listing every instance of every morpheme from the two sets of notes, exactly as they were transcribed. In so doing, I noticed that parts of the Smithsonian notes were in fact a revision of the Berkeley set; many entries were precisely the same except for a minor change in spelling

⁹Laird, in an appendix to Mirror and Pattern called “Linguistic Note” (Laird 1984: 321-8) throws some light on the Harrington transcriptions, mentioning explicitly, for instance, that he experimented sometimes by changing symbols in the middle of his work, and sometimes changing them back. She also gives explicit phonetic values for the symbols he and she used in working with Chemehuevi, another Northern Uto-Aztecan language which Harrington studied at about the same time as the Kitanemuk work. Of course there is a small community of scholars who have worked with Harrington’s notes on various languages, and so a number of his abbreviations and symbols have become well-known.
-conventions, for example, or the addition of another form or two to a verb paradigm. Some of the material had been transferred to 4" x 6" grammar file slips from the original notes, or typed onto 8 1/2" x 11" pages by Harrington or his wife on trips to Washington.10 (It is because of the occasional revisions that the two sources are cited separately in the dictionary.) Having decided to write a dissertation on Kitanemuk, I went to Washington and examined the Smithsonian notes. I recorded all of the linguistic forms which

Fig. 3. A sample file slip based on the Harrington notes

neck

ŋohots -neck, Plu. m.
ŋiŋoho' -mi pescueso
ŋohowt -pescuezón, Plu. m.
nihju ŋohtsaj -I saw a neck.
nihju maŋohtsaj -I saw your neck.
nihju maŋohtsaj -I saw their necks. (llllb, lllla)
ʃəkwk əŋoho' -his pescueso is hoarse, él esta ronco.
ʃəkwk əŋiŋoho' -I am hoarse. (1098a)
ʃəkwk əŋiŋoho' - él está gangoso, talks through his nose. (1138a)
əŋo ho' varavara'j -his neck is colgado. (llllla)

---

10A diagram of the keyboard layout of Harrington's custom-made typewriter with special linguistic symbols is included as Appendix G.
did not seem to duplicate the Berkeley notes. These notes were added to my files, and form a second (much smaller) source for this study, labeled "R" (for "revised notes") in the dictionary entries.\footnote{Both sets of Harrington notes are now in the collection of Harrington materials recently published in microfilm by Kraus (Mills and Brickfield, eds., 1986)}

As I continued to work with the Harrington notes, the structure of the language began slowly to emerge, and I was able to begin presenting the preliminary results of my work at conferences of anthropologists and Uto-Aztecanists. It was at the First Friends of Uto-Aztecan Working Conference in Reno in 1973 that I met Maurice L. Zigmond. I had just finished giving a brief grammatical sketch of Kitanemuk when Dr. Zigmond took me aside and mentioned very modestly that he had done some work on Kitanemuk on a break from his Kawaiisu work in Tehachapi in 1937.\footnote{Zigmond's consultants were Marcelino Rivera, Isabella Gonzales and Refugia Duran. He feels that they may have been the last three speakers of Kitanemuk alive at that time.} He suggested that as his expertise and interests lay more in the field of ethnobotany than of linguistics \textit{per se}, I would probably not get much out of his slip file or notebook; but he kindly offered to lend them to me. I was delighted to have another source on this extinct language. I incorporated entries from both the slip file (labeled "ZS") and the notebook (labeled "ZN") into the dictionary. The notes consist mostly of single words and simple sentences, translated into English; there is an emphasis on plant
names and plant uses; the notebook is especially helpful in that it gives the botanical names of many plants not identified by Harrington.

I added to my files the Kitanemuk wordlist collected by A.L. Kroeber and published in his article "Shoshonean dialects of California" (Kroeber 1907). I also added a few placenames and tribenames compiled from Kroeber's Handbook of the Indians of California (Kroeber 1925). The complete list of Kroeber forms from both sources is reproduced in Appendix B, and the forms are entered in the dictionary with the code "K".13

My fourth source of data is a set of fieldnotes taken by the biologist and ethnologist C. Hart Merriam,14 taken in 1903 and 1905, and made available to me by John Johnson of the Santa Barbara Museum of Natural History.15 It was Merriam's belief that Indian languages could be adequately transcribed for his purposes

13Kroeber does not mention what native speakers he consulted for the Handbook. His consultants for the article were an elderly Yokuts man named Chalola, raised among the Kitanemucks at Tejon since childhood, and a woman named Isabel, who was born there and was apparently a native speaker of Kitanemuk (Kroeber 1907: 69).


15Merriam's consultants were Alta Miranda Vadio and Mrs. J.V. Rosemyer (the wife of "Rosemyer", the owner of a store at Tejon Canyon, mentioned by Harrington in his notes; I am not sure which spelling of her name is correct).
using English spellings;\textsuperscript{16} thus it is not surprising that there are inconsistencies in the correspondences between his orthography and that of Harrington and Zigmond. I do not feel justified in making any phonological statements based on them, but these notes for the most part still corroborate in a broad way the other sources. They are reproduced in Appendix C, and the forms are entered in the dictionary with the label "M".

John Johnson also brought to my attention three other brief sets of fieldnotes by John W. Hudson, C.E. Kelsey, and Richard van Valkenburgh and Malcolm Farmer. The original Hudson notes are at the Field Museum of Natural History, Chicago. Johnson had labeled them "recorded at Tejón ca. 1899-1902, with Gabriélino consultants". Some of the words do seem to be Gabriélino, and some are overtly labeled "San Gabriel", but some of the others labeled "Tijon" are Kitanemuk.\textsuperscript{17} In Appendix D is a list of the words gleaned from these notes which look like Kitanemuk and have been included in the dictionary with the label "JW".

\textsuperscript{16}Kroeber (quoted in Merriam 1966: 6) described Merriam’s transcriptions by saying that he “did not set out to do linguistics, did not profess to, and obviously would not have known how”.

\textsuperscript{17}One of the consultants mentioned by name is a Mrs. Rosemeyer, described as “a full-blood San Gabriel woman, who lived near Tijon from the time she was a girl until a few years ago [who] speaks both Indian languages there ["Shoshonean" and "Maraposan" in Hudson’s terminology], and also Spanish”. She is undoubtedly the same Mrs. Rosemeyer consulted by Merriam, and clearly a speaker of Kitanemuk.
The Kelsey notes include some numerals elicited from a "Mrs. James Rosemyre"\(^1\), of Tejon, at Bakersfield, Cal., March 4, 1906\(^1\).\(^2\) These forms match fairly well the numbers collected by Harrington, Zigmond and Merriam, but go all the way up to ninety. They are listed in Appendix E, and entered in the dictionary with the label "CK".

The van Valkenburgh and Farmer notes, "Notes on the Hamenot Indians" (van Valkenburgh and Farmer 1934), were in the form of a report to the LA County Museum of Natural History on archaeological research in the Tejon area. They contain a few Kitanemuk words obtained from Marcelino Rivera, who is described as "a full-blooded Hamenot Indian ... born at the rancheria of Mauvi in 1874". These words are listed in Appendix F and entered in the dictionary with the label "VF".

My goal in this work was to make available a large corpus of salvaged Kitanemuk data and an accompanying analysis of it. I have compiled the data from the various sources into a systematic listing in the dictionary, in both original form and a standardized spelling more convenient for further research. Using these entries

\(^1\) Apparently this is the same Mrs. Rosemyre/Rosemeyer mentioned by Harrington as the wife of J.V. [James?], the storeowner, and consulted by Merriam. She must have been the most famous Kitanemuk speaker among ethnographers in the first two decades of this century.

\(^2\) C.E. Kelsey, "Some numerals from the California Indian languages" (University of California Berkeley Archaeological Research Facility MS #424).
and the original notes, I have sought to describe to the fullest extent possible, given the limitations of the data, the grammar of the Kitanemuk language—its phonology, morphology and syntax. I have always found appealing the wording of Sally McLendon in the preface to her Grammar of Eastern Pomo, where she says that she has striven for "the greatest amount of informative generalization with the least amount of abstraction" (McLendon 1975). Although I state grammatical rules formally whenever possible, in order to be as explicit as possible, my priority is to present as much data as possible in an understandable and usable form, rather than to advance any particular theoretical viewpoint. I hope that my efforts have made more accessible some of the linguistic riches of another day.
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CHAPTER I: PHONOLOGY

A. CHOOSING AN ORTHOGRAPHY

1. GENERAL CONSIDERATIONS

This work is based on the fieldwork of other researchers who worked with different speakers and quite independently of each other. They used differing transcription systems for recording data. For this reason some discussion of orthography is necessary as a prelude to a discussion of the phonology itself.

Of the various sources I trust Harrington's transcriptions more than those of Merriam and Zigmond, because of his much greater experience with the language, because his corpus is so much larger than the others, and because he seems to have been more attentive to the recording of fine phonetic details. But the Harrington materials, which comprise by far the largest part of the corpus, are recorded in a transcription which is too narrow to be practical for citing examples in the grammar, and which fails to capture many generalizations about the sound system of Kitanemuk; so I have abstracted away from his symbols, in phonologically appropriate ways. I began the procedure of phonological analysis with his data, and later fit the other sources into that analysis.
Having established the rudiments of the phonology of Kitanemuk, I could still have chosen in principle any symbol for each of the significant segments that I wanted to represent in my orthography—any number of combinations of the various orthographies in the Kitanemuk sources might have been usable. In deciding whether to use the symbol used by Harrington or Zigmond, or some other symbol for a particular segment, I used three criteria: (a) general linguistic usage, which suggests either IPA symbols or IPA with some of the symbols more traditionally used by Americanists (thus, e.g., \( \mathbf{v} \) for IPA \( \mathbf{j} \)); (b) compatibility with other works available on the Takic languages, to permit greater ease of comparison for anthropologists investigating artifacts, placenames, kinterms, etc., and for linguists doing historical studies; and (c) where possible, a "one sound, one segment" rule to avoid ambiguities of the type raised by digraphs like \( \text{ch} \) (I have made an exception to this rule for \( \text{kw} \) (for \( [\text{kw}] \)), for reasons explained in section D, rule 3: "Glide formation"). The symbols needed for a phonemic transcription of Kitanemuk are a fairly manageable set of simple symbols with a few diacritics. They are listed later in this chapter. In the Kitanemuk-to-English dictionary, the original transcriptions are given following the phonemicized entry. For Harrington's backed \( \text{k} \) symbol

\[ k \]

which resembles a Greek or Russian \( k \), I have used Greek kappa: \( \kappa \).
Before presenting the orthography used in this work, I will present the orthographies of Harrington, Zigmond and Merriam, and some of the spelling systems already used for other Takic languages.

2. **HARRINGTON'S TRANSCRIPTIONS**

The Harrington notes, which are the main source of materials used in this work, are written for the most part in a narrow transcription,¹ using Harrington's somewhat esoteric but fairly well understood phonetic transcription system.

**Harrington Symbols:**

\[
p \quad t \quad ts \quad tf, tfr \quad k, k, k \quad kw \quad i \quad a \quad u
\]
\[
v \quad s \quad f, fr \quad q \quad h, ^1 \quad e \quad o
\]
\[
m \quad n \quad \eta \quad r
\]
\[
r
\]
\[
w \quad j
\]

¹Harrington seems to have transcribed more narrowly on some days than on others, however, or paid less attention sometimes to the phonetic detail of one type of segment than to variations in others which he was focusing on at the time. The fact that most of the session notes are undated makes it harder to reconstruct his thinking. Thus one has to suppose that a lack of, for example, length or stress marking on a particular token which appears on other tokens of the same item is at least sometimes a case of underspecification rather than a different pronunciation of the word. Because a number of careful educated guesses of this kind are inevitable in this type of work, I have listed original transcriptions in the dictionary.
Notes on Harrington's transcription:

Borrowings from Spanish, of which there are many (cf. the section on borrowings in Chapter II) suggest that many of Harrington's symbols have their usual values. We know how the Spanish is pronounced; we can deduce that after the necessary adaptations to Kitanemuk morpheme structure constraints and stress assignment have been allowed for, the other symbols can be matched at least approximately to their Spanish counterparts. Some further confirmation of the status and meaning of symbols is given in Harrington's own comments in the fieldnotes, and his Smithsonian revisions; these are retained in the dictionary. The following are comments on the symbols that need further explanation.

Segment length is profusely recorded using macrons, but is non-phonemic (as will be shown in section D, rule 1: "Segment length"). All vowels and most consonants (not s, r, p) are sometimes marked long.

Stress is recorded with an acute accent over certain vowels, and all vowels in the inventory are subject to stress, but it is also non-phonemic (as will be shown in section D, rule 2: "Stress").

Sonorants are sometimes recorded with a small circle beneath, apparently to mark them as devoiced; this symbol also appears, inconsistently, under the r of tfr, fr, presumably to indicate the voiceless r release of retroflex consonants.
The symbol # appears very infrequently; its meaning is not clear.

Raised vowels are sometimes used to indicate what Harrington calls "echo vowels"; these are apparently very short, probably voiceless vowels which follow syllables closed by ʔ.

q is a velar allophone of h, corresponding to IPA [x], not [q].²

k is a backed variety of the phoneme /k/—probably IPA [q]; dotted k (k) seems to be a notational variant of k.

j represents the sound of English sh [i.e. IPA [ʃ]], and ĵ̄ that of ch [i.e. IPA [tʃ]], according to Laird (1984: 322). But ĵ̄ and j̇ generally written ĵ and j̇ respectively, are apparently retroflex consonants; at least they have retroflex allophones (cf. 11: "Retroflexion", in section D), and a Harrington comment regarding the form wajjifjr 'snake sp.' is revealing: "j is not ĵ̄-like—when in contact with i it never seems to be".

Inferior hooks opening to the right are occasionally used on vowels; they apparently indicate vowels which are slightly more open than usual, as in modern IPA usage; cf. the final vowel of tukuyu 'effeminate man', and the note in the entry for ti:vopit 'animal', where open o is equated with o.³

---

²This is confirmed by Laird (1984: 323) in her description of Harrington's transcription system for Chemehuevi, a language which she and he studied during and after his work with Kitanemuk. It is also reported to be Harrington's spelling of [x] in a number of other languages (William Bright, p.c., Pamela Munro, p.c.).

³But note that Kroeber (1907: 91) claims that "e and o are generally open in Shoshonean, at least in the California dialects."
The symbol $\mathbf{\&}$ is used in words which are probably borrowed. It apparently represents a voiceless $\mathbf{\&}$. In the phonemic representation I spell Harrington’s words containing this symbol with a plain $\mathbf{\&}$.

The symbols $\mathbf{\&}, \mathbf{\&}, \mathbf{\&}$ and $\mathbf{g}$ occur only in borrowings from Spanish. They are assumed to represent the sounds associated with them in IPA usage.

Raised $\mathbf{w}$ and $\mathbf{h}$ occur following certain segments; they are assumed to represent light offglides, probably very faint.

A period (.) occurs rarely between vowels in, e.g., $\text{h\&itts}$, ‘reed sp.’ (which is also transcribed $\text{h\&itts}$, $\text{h\&itts}$, $\text{h\&itts}$ and $\text{h\&itts}$); its meaning can only be guessed at; it may mark a hiatus (indicating that neither vowel has become a glide), or it may simply draw attention to the fact that there is no glottal stop separating two vowels. Note that contiguous vowels are more often transcribed without the period than with it, including $\text{iu, i\&, io, a\&, ai, ee, u\&, u\&, o\&, o\&, a\&, a\&, o\&}$.

‘ marks aspiration (in some but not all cases this is $/h/$.)

$a$ represents a high central vowel [a], not $[\&]$.

‘ is a glottal stop (rendered in this work as $?$, for greater readability).
3. ZIGMOND'S TRANSCRIPTIONS

The Zigmond transcription is different from Harrington's:

Zigmond symbols

\begin{align*}
& b, p \quad t \quad č \quad ġ, k, q \quad k^w \quad ? \quad i \quad r, ə, u, ə \quad u \\
& ħ, ą \quad s \quad c \quad š \quad x \quad h, h^w \\
& m, m^w \quad n \quad ŋ \quad e, ĕ \quad ā \\
& r \quad \alpha \\
& 1 \quad \alpha \\
& w \quad dy, y
\end{align*}

Notes on Zigmond's transcriptions:

In the vowel chart, the symbol ə represents Zigmond's script-style u symbol (the usual Americanist lax u symbol), corresponding to IPA [ə].

A single raised dot following a segment indicates length.

An acute accent over a vowel represents stress.

Zigmond has told me that a probably represents a high central vowel.

Zigmond (p.c.) describes a with a small circle beneath as the sound of ow in "how", or au in German; it corresponds to Harrington's aw in some entries.

ə corresponds to [əy] (in, e.g., wənəypəc).

' following stops represents aspiration

a stands for the vowel sound in Eng. nut, according to Zigmond (p.c.)—presumably IPA [ʌ]; it corresponds to Harrington's a in some forms such as -vək (/-y+k/) 'locative'.

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The enclosure of some segments in parentheses may mean optional, or devoiced, or uncertainty on Zigmond's part.

The exact phonetic value represented by 穰 is not clear; but the sound corresponds to Harrington's ǎ in such words as .ptręčive (/ptręčive/) 'Chanac Canyon'.

The exact meanings of ę, of ę with breve beneath, of ę with strike-through are not clear.

The meaning of ą is unknown, but perhaps it indicates a more open ą, as in IPA usage.

4. Merriam's Transcriptions

The Merriam system seems to be the least internally consistent, but fairly narrow and still useful in combination with the other two. He was insistent that the sounds of other languages could be represented using only English-type spelling (which is at least as inappropriate to Kitanemuk as it is to English) and a few diacritics.

Merriam Symbols

\[
\begin{align*}
p & \quad t & \quad ts & \quad tr, ch & \quad k & \quad kw & \quad ', i, ee, e & \quad u, oo \\
b, v, ŋ & \quad s & \quad shr & \quad ch & \quad h & \quad e & \quad o \\
m & \quad n & \quad ng & \quad a, ah & \quad r \\
w & \quad y
\end{align*}
\]
Notes on Merriam's transcriptions:

Many glottal stops are omitted (more by Merriam than by Harrington and Zigmond).

Merriam capitalized the first word of each entry; I have substituted lower case characters.

Merriam sometimes uses a raised $ch$ to represent $[x]$ or $[h]$, which he reportedly (W. Bright, p.c.) confuses in syllable-final position (but this is not an important distinction in Kitanemuk).

Vowels are written with macrons or breve over them, as well as plain.

An acute accent follows stressed syllables.

An entry for 'old woman', no"taht, is the only instance of something that looks like a double quote; it probably represents aspiration (actually phonological /h/) closing a stressed syllable.

The high central vowel of Harrington's and Zigmond's transcription is sometimes represented in Merriam's notes by $\circ$, breve $\acute{a}$, $\ddot{o}$, or $\dot{u}$. 
5. **Phonemic Symbols Used in Other Takic Descriptive Works**

The following charts are presented to show how the spelling system used in this work compares with that of a sampling of other publications in the field of Takic linguistics. Omitted are, e.g., Hyde (1971) and Sauvel and Munro (1981), whose practical orthographies take into account some factors not relevant to this work (e.g. compatibility with the spelling of English).

**Serrano** (Crook 1974a)

<table>
<thead>
<tr>
<th>p</th>
<th>t</th>
<th>č</th>
<th>č</th>
<th>k, kw</th>
<th>q</th>
<th>?</th>
<th>i</th>
<th>i, t</th>
<th>u</th>
</tr>
</thead>
<tbody>
<tr>
<td>v</td>
<td>ñ</td>
<td>s</td>
<td>š</td>
<td>x, xw</td>
<td>h</td>
<td>q</td>
<td>a</td>
<td>g</td>
<td></td>
</tr>
<tr>
<td>m</td>
<td>n</td>
<td>ň</td>
<td>ŋ</td>
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<td></td>
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<tr>
<td>l</td>
<td>1</td>
<td>y</td>
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<td>r</td>
<td>y</td>
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</tr>
</tbody>
</table>

**Luiseño** (Bright 1968)

<table>
<thead>
<tr>
<th>p</th>
<th>t</th>
<th>č</th>
<th>č</th>
<th>k, kw</th>
<th>q, qw</th>
<th>?</th>
<th>i</th>
<th>u</th>
</tr>
</thead>
<tbody>
<tr>
<td>f</td>
<td>s</td>
<td>š</td>
<td>š</td>
<td>x, xw</td>
<td>h</td>
<td>e</td>
<td>o</td>
<td></td>
</tr>
<tr>
<td>v</td>
<td>d</td>
<td></td>
<td></td>
<td></td>
<td>a</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>m</td>
<td>n</td>
<td>ň</td>
<td></td>
<td></td>
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<td></td>
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<td>r</td>
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<td></td>
</tr>
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<td>l</td>
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<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>w</td>
<td>y</td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Cupeno (Bright and Hill 1967)

\[
\begin{array}{cccccccc}
p & t & c & č & k & kw & q & ? \\
s & s & x & xw & h & e & e & o \\
v & d & g & a & a: \\m & n & ny & ŋ & r \\
l & l & y \\
w & y \\
\end{array}
\]

Cahuilla (Seiler 1977)

\[
\begin{array}{cccccccc}
p & t & č & k, kw & q & ? \\
f & s & š & x,xw & h & e & e & o \\
v & d & g & a & aa \\m & n & ŋ & ŋ \\
l & l & ř \\
w & y \\
\end{array}
\]

As can be seen, these orthographies for Takic languages differ primarily in terms their representation of rounded velars (in this case I use kw for Kitanemuk, as will be explained below in section D, rule 3: "Glide formation") and palatal liquids (which do not occur in Kitanemuk). In this work I use ř for IPA [j], in keeping with the usage of these other works and of American Indian linguistics in general. I have opted for unitary symbols for š, č, and ŋ (as have the works represented above) as a personal and theoretical preference, and because no practical consideration of ease of
readability by native speakers literate only in English or Spanish applies in the case of Kitanemuk.

6. ORTHOGRAPHY USED IN THIS WORK

Given the phonological structure of the language and the symbols used in related languages, then, the following orthography has been adopted for use in this work.

<table>
<thead>
<tr>
<th>CONSONANTS</th>
<th>VOWELS</th>
</tr>
</thead>
<tbody>
<tr>
<td>labial</td>
<td>[-ba] [-ba]</td>
</tr>
<tr>
<td>alv.</td>
<td>p t c ċ k k̂ w ʔ</td>
</tr>
<tr>
<td>pal.</td>
<td>i ɨ u [+hi]</td>
</tr>
<tr>
<td>velar</td>
<td>h e 0</td>
</tr>
<tr>
<td>glottal</td>
<td>[hi]</td>
</tr>
<tr>
<td>obstruents</td>
<td>[-ba] [-ba]</td>
</tr>
<tr>
<td>fricatives</td>
<td>[-ba] [-ba]</td>
</tr>
<tr>
<td>nasals</td>
<td>[-ba] [-ba]</td>
</tr>
<tr>
<td>rhotic</td>
<td>a [+lo]</td>
</tr>
<tr>
<td>lateral</td>
<td>[-ba] [-ba]</td>
</tr>
<tr>
<td>glides</td>
<td>[-ba] [-ba]</td>
</tr>
</tbody>
</table>

- morpheme boundary
: length (not a phonemic phenomenon)
· stress (not a phonemic phenomenon)

Table I summarizes the correspondences between my orthography (AJA), the orthographies of Harrington (JPH), Zsigmond (MLZ), and Merriam (CHM), and their probable International Phonetic Alphabet (IPA) equivalents.
<table>
<thead>
<tr>
<th></th>
<th>AJA</th>
<th>JPH</th>
<th>MLZ</th>
<th>CHM</th>
<th>IPA</th>
</tr>
</thead>
<tbody>
<tr>
<td>p</td>
<td>p</td>
<td>p,b</td>
<td>p</td>
<td>p</td>
<td>p</td>
</tr>
<tr>
<td>t</td>
<td>t</td>
<td>t</td>
<td>t</td>
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</tr>
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<td>k</td>
<td>k,k,K</td>
<td>k,g,q</td>
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<td>kw</td>
</tr>
<tr>
<td>?</td>
<td>?,\breve{\theta}</td>
<td>?</td>
<td>?</td>
<td>?</td>
<td>?</td>
</tr>
<tr>
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<td>v</td>
<td>v,\breve{\theta}</td>
<td>v,\beta,b</td>
<td>v,\breve{\theta}</td>
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<td>s</td>
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</tr>
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<td>tr, ch, tch</td>
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</tr>
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<td>j, ř</td>
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<td>h,q</td>
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<td>h</td>
<td>h,x</td>
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<tr>
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<td>i</td>
<td>i</td>
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<td>i</td>
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</tr>
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<td>e, e</td>
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<tr>
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<td>a</td>
<td>a, ah, uh</td>
<td>a</td>
<td></td>
</tr>
<tr>
<td>į</td>
<td>ů</td>
<td>r, ů, ū</td>
<td>ů, ůo, įo</td>
<td>į</td>
<td></td>
</tr>
<tr>
<td>o</td>
<td>o</td>
<td>o</td>
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<td>o</td>
<td>o</td>
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<tr>
<td>u</td>
<td>u</td>
<td>u</td>
<td>u, o, u</td>
<td>u</td>
<td></td>
</tr>
</tbody>
</table>

\text{This table is merely intended as a guide to the most frequently encountered spelling conventions of the major sources, and is not an exhaustive presentation of correspondances, especially in the case of Merriam. I have no specific information on the transcription systems of Hudson, Kelsey, or van Valkenburgh and Farmer. For some explanation of Kroeber's transcription system, see Appendix B.}
7. **CONVENTIONS OF PRESENTATION**

In the rest of this chapter, phonological rules are stated wherever possible in terms of phonological features. The examples illustrating the rules give underlying phonological forms, between slash marks, followed by an arrow indicating the application of the rule under discussion, and the resulting output of the rule for that form, in square brackets (as is a common convention in phonological discussions). The fact that there are no native speakers to consult, to check the phonetic description as presented in the various sources, has necessitated some peculiarities of presentation, however, which the reader should be aware of. In many instances there is some disagreement between the sources; indeed, within each source there are various versions of phonetic output transcribed for different tokens of the same form, in identical contexts. This is partially due to allophony. It sometimes is due to difficulty in identifying a sound; for example, a sound recorded sometimes as ə, sometimes as lax u, may really be ɨ. In the case of Harrington's transcriptions, differences are more often due to the fact that his transcriptions varied from session to session as to their narrowness. Thus, for example, one token will have the first syllable accented, and another will have no accent marks at all, either because when the second token was being transcribed Harrington was paying attention to something else—perhaps consonant length, vowel quality, morphology or syntax, and not focusing on stress, or because he had developed a
theory by this time about how stress was assigned, and had decided
not to mark it any more unless it departed from the usual patterns.
All this would be easier to sort out if it could be determined which
notes were taken before which others. Unfortunately this is not
for the most part possible.\textsuperscript{5} The fact that at least some of the
notes copied from the Smithsonian are revisions of the earlier
notes is occasionally helpful; thus the sources labeled "H" [the
originals acquired from Berkeley] and "R" (the partially revised
notes at the Smithsonian) are listed separately in the dictionary,
so that whatever light they may shed on these questions will not
be lost. One has to look at a whole range of tokens of the same
form, and abstract away from them somewhat in order to come up
with a justifiable level of representation that one might want to
call "phonetic output". While it is a truism that phonetic
transcriptions are in themselves an abstract representation of a
continuous soundstream, the problem is considerably magnified
here, since the phonologist has never heard the acoustic signal.
Part of my task has been to judge which abstract representation
best suits the sounds which I have not personally witnessed. I
think the best approach to this is to be as conservative as possible
in the claims that I make about phonetic output, while also

\footnote{A few fieldwork sessions are dated, but most are not. The raw notes from Berkeley
are numbered with a stamp, which results in page numbers which can be referred to,
but it is not clear whether Harrington or someone at the archives applied the number
stamps, and in any case it is certainly clear that the pagination is not chronological,
since some of the later dated sessions have lower numbers than the earlier dated ones.

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including a representation of all the phonetic recordings in the dictionary, alongside the abstract phonological representation.

In the phonological examples, situations arise of the following sort: suppose I wish to exemplify the lengthening of consonants. Should I cite a transcribed form where an underlying /l/ is glided, or another token where it is not (where the gliding or lack of it has no bearing on the lengthening of a consonant or lack of it)? To resolve such dilemmas I have followed the convention of listing in the phonetic output only those phonetic details which are clearly and consistently recorded for that example, and not other phonetic details which are inconsistently recorded and not relevant to the discussion at that point. This means that the "phonetic" forms in square brackets are not always the phonetic transcriptions of tokens (that is, they may not match any of the source forms in the dictionary exactly); they are frequently underspecified for phonetic detail. They are in a sense one level of abstraction further removed from raw data than the source transcriptions themselves, since they are abstractions formed across transcription tokens, not speech tokens per se. The reader can of course refer to the source citations in the dictionary to see the actual transcribed forms.

I use another convention unique to this work. In this chapter an asterisk means non-occurring, rather than rejected by speakers.
In general there are very few starred forms in the data; those that are indicated are found in such comments as "no endingless form" [for nouns with no non-possessed form] and a few starred morphological combinations [Harrington actually uses an asterisk in some few cases]. There are no forms recorded as being rejected for purely phonological reasons.
B. SEGMENT INVENTORY

p t c č k kw ? i t u
v s š h e o
m n ŋ a
r
l
w y

The segments /s/ and /l/ are rather rare; they occur in a few borrowings and perhaps two dozen other words for which there is no evidence of borrowing (e.g. ?anu?si 'small', hu?usinak 'ant sp.', gililak 'catch up with'). Some Spanish loans show /r/ being substituted for [l] (e.g. kervešəp, 'gourd', from "calabaza" and rinr 'beans', from "frijól").

[f, d, ñ, g, ŋ] also occur, but only in borrowings.

The three-way contrast for nasals is illustrated by the words hena-t 'grass', hene-t 'ant sp.', and hanač 'bee sp.'

The vowels /e/ and /o/ are infrequent; [e] and [o] are sometimes allophones of /i/ and /u/ respectively.

Kroeber (1907: 90) suggests that Kitanemuk p, t, and k are often unaspirated or only lightly aspirated. This is corroborated partially by van Valkenburg and Farmer's spelling "Gitanemuk" for the language name.

Kroeber says (1907: 90) that v is "always bilabial, and by an untrained observer ... readily heard as b or w", which suggests it is [β]; but I know of no further evidence bearing on this claim. He also
comments that "interdental or lower dental \( \ddagger \) ... has been noted in Gitanemuk".

The phonemes /\( ċ \)/ and /\( ŝ \)/ are perhaps reflex at the level of systematic representation; certainly they have reflex allophones (cf. discussion under "Retroflexion" below).

The digraph kw represents both the sequence /kw/ and the unitary segment /kw\( \prime \)/. (I have intentionally maintained this ambiguity in the orthography, because there are cases in which it is not possible to distinguish between /k\( \prime \)w/ and /kw\( \prime \)/.)

Both Harrington and Zigmond use the symbol \( \ddagger \) for the vowel I represent here as /\( i \)/, but there are reasons to interpret it as a high back vowel rather than the mid vowel usually represented by \( \ddagger \): (1) Zigmond (p.c.) is almost sure that he used \( \ddagger \) to represent [\( \ddagger \)];\(^6\) (2) Laird's (1984) description of Harrington's transcription system indicates that he used \( \ddagger \) for [\( \ddagger \)];\(^7\) (3) Harrington may have been motivated to use \( \ddagger \) by the convenience of a unitary symbol for a

---

\(^6\)One should bear in mind that Zigmond was trying to remember the facts some 40 years after his fieldwork on Kitanemuk; but it seems likely that he is remembering correctly. He did use \( \ddagger \) for a high central vowel in his early work on Kawaiisu.

\(^7\)Laird (1984: 323) also describes well the frustration of working with Harrington fieldnotes. In spite of the great care which he obviously took to record exact pronunciations, he of course heard things differently on different occasions (like all linguists). But he also changed the symbols during his work, with no overt statement in the notes of having done so.

Linguistic symbols had not been standardized at the time I worked with Harrington; and had they been, he would have felt no compulsion to adopt them. He was constantly experimenting—constantly striving to perfect for his own use a system of phonetic writing that would be quick, clear, and fully representative of the sounds he heard. Evidence of this experimentation is scattered throughout certain texts. I find pages copied over and over, each time with different symbols.
high central vowel, both in handwriting and in typing (Harrington's typewriter had no î or ê, but it did have a â).  

For purposes of rule statement, the segments above will be assumed to be describable in terms of the features in Table II. on the following page (based on Chomsky and Halle 1968).

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8See Appendix G for a representation of the layout of Harrington's special typewriter.
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35
C. MORPHEME STRUCTURE CONSTRAINTS

All morphemes in Kitanemuk begin with a single consonant (or glide—this statement will be further refined in section D, rule 3: "Glide formation"), with the exception of a few suffixes and clitics which begin with vowels. Vowels occur singly or in clusters of two in the underlying representation. Vowel clusters include iu, ia, io, ia, i, ea, ea, ui, oe, oi, ai, and ae. There are from one to four vowels per morpheme. Morphemes end in a vowel or one to three consonants. Medial consonants are limited to clusters of two. There are rules such as absolutive affixation and transitive derivation which create final clusters of a wide variety in full words. The morpheme structure could be broadly characterized by the following formula (the first syllable to be amended slightly in the glide section, below):

\[ CV(V)(C)(CV(V)(C)(CV(V)(C)(CV(V)((((C)C)C))))) \]

It is in morpheme-final position that the most interesting variation occurs. Following are some examples of morphemes ending zero, one, two and three consonants.

---

9I have assumed that words recorded with initial vowels in fact begin with the consonant. Otherwise glottal stop would be the unique consonant which never occurs initially, and rules to insert it in most prefixed and reduplicated forms would have to be constructed.
### Morpheme-final position

<table>
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<tr>
<th>-G</th>
<th>-V</th>
<th>-CC</th>
<th>-CCC</th>
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<tbody>
<tr>
<td>?+m+?</td>
<td>pis 'arrive'</td>
<td>p?ajaya, 'all right'</td>
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<tr>
<td>'you'</td>
<td>pop 'near'</td>
<td>?+m+mha 'muto'</td>
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<tr>
<td>hu? 'burn'</td>
<td>purpur 'worm sp.'</td>
<td>p?a 'be finished'</td>
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<tr>
<td>kač 'be'</td>
<td>yik 'scream'</td>
<td>pumu, pomo</td>
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<td>'shoulder'</td>
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<tr>
<td>kwišušu?i? 'swirl'</td>
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<td>ma?aya?i 'easy'</td>
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<td>muke? 'white person'</td>
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<td>-CC</td>
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<tr>
<td>cipk 'a little'</td>
<td>hip+pk 'rub buckskin'</td>
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<tr>
<td>h+tk 'abreast'</td>
<td>waravk 'intensive adv.'</td>
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<tr>
<td>ke?m 'crazy'</td>
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<td>mwiršk 'sad'</td>
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<tr>
<td></td>
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<td>ra?wht- 'sit'</td>
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</table>

A closer look at the examples above reveals that some of the consonant cluster examples are subject to doubt. First of all the glides in 'sit' and 'sad' may be derived from underlying vowels; they could be instances of either phonemic or derived glides, and so are not necessarily clusters at the level of morpheme structure. Secondly, many of the final C's in these clusters are k:-k is a transitivizing (usually causative) suffix common on verbs and adjectives derived from verbs; so 'rub buckskin', 'raise up', 'a little', 'abreast', and 'sad' are possibly polymorphic (although the related forms which would confirm this are absent from the corpus). In addition, the r in 'sad' may be merely an indication of the retroflexion of the s that follows it. That leaves only 'intensive adv.' and 'crazy' as likely final consonant cluster morphemes, and they also could conceivably be derived. It seems
quite likely, then, that the best formula to summarize maximum morpheme structure, with a few exceptions at the most, is the following:

\[(CV(V)(C))^{4}\]

that is, one to four sequences of CV(V) or CV(V)C strung together. The full picture is not determinable from the data on which this work is based.

Final clusters in words are created primarily, then, if not wholly, by the suffixation of consonantal suffixes—either the absolutive suffix (-\(\tilde{t}\), -\(\tilde{c}\), -\(\tilde{c}\)) or the verbal suffix -k. The role of the absolutive suffix will be discussed in chapter II; briefly, it has no inherent meaning, but appears on non-possessed, non-case-suffixed noun forms, before the object suffix, or word-finally on subjects and possessors:

**Clusters due to suffixation of absolutive**

- h\(\tilde{c}\)-t 'snake'
- ?inok-t 'bird sp.'
- hu\(\tilde{c}\)-č 'star'
- pačuk-t 'bow'

The -k suffix relates verbs as in the following examples:

**Clusters on causative verbs**

- curup-k 'put in' (cf. curup-+k 'enter')
- hamut-k 'take down' (cf. hamut-+k 'climb down')
- ?+y-k 'lean' (cf. ?+y-+k 'be leaning')
- ka\(\tilde{m}\)-k 'make drunk' (cf. ka\(\tilde{m}\)-+k 'be crazy')
- ra\(\tilde{w}\)-k 'seat' (cf. ra\(\tilde{w}\)+k 'sit')
- pit(-)k 'fill' (no corresponding -+k verb in data)
D. PHONOLOGICAL RULES

1. SEGMENT LENGTH

Length on both consonants and vowels is indicated by both Harrington and Zigmond, but inconsistently; that is, it is sometimes noted and sometimes not. The consonants marked long when length is being noted vary in different tokens of the same word. The recording of length on vowels in some vowels is more consistent, which is slightly troubling, especially in light of the fact that other Takic languages—Cahuilla, Cupeño, Luiseño and Serrano—have been reported to have distinctive vowel length.10 All vowels occur in both long and short variants11, and so do most consonants (those never marked long are: ?, h, l [?], r, s, v).12 Since there are no minimal pairs for length, I have omitted all indication of length from the phonemicized spelling, except to write twin segments separated by a morpheme boundary where that is the source of a phonetic long segment, as in the following example:

---

10 Pam Munro has said (p.c.) that she finds a similar situation in Gabrielino, for which the major source is also Harrington notes, and is similarly puzzled.

11This distribution is unlike that in Gabrielino (where long or stressed ii, i and ee, é alternate with short unstressed e, and similarly uu/ü and oo/ō alternate with short unstressed o) and Luiseño (where short u and o, and short i and e, neutralize as the high vowel)(Munro, p.c).

12The one exception is ?shìv’t peč ‘shore’, which in one token only has a long v.
/m+k+m-mat-ø/ for source məkəmat [m+ki+m:at]
2s make FUT 2-3s
'You are going to make it.'

As a general rule, consonants are long following stressed vowels. Since stress in Kitanemuk is initial, stem-initial consonants are long when prefixed with either a reduplicative syllable or a personal prefix.

/ʔə-mi/ -> [ʔəm:i] 'S/he is going'
3s go

There are also many morpheme-internal intervocalic long consonants, and it is likely that some of them are lengthened due to the same general principle—that is, they may follow a vowel with secondary stress (which is usually not recorded). Many of them may be due to paralinguistic effects, slow speech effects (most of the corpus consists of phrases and sentences rom one to three words long), and other such non-phonological or para-phonological factors.

2. STRESS

General

Stress is almost entirely predictable, occurring on the initial vowel in the word. A small residue of anomalous forms not covered by the initial stress rule can be explained as borrowings,
or as mistranscriptions.\textsuperscript{13} My convention in citing the source transcriptions in the dictionary is to give forms with accents as distinct transcriptions only where the stress is marked other than on the first syllable only (which is unusual). Otherwise the reader should understand that all forms of a type either did not record the position of stress, or recorded it on the first syllable only, or some mixture of the two, across tokens.

\textbf{Initial stress rule}

The primary stress falls on the first vowel of the word, regardless of whether this is part of a stem or prefix\textsuperscript{14}. Even words borrowed from Spanish with non-initial stress are adapted to the Kitanemuk pattern by having stress shifted to the first vowel (e.g. \textlanguage{en}{káre'ta} 'cart', < Span. "carréta") or to a vowel inserted to break up an initial cluster (e.g. \textlanguage{en}{táriw'at} 'wheat', < Span. "trigo") another pattern, seen in \textlanguage{en}{rítš} 'ear of corn', (< Span. "elótes"), is to delete the Spanish initial unstressed vowel. Still another pattern is to keep the stressed vowel as in Spanish, and also stress the initial, which leads to an otherwise rare stress pattern of first and second vowels stressed, as in \textlanguage{en}{tít'íw'a} 'tortilla', (< Span. "tortilla") (I think that most cases of contiguous stressed vowels are probably borrowings from some other language; but a very few

\textsuperscript{13}There are very few exceptions, e.g. \textlanguage{en}{tít'ívim} 'eleyewu dancers' (cf. \textlanguage{en}{tfvit} 'eleyewu dancer) which may be transcription errors.

\textsuperscript{14}Wanakik Cahuilla is reported by Seiler (1977) to have this same rule.
reduplicated forms have stress on the prefix as well as the stem vowel.)

\[
V \rightarrow [+\text{stress}] / #[-\text{vocalic}][-\text{vocalic}] \]

Examples:

- **hánin** 'winnow!' **têmki-c** 'cave'
- **nîhanin** 'I winnow' **tîh-têmki-c** 'caves'
- **kâña-c** 'beard' **wîpšat** 'trap'
- **ni-kâña** 'my beard' **wîwîpšahe-ve** 'Old Tejon'
- **nî-puh-puyum** 'my friends' **wîhake?y** 'fish sp.'

**Secondary stress**

The assignment of secondary stress is more a matter of speculation, since it is only infrequently marked in the sources. There is, however, some support for the hypothesis that secondary stress is penultimate, as in

/\text{kwîmîkâ}/, transcribed **kwîmîka**, **kwîmîka** [kwîmîka] ? 'north'

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\[15\]In these Spanish examples an accent mark is superimposed on the Spanish orthographic forms, for expository purposes only; they are not spelled with an accent in Spanish.
Long consonants in some words suggest the presence of secondary stress on the preceding vowel with consequent lengthening of the consonant:

\[ /\text{pa-vea-tam/}, \text{ transcribed p\text{\`a}vi\text{\`a}t\text{\`a}m; [p\text{\`a}vi\text{\`a}t\text{\`a}m]}? \]

'Yokuts from Kern Lake'

The plural of the above noun shows the same consonant lengthening:

\[ \text{pa-pa-vea-tam, transcribed p\text{\`a}p\text{\`a}vi\text{\`a}t\text{\`a}m; [p\text{\`a}p\text{\`a}vi\text{\`a}t\text{\`a}m]}? \]

'Yokuts, plu.'

This is clearly not always the case, however, and I suspect that the rule may take into account the difference between suffixes and stems, or some other factor. In any case, the tokens with recorded secondary stress are too few to justify the specification of a rule.

**Interaction of stress and other rules**

Stress is assigned after the gliding rule has applied (see "Glide formation", below), and after reduplicative syllable formation (see "Reduplication", below).

**3. Glide formation**

The high vowels /i/ and /u/ are subject to devocalization under certain conditions; the high central vowel /\text{i}/ is excluded
from the operation of this rule by the specification that rounding and backness must match in the segment to be glided.

\[ V \rightarrow [-\text{vocalic}] / V \]

[+ hi]
[\(\alpha\) ba]
[\(\alpha\) ro]

This is a rough approximation of the rule needed to account for the variant realizations, e.g., of the instrumental suffix \(-ihw\text{-a}\) on vowel-final and consonant-final stems (recall that certain suffixes are the only vowel-initial morphemes in Kitanemuk):

/\text{mu}\text{-ihwa}\text{-t}/ \rightarrow [muyhwæ̃t] 'mortar' (< 'grind' + 'inst.')
/\text{ca}\text{-cakin-ihwa}\text{-t}/ \rightarrow [ca\text{-cakinihwa}\text{-t]} 'winnowing basket'

It also can be used to derive the surface glides in forms like the following:

?\(\text{ehw}\text{-ive}\) 'that burned' (cf. ?\(\text{ehu}\) 'it burns')

Thus at least some surface [y] and [w] are underlying /i/ and /u/, respectively. They result from the gliding of one of the vowels in underlying vowel clusters. The morpheme structure rules must allow for some underlying vowel clusters, anyway, since there are words like the following, with VV sequences on the surface which do not glide.
\[ \text{?+ac 'jaw'} \quad \text{?e+n-k 'bend'} \quad \text{toöc 'thunder'} \]
\[ \text{meæh 'go'} \quad \text{tamea't 'sun'} \quad \text{haæ 'yes'} \]

Note that the gliding rule ignores an intervening glottal stop:

\[ /\text{kwa}r\text{a?}-\text{ihw}a?\text{-t}/ \rightarrow [\text{kwa}r\text{a?yhw}a?\text{t}] '\text{ointment'(smear' + 'inst.'\}) \]

\[ /\text{kur}u\text{ku?i}t\text{at}/ \rightarrow [\text{kur}u\text{ku?y}t\text{at}] '\text{a type of basket}' \]

Not all surface glides can be derived in this way; some are underlying glides, like the initial glide of \text{wepn} 'go'. To derive it from underlying /u/ would necessitate positing underlying VVV sequences, which never surface and are otherwise unnecessary. All intervocalic glides within a morpheme are considered to represent phonemic glides, not vowels, for the same reason.

There is a large residue of surface forms containing glides the source of which cannot be determined. This is due in some cases to gaps in the data—a lack of helpful derived forms, for instance, and in some cases to the fact that there is no conceivable synchronic evidence that could bear on the question, as in

\[ [\text{ihw}a?] '\text{inst. suffix'} \text{ (equally well < /ih\text{ua}?/ or /ih\text{w}a?/)} \]

---

\(^{16}\)Note that the glide in this word must be an underlying vowel, or else the morpheme structure limitation on medial clusters will be violated.
In some cases the decision can be made by taking into consideration the morpheme structure rules. I have claimed that there are no initial clusters in Kitanemuk morphemes. If this is taken to mean that all morphemes begin with no more than one [-vocalic] segment, then initial CG clusters will be disallowed; if it is taken to mean that morphemes begin with no more than one [+consonantal] segment, then initial CG clusters would be allowed, but not CC clusters.

\[ mw+ršk \] 'sad' < \(/mw+ršk/ \) or \(/mu+ršk/ \)

In the dictionary I have adopted the convention of representing such indeterminable cases as having underlying glides—since, as has already been shown, underlying glides are part of the phonemic inventory of the language in any case, and I prefer to take a conservative approach as to how many rules I am claiming operate in each form. (The morpheme structure rules, then, are assumed to allow #CGV..., but not #CCV... .) Then again, the morpheme structure constraint that all morphemes except certain suffixes do begin with a consonant (or, now, a consonant plus a glide) will also dictate the phonemicization of all stem-initial surface glides, as in

\[ w+r \] 'lots'

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as glides. Those which precede VV sequences are already covered above, but this will cover all the rest. Only glide-initial suffixes such as -w- italiano 'augmentative' will remain indeterminate; these I will phonemize as glides, following the conservative preference just mentioned. Examples are

/kay-c/ 'mountain'
/-ay/ 'obj. suffix'.

Problems remain. This rule as discussed so far does not determine which of two high vowels in a sequence will glide in forms like the following:

/ʔa-R-hiu/ -> [ʔa-hi-hyu] 'he is seeing' (cf. ʔa-hyu 'he sees')
/ʔa-hu-iv+/ -> [ʔa-hw-iva] 'that burned' (cf. ʔa-hu 'it burns')

One might suppose that the first of two high vowels glides; but the rule in general applies to either the first or the second vowel (presumably this is no different when the nongliding vowel is high). One might suppose that there is a preference for /i/ to glide, or a preference for /u/; but the pair of forms just given show this not to be true.

/ni-hiu/ -> [nihyu] 'I see'
/ni-niu/ -> [niniw] 'my possession'
/hiu/ -> [nihyu] 'I see'
/huiʔt/ -> [hwıʔt] 'rabbit'

47
Some other constraint is still needed. This problem could be solved in some cases by simply assuming the glides are underlying glides rather than vowels (since these are needed anyway), but there are still problems with variant realizations of the same underlying morpheme in different environments:

\[ /\text{niu} / \rightarrow [\text{niiniw}] \] 'my possession'
\[ /\text{ni-niu-y} / \rightarrow [\text{niiniuy}, \text{ninyuy}] \] 'my possession, obj.'
\[ /\text{ʔ-e-R}^{17}\text{-niu-y} / \rightarrow [\text{ʔanihniuy}] \] 'his possessions, obj.'\(^{18}\)

Apparently one relevant constraint required to get the right vowel devocalized has to do with permissible and non-permissible consonant clusters which would result, and perhaps other tactors. Devocalization always occurs when the potential gliding vowel is adjacent to a word boundary and a vowel (i.e., word-final following a vowel); it never occurs when adjacent to \(\text{kw}\) or another glide, or a consonant cluster adjacent to word boundary (i.e., final consonant cluster).

\[ /\text{kwiock-k} / \rightarrow [\text{kwiock}] \] 'bend' (avoids \(*\text{kw}\text{y}\))
\[ /\text{hui}\text{t} / \rightarrow [\text{hw}\text{i}\text{t}] \] 'hare' (avoids \(*\text{y}\text{t}\#\))
\[ /\text{ʔ-e-huʔ-i} / \rightarrow [\text{ʔehuʔi}] \] 'burned' (avoids \(*\text{y}\text{ʔ}\#\))

\(^{17}\)I am using \(\text{R}\) to represent reduplication at the morphemic level.

\(^{18}\)Another hypothesis for this morpheme has been suggested by Pamela Munro (p.c.), and deserves further examination: perhaps 'possession' is \(/\text{niw}/\), and the \(/w/\) is vocalized to \([u]\) by a rule which simplifies glide clusters to vowel plus glide.
In fact, the example below suggests that perhaps a single word-final consonant creates a non-gliding environment.

\[\text{/mu-i-c/} \rightarrow \text{[muic]} \quad \text{['muyc]} \quad \text{'pinole, abs.'}
\quad \text{[mu 'grind' + i 'pass. nom.']}\]

But there certainly are surface glides preceding word-final consonants:

\(\text{?amayt} \quad \text{'new'}\)

If [muic] is to be explained by disallowing glide formation before word-final consonants, the form [amayt], of course, could be derived with underlying /y/. This seems like a reasonable hypothesis, in light of the following form of 'pinole':

\[\text{/mu-i-c-ay/} \rightarrow \text{[muycey]} \quad \text{['muicay] 'pinole, obj.'}\]

Here, apparently, the resulting shape of the word with the vowel glided is not disallowed; the [y] goes with the preceding [u], and the [c] with the following object suffix to form, one supposes, two well-formed syllables. With further work perhaps the appropriate constraints could be built into the devocalization rule or more general principles of the phonology.
Another problem with this analysis is that there remains in the corpus one surface VV sequence where one of the vowels should be glided according to the rule:

kua 'call'

This is unexplainable according to any of the principles established so far. One hypothesis would be that this is a mistranscription; there are only two tokens of this word—nikua 'I called' and kuan 'call!'; but this is an explanation of last resort. Could it be, e.g., /k u w a/, with the w "lost" perceptually in the rounding of the preceding vowel u? Or could it be /k w u a/, with an initial labio-velar preventing gliding but being mis-heard in the environment of the u? This is one of the unfortunate indeterminables in a project of this kind.

The glide rule analysis presented allows us to simplify the inventory of consonants by deriving surface hw, mw, nw, pw from permissible underlying CGV sequences, without claiming that these transcribed sequences represent unitary phonemes /hw, mw, nw, pw/.

/hwiʔt/ or /huiʔt/'hare'
hwíʔt

/nw a p a-m/ or /nw a p a-m/'referee'
nw épam
/mwìršk/ or /muìršk/ 'sad'
mwìršk

/pwičiwamìŋ/ 'plcnm.'
pwičiwamìŋ

But we do not want to do away with /kw/ in this fashion, because only it may appear before surface VV sequences:

kwea 'lasso'
kwioc-k 'bend'
ni-kwiatin 'i plow'

There is no need to posit underlying VVV sequences other than to avoid admitting a segment kw. It also acts like a single consonant in the formation of reduplicated prefixes. The underlying /kw/ of 'woman' is exactly parallel to the underlying /h/ of 'see', but an underlying /ku/ for 'woman' would give a wrong result:

'women' 's/he is seeing it' 'women'
/R-kwiha-kā-m/ /?a-R-hiu-g/ /R-kuihaka-m/ REDUP.
kwikwihakam ?ahihiu kukuihakam
 - ?ahihyu *kukwikhakam GLIDING

(Note that there are no CCV- or CGV- reduplicative syllables attested.) Of course, due to certain gaps in the data, there are still words in the corpus for which it cannot be determined whether surface kw is a reflex of an underlying /kw/ segment, or of underlying /ku/ or /kw/:

51
kwara        'smear'
kwoha        'foam'
kwityac      'acorn sp.'

This is one reason I have used the digraph kw instead of kW to represent both unitary and sequential kw's; thus I make no possibly erroneous claim as to the status of the undecidable cases.

Interaction of stress and gliding

Perhaps stress is assigned after the gliding rule has applied, as in the following example (but such forms as this may have underlying glides, as noted above; so a requirement for this ordering is doubtful):

/ŋuapam/ --> [ŋwéapam] (not *[ŋúaapam]) 'game referee'

4. Stem-Final Vowel Loss

There is a rule of stem-final vowel loss, affecting a subset of nouns. Many of these nouns for which absolutive forms are given belong to the -q or -x absolutive classes; many are of undeterminable absolutive class since no non-possessed forms are given. The rule drops the final a of stems, typically in possessed but non-suffixed forms:

a --> ø / ]Poss ... _ ]N St

52
The stems affected form an arbitrary class, and are marked \( A \) in the dictionary. A typical \( A \)-loss noun stem is \(/\text{huna}/\) 'heart':

\[
\begin{align*}
/t\text{huna-c}/ & \rightarrow \quad [\text{hunac}] \quad \text{\textquoteleft heart, abs.\textquoteright} \\
/t\text{ahuna}/ & \rightarrow \quad [\text{ahun}] \quad \text{\textquoteleft his heart\textquoteright} \\
/t\text{ni-huna-vea}/ & \rightarrow \quad [\text{nihunavea}] \quad \text{\textquoteleft in my heart\textquoteright}
\end{align*}
\]

Compare another \( A \)-class noun, \(/\text{kava}/\) 'ear', which does not undergo \( A \)-loss:

\[
\begin{align*}
/t\text{kava-c}/ & \rightarrow \quad [\text{kavac}] \quad \text{\textquoteleft ear, leaf\textquoteright} \\
/t\text{akava}/ & \rightarrow \quad [\text{akava}] \quad \text{\textquoteleft her ear\textquoteright} \\
/t\text{ni-kava-vea}/ & \rightarrow \quad [\text{nikavavea}] \quad \text{\textquoteleft in my ear\textquoteright}
\end{align*}
\]

Examples of other \( A \)-loss nouns follow. There are about two dozen in all.

\[
\begin{align*}
/t\text{kwacita-c}/ & \rightarrow \quad [\text{kwacitac}] \quad \text{\textquoteleft tail, abs.\textquoteright} \\
/t\text{kwacita}/ & \rightarrow \quad [\text{nikwacit}] \quad \text{\textquoteleft my tail\textquoteright} \\
/t\text{ni-pacita}/ & \rightarrow \quad [\text{ni?acit}] \quad \text{\textquoteleft my pet\textquoteright} \\
/t\text{ni-pacita-iy\text{\textplus}/} & \rightarrow \quad [\text{ni?acita?y\text{\textplus}]} \quad \text{\textquoteleft my dead dog\textsuperscript{19}} \\
/t\text{pa?aka}/ & \rightarrow \quad [\text{pa?ak}] \quad \text{\textquoteleft Sphinx moth\textsuperscript{20}}
\end{align*}
\]

\textsuperscript{19} The \( \text{\textasciitilde} \) is inserted by the rule of glottal stop insertion, described below.

\textsuperscript{20} Note that this last example is not a possessed noun, though most \( A \)-loss nouns demonstrate the effect in possessed forms. This is because they otherwise end in \(-\text{z},-\text{c},\) or \(-\text{\textasciitilde},\) the absolutive suffix, when not possessed; this "protects" the \( A \) from dropping. \( \text{pi?aka} \) belongs to the smaller \( \sigma \)-suffix absolutive class, so its stem-final \( A \) is unprotected even though the stem is in absolutive form. There are two other nouns.
For many noun stems ending in ha, this process of a-loss accompanies a change of final h to r; that is, the a-loss rule leaves the stem ending in h, and the rhotacization rule (discussed in the rule 5, "Rhotacization") then changes that h to r. It is appropriate to state the process as two separate rules, however, because although a-loss rule feeds the rhotacization rule, it applies more generally than to just ha-final stems (and rhotacization applies more generally—to verbs as well as nouns). Examples of other a-loss nouns which also undergo rhotacization follow.

/koha-č/  -->  [kohac]  'older' [in nimayr
     kohac, 'my older daughter']

/ni-koha/  -->  [nikor]  'my older sister'
/ni-koha-m/  -->  [nikoham]  'my older sisters'
/m+kohe-y/  -->  [m+kohay]  'your older sister, obj.'

/paha-č/  -->  [pahac]  'older' [-mayr pahač 'older son']
/ni-paha/  -->  [niper]  'my older brother'
/ni-paha-m/  -->  [nipaham]  'my older brothers'

/ni-taha/  -->  [nitar]  'my uncle (maternal)'
/p+tahe-m/  -->  [p+taheam]  'their uncles'

/ni-y+a+ha/  -->  [niy+ir]  'my aunt'
/p+y+ha-m/  -->  [piy+ham]  'their aunts'
/m+y+ha-ya/  -->  [my+hay]  'your aunt, obj.'
/ni-y+ha-iv/  -->  [ni+yhe?iv?] 'my dead aunt'

which may be analyzed as undergoing a-loss in absolutive forms—hita 'what', and pæčuša 'man'; but these both have irregular morphology in other respects and might better be considered simply irregular stems.
It is interesting that most of these nouns are typically inalienable—body parts and kin terms (but also 'pet' and 'Sphinx moth').

This rule of a-loss precedes the rule of glottal stop insertion (discussed in 9: "Glottal stop insertion", below):

/ni-hintua/

nihintu     a-LOSS
nihintu?    GLOTTAL STOP INSERTION

5. Rhotacization

Word-final h, with the exception of two words in the corpus, becomes r, as stated in the rule of rhotacization:21

h -> r / _ #

Although this is designed to handle only a dozen or so stems, it can be stated as a general rule applying to all the data. There are only two exceptions: (woh [*wor] ‘two’, and coh [*cor] ‘fish sp.’). These may be borrowings.22 The rule of a-loss which applies to certain

21While a change of h to r may not seem very natural, it should be pointed out that the words in question derive from Takic protoforms containing *s, so a historical change of *s to r and *s to h. The change of *s to h is characteristic of the Serran branch of Takic, according to Bright (1974).

22 The stem coh is likely a borrowing—it belongs to the s absolutive class which is the route borrowings take into the language, and probably there were not a lot of fish in
noun stems (see above) feeds this rule by putting medial h’s into word-final position:

/ni-pa-ha/
  nipah
  [nipəɾ] 'my older brother'

But rhotacization applies to verb stems, as well:

/?a-pi-h/
/ni-pi-h-an/  ->  [ʔaʔiɾ]  'He is nursing.'
                   ->  [niʔiɾən]  'I suckle him.'

/piʔaʔan/
/ʔaʔaʔ/ -> [ʔaʔar]  'He bathes [himself].'  
/niʔaʔ/     ->  [niʔar]  'I bathe (myself).'</n
/niʔaʔiʔ/  ->  [niʔiʔəɾ]  'I bathed.
/niʔaʔən/  ->  [niʔəɾən]  'I bathe it.'

/ni-mi-mat ?aʔik/ -> [nimimət ?əhik] 'I am going to bathe.'
/niʔaʔnehe/  ->  [niʔəɾnehe]  'I bathed myself.'

/?aʔkwəʔ/
/?aʔkwəʔ-eʔa/  ->  [ʔakwəɾə]  'He cooks.'
                   ->  [ʔakwehi]  'It's cooked.'

/ni-tuʔ-mat/
/tuʔ-iwəʔ-t/  ->  [nuʔɨɾmat]  'I will grind it.'
                   ->  [tuʔiwhwat]  'grinding stone
                      [inst. nom.]

Kitanemuk territory in the days before reservoirs were stocked; but the /oʔ form is more unsettling—the numeral 'two' is not something that one would expect a language to borrow, and it looks like a good Takic stem (cf. Luis. /oʔ/ (Hyde 1971), Cah. /iʔ/ (Sauvel and Munro 1981); still it could have been borrowed from a Takic language, replacing some other native term for 'two.' Or conceivably the existence of the borrowed /aʔ/ and of /oʔaʔ/ 'twice' (derived from 'two') may have conspired in some way to make speakers feel that an /o/ before the /h/ blocks the rhotacization rule.

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The rule also applies before clitic boundary:

/-?ah-mat/ → [?ermat] 'will bathe' (*?ahamat, *?ahmat)

(Clitic boundary has not been represented with a special symbol in the dictionary, but the number of clitics is small and they are easily recognized by consulting the section on clitics in Chapter II.)

Clitic data, incidentally, could provide a good argument against restating the h ~ r alternation as a rule

\[ r \rightarrow h / _\_ V. \]

Unfortunately we do not have any examples of h-final stems before vowel-initial clitics. But there is a reason for not stating the rule this way—the not uncommon occurrence of ı intervocally—cf. e.g. kwera /'smear'.

There are according to this analysis a number of word-final ı's for which we don't have evidence from related forms to decide whether they represent underlying /r/ or underlying /h/; for example, is [w+i] 'a lot', /w+i/h or /w+i/r/. I have taken my customary conservative approach of minimalizing unsupported derivations by listing these words with underlying /r/.

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6. Reduplication

A reduplicated prefix is used in Kitanemuk for two functions: on nouns it creates plurals (the plural suffix -(e)m or -yam may be used either instead of or along with reduplication, and the choice seems to be free—cf. chapter II); on verbs it creates a progressive tense form usually translated by English 'be V-ing' or Spanish 'estar V-ando'. The reduplicative prefix in each case consists of a copy of the first consonant and vowel of the stem, with or without an h:

\[ [C_1V_1...]_{\text{Stem}} \rightarrow C_1V_1(h)-C_1V_1... \]

The choice of CVh versus CV as a prefix does not seem to be predictable based on the form of the stem. It is unclear whether it is a free option, though; the only example in the corpus which is recorded with both variants is huc, which is h-initial, as shown in Table III.
### Table III: Reduplicative prefixes

<table>
<thead>
<tr>
<th>Stem</th>
<th>CVh-</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>-piša?</td>
<td>p̂i-p̂i-piša?</td>
<td>'their heads'</td>
</tr>
<tr>
<td>taŋatat</td>
<td>t̄a-taŋatat</td>
<td>'sacks'</td>
</tr>
<tr>
<td>-tama</td>
<td>p̂i-tah-tama</td>
<td>'their teeth'</td>
</tr>
<tr>
<td>pandri?</td>
<td>p̂a-pandri?</td>
<td>'priests'</td>
</tr>
<tr>
<td>-cima</td>
<td>?a-ci-h-cima</td>
<td>'its branches'</td>
</tr>
<tr>
<td>kuru?</td>
<td>ni-ku-h-kuru?</td>
<td>'I poke'</td>
</tr>
<tr>
<td>m̄im+t</td>
<td>m+h-m̄im+t</td>
<td>'lakes'</td>
</tr>
<tr>
<td>namu</td>
<td>p̂i-na-h-namu</td>
<td>'they are battling'</td>
</tr>
<tr>
<td>w̄ik</td>
<td>ni-w̄i-h-w̄ik</td>
<td>'I am hitting'</td>
</tr>
<tr>
<td></td>
<td>m̄i-c̄i-h-c̄i-y</td>
<td>'your elbows, obj.'</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Stem</th>
<th>CV-</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>pečuk</td>
<td>pa-pečukam</td>
<td>'men'</td>
</tr>
<tr>
<td>?a-ho</td>
<td>?a-ho-ho</td>
<td>'its holes'</td>
</tr>
<tr>
<td>t̄ivo?y-t</td>
<td>t̄i-t̄i-v̄o?y-m</td>
<td>'animals'</td>
</tr>
<tr>
<td>kuʔa-c̄</td>
<td>ku-kuʔa-m</td>
<td>'worms'</td>
</tr>
<tr>
<td>š̄iri-c</td>
<td>š̄i-š̄iri-m</td>
<td>'stingy, of many'</td>
</tr>
<tr>
<td>?aʔ-aʔyk</td>
<td>?aʔ-aʔ-aʔyk</td>
<td>'he is lapping it'</td>
</tr>
<tr>
<td>?aʔ-aʔukpi</td>
<td>?aʔ-aʔ-mukpi</td>
<td>'points of land'</td>
</tr>
<tr>
<td>nohtę-t</td>
<td>no-nohtę-m</td>
<td>'old women'</td>
</tr>
</tbody>
</table>

### Interaction of stress and reduplication

Stress is assigned after reduplicative syllable formation has applied:

- `t̄i+mkì-c` 'cave'
- `t̄i+h-t̄i+mkì-c` 'caves'\(^{23}\)

\(^{23}\)There is at least one exception to this in the corpus: `t̄i+h-t̄i+vi-m` 'type of dancer', which is perplexing.
Reduplication and Glide formation

Glides are formed after the formation of reduplicative prefixes, as the following examples illustrate:

ni-hiu       'I see'
ni-hi-hyu    'I am looking'

There is one form which at first seems like a counterexample to this, but can be explained as a stem beginning with the single consonant kw, not a sequence ku or kw as the spelling might suggest:

kwi-kwiheakam    'women'

Stem reduplication

There may be a process of stem reduplication on nouns and verbs, as well. The reduplicated forms are related semantically to the non-reduplicated forms in less predictable ways than the reduplicative prefix forms cited above. For this reason, and because there is only a small number of such pairings of plain stem and stem-reduplicated forms in the corpus, it may be the case that these forms are relatively 'frozen'—that is, that there was at the time the corpus was obtained no active process of stem reduplication at all. All attested examples are noted in the dictionary. The following are some examples.
Simple form | Meaning | Stem-redup. form | Meaning
--- | --- | --- | ---
ni-v+?y-k | I touch | ni-v+?y-v+?y-k | I feel
wo?n+k | nod head | wo?n-wo?n+k | be nodding head
tuah+k-mat | walk, fut. | ?a-tuah-tuah+k | He is walking.

In addition, some bird names and a few other nouns have a structure that could be called stem-reduplicated, for reasons no doubt related to onomatopoeia (the bird names sometimes have a ʔ in the second string of sounds):

heyaʔy | 'bird sp.'
hyuyʔy | 'bird sp.'
caycyaʔy | 'bird sp.'
?aciwićwi | 'deer rattle'

7. CONSONANT BACKING AND FRONTING

This section contains discussion of three cases of allophonic variation in consonants, the exact mechanism of which is unclear, but which deserve mentioning. Consider the pair

?i:vic | 'this'
?ivič-v+n | 'this' + 'to me' clitic

The change of ʔ to ħ provides more confirmation that Harrington's ʔ is t. The exact rule is unclear; it may either make the ʔ either retroflex or palatal. It can be loosely envisioned as

C → [+back] / _ [+ back]
[-cont]
[-antterior]
The relationship of ⱡ and ⱥ is confusing in a number of ways. Retroflex ⱡ seems to be an allophone of both (kɪc, kɪɨ 'house abs.', vs. kɪcə 'house, obj.' shows ⱡ as a reflex of /c/, while pəc, pəč 'water' shows it as a reflex of /č/). Yet the two sounds do contrast, as shown by the following minimal and near-minimal pairs:

- mac 'arm'  mač 'forest or mountain'
- ?oc 'bone'  ?oč 'mesquite'
- pəc 'that'  pəč 'water'
- piʔc 'breast'  pič 'down [feathers]'

There is perhaps a consonant-backing rule which also accounts for the backing of k to k (or k) and kw to kw (or kw), though the situation here is not entirely clear. There are no minimal pairs for the more front versus the more back versions, and almost every token with k or kw has a mate elsewhere in the notes with k or kw; both occur between most combinations of vowels (though there is a tendency for the further back versions to be adjacent to back vowels), and in all word positions; perhaps the sounds are in free variation, or the transcription was inconsistent. In any case, they are phonemicized to /k/ and /kw/ in this work. The rule(s) may be optional; there are cases of (morpheme-internal) [c] before [ɨ], such as hucɨk 'fall', and there are many words transcribed sometimes with k and sometimes with k, which even occurs before front vowels (kimató:r, kimató:r 'flicker').
would be normal for Harrington to be especially attentive to the velar-uvular distinction, since it is phonemic in some other Takic languages.24

A similar difficulty exists in understanding the relationship between \(x\) and \(h\). They are apparently allophonic variants of the same phoneme /h/. There are no minimal pairs for \(x\) (Harrington's orthographic \(q\)) and \(h\), yet both occur in overlapping environments (the former is considerably less frequent), and some words are transcribed using sometimes \(x\), sometimes \(h\) (e.g. mak\text{\textae}tr, mah\text{\textae}tr 'reed sp.'). There may be a rule

\[
h \rightarrow [+\text{high}] / V \quad [+ \text{back}]
\]

which would account for, e.g., \([\text{\textae}x\text{\textae}t\text{\textae}]\) (Harrington orthographic \(\text{\textae}lo\text{\textae}k\)), \([\text{\textae}n\text{\textae}xt\text{\textae}]\) (Harrington \(\text{\textae}nt\text{\textae}t\) 'ant sp.' (but we also see \(\text{\textae}nt\text{\textae}t\) for the same word), and \([x\text{\textae}\text{\textae}v\text{\textae}t\text{\textae}]\) (Harrington orthographic \(\text{\textae}av\text{\textae}t\) 'clothes' (but we see also \(\text{\textae}v\text{\textae}t\)). The rule may be optional, or the transcription may have varied in narrowness, but in any case the two sounds do not contrast phonemically.

8. DEVOICING OF SONORANTS

The following segments occur at times in the Harrington transcription with circles underneath, assumed to indicate de-

---

24Cf. the Takic orthography charts in section A, above.
voicing: ь, м, н (η), ь, ь, ь. Some orthographic h also seem to represent devoicing of preceding segments.

\begin{itemize}
  \item \texttt{warək} \ 'intensive adverb' \ /warək/
  \item \texttt{m+nk} \ 'true' \ /m+mk/
  \item \texttt{nərk} \ 'erase a burned spot' \ /n+rk/
  \item \texttt{tsirhk} \ 'falltrap' \ /cirk/
\end{itemize}

This can be stated in the form of a rule

\[
C \rightarrow [-\text{voice}] / \_ \_ \ C \ # \quad [-\text{voice}]
\]

Consonants are also sometimes devoiced word-finally (but there are no recorded examples of ѵ in this environment):

\begin{itemize}
  \item \texttt{/ʔ amə-y/} \ \rightarrow \ [ʔ aμəj] \ 'that (obj.)'
  \item \texttt{/ʔə-nip-k-im/} \ \rightarrow \ [ʔənipkim] \ 'dead people'
  \item \texttt{/w+υ/} \ \rightarrow \ [w+υ] \ 'get well' (cf. \texttt{wɨvənəʔ} \ 'cure')
  \item \texttt{/kiyəw/} \ \rightarrow \ [kiyəw] \ 'whale' (two transcriptions: circle, and \texttt{hw})
\end{itemize}

This can be accomplished with a rule

\[
C \rightarrow [-\text{voice}] / \_ \ #
\]
The two rules together would serve to assure that all final consonants and consonant clusters (with the possible exception of r) are voiceless. This appears natural and likely.

The word for 'ant sp.', written with h+t in the singular absolutive singular but with no h before the plural m suffix, I have phonemicized as /ʔən+h-t/, on the theory that the h was clearly heard preceding the t but no perceived (or deleted by rule?) before the devoiced final m.

As with many inconsistently recorded phenomena in the corpus, it is impossible to state a firm obligatory rule.

9. GLOTTAL STOP INSERTION

Glottal stops are sometimes added to possessed nouns, when their stem-final vowels become word-final or precede a suffix which begins with a vowel or consonant plus vowel:

<table>
<thead>
<tr>
<th>Non-possessed form</th>
<th>Possessed</th>
</tr>
</thead>
<tbody>
<tr>
<td>?+kihu-c 'breastbone'</td>
<td>ni?+kihu? 'my breastbone'</td>
</tr>
<tr>
<td>kava-c 'ear'</td>
<td>nikava? 'my ear'</td>
</tr>
<tr>
<td>kupk+t 'cradle hood'</td>
<td>?akupk+t 'its hood'</td>
</tr>
<tr>
<td>yayka-t 'counter stick'</td>
<td>niyayka? 'my counter stick'</td>
</tr>
<tr>
<td>?aci-t 'pet' (/?acita/)</td>
<td>ni?acita?iv? 'my dead or former pet'</td>
</tr>
</tbody>
</table>

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This is not consistently shown, however; a few forms such as nikana 'my beard' (kana 'beard'), payve 'its door', and papano 'its egg' do not show it. Probably it is an exceptionless rule, but simply not always noted (cf. Harrington's transcription of nikaya 'my ear', alongside Zigmond's form cited above, with final ?). The rule, which would have roughly the form

$$\emptyset \rightarrow ? \ / \ V[NSI] \ - \ \{C_V \}$$

[+poss.] 

has the effect of not creating final -?m clusters which would result in the plurals of these nouns, if the environment were not constrained as it is. Glottal stop insertion must follow the rule of a-loss, to prevent the addition of glottal stops to possessed nouns like /ni-pa hòa/, 'my older brother', which is pronounced [ni:pàr], not *[ni:pha?]. It also must follow glide formation, to prevent forms like /ni-niu/ from surfacing as *[ni:niu?] instead of the attested [niniw].

10. **Vowel Elision**

There is a rule of vowel elision in Kitanemuk, which deletes the initial vowel of suffixes or clitics when they attach to vowel-final stems.

$$V \rightarrow \emptyset \ / \ V(?) \ - \ _ \ C$$

[+back]
That is, the initial vowel of a suffix or clitic is deleted following another vowel and morpheme boundary. The vowels deleted by this rule are the initial vowels of, the verb stem extender -(a)n, and the past clitic -(u)yu?, and the plural imperative clitic -iči, the object clitic -iči (used for first person object with second person subject) and a few others.

/ca-kwa-či/ -> [ca kwač] 'Let's eat'
   1p eat Imp.pl.

/kay-iči? hiu/ -> [kayci hyu] 'Do not look at me'
   NEG 2-1 see

/mi-t-mi-t/ -> [mit] 'Are you going?'
   2s go Q

The rule appears to apply only to back vowels. The initial high vowel of the "deceased" suffix -(i)vi, for example, glides instead of eliding:

/ni-pacita-ivi/ -> [ni pacita yiv] 'my dog that died'
The rule sometimes ignores an intervening glottal stop:

kwa-či 'eat (plu. pl)' [< kwači + -(i)či 'imperative plural']

11. Retroflection

Words with underlying /š/ are variously transcribed by Harrington with š, šr, šr, and š (cf. entries for š† 'flower', k+ša?
'no good', ši? 'urine', and others). None of these contrast phonemically. Similarly, words containing /č/ are variously transcribed with tř, třt, třř, and occasionally tř. These also do not contrast phonemically and do not seem to be predictable based on environment (cf. the entries for pačwat 'raven', yivač 'door', hučic 'plant sp.', and others). In each case words are written with a retroflex version of the consonant and also elsewhere with the non-retroflex version. This suggests that the segments /č and /š/ are retroflex consonants in Kitanemuk, and is confirmed by Harrington's comment, noted in section B, suggesting that they are usually retroflex.

12. ECHO VOWELS

Harrington transcribes a number of words which end with ʔ in the underlying representation with small raised vowel symbols following the glottal stop. The vowel is a copy, but for its raised format (which presumably indicates a lack of prominence, meaning perhaps short, and faint or devoiced), of the vowel which precedes the ʔ.

/ni-konakaʔ/ -> [nikonakaʔʰ] 'my necklace' (also [nikonakaʔ])
cf. konakat 'necklace, abs.'

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These vowels he refers to as "echo vowels"; and his comments, as well as related forms of these morphemes, suggest that they are not what a modern analysis would call "phonemic". Harrington comments of one such vowel, for example, "not real ɨ—mere echo vowel". These are perhaps derived from a rule which inserts them, something like

\[ \emptyset \rightarrow V_1 / V_i \_ \_ \_ \]

These echo vowels, like so many phenomena, are inconsistently and not often recorded. Assuming that there is such a rule, it must follow the rule of glottal stop insertion which inserts the ʔ in the possessed form of 'necklace' above.

13. **k-LOSS**

There are two verb suffixes, -\(+k\) and -\(k\), which mark certain (not all) intransitive and transitive verbs, respectively. The -\(k\) suffix, on some of these verbs only, is lost before clitics beginning with a consonant (that is, -\(mat\) 'future' and -\(nehe\)). Whether or not this happens is a property of the individual verb, and not predictable on strictly phonological grounds. (The morphophonemic trigger is not marked with any special symbol in the dictionary, but verb forms with attached clitics are given in the dictionary whenever they are present in the corpus, because they tend to subclassify verbs as to whether or not they are [+ k-loss].) The rule is something like the following:
\[ k \rightarrow \emptyset / \quad C_1v_{sr} = C \]

[+ k-loss]

Examples of the operation of \( k \)-loss rule follow:

\[ /n-i-murah-k-nehe/ \rightarrow [n-imuraxnehe] 'i let it loose' \]

\[ /n-i-horo-h-k-mat/ \rightarrow [n-ihoro-hmat] 'i'm going to pierce' \]

14. \( i, u \) VERSUS \( e, o \)

The vowels /i/ and /u/ are infrequent and somewhat overlapping. They are sometimes allophones of /i/ and /u/ respectively (cf. the variant transcriptions \(-pema, -pumu\) for 'shoulder', and \(-pea, -piia\) 'locative'). On the other hand, they do sometimes contrast (cf. \( ho\hat{c}\) 'dig', vs. \( hu\hat{c}\) 'star'). One is tempted to derive as many as possible of the mid vowels by rule from high vowels; but the data do not justify going too far out on any theoretical limbs; I have chosen to phonemicize a vowel with a mid vowel whenever the transcriptions are fairly consistently mid; inconsistent or confusing cases are noted in the dictionary.

15. VOWEL CLUSTER SIMPLIFICATION

The suffixes \(-vea\) and \(-pea\) (noun-class variants of the locative suffix) are sometimes shortened to \(-ve\) and \(-pe\):
/ʔa-hɪvɪ-vea/-→ [ʔa-hɪvɪvea], [ʔa-hɪvɪvea] 'its edge or shore'
The "accompaniment" suffix -meʔ, and the past adverb, ʔuvea, are also sometimes shortened to in this way:

/hiyəvi-meʔ/-→ [hiyəvɪmeʔ] 'with salt'
/ʔuvea ɣ ho/-→ [ʔuve ɣ ho] 'it is already late [evening]' These variants can be produced by the application of the following (apparently optional) rule of vowel cluster simplification:

ea → e / _ (ʔ) #25

The fact that there are no recorded instances of the verbal suffix -heʔ, being pronounced -he is of concern here, though. The rule could be rewritten to require a preceding p, v, or m; but that would be very ad hoc. Perhaps the rule is simply a morphophonemic rule applying to a few morphemes.

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25At least two other rules—glide formation and elision—may ignore an intervening ʔ.
16. **SUMMARY OF MAJOR RULES AND ORDERING**

Reduplicative syllable formation  
Glide formation  
\textit{a}-loss  
Rhotacization  
Stress assignment  
Consonant lengthening  
Glottal stop insertion  
Vowel elision  
Echo vowels  
\textit{k}-loss  

The preceding list is given for convenience, although specific claim is not made about every relative ordering in it; for instance, the ordering of consonant lengthening and glottal stop insertion relative to each other appears to be indeterminable and irrelevant. Evidence for the paired orderings which are relevant is discussed under the description of the particular rules above; the crucial orderings are the following:

Reduplicative syllable formation precedes stress assignment.  
Reduplicative syllable formation precedes glide formation.  
Glide formation precedes stress assignment.  
\textit{a}-loss precedes rhotacization.

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a-loss precedes glottal stop insertion.
Stress assignment precedes consonant lengthening.
Glide formation precedes glottal stop insertion.
CHAPTER II:

MORPHOLOGICAL CATEGORIES
AND INFLECTIONAL MORPHOLOGY

Kitanemuk contains the following categories of morphemes: nouns, verbs, pronouns, clitics, adjectives, adverbs, quantifiers, conjunctions, prefixes, and suffixes. Each of these types will be discussed in this chapter, with the affixes discussed under the headings of the morpheme types to which they attach.

A. NOUNS

Noun words in Kitanemuk consist of a simple or compound root, with zero, one or two prefixes and one or more suffixes. The affixes that can be associated with a noun stem, and their relative order, are summarized in Table I; discussion and examples of each affix are given following that.

Every noun can be assigned to one of four absolutive\(^1\) classes, depending on its absolutive suffix. The four possible suffixes are -\(_\text{I}\), -\(_\text{e}\), -\(_\text{e}\), and -\(_\text{a}\). Noun classes need to be recognized in order to

\(^1\)Note that "absolutive" in the sense in which it is used here has nothing to do with absolutive versus ergative case. It is a term well known to students of Uto-Aztecan languages, used to describe a noun suffix with somewhat different distributions in each language, but generally contrasting with possessiveness and oblique case marking. It will be described in detail below, in 5: "Absolutive".
properly account for the distribution of the variants of the plural suffixes (-am vs. -vam) and locative suffixes (-pen vs. -ven). The derivational suffixes, as one would expect, are closest to the root; they create complex stems of a particular absolutive class, according to the derivational suffix: "deceased" creates a c-class stem, "augmentative" creates a t-class stem, and "characterizing" creates a φ-class stem. These derivations are described in detail in Chapter III.

The items in parentheses in Table I are optional (in the sense that a noun word can be complete without them), with one clarification: any noun which is not in possessed form and has no case suffix attached must appear with the absolutive suffix (or plural where appropriate). In addition, objects require the absolutive suffix (the oblique cases exclude it), and there may be another use of the absolutive in phrases (cf. chapter IV, section C: "Case"). Even some (but perhaps not all) possessed nouns may be suffixed with the absolutive when they are objects (for examples and discussion see Chapter IV). The situation is quite a bit more complicated than it is in languages such as Luiseño and Cahuilla,

2Margaret Press (p.c.) pointed out to me that the distribution of -pen and -ven probably is the remnant of a system partially reconstructed by Langacker (1977: 23) for Proto-Uto-Aztecan and realized in Southern Paiute and Chemehuevi as a system of "spirantizing" and "non-spirantizing" stems. For discussions of this well-documented system, cf., e.g., Sapir (1930), Press (1979: 29).

3Cf. chapter IV, section B: "Number" for some further considerations of when plurality is marked, and through what means.
and is to be suspected of having been very much in a state of transition at the time the data were collected.

Table I: Nouns

<table>
<thead>
<tr>
<th>PREFIXES</th>
<th>S</th>
<th>T</th>
<th>E</th>
<th>M</th>
<th>SUFFIXES</th>
</tr>
</thead>
<tbody>
<tr>
<td>(poss.)</td>
<td>(redup.)</td>
<td>NOUN ROOT</td>
<td>(deriv.)</td>
<td>(abs.)</td>
<td>(obj.)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(plu.)</td>
<td>(dir.)</td>
<td></td>
<td>(inst.)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>(loc.)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(accomp.)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1. POSSESSOR PREFIXES

The possessor prefixes, which are formally identical to the subject prefixes on verbs, are listed in Table II. (In examples throughout the text, the singular pronominal prefixes are glossed as 1s, 2s, and 3s, and the plurals as 1p, 2p, and 3p.)

Table II. Pronominal prefixes

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 ni-</td>
<td>ci-</td>
</tr>
<tr>
<td>2 mi-</td>
<td>?i-</td>
</tr>
<tr>
<td>3 ?a-</td>
<td>pi-</td>
</tr>
</tbody>
</table>

4Note: these "case endings" can attach to independent pronouns and demonstratives, as well as to nouns: ni'mea? 'with me', ?imea? 'with you', ?ica?mea, 'with us', ?im?mea? 'with you (pl.)', ?ima?mea, 'with these', ?amea? 'with that one'.
The appropriate prefix is attached to the noun stem (but cf. also indirect possession, chapter IV, section A), and the absolutive suffix, if any, is dropped, as in the following example:

\[
\begin{align*}
\text{ki-c} & \quad \text{'house'} \\
\text{ni-ki} & \quad \text{'my house'} \\
\text{ni-ki-vea} & \quad \text{'in my house'}
\end{align*}
\]

2. **Reduplication**

A reduplicated syllable preceding a noun stem indicates plurality; plurality can also be marked with the plural suffix -\texttt{am}, occurring in the absolutive slot to the right of the stem; reduplication and the plural suffix may occur independently, or both may occur on the same noun; there seems to be no systematic phonological or semantic way of predicting in which way plurality will be marked. In fact, as examples below show, the same noun stem may occur with sometimes reduplication, sometimes the suffix, and sometimes both (as a matter of fact, plurality is sometimes not marked in either way; cf. Chapter IV, section B: "Number"); this seems to entail no difference in interpretation of the plurality (e.g. ± distributive). The shape of the reduplicative syllable is the same for nouns, where it shows plurality, as for verbs, where it shows progressive aspect. For more examples and a detailed discussion of the form of the reduplicated syllable, see Chapter I, section D, rule 6: "Reduplication". Reduplication generally takes the form of a prefixed copy of the first consonant
and vowel of the stem, with or without h. It can be schematized as follows (R represents a trigger for reduplication):

\[ N \text{ Sl}[R + CV...] \rightarrow CV(h)CV... \]

Examples of reduplication on nouns

\begin{align*}
\text{haka-t} & \quad \text{'willow sp.'} \\
\text{hæ-haka-t} & \quad \text{'willows'} \\
\text{huʔ-č} & \quad \text{'star'} \\
\text{hu-huʔ-m} & \quad \text{'stars'} \\
\text{hu-huʔ-č} & \quad \text{'stars'} \\
\text{pandriʔ, pantriʔ} & \quad \text{'priest'} \\
\text{pæh-pandriʔ-yæm} & \quad \text{'priests'} \\
\text{kava-c} & \quad \text{'ear' [abs.]} \\
\text{piʔ-keh-kava} & \quad \text{'their ears'}
\end{align*}

3. STEM AND ROOT

In the dictionary the entries for nouns take as their heading the noun stem (where known), in its absolutive singular form—that is, what might be considered semantically the least marked form, the citation form, which is also appropriate as verbal subject. In these headings a hyphen separates the root from the absolutive suffix (except in the case of the ø-class nouns, which carry no suffix in this form), and in the case of derived stems a hyphen separates the root from the derivative suffix and the derivative suffix from the absolutive.
4. **DERIVATIONAL SUFFIXES**

For a discussion of the derivational suffixes "augmentative", "characterizing", and "deceased", see "Noun forming derivations" in Chapter III.

5. **ABSOLUTIVE**

In general, the absolutive suffix is required on all nouns which are not possessed or marked for some oblique case (nouns marked for objective case, however, do take the absolutive suffix). It has no inherent meaning. (In addition to this morphological fact, there may be a syntactic marker as well; cf. chapter IV, section C: "Case".) The form of the absolutive suffix is -t, -c, -č, or -g; and the matching of suffix to stem is an inherent lexical feature; for this reason each noun is listed in the dictionary with its appropriate absolutive suffix, to indicate its class.

<table>
<thead>
<tr>
<th>Noun</th>
<th>Meaning</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>hona-t</td>
<td>'sleeping mat' [abs.]</td>
<td></td>
</tr>
<tr>
<td>ni-hona?</td>
<td>'my sleeping mat'⁵</td>
<td></td>
</tr>
<tr>
<td>m+hí-c</td>
<td>'neck' [abs.]</td>
<td></td>
</tr>
<tr>
<td>?a-m+hí</td>
<td>'someone's neck' [poss.]</td>
<td></td>
</tr>
<tr>
<td>ke-č</td>
<td>'rat' [abs.]</td>
<td></td>
</tr>
<tr>
<td>ke-č-øy</td>
<td>'rat' [obj.]</td>
<td></td>
</tr>
<tr>
<td>?aʔaʔ</td>
<td>'crow'</td>
<td></td>
</tr>
<tr>
<td>?aʔaʔ-ʔea</td>
<td>'Joaquin Flat' [plcnm. &lt; 'crow']</td>
<td></td>
</tr>
</tbody>
</table>

⁵The glottal stop is added to some possessed nouns by the rule (#6 in chapter I, section D) of glottal stop insertion.
Sometimes two nouns differ in form only because one belongs to one absolutive class, and one to another:

\[
\begin{align*}
\text{kw}+\text{ŋa-c} & \quad \text{'gap in the mountains'} \\
\text{kw}+\text{ŋa-č} & \quad \text{'crystal'} \\
\text{t+i+vi-t} & \quad \text{'certain type of dancer'} \\
\text{t+i+vi-č} & \quad \text{'lime'}
\end{align*}
\]

There seems generally to be no correlation between the semantic properties and the absolutive class of a stem. Most of the \(\text{ŋ}-\)class nouns are borrowings or onomatopoetic (see the list under 9: "\(\text{ŋ}-\)class nouns"). Borrowed stems are most often assigned to the \(\text{ŋ}-\)class, but occasionally (in what are perhaps older borrowings) to the \(\text{t}-\)class.

\[
\begin{align*}
\text{vurew+?} & \quad \text{'lamb' (< Span. "borrego")} \\
\text{vurew+?-yam} & \quad \text{'lambs'} \\
\text{kavəyo?}, \text{kavəyo?t} & \quad \text{'horse' (< Span. "caballo")} \\
\text{kavəyo?-t-a} & \quad \text{'horse, obj.'}
\end{align*}
\]

Thus the process of borrowing initially feeds the \(\text{ŋ}-\)class, but ultimately the \(\text{t}-\)class.

A few other nouns seem to waver between the \(\text{ŋ}-\)class and the \(\text{t}-\)class:

\[
\begin{align*}
\text{wahi?} & \quad \text{'coyote'} \\
\text{wahi?-t} & \quad \text{'coyote'}
\end{align*}
\]
6. **PLURAL**

There are two categories of number—singular and plural. Plurality is expressed by reduplication (described in 2, above), or the plural suffix, or both. The plural suffix is generally -am; the post-vocalic variant is -m. ø-class nouns take the plural suffix -yam, which is therefore common in tribenames (these are often borrowings and thus enter the language as ø-class nouns). The plural suffix is the same on absolutive and possessed nouns.

hača-č  'spit' [abs.]
hača-m  'spittle' (formally plu.)

haví-t  'blanket, clothes' [abs.]
haví-m  'blankets, clothes' [plu.]
ni-haví?  'my clothes' [poss.]
mí-ha-haví?  'your clothes' [plu. poss.]

hanja-č  'yellow jacket' [abs.]
hanja-m  'yellow jackets' [plu.]

híŋ-t  'snake' [abs.]
híŋ-a m  'snakes' [plu.]

ku?muš  'sealion' [abs.]
kumuš-yam  'sealions [plu.]

Plurality is not always overtly marked on [-human] nouns, when they are direct objects, but seems to be optional, at least on unspecified or mass objects:

ni-hiyn-mat hwí?-tayı  'I will hunt rabbits'
?a-yu?y?n ?a-ta-ma-y 'He grits his teeth.'

A noun associated with a plural numeral does not occur with any overt plural marking. (Numerals themselves are unusual in that, although they act like nouns, they take neither plural suffixes nor object suffixes; cf. section G, "Quantifiers").

ni-hor-or-mat mi-kav-a-y 'I'll pierce your ears.'

mahač kuci? 'five dogs'

Most tribenames are specified [-count] in the lexicon. This is illustrated here for 'Kitanemuk(s)'. Note that there may be some overlap in the use of singular and plural forms for tribenames.

ti-va-pea-ta-ma-ut ?ama?? 'Are you a Tübatulabal?'
piñon LOC TrN Q you

haw-kup ta-ta-vi-ya-m 'one Tataviam'

ni?? ?a-kikita-m 'I am a Kitanemuk.'
?a-kikita-m ?i-cač 'We are Kitanemuks.'
?a-kikita-m-yam 'Kitanemuks'

mar+i-ga? 'tribename of Serranos near San Bernardino'
mar+i-ga?-ya-m 'person or people from San Bernardino'

7. OBJECT SUFFIX

The object suffix is -a-y; the post-vocalic variant is -y. The object suffix is obligatorily preceded by the absolutive suffix appropriate to the noun's class, unless the noun is possessed. Personal names and other ø-class stems which end in a vowel take
the objective suffix -tay; that is, they are grouped with the 1
class when it comes to the attachment of the object suffix. In
respect to this link between absolutive and object suffixes (which
is similar to the situation in other Takic languages), the object
case is distinct from the other four (oblique) cases, whose affixes
attach directly to the stem without an absolutive suffix.

\[
\begin{align*}
\text{kucat} & \quad \text{\textquoteleft stick\textquoteright} \ [\text{abs.}] \\
\text{kucat-ay} & \quad \text{[obj.]} \\
\text{hu?-c} & \quad \text{\textquoteleft star\textquoteright} \ [\text{abs.}] \\
\text{hu?-c-ay} & \quad \text{[obj.]} \\
\text{ki-c} & \quad \text{\textquoteleft house\textquoteright} \ [\text{abs.}] \\
\text{ki-c-ay} & \quad \text{[obj.]} \\
\text{pan} & \quad \text{\textquoteleft bread\textquoteright} \ [\text{abs.}] \\
\text{pan-t-ay} & \quad \text{[obj.]} \\
\text{mi-kave-c} & \quad \text{\textquoteleft your ear\textquoteright} \ [\text{poss.}] \\
\text{mi-kave-y} & \quad \text{\textquoteleft your ear\textquoteright} \ [\text{poss. obj.}] \\
\end{align*}
\]

The Kitanemuk absolutive differs from that reported for other
Takic languages, in that in some cases it appears on possessed
objects, as well as unpossessed.

\[
\begin{align*}
\text{mi-?kihu-c-ay} & \quad \text{\textquoteleft your (sg.) breastbone\textquoteright} \ [\text{obj.}] \\
\text{ni-curi?-t-ay} & \quad \text{\textquoteleft my grandmother\textquoteright} \ [\text{obj.}] \\
\end{align*}
\]

This happens on two types of nouns—kin terms and body part
terms—but it happens inconsistently. That it happens at all is
surprising; that it happens precisely on the type of nouns which normally do not occur unpossessed is interesting, however. It means that there is in effect another object suffix available in these cases: -tay. This of sequence is used, then, to mark objects in (a) the 1-class (largest class) of nouns, (b) ø-class nouns (including personal names such as manwel-tay 'Manwel, obj.' which are never possessed), and (c) some kin terms and body part terms (which are more or less obligatorily possessed—there are a few absolutive forms for body parts in the corpus, but one suspects them of being somewhat forced or artificial). I take this to mean that there was at the time this data was collected a reanalysis in progress, whereby the 1 that figures in the suffix of so many object forms was coming to be seen as part of the object suffix itself, rather than a morpheme having to do (in object position) with the contrast between possessed and non-possessed.

Objective case is broadly interpreted by Kitanemuk grammar, to include indirect objects and some other obliques as well as direct objects. On the other hand, the marking of objects in Kitanemuk is more restricted than in many languages, in that objects of imperative verbs are not object-marked (a phenomenon reported for other Northern Uto-Aztecan languages as well—Cahuilla, Hopi, and Southern Paiute, and marginally Serrano and Tübatulabal, according to Langacker (1977: 56), and for non-
negative imperatives in Kawaiisu according to Zigmond et al (1988: 36):

πυνς ni-πακ y+iva-č-ay
already 1s open  door ABS OBJ
'I [already] opened the door.'

πακι y+iva-č
open  door ABS
'Open the door!

Quantified direct objects are inconsistently marked as objects. Some other modified objects are also not object-marked. One might speculate that these are examples of embedded clauses, where the noun head is insulated from object-marking by the clause boundary (cf. Chapter IV, section C).

8. OBlique CASE SUFFIXES

I use the term "case" to describe other inflected forms of nouns which show location, instrument, accompaniment, and direction (cf. chapter IV, section C for a justification of this analysis).

Locative suffix

The locative suffix, translated 'at' or 'in' and also used in placenames, takes one of two forms; the variant -pea is used for t-class and ɶ-class nouns, and the variant -vea is used with ɶ-class and ɛ-class stems. The word for 'August' demonstrates that
a reference to location in time as well as space can be referred to with -pea-vea.

ki-c  'house' [abs.]
ki-vea  'in the house'

ku-t  'fire' [abs.]
ku-pea  'in the fire' [loc.]

kava-c  'ear' [abs.]
mî+kava-vea  'in your ear'

tîva-pea  'August' (lit. 'in the piñones') [< tîva-t]
tîva-vea  'on the ground' [< tîva-č]

**Instrumental suffix**

The instrumental suffix is -n+. It attaches to nouns which play the instrumental case role in the sentence.

ni-kwara? hana-n+
1s smear tar INS
'I smeared it with tar.'

ni-win hama-t-ay ?ašar+in-n+
1s pluck vegetation ABS OBJ hoe INS
'I weed with hoe.'

kučara?-n+ ci-kwa?
spoon INS 1p eat
'We eat with a spoon.'

**Accompaniment suffix**

The accompaniment suffix is -mea? (sometimes shortened to -me?). (It may have some historical relation to mî 'go'.) Although I
call this suffix "accompaniment", note that it attaches to inanimates as well as to animates.

ηατ± 'cat' [abs.]
ni-ποίη+η ηατ±-μεα? 'I climbed up with a cat' [accomp.]

ηεβη-η 'salt' [abs.]
ni-κο? ηεβη-με? 'I eat it with salt'

tίμη+t 'stone' [abs.]
ni-νοκη+η tίμη-μεα? 'I got up with a stone in my hand'

The suffix -vα? is only attested in a few sentences, but seems to indicate accompaniment as well:

ni-μη ni-πειετα-να? 'I'm going on my horse.'
1s go 1s pet ACC

The suffix -çïνα? may be another accompaniment suffix; it is only attested a few times in the corpus, e.g.

ni-κιμ p começou νεα? 'I came with these [people].'  
1s come 3sObl ACC with these

Directional suffix

The directional suffix, -yικ, usually attaches to nouns which are translated 'toward N'; since there are also a few placenames containing this suffix, it must also have a locative meaning; it is unclear in these cases whether it means the same as -πεγ/-νεα

---

6For the third person singular oblique construction, cf. section C, 4: "Demonstrative pronouns".
('at' or 'in'), or has a distinct meaning, perhaps 'near N'. A second directional suffix indicates motion from; its form is -nu?. It does not occur in placenames.

ni-mi-mat tyende?-yïk
is go FUT store DIR
'I will go to the store'

kuča-yïk
wood DIR
'Gorman's Staton'

?a-purakïk ?a-hune-nu?
3s go out 3s heart DIR
'S/he left the inside of the house.'

ni-tuhtutu? ?ïmï-yïk
1s play you DIR
'I'm playing with you.' [apparently 'play' selects this case]

9. THE Ø-CLASS OF NOUNS

There is a class of nouns in Kitanemuk which take neither the -t, the -c, nor the -č absolutive ending; they are listed below and in Table III. They belong to what I call the ø-absolutive class. They typically have a plural in -vam and objective form in -t-ay. A large percentage of these nouns are borrowings from Spanish or some other language; many are onomatopoetic; the unexplained ones may be borrowings from extinct languages. This noun class, then, is interesting for two reasons—its peculiar behavior in the synchronic grammar and its potential for revealing the history of the language by presenting evidence of language contact.
Borrowings from Spanish

Kitanemuk has borrowed more words from Spanish than from any other identifiable source. Some typical adaptations made to these words as they are integrated into Kitanemuk include (a) stress shift from the Spanish pattern to word-initial, (b) addition of $p$ to words that end in a vowel in Spanish, (c) segment changes such as $g$ to $q$, $b$ to $v$, and $y$ to $w$, (d) morpheme structure adjustments such as the breaking up of initial clusters by dropping consonants or adding vowels, and (e) addition of Kitanemuk morphology such as the $o$-class plural suffix -yam and object suffix -tay. Mostly nouns were borrowed, and semantic areas favored for borrowing included terms for introduced agriculture and foods, names for manufactured goods and religious vocabulary. The following list is a sampling of the borrowings from Spanish identified to date. The dictionary lists all borrowings with their Spanish sources.

<table>
<thead>
<tr>
<th>borrowed form</th>
<th>gloss</th>
<th>Spanish source</th>
</tr>
</thead>
<tbody>
<tr>
<td>apyo?</td>
<td>celery</td>
<td>apio 'celery'</td>
</tr>
<tr>
<td>kalavo?</td>
<td>nail</td>
<td>clavo 'nail'</td>
</tr>
<tr>
<td>kelesa?</td>
<td>buggy</td>
<td>calesa 'buggy'</td>
</tr>
<tr>
<td>kepe?</td>
<td>coffee</td>
<td>café 'coffee'</td>
</tr>
<tr>
<td>rihir</td>
<td>beans</td>
<td>frijol 'bean(s)'</td>
</tr>
</tbody>
</table>

89
teriw+ wheat trigo 'wheat'
vitavel sugarbeet betabel 'sugarbeet'
yaviu devil diablo 'devil'
yewaš mare yeguas 'mares'

The last form shows that sometimes Spanish plural rather than singular nouns are used as the model, although the Kitanemuk word is singular.

Although most borrowed nouns are in the ø-class, the following are in the t-class; perhaps these are older, more integrated borrowings.

kaveyo?-t 'horse' (< Span. "caballo")
mula?-t 'mule' (< Span. "mula")
pedro?-t 'Pedro'
vake?-t 'cow' (< Span. "vaca")

Borrowings from languages other than Spanish

Kitanemuk also borrowed words from English, Chumash, Gabrielino, Mojave, and undoubtedly other languages. The following are a few examples. (Others are listed in the dictionary.)

<table>
<thead>
<tr>
<th>Borrowed word</th>
<th>Gloss</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>?amahava?</td>
<td>Mojave person</td>
<td>Mojave</td>
</tr>
<tr>
<td>čuma?</td>
<td>Chumash person</td>
<td>Chumash</td>
</tr>
<tr>
<td>mar/u?</td>
<td>a tribename</td>
<td>Serrano</td>
</tr>
</tbody>
</table>
within

button

English

It would be interesting to determine if the other members of the $\emptyset$-class are also borrowings. Table III is a list of those not yet identified as borrowings.
<table>
<thead>
<tr>
<th>citation form</th>
<th>gloss</th>
<th>Comment</th>
</tr>
</thead>
<tbody>
<tr>
<td>?a?a?</td>
<td>crow</td>
<td>onomatopoeia?</td>
</tr>
<tr>
<td>?anuci</td>
<td>baby</td>
<td>not a N?</td>
</tr>
<tr>
<td>?step</td>
<td>meat</td>
<td>possessed N?</td>
</tr>
<tr>
<td>?atavatava</td>
<td>butterfly</td>
<td>not a N?</td>
</tr>
<tr>
<td>cayca?y</td>
<td>bird sp.</td>
<td>onomatopoeia?</td>
</tr>
<tr>
<td>cicinavr+?</td>
<td>Californios of the country; gente de razón</td>
<td></td>
</tr>
<tr>
<td>coh</td>
<td>fish sp.</td>
<td>borrowed? h#, not r#</td>
</tr>
<tr>
<td>c+pi+k+</td>
<td>beaver</td>
<td>borrowed?</td>
</tr>
<tr>
<td>corcor</td>
<td>cricket</td>
<td>onomatopoeia?</td>
</tr>
<tr>
<td>kaneypucic</td>
<td>squirrel sp.</td>
<td></td>
</tr>
<tr>
<td>koymi?</td>
<td>referee in peón</td>
<td>occurs in So.Calif.</td>
</tr>
<tr>
<td>kuci?</td>
<td>dog</td>
<td>occurs in So.Calif.</td>
</tr>
<tr>
<td>kukukunit+</td>
<td>mussel sp.</td>
<td>borrowed?</td>
</tr>
<tr>
<td>kuyku?y</td>
<td>plant sp.</td>
<td>borrowed?</td>
</tr>
<tr>
<td>nonom(-)t</td>
<td>grass sp.</td>
<td>borrowed?</td>
</tr>
<tr>
<td>panaca?</td>
<td>duck</td>
<td>borrowed?</td>
</tr>
<tr>
<td>papamaj</td>
<td>myth chars.</td>
<td>borrowed?</td>
</tr>
</tbody>
</table>

92
<table>
<thead>
<tr>
<th>citation form</th>
<th>gloss</th>
<th>Comment</th>
</tr>
</thead>
<tbody>
<tr>
<td>pašuk(-)t</td>
<td>bow/collarbone</td>
<td>borrowed?</td>
</tr>
<tr>
<td>picalela</td>
<td>dragonfly</td>
<td></td>
</tr>
<tr>
<td>pišn↕</td>
<td>fish sp.</td>
<td>borrowed?</td>
</tr>
<tr>
<td>purpur</td>
<td>worm sp.</td>
<td>borrowed?</td>
</tr>
<tr>
<td>pituru?</td>
<td>hummingbird</td>
<td>borrowed?</td>
</tr>
<tr>
<td>puten</td>
<td>gallineta [mng. unclear]</td>
<td></td>
</tr>
<tr>
<td>r↑?r↑k</td>
<td>ansara [goose?]</td>
<td>borrowed?</td>
</tr>
<tr>
<td>s↑s↑?-yam</td>
<td>great grandrelatives</td>
<td>back-formation from kinterm?</td>
</tr>
<tr>
<td>šawmi</td>
<td>cone-shell</td>
<td>borrowed?</td>
</tr>
<tr>
<td>šiwši?pwi</td>
<td>bird sp.</td>
<td>onomatopoeia?</td>
</tr>
<tr>
<td>t↓?ir↑r↑</td>
<td>bird sp.</td>
<td>borrowed?</td>
</tr>
<tr>
<td>tuhu?</td>
<td>effeminate person</td>
<td>borrowed?</td>
</tr>
<tr>
<td>wahi?</td>
<td>coyote</td>
<td></td>
</tr>
<tr>
<td>wekasi?</td>
<td>mouse</td>
<td>borrowed?</td>
</tr>
<tr>
<td>yupivu?</td>
<td>bird sp.</td>
<td>onomatopoeia?</td>
</tr>
</tbody>
</table>
B. VERBS

Table IV shows the morphemes which occur in verb words, and their relative ordering. All elements except the stem are parenthesized to show that they are not required for the verb word to be complete; but a non-imperative verb does require at least a subject prefix.

Table IV: Verb schema

(Subj) (Redup.) Stem (Transitivity) (Imper. Extension)
(Causative) (Desiderative)
(Passive)

Note that Table IV does not include morphemes to indicate tense and aspect or imperative mood, all of which are reflected in Kitanemuk morphology. This is because all these are expressed using clitics (there is a slight possibility that "desiderative" is another—cf. secton D). Refer to section D, "Clitics", for a description of the insertion of clitics in "second position" in the sentence. The word to which they become attached is sometimes a verb word, but often not; when they do attach to a verb word, they are the right-most element, following both suffix slots shown here. The clitics have a relative ordering among themselves, which is described in section D. The schema is tentative, but may not be able to be developed much further due to the limitations of the data (gaps in paradigms which cannot be checked). It is unlikely, for instance, that causative and passive are really mutually
exclusive; but a form which definitely contains both has not been found in the corpus; all that can be said about the matter is that when either occurs, it is to the right of the stem slot, and to the left of the desiderative slot; the relative ordering when both occur (assuming they can co-occur) is simply unknown.

It is interesting to note how much the verb schema looks like the noun schema, given above in Table I. Both contain personal prefixes as the first element (indicating subject of verb or possessor of noun), followed by a reduplicative syllable (indicating plurality for nouns and progressive or repetitive aspect for verbs), followed by a stem and derivational suffixes. The only distinctive verb morphology, then, is the array of derivational suffixes. Verbs which are complements to other verbs may take an -j ending which is very reminiscent of the -αυ ~ -υ ending which is used to mark nouns as objects (cf. chapter IV, section J). The morpheme niw is used in a parallel way in noun phrase and auxiliary verb constructions (cf. chapter IV, section A, "Possession", and section F: "Time reference"). The morphology for turning verbs into nouns and nouns into verbs (cf. chapter III) is nonetheless very rich.

**NUMBER**

Number is never shown independently of the prefix specification on the verb except in imperatives. That is, the plural prefix in each person category is distinct from the singular;
but there is no other way of telling a verb with a plural subject from a verb with a singular subject by looking at the verb alone. The one exception to this is in the imperative, where the clitic -č indicates a plural subject; but the clitic is not part of verb morphology per se.

ni-kwė? 'I eat'
c+kwė? 'we eat'
co-kwė?-č 'let's eat'
ni-?ic 'I ladle'
?ic 'ladle'
?ic-č 'ladle! (plu. subject)'

TENSE/ASPECT

The tense/aspect forms are simple (the unmarked form, usually translated as present or recent past tense), reduplicated (usually translated as present progressive, but occasionally with nuances of distributive aspect), future (± proximal), and past. The non-proximal future and the past are formed using the clitics -mat and -uvuŋ respectively. (The proximal future is a construction using the auxiliary verb niw, with the prefixed verb, and is described in chapter IV, section F.)

---

7A second pattern of reduplication, stem reduplication, is associated less predictably with a variety of meaning changes, including present progressive.
Examples illustrating verb morphology

ni-mi
ni-mi-mat
"I go/went.'
"I will go.'

?a-yu
?a-yuh-yu
"He sings/sang.'
"She is singing.'

ni-?ic-uvu?
?uvea ni-?ic
ni-?ic ?uvea
"I ladled out (water).'</
"I ladled out (water).'</
"I ladled out (water).'</

?a-hin-t k
?a-hi?n-k
"It floats.'</
"It (water) carries it (floating object).'</

?a-k+m
ni-k+m-ee?
"it spilled'
"I spilled it.'</

?a-huc-t k
?a-huc-k
"It fell.'</
"He dropped it.'</

?a-huc-k+n-ea?+v+n
"He made me fall.'</

?a-mu
?a-mu-hea ?a-hun-ay
?a-mu-hea-mat
?a-mu-iva?a?
?a-mu-ihun
"He shot/threw it.'</
"He was shot in the heart.'</
"He will be shot.'</
"[his] spear'
"He aims [wants to shoot].'"'n

?a-ya?
?a-ya?-ihun
"He flies.'</
"He flaps his wings preparatory to flying [wants to fly].'</"'

Causatives, imperatives, and verb classes

Although all the details are not yet clear, there seem to be distinct verb classes in Kitanemuk. There are -t k/-k verbs, -e a

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verbs, and -un verbs. There are also a few impersonal verbs. Syllables of the form -yn are added to imperatives and derived forms of some verbs, but not to others. All these classes of verbs are exemplified in Appendix I.

The intransitive suffix -tik occurs in all tenses of a certain class of verbs [but is reduced to k in derived forms]. The causative suffix -apa is added to intransitive verbs such as k+m 'spill'. -k, the transitive (often causative) suffix, occurs only on the class of verbs which have an intransitive suffix (that -tik is indeed a suffix is shown by stem-reduplicated forms such as pa-kwač-kwače-tik 'he has syphilis'). (I mention these suffixes here, even though they are derivational, in order to make clearer the structure of some of the examples.)
TRANSITIVITY AND VOICE

In this slot in the schema we see such alternations as -自发 (intransitive) versus -自发 (transitive) and -自发 (intransitive) versus -自发 (transitive):

?a-hin-自发 'It floats'
ni-hi?n-自发 'I make it float'

?a-yua自发-自发 'it's wet'
ni-yua自发-自发 'I wet it'

?a-自发+m 'It spilled'
ni-自发+m-自发 'I poured it'

No intransitive forms end in -自发. But several transitive forms (not contrasting with an intransitive or non-causative in the data) end in -自发; these seem to be synchronically monomorphemic:

kamea 'bury'
puhe自发 'blow'
ci自发 ea 'pound (meat)'

The morpheme -(h)ea derives what I have called "passives" (the translation often corresponds to English passive voice, but apparently this is really a suffix deriving verbs of unspecified subject from transitive or intransitive verbs). A mysterious -自发-occurs in conjunction with it, for some verbs (cf. e.g. 'name', 'erase', and forms in Appendix I); it seems to carry no meaning of
its own, and its distribution is not well understood. The last example, 'sick', shows that the causative sense of -eq can be a bit loose or metaphorical (perhaps not unlike English 'I make you to be an honest person').

**Examples of -(h)eq:**

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>mu</td>
<td>'crush'</td>
</tr>
<tr>
<td>mu-hea</td>
<td>'be crushed'</td>
</tr>
<tr>
<td>pi?</td>
<td>'throw/hit/bewitch'</td>
</tr>
<tr>
<td>pi?-hea</td>
<td>'be bewitched'</td>
</tr>
<tr>
<td>tiw</td>
<td>'name'</td>
</tr>
<tr>
<td>tiw-an-ea</td>
<td>'be named'</td>
</tr>
<tr>
<td>?u?</td>
<td>'take, grab'</td>
</tr>
<tr>
<td>?u?-hea</td>
<td>'be grabbed'</td>
</tr>
<tr>
<td>nirk</td>
<td>'erase'</td>
</tr>
<tr>
<td>nirk-in-ea</td>
<td>'be erased'</td>
</tr>
<tr>
<td>hayin</td>
<td>'rest'</td>
</tr>
<tr>
<td>hayin-ea-vea</td>
<td>'resting place'</td>
</tr>
<tr>
<td>hi?p-i-k</td>
<td>'float, VI'</td>
</tr>
<tr>
<td>hi?p-k</td>
<td>'float, VT'</td>
</tr>
<tr>
<td>?a-hi?p-k-ea-vea</td>
<td>'plcnm.: where a flood passed'</td>
</tr>
<tr>
<td>yuv-k</td>
<td>'put s'th in boiling water'</td>
</tr>
<tr>
<td>yuv-ea?</td>
<td>'fry something' [causative?]</td>
</tr>
<tr>
<td>mi-muk</td>
<td>'you are sick'</td>
</tr>
<tr>
<td>mi-muk-ea</td>
<td>'you’re sick, I think' [causative?]</td>
</tr>
</tbody>
</table>

100
DESIDERATIVE SUFFIX

\texttt{puyhun} 'want/love' can be used as a matrix verb with an object complement, but if the subject of both clauses is the same, the suffix \texttt{-ihun} the desiderative suffix ('want to'), can be used instead (the \texttt{-Vn-} syllables appear again in these forms, with certain verbs). I take \texttt{puyhun} to be a lexicalized desiderative form of \texttt{?pu?} 'take'.

Examples of desiderative verbs:

\texttt{?a-ya?} \ 'he flies'
\texttt{3s fly}
\texttt{?a-ya?-ihun} \ 'he flaps his wings preparatory to flying'
\texttt{new ni-nak\=sa-ihun} \ 'I don't want to wrestle.'

\texttt{kum} \ 'sleep'
\texttt{ni-kum-an-ihun} \ 'I am sleepy [want to sleep]' \texttt{1s sleep Vn DES}

\texttt{new \texttt{?a-w-}puyhun nimi, mutu?-mat ni-mi}
\texttt{neg 3s RDP? want 1s go still! FUT 1s go}
\texttt{He doesn't want me to go, but I'm going to go anyway.}'

\texttt{ni-namu-ihun} \ 'I want to fight'
\texttt{new ni-namu-ihun ni+?} \ 'I don't want to fight'
\texttt{NEG 1s fight DES 1}

\texttt{pir} \ 'nurse, VI'
\texttt{pih-an} \ 'to suckle, VT'
\texttt{ni-pih-ihun} \ 'I want to nurse'

\texttt{vank} \ 'sweep'
\texttt{new ni-vank-in-ihun} \ 'I don't want to sweep.'
(I have no examples of this construction with a verb and associated object, e.g. 'I don't want to sweep the house.')

**Imperatives**

Kitanemuk has second person singular and plural commands as well as a first person plural imperative or "hortative" ('let's VI') form. All three are based on the imperative stem, which sometimes differs from the simple verb stem. Once the second person singular imperative form is known, the other imperatives can generally be deduced from it. Plural imperatives require the use of the plural imperative clitic -č in the sentence.

**Examples of regular imperatives:**

- ciʔ 'pick up'
- ciʔ 'pick it up!'
- ciʔ- č 'y'all pick it up!'
- ca-ciʔ- č 'let's pick it up!'
- win 'cut'
- win 'cut it!'
- win-č 'y'all cut it!'
- ca-win-č 'let's cut it!'

Negative second person imperatives use a special negative morpheme key(m)\(^8\) rather than the general Negative naw (cf. chapter IV, section E for examples). There are no third person or first person singular imperatives, or negative first person plural imperative forms in the data. The same object clitics are used as

---

\(^8\)The optional -m occurs in imperative sentences that have no direct objects. I discuss in chapter IV, section C, the notion that perhaps this is because it is the object clitic for 'you', and imperative subjects are marked as if they were objects.
in the indicative, and they precede the imperative plural clitic, (as described in section D:); however non-pronominal objects of second person imperatives are not object-marked (cf. chapter IV, section C).

There are six separate kinds of relationship which may hold between the indicative stem and the imperative stem (all of these are exemplified in Appendix J):

(a) The second person singular imperative forms are often identical with the present stem:
   ni-a\-y\-k 'I lap it [with tongue]'  a\-y\-k 'lap it!'

(b) The imperative stem sometimes consists of the indicative plus -\-i:
   ni-a\-n\-k 'I open it'  a\-n\-ki 'open it'
   ke\-v\+k 'I listen'  ke\-v\-k 'listen!'  

(b) The imperative stem sometimes consists of the indicative plus -\-u:
   hu\-e\-h\-a 'work'  hue\-ah\-e\-w 'work!'

(d) The imperative stem may use -k where indicative uses -\+k:
   ke\-v\+k 'listen'  ke\-v\-k 'listen!'

(e) The imperative form may require the addition of -Vn to the indicative base:
   ni-ka\-me\-a? 'I bury it'  kame\-a?-n 'bury it!'

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k+i+m 'make'  k+i+m-an 'make it!'  

(f) There are very few imperative forms which simply must be called "irregular":

ni-kim 'I come'  kiva 'come!'
ni-hiu 'I'm looking'  t+hiu, hiu(h) 'look!'

Once the second person singular form is known, the first and second person plural forms are predictable from it—the plural imperative clitic -t(+)t occurs with the latter two forms.\(^9\) The first person plural imperative, or hortative, also has the personal prefix ci- attached to it. (This prefix is distinct from the indicative first person plural prefix ci-.) A final w occurring in the singular imperative may be deleted in the imperative form (the vowel of the clitic may then also be deleted):

hakwaw 'stir'  hakwa-č 'stir!'
yaw 'grab'  ya-ič 'grab!'

---

\(^9\)There is one apparent counterexample to this—mi, 'go', which has the irregular second person singular imperative form mesh, second plural meč, and first plural čomč. The second person form is actually underlying meč-t, as evidenced by the negative kaw-m-ič mes, 'y'all don't go!', so the plural imperative forms are irregular, even given the singular form as a base.

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### Examples of imperative morphology

<table>
<thead>
<tr>
<th>indic.stem</th>
<th>2nd sq.</th>
<th>2nd plu.</th>
<th>1st plu.</th>
<th>gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>hayin</td>
<td>hayin</td>
<td>hayin-č</td>
<td>ca-hayin-č</td>
<td>rest</td>
</tr>
<tr>
<td>?ic</td>
<td>?ic</td>
<td>?ic-č</td>
<td></td>
<td>ladle</td>
</tr>
<tr>
<td>kim</td>
<td>kiva</td>
<td>kiva-č</td>
<td></td>
<td>come</td>
</tr>
<tr>
<td>kwa?</td>
<td>kwa?</td>
<td></td>
<td>ca-kwa?-č</td>
<td>eat</td>
</tr>
<tr>
<td>win</td>
<td>win</td>
<td>win-č</td>
<td>ca-win-č</td>
<td>cut</td>
</tr>
<tr>
<td>yaw</td>
<td>yaw</td>
<td>yα-č</td>
<td></td>
<td>grab</td>
</tr>
</tbody>
</table>

10The plural imperative forms are listed with the clitic attached to the verb, which is the commonest kind of form found in the corpus; but of course the clitic may be attached to another kind of word, if it is first in the sentence.
C. PRONOUNS

There are five different classes of pronominal elements in Kitanemuk. These are the pronominal prefixes, the independent pronouns, the subject-object clitics, the reflexive stem, and the indefinite/interrogative pronouns.

1. PRONOMINAL PREFIXES

The pronominal prefixes are used to express the subjects of verbs and the possessors of nouns. These prefixes are obligatory in each of their roles. The pronominal prefixes are listed in section A, table II. The following are some examples of their use in the possession construction.

Examples of pronominal prefixes (subjects)

ni-hiu pake?-t-ay
1s see clown ABS OBJ

I saw the [ceremonial] clown.

ci-pa? hakwa-y-c-ay
1p drink stir PN ABS OBJ

We drank some chia batida.

mi-mi-mat piyan
2s go FUT far

You're going far.

?im?i? haoganica-m
you pl. poor PL

You [pl.] are poor.

?a-hamut?k
3s descend

He climbed down.
The cows are coming.

Examples of pronominal prefixes (possessors)

- ni-hav+?  my clothing
- ni-huna-vea  in my heart
- c+t-hun  'our hearts'
- m+t-aka?  your pespibata box
- ?t-?+č  'your blood'\(^{11}\)
- ?a-huna-vea  inside [in its heart]
- p+t-na-m  their fathers

2. **INDEPENDENT PRONOUNS**

The class of independent pronouns includes three distinct demonstrative pronouns as well as first and second person independent forms, as shown in Table V. These are stems which, like nouns, are inflected for number and case. They are different from nouns in that they take the object suffix without an intervening absolutive. They are generally optional (i.e., the sentence is grammatical without them), and seem to be used mainly for emphasis, although their use in non-third person predicate nominatives is presumably obligatory.

\(^{11}\)This form, in the Zigmond notes, was translated 'our blood', but was apparently glossed in error; elsewhere he gives ?t+ as 'our'.

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Table V: Independent pronouns

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 n+i?</td>
<td>?icač</td>
<td>I, we</td>
</tr>
<tr>
<td>2 ?+m+i?</td>
<td>?+m+i?+i</td>
<td>you</td>
</tr>
<tr>
<td>3 ?ivi?</td>
<td>?im</td>
<td>this, these</td>
</tr>
<tr>
<td>pata? , pac</td>
<td>pam</td>
<td>that, those (proximal)</td>
</tr>
<tr>
<td>?ama , ?amac</td>
<td>?am</td>
<td>that, those (distal)</td>
</tr>
</tbody>
</table>

The demonstratives (with some minor irregularities) and the independent pronouns also take the case suffixes -y+i+k, -mea, -ve? , -nu? , -pea, but have a special third person prefix p+i- which occurs in both singular and plural in these case forms:

Examples of independent pronouns
ni-hak n+i? m+i mk. I'm telling the truth.
1s tell I true

na-w-vin ?a-šemin ni-y ?+yci-c. Poison oak doesn't hurt me.
NEG 3-1s 3s harm 1 OBJ poison oak ABS

ni-?eka? n+i? my tobacco box
1s tobacco box I

ni-y+i+k to me
1 DIR

?ivi  p+i-y+i+k 'with this one'
this 3s oblique DIR

?+mi-nu? ni-mi 'I went [away] from you.'
you DIR 1s go

?icami-me a 'with us'
us ACCOMP

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pata? šušavač
that one  liar  ABS

'He is a liar.'

?akikitam ?ikač
Kitanemuk  we

'We are Kitanemvis.'

The independent pronouns can also combine with clitics (described in section D), when they are the first word in the sentence. Since word order is fairly free, an independent pronoun and attached subject-object clitic may be coreferent:

nî-p-n-e  ni-yamk.  I remembered you.
1 1-2s nehe12 1s remember

nî-y-vîn  ?a-?i-?ihamä?  'He is joshing me.'
1 OBJ 3-1s 3s RDP  tease

3. EMPHATIC PRONOUNS

The emphatic pronouns, listed in Table VI, can be analyzed as a combination of the independent pronouns with an emphatic stem, but with irregularities—the resulting words are not quite what this analysis would predict (the third person singular form recalls the pî- of oblique phrases exemplified in 2: "Independent pronouns"). Note that this third person singular form can occur preceding the bare first or second person independent pronoun in a phrase apparently equivalent to the inflected first or second person forms alone. Examples follow the table.

12The clitic nehe is discussed in chapter IV, section L.

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Table VI: Emphatic pronouns

<table>
<thead>
<tr>
<th><strong>Singular</strong></th>
<th><strong>Meaning</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>1 nuk</td>
<td>I myself, only I</td>
</tr>
<tr>
<td>2 ?umuk</td>
<td>you yourself, only you</td>
</tr>
<tr>
<td>3 punuk</td>
<td>s/he herself, he himself, only s/he, only it</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Plural</strong></th>
<th><strong>Meaning</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>1 ?icamuk</td>
<td>we ourselves, only we</td>
</tr>
<tr>
<td>2 ?umuk</td>
<td>you yourselves, only you</td>
</tr>
<tr>
<td>3 pumuk</td>
<td>they themselves, only they</td>
</tr>
</tbody>
</table>

Examples of emphatic pronouns

n+?-nuk ni-?-+n. 'I myself know.'
nuk ni-?-+n. 'Only I know.'
punuk n+? = n+?-nuk 'only I'

?+m+? ?umuk m+?-?+n. 'You yourself know.'
punuk ?+m+? 'you only'
punuk ?e-?-+n. 'He himself knows.'
punuk ?e-nip+k. 'He died alone.'

?icam  icamuk c+?-?+n. 'We ourselves know.'

?icamuk 'we alone'

?+m+?+ umuk ?+?-?+n. 'You yourselves know.'
pumuk p+?-?+n. 'They themselves know.'

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4. **DEMONSTRATIVE PRONOUNS**

The three demonstrative pronouns (*?ivi? 'this', *pata? 'that, proximal', and *pama? 'that, distal') were introduced in section 2: "Independent pronouns", since they are used in the third person in a manner quite parallel to the first and second person independent pronouns. They are also used in attribution to nouns; in this structure the demonstratives agree in case (apparent exceptions are discussed in chapter IV, section C, "Case"), but need not agree in number, with the noun they modify (cf. chapter IV, section D, "Agreement"):

- *?ivi? tîmen-t* | 'this rock'
  - *this rock ABS*
- *?ivi? tî-tîmen-t* | 'these rocks'
  - *this RDP rock ABS*
- *putu? *?ivi? karnea* | 'This meat is tough.'
  - *tough this meat*
- *?ivi? kuci? naheh+hy+ta* | 'This dog bites.'
  - *this dog biter ABS*
- *?im kuci?-ya? kîh-kîša?* | 'These dogs are no good.'
  - *these dog PL RDP no good*
- *ni-kwa?-mat *?ivi-y *pata-pa-y* | 'I'll eat this meat.'
  - *1s eat FUT this OBJ meat OBJ*
- *?a-he?rk-iv+n *?ivi? pečuk* | 'This man is pointing at me.'
  - *3s point 3-1s this man*
- *yoat pata?* | 'That is snow.'
  - *snow that*

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Table VII lists the singular and plural subject, object and oblique forms of the demonstrative pronouns (there are some gaps in the data). (Generally the shorter forms are used attributively, and the long forms, and sometimes the short forms, are used when the demonstrative is standing alone. But the plural object forms which include y are attested only when the demonstrative is attributive.)

Table VII: Demonstrative pronouns

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Singular object</th>
<th>Plural object</th>
</tr>
</thead>
<tbody>
<tr>
<td>pata?</td>
<td>pam, pam+</td>
<td>pay</td>
<td>pam+y, pam+</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Singular oblique</th>
<th>Plural oblique</th>
</tr>
</thead>
<tbody>
<tr>
<td>?i?iv+y+k, ?i?iv p+y+k</td>
<td>?im p+m+k</td>
</tr>
<tr>
<td>?ama? p+y+k</td>
<td>—</td>
</tr>
</tbody>
</table>

5. SUBJECT-OBJECT CLITICS

Another set of pronominal forms is comprised of the subject-object clitics, which are shown in Table VIII (a). These clitics occur in second position in the sentence (cf. section D, "Clitics", for a discussion of the meaning of second position, and of the position of the subject-object clitics relative to other clitics). They are portmanteau morphemes which contain information about the subject as well as the object of the verb. Note that apparently the number of the object, but not of the subject, is relevant to the
form used. "—" indicates gaps in the data. The reflexive morpheme -tak (which is not a clitic), described in 6: "Reflexives", is used in sentences with identical subject and object. The initial vowels are dropped following a vowel or vowel plus glottal stop. (The negative imperative word key, which ends in a glide, needs to be lexically marked as triggering initial vowel loss in a following clitic.) These clitics generally seem to be obligatory sentence elements, but inconsistency on the right of the chart suggests that the third person subject forms may be optional or obsolescent.

Table VIII: Subject-object pronominal clitics (a)

<table>
<thead>
<tr>
<th>OBJECT</th>
<th>SUBJECT 1sg.</th>
<th>1pl.</th>
<th>2sg.</th>
<th>2pl.</th>
<th>3sg.</th>
<th>3pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1s   -tak —</td>
<td>-i+m  ø</td>
<td>ø</td>
<td>ø</td>
<td>ø</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1p   —</td>
<td>-tak —</td>
<td>ø</td>
<td>—</td>
<td>—</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2s   —</td>
<td>-i+c+i+m  -tak —</td>
<td>ø</td>
<td>—</td>
<td>—</td>
<td>+v+(m)</td>
<td></td>
</tr>
<tr>
<td>2p   —</td>
<td>-i+c+i+m  -tak ø</td>
<td>—</td>
<td>—</td>
<td>-v+</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3s   —</td>
<td>+v+i+n  +v+i+c+i+m  -i+m</td>
<td>-v+</td>
<td>ø/-tak</td>
<td>—</td>
<td>+v+i?</td>
<td></td>
</tr>
<tr>
<td>3p   —</td>
<td>+v+i+n  +v+i+c+i+m  -i+m</td>
<td>ø</td>
<td>—</td>
<td>-v+, ø/-tak</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Clearly there are some gaps in Table VIII (a), where certain person and number combinations are lacking or vowel-initial forms were not available, but it seems likely that Table VIII (b) is a correct summary of the facts (omitting third person reflexives for simplicity of presentation). These morphemes are glossed in examples with numbers indicating the person of the subject,
followed by the person and number of the object—with an "s" for singular or a "p" for plural—thus, 1-2s, 1-2p, 3-1s, 3-1p, etc.

Table VIII: Subject-object pronominal clitics (b)

<table>
<thead>
<tr>
<th>OBJCT</th>
<th>1sg.</th>
<th>1pl.</th>
<th>2sg.</th>
<th>2pl.</th>
<th>3sg.</th>
<th>3pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>-tek</td>
<td>—</td>
<td>+m</td>
<td>φ</td>
<td>φ</td>
<td>φ</td>
</tr>
<tr>
<td>2</td>
<td>+ci?</td>
<td>+cim</td>
<td>-tek</td>
<td>—</td>
<td>φ</td>
<td>+vi?</td>
</tr>
<tr>
<td>3</td>
<td>+vin</td>
<td>+vinm</td>
<td>-im</td>
<td>+vi?</td>
<td>φ</td>
<td>+vi?</td>
</tr>
</tbody>
</table>

Examples of subject-object clitics

mì-yìk-ìmat-ìci?
2s answer  FUT  2-1s

'You will answer me.'

kei-cì? hiúl
NEG  2-1s look

'Don't look at me!'

kei-vìm hiúl
NEG  2-3p look

'Don't look at them!'

ni-yìvìn ?a-pì?ihìma?
1 OBJ  3-1s  3s  RDP  tease

'He is joshing me.'

ni-pì?ihìma?
1s RDP  tease  1-3s (φ)

'i'm joshing him.'

mì-mìk-ìcìm
2s hit  2-1p

'You hit us.'

+pì?+vi  mì-mìk = mì-mìk-ìvi  'You hit them.'

?a-hi-hyu-ìvin, nì? himìk ni-hi-hyu
3s RDP  look  3-1s  | back  1s RDP  look

'He's looking at me, and I'm looking [back] at him.

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?a-kon-ti? ?a-pacita-m-t pedro-t-t
3s kill 3-3p 3s P OBJ Pedro ABS
Pedro killed his swine.

ni-ti? ni-kon-mat-ti? natt-t-yam-t-y
1 1s kill FUT 1-3p cat PL OBJ
I am going to kill all the cats.

An impersonal construction consisting of an adjective and object
clitic (cf. yanapì, micane?) uses another clitic, -kwan, but the
data are too scanty to be sure of the exact distribution:

micane?-vìn 'It hurts me.'

micane?-kwan 'It hurts him.'

6. Reflexive Stem

The reflexive stem tak (probably etymologically related to
takat 'person' and -tahtaka 'body') shows agreement through
pronominal prefixes with the person and number of the subject:

ni-tak ni-puhci?, numa-t-k
1s REFL 1s take care good ADV
I am taking good care of myself.

pi-t-p?k pi-tak
3p fan 3s REFL
They are fanning themselves.

ni-hi-hiu ni-tak
1s RDP see 1s REFL
I am looking at myself.

?a-mìk ?a-tak
3s kill 3s REFL
He killed himself.

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Note that although the sentence clitic in each case is ø, indicating that there is a third person singular object, the -tak word itself carries no object suffix.

7. INDEFINITE/INTERROGATIVE PRONOUNS

The indefinite/interrogative pronouns are stems which figure in indefinite and interrogative expressions. Table IX lists them, and examples follow the table. (For a fuller explanation of the full array of indefinite/interrogative expressions, cf. chapter IV, section I, "Questions and indefinites").

Table IX: Indefinite and interrogative expressions

<table>
<thead>
<tr>
<th>Stem</th>
<th>Indefinite</th>
<th>Negative</th>
<th>Interrogative</th>
</tr>
</thead>
<tbody>
<tr>
<td>hami?</td>
<td>tum hami?, someone new hamic, no one hami?, hamic, who</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hit</td>
<td>tum hit, something new hit, nothing hit, what, what kind</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Examples of indefinite and interrogative expressions

hami? 'Who is it?'
who

new hamic-am ?a-tuhtututu?
NEG someone PL 3s play
'He is playing alone.' [He is not playing with anyone.]

hit+t
what Q

h?tay mi-hiu t+ty-t-ay
what OBJ 2s see ghost ABS OBJ
'What kind of ghost did you see?'

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new pa-gičk naw-hit pa-tama
NEG 3s cut NEG something 3s tooth
'The knife is dull.' [Its tooth cuts nothing.]

tum-mat hami? ni-mak
tum FUT INDEF 1s give
'I'm going to give it to anyone.'

cə-mavi? tum-hitay 'Monday' [we do something]
1p do tum something OBJ
D. CLITICS

1. CLASSES AND POSITION OF CLITICS

There are five classes of clitics in Kitanemuk. They occur in a fixed order relative to each other, as shown in Table X (there are, presumably by accident of elicitation, no sentences containing both a tense clitic and the question clitic):

Table X: Order of clitics:

<table>
<thead>
<tr>
<th>I</th>
<th>II</th>
<th>III</th>
<th>IV</th>
<th>V</th>
</tr>
</thead>
<tbody>
<tr>
<td>QUESTION</td>
<td>TENSE</td>
<td>SUBJECT-OBJECT</td>
<td>IMP.PLU.</td>
<td>nehe mek(weču)</td>
</tr>
</tbody>
</table>

The clitic or clitic complex attaches postclitically to a word of any category in the sentence which happens to be the first element of its clause. The question clitic *-t* is used in yes-no questions, and sometimes in wh-questions.

mi-mi-t          'Are you going with me?'
2s go Q

ni-ŋ+čk+t        [Am I cutting it?]\(^{13}\)
1s cut Q

\(^{13}\)Harrington gave the following two sentences and translations:

- ni-ŋ+čk+t I'm gonna cut it.
- ni-ŋ+čk+tuvu? (past)

Given the form of 'cut' in all other examples, I think it is fair to interpolate that there is a question clitic following the stem in each case, the effect of which Harrington missed in the translation.
mi-wawt-k-t
2s   tired INTR Q

hamic-it ?a-ki
who Q 3s house

'Are you tired?'

Whose house is it?'

The tense clitics -mat 'future' and -uvu? 'past' are discussed
further in chapter IV, section F: "Time reference".

takat-uvu?
person PAST

ni-haman-mat ni-ki
1s thatch FUT 1s house

new-mat ni-mi
NEG FUT 1s go

hami?-mat ni-kwa?
'sometime' FUT 1s eat

?amey-mat ?a-hu?
now FUT 3s burn

'I'm going to roof my house.'

'You aren't going to go.'

'I'll eat it later.'

'Now it is going to burn.'

The past clitic -uvu? is not to be confused with the "deceased"
derivational suffix -ivù, which may appear on nouns. The confusion
is especially possible because û sometimes occurs in variants of
words containing ü, especially ü adjacent to a labial consonant.
Such a confusion may have resulted in Harrington's trying to use
the nominal suffix as a clitic in the pair below, which resulted in
starred forms.

ni-hiu pí-waki? kuča-m

'I saw dry sticks.'

ni-hiu-vù pí-waki? kuča-m

'I saw dry sticks.'

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The subject-object clitics are discussed above in section C, part 5. Here are a few examples:

\[ ?a-kivaw-v+i+n-ne \; pa-\check{c}-ay \quad S/he \; asked \; me \; for \; water. \]
\[ 3s \quad \text{ask for} \quad 3-1s \quad \text{nehe} \quad \text{water} \quad \text{ABS} \quad \text{OBJ} \]

\[ ?u\text{ve}a-v+i+n \; pa-yohk \quad \text{I'm angry} \; \text{['it angered me']}. \]
\[ \text{already} \; 3-1s \; 1s \; \text{anger} \]

\[ ?i\text{p-mat+i}m \; ni-puhci? \quad \text{I'll \; wait \; for \; you \; here.} \]
\[ \text{here} \quad \text{FUT} \quad 1-2s \; 1s \; \text{wait} \]

The imperative plural clitic \( -\check{c} \) is used in first and second person plural imperatives, but appears in a few instances in first person plural indicative sentences as well.

\[ ya-i\check{c} \quad \text{Grab it!} \]
\[ \text{grasp} \quad \text{IMP} \]

\[ ca-ya-i\check{c} \quad \text{Let's grab it!} \]
\[ 1p \quad \text{grasp} \quad \text{IMP} \]

\[ k\text{ay-m+i}c \; \text{Su\text{s}ava}? \; n+i+y+i+k \quad \text{Don't you [plu.] lie to me!} \]
\[ \text{NEG} \; 2-1s \; \text{IMP} \; \text{lie} \quad 1 \quad \text{DIR} \]

Here are two non-imperative sentences which show the imperative plural marker being used with a future clitic:

\[ ca-mi-mat+i\check{c} \quad \text{"Vamos ir" ['we will go', or 'let's go'].} \]
\[ ca-kim-mat+i\check{c} \quad \text{We're going to come.} \]

In each case the ending which looks rather like the imperative plural clitic was transcribed with a "u"; it is possible that this is not the same morpheme at all, but some otherwise unattested.
morpheme I have not identified. But other clitics occasionally appear in variants with ʊ for underlying /i/. Another possibility is that this is indeed the plural imperative clitic -iš, and that its use is not restricted to what we think of as imperatives (or "hortative" first person imperatives). A third possibility is that these two expressions which are so parallel and both involve simple verbs of motion, are some kind of idiomatic or frozen forms and really need not be handled by grammatical rules.

The meaning of the very common clitic -nehe is not at all clear; it is discussed in chapter IV, section L.

\[
\begin{align*}
\text{n\dagger?-nehe ni-šipk} & \quad \text{"I chilled it."} \\
\text{is nehe is chill} & \\
\text{haypə-y-nehe} & \quad \text{"Where is it?"} \\
\text{where nehe} & 
\end{align*}
\]

The clitic -mek ~ -mekwaču is used in contrary-to-fact clauses and is discussed in chapter IV, section J. The initial vowels of all of these clitics are dropped when they follow a vowel.

\[
\begin{align*}
\text{ni-kač-mek ?ap} & \quad \text{"Would that I were there."} \\
\text{is be mek there} & 
\end{align*}
\]

There are a very few cases where the future clitic -mat occurs as the first element in the clause; this is not attested for the other clitics.
ni-kwara-mat pakwini-nil
is smear FUT mud INS
I am going to plaster the cracks with mud.

mat ni-kwara? pakwini-nil
FUT 1s smear mud INS
I am going to plaster the cracks with mud.

mat-?a-kim hiwëc tivač next year [another year
FUT 3s come another year that will come?]

The data are so scanty that it is impossible to say with
certainty whether clitics generally may occur in first position as
reported for Serrano by Hill (n.d.) and Crook (1974a), or whether
the counterexamples are sentence fragments or due to some kind of
error. Steele (1975) gives an interesting discussion of Luiseño
clitics, which also occur in second position; this is defined as
either after the first word or the first constituency break;
unfortunately the Kitanemuk data are too scanty to give such a
refined analysis for this language. In most cases in the recorded
data, clitics attach to the first word in the clause; however two
sentences at least (and there are no examples to the contrary)
suggest that the relevant level of element may be the phrase,
rather than the word:

?ivi? tameat-mat ni-ya-hea
[this day] FUT I catch, PASS
Today they're gonna catch me.

ošit pa-yik-mat ni-mi
hot waterDIR. FUT. I go
I'm going to go towards the hot water.
ni-tlh-tlh-mat ivi-y ?anocita-y tyenda?-y+k = 1s RDP send FUT this OBJ boy OBJ store DIR nahponoma-y+k-mat ni-tlh-tlh ?ivi-y ?anocita-y store DIR FUT 1s RDP send this OBJ boy OBJ I'm going to send this boy to the store.

There are a few apparent exceptions to this rule of attachment to the first element in the clause, but most of them can be explained in terms of the sentence containing more clauses than is readily apparent. For instance, the sentence

?ip ?e-kač-uvu It was here.

here it be PAST

may be conceived of as meaning something more like 'It is here that it was'; that is, perhaps some focusing strategy has created a higher clause than the one in which the tense clitic belongs. Here is one more example of this kind:

kumu?k ni-ta-nehe I put it face down.

face down I put nehe

It may seem a bit ad hoc to propose this analysis, but these are the unique cases in the corpus where an initial adverb is followed by another sentence element with an attached clitic. Clearly there is no prohibition against clitics attaching to initial adverbs in general, as the future clitic does in the following example:

?ip-mat ni-ra?wk I'm going to sit down here.

here FUT I sit

and there is certainly no prohibition against initial words containing 'be' having clitics attached:

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?a-kač-mat yuahk  S/he is going to be hanged.
    I'll be FUT hanged

(As further support for the notion that adverbial clauses may be built above another clause, consider the fact that the NEG in the form of either nəw 'not' or kəy 'don't' is usually the first word in the sentence, but adverbs do sometimes precede NEG:

?əmeʔy nəw ni-miʔin ni-tuhtuʔ-ʔ
   now NEG is can 1s dance COMPL
Now I can't dance.

Perhaps a rule of adverb fronting and raising applies at some point in the derivation after both the positioning of NEG and the attachment of clitics.) One other counter-example may be explained in a parallel way. The following sentence has an initial independent pronoun followed by a verb with attached clitics:

n+
   ni-kon-mat-ivʔŋ  nətiʔ-yam-tʃ
I  I kill all FUT I-3 cat PLU. OBJ.
I'm going to kill all the cats.

The independent pronouns, which are used mostly for emphasis, often occur in first position, suggesting that this is indeed a position of emphatic focus. If it is assumed that the placement of the emphatic n+
 in the sentence above takes place at a point in the derivation beyond the point where clitics are attached, the rule of clitic attachment in "second position" will be preserved.
2. CO-OCCURRENCE OF CLITICS

The following are some examples of the wide variety of strings of multiple clitics that are possible.

\[ ni-ŋtɛk-it-uvu? \]
\[ 1s \; \text{cut} \; Q \; \text{PAST} \]
\[ 'Did \; I \; cut \; it?' \]

\[ kɛy-vm-tɛ hiu \]
\[ NEG \; 2-3p \; \text{IMP} \; \text{look} \]
\[ 'Don't \; look \; at \; them!' \]

\[ haypɛa-t-ne \; ?a-kaɛ \]
\[ where \; Q \; \text{nehe} \; 3s \; \text{be} \]
\[ 'Where \; was \; it?' \]

\[ ?a-kivɛw-vɛn-nehe \]
\[ 3s \; \text{ask for} \; 3-1s \; \text{nehe} \]
\[ 'He \; asked \; me \; for \; it.' \]

\[ ?a-kivɛw-vɛn-nehe \; pa-ɛ-ay \]
\[ 3s \; \text{ask for} \; 3-1s \; \text{nehe} \; \text{water ABS OBJ} \]
\[ 'He \; asked \; me \; for \; water.' \]

\[ ni-ayɛn-mat-um \]
\[ 1s \; \text{show} \; \text{FUT} \; 1-3s \]
\[ 'I \; will \; show \; it \; to \; you.' \]

\[ mi-yɛk-mat-utsi \]
\[ 2s \; \text{answer \; FUT} \; 2-1s \]
\[ 'You \; will \; answer \; me.' \]

3. CLITICS IN LOWER CLAUSES

Clitics that occur later in the sentence than on the first element are not exceptions to the rule of clitic placement, but rather instances of clitics attached to the first element of an embedded clause.

\[ n+tɛ \; ni-tɛ \; paɛukɛt-ay \; ?a-huʔeɛhɛ-mat \]
\[ 1s \; \text{put} \; \text{man OBJ} \; 3s \; \text{work FUT} \]
\[ 'I \; put \; this \; man \; to \; work.' \]

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?a-ya?-nehe ?a-kim-tvin mak-ik ?eší-y kim-an-i-c-ay
3s carry nehe 3s come 3-1 give INF flower OBJ make Vn PN ABS OBJ
She brought me a bunch of flowers.

kiva ca-kwe-č
come 1p eat IMP PL
Come to eat!

new ?a-uuyhun ni-mi
NEG 3s want 1s go
He doesn't want me to go.

ni-puk-mat ?a-tarahu?-č-ay ni-ta-mat ?at+?a-vea tarahu-pea
1s remove FUT 3s cradle ABS OBJ 1s put FUT big LOC cradle LOC
I am going to take him off the first cradle and put him on the
[big one].

cipk ?amariyo? ni-pošan-mat
a little yellow 1s paint FUT
I am going to make it yellow.

new ?aw-puyhun ni-mi, mutu?-mat ni-mi
NEG 3s want 1s go still FUT 1s go
He doesn't want me to go, but I'm going to go anyway.

The following must be an actual exception to the first element of
the clause rule, but it is a sentence spoken by a guardian spirit, and
therefore perhaps in an archaic or special ritualistic form of
Kitanemuk:

?tím+ ?ivi ni-mak+m-mat-im pačuk
you this 1s give 1-2 FUT 1-2 man
[I give you this:] now you are a man.

Or, perhaps the -mat is not attached as presented above, but is a
case of clause-initial future clitic. (In this case gloss should
actually be 'I give you this; you will be a man'.) Of course, since
-mat is the only clitic which is attested in initial position in the corpus, there is one more possible explanation—that there is an adverb mat homoponous with the clitic; this is not implausible, given the existence of the past adverb пурав already.

4. k-LOSS BEFORE CLITICS

Some verbs ending in -k lose the -k before a consonant-initial clitic [or, vacuously, suffix], which means that they lose it before -mat and -неhe. Other verbs do not; the difference is simply a fact about verbs that must be marked. There are no examples of other words ending in k that drop the k when -mat or -неhe is attached. [Find examples of it NOT happening.] The morphophonological class of -k verbs that do undergo k-deletion is exemplified below:

**Examples of k-deleting verbs:**

<table>
<thead>
<tr>
<th>No deletion</th>
<th>Deletion</th>
</tr>
</thead>
<tbody>
<tr>
<td>ni-mirurk</td>
<td>ni-mirur-mat</td>
</tr>
<tr>
<td>I twist it.</td>
<td>I will twist it.</td>
</tr>
<tr>
<td>ni-mink</td>
<td>ni-min-mat</td>
</tr>
<tr>
<td>I swallow it.</td>
<td>I will swallow it.</td>
</tr>
<tr>
<td>ni-horohk</td>
<td>ni-horoh-mat</td>
</tr>
<tr>
<td>I pierce it.</td>
<td>I will pierce it.</td>
</tr>
<tr>
<td>ni-nahnipk</td>
<td>ni-nahnip-mat</td>
</tr>
<tr>
<td>I win it.</td>
<td>I will win it.</td>
</tr>
<tr>
<td>ni-gililik</td>
<td>ni-gilil-mat</td>
</tr>
<tr>
<td>I catch up with someone.</td>
<td>I will catch up with someone.</td>
</tr>
</tbody>
</table>

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ni-ŋ+čk
I cut it.

ni-ŋ+č-mat
I will cut it.

ni-rivk
I win it.

ni-riv-mat
I will win it.

ni-mur-ahk
I loosened it.

ni-murah-nehe
I loosened it.

Examples of k-retaining verbs:

<table>
<thead>
<tr>
<th>No deletion environment</th>
<th>Deletion environment</th>
</tr>
</thead>
<tbody>
<tr>
<td>ni-ra?wk</td>
<td>ni-ra?wk-mat</td>
</tr>
<tr>
<td>I set it</td>
<td>I will set it</td>
</tr>
<tr>
<td>ni-napk</td>
<td>ni-napk-mat</td>
</tr>
<tr>
<td>I paste it</td>
<td>I will paste it</td>
</tr>
<tr>
<td>ni-na?ri+k</td>
<td>ni-na?ri+k-mat</td>
</tr>
<tr>
<td>I help.</td>
<td>I will help.</td>
</tr>
<tr>
<td>ni-coŋk</td>
<td>ni-coŋk-mat</td>
</tr>
<tr>
<td>I am washing (clothes).</td>
<td>I'm going to wash.</td>
</tr>
<tr>
<td>?a-hin+k</td>
<td>?a-hin+k-nehe</td>
</tr>
<tr>
<td>It is floating.</td>
<td>It is floating.</td>
</tr>
<tr>
<td>ni-puk</td>
<td>ni-puk-mat</td>
</tr>
<tr>
<td>I take it off</td>
<td>I will take it off</td>
</tr>
</tbody>
</table>

It is possible that this rule only applies to verbs that have an -ŋk/-k contrast; this would explain all the k-retentions in the second list except napk, which could simply be an exception or an error.

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E. ADJECTIVES

There are at least three kinds of adjectives in Kitanemuk: -k adjectives, -\( V \)\( ? \) adjectives, and monomorphemic adjectives. All these adjectives have in common their use as attributives, either on the sentential level in what might be called a predicate adjective construction (with or without the verb kač "be") or in attribution to nouns within a noun phrase. They correspond for the most part to English adjectives or participles. Some have stem-reduplicated plurals, and some have plural forms in -am. It is important to note, however, that some English adjectives are translated by nouns in Kitanemuk, like numuač 'good', and yawnat 'alive', which have most of the formal properties of other nouns. In fact, it is probably possible to consider the other "adjectives" to be a sub-class of ø-absolutive nouns; this would account for their plural forms and their ability to play the sentential roles of nouns (in spite of their lack of an absolutive suffix). I have labeled them "Adj." in the dictionary, however, to draw attention to their semantic properties, lack of an absolutive suffix, and possible formal distinctions which may have been obscured by the very small number of adjective form—especially in non-subject position—in the corpus (for example, these forms may only be reduplicated by stem reduplication). Adjectives are also a unitary class in that they alone can be modified by adverbs like cipk 'a little' and wärävok 'very'.

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1. -K ADJECTIVES

The -k adjectives are mostly derived from verb stems. They tend to end in -k where some transitivity is inherent in their meaning, or in -ak or -ak where they are more plausibly derived from an intransitive verb (attested in the data or not). (There are sometimes minor inconsistencies with regard to the appearance and disappearance of glottal stop or h in the two forms.)

-k adjective                      corresponding verb
?ana?k 'open'                      ?a?nk 'open, VT'
caka?k 'one-sided'                 cakahk 'shift to one side, V'
?eana?k 'bent'                     ?ea?nk 'bend back, VT'
mayh?k 'who recently gave birth'  mayha 'give birth'
mayh?k-am (plu.)                   
rupk 'straight'                     rupk 'straighten, VT'
ti?mk 'shut'                       ti?mk 'shut, VT'
winik?k 'smart'                     winikaw 'think, remember'
yovok 'dark'                       yovok 'soot oneself, VI'
yuvk 'boiling in water'            yuvk 'put in boiling water'

Many adjectives end in k, but do not correspond to any verb in the corpus; this may be an accident of elicitation. The following are some examples.

Adjectives in -k with no corresponding verb
?aya?k 'white'                      kwitkwitk 'multicolored'
huyuyk 'conceited'                 šarork 'rough on the surface'
yank 'quiet'                       vačk 'flat and circular' (plu. vačvačk)
yuahk 'hanged'                     m+mk 'true'

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Some examples of -k adjectives in sentences follow:

\[ \text{ra-kač-mat vuahk} \quad 's/he is going to be hanged.' \]
\[ 3s \quad \text{be} \quad \text{FUT} \quad \text{hanged} \]
\[ \text{rupk} \quad \text{ra-kač} \quad 'i t's straight ahead.' \]
\[ \text{straight} \quad 3s \quad \text{be} \]
\[ \text{cono-k} \quad \text{ni-mi} \quad 'i ride standing up.' \]
\[ \text{stopped/standing} \quad 1s \quad \text{go} \]
\[ \text{ni-nar-k} \quad \text{maya-k-ay} \quad 'i'm helping the new mother.' \]
\[ 1s \quad \text{help} \quad \text{having given birth} \quad \text{OBJ} \]
\[ \text{šojo-k} \quad \text{ni-kač} \quad 'i make a bad face.' \]
\[ \text{scowling} \quad 1s \quad \text{be} \]
\[ \text{voiš-voiš-k} \quad \text{pi-kač} \quad 'they are doubled up.' \]
\[ \text{doubled up} \quad 3p \quad \text{be} \]

A few adjectives seem to be derived from nouns, rather than verbs, by the addition of -k:

\[ \text{rohan} \quad '\text{tarweed} [\text{consultant says it means 'tarry'] } \]
\[ \text{(cf. -rohan? \quad 'gum, poss.' \]} \]

2. ADJECTIVES IN -V?i

There are a few adjectives ending in -a?i and other vowels plus ?i, some or all of which may be derived. There are two few cases to be sure. The following are some -V?i adjectives:

\[ \text{cuta?i} \quad '\text{peppery'} \]
\[ \text{haruharu?i} \quad '\text{slipping down'} \quad \text{(cf. harukr-k \quad 'come down') \]}
\[ \text{nama?i} \quad '\text{soft'} \]
nonanaʔi 'flat'
pišaʔi? 'sweet', plu. pišaʔi-m 'they are sweet'
rikwarikwaʔi 'smooth' (cf. rikwattik 'slip, VI')
varavareʔi 'hanging', (cf. varvark 'hanging')

3. **Monomorphemic Adjectives**

Some but not all monomorphemic adjectives are borrowings. The following are some examples of monomorphemic adjectives:

yuʔu 'lame' kwitkwitk 'multi-colored'
tohoʔ 'foolish' štiviʔ 'cold'
ʔošiʔ 'hot' pameriyoʔ 'yellow'

4. **Attributive Nouns**

The following are attributive nouns, which have absolutive endings just like most nouns. It is not clear whether they have typical nominal case and number inflections, since case-inflected forms are rare in the corpus.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Meaning</th>
<th>Plural</th>
<th>Other forms</th>
</tr>
</thead>
<tbody>
<tr>
<td>numua-č</td>
<td>'good'</td>
<td>nuh-numua-č</td>
<td>ni-numua-ŋa? 'my right hand'</td>
</tr>
<tr>
<td>štri-c</td>
<td>'stingy'</td>
<td>štri-m</td>
<td></td>
</tr>
<tr>
<td>kavawavit</td>
<td>'deaf'</td>
<td>kah-kavawavi-m</td>
<td></td>
</tr>
<tr>
<td>wip-t</td>
<td>'fat'</td>
<td>wip-im</td>
<td>wip-cu 'get fat'</td>
</tr>
</tbody>
</table>

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5. **CASE FORMS OF ADJECTIVES**

There are only a few adjectives in noun phrases in object position in the corpus, and these differ as to whether the adjective is object-marked or not:

\[
\text{ni-hiu naha-č-ay numua-č} \\
1s \text{ see girl ABS OBJ good ABS} \\
\text{I saw a good girl.}
\]

\[
\text{ni-hiu m+m-ayha-‐m-‐y paha-m-‐y} \\
1s \text{ see 2s RDP child PL OBJ oldest PL OBJ} \\
\text{I saw your oldest children.}
\]

Perhaps object marking is optional, or marked on plural adjectives only; perhaps there is difference between a noun plus adjective construction and a nouns in apposition construction, which may distinguish the two sentences above. Further research may clarify this, but the paucity of appropriate forms makes that doubtful.

Adjectives sometimes are the only word in a noun phrase. The following sentence shows the adjective \text{m+m} \text{k} 'true' being used as a noun; it is not object-marked.

\[
\text{ni-hak n+? m+m} \text{k} \\
1s \text{ tell I truly} \\
'I'm telling the truth speaking truly?]'
\]
F. ADVERBS

Adverbs are invariant in form; they modify adjectives and adverbs (and perhaps sentences, depending on one's analysis of the negative and time adverbs), and indicate such things as degree, direction, time, place, and manner. Some of them are monomorphemic and others are derived from adjectives.

1. MONOMORPHEMIC ADVERBS

The following list is a sampling of monomorphemic adverbs:

- mutu? 'always'
- ?ip 'here'
- waravk 'hard, very'
- ?ove? 'up'
- p?yan 'far'
- mick 'together'
- new 'not'

- moc 'again'
- ?ap 'there'
- cipk 'a little'
- wici?k 'down'
- ?uvea 'already'
- pucuk 'firmly'
- key 'don't'

Past tense adverbs

Past tense glosses correspond to sentences with the past clitic -uyu, or the adverb ?uvea (a separate word placed at the beginning or end of the sentence. There is also another past tense adverb, ?u?uvea 'long ago'. These adverbs are illustrated below:
ni-?ic-uvu?
?uvea ni-?ic }

ni-ic ?uvea

'1 ladled out (water).'

?u?uvea ?a-kim
long ago 3s come

'S/he came a long time ago.'

long ago PAST 3s come

'S/he came a long time ago.'

2. DERIVED ADVERBS

Some adverbs are derived from adjective stems by the addition of -ik:

numa-č 'good' numua-ik 'well'
nama?i 'soft' name?i-k 'quickly'

Examples of adverbs in sentences

cipk ?a-šiv+k
a little 3s blow wind

'It's a little windy.'

mea ?u? pa-č pamuk
go take water ABS there

'Go over there and bring (me)
some water.'

cipk kava-wavi-t ni?
a little deaf ABS 1

'I'm a little deaf.'

hamik ni-niw
again 1s do

'I do it again.'

?a-pic ?ip muk-i-c
3s arrive here sick PN ABS

'There arrived here a disease.'

mutu? ?a-?amihik
always 3s forget

'S/he always forgets.'
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G. QUANTIFIERS

Numerals and other quantifiers form a separate morphological class in Kitanemuk. They are not marked for case or number, although they modify nouns. The counting numbers, which also modify nouns, are exemplified below, with the numbers from one to ten.

- haw'kup 'one'
- pehi? 'two'
- woh 'three'
- waca 'four'
- maheč 'five'
- pawáhi? 'six'
- kwackáveykí 'seven'
- wahwáca 'eight'
- makevéykí 'nine'
- wehmaheč 'ten'

The quantifier wí:p 'a lot' is like the numerals in that it quantifies nouns, and nouns so quantified are never object marked (cf. chapter IV, section C). The word pu'yú 'all' is apparently an adverb rather than a quantifier, since objects in sentences with pu'yú are object-marked:

ni-hiu pu'yú m·-niu-y 'I saw all your things.'
1s see all 2s possession OBJ
H. CONJUNCTIONS

Kitanemuk has both coordinating and subordinating conjunctions. ？ap 'and' conjoins both words and clauses, and is positioned between the two conjuncts:

？ɪmɪ? ？ap nɪ?  'you and I'
you and I

ni-tun-nehe wɛrɪ? ？ap ？a-curup-ɪk
1s chase nehe nevertheless and 3s enter INTR
I chased him out but he came in again.

hәmɪk (as sometimes hәmәk) 'back, again' sometimes seems to be an adverb, but is clearly sometimes a conjunction:

ŋәtɪ hәmɪk kucɪ?  'the cat and the dog'
It certainly occurs in sentences with no other overt conjunction.

?ә-hi-hiu-vɪn, nɪ? hәmәk ni-hi-hiu
3s RDP look 3-1s I back 1s RDP look
He is looking at me and I am looking at him, too.

ti is translated as 'but' in the following sentence,

pɪ-?uyn ni-kɪm-an-i ti new ni-kɪm-an-ɪhun
3p want 1s  & Vn COMP but NEG 1s  & Vn DESID
They made me do it, but I did not want to.

But it is translated 'if' in conditional sentences:

ti-mekwәcu ni-cɪk, ?ә-yu?-mekwәcu?
if contrary to fact 1s stick 3s cry contrary to fact
If I had stuck him with the scissors, he would have cried.
The subordinating conjunctions *mehnat* 'when' and *pematan* 'therefore' are illustrated in chapter IV, section J.
CHAPTER III: 
DERIVATIONAL MORPHOLOGY

A. NOUN-FORMING DERIVATIONS

1. DENOMINAL NOUNS

Augmentative suffix

The augmentative suffix derives a -t noun from a verb or from a noun of any class,¹ and adds an element of meaning along the lines of "large" or "having a lot of" (for the denominal forms) or "habitual V-er" (for the deverbal forms). The form is -\(w^t\), -\(v^t\), or -\(t\); rules for the alternation are not apparent.² Examples of this suffix in its two subtypes follow.

<table>
<thead>
<tr>
<th>Noun</th>
<th>Noun + -w^t</th>
</tr>
</thead>
<tbody>
<tr>
<td>kana-c 'beard'</td>
<td>kana-w^t 'big-bearded person'</td>
</tr>
<tr>
<td>beard ABS</td>
<td>beard AUGABS</td>
</tr>
<tr>
<td>pahina-c 'chia sp.'</td>
<td>pahina-i^t 'bigger species of chia'</td>
</tr>
<tr>
<td>chia ABS</td>
<td>chia AUGABS</td>
</tr>
<tr>
<td>pa-poho 'his body hair'</td>
<td>poho-w^t 'furry person'</td>
</tr>
<tr>
<td>3s fur</td>
<td>fur AUGABS</td>
</tr>
</tbody>
</table>

¹This is one of several instances of morphology common to verbs and nouns. (Actually, one could analyze the -\(w^t\) suffix as two homophonous suffixes—a deverbal "habitual action" suffix, and a denominal "augmentative" suffix; I have considered it to be a single suffix because of the formal identity and some semantic common ground.

²Instead of the vowel \(t\), occasionally \(u\) occurs, but only in the \(w\) variant. This is additional evidence that orthographic \(a\) is \(\tilde{a}\), easily mistaken for \(u\), especially in rounding environments.

140
<table>
<thead>
<tr>
<th>Noun</th>
<th>Noun + -wɨ-t</th>
</tr>
</thead>
<tbody>
<tr>
<td>?a-toʔ 'his belly'</td>
<td>toʔ- wɨ-t 'big-bellied person'</td>
</tr>
<tr>
<td>3s belly</td>
<td>belly AUG ABS</td>
</tr>
<tr>
<td>niʔč 'my blood'</td>
<td>ʔč-wɨ-t 'bloody'</td>
</tr>
<tr>
<td>1s blood</td>
<td>blood AUG ABS</td>
</tr>
<tr>
<td>kakač 'quail'</td>
<td>kaka-ɨ-t 'partridge'</td>
</tr>
<tr>
<td>quail ABS</td>
<td>quail AUG ABS</td>
</tr>
<tr>
<td>kava-c 'ear'</td>
<td>kava-wɨ-t 'big-eared person'</td>
</tr>
<tr>
<td>ear ABS</td>
<td>ear AUG ABS</td>
</tr>
<tr>
<td>kah-kava-wɨ-t 'big-eared person'</td>
<td>RDP ear AUG ABS</td>
</tr>
<tr>
<td>kah-kava-wɨ-m 'big-eared peoples'</td>
<td>RDP ear AUG PL</td>
</tr>
<tr>
<td>mihic 'neck'</td>
<td>mihic-wɨ-t 'bird sp. with a long neck'</td>
</tr>
<tr>
<td>neck ABS</td>
<td>neck AUG ABS</td>
</tr>
<tr>
<td>mihic-wɨ-m 'pl.'</td>
<td>neck AUG PL</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Verb</th>
<th>Verb + wɨ-t</th>
</tr>
</thead>
<tbody>
<tr>
<td>kwaʔ 'eat'</td>
<td>kwaʔ-wɨ-t 'big eater'</td>
</tr>
<tr>
<td>eat</td>
<td>eat AUG ABS</td>
</tr>
<tr>
<td>kur 'fight'</td>
<td>kuh-yɨ-t 'fighter'</td>
</tr>
<tr>
<td>fight</td>
<td>fight AUG ABS</td>
</tr>
</tbody>
</table>

In some cases there is a slightly different meaning shift between the plain stem and the augmentative derived form:

| tama-c 'tooth' | tama-wɨ-t 'sharp' |
| tooth ABS | tooth AUG ABS |

141
hamine-t 'what?'  hamine-wi-t 'what? (emph.)'
what  ABS     what  AUG ABS

yuhaha-t 'myth figure'  yuhaha-i-t 'older brother of yuhahat'
pers.name ABS     pers.name AUG ABS

Sometimes changes in the stem are associated with the addition of the augmentative suffix:

hačeć 'spit'  hače?e-wi-t 'sloppy'
spit  ABS       spit  AUGABS

pe? 'drink'  pe?h-yi-t 'drunkard'
drink        drink AUGABS

wi? 'yell'  wini-wi-t 'ceremonial shouter'
yell         yell AUGABS

tuhtu? 'dance'  tuhtuh-yi-t 'good dancer'
dance         dance AUGABS

The following two words contain a morpheme -wa; it occurs in some words containing the augmentative suffix, and its exact meaning is unknown:

kağa-wa-i-t 'chicken'
quail    ? AUGABS
(cf. kağa-ć 'quail' and kağa-i-t 'partridge')

3Two more sets seem to be related by way of the same -wa suffix, but with concomitant stem changes.

?e?e 'crow'  ?eč-wa-t 'raven'
tukut 'bobcat? [gato montes]'  tukučuvat 'mountain lion'

It is quite possible that these forms are related only etymologically and not by an active derivational process.

142
makaho-a-t 'large dove sp.
dove ?AUGABS
(cf. 'makaho-t 'dove sp."

Characterizing suffix

The characterizing suffix derives stems of the ø-class from nouns of any class; they have the meaning "one characterized by N", where N is the noun root. The singular form of this suffix is -ka?y; its irregular plural is -kam. The allomorph before the -vam plural is -ka (see example under "Tribenames" in this section). In the one example where a directional suffix is also attached, the suppletive variant is -kah. Examples of this suffix follow:

poho-ka?y 'furry; caterpillar sp.'
  fur CHAR

poho-kam 'caterpillar sp. pl.'
  fur CHAR

havi-ka?y 'Christian'
  blanket CHAR

havi-kam 'baptized people'
  blanket CHAR PL

niw-ka?y 'rich'
  possession CHAR

to?-ka?y 'pregnant'
  belly CHAR

to-to?-kam 'pregnant, pl.'
  RDP belly CHAR

yoe-kah-y+k 'toward a mountain that's always snowy'
  snow CHAR DIR

143
Deceased suffix

The deceased suffix derives a ñ-noun\(^4\) from a noun of any class, adding the element "dead" or "former" to its meaning. It is found most often on kin terms, and is probably related to a taboo against mentioning deceased people in a casual (unmarked) way.\(^5\) The form of the suffix is -iv+. 

\begin{align*}
ni-na? & \ 'my father' & ni-na? -iv+ & \ 'my dead father' \\
ni-kukit & \ 'my grandrelative' & ni-kukita? -iv+ & \ 'my dead gr'relative' \\
ni-pacita & \ 'my pet' & ni-pacita -iv+ & \ 'my dead dog' \\
1s \ pet & \ & 1s \ pet \ DEC \\
& \ & ni-pacita -iv+ -m & \ 'my dead dogs' \\
& \ & 1s \ pet \ DEC \ PL \\
\end{align*}

Compound nouns

Compound nouns take the form

STEM\(_A\)-STEM\(_B\)-(ABS./PLU.)

where STEM\(_A\) is the attributive noun and STEM\(_B\) is the head noun. There are a number of examples of this in the corpus, but it is not clear whether the data are the result of an ongoing productive

\(^4\)Actually, this is doubtful, since the only attested absolutive form is pacita?iv+ë, glossed 'perro que era' ['dog that was'], and which I suspect of being a forced or artificial form.

\(^5\)California Indians often had taboos against mentioning the names of dead people (cf. e.g. Kroeber 1925:181) or special names for deceased people, or special terms for kin related through a deceased person (William Bright, p.c.).
process in the language or perhaps frozen forms which are the residue of some obsolete rule (noun compounding is not productive in the other Takic languages). One absolutive suffix only appears on these compounds, attached to the second stem, and it is of the class which would be appropriate for the head noun alone. Examples follow:

\[
\begin{align*}
\text{pa-hukah-t} & \quad \text{'elk' [lit., 'water-deer']} \\
\text{water deer ABS} & \\
\text{yihaa-hu-č} & \quad \text{'evening star'} \\
\text{evening star ABS} & \\
\text{h'n-kim-an-i-c} & \quad \text{'rattlesnake figure on basket'} \\
\text{r.sm. make on PASS ABS} & \\
\text{taka-kim-an-i-c} & \quad \text{'people figures on basket'} \\
\text{person make on PASS ABS} & \\
\text{ši-m+a-č} & \quad \text{'March' [lit., 'flower-month']} \\
\text{flower moon ABS} & \\
\text{pə-kwaka-pu?-a?} & \quad \text{'enemy scalp (cut off)'} \\
\text{3s soldier take GEN} & \\
\end{align*}
\]

This construction is not to be confused with the attributive + noun construction, which consists of two full nouns with absolutive or other affixes (as appropriate) on each noun:

\[
\begin{align*}
\text{mu-i-c t'ua-t} & \quad \text{'piñon pinole'} \\
\text{grind PN ABS piñon ABS} & \\
\text{ni-mayr paha-č} & \quad \text{'my oldest son'} \\
\text{1s child oldest ABS} & \\
\end{align*}
\]
Placenames

The placename suffixes -pea/-vea and -y+k form placename nouns from noun stems:

<table>
<thead>
<tr>
<th>Base</th>
<th>Placename</th>
</tr>
</thead>
<tbody>
<tr>
<td>haka-t</td>
<td>haka-pea</td>
</tr>
<tr>
<td>?a?y-c</td>
<td>?a?y-vea</td>
</tr>
<tr>
<td>?yči-č</td>
<td>?yči-vea</td>
</tr>
<tr>
<td>kayak</td>
<td>kayak-y+k</td>
</tr>
<tr>
<td>kuča-t</td>
<td>kuča-y+k</td>
</tr>
<tr>
<td>huči-c</td>
<td>huči-y+k</td>
</tr>
<tr>
<td>?ipko-č</td>
<td>?ipko-y+k</td>
</tr>
</tbody>
</table>

Joaquin Flat
'Cummings Valley'
'a mountain east of Tejón ranchería'
'Chanaco Canyon'
'a range southeast of Tehachapi town'
'Gorman'
'a spring where they used to shear'
'El Pleito'

Placenames in -ηa/-ŋ are perhaps all out of Kitanemuk territory, and thus borrowed (from Gabriélino or Fernandeño); this theory could be tested with a study of the precise locations of placenames; it is suggested by a comment recorded by Harrington to the effect that yavea is the Kitanemuk version of the Gabriélino placename yāŋa 'Los Angeles village' (in Gabriélino territory). (-ŋa as a locative suffix occurs in a few expressions such as ninumuŋa 'on my right'; but these may also have been borrowed.)

There are a few cases of two placenames based on the same noun stem, with one formed using -y+k and the other formed using -pea/-vea:
حة-پیا 'Cummings Valley'
حة-یک 'place name over by Hills place'
[apparently a distinct place]
تیی-یک 'Brite Valley'
تیی-پیا 'Brite Valley'

But it is possible that -یک is really just a locative suffix and not a placename-deriving suffix, in spite of glosses like the above. There is one form glossed as a placename, which contains both -پیا and -یک:

پا-پیا-یک 'Buena Vista Lake'

There is also a form in -یک glossed in one entry as a placename, and in another as a directional expression:

هنا-یک 'Los Osos' [< هنا 'bear']

نی می هنا-یک 'I go to Los Osos.'

Although there is a -پیا-پیا inflectional (locative) suffix (discussed in chapter II, section A), it is apparently homophonous with the derivational placename suffix, as evidenced by the fact that placenames in -پیا-پیا can be suffixed with the directional suffix -یک, or even the locative suffix -پیا-پیا (although the number of sentences that demonstrate this fact is small.) Sentences with -یک placenames in a role which would require an inflectional suffix are absent from the corpus, but it is possible that there is a derivational suffix -یک which is also able to take
inflectional suffixes. The following are some examples of inflected forms of placenames:

pakwinipee-y+k 'toward Ventura'
?a-mucki-pea-vea 'variant of a placename'

On the other hand, we also find in the notes the following pair:

teńč-pea 'Tehachapi (Old Town)'
teńč-y+k 'to Tehachapi'

It is possible that the first term is a locative expression rather than a true placename. In any case the placename-deriving status of -pea/-vea in Kitanemuk is undeniable.

Trienames

Some trienames are derived from placenames by the addition of the triename suffix -tam. 6

'tiwa-pea-tam
piñon plcm. TrN
'Tübatulabal Indians'

6Note that the designation "tribename" as used here is an arbitrary categorization not limited to names of people organized into a social tribe structure.
ya-vea-tam 'people of the Los Angeles area'
p.oak plcnm. TrN

pakwini-pea-tam 'Ventureños'
mud plcnm. TrN

Other tribenames are formed with the suffix -yam (which is otherwise a plural suffix characteristic of borrowed nouns), without a preceding placename suffix. (Of course many, but not all, tribenames are borrowed nouns.)

mìmì-yam 'people from the lake of Chico López'
lake PL

yoe-ka-yam 'people from a mountain that's always snowy'
snow CHAR PL

Some tribenames have a singular and plural; some have a plural-looking form only:

hayku? (sg.) haykū?-yam 'Mexican(s)'
Mexican o-ABS Mexican PL

hawkup kiša?-n-i-huŋu-kam 'one Ventureño'
one bad VN PN language CHAR PL ['bad language people']

2. DeVERBAl Nouns

There are four very common types of deverbal nouns—the general, agentive, passive, and instrumental nominals, described in the following paragraphs. (An extensive listing of all four types of forms is Appendix H: Deverbal nominals.)

149
General nominals

The general deverbal nominals are formed using the suffix -a (with a -l or -c absolutive) or -ap (possessed). The resulting nouns correspond to a variety of underlying case roles—agentive, instrumental, etc.

<table>
<thead>
<tr>
<th>Stem</th>
<th>Meaning</th>
<th>Nominal</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>HU祐?</td>
<td>speak, say</td>
<td>ni-HU祐?-a?</td>
<td>my language</td>
</tr>
<tr>
<td>kav(-)+k</td>
<td>listen</td>
<td>kav-a-c</td>
<td>ear</td>
</tr>
<tr>
<td>nahponom</td>
<td>sell</td>
<td>nahponom-a-t</td>
<td>store</td>
</tr>
<tr>
<td>pahuha祐?</td>
<td>sow</td>
<td>ni-pahuha祐?-a?</td>
<td>my planting</td>
</tr>
<tr>
<td>tuhtutu?</td>
<td>play</td>
<td>ni-tuhtutu?-a?</td>
<td>my toy</td>
</tr>
<tr>
<td>sibu?</td>
<td>sprout</td>
<td>?a-sibu?-a?</td>
<td>sapling</td>
</tr>
</tbody>
</table>

Some general nominals show slight irregularities:

- cinea pound (meat) -cinea?a? rooster's comb
- wihika(-)+w beg           wihika-a-č beggar

(It is not clear what the disappearing w's are in the second and third forms above; they may be derived from ?u? 'take'.)

Agentive nominals

The agentive deverbal nominals belong to the -č class; they are formed with the suffix -i?a. They refer to the person who is the logical subject of a transitive or intransitive verb. The resulting subject nominalizations are typically agentive, although ciu?ni?ač 'ashamed' is perhaps exceptional in this regard; derived from the transitive verb ciu? 'be ashamed of', it may or may not be seen as semantically agentive.
<table>
<thead>
<tr>
<th>Stem</th>
<th>Meaning</th>
<th>Nominal</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>rioʔin</td>
<td>shear</td>
<td>rioʔin-iʔa-č</td>
<td>shearer [person who shears]</td>
</tr>
<tr>
<td>tuhtutu</td>
<td>play</td>
<td>tuhtutuʔ-iʔa-č</td>
<td>playful person</td>
</tr>
</tbody>
</table>

One -ʔa nominal, paʔahk-iʔa-č 'plant sp.', is exceptional in that it does not refer to a person; it may be seen as a personifying name of this 'popper' plant. The object of the verb from which these nominals are derived may also appear, as in

```
ki-c-ay k+m-en-iʔa-č 'carpenter'
house ABS OBJ make VN AGT ABS
```

**Passive nominals and participles**

Passive deverbal nouns belong to the -c class; they are formed with the suffix -i. The words thus formed usually refer to the logical object of the verb in the underlying clause (with a few exceptions, such as k+iʔeʔ-n-i-c 'ugly', nahrin-i-c 'shrine', muk-i-c 'illness'). (The role of the -Vn suffix that is so common in these derivations, is not well understood; for other examples of this suffix in other deverbal forms, see chapter II, section B, and Appendices I and J.) Examples follow:

<table>
<thead>
<tr>
<th>Stem</th>
<th>Meaning</th>
<th>Nominal</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>caʔcakin</td>
<td>winnow</td>
<td>caʔcakin-i-c</td>
<td>winnowed</td>
</tr>
<tr>
<td>ŋ+iʔ-k</td>
<td>cut</td>
<td>ŋ+iʔ-ŋ+iʔ-k-in-i-c</td>
<td>cut (said of fringe)</td>
</tr>
<tr>
<td>puʔahk</td>
<td>play ball</td>
<td>puʔahk-in-i-c</td>
<td>a game of ball</td>
</tr>
<tr>
<td>purikaw</td>
<td>shear</td>
<td>purikaw-n-i-m</td>
<td></td>
</tr>
<tr>
<td>rioʔin</td>
<td>shear</td>
<td>rioʔin-i-c</td>
<td>sheared off</td>
</tr>
</tbody>
</table>

151
There is a similar deverbal form, which I have tentatively categorized as "participle"; these derived attributive nouns are formed from the verb stem or extended verb stem with the addition of -i (or sometimes -ir) and also take the personal prefix a-. (It is possible that the full array of prefixes can be used, but this is doubtful since plurals like pančkim do not contain the plural personal prefix p-.; the critical sentences to evaluate this are not in the corpus.)

?a-hu?-i?  
3s burn PN  
'what's burned'

?a-hu?-i?-m  
3s burn PN PL  
'burned, pl.'

?a-hin-k-i?  
3s float TR PN  
'driftwood' [app. 'floated']

?a-kop-k-i  
3s break TR PN  
'broken'

?a-ŋ+č-k-i-m  
3s cut PN PL  
'amputees'

The following are a few sentences showing the use of the passive nominal and participle in context:

ci-pa? hakwa-i-c-ey  
1p drink stir PN ABS OBJ  
= 'stirred up (stuff)'  
We drank some chia batida.

152
\text{?uvea hama?n-i-c} \\
\text{already thatch PN ABS} \\
\text{= 'thatched (thing)'} \\
\text{It is already thatched.} \\
\text{ni-hyu-ne mi-herk-in-i-č-ay} \\
\text{I see nehe 2s point Vn PN ABS OBJ} \\
\text{= 'your pointed thing'} \\
\text{I saw your forefinger.} \\
\text{?uvea yorin-i-c} \\
\text{already plow PN ABS} \\
\text{= 'plowed (thing)'} \\
\text{It is already plowed.} \\
\text{?e-tuhtu? pucuk, tım ?a-ka?m-k-i?} \\
\text{3s dance hard like 3s craze TR PN} \\
\text{= 'crazed (person)'} \\
\text{He's dancing fast, like a crazy man.} \\
\text{?a-pic ?ip muk-i-c} \\
\text{3s arrive here sick PN ABS} \\
\text{A sickness arrived here.} \\
\text{ni-?in kım-an-i-c tiritiya?-t-ay} \\
\text{1s know make VN PN ABS tortilla ABS OBJ} \\
\text{I know how to make tortillas?} \\
\text{?a-ya? nehe ?a-kım-ıvın mak-ik ?aš-i-y kım-an-i-c-ay} \\
\text{3s bring nehe 3s come 3-1 give INF flower OBJ make Vn PN ABS OBJ} \\
\text{= 'flower made up (thing)'} \\
\text{She brought me a (tied up) bunch of wildflowers.} \\
\text{nį? kįša?-n-i-c} \\
\text{1s no good Vn PN ABS} \\
\text{I am ugly.} \\

\footnote{The absence of object marking on the passive nominal here is unexplained.}
**Instrumental nominals**

Instrumental deverbal nominals are formed using the suffix -i\(\text{hwa}\)\(\text{t}\), or -i\(\text{vana}\)\(\text{t}\) (when possessed), and belong to the -t absolutive class. They usually refer to a noun which has the instrument role in the underlying clause; the personal prefix, if any, corresponds to the logical subject of the verb, either transitive or intransitive, in the underlying clause.

<table>
<thead>
<tr>
<th>Stem</th>
<th>Meaning</th>
<th>Nominal</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>rio?in</td>
<td>'shear'</td>
<td>rio?in-i(\text{hwa})(\text{t})</td>
<td>'shears'</td>
</tr>
<tr>
<td>ca?cekin</td>
<td>'winnow'</td>
<td>ca?cekin-i(\text{hwa})(\text{t})</td>
<td>'winnow. basket'</td>
</tr>
<tr>
<td>tuhtutu</td>
<td>'play'</td>
<td>tuhtutu-i(\text{hwa})(\text{t})</td>
<td>'toy'</td>
</tr>
<tr>
<td>pučahk</td>
<td>'play ball'</td>
<td>pučahk-i(\text{hwa})(\text{t})</td>
<td>'game ball'</td>
</tr>
<tr>
<td>win</td>
<td>'cut hair'</td>
<td>win-i(\text{hwa})(\text{t})</td>
<td>'scissors, shears'</td>
</tr>
</tbody>
</table>

There is one deverbal nominal of this form which refers to a human:

\[
\text{ni-\(\text{nə}\)o-\(\text{iva}\)nə? p\(\text{i-}\)y\(\text{ɬ}\)} \quad \text{'my fiancée'}
\]

1s marry INST 3s with

154
B. VERB-FORMING DERIVATIONS

1. COMPOUND VERBS

There is only one clear compound verb in the data: \textit{ya-nim} 'go carrying something' ('andar con algo'). It consists of the transitive verb stem \textit{ya} 'carry', combined with the intransitive verb stem \textit{nim} 'walk'. The result is apparently a transitive derived verb stem, as can be seen in the following examples. (This seems to suggest that unlike noun compounds, in verb compounds, the 'attributive' or secondary stem follows the head; but of course given only one form, one can't claim that this is a productive process, in any case.)

\textit{ni-ya-nim timiltay} 'I go carrying a stone' ('ando con piedra')
1s carry walk stone ABS OBJ

\textit{ku-tay pemya-nim} 'burning worm [glow worm]'
fire ABS OBJ 3s carry walk

2. NOUN INCORPORATION

A simple or reduplicated noun stem can be 'incorporated' into a verb word, by being inserted just before the verb stem. Due to the paucity of examples and the lack of starred forms, it is unclear what restrictions may apply to the process, or whether indeed it is a productive process; the recorded examples show no systematic meaning difference between the incorporated and non-incorporated forms of verb plus noun.
pə-ho-kəm  'he hole-makes'
3s hole make

pə-kəm pə-ho-y  'he digs a hole'
3s make 3s hole OBJ

mɨ-ho-ho-kəmɨt  'Are you making holes?'
2s RDP hole make Q

ni-kaŋə-wɨn  'I pluck my beard-hairs'
1s beard pluck hair

kaŋə-wɨn-ɪhwə-t  'clam' [shells were used as tweezers]
beard cut INST ABS

pə-məni-muk  'he is drunk with toloache'
3s toloache sick, dead

pə-ya-ɨt  'ladle' [lit., 'water-carrier']
water carry AUG ABS

pə-ŋə-ŋəyke-muk  'he has a hernia'
3s RDP thigh[groin?] sick

ni-pɨči-huna pɨmɨ-y  'I depend on you' ('estoy atenido a Vd.')</n1s weight embrace you OBJ

ni-tikwaŋa?-yəw  'I'm going to shade myself in the shade'
1s shadow grab/take

 tikwaŋa-yə-ici  'shade me!
shadow grab 2-1

pə-pə-kɨhə-m  'tapeworms, pinworms'
3s water spoil, VT PL
3. **DEVERBAL VERBS**

**-k/-t-k verbs**

Some verbs have paired transitive and intransitive forms, marked by the suffixes -k and -t-k respectively. The transitive forms are usually causative derivations from the intransitive basic meaning. The following pairs exemplify this alternation. More examples can be found in Appendix I and in the dictionary.

- **curup-t-k 'enter'**
- **curup-k 'put in'**
- **hin-t-k 'floats'**
- **hiʔn-k 'make (something) float'**
- **muʁk-t-k 'be smoky'**
- **muʁk 'smoke (e.g. bacon)'**
- **waʔt-t-k 'be tired'**
- **waʔt-k 'tire (someone)'**
- **yuʔš-t-k 'be wet'**
- **yuʔš-k 'wet (something)'**

**-eaʔ verbs**

A few pairs of verbs are related by the presence of a suffix -eaʔ in the causative form, and its absence in the non-causative form:

- **kiʔm 'spill'**
- **kiʔm-eaʔ 'pour'**
- **yaʔmkan 'remember'**
- **yaʔmkan-eaʔ 'remind'**

**-Vn suffix**

Some verbs require a suffix that takes the form -Vn in the imperative and certain derived forms. It apparently has no meaning of its own, but simply derives a longer stem appropriate to the derived form from the short stem used in simple indicative forms.
A few examples are given here, but there are more in the dictionary and in Appendices H and I.

horohk 'pierce'  horohk-in-ihwə?-t (instrumental nominal)
kəm 'make'  kəm-an-iʔa-č (agentive nominal)
mənk 'swallow'  mənk-in-ivanaʔ (instrumental nominal)
təmk 'shut'  təmk-in-ihwəʔ-t (instrumental nominal)
wənək 'run'  wənək-an-eaʔ (causative)
wəʔk 'winnow'  wəʔk-in-iʔ (passive nominal)

**Imperative extension suffix**

Some verbs require a suffix of -i in imperative forms. They are exemplified in Appendix J and a few are given below:

<table>
<thead>
<tr>
<th>Stem</th>
<th>Sg. Imp</th>
<th>Plural Imp</th>
</tr>
</thead>
<tbody>
<tr>
<td>həyk 'swing'</td>
<td>həyki</td>
<td>həykič</td>
</tr>
<tr>
<td>kəwtk 'break'</td>
<td>kəwtki</td>
<td>kəwtkič</td>
</tr>
<tr>
<td>wirapk 'let go'</td>
<td>wirapki</td>
<td></td>
</tr>
</tbody>
</table>

**Desiderative suffix**

The desiderative suffix -ihun derives verbs meaning 'want to V' from plain verb stems. The following are a few of the many examples.

<table>
<thead>
<tr>
<th>Stem</th>
<th>Sg. Imp</th>
</tr>
</thead>
<tbody>
<tr>
<td>kum</td>
<td>kum-an-ihun 'want to sleep'</td>
</tr>
<tr>
<td>kwaʔ</td>
<td>kwaʔ-ihun 'want to eat'</td>
</tr>
<tr>
<td>mu</td>
<td>mu-ihun 'want to shoot'</td>
</tr>
<tr>
<td>yaʔ</td>
<td>yaʔ-ihun 'want to fly'</td>
</tr>
</tbody>
</table>

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4. **DENOMINAL VERBS**

There are at least two suffixes which derive verbs from nouns. The suffix *-iyan*, meaning 'put' or 'make', is exemplified below:

<table>
<thead>
<tr>
<th>Noun</th>
<th>Verb in <em>-yan</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>hawkup 'one'</td>
<td>hawkup-iyan 'put one [in what you're making]'</td>
</tr>
<tr>
<td>woh 'two'</td>
<td>wo-yan 'put two [in what you're making]'</td>
</tr>
<tr>
<td>numue-č 'good'</td>
<td>numue-yan m-hun 'don't be sad'</td>
</tr>
<tr>
<td></td>
<td>[lit. 'make good your heart']</td>
</tr>
</tbody>
</table>

The suffix *(t)up* ~ *-cu?* ~ *-tun*, meaning 'make' or 'become', is exemplified below:8

<table>
<thead>
<tr>
<th>Base</th>
<th>Verb in <em>(t)up</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>ca-č 'shaman'</td>
<td>ca-č-u 'sing [ceremonially]'</td>
</tr>
<tr>
<td>havin 'soap'</td>
<td>havin-tun 'to soap up clothes'</td>
</tr>
<tr>
<td>hawkup(l) 'one (time)'</td>
<td>hawkupi-ču? 'assemble'</td>
</tr>
<tr>
<td>huna-+-t 'bear'*</td>
<td>huna-+-tu? 'play bear [tag]'</td>
</tr>
<tr>
<td>-ič 'blood'</td>
<td>?i-č-cu? 'be bloody'</td>
</tr>
<tr>
<td>m+m+-t 'lake, sea'</td>
<td>m+m+-tu? 'make puddles'</td>
</tr>
<tr>
<td>wan+-t 'river'</td>
<td>wan+-tu? 'trickle down'</td>
</tr>
<tr>
<td>wipt 'fat, lard'</td>
<td>wipt-cu? 'get fat'</td>
</tr>
</tbody>
</table>

The following two verbs are derived from stems other than nouns, but also may contain the suffix *(t)up*:

<table>
<thead>
<tr>
<th>Base</th>
<th>Verb in <em>(t)up</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>new 'NEG'</td>
<td>new-tu 'disappear'</td>
</tr>
<tr>
<td>yu?-u? 'lame'</td>
<td>yu?-u?-tu? 'be rheumatic, crippled'</td>
</tr>
</tbody>
</table>

---

8Cf. Luis. suffix *-č-u* 'make a' (< *-t-u*): *kii-ča* 'house', *kii-ču* 'make a house'.

9Both *huna-t* and *huna-+-t* are attested for 'bear'; the latter apparently contains the augmentative suffix.
C. DERIVATIONS PRODUCING BOTH NOUNS AND VERBS

The prefix ti-

The following are examples of a possible nominal prefix ti- (or perhaps evidence of an obsolete derivation now only visible in frozen forms):10

<table>
<thead>
<tr>
<th>Simple form</th>
<th>Meaning</th>
<th>ti-form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>vač-k</td>
<td>wide, circular</td>
<td>ti-vač</td>
<td>earth, N</td>
</tr>
<tr>
<td>?ayn</td>
<td>show</td>
<td>ti-?ayn</td>
<td>be an evil omen, V</td>
</tr>
<tr>
<td>yue-t</td>
<td>snow</td>
<td>ti-yue-t</td>
<td>frost, N</td>
</tr>
<tr>
<td>mua(?)-t</td>
<td>smoke, haze</td>
<td>ti-muat</td>
<td>soot, N</td>
</tr>
</tbody>
</table>

nah(h)-

The deverbal prefix nah- (sometimes na-) derives both nouns and verbs:

<table>
<thead>
<tr>
<th>Verb stem</th>
<th>Meaning</th>
<th>nah-nominal</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>?i?ihama</td>
<td>joke</td>
<td>na-?ihamat</td>
<td>ill-bred person, brat</td>
</tr>
<tr>
<td>kamea?</td>
<td>bury, roast</td>
<td>nah-kamean-i-c</td>
<td>cemetery</td>
</tr>
<tr>
<td>k±?</td>
<td>bite</td>
<td>nah-k±hi-t</td>
<td>biter (dog or bedbug)</td>
</tr>
<tr>
<td>me</td>
<td>give</td>
<td>na-mak-t</td>
<td>generous person</td>
</tr>
<tr>
<td>tanimakan</td>
<td>teach</td>
<td>nah-tanimakan-ak</td>
<td>teacher</td>
</tr>
<tr>
<td>t+muhivan</td>
<td>envious, VT</td>
<td>nah-t+muhivan-i-č</td>
<td>envious person</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Verb stem</th>
<th>Meaning</th>
<th>nah-verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>huc±k, huck</td>
<td>fall, drop</td>
<td>nah-huck</td>
<td>give birth (be born?)</td>
</tr>
<tr>
<td>tanimakan</td>
<td>teach</td>
<td>nah-tanimakan</td>
<td>advise (?)</td>
</tr>
<tr>
<td>t+ht+ŋ</td>
<td>order, send</td>
<td>nah-t+ht+ŋ</td>
<td>be capitán, in charge</td>
</tr>
<tr>
<td>yu</td>
<td>sing</td>
<td>nah-yu</td>
<td>deerhoof-sing</td>
</tr>
</tbody>
</table>

10It has been suggested (P. Munro, p.c.) that the ti- in at least some of these words might be a compounding element from *ti- 'rock'.
D. ADJECTIVE DERIVATION

Some adjectives are formed from verb stems with the addition of -k. Where these are based on -k/-k verbs they look just like the simple verb forms without the personal prefix. Others exhibit numerous irregularities as to the presence of a vowel (sometimes matching the last vowel of the stem), glottal stop, or h before the -k.

<table>
<thead>
<tr>
<th>Verb stem</th>
<th>Adjective</th>
</tr>
</thead>
<tbody>
<tr>
<td>?an(-)k</td>
<td>'open'</td>
</tr>
<tr>
<td>cakeh+k</td>
<td>'shift to one side'</td>
</tr>
<tr>
<td>kwiock-k</td>
<td>'bend'</td>
</tr>
<tr>
<td>muk</td>
<td>'be sick'</td>
</tr>
<tr>
<td>mom-k</td>
<td>'pile up'</td>
</tr>
<tr>
<td>winika(-)w</td>
<td>'remember'</td>
</tr>
<tr>
<td>?ana?k</td>
<td>'open'</td>
</tr>
<tr>
<td>cake?k</td>
<td>'all on one side'</td>
</tr>
<tr>
<td>kwiock</td>
<td>'bent'</td>
</tr>
<tr>
<td>mukuk</td>
<td>'sick'</td>
</tr>
<tr>
<td>momk</td>
<td>'piled up'</td>
</tr>
<tr>
<td>winika+k</td>
<td>'smart'</td>
</tr>
</tbody>
</table>

Some adjectives may be derived from verb stems by the addition of -?i (cf. chapter II, section D for more discussion):

- haruharu?i 'slipping down' (cf. harukrik 'come down')
- rikwarikwa?i 'smooth' (cf. rikwaritik 'slip, VI')
- varavara?i 'hanging', (cf. varvark 'hanging')

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E. ADVERB DERIVATION

Some adverbs may be formed from noun stems by the addition of the suffix -ik; the only two clear examples in the corpus are numeik and poketki?ik:

numua-ik 'well'
good ADV

poketk-i?-ik ?a-nip?k 'He died of fright'
frighten PNADV

One other adverb in -ik seems to be derived, but from another adverb, and with an idiosyncratic meaning shift not associated with the adverb derivations above:

?ama?y
'mow'

?ama?y-ik
'just now'

One other adverb may be derived from an adjective by the addition of -ik, but again there is an unpredicted meaning shift:

nama?i?
'soft'
nama?ik
'quickly'

Given the paucity of these forms and the varying semantic shifts, I would guess that this may be a matter of frozen forms rather than an ongoing derivational process in the language.
F. NUMERAL DERIVATIONS

Kitanemuk has unique (non-derived) words for 'one', 'two', 'three', 'four', 'seven', and 'nine'. 'Five' is clearly related to *mə*-'hand'. The number 'six' is related to 'three' by reduplication (plus lenition of the *p*), 'eight' is related to 'four' by reduplication, and 'ten' is derived from 'five' by the prefixation of something that is similar to 'two'. All the higher numbers to 100 are derived syntactically from combinations of 1-10 plus adverbials and the conjunction *hamak*.

Numerals in Kitanemuk use some special derivational suffixes. The counting numbers are listed below. Adverbs, in the second column, are usually formed with the suffix *-hea*; verbs meaning 'put or make [number]' are in column three; they are formed with the suffix *-ivan*, also occurring in *numua-van* 'put right' and *poši-van* 'make hot'.

<table>
<thead>
<tr>
<th>Counting numbers</th>
<th>X times</th>
<th>Put/make X</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. hawkup</td>
<td>hawkup-i</td>
<td>hawkup-ivan</td>
</tr>
<tr>
<td>2. wo, woh</td>
<td>wo-hea, wovak</td>
<td>wo-van</td>
</tr>
<tr>
<td>3. pahi, pahi?</td>
<td>pahi-hea</td>
<td>pahi-van, pahivak</td>
</tr>
<tr>
<td>4. waca</td>
<td>waca-hea</td>
<td>waca-havan</td>
</tr>
<tr>
<td>5. mahač</td>
<td>mahač-hea</td>
<td>mahač-ivan</td>
</tr>
<tr>
<td>6. pavahi(?)</td>
<td>pavahi</td>
<td></td>
</tr>
<tr>
<td>7. kwackaveyk‡, -viʔk‡</td>
<td>kwackaveaʔk‡-hea</td>
<td></td>
</tr>
<tr>
<td>8. wah(a)waca</td>
<td>wahwaca-hea</td>
<td></td>
</tr>
<tr>
<td>9. makaveyk‡, -vik‡</td>
<td>makaveaʔk‡-hea</td>
<td></td>
</tr>
<tr>
<td>10. wehmahač</td>
<td>wehmahač-hea</td>
<td></td>
</tr>
</tbody>
</table>

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11. we?mahač hanak hawkup (ten and one)
12. wehmahač woh (ten two)
20. wohe a we?mahač (two tens)
30. pahi we?mahač (three tens)
100. hawkup t+iuh-i-c (one counted)

As in many other languages, days of the week are named by number (but in Kitanemuk Monday and Sunday have special non-numerical names); the derivational morphology by which this is done is irregular, and evidently peculiar to these special words.

<table>
<thead>
<tr>
<th>Day</th>
<th>Name</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Monday</td>
<td>ca-mavi tum-hit a-y 'Let's do something.'</td>
<td></td>
</tr>
<tr>
<td>Tuesday</td>
<td>?a-woh</td>
<td>&lt; 'two' ['second']?</td>
</tr>
<tr>
<td>Wednesday</td>
<td>?a-pahi?</td>
<td>&lt; 'three' ['third']?</td>
</tr>
<tr>
<td>Thursday</td>
<td>?a-wace</td>
<td>&lt; 'four' ['fourth']?</td>
</tr>
<tr>
<td>Friday</td>
<td>?a-mahač</td>
<td>&lt; 'five' ['fifth']?</td>
</tr>
<tr>
<td>Saturday</td>
<td>pawahi?</td>
<td>'six' [sic]</td>
</tr>
<tr>
<td>Sunday</td>
<td>w+i+n-i-c</td>
<td>'stopped'</td>
</tr>
</tbody>
</table>

There are a few other de-numeral forms which I will simply list here, although they may indeed be frozen forms that do not illustrate ongoing derivational processes:

- hawkupiču? unite, V
- hawkup-iva together, Adv.
- ha-hukup one by one; separate
- wohona two together (Adv. describing singing)
- wohona p+i-očk two together (Adv. describing riding on horse one behind the other)
- pahina three together (Adv. describing singing)
The following terms related to money (the tiwane part may mean something like 'is calledurance'):

- hawkup ʔa-tiwane 'one "real" of bead money'\(^{11}\)
- weʔ ʔa-tiwane 'two reales'
- wac ʔa-tiwane 'four reales'
- pawahi ʔa-tiwane 'six reales'
- pahi-tikwe 'twelve reales'

The syntactic consequences of numerals with respect to number marking and object marking are discussed in chapter IV, sections B and C respectively.

\(^{11}\)One real is equivalent to a "bit", or 12 1/2 cents, as described for Gabrielino by Kroeber (1925: 565-6).
CHAPTER IV: SYNTAX

In this chapter we will examine various aspects of Kitanemuk syntax and morpho-syntax. In general the purpose here is to look at phenomena on a grosser level than was done in the previous two chapters. We will examine the various constructions for showing possession, the role of number and case in the grammar, agreement, negation, time reference, word order, questions, indefinite expressions, and complex sentences. Next some particular morphemes will be presented whose analysis is unclear; the problems they present can only be fully appreciated once the overview of Kitanemuk grammar is complete. Finally, a brief Kitanemuk text will be presented and analyzed.

A. POSSESSION

A noun can be possessed in one of two ways—directly or indirectly. In the direct possession construction, the appropriate personal prefix (described in chapter II, section A), representing the possessor, is attached to the simple or reduplicated noun stem. The absolutive suffix, if any, is dropped (any plural or case suffix is retained whether the stem is possessed or not). Three morphophonemic processes which may apply to possessed nouns are described in chapter I, section D: a glottal stop is sometimes
suffixed to vowel-final stems; a stem-final /h/ becomes [r]; a
stem-final a is dropped, for a subset of possessed stems. These
facts are illustrated in the following examples:

<table>
<thead>
<tr>
<th>Absolutive</th>
<th>Possessed</th>
</tr>
</thead>
<tbody>
<tr>
<td>hilos 'gizzard'</td>
<td>?a-hilos 'his gizzard'</td>
</tr>
<tr>
<td>ho-č 'hole'</td>
<td>?a-ho 'its hole or cave'</td>
</tr>
<tr>
<td></td>
<td>?a-ho-ho 'its caves'</td>
</tr>
<tr>
<td></td>
<td>?a-ho-y 'its cave, obj.'</td>
</tr>
<tr>
<td></td>
<td>?a-ho-ho-y 'its caves, obj.'</td>
</tr>
<tr>
<td>huna-c 'heart'</td>
<td>?a-hun 'his heart'</td>
</tr>
<tr>
<td></td>
<td>ni-huna-vea 'in my heart'</td>
</tr>
<tr>
<td>kava-c 'ear'</td>
<td>mi-kava 'your ear'</td>
</tr>
<tr>
<td></td>
<td>pî-kah-kava 'their ears'</td>
</tr>
<tr>
<td></td>
<td>?a-kava hwî-t 'rabbit's ear [plant]</td>
</tr>
<tr>
<td>yayka-t 'counting stick'</td>
<td>ni-yayka? 'my counting stick'</td>
</tr>
<tr>
<td>[no abs. form]</td>
<td>ni-yî+r 'my aunt'</td>
</tr>
<tr>
<td></td>
<td>mi-yîhâ-y 'your aunt, obj.'</td>
</tr>
<tr>
<td></td>
<td>pî-yîhâ-m 'their aunts'</td>
</tr>
</tbody>
</table>

Some nouns—kin terms and other relational words, and names
for body parts—have no attested absolutive form in the data, and
probably never occur unpossessed. They can nevertheless
sometimes be assigned to one of the four noun classes on the basis
of the possessed object form, which sometimes includes the
absolutive (cf. section C).

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[no abs. form]  m+-?ana-c-ay 'your brother-in-law'
[no abs. form]  ?a-?uves-č-ay 'his eyes'
[no abs. form]  m+-kweri-t-ay 'your grandfather'

The possessor may appear within the possessive noun phrase, in the form of an absolutive noun or as an independent pronoun; or it may be deleted after the relevant features have been copied onto the possessive prefix:

(n+-?) ni-ha?v+-?  'my blanket'
  1s blanket/pelt

?a-ha?v+-? hwi-t  'rabbit's pelt'
  3s blanket/pelt rabbit

ni-hiu ?a-povo-y vake-t 'I saw the cow kidneys.'
  1s see  3s kidney OBJ cow ABS

A very few nouns have irregular possessed forms—that is, something is added in certain possessed forms—like the k+- in 'mother' below, or the ?a? in 'rib'—which does not occur in other forms, and which is particular to that morpheme:

ni-y+-? 'my mother'
ni-y+-?i-v+-? 'my late mother'
m+-y+k+-y 'your mother, obj.' [no absolutive form]

?amu-c 'rib'
?amu-m (plu.)

The second, or indirect, type of possessive construction involves the use of the classifier stems -niw and -pactit. In this construction, the possessive prefix is attached not to the stem of
the noun, but to the classifier stem -niw 'possession', if the
possessed noun is inanimate, or -pæcit 'pet or domesticated
animal', if the noun is animate\(^1\). The possessed classifier stem and
noun are then placed in apposition to each other.

\[
\begin{align*}
?i\text{v}i? & \ n\text{a}\ n\text{-niw} & & \text{'This is mine.'} \\
\text{this} & \ 1s & \text{possession} \\
?\text{a-niw} & \ pa-\text{č} & & \text{'his water' [around embryo]} \\
3s & \text{possession} & \text{water} & \text{ABS} \\
ni-?\text{acit} & & & \text{'my pet'} \\
1s & \text{pet} \\
ni?-\text{vu}\text{?} & \ ni-?\text{acit} \ p\text{a}\text{ta}\text{?} \ ń\text{a}\text{t}i? & & \text{'It used to be my cat.'} \\
1 & \text{PAST} & 1s & \text{pet} & \text{that} & \text{cat}
\end{align*}
\]

There are in the corpus two examples of -niw in an indirect
possession phrase with an inanimate noun, which suggests that the
distribution is actually -niw, with inanimates and humans (other
than kinterms, which are only directly possessed), and ?acit with
animate non-humans:

\[
\begin{align*}
ni-\text{niw} & \ n\text{acavorakam} & & \text{'my twins'} \\
ni-\text{niw} & \ pa\text{čuk} & & \text{'my man'} \\
ni-\text{pæcit} & & & \text{'my dog'} \\
(\text{'}ni-kuci? \text{'my dog', directly possessed})
\end{align*}
\]

\(^1\)Actually it is not clear that -pæcit works exactly like -niw; it occurs mostly alone,
as a sort of pro-animal form (thus ni?pæcit is variously translated 'my dog', 'my
horse', 'my swine', etc.,); and the sentence which just precedes this paragraph, ni?vy?\text{pæcit} \ p\text{a}\text{ta}\text{?} \ ń\text{a}\text{t}i?\text{?}, could mean literally either 'that used to be my (pet) cat' or
'that cat used to be my pet'.

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The situation for possessed plants is not clear, as there is only one relevant example in the corpus. The example uses -niw, but it is not known whether direct possession of plants is possible, or whether there might also be available a classifier used for plants only.

ni-niw pate? po-č 'That is my mequite tree.'

It is common in Uto-Aztecan languages for there to be an obligatory indirect possession strategy for animates; the -niw type, is less common (but is reported for Serrano and Cahuilla); it is an optional construction in Kitanemuk (except where animate non-possessibles are involved, where it is the only strategy for possession):

ki-c ?a-niw = ?a-ki 'his house'
house ABS 3s possession 3s house

hilos ?a-niw = ?a-hilos 'his gizzard'
gizzard 3s possession 3s gizzard

ni-niw pučahk-in-ihowa?t = ni-pučahk-in-ihowa?t
1s possession play shinny VN INST ABS 1s play shinny VN INST ABS
'my shinny stick'

The indirectly possessed noun appears, if at all, without possessive prefix, in absolutive form. Indirectly possessed noun phrases in object position carry object marking on the possessed noun, but not on the classifier. But these stems for indirect possession can also stand alone, if the possessed thing or animal is not expressed overtly; in that case they take case inflections:

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?uvea ni-hiu mî-niu-y 'I looked at your things.'
already 1s see 2s possession OBJ

ni-hiu ki-c-a-y mî-niw 'I saw your house.'
1s see house ABS OBJ 2s possession

pi-mahwaʔ-mat ?a-niu-y kika-t
3p burn FUT 3s possession OBJ chief ABS
'They're going to burn the possessions of the dead chief.'

naw ni-wirapk ki-vea niʔacita-y
NEG 1s let house in 1s pet OBJ
'I don't let my dog in the house.'

The order of possessor versus possessed noun or of classifier
versus possessed noun varies:

?a-yîva yîvar-t = yîvar-t ?a-yîva 'the door of the church'
3s door church ABS church ABS 3s door

?ám pi-ki = pî-ki ?ám 'their house'

pa-č ni-niw 'my water'

?a-niw pa-č 'his water'

See section C, 2: "Constituency absolutive" for a discussion of a
special use of the absolutive suffix in possessed noun phrases.

A construction using kač 'be' is roughly equivalent to the
English construction "to have an X"; the kač may be deleted:

?a-ya-hea ?a-kač 'It has a handle.'
3s carry PASS 3s be
Wir ṭa-ṭačim 'He has many fleas.'
lots 3s flea

ṭa-kač ṭa-niw ku-t 'firefly'
3s be 3s possession fire ABS
B. NUMBER

Number is a weak category in Kitanemuk, in that it is often not expressed on plural nouns and inconsistently specified on verbs (some sentences with plural subjects have verbs marked with a third person singular prefix, as described in section D, "Agreement"). The subject-object clitics do consistently match the number of the subject, and the imperative plural clitic that of the imperative subject (as described in chapter II, section C).

Tribenames

Tribenames often have only a plural-looking form which is used both in the singular and the plural, or a choice of a plural or singular form in the singular:

\begin{align*}
\text{haykuʔ, haykuʔ-yam} & \quad \text{'Mexican'} \\
\text{haykuʔ-yam} & \quad \text{'Mexicans'} \\
\text{haw kuppet k\(\text{ǐ}\)ša-ni-huŋu-kam} & \quad \text{'one Ventureño'} \\
\text{one no good? language CHAR} & \\
\text{ni-m+\text{k-iv}+ haw kuppet tætæya-m-+} & \quad \text{'I killed one Tataviam.'} \\
\text{1s kill PAST\textsuperscript{2} one RDP+sunny? PL OBJ} & \\
\text{ni-m+\text{k-iv}+ woh tætæya-m-+} & \quad \text{'I killed two Tataviams.'} \\
\text{1s kill PAST two RDP+sunny? PL OBJ} & \\
\end{align*}

\textsuperscript{2}In this and the next example, transcribed -\text{iv}+ presumably represents the past clitic, -\text{-wup}.

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Numerals and Number

Numerals sometimes occur after the noun, but usually before it. Like all quantifiers, they have no special objective forms. The noun they occur with is never marked for plurality.

mahač kuci?  
five dog

?a-mak-tvin ?apano mahač  
3s give 3-1s egg five

ni-hiu hawkup ?a-?amu?a?  
1s see one 3s rib

He gave me five eggs.'
'I saw one of his ribs.'

Number in Borrowings

Some borrowings from Spanish have a reflex of the Spanish plural s, but are themselves singular:

<table>
<thead>
<tr>
<th>Kitanemuk</th>
<th>Meaning</th>
<th>Span. source</th>
</tr>
</thead>
<tbody>
<tr>
<td>?uvas</td>
<td>grape</td>
<td>uvas</td>
</tr>
<tr>
<td>peraš</td>
<td>pear</td>
<td>peras</td>
</tr>
<tr>
<td>yeveš</td>
<td>mare</td>
<td>yeguas</td>
</tr>
<tr>
<td>rítšš</td>
<td>ear of green corn</td>
<td>elotes</td>
</tr>
</tbody>
</table>
C. CASE

1. **Analysis of the oblique cases:**

   My analysis of the suffixes -y+‘k 'toward', -mea ‘with' (accomp.), -nu 'from', -vea/-pea (locative), and -ni ‘with' (inst.) has been to treat them as case inflections, although they are very similar to what have been called "postpositions" frequently in the literature on Uto-Aztecan (in e.g. Langacker 1977, Crook 1976a,b, Zigmund et al 1988). They are in paradigmatic opposition to absolutive and object cases. They have no freedom of mobility, being bound to noun stems, independent pronouns and demonstratives (many of the demonstrative case forms are irregular) in a case-like way which includes distribution across subparts of noun phrases (described in section D: "Agreement").

   \[ \text{Pim+a mea? ni-kim} \]
   \[ \text{you ACCOMP 1s come} \]

   'with these'

   \[ \text{n+mea?} \]
   \[ \text{I ACCOMP} \]

   'with me'

   \[ \text{p-a-tuhtutu?-ihun n+y+‘k} \]
   \[ \text{3s play DES 1 DIR} \]

   'S/he wants to play with me.'

   \[ \text{ni-mi-mat ni-ki-y+‘k} \]
   \[ \text{1s go FUT 1s house DIR} \]

   'I'm going to my house.'

   \[ \text{ni-tama-n+} \]
   \[ \text{3s tooth INST} \]

   'with my teeth'

   \[ \text{?icam+nu?} \]
   \[ \text{we DIR} \]

   'from us'

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mi-kave-vea  'in your ear'
2s ear LOC

A special personal prefix pi-, not used elsewhere in the grammar, is required in a pronoun copy case construction with demonstratives, in the singular only; in the plural, pi-, the usual personal prefix that marks subjects of verbs and possessors of nouns, is used. It is unclear which ordering of demonstrative and case-marked word is the underlying one. It is also not certain that this construction is used only with demonstratives as the antecedent; the data in my file include no other examples, however. There are no instances of this construction with non-third person forms.

ni-nahnamu pas pi-yi-k
1s fight that 3s DIR
'I'm fighting with that one.'

ni-nahnamu ?amec pi-yi-k
1s fight that 3s DIR
'I'm fighting with that one.'

ni-nahnamu ?ivic pi-yi-k
1s fight this 3s DIR
'I'm fighting with this one.'

ni-nahnamu ?im pi-m-i-k
1s fight that 3p DIR
'I'm fighting with these.'

ni-kim pi-ci-ve? ?im+?
1s come 3p with these
'I came with these.'
ni-tuhtutu?-ihun p+i-y+k pate?
1s play DESID3s DIR that
'I want to play with that one.'

All the clear examples of this construction that I have found involve the use of the suffix -y+k. It may have been possible with the other case suffixes, but the relevant data are not available. One suffix, at least, the suffix -c+va? 'with', however, uses the regular third person singular personal prefix in this construction (perhaps instead of p+i-):

?a-mi ?a-c+va? manwel-t-a y
3s go 3s with Manuel ABS OBJ
'She went with Manuel.'

2. Constituency absolutive

There is a syntactic use of the absolutive suffix which goes beyond the inflectional use that I have described in chapter II, section A and which is so well known in other Uto-Aztecan languages. Crook (1976a) describes a similar phenomenon (the discovery of which he credits to Ronald Langacker) for the Serrano absolutive. He calls this syntactic use of the absolutive a "constituency suffix". The suffix appears on possessor nouns in the pronoun copy possessive construction, on the non-inflected noun in the pronoun copy postpositional construction, and on the subject noun in certain embedded clauses; it takes the form -t on non-possessed nouns, and -č on possessed nouns (-t and -č are two of the absolutive suffixes he describes for Serrano). This absolutive
marks the noun to which it is suffixed as coreferential to a
pronominal prefix in the same constituent—that is, the possessive
prefix in a possessive noun phrase, the postpositional prefix in a
postpositional phrase, or the subject prefix in an embedded clause
(the verbs of embedded clauses, but not of main clauses, are
marked with personal prefixes in Serrano). It even attaches to
proper nouns and possessed nouns which otherwise do not take the
absolutive suffix. I am not aware that this phenomenon has ever
been reported for any other Uto-Aztecan language, but the corpus
for Kitanemuk suggests that something very similar took place in
this language as well.

The following examples illustrate the use of an absolutive
suffix in possessive noun phrases in Kitanemuk, on nouns that in
other contexts do not take the absolutive suffix (note that as in
Serrano, the -\_ absolutive is the one used in all these examples,
except for the possessed forms which are marked with -c and -\_\_,
according to the absolutive that they take in object form). As in
Serrano, the absolutive here seems to mark the noun to which it is
attached as being co-referential with a personal prefix in the same
constituent.

\[ \text{\_cat\_?-t \_\_a-ki = \_\_a-ki \_\_cat\_?-t} \]
\[ \text{cat ABS 3s house} \quad \text{3s house cat ABS} \]
\[ \text{the cat's house} \]

\[ ?\text{\_\_ivi-c \_\_a-ki-\_\_vea kwihah\_\_a-t} \]
\[ \text{this ABS 3s house LOC woman ABS} \]
\[ \text{in this woman's house} \]

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pä-šahi mí-pí-c
3s juice 2s breast ABS 'your breast milk'

pä-koko? ni-piša-č
3s skin 1s head ABS 'my scalp'

The constituency absolutive also appears on main clause subjects of Kitanemuk sentences, but only in those cases where there is a prefixed verb as predicate (the verbs of main clauses, unlike those in Serrano, carry personal prefixes coreferential with the subject):

wahi?-t-ey pä-woh+k kuci?-t
coyote ABS OBJ 3s bark dog ABS 'The dog is barking at the coyote.'

?uvea pä-yaw wakasi?-t-ey ñet+?-t
already 3s grab mouse ABS OBJ cat ABS 'The cat already caught the mouse.'

yíč kuci?
where dog
'Where's the dog?'

The constituency absolutive also appears in a few pronoun copy case constructions:

pä-na?o? pí-y+k pä-hintoa-č
3s marry 3s DIR 3s relative ABS 'S/he married a relative.'

The use of the constituency suffix on subjects of verbs is inconsistent. Given the freedom of word order in Kitanemuk (cf. section G) and the coreference of the verb prefix and subject noun,
it is possible that the constituency absolutive has an important use in establishing which noun is the subject of a sentence (objects are not always object marked; cf. number 3 in this section). So little data is available on this that I don't feel justified in stating that this is the case. But if the following pair of sentences is typical, the constituency suffix may be used in just this way:

\[
\begin{align*}
\text{? a-cuŋ pituru?} & \quad \text{? a-ši-y} \\
3s \text{ suck hummingbird} & \quad 3s \text{ flower} \\
\text{'The hummingbird is sucking flowers.'} & \\
\text{? a-pir} & \quad \text{? a-ši-y} \quad \text{pituru?-t} \\
3s \text{ suck} & \quad 3s \text{ flower OBJ} \quad \text{hummingbird ABS} \\
\text{'The hummingbird sucks this flower.'} &
\end{align*}
\]

The data need to be examined more with this theory in mind, but if the above sentences are not misleading us, it is at least possible that the unmarked sentential word order is VSO, or at least has the subject preceding the object, and that the constituency suffix is obligatory in just those cases where the unmarked order is violated. Similarly, the following pair suggest that the unmarked word order for possessive noun phrases is with the possessor preceding the possessed noun:

\[
\begin{align*}
\text{nakarakara e-wakevea} & \quad \text{e-wakevea nakarakara-t} \\
\text{chameleon 3s fiesta} & \quad 3s \text{ fiesta chameleon ABS} \\
\text{'chameleon fiesta'} &
\end{align*}
\]

But again, further research needs to be done to check the facts; it is of course possible that the constituency suffix is optional at
least some of the time, in which case not much can be made of such a pair.

In summary, it does seem plausible (though it is by no means certain), that just as the absolutive suffix was extending its range in object forms (cf. number 5 below) to be considered part of the object marking itself, so it was perhaps extending its use in the area of subjects, possessors and case-related nouns as a marker of nouns coreferential with the prefix of another word in the same constituent.

3. **Objective case: overview**

The objective case suffix marks the direct object of a verb, and a few other obliques (indirect objects, described in number 10, and nouns associated with certain relational expressions, described in number 11). But non-pronominal objects of second person imperative verbs are not so marked (cf. number 8). In addition, quantified objects are not always object marked:

\[
\text{ni-hiu haw'kup } ?a\text{-} ?a ?a mu ?a \text{ 'I saw one of his ribs.'}
\]
\[
1s \text{ see one } 3s \text{ rib}
\]
\[
?a\text{-}mak\text{-}tvin ?a pano mahač \text{ 'S/he gave me five eggs.'}
\]
\[
3s \text{ give } 3-1 \text{ egg five}
\]

In some cases, where no numeral is involved, the object is object marked:

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ni-hiu-m-nehe m+-(mah)-ma-y
1s see 1-2s nehe 2s RDP hand OBJ
'I saw your hand(s).' 

ni-hiu-m-nehe m+ tUnu?-c-ay
1s see 1-2s nehe 2s chest ABS OBJ
'I saw your chest.' 

The following example suggests that this clitic marking is optional:

ni-yaw-mat m+ kopo-y
1s grab fut 2s hair OBJ
'I grabbed your hair.' 

Perhaps the body part object vs. body part and personal object distinction is analogous to the English 'I hit you on the arm' vs. 'I hit your arm'; the body part object then would be an instance of objective case being used for "certain other obliques" (cf. number 3 above).

This perhaps explains how a body part such as 'arm' in the following passive sentence comes to be object-marked, even though it has more of an association with the subject than with any other sentence part, and is not the surface object of any verb:

ni-mu-hea ni-ma-y
1s shoot PASS 1s arm OBJ
'I was shot in the arm.'
The double object-marked body part construction is used in at least one case with a non-human possessor in a possessed NP which is object of the sentence:

ni-puk-mat ?a-koco-y naranha?-t-ay
1s take off FUT 3s skin OBJ orange  ABS OBJ
'I am going to peel the orange.'

It may not be irrelevant in this case (unique in the data), that the stem koco 'skin', is used not only to describe shells and peels, but also human skin. Or, perhaps the relevant feature is not animacy, but "alienability" (though obviously a shell or one's skin can be removed).

Detached body parts, however, do no get double object marking; instead they are simply part of a normal possessive noun phrase (as described in number 5. below):

ni-hyu hukah-t ?a-?ac-ay
1s see deer  ABS 3s horn OBJ
'I saw a deer-horn.'

ni-hyu ?a-povo-y vaka?-t
1s see 3s kidney OBJ cow ABS
'I saw the [cow] kidneys.'

5. **Directly possessed objects and object suffix reanalysis**

A large number of possessed objects which refer to body parts or kin terms include an absolutive-like consonant before the
objective -ay, even though they are possessed nouns and therefore would not be expected to have absolutive ending in any form:

<table>
<thead>
<tr>
<th>Possessed N. obj.</th>
<th>Mng.</th>
</tr>
</thead>
<tbody>
<tr>
<td>mî-ʔachkane-c-ay</td>
<td>'your nephew, niece'</td>
</tr>
<tr>
<td>mî-curîʔ-t-ay</td>
<td>'your grandparent'</td>
</tr>
<tr>
<td>mî-ʔikihuʔ-c-ay</td>
<td>'your breastbone' [abs.: kihuc]</td>
</tr>
<tr>
<td>mî-herk-in-ic-ay</td>
<td>'your forefinger' [abs.: herkinc]</td>
</tr>
<tr>
<td>mî-hintuʔ-č-ay</td>
<td>'your relative'</td>
</tr>
<tr>
<td>?a-ŋaykaʔ-č-ay</td>
<td>'his thigh' [abs.: ŋaykač]</td>
</tr>
<tr>
<td>mî-ŋohoc-ay</td>
<td>'your neck' [abs. obj.: ŋohocay]</td>
</tr>
<tr>
<td>?a-pavahata-c-ay</td>
<td>'his bladder'</td>
</tr>
<tr>
<td>ni-piša-č-ay</td>
<td>'my head' [abs.: pišač]</td>
</tr>
<tr>
<td>?a-puva-č-ay</td>
<td>'his eyes'</td>
</tr>
<tr>
<td>mî-ʔuyka-č-ay</td>
<td>'your girlfriend'</td>
</tr>
</tbody>
</table>

On the other hand, a comparable number of similar nouns are recorded without the pseudo-absolutive:
<table>
<thead>
<tr>
<th>Nouns which do not add pseudo-absolutive</th>
</tr>
</thead>
<tbody>
<tr>
<td>possessed N. obj.</td>
</tr>
<tr>
<td>m+i-pamcita-y</td>
</tr>
<tr>
<td>m+i-hamu-y</td>
</tr>
<tr>
<td>m+i-kohae-y</td>
</tr>
<tr>
<td>m+i-kwašt-y</td>
</tr>
<tr>
<td>?a-kwaçaite-y</td>
</tr>
<tr>
<td>m+i-ma-y</td>
</tr>
<tr>
<td>m+i-mayha-y</td>
</tr>
<tr>
<td>m+i-paha-y</td>
</tr>
<tr>
<td>m+i-paro-y</td>
</tr>
<tr>
<td>m+i-tahay</td>
</tr>
<tr>
<td>?a-tama-y</td>
</tr>
<tr>
<td>m+i+yha(-)y</td>
</tr>
</tbody>
</table>

(A more complete listing of nouns that do and do not take the pseudo-absolutive appears as Appendix L.) The situation is almost analogous to the treatment of borrowed and other -α class nouns which have no absolutive ending in subject/citation form, but are assigned one before the objective suffix (but the α-class nouns always get -ĺ, while the "pseudo absolutive" in these cases is -ć, -t, or -č). The kin and body-part terms are like the α-class nouns in that they usually have no absolutive form, since they do not normally occur unpossessed (the few exceptions mostly refer to food parts or artifacts made from animal bones, etc.). One might almost (taking a stab in the dark) wonder if the treatment of α-class nouns isn't being extended by analogy to obligatorily possessed nouns. The suggestion that there is some instability—that some change in rules may be taking place—is seen
in forms like 'belly', which can have the "absolutive" consonant or not,

\(?a\)-to?-č-ay = \(?a\)-to?-y 'his belly, obj.'

and in the fact that there seems to be no semantic or other criterion characterizing the absolutive-adding nouns from the non-absolutive-adding nouns. But the added "absolutive" consonant for o-class nouns is always -t, whereas the possessed nouns get various ones: -c, -t, and -c. There is one noun that is neither a kin term nor a body-part, but nevertheless appears in the list of possessed nouns taking the pseudo-absolutive:

ni-š+m-ivanę?-č-ay 'my scraper' [abs.: š+m-ihwą?-t]

It is derived from a verb by means of the instrumental suffix -ivanę?, whose suppletive absolutive counterpart is -ihwą?-t. Once again, then, a pseudo-absolutive marker has been inserted in the very place where a true absolutive would never go.

In some cases there is a discrepancy between the pseudo-absolutive consonant which is added and the noun class that there is another reason to assign the noun to:

mi-tunu?-č-ay 'your chest, obj.' [attested abs.: tunuc; loc. form tunu-pea (not -vea)]

mi-timk+i-c-ay 'your glottis, obj.' [apparently the same word as abs. timk+i-t 'lid']

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This is an odd but interesting situation, and one which surely has some historical explanation. Perhaps we can reconstruct the missing facts someday. Perhaps there is a reanalysis going on from -t-ay for object formation to -tay, with the pivotal case being the ø-class nouns.

6. Indirectly possessed objects

Another kind of special case with regard to object marking is a phrase of indirect possession, where -niw is in apposition with a noun. In these cases, the noun is object marked but the -niw word is not:

\[ \text{ni-hiu ki-c-ay } \text{mi-niw} \quad \text{'I looked at your house.'} \]
\[ 1s \quad \text{see house ABS OBJ} \quad 2s \quad \text{possession} \]

\[ \text{pi-mahw } \text{-} \text{mat } \text{pa-niu-y } \text{kike-t} \quad \text{'They're going to burn the dead capitán's things.'} \]
\[ 3p \quad \text{burn} \quad \text{FUT} \quad 3s \quad \text{possession OBJ} \quad \text{chief ABS} \]

When -niw is acting as a lexical noun stem rather than just a part of the indirect possession construction, it does receive object marking as direct object:

\[ \text{ni-hiu } \text{mi-niu-y} \quad \text{'I looked at your things.'} \]
\[ 1s \quad \text{see} \quad 2s \quad \text{possession OBJ} \]

\[ \text{ni } \text{ni-hiu puyu } \text{mi-niu-y} \quad \text{'I looked at all your things.'} \]
\[ 1s \quad \text{1s see all} \quad 2s \quad \text{possession OBJ} \]
7. Plural objects

While the objective suffix in the singular is -(e)y, following
the plural suffix -m or -yam, it takes the form -iy. Examples of
plural objects of this type follow.

ni-hiu kikika-m-iy
I see chief PL OBJ
'I saw the capitanes [chiefs].'

ni-hiu niği-m-iy
I see tongue PL OBJ
'I saw tongues.'

ni-hiu m-i-ma-mayha-m-iy paha-m-iy
I see 2s RDP child POBJ elder PL OBJ
'I saw your oldest children.'

ni-hiu m-i-ma-mayha-m-iy pite-m-iy
I see 2s RDP child PL OBJ younger PL OBJ
'I saw your youngest children.'

ni-hiu-nehe pačuk-yam-iy
I see nehe bow PL OBJ
'I saw your bows [sic; non-poss.].'  

?a-kon-iv? a-?acita-m-iy pedro?i
3s kill past? 3s pet POBJ Pedro
'Pedro killed his swine.'

However, plurals formed through reduplication without plural
suffixation take the same object ending as singular nouns, -(e)y:

ni-hiu ?a-ho-ho-y
ni-hiu-m-nehe m-i-mah-ma-y
ni-hiu m-i-c+cia(-)y
'I saw [its] caves.'
'I looked at your hands.'
'I saw your elbows.'

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And in fact some plural objects are not formally marked plural at all:

\[\text{ni-hiu pi-ŋoh-o-c-ay}\]  
\(1s\) see \(3p\) neck ABS OBJ

'I saw their necks.'

There are a few unexplained plural objects which do not fit either of the two patterns above:

\[\text{mįk-an-ia-č takat-am-a}\]  
kill \(\WN\) AGTABS person PL OBJ  
'murderer' [people-killer]

\[?a-kon-tv+t? mugu-m-i\]  
\(3s\) kill PAST? owl PL OBJ  
'He killed owls.' ['?]

\[?a-mayha nacavorakam-a\]  
\(3s\) give birth twins OBJ  
'She gave birth to twins.'  
[but elsewhere nacavorakam+t]

These may all be mistranscriptions; after all, they occur several syllables down the line from the primary stress, in an environment that may easily be either reduced in rapid speech or missed in inattentive listening.

8. Imperative objects

Second person imperatives have object nouns unmarked for objective case; but first person imperatives apparently take either unmarked or object-marked nouns. A similar phenomenon has been reported, for second person affirmative imperatives, for Kawaiisu

The following pairs of sentences illustrate that in affirmative imperatives⁴ an object noun is not marked for object case, as it would be in the indicative:

\[
\begin{align*}
\text{ni-kwaʔ-mat } \text{?ivi-y } \text{?atap-ay} & \quad \text{?atap } \text{?ivi? kwaʔ} \\
1s \text{ eat } \text{ FUT } \text{this OBJ meat OBJ} & \quad \text{meat this eat} \\
'I'm going to eat this meat.' & \quad 'Eat this meat!' \\
\text{ni-hiu n+i? } \text{?ivi-y } \text{t+i-t-ay} & \quad \text{t+i-hiu } \text{?ivi? t+i-t} \\
1s \text{ see } \text{ I } \text{this OBJ rock ABS OBJ} & \quad \text{see this rock ABS} \\
'I looked at this rock.' & \quad 'Look at this rock!' \\
\text{ni-?icuʔ-k } \text{ni-huna-y} & \quad \text{?icuʔ ki mi-hun} \\
1s \text{ fix up } 1s \text{ heart OBJ} & \quad \text{fix up } 2s \text{ heart} \\
'I cheered up [fixed up my heart].' & \quad 'Cheer up!' \\
\end{align*}
\]

³Munro (1978) proposes an analysis that relates the non-marking logical objects in imperatives to parallel phenomena in the passive and perfective constructions in Chemehuevi.

⁴Imperatives are described in chapter II, section B, and in section M of this chapter.

⁵The verb hyu 'see, look at', is the only verb in the corpus which takes this special prefix, t+i-, in the imperative.
The following hortative, or first person plural imperative, sentences, show inconsistent object marking (and incidentally also inconsistent use of the plural imperative clitic):

\[\text{ca-kwaʔ-č} \text{ mu-i-c-ay} \quad \text{'Let's eat pinole.'}\]
\[1p \quad \text{eat IMP PL grind PN ABS OBJ}\]
\[\text{ca-punitaʔ pavuta-t} \quad \text{'Let's play ball.'}\]
\[1p \quad \text{play ball puffball ABS}\]
\[\text{ca-punitaʔ pavuta-t-ay} \quad \text{'Let's play with an oak puffball.'}\]
\[1p \quad \text{play ball puffball ABS OBJ}\]

More examples of imperative objects follow:

\[\text{ti-hiu} \text{ ?ošan-i-t} \quad \text{'Look at the painting!'}\]
\[\text{see paint PN ABS}\]
\[\text{?aʔnki mɨ-šiča} \quad \text{'Open your mouth!'}\]
\[\text{open 2s mouth}\]
\[\text{?aʔnki yɪve-č} \quad \text{'Open the door!'}\]
\[\text{open door ABS}\]
\[\text{kweaʔki ?iiʔ mukuk} \quad \text{'Put this sick man to bed!'}\]
\[\text{lay down this sick}\]
\[\text{taʔ mi-konakaʔ} \quad \text{'Put on your necklace!'}\]
\[\text{put 2s necklace}\]
\[\text{mak-an paʔ-č} \quad \text{'Give me some water!'}\]
\[\text{give water ABS}\]
\[\text{tah mɨ-ha-havɬʔ} \quad \text{'Put your clothes on!'}\]
\[\text{put 2s RDP clothes}\]
\[\text{meaʔ puʔ paʔ-č} \text{ ?amuk} \quad \text{'Go over there and bring me some water!'}\]
\[\text{go take water ABS over there}\]

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This non-marking of imperative objects as objects is a surface matter relating to noun inflection, however; the true object status of imperative objects is reflected in the object clitics (when the person and number categories are appropriate to make a non-zero clitic surface):

\[
\begin{align*}
\text{win-i ci?} & \quad \text{'Cut my hair!'} \\
\text{cut 2-1s} \\
\text{puhci-ci} & \quad \text{'Take care of me!'} \\
\text{take care 2-1s} \\
\text{puhce a?-č ?im+i} & \quad \text{'Take care of these!'} \\
\text{take care PL IMP these} \\
\text{puhce a?-č t+i-t+i+m+i-t} & \quad \text{'Take care of the stones!'} \\
\text{take care IMP PL RDP stone ABS}
\end{align*}
\]

None of the negative imperatives in the data have noun objects, so it isn't known whether they share the non-object-marking of nouns; however the following examples show that the clitics which surface in this construction, as in the affirmative, are the same ones one would expect in the indicatives:

\[
\begin{align*}
\text{kay-ci? hiu} & \quad \text{'Do not look at me!'} \\
\text{NEG 2-1s see} \\
\text{kay-cim hiu} & \quad \text{'Don't look at us!'} \\
\text{NEG 2-1p see} \\
\text{kay-vim-tič hiu} & \quad \text{'Don't [you pl.] look at them!'} \\
\text{NEG 2-3p IMP PL see}
\end{align*}
\]
9. **Object raising**

The infinitive construction in Kitanemuk (described below in section 1, number 2) is a reduced underlying complement clause. Sentences like the following, where the subject-object clitic appears on the first word of the higher clause, not the embedded one (as in other dependent clauses such as the second example), suggest that there is a rule of object raising from infinitives to the higher verb:

\[
\text{?a-kim-ivin mek-ik ?eši-y kim-an-i-c-ay}
\]

3s come 3-1s give INF flower OBJ make VN PASS ABS OBJ
'She brought me [came to give me] [done-up] flowers.'

\[
\text{ni? ni-ta pačukat-ay ?a-hu?eaha-mat}
\]

1 s put man OBJ 3 s work FUT
'I put this man to work.'

10. **Indirect objects**

Indirect objects take the same object marking, and subject-object clitics, as direct objects:

\[
\text{?a-kivew-vin-ne pa-č-ay}
\]

3s ask 3-1 nehe water ABS OBJ
'S/he asked me for water.'

One sentence which at first appears to be a counterexample to object-marking principles is not. The noun which seems to be an indirect object according to the English or Spanish translation, is really the possessor noun of a possessed noun phrase which as a whole is the direct object. (In a possessive NP, the possessed noun
is marked with the object suffix if it is an object, but the possessor noun is not.)

ni-yaʔ-mat ?a-poku(-)ya-y ?ama-c
1s carry FUT 3s lunch OBJ that one ABS
'I am going to carry to that man his lunch.'

11. Lexically specified object marking

There are certain expressions that one might call "relational", which, though they are not verbs, require objective marking on at least singular nouns. These include "in the middle of", "on top of", and "in the company of", as illustrated below:

huna-vea tuk-ay
heart LOC night OBJ.

huna-vea pa-č-ay tiva-č
heart LOC water ABS OBJ land ABS

paʔpi ?a-nim pa-č-ay hukah-t 'The spider walks on top of on top 3s walk water ABS OBJ spider ABS the water.'

paʔpi ?a-kač pa-č-ay
on top 3s be water ABS OBJ

?a-mi ?a-civaʔ manwel-t-ay
3s go 3s accompany Manwel ABS OBJ.
'Isabel already left [She went] with Manuel.'

puyu (?ivi) tiva-č-ay
all this earth ABS OBJ

the whole world

but cf.

puyu ni-puh-puyu-m
all 1s RDP friend PL

'all my friends'

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The object clitic with 'where' in the following sentence is completely unexpected (object marking does not show up on nouns in such sentences).

\[ y\text{-c-4t-4m} \]

where Q? 3-2

'Where are you?'

The following two examples seem to involve a relationship of having or using something for the purpose of something else, which is not expressed through any relational word as such, but only by the presence of the objective case. The thing that is serving the purpose is in the objective.

\[ n\text{-i-k\text{-i}p\text{-4n}\text{-a}? k\text{\text{-u\text{\text{-c-a-t\text{-4n}}} ay}} \]

1s pillow wood/stick ABS OBJ
'I lie on my back with my head against wall [a stick for a pillow].'

\[ n\text{-i-k\text{-o}n\text{-4k\text{-a}? ni\text{-\text{-s\text{-i}m\text{-i}v\text{-a}\text{-n\text{-a}?-c\text{-a}} ay}} \]

1s necklace 1s scrape INST ABS OBJ
'I wear my scratcher as a necklace.'

\[ n\text{-o-k\text{-i-m\text{-v\text{-i}n} h\text{-i-k\text{-a}\text{-y}}} \]

3s come 3-1s see,INF OBJ
'He came to see me.'

There are still other examples of what one might call obliques, of a different sort. At first glance these sentences look like they have both intransitive verbs and direct objects. But apparently the truth is that the verbs are intransitive verbs, and the object-marked forms are obliques of another type than direct object. The examples are arranged in groups based on the type of
oblique realtionship being signified—whether locative, directional, or instrumental.

**Instrumental**

ni-ʔočîk-mat ni-ʔacitə-y  
1s ascend FUT 1s pet OBJ  
'I'm going to mount a horse (subir de caballo).'

ni-ʔawkîk-mat ni-havî-č-ay  
1s be covered FUT 1s blanket ABS OBJ  
'I will be covered with a blanket.'

**Locative**

ni-ponay ni-huna-y cf. ʔa-ponay ʔivi-c  
1s hurt 1s heart OBJ 3s hurt this ABS  
'I am sick at my stomach.' 'This man has an ache.'

pi-ponay pi-tunu  
3p hurt 3p breast  
'Their breasts hurt them.' [no obj.]

ʔa-hakwivahïk ʔa-huna-y  
3s injured 3s heart OBJ  
'(Pedro) hurt himself in his heart/got his chest hurt.'

ni-nîm ʔa-hivî-y  
1s walk 3s edge OBJ  
'I go [walk] along the shore ... or edge.'

ni-ʔitæhïk-mat ki-č-ay  
1s climb FUT house ABS OBJ  
'I'm going to go on top of the house.'

**Directional**

pi-ʔaʔ karniʔ-t-ay  
3p defecate meat ABS OBJ  
'(The flies) are defecating on the meat.'
wahi?-t-ay ?a-woh?k kuci-t
coyote ABS OBJ 3s bark dog ABS
'The dog is barking at the coyote.'

pi?-?a?-aya+n ti vale-Č-a y
3p RDP pray earth ABS OBJ
'They are praying to God [the earth].' 

?a-tohovik+it+in ni-y
3s spit 3-1s OBJ
'He spit on me.'

ni-puk-mat ?a tarahu?-Č-a y, ni-ta-mat ?a ti? a-vea tarahu-pea
1s take off FUT 3s? cradle ABS OBJ 1s put FUT big LOC cradle LOC
'I am going to take him off the first cradle and put him on the horcón [big] cradle.'

Other
kam-k-i-c-ay tuhtu-i-c
crazy TR PN ABS OBJ dance PN ABS
'last dance at wa ka? Sunday night' [crazed danced-thing]

?a-korman-y ?a-tohovik
3s phlegm OBJ 3s spit
'He spit up phlegm.'

In at least some of the examples, the same meaning can be expressed using the locative rather than the objective case:

?a-ši? ku-t-a y = ?a-ši? ku-pea
3s urinate fire ABS OBJ 3s urinate fire LOC
'He peed in the fire.'

Some locative adverbs appear regularly with object-like marking:

?a-purahik pape-ay 'He left from this place.'
3s go out from there, proximate?

?a-purahik ?ipe-ay 'He left from this place.'
3s go out from here
?a-purahik ?ape-ay  'He left from that place.'
3s go out from there, distal?

but cf.
?a-purahik kuci-t ?a-ho-no?  'He left Tejón [Dog's Hole].'
3s go out dog ABS 3s RDP DIR

Forms of 'where' are truly baffling:

hayp  'where?'
haype?y ?a-pane?  'Where did she give birth?'
haype?y-nehe  'Where is it?'
haype?-t-n ?a-kač  'Where was it?'

(Some of the variation in 'where' forms may be allomorphy between -e(y) and -es, which occurs sporadically elsewhere.)

12. Objects surfacing in nominals and infinitives

Objects of embedded clauses which become nominals, adjectives, or infinitives sometimes appear on the surface; if so they carry normal object marking:

Nominals
ni-?in k?m-an-i-c t?irtiye?-t-ay
1s know make VN PN ABS tortilla ABS OBJ
'I know how to make tortillas.' [no obj.]

ni-?in k?m-an-i-c wi(-)c-ay
1s know make VN PN ABS acorn mush OBJ
'I know how to make acorn mush.'

ki-c-ay k?m-an-i?a-č
house ABS OBJ make VN AGT ABS
'carpenter' [house maker]
?a-mičk kareta
3s pull wagon
'ox' (it pulls wagon)

tav-ihwaʔ-t kiwiš-t-ay
put INST ABS pot ABS OBJ
'potrest stone' [placing instr. for pots]

Adjectives
kavo-č-ay kím-an-a-k
make VN Adj? iron ABS OBJ
'smith'

Infinitives
ya mi-mi-mat hik mi-curiʔ-t-ay
INTERJ 2s go FUT see, inf. 2s grandmo. ABS OBJ
'You're going to see your gr.mo.'

ni-mi hîyn-ik hukah-t-ay
1s go hunt INF deer ABS OBJ
'I am going deer hunting.'

ni-mi-mat ?u-ik ciʔw-t-ay
1s go FUT take INF lime ABS OBJ
'I'm going to collect lime.'

pî-mi ?an-ik cika-t-ay
3p go look for INF shellfish ABS OBJ
'They're going to look for shellfish.'

?a-mu-yvânaʔ kihu-č-ay
3s shoot INST fish ABS OBJ
'salmon spear' [hitter of fish]

ni-mi ?uʔ-ik pa-č-ay
1s go take INF water ABS OBJ
'I'm gonna go bring water.'

ni-mi ?uʔ-ik kuča-t-ay
1s go take INF wood ABS OBJ
'I'm gonna go bring firewood.'
D. AGREEMENT

1. NUMBER AGREEMENT

Subject

Generally the personal prefix on a verb agrees in number with its subject (cf. chapter II, section B). But there are some cases in the corpus where this is not the case:

woh ?a-?i+n+ik  'Two are face up.' [in walnut dice game]
two  3s face up

woh ?a-kum+ik  'Two are face down.'
two  3s face down

?a-hiči woh  'Two remained.'
3s remain two

These examples, all of which contain numeric subjects, recall the lack of plural marking on some nouns modified by plural numbers (cf. chapter II, section A6). They contrast with the following sentences, where the expected number agreement occurs:

pi-yahyi+k puyu  'They're all finished.'
[of extinction of the Tataviam]

pi-ku?mi+k puyu  'They are all face down.'

But recall (chapter II, section G) that 'all' may be best considered an adverb; so the agreement here may be with a non-expressed subject 'they'.

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Possessor

Possessed nouns agree with the person and number of their possessor, as demonstrated above in section A.

Adjectives and Demonstratives

Adjectives and demonstratives generally agree in number with the nouns they modify; but a noun which is marked as plural by reduplication can count as either singular or plural for purposes of agreement:

Demonstratives

?ivi? t+i?m+i-t 'this stone'
?ivi? t+i-t+i?m+i-t 'these stones'
?im t+i-t+i?m+i-t 'those stones'
pata? t+i?m+i-t 'that stone (proximate)'
pata? t+i-t+i?m+i-t 'those stones'
pam t+i-t+i?m+i-t 'those stones'
pata? ?at+i? 'that cat'
pam ?at+i?-?yam 'those cats'
?ama? t+i?m+i-t 'that stone (distal)'
?ama? t+i-t+i?m+i-t 'those stones'
?ivi? kuci? 'this dog'
pim kuci? ?yam 'these dogs'

Adjectives

?im kuci? ?yam k?-h-k?k'a? 'These dogs are no good.'
?im š+i-t+i?k 'These are bald.'
t+i-t+i?m+i-t kwaš+i?k 'The stones are red.'
?at+i?-?yam kwaš+i?k-kwaš+i?k 'The cats are red.'
?at+i?-yovo?k 'a black cat'
?at+i?-?yam yo?v-yovok 'black cats'
hawγanami? takat-am poor PL person PL 'The people are poor.'
Quantifiers sometimes do and sometimes do not agree in number with the nouns they modify:

 wir takatam 'lots of people'

2. CASE AGREEMENT

Demonstratives and sometimes attributive nouns agree in case with the noun they modify.

ni-kwaʔ-mat ?ivi-y ?etapa(-)y
1s eat FUT this OBJ meat OBJ
'I'm going to eat this meat.'

ni-hiun mi-mayha-y pačuka-t-ay
1s see 2s child OBJ man ABS OBJ
'I saw your son.'

ni-hiun mi-mayha-y pita-č-ay
1s see 2s child OBJ younger ABS OBJ
'I saw your youngest son/dtr.'

ni-hiun mi-mayha-mi-y pita-mi-y
1s see 2s child PL OBJ younger PL OBJ
'I saw your youngest sons/dtrs.'

ni-puk-mat ?etarahuʔ-č-ay,
1s take off FUT cradle ABS OBJ
ni-te-mat ?atiʔa-vea taraʔu-pəa
1s put FUT big LCC cradle LCC
'I am going to take him off the first cradle and put him on the horcón [big] cradle.'

3s carry nehe 3s come 3-1s give INF flower OBJ make VN PN ABS OBJ
'She brought me a (tied up) bunch of wildflowers.'
pi-wakaʔ-mat kikah-t-ay muk-i-t-ay
3p give fiesta FUT chief ABS OBJ dead PN ABS OBJ
'They are having a mourning fiesta for the dead capitán.'

ni-mi-mat hik-aʔy ʔame-ʔ pačukah-t-ay
1s go FUT see, inf. OBJ that OBJ man ABS OBJ
'I am going to visit that man.'

nahponome-ʔik-mat ni-tihtiŋ ʔivi-y ʔanoci-t-ay
store DIR FUT 1s send this OBJ boy ABS OBJ
'I am going to send this boy to the store.'

ni-hiu n+? ʔivi-y timi-t-ay
1s see 1 this OBJ stone ABS OBJ
'I looked at this stone.'

new ni-cicik ʔim+tí t-timi-t
NEG 1s not like these RDP stone ABS
'I don't like these stones.'

ni-pemuk-un-eeʔ ʔivi-y ʔatíʔ-t-ay
1s drown VN CAUS this OBJ cat ABS OBJ
'I drowned this cat.'

n+? ni-hiu ʔivi-y ʔatíʔ-t-ay
1s see this OBJ cat ABS OBJ
'I saw this cat.'

n+? ni-hiu ʔim+tí ʔatíʔ-t-ay
1s see these OBJ cat ABS OBJ
'I saw these cats.'

n+? ni-hiu ʔim+tí ʔatíʔ-yam-íʔ
1s see these OBJ cat PL OBJ
'I saw these cats.'

ʔuves ni-mak ʔim+tí t-timi-t-ay ʔim+tí pa-pačukam-íʔ
already 1s give these, OBJ RDP stone ABS OBJ these,OBJ RDP man PL OBJ
'I gave the stones to these men.'

But:

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ni-hiu neha-č-ay numua-č 'I saw a good girl.'
1s see girl ABS OBJ goodABS
[agreement rejected]

(There are a few sentences with ?i vi? 'this' not object marked—both as a modifier of a noun and when it stands alone as object; these I attribute to difficulty in hearing the y glide following i?) Adjectives don't agree in case; in fact the nouns they modify are not even object-marked:

ni? ni-hiu yovo?k takat 'I saw a negro.'
1s see dark person

ni? ni-hiu nemumuk ki-c 'I looked at the first house.'
1s see first house ABS

Numerals do not allow object-marking in their noun phrases:

ni-hiu haw kup ?a-?amu?a? 'I saw one of his ribs.'
1s see one 3s rib

colo?-t ?a-?icake?y weh mahač peso? tyenda-pea
Cholo ABS 3s owe ten dollar store LCC
'Cholo owes $10 at the store.'

?a-mak-?ivin ?apano mahač
3s give 3-1s egg five
'He gave me five eggs.'

Other quantifiers do, but like numerals, they are never object-marked themselves:

?a-pa? wir hwiski-tyay ...
3s drink lots whiskey OBJ
'She drank a lot of whiskey.'
ni-hiu cipk, naw wir
1s see little NEG lots
[I see a little, not a lot.]

puyu-vin ?a-?aeyn ?a-nih-niu-y
all 3-1s 3s show 3s RDP possession OBJ
'S/he showed me all his/her things.'

hawkup ni-kim
one 1s make

?uvea m+i-rivik p+ink
already 2s lose real

'You already lost one real.'

There is no surface case agreement within pronoun copy case phrases; instead there is an appositional-type construction where the noun or pronoun appears in the absolutive alongside a case-marked resumptive pronominal form:

?ivi-c p+i-yik
'with this one'

?im p+i-m+ik
'with these'

pa-c p+i-m+ik
'with that one (ése)'

?ama-c p+i-yik
'with that one (aquél)'

ni-tuhtutu?-ihun p+i-yik ivi?
'I want to play with this one.'

ni-tuhtutu?-ihun ?ivi-yik
'I want to play with this one.'
E. NEGATION

The general negative word is *naw*. The special negative word *kay* is used in imperative sentences.

The negative word generally appears first in the clause; only an adverb or conjunction may precede it.

*naw*

*naw* (pata?) mi+mk

*No.*

*naw* ni-pon

*'That isn't true.'

*naw-mat* mi-mi

*'I don't know.'

*naw* ni-mirin

*'You won't go.'

*naw-it* mi-ciu?

*'I can't.'

*naw ni-ciu?* hite-y

*'Aren't you ashamed?'

[ans. follows]

*naw-ham* ni-muk

*'I'm not ashamed of anything.'

[cf. ham? ni-muk *'I am still sick.']

*naw ni-?in* mi-hu?u?-y

*'I don't know your language.'

*naw-vin* ?a-šemin n+y ?+ycic

*'Poison oak doesn't hurt me.'

*naw ni-nemu-ihun* n+y

*'I don't want to fight.'

*naw tih+im+k* hite-y

*'I'm not afraid of anything.' [sp.]

*n+y pačuk, naw hita-y ni-t+im+k*

*'I'm a man, I'm not afraid of anything.'

*naw ni-?in heypay-it ?a-nip+k*

*'I don't know where he died.'

*?ama?y naw ni-mirin ni-tuhtu?-y*

*'Now I can't dance.'

*waravk* n+y yu?u?, ?amatan naw ni-tuhtu?

*'I'm crippled, and therefore I can't dance.'
"I used to be able to, but now I can't."

'I'm (still) full.'

'He no longer is breathing.'

'He disappeared.'

'I changed my mind'

'I no longer want to go]

'Why doesn't your mouth burn?'

[Won't you burn your mouth?

fishy transcr.?]

The negative word *new* may also appear in other positions as part of an indefinite expression (section 1, "Questions and indefinites"), where it has a more local scope. In this construction, *new* may be fronted, and thus separated from the indefinite stem, or not. "Double negatives" are apparently grammatical; that is, a sentence-initial *new* and negative indefinite later in the sentence do not yield a positive meaning; perhaps the *new* is copied from the indefinite expression to sentence-initial position, leaving the original *new* behind or not.

*new* *pə-ɲič-k new-hit *pə-təma* 'The knife is dull.'

NEG 3s cut TR NEG sthing 3s tooth [Its tooth cuts nothing.]

A related verb, *new-tup*, consists of *new* plus the verbalizer -*tup*; it means 'to disappear'.
The special negative morpheme kay is used in negative imperatives only. It takes the form kay m in intransitive commands (including ones like the 'bite' example below, where the verb may take an object, but one is not expressed). The -m looks like the second person object clitic; this may be the remnant of a system of imperative case-switching, which has been described for Kawaiisu [ref. and further discussion; mention that Kit. agrees with Kaw. in not object marking imperative objects]. (There are no examples in the corpus of negative first person imperatives, nor any third person imperatives.)

| kay-ci? hiu   | 'Do not look at me.' |
| kay-cit hiu   | 'Don't look at us!' |
| kay-vit hiu   | 'Don't look at them!' |
| kay-vit-č hiu | 'Don't you (pl.) look at them!' |
| kay-sūšava? ni-y+k | 'Don't you (pl.) look to me!' |
| kay-sūšava? ni-y+k | 'Don't you (pl.) lie to me!' |
| kay-m kip | 'Don't bite!' |
| kay-ci? kip | 'Don't bite me!' |
| kay-m mea | Don't go!' |
| kay-itič mea | 'Don't go (pl.)!' |

---

The one apparent counterexample to the replacement of naw with kay in imperatives is the following sentence, which appears to be syntactically a question rather than a command:

```
new-t m+cuʔr+t+k
NEG    Q 2S get stuck
```

'Que no te atasques' ['Don't get stuck!']

[app. = 'You won't get stuck?']

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F. TIME REFERENCE

1. UNMARKED VERBS

Sentences which contain no tense clitic or future auxiliary (described in number 4 below) are usually translated into English with a present or past tense, or into Spanish with a present or preterite tense; I assume that their time reference covers a range extending from the present into the recent past.

ni-mi 'I go.' or 'I went.'

?æ-?u 'He sings.' or 'He sang.'

If the verb stem is reduplicated, the aspect, rather than the tense, changes; the translation is usually with a progressive tense.

?æ-?uh-?u 'She is singing.'

2. PAST

The past tense is expressed by means of the past tense clitic -uvu?, or the adverb ?uves, or both.

ni-?ic-uvu?
?uves ni-?ic } 'I ladled out (water).'
ni-?ic ?uves

Note that there are two morphemes with a sort of past reference in Kitanemuk—the clitic -uvu? and the derivational suffix -iy? (described in chapter II, section A) which are easily
confused. One finds -u0070} most frequently on verbs, and -iv+ most frequently on nouns, but in fact -u0070} 'past' is a clitic which attaches to the first element of the sentence (whatever part of speech that is), while -iv+ is a noun suffix meaning 'deceased', 'dead', 'destroyed', or 'no longer in a relationship to the possessor'.

**Past clitic -u0070**
- a-kac-u0070
- t+im+t-u0070
- ni-muk-u0070
- ?uvesa-vu? ni-mirin
- ?ap ?ama?y noaw

**Deceased suffix -iv+**
- ni-hintu? -iv+
- a-hinu? -iv+ muki-t
- ni-nimihuga? -iv+

The fact that (as noted in chapter II, section B) verbs and nouns share so many other similarities of form makes the confusion of these two morphemes by the analyst all the more likely. Participles can be suffixed with -iv+, since they are nominal in character, even though they carry personal prefixes:

- a-hu-i-iv+ tiva-č 'placename ['that burned before']

- a-cun-i-iv+
  "said when the flower is already dried out" ['sucked before']

- a-cun-u0070
  'he [hummingbird] sucked it before.'

- a-k+i-k+i-i-iv+
  '(The stick is rat-)gnawed'

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Possessed nouns can thus take both -\textit{uvu}\textdagger and -\textit{iv}⁺:

\begin{align*}
\text{ni-}？\text{acit-uvu}\textdagger & \quad \text{‘It was my animal.’} \\
\text{ni-}？\text{acit-iv}⁺ & \quad \text{‘my dead dog, dog that I had before’} \\
\text{ni-po?-uvu}\textdagger & \quad \text{‘It was my trail.’} \\
\text{ni-po?-iv}⁺ & \quad \text{‘my old trail’}
\end{align*}

The restriction of -\textit{iv}⁺ to nominal forms allows it to be used as a test of nominal status. Thus for example the following form

\begin{align*}
\text{？a-wiro?y-n-i-v}⁺ \text{ wahi-t ‘placename, where the coyote played’}
\end{align*}

is apparently some kind of sentential nominal, such as ‘the former playing of coyote’; and the form

\begin{align*}
\text{？a-}k⁺m-an-i-v⁺ \text{ ca-ni}hpa \text{ t‡va-č ‘God made the world.’}
\end{align*}

is best analyzed as ‘the earth (was) formerly made by our god’.

3. FUTURE

There are three ways of expressing future tense in Kitanemuk. The use of the future clitic -\textit{mat} is the most common; sentences containing it are translated with an unmarked English future using ‘will’. English sentences with the ‘going to’ construction, however, sometimes translate Kitanemuk sentences with -\textit{mat}, and sometimes sentences with a literal verb of going, \textit{mi}.

\begin{align*}
\text{？a-mu}h-nea \text{？a-huna-y} & \quad \text{‘He was shot in the heart.’} \\
3s \text{ shoot PASS} & \quad 3s \text{ heart OBJ}
\end{align*}
\textit{?a-mu-hea-mat} 'He will be shot.'
\textit{3s shoot PASS FUT}

\textit{ni-mi hiyn-ik hukah-t-ay} 'I am going to hunt deer.'
\textit{1s go hunt INF deer ABS OBJ}

\textit{nihniw}, which looks like the verb \textit{niw} 'do', with a reduplicative prefix, seems to be used in sentences with a more proximate future than \textit{-mat} sentences (see next paragraph).

4. \textit{nihniw FUTURE}

The future auxiliary \textit{nihniw} (probably related to \textit{niw} 'do') occurs in a number of future sentences. Due to the large number of translations with \textit{va} 'already, soon', I suspect this is a more immediate future than the \textit{-mat} future.

\textit{ni-nahuck}
\textit{ni-nihniw ni-nahuck} 'I am giving birth.'

\textit{?a-?o\textsubscript{shi}? ?a-niniw}
\textit{?o\textsubscript{shi}?} 'May' ['it's going to be hot']
'hott'

\textit{?a-ma?ni\textsubscript{k} tameat} 'name for change of seasons'
\textit{3s return sun}

\textit{?a-niniw ?a-ma?ni\textsubscript{k} tameat} 'The sun is about to go back again.'
\textit{3s FUT 3s return sun}

\textit{ni-pi?-mat}
\textit{ni-nin\~{i}w ni-pi?} 'I will peck a metate.'

\textit{?a-kukkururu} 'thunder'
\textit{?a-nihniw ?a-kukkururu} 'It's about to thunder.'
?a-muk  'It is waning' [of moon; 'it dies']
?a-nihniw ?a-muk  'It is about to wane.'

This appears, from the glosses, to be synchronically unrelated to the use of niw as an auxiliary underspecified verb 'do' (or for that matter as a possessive classifier).

  what now  1s  ḋ  this  dead person
'What am I going to do with the dead person?'

ni-nihniw ni-key+?
  1s  ḋ  1s  winnow a certain way
'I am doing winnowing process key+?.'
G. WORD ORDER

There is a limit to what can be said about word order in Kitanemuk based on the present corpus, since word order was not a particular interest of Harrington's (much less the other researchers), and a number of orders were not tested in elicitation. In spite of this, there are a number of observations which can be made. Word order in general is not very restricted. The main sentential elements appear in at least the following orders: VSO, VOS, SVO, OVS (unfortunately by far the majority of the data consist of one or two word sentences). The use of the constituency absolutive may be in some way related to preferred word order (cf. section C, 2; but since it is only recognizable on nouns that would otherwise have no absolutive suffix, the number of useful examples is too small to allow a firm conclusion). Within phrases, numerals may precede or follow their heads; possessors may precede or follow possessed nouns; adjectives may precede or follow the nouns they modify.

Some orderings are more fixed: conjunctions, question-words, and negative words are almost always clause-initial; demonstratives generally precede their heads; the preposition-like element -t+m precedes its complement; adverbs usually precede the adjectives they modify; sentential adverbs are usually sentence-initial (but also occur sentence-finally); clitic placement
is always in second position (though it is not clear how precisely
to define "second position", and even so, one has to posit movement
of certain elements from other positions to sentence-initial
position after clitic placement; cf. chapter II, section D), except
for the future clitic which occurs infrequently in initial position.
H. QUESTIONS AND INDEFINITES

1. YES-NO QUESTIONS

Questions in general are signaled by the question clitic, -日正式 (-正式 following a vowel). This clitic alone suffices for yes-no questions.

\[\text{m}-\text{w} \text{a} \text{w} \text{t} \text{k} - \text{t}\]
\[
\begin{align*}
\text{2s} & \quad \text{be tired} \quad \text{Q} \\
\text{new-} & \text{t} \quad \text{mi-} \text{ciu?} \\
\text{NEG} & \quad \text{Q} \quad \text{2s be ashamed}
\end{align*}
\]

- \[\text{?uvea-t-} \text{em} \quad \text{?a-yohk}\]
\[
\begin{align*}
PAST & \quad \text{Q} \quad 3-2 \quad \text{it angered} \\
\text{tivepestem-} & \text{t} \quad \text{?i} \text{m} \text{?} \\
\text{Tübatulabal} & \quad \text{Q} \quad \text{you}
\end{align*}
\]

\[\text{mi-?in-} \text{t} \quad \text{kitanemu} \text{?ic}\]
\[
\begin{align*}
\text{2s} & \quad \text{know} \quad \text{Q} \quad \text{speak Kitanemuk} \\
\text{mi-} & \text{konakwa} \text{?t} \\
\text{2s} & \quad \text{full} \quad \text{Q}
\end{align*}
\]

\[\text{?uvea-t} \quad \text{mi-} \text{ka} \text{?} \text{m} \text{?} \text{puhcv} \text{a}\]
\[
\begin{align*}
\text{Are you tired?'} \\
\text{'Aren't you ashamed?'} \\
\text{Are you angry?'} \\
\text{Are you a Tübatulabal?'} \\
\text{Do you know how to speak Kitanemuk?'} \\
\text{Are you full [after eating]?'} \\
\text{Are you ready?'}
\end{align*}
\]

2. QUESTION WORD QUESTIONS

Question words like hit, hay, pay, etc., are often called in English grammatical discussion "wh-words". These usually occur with the question clitic, but sometimes stand alone, with no apparent difference in meaning. In general the question words
must be the first word in the question clause; an exception is \textit{v+\textipa{c\textdeg}} 'where' (which can follow a noun). The question word \textit{haminat} 'what, how, etc.', by which the Kitanemuk language was known to the Spanish as well as some other native groups (Harrington used the Spanish version of the term, "Jaminates", more often than "Kitanemuks"), is somewhat peculiar in that it does not seem to co-occur with the question clitic (I say "seem to" because starred forms are lacking); it also has a wider range of meanings than the other question words, and it is not used in indefinites as \textit{hit} and the others are (cf. "Indefinites", no. 3 in this section).

**Examples of question words**

\begin{tabular}{l}
\textit{hami(c)}, plu, \textit{haym}  \\
\textit{hami\textipa{?}}, hamic  \\
\textit{hamic+it} \textit{?a-hintu\textipa{?}}  \\
who Q 3s relative  \\
\textit{haym+it}  \\
\textit{hamic+it} \textit{?a-t\textipa{\textdeg}at}  \\
who Q 3s trunk  \\
\textit{hamic+it} \textit{pi+\textipa{y\textdeg}k m\textipa{\textdeg}i-na?u\textipa{?}}  \\
who Q 3s DIR 2s marry  \\
\textit{hamic+it} \textit{?ivi? \textipa{a-m\textipa{\textdeg}yr}}  \\
who Q this 3s child
\end{tabular}

'who?'

'Whose relative is he?'

'Who are they?'

'Whose trunk is it?'

'Who did you marry?'

'Whose [child] is this?'

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hamina-t
hamina-t  ₪ema
what  ABS  that

hamina-t  mi-hak
what  ABS  2s  say

hamina-t  ₪a-niw
what  ABS  3s  do

hamina-t, hamina-t

"What is that?"

hamina-t  mi-kač
how  Q2s  be

"What are you saying?' [note no obj.]

hamina-t  mi-tiwanee?
how  Q2s  called

"What's happening?"

hamina-t  ₪ama?y ni-niw  ₪ivi?  ₪a-nipk-i?
what  Q  now  1s  do  this  3s  die  PN
"Why, why?"

hamina-t  mi-hun  ₪a-k+hah+ik
why  Q2s  heart  3s  no good

"How are you?"

hamina-t-ici?  mi-hihinitun
why  Q  2-1s  2s  worry

"What is your name?"

hamina-t  ₪a-k+hah+ik
why  Q2s  heart  3s  no good

"Why are you sad?"

hamina-t-ici?  mi-hihinitun
why  Q  2-1s  2s  worry

hamina-wi-t
what  AUGABS

'Why are you sad?' [note no obj.]

haypea, haypay
hayp

'Well, what is it?'  'What the devil?'

haypa?y-nehe
where  nehe

'Why not?'  'How not?'

haypea-t-ne  ₪a-kač
where  Q nehe  3s  be

'Where?'
haype?j ?a-mayha? 'Where did she give birth?'
where 3s be born

haypeye?-t-em mi-cane? 'Where does it hurt you?'
where Q 3-2s 2s hurt

haypey-t ?a-na?ak 'Where do they [the roads] part?'
where Q 3s separate

he?rki, ?ayn-e?i? haypea-t ?a-kač 'Point, show me where it is.'
point,IMP show 2-1s where Q 3s be

hiniki?:
hiniki? 'how many?'

hinipa?
hinipa? 'When?'

hinipa?-t ?ama?y mi-puycu? 'When are you going to begin?'
when Q now 2s begin

hit(a), plu, hinim
hit, hit-at 'what?' 'What is it?'

hite-t ?amey-t 'What's new?'
what Q new ABS

hite-t pata? 'What are they? What is that?'
what Q that

hite-t mi-tihwa? 'What news do you bring?'
what Q 2s tell news

pam-?it hinim = hinim-?it pam 'What are those?'
those Q what,PL what,PL Q those

hite-y-t mi-mavi? 'What are you doing?'
what OBJ Q 2s do
hitə-y-t-am ʔə-mak
what OBJ Q 3-2s 3s give

'What did s/he give you?'

y+ča?
y+ča? visente?
where Vicente

'Where is Vicente?'

ŋwapac y+ča?
coime where

'Where is the coime [peón umpire]?'

y+š me m+?-uyk
where ? 2s girlfriend

'Where is your girlfriend?'
[me unidentified; apparently a clitic, since č→š]

y+č (ʔə-məʔ) kucî?
where that dog

'Where is the dog?'

y+č-at-am
where Q 3-2s

'Where are you?'
[object clitic unexplained]

There is one example of an apparent question without a question clitic or question word; perhaps intonation signals that it is a question:

m+taviə?

'You're speaking Tataviə?'

3. INDEFINITE EXPRESSIONS

Indefinites are formed by preposing the word t+im ~ tum (I suspect the underlying form has t and the rounding comes from the m) to the question word for the positive ('something', 'somewhere', etc.), or naw for the negative ('nothing', 'nowhere', etc.). This may be the same morpheme as t+im 'same, like', described below in

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section K. (I don’t have examples of all the question words participating in this (e.g. not yēč ‘where’):

**Positive indefinites:**

**tum-hit**

*tìm*  what

‘anything’

**tum-hit numuač**

*tìm*  what good  ABS

‘Anything is good.’ [Span.  
*cualquier cosa*]

**pi-kwa? tum-hita-y**

3p  eat  *tìm*  what OBJ

‘They eat anything.’

**tum hamip**

*tìm*  who

‘anybody’

**ni? ni-mi[k tum hamip**

1  is kill  *tìm*  who OBJ

‘I’m going to kill anybody.’ [Span.  
*cualquier persona*]

**ni?-mat ni-mi[k tum hamip**

1  FUT  is kill  *tìm*  who OBJ  [Spanish  
*cualquier persona*]

**tum-mat hamip? ni-mak**

*tìm*  FUT  who  1s kill

‘I’ll give it to anyone.’

[shows *tìm* a sep.word]

**tum-haminikit numuś pačuk**  ‘He’s a good man anyway

*tìm*  how good  man  (although he is one-eyed).’

**Negative indefinites:**

**naw-hit**

NEG  what

‘nothing, there isn’t any’

**püvea**  **naw-hit**

already  NEG  what

‘There isn’t any more.’

**naw-hit  püvea kafe?**

NEG  what already  coffee

‘There is no coffee.’

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new ni-tihmiḵ hita-y = new hita-y ni-tihmiḵ
NEG 1s afraid what OBJ NEG what OBJ 1s afraid
'I'm not afraid of anything.'

ew-hamič-am ḫa-tuhtutu? 'I am playing alone.'
NEG who PL 3s play

new-ne hamī? ki-vea 'There wasn't anyone in the house.'
NEG nehe who house LOC

4. INDIRECT QUESTIONS

In indirect questions (described below in section I, number 2D), the question word and clitic are initial to the embedded clause:

?i-mi? mi-?i rotary hita-y-t ni-mavi? 'You know what I am doing.'
you 2s know what OBJ Q 1s 3s

he?rki, ḫayn-aci? haype-a-t ḫa-keč
point,IMP show 2-1 where Q 3s be
'Point, show me where it is.'

wirepki tīm hamine-t-nehe mi-hyu
leave,IMP like how Q nehe 2s see
'Leave the door as you found it.'
1. COMPLEX SENTENCES

1. CONJONDED SENTENCES

Two clauses may be joined into one coordinated structure using pap 'and, but' and/or hamik 'and, back', both of which are also used to conjoin nouns:

before PAST 1s can but now NEG
'I could before, but now I can't.'

hiwiva? mi-?ikea pap ni? hiwiva? ni-?ikea
apart 2s lie? and 1 apart 1s lie?
'You have your room apart, and I have my room apart.'

?a-mi-nehe pap now moc/hamik ?a-kim
3s go nehe and NEG again back 3s come
'He went away and didn't come back'

ne?i? hamik kuci?
cat and dog

?am?i? hamik ni?
you and i

?am?i? pap ni?
you and 1

we?-mahač hamak hawkup
ten and one

'eleven'

?a-hi-hiu-vin, ni? hamak ni-hi-hiu
3s RDP see 3-1s l back 1s RDP see
'He is looking at me and I am looking at him, too.'
A third conjoined sentence type is fairly common in the notes. It consists of two sentences strung together without benefit of conjunction. Of course these could be "run-on" sequences of separate sentences; it is impossible to evaluate the actual level of grammaticality of two sentences juxtaposed with no more [recorded] marking than a comma presumably indicating a pause.

ni-puk-mat ?a-tara?u?-č-e, ni-ta-mat ?at+i+a-vea
1s take off FUT 3s cradle ABS OBJ 1s put FUT big LCC
'I am going to take him off the first cradle and put him on the horcón [big] cradle.'

numuaš takat, pucuk ?i-m+i? ?i-n-an-a-t
good person very you know VN GN ABS
'You are a good fellow, you know a lot.'

naw hamí takat, wahi? pata?
no longer person coyote that
'He's no longer a person, he's a coyote.'

ni+i? pačuk, naw hit-ay ni-tihm+i+k
1 man NEG what OBJ 1s afraid
'I'm a man, I'm not afraid of anything.'

One lone sentence suggests a special structure for 'but' conjunction:

pi-?uyhun ni-kíman-i t+i naw ni-kíman-i-hun
3p want 1s make VN COMP but NEG 1s make VN DESID
'They made me make it, but I did not want to.'

Two other sentences translated with 'but' use pep:
n+i? ni-hiu ḋaṭ+i?-t-ay ?ap nāw-v+in ?a-hiu
1s see cat ABSOBJ but NEG 3s 3s see
'I saw the cat but it didn't see me.'

ni-tun-nehe war+i? ?ap ?a-curup+i k
1s chase nehe nevertheless and 3s enter
'I chased him out but he came in again.'

2. COMPLEMENTATION: (A) INFINITIVES

There are three types of complements in Kitanemuk. The first, I call the "infinitive" complement because it is a reduced clause, lacking tense or subject marking on the verb (although any associated object clitic will rise to the higher clause—i.e., clause boundary is lost). It is schematized below:

Subj-Verb₁ Verb₂-ik

(This seems to be one of the few cases of very fixed word order in Kitanemuk; the infinitive verb always follows the other verb.) All the recorded examples of this construction have *mi* 'go' or *kim* 'come' as the first verb. This is an equi-subject construction; that is, the subjects of both verbs are the same, and the second verb surfaces with the -ik "infinitive" ending and no subject prefix. Verbs which take the -Vn stem extender in derived forms take it before the infinitive suffix.

Examples of infinitives
ni-mi-mat ?u-ik ciw-t-ay = ni-?u?-mat ci?w-t-ay
1s go FUT take INF lime ABSOBJ 1s take FUT lime ABS OBJ
'I am going to collect lime.'

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ni-mi ?u-ik ku-t-ay  "I'm going to bring fire."
1s go take INF fire ABS OBJ

ni-mi-mat ?u-ik pa-č-ay  "I'm going to bring water."
1s go FUT take INF water ABS OBJ

ni-mi-mat kwa?-ik  "I'm going to go eat."
1s go FUT eat INF

ni-mi-mat hik-a?y ?amey pačukah-t-ay  "I am going to visit that man." [purpose object marking]
1s go FUT see OBJ that man ABS OBJ

ni-mi-mat kum-an-ik  "I'm going to go sleep."
1s go FUT sleep VN INF

ni-mi hurk-in-ik  "I'll go look out."
1s go look out VN INF

+a-mi nehwin-ik  "You two are going to deposit at the shrine."
2p go deposit INF

+p-i-mi ńan-ik cika-t-ay  "They're going to look for shellfish."  
3p go look for INF shellfish ABS OBJ

ya mi-mi-mat hi-k mi-curitay  "You are going to see your grandmother [a fighting curse]."
INTERJ 2s go FUT see,INF 2s grandmother

?e-kim-i-ivin hi-k-a?y  "He came to see me"
3s come 3-1s see,INF OBJ [purpose object marking]

In similar sentences in the imperative mood, both verbs are imperative in form and there is no infinitive ending (the order of verbs is apparently fixed as in the indicative).

kiva kwa?  "Come eat!"
come,IMP eat,IMP

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mea ?u? pe-č ?amuk
go,IMP take water ABS there
'Go over there and bring (me) some water.'

The examples that end in -pə?y may carry more of a connotation
'for the purpose of'.

**COMPLEMENTATION: (B) OBJECT COMPLEMENTS**

A second complement construction, the object complement [name?], has the form schematized below and allows for both equi-
subjects and non-equivalent subjects.

Subj - Verb<sub>1</sub>  Subj - Verb<sub>2</sub> - i

Verb<sub>1</sub> can be any of various verbs, including hiu 'see', ma?y 'finish',
puycu? 'begin', p+n 'know' and hahevi+k 'not quite'. The stem-
extending syllable -Vn intervenes between Verb<sub>2</sub> and -i, for some
verbs; this is the same sequence which sometimes occurs in
infinitive complement forms and imperatives. Following are some
examples of this construction. Imperative or simple present verb
forms are given in parentheses for comparison.)

\[
\begin{align*}
\text{ni-hi-hiu } & \text{ pə-kwa?}-i & \text{'I watch him eating.'} \\
1s \text{RDP see } & 3s \text{ eat } & \text{COMP} \\
\text{?uvea ni-mə?y ni-t+iuh}-i & \text{'I (already) finished counting.'} \\
\text{already } & 1s \text{ finish } & 1s \text{ count COMP} \\
\text{pə-puycu? } & \text{ pə-tuhtu?}-i & \text{'He began to dance.'} \\
3s \text{ begin } & 3s \text{ dance } & \text{COMP} \\
\text{?uvea ni-mə?y ni-wik-in}-i & \text{'I (already) finished irrigating.'} \\
\text{already } & 1s \text{ finish } & 1s \text{ irrigate VN COMP} \\
\end{align*}
\]
?a-?in ?a-ri?in-i  
3s know 3s shear COMP

ni-həhəvək ni-yə-i  
1s not quite 1s grasp COMP

'i didn't quite succeed in reaching it.'

?ivivə̱vivə̱n ?a-mək ni-pəmətu?i  
this 3-1s 3s give 1s thirsty COMP

It makes me thirsty.

ni-?in ni-huŋu?-i  
1s know 1s speak COMP

'i know how to speak.'

nəw ni-?in mi-huŋu?-i  
NEG 1s know 2s speak COMP

'i don't understand you[r talk].'

A parallel complement structure has a deverbal noun or adjective in place of Verb1. The two cases in the corpus involve the deverbal noun nihn̓ihiyə̱t 'good at', and the adjective toho 'foolish, queer':

nɨʔ nihn̓ih-ɨʔ ni-kɨm-ən-i pən-təʔ  
1 accustomed AUG ABS 1s make VN COMP bread ABS OBJ

'i'm good at making bread.'

toho ?a-huŋu-i  
foolish 3s talk COMP

'He stutters.'

Another complement or auxiliary construction, the proximate future, is shown below; it is specific to the verb nihn̓-niw 'be about to' (probably related to niw 'do'), and is also discussed in section F).

Subj. - Verb1 Subj. - Verb2  
[The order can be reversed.]
Note that there is no -i complementizer on Verb2. Examples follow.

?e-nih-niw ?e-kuh(-)kururu 'It's going to thunder.'
3s nihniw 3s RDP? thunder

?e-nih-niw ?e-mayha? 'She's just about to give birth.'
3s nihniw 3s give birth

ni-nih-niw ni-nahuck 'I'm about to give birth.'
1s nihniw 1s give birth

ni-nih-niw ni-pi? 'I'm going to peck [hit] it [metate].'
1s nihniw 1s peck

?e-nih-niw ?e-yawvi-k 'It dawns.'
3s nihniw 3s get clear

?e-nih-niw ?e-manik tamea-t 'The sun is about to go back behind again.'
3s nihniw 3s return sun ABS

The verb ?uyhun 'want, love', can be used as the matrix verb with the -i object complement type.

new ?e-w-?u-yhun ni-mi, mutu?-mat ni-mi.
NEG 3s RDP? want 1s go still FUT 1s go
'He doesn't want me to go, but I'm going to go anyway.'

If the subject of both clauses is the same, the "desiderative" suffix -ihun is used instead, and there is only one surface clause. (Note that the verb ?uyhun itself appears to consist of ?u? + -ihun.)

ni-pih-ihun 'I want to nurse.'
1s nurse DESID

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I have no examples of this construction with a verb and associated noun object, e.g., 'I want to sweep the house.'

**COMPLETION: (D) INDIRECT QUESTIONS AND INDIRECT STATEMENTS**

The general question marker is -( enclave symbol)\text{t}. This clitic by itself suffices to signal a yes/no question. The question-words hit 'what', haypea 'where', etc., occur either alone or in combination with -( enclave symbol)\text{t}, but always as the first word of the question clause (except yiča 'where', which can occur following a noun). I have only a few examples of indirect questions. The question clause in these cases has no special marking that would distinguish it from a direct question, but the presence of the clitic -( enclave symbol)\text{t} does serve to signal the beginning of the embedded clause.

?ti\text{m}i? m\text{i}-?i\text{n} [hit\text{a-y-t} ni-m\text{a}vi?]Q
you 2s know whatOBJQ 1s robat
'You know what I am doing.'

point, IMP show 2-1s where Q 3s be
'Point, show me where it is.'

There is only one example of an indirect statement (indirect quotation) in the notes:

ni?\text{-ne} ni-hak [naw hit pa-č]S
I nehe 1s tell NEG what water ABS
'I told him there was no water.'
It carries no unusual morphology; each of the two clauses appears as it would if it stood alone. The clause boundary is signaled by the clause-initial NEG.

3. ADVERBIAL CLAUSES

An adverb *pamatan* 'therefore' can connect two clauses by marking the beginning of the second, as in the following examples (it occurs at the beginning of a single clause in the third example, but semantically at least this sentence seems a bit elliptical):

\[\text{?a-pe? w?r hwiski-t-ay *pamatan* ?a-nip+\k}\]
3s drink lots whiskey ABS OBJ therefore 3s die
'She drank [much] whiskey, and therefore she died.'

\[\text{ni-t+c\?k *pamatan* ?a-rikwat+\k}\]
1s shove therefore 3s slip
'I gave him a shove and therefore he fell down.'

\[\text{?amate? ni-yunu?}\]
therefore 1s praise
'Because of that I praise him.' [apparently n#n -> ?#n here]

\[\text{waravk n+i? yu?u?, *pamatan* n#w ni-tuhtu?}\]
INTENSIVE 1 crippled therefore NEG 1s dance
'I am [very] crippled, and therefore I don't dance.'

A conjunction *mahmat* (which looks like a reduplicated form of *mat*, the future clitic) is used to introduce "when" or "if" clauses with future reference.

\[\text{mahmat ?uvee ?a-nip+\k, ?ap+ ca-purah+\k ?ipeay}\]
when already 3s die there 1p go out from here
'When the man dies, we will go there (?ap+ [?]) from here.'
mahmat ni-mik ?ivi? pačuka-t-ay, naw-mat hami-c ?a-pìn
when 1s kill this man ABS OBJ NEG FUT who ABS 3s know
'If I kill this man, no one will know.'

mahmat ni-mi, naw-mat-um ni-hiu
when 1s go NEG FUT 1-2s 1s see
'If I go, I will not see you (anymore).'

mahmat naw ni-mi, ni-hiu-mat-um ?uvehpea
when NEG 1s go 1s see FUT 1-2s tomorrow
'If I do not go, I will see you tomorrow.'

4. CONDITIONALS

There is a small number of contrary-to-fact conditional sentences of the type ti-mek(waču) S, S. 'if S, then S'. The data on this construction are scanty, but it seems that ti is the regular word for 'if', and that mekwaču? ("contrary-to-fact") is a clitic, which has a short variant mek, perhaps conditioned by following nehe (or perhaps waču? is a separate morpheme, mutually exclusive with nehe). The clitic appears in both clauses.

**ti-mekwaču? ?ap ni-kač,**
if CONT-TO-FACT there 1s be
    naw mekwaču? ?a-mik ?ama-y kwihaka-t-ay
    NEG CONT-TO-FACT 3s kill that OBJ woman ABS OBJ
'If I had been there he wouldn't have killed the woman.'

**ti-mekwaču? ni-cik, ?a-yu?-mekwaču?**
if CONT-TO-FACT 1s stick 3s cry CONT-TO-FACT
'If I had stuck him with the scissors, he would have cried.'

**ti-mek-nehe naw ?a-nipìk, ?a-kač-mek-nehe ki-vea**
if CONT-TO-FACT nehe NEG 3s die 3s be CONT-TO-FACT nehe house LOC
'If the man hadn't died, he would still be living in the house.'
The clitic mek also occurs in one single-clause sentence, where it also has a contrary-to-fact connotation:

nikač mek ap 'estuviera yo ay [would that I were there].'

One other type of clause uses the suffix -iva? 'if, because' in the dependent clause (possibly related to the instrumental suffix -?ivanar?):

ni-waw-mat-um, mi-yu?-iva?
1s hit FUT 1-2s 2s cry if
'I'm going to hit you, if you cry.'

?e-vihin+k ni-ra?w-k-iva?
3s break 1s sit if
'The box broke when I sat down on it.'

ni-kuman-iva? ni-ŋt+r+hr+k
1s sleep if 1s edge down
'I slid down [bed] while sleeping.'

5. NOMINALS DERIVED FROM UNDERLYING CLAUSES

There are three very common de-verbal nominal types in Kitanemuk, which were described in chapter III: the instrumental (verb base + -ihwa?-t (-ivanar? if possessed), the agentive (verb base + -i?e-ŋ), and the passive (verb base + -i-e). These are exemplified below; the verb stems from which they are derived appear in parentheses.

rio?in-ihwa?-t 'shears' (< rio?in, 'shear')

cə?cəkin-ihwa?-t 'winnowing basket'
(< cə?cəkin 'winnow in a certain way.')

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tuhtutuʔ-ihwat 'toy' (< tuhtutu 'play')
pučahk-in-ihwat-t 'game ball' (< pučahk, 'play ball')
ni-pučak-in-ivanaʔ 'my game ball'
riʔin-iʔa-č 'sheep-[shearer' (< riʔin, 'shear')
tuhtutuʔ-iʔa-č 'playful person' (< tuhtutu, 'play')
riʔin-i-c 'what's sheared off' (< riʔin, 'shear')
caeʔakin-i-c '(something) winnowed' (< caeʔakin, 'winnow in a certain way')
pučahk-in-i-c '[ball] game' (< pučahk 'play ball')

I mention these nominals here, because they are clearly derived from underlying clauses, and not just lexically derived forms. In at least a few cases, other 'pieces' of the underlying clause surface with the nominal:

ki-c-ay kiʔ-ʔan-iʔa-č 'carpenter'
house ABS OBJ make VN AGT ABS

mik-ʔan-ia-č takat-am-a 'murderer'
kill VN AGT ABS person PL OBJ?

ni-naʔoʔ-ivanaʔ pɨ-yik 'my fiancée'
1s marry INST 3s DIR

6. RELATIVE CLAUSES

It is unclear whether there are relative clauses in Kitanemuk. Positing a head-internal relative clause construction is one
possible way to explain the lack of object marking on certain nouns, as in the following examples:

\[
\begin{align*}
\text{ni-hiu(-ne) } & \text{a-waki? kuča-t} & \text{'}I saw a dry stick.' \\
& 1s \text{ see (nehe) } & 3s \text{ dry stick ABS}
\end{align*}
\]

\[
\begin{align*}
\text{ni-hiu pì-waki? kuča-m} & \text{'}I saw dry sticks.' \\
& 1s \text{ see } & 3p \text{ dry stick PL}
\end{align*}
\]

vs.

\[
\begin{align*}
\text{ni-hiu-ne kuča-t-ay} & \text{'}I saw a stick.' \\
& 1s \text{ see nehe stick ABS OBJ}
\end{align*}
\]

\[
\begin{align*}
\text{ni-no ni-hiu } & \text{a-tìpia tìmi-t} & \text{'}I saw a big stone.' \\
& 1s \text{ see } & 3s \text{ big stone ABS}
\end{align*}
\]

\[
\begin{align*}
\text{ni-no ni-hiu } & \text{a-tìtìpia tì-tìmi-t} & \text{'}I saw big stones.' \\
& 1s \text{ see } & 3s \text{ RDP big RDP stone ABS}
\end{align*}
\]

That is, the noun itself is not the object; the clause is; therefore object marking on the noun is inappropriate [cf. GA notes: kutìrat]:

One wonders if perhaps quantified NP's, which also do not carry object marking, are head-internal relative clauses (which would perhaps mean that numbers are predicative rather than attributive).

\[
\begin{align*}
\text{wil ni-hiu kuča-t} & \text{'}I saw a lot of wood.' \\
& \text{lots 1s see stick ABS}
\end{align*}
\]

\[
\begin{align*}
\text{?a-mak-avìn ?apano mahač} & \text{'}He gave me five eggs.' \\
& 3s \text{ give 3-1s egg five}
\end{align*}
\]

(For more discussion of object marking, see the sections on agreement and object marking.) The following phrases may also be
relative clauses; they are not translated as such, but are names of animal species and thus clearly noun phrases, and are clearly derived from underlying sentences:

\[
\begin{align*}
\text{kihu-č} & \ ?a-t+? \ ?a-piša? & \text{fish} & \text{ABS} & 3s & \text{big} & 3s & \text{head} & \text{fish sp.’ (pescado cabezón)} \\
\text{kwašipk} & \ ?a-piša & \text{red} & 3s & \text{head} & \text{‘bird sp. with red head’} & \text{[‘whose head is red’?]}
\end{align*}
\]

The analysis of the following sentence is unclear, but it may mean literally ‘I am going to put myself in the tree which is hollow’.

\[
\begin{align*}
\text{ni-curup+tk-mat} & \ ?ap\ mat \ ?a-horopk \ kuča-t & \text{TR} & \text{enter} & 1s & \text{FUT} & \text{there? FUT} & 3s & \text{hollow} & \text{tree ABS} \\
\end{align*}
\]

'I'm going to put myself in the hollow tree.'

The following two sentences from the text in section O may be examples of conjoined clauses or of relative clauses. Harrington's Spanish translations indicate conjunction, although there is no overt conjunction in either sentence (recall that conjoined clauses without an overt conjunction are acceptable in Kitanemuk, however). I have given an English gloss with a relative clause because it seems more fluent and seems to capture the meaning, given the surrounding text.

\[
\begin{align*}
?a-pis-nehe & \text{pačuk} & ?a-pa-ihun & \text{pa-č-ay} & \text{3s arrive} & \text{nehe} & \text{man} & \text{3s drink} & \text{DESID water} & \text{ABS OBJ} \\
\text{llegó} & \text{un hombre y quiso tomar agua} & \text{‘A man arrived who wanted to drink some water.’}
\end{align*}
\]

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It is conceivable that further examination of the corpus will find more possible relative clauses (if the above examples are indeed relative clauses, they would be easy to overlook, given their lack of distinctive marking).
J. MODALS

What might be called "modals" in English translation are expressed in Kitanemuk using three morphemes (at least, in addition to the expression of indicative and imperative modes already described): -kay 'possibly' I at first analyzed as a clitic occurring late in the clitic schema (following at least Q and TNS); the few examples in the corpus follow:

\[
\begin{align*}
\text{hamina}-t\text{-kay} & \quad \text{'What can be the matter?'} \\
\text{what} & \quad \text{ABS possibly} \\
& \quad \text{[cf. hamina}-t \quad \text{what} \\
& \quad \text{ABS} \\
\text{hami}-c+t\text{-kay} & \quad \text{'Who can it be?'} \\
\text{who} & \quad \text{ABS Q possibly} \\
\text{pa-nip+k hami-t-kay}^7 & \quad \text{'Someone died, who can it be?'} \\
3s & \quad \text{die who ABS possibly} \\
& \quad \text{[cf. hami, hami-c, 'who']} \\
\text{mi-muk-mat-kay} & \quad \text{'Maybe you're going to be sick.'} \\
2s & \quad \text{sick FUT possibly} \\
\text{ni-muk-mat-kay} & \quad \text{'Maybe I'm going to die.'} \\
1s & \quad \text{die FUT possibly}
\end{align*}
\]

But two examples with -kay show a distribution uncharacteristic of clitics. In the first (a difficult string to analyze with certainty—see dictionary), kay seems to occur in non-initial

\[
^7\text{This is another possible candidate for a relative clause, meaning perhaps 'Who could [the person] who died be?'}
\]

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position (though the sentence may mean either 'Could I be dying now' or 'I'm sick; could it be now'; in the latter case the key is arguably attached to the first element in its clause). In the second case, key stands alone; none of the other clitics are shown doing this anywhere in the corpus, and it is not in the nature of clitics to do so. These examples suggest that it may be better to consider -key [perhaps also -pay?—see below] an adverb\(^8\) rather than a clitic.

\[
\begin{align*}
\text{ni-muk}^k & \ \text{?ama?y-t(-)key} \\
\text{is} & \ \text{sick} \ \text{now} \ \text{Q possibly} \\
\text{key} & \ \text{[Said when you don't know if you're going to get well or die.]} \\
\text{key} & \ \text{'Maybe.' [in ans. to 'Do you think you're sick now?']} \\
\end{align*}
\]

Another possible clitic, -pay, may be modal, expressing something like 'should', or it may be a demonstrative element relating to the objects; it is impossible to be sure from the examples.

\[
\begin{align*}
\text{hami-mat ca-hugu?-pay vaka-tay...} & \ \text{'Let's talk [we should when? FUT 1p talk should? cow ABS OBJ talk?] about the cow some other time...'} \\
\text{now-pay ni?-?in puni-ta?-ihwa?-t-ay} & \ \text{'I don't understand NEG should? 1s know play ball INST ABS OBJ that game.' [?]} \\
\end{align*}
\]

\(^8\)It is interesting that this key is homophonous with (perhaps identical to?) the NEG word used in imperative sentences.

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The morpheme -mek(weču), the contrary-to-fact clitic, can also be used in simple sentences with a modal connotation (described above in section 1, number 4).\(^9\)

---

\(^9\)In addition, the verb mirin 'be able' expresses ability to do something:

- **neg ni-mirin**
  - NEG 1s can
  - 'I can't.'

- **het ni-mirin mawkyw**
  - yes 1s can do?
  - 'Yes, I can [do it].' 

- **muwu? ni-mirin**
  - always 1s can
  - 'I always can.'
K. tɨm

One word, tɨm (or tɨhm?) 'same, like', expresses a relationship in a way that makes one think of prepositions; it occurs before a noun that it is declaring related to something else (but can also stand without a noun). It can't be a clitic (at least a post-clitic), because it occurs first in its clause in all the examples below (except the negative one); perhaps it is one of a small class of sentential adverbs which generally occur first in the clause (nəw is another example of one, and so would be competing for first position with tɨm in the negative example). Here are all of the examples of tɨm; any noun it appears with is in normal citation form. Note that it sometimes appears with a particle-like sequence (m)ea (sometimes attached and sometimes separated from it):

\[
\begin{align*}
tɨm & \ ?ə?p \\
& \text{like and?} \\
\text{tɨm-mat} & \ ?ə?pəa \\
& \text{like } \text{FUT} \text{ and?+particle?} \\
tɨhm(-) & \text{ea} \ \\
& \text{like } \text{CAUS?} \\
tɨhmə & \ ?ə-par \\
& \text{resemble 3s brother} \\
\text{but:} \\
tɨm & \ pəə?mea \ ?ə-par \\
& \text{like that particle? 3s brother}
\end{align*}
\]

'It is the same.'

'It's going to be the same.'

'look like, be same as'; a regular verb

'He looks like his brother.'

'He resembles his brother.'

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tihmea-vu? 'It was the same.'
resemble PAST

tim tiy-t 'He looks like a devil.'
like devil ABS

tim kuci? 'He looks like a dog.'
like dog

tim ni? 'He resembles me.'
like 1

?a-uva? mohk, tim kihu-č 'He has blue eyes, he looks like a fish.'
3s eye blue like fish ABS

(tim) mon-monkik 'It is (like) hills/hillocks.'
like RDP piled up

wirepki tim hemina-t-nehe mi-hiu 'Leave the door as you found [saw] it.'
leave,IMP like how Q nehe 2s see

tim ni-puycu? 'I started it.' [mng. unclear here]
like? 1s begin

ne? tim 'It isn't the same.'
NEG same

?a-tuhtu? pucuk, tim ?a-ka?mk-i? 'He's dancing fast, like a crazy man.'
3s dance hard like 3s crazy PN

This morpheme may be the same as the marker for indefinite expressions, t+hm. Note that in all of the examples above, as well as in the indefinite expressions, tim occurs before its(for want of a better word) complement.
L. nehe

It is not yet clear exactly what the function of nehe is. Although Harrington wrote it as a separate word, it appears to be a clitic—that is, it positions itself in clauses like the other clitics, but after all the other clitics (except -ĩć, which it doesn't co-occur with), and it triggers a rule of consonant deletion before clitics (cf. chapter I, section D, number 13). It occurs in indicative, declarative, and interrogative sentences, but not in imperatives. The fact that Harrington consistently recorded nehe as a separate word suggests that it is stressed on its first syllable, like words. It is possible that it (1) has some kind of past meaning or connotation (all but two or three instances are translated as past; but so are most of the sentences in the corpus), (2) has a discourse function of some kind in narratives (in this regard, cf. the text in section O), (3) is an evidential marker (counter-evidential marker, or something like 'on the contrary', as suggested by the consultant observation "used when denying something"), or (4) is a proposal marker (request for confirmation, like French "ne-est-ce pas"). Some of the explanatory comments made by the consultants could be construed as supporting any of these hypotheses, but they provide no clear basis for choosing between them; and unfortunately there are no starred forms or discussions of the sort "Can you say that without nehe, and if so does it mean the same thing, and would it be used under the same

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circumstances." There are a few comments in the notes that indicate that Harrington had asked what the nehe meant in a sentence; the answer, several times, was something like "it means that I'm telling you." Another sentence supports theory (4):

3s float nehe that ABS on top 3s walk water ABS OBJ
'It is still afloat, isn't it, it walks on top of the water.'

Perhaps some combination of (1) through (4) is the real meaning of nehe. More narrative texts would perhaps help solve the mystery, but in all likelihood the text in section O is the only one we will ever have. Because its exact function is not clear, the morpheme nehe (and its shorter form, ne, which a speaker described as a rapid speech variant) are simply glossed "nehe" in the examples in the text. Other features of nehe include the following: it occurs only on complete sentences; is not repeated in the second of two conjoined clauses; it is optional, at least in some sentences; it co-occurs with the past tense clitic -uvu? and the adverb ?uv?e, 'already', but not with future -mat (which could of course be an a mere elicitation gap); it occurs in negative sentences. The next four pages give a complete listing of nehe sentences from the corpus.
Examples of nehe

ni-pa-nehe  'I bathed myself.'
ni-hiu-nehe ?akwacita-y  'I saw his tail.'
ni-hiu-m-nehe m+i-mah-ma-y  'I looked at your hands.' [but also:
ni-hiu-m m+i-ma-y  'I looked at your hand.'
ni-nanukaw-nehe  'I swapped it.' ("...I tell someone")
n+?-nehe ni-no?mkk  'I bought it.'
ni-hiu-nehe pačuk-t-ay  'I looked at the bow.'
ni-hiu-nehe pačuk-yam-ty  'I looked at the bows.'
ni-hiu-nehe m+i-pačuk-yam-ty  'I looked at your bows.'
ni-purahk-nehe ni-niŋi  'I stuck out my tongue.'
ni-hiu-nehe m+i-š+i-ka-c-ay  'I saw your shoulder blade.'
n+?-nehe ni-šiŋk  'I chilled it.'
ni-hiu-nehe m+i-tamo-č-ay  'I saw your knee.'
ni-hiu-nehe taviy+k  'I saw taviy+k.'
ni-hiu-nehe ti+hpi-c-ay  'I saw the lomo.'
ni-hiu-nehe m+i-timkič-č-ay  'I saw your tapadera.'
?a-kivaw-v+i+nehe  'He asked me for it.'
n+?-nehe ni-t+i?ur  'I am counting (them).'
ni-t+i+w-nehe ni-canank  'I opened my eyes.'
c+i+hyu-nehe m+i-?anosi?  'I saw your little finger.'
?a-poketk+i+v+i+nehe  'He frightened me.'
ni-hiu-m-nehe m+i-?at+i+a-y  'I saw your thumb.'
ni-hiu-nehe m+i+-?i+hu?-c-ay  'I saw your breastbone.'
?i+n+i+k ni-ta-nehe  'I put it face up.' [but cf. next]
?i+n+i+k ?a-kač  'The dish is face up.'
haypа+y-nehe  'Where is it?'
naw-ne ham? ki-vea  'There wasn't anyone in the house.'
?a-hiu-nehe ?i+viy  'He saw this one.'
ni-pič-nehe tumuka  'I arrived day before yesterday.'
tuk-ne ni-pič  'I arrived yesterday.'
ni-hiu-nehe yi+van venta?nu?  'I looked out through the window.'
kumu+k ni-ta-nehe  'I put it face down.'
ni-kučaw-nehe  'Yo leñé [I chopped wood]'?
?ip ?a-kač-uvu?  'It was here.'
?a-kač-ne(he) ?ip  'It was here.'
Examples of nehe, (cont'd)

?e-hiu-nehe ?e-mu-i 'S/he saw him shoot.'
cohono?k-nehe ni-kač 'yo me hinqué [I kneeled down]'
ni-hiu-nehe mi-uykačay 'I saw your girlfriend.'
ni-hiu-m-nehe mi-waci 'I saw your (finger)nail.'
ni+?-nehe ni-w+vanee? 'I cured him/her.'
ni+?-ne ni-nahponom 'I sold it.'
ni-k+i-m-ne ti-puck 'I made it thick.'
heypee-t-ne ?a-kač 'Where was it?'
?a-kač-ne tiip 'It was here.'
ni+?-ne ni-kač 'I told him (to make him bite you).'
ni-hiu-ne mi-herk-in-ič-ay 'I saw your forefinger.'
ni+?-ne ni-hi-hinitun 'yo lo apuré [I hurried him]'
ni+?-m-ne ni-yanmk 'I remembered you.'
ni+?-ne ni-ka?mk 'I got him/her drunk.'
ni+?-ne ni-k+i? 'Lo mordí [I bit him/her/it]' 
ni+?-ne ni-cu?mk 'I closed the dead man's eyes.'
?uvea-ne ni-w+iw 'I leached the acorn meal.'
?uvea-ne ni-wi 'I already made atole.'
?a-hiu-m-nehe ?i+m+i-y 'S/he saw you.'
?a-hiu-m-nehe ?ivic 'This one saw you.'
?a-hiu-nehe ?amay 'He saw that one.'
?a-hiu-nehe ?ivi-y 'He saw that one.'
ni+?-nehe ni-horork 'I made a hole in it'
m+i-yamk-+t-acin-nehe 'You reminded me.' [app. 'Did you remind me?]'

?a-pic-+t-nehe ?amea 'He came to your house.'
ni-hiu-m-nehe mi-herk-in-iva?na? 'I saw your forefinger.'
ni-hiu-nehe y+van vente?nu? 'I looked out through the window.'
ni-ni-hiu-nehe ni-kwa+kw-ačamuk-iva? 'I saw him in a dream.'

ni-?ank-nehe kalessa?+t-ay, ni-kwitumu+k 'I met a buggy, and turned out.'

ni-tun-nehe moc ?a-curupuk 'I chased the dog out, but he entered again.'

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Examples of nehe, (cont'd)

ni-ya?-nehe  'I brought it.' ("The nehe is added when I am avisando a alguno [informing someone].")

?p-e-hiu-ne(he) pay  'He saw that one.' [Always abbreviate to ne in quick talk; used when denying something.]

?p-a-mi-nehe  ?a nash moc  ?a-kim
'S/he went away and never came back.'

?p-a-ya?-nehe  ?a-kim-ivin makik,  ?a-si-y kim-en-i-cay
'She brought me a (tied up) bunch of wildflowers.'

ni-ya?-nehe  'I brought it ["lo traqi"] ["The nehe is added when I am avisando a alguno."]

?p-im?-ne mi-kwiocik  'tú lo chuecatis [You made it bowlegged?]'

?p-im-t-ne  ?a mi-kač hawkuπiču?y-vea
'estabas en la junta' [apparently a question: 'Were you there?']

?uvee-ne ni-waheu  'ya está chamuscado [It's already singed].'

ni-maš-nehe  'I heard.' (add nehe when you are avisando á otro [informing another person]).

ti-mek-nehe nay  ?a-nip+k,  ?a-kač-mek-nehe ki-vea
'If the man hadn't died, he would still be living in the house.'

?p-a-curup-ik-nehe  n+?-y+k,  ki-vea
'He entered where I was, in the house.'

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M. IMPERATIVES

Imperatives have been discussed elsewhere (chapter II, section B, and chapter IV section C), but a brief recap at this point is perhaps in order, since imperatives do have some special syntactic properties.

Generally the verbs of imperatives have no subject prefix, and the subject is not mentioned in any other way either, although ḫim 'you' does appear in a very few imperatives (presumably it is optional and is only used for emphasis). Imperative sentences with plural subjects require the use of the plural imperative clitic -č in the sentence. Imperative sentences are not tense-marked.

The same object clitics are used as in the indicative, and they precede the imperative plural clitic, (as described in chapter II, section D); however non-pronominal objects of second person imperatives are not object-marked (cf. section C of this chapter).

If the command is negative, a special negative, key, is used instead of the usual nay. If the imperative verb is intransitive, the special negative takes the form kaym; this extra m is reminiscent of the second person object clitic; it may in some way represent the second person "understood" subject of these
commands, at least in a historical sense. It would be interesting to see if the *keym* is just a fossil of a former state of affairs in the proto-language, or if it is still a "live" strategy, which might be evidenced by the ability of this second person object clitic (if that is what it is), to appear on other words than *key* when they appear first in the sentence. Unfortunately the data don't show any such examples; they would probably be ruled out, in any case, by the rule that generally places the negative at the beginning of sentences.

**Examples of negative imperatives:**

<table>
<thead>
<tr>
<th>Keym</th>
<th>Phrase</th>
</tr>
</thead>
<tbody>
<tr>
<td>key-ci?</td>
<td>'Do not look at me!'</td>
</tr>
<tr>
<td>NEG 2-1s see</td>
<td></td>
</tr>
<tr>
<td>key-ci?</td>
<td>'Don't bite me!'</td>
</tr>
<tr>
<td>NEG 2-1s bite</td>
<td></td>
</tr>
<tr>
<td>key-m</td>
<td>'Don't bite!'</td>
</tr>
<tr>
<td>NEG bite</td>
<td></td>
</tr>
<tr>
<td>key-m mea</td>
<td>'Don't go!'</td>
</tr>
<tr>
<td>NEG go,IMP</td>
<td></td>
</tr>
<tr>
<td>key-m-tc mea</td>
<td>'Don't [y'all] go!'</td>
</tr>
<tr>
<td>NEG IMP PL go,IMP</td>
<td></td>
</tr>
<tr>
<td>key-m šušava?</td>
<td>'Don't lie to me!'</td>
</tr>
<tr>
<td>NEG lie 1 DIR</td>
<td></td>
</tr>
<tr>
<td>key-m-tc šušava?</td>
<td>'Don't [y'all] lie to me!'</td>
</tr>
<tr>
<td>NEG IMP PL lie 1 DIR</td>
<td></td>
</tr>
</tbody>
</table>

---

10Thanks to Pamela Munro for suggesting this insight to me.

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First person imperative or hortative forms use a special personal prefix *ca* (as opposed to the usual first person plural *ci*). The objects of hortative forms are inconsistently marked with object case, and the use of the plural imperative clitic on hortatives is also inconsistent.
N. PREDICATOR

The analysis thus far presented has overlooked a small class of morphemes for which very little data is available, but which I will mention here for completeness' sake, even though the appropriate analysis is by no means clear. The morpheme is -⁺, and is exemplified in sentences below, with similar forms lacking the suffix also presented for comparison.

?ama?-⁺  "That's the thing; right there'
?ama-c   "that"
hamina-t ?ama?  "What is that?"

pate?-⁺  "That's the thing.'
pate? t+i+m+i-t  'that stone'
new pate? m+i+mk  'That's not true.'

?ivi?-⁺  "This is it.'
?ivi?, ?ivic  'this one'
?ivi? t+i+m+i-t  'this stone'

I will hypothesize that the -⁺ is a "predicator"—that is, something (presumably a suffix or clitic) that differentiates a mere nominal from a sentence with the nominal as predicate (thus the above sentences would actually mean 'it's that;' 'it's this,' etc.). Perhaps the same morpheme occurs in the following sentence:

pucuk meta?-⁺? pokt  'The path is very long.'
very long ? road

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O. TEXT

The following very brief text by Angela Montes was found on a paper slip in a group of Harrington's grammatical slips at the Smithsonian. It is the only text in all the corpus. It is given here in lines which match the lines of the slips, with a morpheme-by-morpheme gloss, a phonemic transcription interpreting Harrington's spelling, and with the Spanish or English translation recorded on the slips as well my translation into English. An equals sign is used to show clitic boundary. Note the use of nehe in most lines. It seems that every event in the narrative that is not merely an amplification of some preceding event is marked with nehe in its first clause. Unfortunately the text sample is not large enough to suggest a more a more precise statement, or a clear definition of "event", or "amplification".

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pami nehe puju tākatam
piminehe puyu takatam.
3p go nehe all person PL
se fueron toda la gente
'Everyone left.'

nuk nikājr̥ ap
nuk ni-kač ?ap
EMPH is be there
yo quedé solo
'I was there all alone.'

apis nehe pāfr̥uk apājhun patfraj
?a-pis=nehe pačuk ?a-pa-hun pač-ay
3s arrive nehe man 3s drink DESID water ABS OBJ
llegó un hombre y quiso tomar agua
'A man arrived who wanted to drink some water.'

na? ne nihak nahwit pāfr̥r
n+?=ne ni-hak na̱w-hit pač
I nehe is tell NEG something water ABS
I told him there was no water
'I told him there was no water.'

ami ajam
?a-mi ?a-yam
3s go 3s angry
se fué enojado, iba enojado
'He went away, angry.'

niŋan nehe nipalaʔtsaŋ
niŋan=nehe ni-palaʔ-c-ay
1s look for nehe 1s shovel ABS OBJ
yo busqué mi pala
'I looked for my shovel.'
naw ne nihju
naw=ne ni-hiu
NEG nehe 1s see
no lo encontré
'I didn’t see it.'

apitsiwa? nina?n, nitaho,
?a-pic-iva? ni-ŋa? n+11, ni-tiho,
3s arrive when 1s father 1s tell news
when my father came, lo avise,
'When my father came, I told him what had happened:

apits ip petʃrukat aʔajuwan nipašaʔtsaj
?a-pic ʔip pačukat ʔa-ʔiyiʔv=in nipašaʔ-ʔaʔ
3s arrive here man 3s steal 3-1 1s shovel ABS OBJ
llego un hombre y me robo mi pala
a man came here who stole my shovel.'

11 The n of Harrington’s transcription may represent n+i as I theorize in the phonemicized line; but it could equally well be part of a special possessed form of 'father' (which Harrington seems to have assumed in his transcription). Only ninaʔ and ninaʔe are attested elsewhere in the corpus for the subject form of 'my father', but since 'my father' here is the subject of an embedded clause, it may be marked in some special way (note that an objective form containing n is attested: -naʔnay).
INTRODUCTION TO THE DICTIONARY

Due to the unusual nature of the data on which it is based (mostly archival materials, from various sources, in varying transcriptions), this "dictionary" is less than a complete dictionary; some gaps and indeterminacies are unavoidable. At the same time it is more extensive than a strict lexicon along formal linguistic principles, because listing only the unpredictable features of each entry would presuppose a more detailed understanding of the language than is possible on the basis of these incomplete records. My goal has been to provide the best possible compendium of what is known about this language from all sources. Hopefully this analysis will make more understandable what is available, and will also serve adequately those researchers who are only interested in a distillation of the source material. For these reasons, the dictionary entries give information as to the probable phonological representations, morphological and grammatical characteristics, and meaning of each entry, but also cite the transcribed forms on which these conclusions are based. Just as the grammatical section has suggested some generative-type rules but has had ultimately to settle on being more taxonomic than predictive, the dictionary suggests a formal analysis wherever possible, but also retains as much as possible of the surface facts in their original form. The meanings I give are closely based on the glosses in the sources. In some cases the meanings of glosses are unclear, either

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because of ambiguities in the English or Spanish, or because I have been unable to translate the gloss; in these cases the glosses as originally transcribed are shown verbatim, so that the reader can better appreciate exactly what is and what is not clear; I have even retained such peculiarities of the original as Harrington's non-standard Spanish usage (e.g. \textit{vini} for \textit{vino} 'I came'), so as to ensure that as little information as possible risks being lost due to possible misinterpretations on my part. Most of the Spanish I have translated myself, using mostly Peers et al. (1959) and Toro y Gisbert (1964) as references; Santamaría (1959) was also consulted for a few terms. For German I use Sasse et al. (1966). A few Spanish and Chumash terms well known to researchers in this area, but perhaps not to others, are left untranslated; these are defined in Appendix K.

The dictionary entries are presented in the following format:

[phonemic representation of simplest form, with morpheme boundaries if determinable] — [meaning, and grammatical category if known]. [original transcriptions and glosses, labeled with the code for each source (the meaning given by the source is given here, in parentheses, only if it differs from that given for the entry as a whole)]

[derived and inflected forms, listed as subentries, first in phonemic representation and then in the source forms on which the phonemiciation is based; listed in order of increasing complexity]

[comments regarding related forms, sources for borrowings, points of particular grammatical interest, etc.]
The abbreviations I use are listed at the end of this introduction; I also give a brief list of abbreviations which I don't introduce, but which appear in some of the quoted material from the Harrington notes.

In general every form of a stem is given exactly as it appears in the source material, except that noun and verb stems may not be cited in all their personal-prefixed forms. I try to cite a representative sampling of a morpheme in different contexts, to make its usage clear. Sentences whose structure is unclear are cited in their entirety. The following sample data and resulting dictionary entry illustrate the format and conventions mentioned above:

**Harrington (Berkeley) notes:**

- **kíwñ**  
  olla (p.961)
- **kíwñ**  
  ollas de barro ... or stone (p.1348a)
- **kíwñ**  
  olla of soapstone (p.1311b)
- **kíwñ**  
  stone olla (p.1304b)
- **kíwñ**  
  any olla (p.1595a)
- **táviñwñ tñkíwñstaj**  
  pot-rest stone (p.1348a)
- **kíwñ kámanits**  
  ball of mashed islay kernals (lit., "olla made")
  - **kíwñ kámanim**  
    plu. (p.961)
- **kíwñ tñmøt**
- **wìkìhwñt tñmøt**  
  cachimba (p.1238b)

**Zigmond slipfile notes:**

- **ki'waš**  
  pot

**Merriam notes:**

- **ke'-was**  
  kettle or vessel for cooking

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Based on this data, the following entry was constructed:

kiwĩš — pot, gen., N. H: kĩwᵃʃ (olla [pot]); kĩwᵃʃ (clay or stone olla, soapstone olla, stone olla); kiwᵃʃ (any olla); kĩwᵃš karenits (ball of mashed islay kernels [pot-made]); kĩwᵃʃ karenim (plu.: balls of mashed islay kernels); kĩwᵃš tãmat, wĩkĩhwat tãmat (clay pipe); ZS: kĩwəš (pot); M: ke'-was (kettle or vessel for cooking)
kiwĩš-t-aš (obj.). H: tãvĩhwat kĩwəʃtəj (pot-rest stone)
**DICTIONARY ABBREVIATIONS AND SYMBOLS**

**Grammatical and general abbreviations:**

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
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<tr>
<td>(A)</td>
<td>(a-loss stem)</td>
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<td>abs.</td>
<td>absolutive</td>
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<td>accomp.</td>
<td>acompaniment</td>
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<td>Adj.</td>
<td>adjective</td>
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<tr>
<td>Adv.</td>
<td>adverb</td>
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<td>agentive</td>
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<td>aug.</td>
<td>augmentative</td>
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<td>caus.</td>
<td>causative</td>
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<td>cf.</td>
<td>refer to; compare</td>
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<td>char.</td>
<td>characterizing</td>
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<td>comp.</td>
<td>complement</td>
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<td>conjunction</td>
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<td>dec.</td>
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<td>dir.</td>
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<td>for example</td>
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<td>future</td>
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<td>gen.</td>
<td>generic term</td>
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<td>gen. nom.</td>
<td>general nominal</td>
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<td>hortative</td>
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<tr>
<td>imp.</td>
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<td>incorp.</td>
<td>incorporated form</td>
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<td>indirect object</td>
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<td>loc.</td>
<td>locative</td>
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<td>meaning</td>
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<td>N</td>
<td>noun</td>
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<tr>
<td>NB</td>
<td>note; important</td>
</tr>
<tr>
<td>neg.</td>
<td>negative</td>
</tr>
</tbody>
</table>

**Language names:**

Eng. English
Fer. Fernandeño
Gab. Gabrielino
Kaw. Kawaiisu
Kit. Kitanemuk
Ser. Serrano
Span. Spanish
Tüb. Tübatulabal
Yok. Yokuts
VCh Ventureño Chumash
Abbreviations and conventions appearing in Harrington's notes
ca. approximate transcription
dq. information sought via direct question
inf. informant (language consultant)
Jam. Jaminate (Kitanemuk)
ms man speaking (for kin terms)
nesc. nescit (does not know)
rec. reciprocal (of kin terms)
Serr. "Serrano" (that is, Kawaiisu)
Tat. Tataviam
V. Ventureño
ws woman speaking (for kin terms)
underlining prefix

Underlining, unless otherwise noted, indicates guesses at sequences that were illegible in the original.

Source codes:
H J. P. Harrington notes, 1916-17, formerly stored at Berkeley
R J. P. Harrington partially revised notes from the Smithsonian¹
ZS M. L. Zigmond slips, 1937
ZN M. L. Zigmond notebook, 1937
K A. L. Kroeber, forms from 1925 Handbook and Kroeber (1907)
M C. H. Merriam notes, 1903, 1905
JW John W. Hudson notes, ca. 1899-1902
CK C. E. Kelsey notes, 1906
VF Richard van Valkenburgh and Malcolm Farmer notes, 1934

Alphabetical order used:
a, b, c, ĉ, d, e, h, i, ĭ, k, kw, l, m, n, ŋ, o, p, r, s, ŝ, t, u, v, w, y. ? is discounted.

¹Both sets of the Harrington notes are now available in Kraus's microfilm publication, Mills and Brickfield (1986).
KITANEMUK-ENGLISH

-a-

?aʔaʔ-yam (plu.). H: ?aʔaʔjam
?aʔaʔ-t-ay (obj.). H: ?aʔaʔtaʔj
[cf. ?aʔawat 'raven']
[Harrington seems to claim 'crow' shows a phonemic length
contrast with 'horn': aʔaʔ a 'its horn' vs. aʔaʔ a 'crow'; ZS:
?aʔaʔ vs. ?aʔaʔ 'its horn'; ZN: ?aʔaʔ vs. ?aʔaʔ 'its horn']

Oso or someplace near there)

[cf. ?aʔajc = ?aʔaʔ-ay-wea 'gathering mountain']?

?aʔ-c — horn, N. H: ?at s
 ?aʔ-m (plu.). H: ?ʔm
?-ʔaʔ-c-ay (obj.). H: -ʔat sʔaj
?-ʔaʔ (poss.). H: -ʔaʔ, ?aʔ a; ZS: ?aʔaʔ 'horn'; ZN: ?aʔaʔ (its
horn)
[cf. ?aʔaʔ 'crow'; NB: "#aʔaʔ a 'horn'; #aʔaʔ a 'crow';
Harrington: "am not quite sure of the dif." ZS: ?aʔaʔ 'horn'
vs. ?aʔaʔ 'small crow'; ZN: ?aʔaʔ 'crow' vs. ?aʔaʔ 'its horn']

?aʔaʔ — axe, N. H: ?atsaʔ
?-ʔaʔ (poss. obj. [sic—no -y]). R: niʔamaʔn niʔatsaʔ (I
sharpened my axe)

[perh. < ?ac 'horn'; perh. influenced by Span. "hacha"]

?acaw kika(-)y+k — west, dir. ZS,ZN: ?atséwkiejuk

-?aci-t — pet, domesticated animal, N(A). H: -?atsit, -?ötsit (pet);
   ni-?aci-mat (it will be my animal); ni-?aci-uvu? (it was my
   animal); R: -?ötsit; M: ah-ah'-tse-tom'-mas ko-tse (his dog);
   ne-ah'-tsit ko-tse (my dog); moo-ah'-tsit ko-tse (your (singular)
   dog); poo'-ah-tsi tom-mas (their (plural) dog) [the tom-mas part
   of these expressions is puzzling]
   -?acite-m, (plu.). H: -?atsitem, -?atsitam; R: e?atsitam
   (his swine)
   -?acitä-y, (obj.). H: -?atsitaj, -?atsitaj, ?ötsitaj; R:
   -?ötsitaj (horse or dog, obj., poss.); R: -?ötsitaj (my dog
   or horse, obj.)
   -?acite-m-t (pets, obj.). H: -?atsitem
   ?acitä-iv+če (dec.). H: ?ötsitajvåfr (dead dog)
   -?acitä-iv+ (dec., poss.). H: -?ötsitajvø (dead dog, poss.)
   -?acitä-iv+m (dec., poss.). H: -?ötsitajvom (dead dogs,
   poss.)
   -?acitä-va? (by horse). H: nimi ni?ötsitava? (I'm going to go
   by [my] horse); R: -?atsitava?, -?ötsitava? (on horseback)
   [NB: no stem-final a before clitics]

-?ac+ivana? — deer headdress (poss. of an inst. nominal). H:
   ?a?ötsøjvanea?
?acet-k-i-nya-a-yik — plcm.: ridge in Tejon creek canyon. VF: ah-cuh-kin-ne-who-yoök (ridge at head of Tejon Creek canyon just southeast of the school)

?c(-)cokk-i-pea — plcm.: San Fernando mission site. H, R: ?atsokkopea (San Fernando mission site; means "wet" = F. pasekja; paseg)

?cokk-i-yam (Fernandeños). H, R: ?atsokkiam [related to cokk 'sink in sand, of water']


?acawa-kay-c (plcm.: Crow Mountain). H: alfrawakajts (Crow Mountain)

?acaw — miss (the mark), V (no examples with overt objects). H: ?atsraw; R: atsfraw (miss (one's target in shooting))

?acim-mawat — plant sp.? ZN: ?acim-mawat (doves eat it)

?acim-m-e — head louse, tick, N. H: ?atsjammtfr; K: adjumts (louse) -?acim (poss.). H: -?atsjam, -?atsjam

[relates to -ea vs. -e, described in chapter I, section D, part 15]
[< Span. "adobe"]


?ah-ik (inf.) H: ?ahik; R: ?ahik [NB: *?ahanik?]

?ah-iv (nominalization with dec. suffix). H: a ?ahiva (s/he bathed; "on takhir?ahiva") [apparently Harrington was trying to verify the latter form, and in response the...
consultant gave a similar form to part of the suggested
cue; the deceased suffix, rather than the past clitic,
shows this to be a nominalized form of 'bathe')

ah-ta-č (preferred), aq-iwhaʔ-t (animal's bathing place). H:

ahiatʃr (preferred), aqiwhaʔt; R: aqiwhaʔt, ñqiwhaʔt,

ahiatʃr (bañadero [bathing place of animals])

ʔaʔah-ea-vea (plcnm: Winters Ranch—means bear bathed

there). R: ʔaʔaʔeavea

-ʔah-mat (fut.). R: -ʔarmat. [NB: not *ʔahemət or *ʔahmat]

ʔah-an (VT: bathe someone, wash something, baptize, serve

as midwife). H: ʔən

m-t-ah(-)e-a-y (your bathing pool, obj.). H: məəheaj

ʔa(-)həykəpə - last. R: nəʔ nihju ahəjkəpea kits (I saw the last

house); ahəjkəpea amuk (the last house ['last one over there'])

ʔahir — nephew or niece, N. H: ʔəhir (nephew or niece; relation of

Magdalena to Eugenia [Magdalena's father's sister]); ZN: ʔəhir

(nephew)

ʔəhyəm (plu.). H: ʔəhyəm

ʔəhir-c-e-y (obj.). H: ʔəhirəsəj

ʔahŋ-t, ahŋh-t — eagle, N. H: ʔahŋt, ahŋt, ahŋht; ZS:

ʔaŋəŋkt, ʔaŋəŋkt; ZN: ʔaŋəŋkt; K: axuŋ

ʔaŋəm (plu.). H: ʔaŋəm

ʔaŋŋ-t, ʔaŋŋ-t ʔa-ho (plcnm.); H: ʔahŋt aho (plcnm.:
mountain other side of Tehachapi); R: ahŋt (plcnm.: where
eagle lives, on naqkameeʔnįjək mountain), ʔahŋt ahovea

(the sierra below Tehachapi town; = snake)

ʔə(-)həvə — fine (of meal). H: ʔəhəvə

[perh. related to həp+č 'cattail flour']

ʔahkəna — nephew or niece (through brother?), N; stepchild. H:

ʔahkəna, ʔaŋkəna (nephew or niece; stepchild)

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?ahkana-m (plu.). H: ?aqkařam, ?ahkəľam

?ahkwık — here [or near?]. H: kiva ?aqkwək (come here); R: ahkək
   kiva, ƞəʔək əkwək (arrimate [draw near])

?ə-kaʔpi? — the bunch of feathers on top of the plumero [hand-held
ceremonial feather ornament], N. R: ?akəʔpi?
   [cf. kahpiʔakam 'Yokuts from the Tular']

?akə-t — pespibata box, N. H: ʔəkat (pespibata box: a cylinder to
carry it in—1" in diameter)
   ?akə-m (plu.). H: ʔəkm
 -ʔakə? (poss.). H: -ʔaka?

?ə(-)kaʔ — fruit (gen.), N. ZN: ?aká (acorn); ZS: ?akáʔ (fruit, gen.,
on the tree)

?akačoʔaʔ — oak moss or mistletoe, N. H: ʔaʔatʃroʔaʔa

?akikitam, ?akikitam-yam — Kitanemuk(s), N. H: ʔaʔikitam,
   ʔakikitam, ʔəkikitam (Kitanemuk(s)), wər ʔəkikitamjam
   (Kitanemuk [only token containing this form—perh. only used as
   plu.]; R: ?akikitam (Kitanemuk(s)); ZN: ?akikitam (Kitanemuk(s));
   ZS: ?akikitam (Kitanemuk(s)); VF: aquitaum, ah-huh-keet-um
   (name of the [Kit.] tribe)

?ə(-)kəʔona — mistletoe from sycamore (used for abortion) or
   juniper (used for asthma), N. ZN: ?akóʔona (mistletoe from
   sycamore—Phoradendron longispeum Trel.—or juniper; first
   used for abortion, second for asthma)


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?ama-y (obj). H: ?ama; R: ?ama; am, amaj; amajat [with question clitic]; nə? nihjuh amaj ʔataʔeaj (I looked at that cat)

ʔamaʔ (That's it). H: ?amaʔ

ʔam (plu.). H: ?am (they); R: am; amaʔ pəhihjuvə nehe
(those see me); am pəpəʔfrukam (those men); am ʔataʔjam (those cats); am nikiī, am nikiī (those houses of mine [literally, 'those my houses']); aməvən pəmək (those hit me); pəki am = am pəki (house of those); M: ah-mū-mahʔp (the same [those same?])

ʔamʕʔ (plu. obj.). H: ?amaʔ; R: ?amaʔ; nihjuvə amə (I saw them); ahjvwə amə (he saw them); nə? nihju amaj ʔataʔjamə (I looked at those cats)

ʔamahavaʔ — Mojave, N. H,R: ?amaqavaʔ

ʔamahavaʔ-yam (plu.). H,R: ?amaqavaʔjam; ZN: ?aməxəvə (Colo. R. Indians, maybe Mojaves); K: amahaba — tribename: the Mojave of the Colorado River, welcome guests among the Kitanemuk, and frequent trading partners
[< Mojave hazakxavə (P. Munro, p.c.)]

ʔamaʔ(-)pea — same? H: ?amaʔpea (el mismo hombre [the same man]); R: aməpea (el mismo hombre [the same (man)])

ʔamarijoʔ — yellow, Adj. H: ?amarijoʔ, ?amarijoʔ; R: amarijoʔ, amarijoʔ, əmarijoʔ, əmarijoʔ
[< Span. "amarillo"].

ʔamatan — therefore, Conj. H: ?amatan; R: amatan

ʔamawiʔ — plant sp.: Berula erecta (Huds.). ZN: ?aməwiʔ [= mawiʔ]

ʔamaʔy — now, Adv. H: ?amaʔ, nə-muʔutkamanʔikəj ("said when no sabes si vas a sanar o morir..." [said when you don't know

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whether you'll get well or die; perch. = 'Am I going to die now?');
R: ?ama-pj, ama-pj

?ama-py-ik (just recently). R: amaj-pik nikim (ahora no mas
vini [I just came])
[related to mə-py 'finish']

?amay(-)t — new. H: ?amejt; R: amejt; M: ah-miːt, ah-miːt

?amcita — nephew, niece, N(A).

?amcit — nephew, niece (of man or woman)(poss.). H:
-amsit; ZN: -?amcit (niece) [through sister?]

-?amcita-m (plu.). H: -amtsila m

-?amcita-y (obj). H: -amtsila j

?amih+k — forget, VT. H: ?amihak; R: ?amipako

?amipikite(-)ve — plcnm.: Tejon Creek (means it goes widening and
narrowing). H: ?amipikiteve; R: ?amipiki?tevea (all the arroyo
below El Monte)

?am+hkini(-)y+k — plcnm.: mountain in Tehachapi region. H:
?amqkinijak
[perh. < m+k 'kill']

?amu-c — rib, N. H: ?amuts

?amu-m (plu.). H: ?amum

-?amu?a? (poss. [irreg.]). H: -?amu?a?

-?amu?a? (poss.obj. [irreg.]). H: -?amu?a?


nikatʃr (I live there); amuk akatʃr (there s/he is; "cannot say

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ap here, for it means something like 'here'); ZS: ?a·muk (over there); M: ah'-mook, ah-mők; me-ah-ah'-muk (go away); K: amuk


ipey amuvayu?-nu? (from this side). H: ipej amuvaju?nu?

-?ana — brother-in-law, poss. H: -?ana; ZN: -?ana
-?ana-m (poss. plu.). H: ?ana m
-?ana-c-ay (poss. obj.). H: -?anatsaj

[cf. ca?n+?k 'open eyes']

?an+t-t — ant sp.: big, red, applied to body for pain, N. H: ?an+t', ?an+tq, ?an+h. ZN: ?ana't' (big red ant—eat for pain)
?an+h-m (plu.). H: ?ana m

[< Chumash ?antap 'initiated members of a ritual cult which served the silly+k [council of ritual officials]' (Hudson et al 1977: 110)].

[< Chumash?]

?anuci? — baby, small, little finger, N. H: ?anuci?, ?anuci (baby); ?ano?si [Harrington comment: "have difficulty telling whether it is u or o; but it is o"], na ?ano?si? (I am small); R:
[All three of these forms were provided by Eug., which suggests
£ ~ ?s and u ~ q alternations are not dialectal]; ZS: ?anu?si
(smaller); ZN: ?anu?si (small); M: ah-no-se-keets (sweat house
[app., little house]), an-no’se ho’ko-pe-tat (small mush or soup
bowl (coiled)), an-no’-tse (baby), an-no’-se, ah-noo’-se (small);
too-mut an’-noo-wus-se, ah-noo’-se-tü-mut (small rock
(stone)); K: anitsi (small)
?anucii?-yam (plu.). H: ?anufsi?jam (babies); R: ?anohno?si
(they’re small)
-anusi? (poss. obj. [irreg.]). H: ma?anosi? (your finger, obj.)
?anoci-7-ay (obj.). H: ?anotsitaj (little boy, obj.)
-anoh-no?si (small, they’re small). H: anunusi taxatam
(dwarves of myth); ?anohno?si; R: ?anohno?si (small,
small ones)

?aŋaye — all right, o.k. (agreement token). H: ?aŋja (all right,
o.k. [agreement token; note: Harrington heads slip "ŋ a"])?

?aŋk — meet someone or something, V. H, R: ?aŋk, ?aŋk

tumpline])
[cf. -ŋoho 'neck']

do with pitch), a(-)ŋpawe?e (its [deer's] marrow? [mixed with
piñon pitch to make ink])

?ap — and, same?, but; possibly a relative clause marker. H: ?ap; R:
mohteho?k ap aki[m] (He comes to intrude on us); nittu nehe
warə? ap atsurupsk (I chased him out, but he came in again);
na? nihju cale tej ap nawven ahju (I saw the cat but it did not see me); ñma? ap na? (you and I); M: ah-mū-mah'p (the same)

?ap — there, Adv. H: ?ap; R: ?ap; nuk nkatfr ap (I was left [there] alone)
apan (right there). H, R: apan
apeay (from there). H: apēaj

?apacicin — plcm.: boggy aguaje at or on same arroyo as tikaciq.
H: ?apakisicsiq; R: ?apatsitsiq (aguaje near afkakol, La Palota)

?apangiyu?nt — day after tomorrow. R: apangaju?nē


?apihī — string of beads wrapped around head to hold hair. H:
?apihī

?apop, ?apopī? — soon, Adv. R: apopī? (ahorita [right now; very soon]); apop nimi (ahorita voy ir [I'm going soon])

[< Span. "apio"].

?ar [cf. ?ah 'bathe']

?arara — name applied to Kawaiisu, N. R: ?arara (name applied to Serranos [Kawaiisu])

[< Span. "arado"].

?arawku-č — crane, N. H: ?arawkutʃɟ
?arawkum (plu.). H: ?arawkum

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[< Span. "arroz"];


?ašaykuya — nit, nits, N. H: ?ašrajkuja, ?ašrajkuja

[< Span. "azadón"];

?a(-)š+kwiri — fledgling, N. H: ?ašrajkwiri
?aš+kwiri-m (plu.). H: ?ašrajkwirim


?ašova — be rotten, V. H: ?ašrøva, ?ašrova; R: ašriva (be rotten, of wood [= head of page with a? ašrova, the log is rotten; the heading is handwritten; perh. second vowel is an error?]

?atakuciva — whirlwind, N. H: ?aškutsiva


?atavatava?-yam (plu.). H: ?ašvatavatavajam

?atavatava?-t-ay (obj.). H: ?atavatavataj

?atavatava-k+m-an-i-c (butterfly figure). H: ātavatavakømanits


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?atəpə (big); M: at-too'-ah, ah-tũ'-ah (large); at-too'-ah (thick [by measure]); too'-mut at'-too-mah, tũ-mut-ah-tũ'-ah (big rock); K: atũ'-a (large)

?at+h-t+?a (plu.). R: atəh+?a teləmat (plu. obj.)
?at+i-pə-vea (loc.). H: ?atəʔévea
?at+i-pə-c (thumb). H: ?atəʔats
-?at+i-pə (thumb, poss.). H: -ʔatəʔa
-ʔat+i-pə-y (thumb, obj.). H: -ʔatəʔaj

?at+iʔswinhoš — man with three or four guardian spirits (attained through fast), N. H: ?atəʔəwənəj.

?at+iʔwane — one "real" [one measuring around hand of bead money].
H: ?atəʔwane

[< Span. "atole"]

?a(-)tuʔciʔ — purgative. H: ?atũʔtsiʔ (una purga [purgative])
?atuʔciʔ-m (plu.). H: atũʔtsim

?atucit-am (plu.). H: atũʔsitəm

?aʔuy kisə(-)y+k — south. ZS,ZN: ?aʔuy-kisayuk

?avana(-)č — reed sp.: Rumex crispus L.; edible seeds. H:
?avanaʔfr (reed sp.; made raw bread from seeds); ZN: ?avənac (Rumex crispus L... seeds eaten).

?avehaʔ-yam — bees, N. H: ?aveqaʔjam
[< Span. "abeja"].

?a?vimiyki (plu.: here come ...). H: ?a?vimajki

[< Span. "aguja"]

?awčiv?na(-)č - plant sp.: Mirabilis froevellii (Behr) Greene; ground root used for swellings, sores, blisters. ZN: ?àwčiv?náč


[perh. < woh 'two']

 [< Span. "ay"].

?ay - harvest, gather, V. H: ?øj (harvest islay); R: ?øj (gather chia seeds)
 ?øj-ik (inf.). R: øjik. (inf.: to seed-gather; optional obj. = e.g. chia)

?ayən - pray. (that prayed to is in obj. case.). H: ?ajaən, ?ajən

?a(-)yak - white. H: ?aʔaʔk; R: ?aʔaʔk, aʔak (it is white), aʔakə?et ('sera blanco ['it's probably white', or 'it will be white']); jəʔə?ket (is it white?); ZN, ZS: ?aʔak; M: i-yah-kik, i'-yok, i-yah-kik (white); ah'-yah-kik, toh'-weets (white paint); K: aʔa-k; alaiik-am (white man)

?ayakha? [mng. unclear]. H: ?ajak'a (ubari prieto [dark] or any kind)


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?ayap — soil sp.: fine, black and white, N. H: ?ajap'  
[< Chumash ?ayip, perh. meaning 'alum' (suggested by J. Johnson, p.c.)]

?ayaw+tu?(i?) — accustomed (?) H: ?ajawətu?(i?) (impuesto)  
[idiom < yəw 'grasp'?

?ayawc+k ? — wet. M: i-yaw'-suk

[perh. = 'spotted with white'? cf. ?ayak 'white']


?a(-)y+wha(-)t — a type of basket (?), carrying net (?). H:  
?ajswat  
[inst. nom. < yəw 'carry']

?ayk — lap or lick, V. H: ?ajk, ̂̂ajk [versus ?ay-ik 'harvest, inf.']  
?ayk (imp.). H: ?ajk  
?ayk-met (fut.). H: ?ajkmət

?aykikah(-)y+k — plcnm: sierra in front of Eugenia's house. R:  
?ajkikahjak  
[< ?ajak 'white'; = 'white mountain']

?ayn — show someone something, VT. H: ?ejn  
?ayn(-)aci? (imp.: show me). H: ?ejnetsi?  
[cf. tʃ=təyŋ 'give an omen'].

-c-

ca ... ič — hortatory verb affix combination: 'let's __'. H: tsa ...  
tʃfr [many examples throughout; but one is odd in that it contains

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future: tsəməmatutfə; R: -ca (hortatory), ca- (indicative) ("2 entirely different prefixes; this has never been clearer to me than from words which Magd. [Magdalena Ollivaz] said today"); R: hitajt ame'j tsəkwə? (qué vamos a comer [NB: tsə, not tsə], aninhiw tsəkwə? (vamos á comer), tsəkwə?mat (vamos á comer); M: san-neu poo-yu, tsə'oo'-neu (ours (plural)), tsah'-ah-ntsit ko-tse, tsoo-neu ko-che (our (dual) dog)

cə? — tea, N. H: tsə?

[< Span.? ultimately from Chinese, perh. via Spanish of the Philippines (suggestion of W. Bright, p.c.)]

cəpəč — a type of basket: small openwork basket for collecting acorns, N. H: tsə?pətr, tfəpətr (small openwork basket for collecting acorns (= V. tsəje)); ZS: cəpəč (basket permitting water to pass through); ZN: cəpəč (basket allowing water to pass through), cəpəč (not a winnower, to bring water in, if lined with mud as in story)

cəcakin-iwə?-t — winnower. ZN: cəcakiniwət
[cf. cəcakin 'winnower']

cə(?)cakin-iwə?-t (inst.: winnowing basket for this purpose; also = something put over baby lying in cradle-basket, to shade it [this suggests a gloss of "filter/filter winnow" might be appropriate]). H: tsətsakiniwət [1st a stressed or not & followed by glottal or not, second t and n long or not, glottal before t or not—check combo's], tsətsakiniwət; ZS: cəcakinihət (winnower [NB stress])
(it's [winnowing's] finished now)
[perh. related to cəkəh+k 'shift to one side']

cəcaw(-)pi? — kill from afar, V. (answer to how they say a medicine man becomes invisible). H: tsətsawəpi?
[perh. < redup. form of cəč + pi? 'throw, hit']

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ca-č — shaman, N. H: tsatç, tfřatfr, tfřatfr, tsahť, tsatfr

tfřatfr (witch-doctor, brujo [witch]); ZS: cač, cač (doctor); ZN: cač, cač (shaman—good or bad; doctor); JW: tsatç (charman or medicine man)
ca-m, cač-ca-m (plu.). H: tsáhtsám; ZN: ca-m
ca-č-ay (obj.). H: tsátřraj

cu (VI: sing). H: tsatřru'ũ, tsatřru? (sing, said of person or chicharra [cicada]); R: tsatřru? (sing); ; ZS: caču? (sing); ZN: caču? (sing)
cu-mat (fut). R: -tsatřru?mat
cu-vu? (past). R: -tsatřru?vu?
caču-hyi-t (shaman's assistant singer). R: tsatřru?hjat (singer); ZS: cačuy-hut; ZN: séčuyhyut (the singing assistant [to shaman]); M: tsah'-cho-hut (a singer)
cu-hyi-m (plu.). R: tsatřru?hjám
[note hy in sg. and plu. inst.; perh. devoicing due to preceding ť?]
cu-č (pass. nom.: song). M: tsah'-choo-itch (a song); K: tsad-ulits (sing [sic; app. 'song'])
caču-hea-i-t (nom.: singer or song). M: saw'-tro-hea'-it (a singer); saw'-tro-hea'-it, (a song)

cahaka?-pea ni-kamk? — it seems that I'm drunk. H:
tshehake?pea nika?mek, tsahakeptam (parece [it seems]); M:
tsă'-hok (perhaps)

cahawk — be lean, V. H: tsahawak
cahawk-i-t — lean (of person or cow). H: tsaykit
caw-cawk-i-m (plu.). H: tsaytsaykim

cahi — the effigy or mono burned at the ceremony for the dead. H:
tsahiwa, tsańiwa, tsahiwa
cahiwa (obj. [irreg. or mistranscribed]). H: tsahiwa

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cahiva-m (plu.). H: tsahivam

cahu-c — earring, N. H: tsahuts

cahu-m (plu.). H: tsahum pəkəh (earring's house [! mng.?] )

-cahu (poss.). H: -tsahu, -tsahu, -tsaq (harete [sic] ... earring)

-cah-cahu (poss. plu.). H: tsahatsahu

caka-c — foot, leg, N. H: tsák áts; M: ne-sah'-kah, ah-tsah'-kah (foot), ne-tsah'-kah (thigh); K: a-tsaka ([his/her] leg, foot)

caka-m (plu.). H: "plu. -m"

-caka (poss.). H: tsaka, tsāka; R: aŋatfrki? atsaka (his leg is cut off)

-cah-caka (plu. poss.). H: ?atatsaka war (lots of feet; centipede—not real name?)

-caka-y (poss. obj.). H: -tsákaj, nita pa?pi nitsakaj (I cross my legs), ?aqwanqwaheñak hawkup atsakaj (he hops on one leg); R: ?aponiñek atsąqaj, ?aponiñek atsąqaj (he kicks up dust with toes as he runs [I don't understand app. obj. case here]); nita pa?pi nitsakaj (I cross my legs)

-cah-caka-y (plu. poss. obj.). H: -tsahtsakaj; R: nikwa?jk nitsahtsakaj (I spread my legs apart)

caka-c (obj.). H: tsākatsaj

-caka-ni (poss. inst.). H: nimimat nitsana (I'm going on foot—not on horseback or in buggy); R: tsakan (on foot)

cakacakat — crow sp. (the kind that says ḳʔʔʔʔ ḳʔʔʔʔ). H: tsakatsakat

cakacakacač — yellow bird ("canario" [canary]). H: tsákatsakatʃr

cakahik — shift to one side, VI. H: tsakahok (ladearse)
cake?k — shifted to one side (Adj.). H: ?auva? tsake?k (his eye is ladeado [shifted to one side]); R: tsake?k (estar ladeado [be shifted to one side])
cake?kikah-y+k (plcnm.: a spring; means ladeado [shifted to one side]). R: tsake?kikah-jak [perh. related to ce?cekin 'winnow']
cakahkik — small red beads sold by Americans. H: tsakeqkik,
tsakeqkik (sic) [a single red bead or pomegranate kernel]
[sounds like a likely candidate for borrowing; small red beads with white inside were sold by Tejon soldiers to Indians (J. Johnson, p. c.)]
cakanahist — a game. H: tsakehanist [this may be the walnut dice game; form from Angela Lozada]
[Kit. or Yok. word?]

cake?e — plant sp., N. H: tsake?e tsake?e ("3 syllables—last e is not e"); romerillo [Artemisia californica, an aromatic shrub (Librando 1977: 118); tie flowers to head for a headache; also, smoke of this and wikwat together is a cure for dreaming of dead people]; green romero, or romerillo
cah-cake?e (plu.). H: tsaehtsake?e
cakta?o-hwa?-t? — [mng. unclear]. H: tsaktatsiniwhat ("= V. tsaje")
[something to do with cacakanihwat 'winnowing basket'?]
cakwina-č, cakwina-t — bird sp.: madrugador [early riser] or correcuervo ([kingbird?] "inf. has seen them chase a hawk away"). H: tsakwinatťr, tsakwinaťr, tsakwinat
cakwina-m (plu.). H: tsakwinaťm, tsakwinaťm, tsakwinaťm

canimal — Chinese person, N. H: tsänniman (Chino); R: tsänniman (Chinaman)
[< Eng. "Chinaman", perh. adapted to ca? 'tea']

cana-t — iguana, N. H: tsängatfr (cachora with blue belly and black back)

cana-m (plu.). H: tsänga-m

cawayuŋ — plcnm.: San Franciscoquito? a cowboy or hunting camp at a spring below Newhall? H: tsawaiŋ ((no breaking [Harrington reference to glottal stop]) a vaquero camp), tsawaiŋ, tsawaiŋ (a spring below Newhall—used to be hunters there; San Franciscoquito); R: tsawaiŋ (San Franciscoquito; another time Eug. said it is a spring below Newhall (toward Ventura from N.)

cayəŋk — select or choose something; pick out, V. H: tsəŋjk

caycaŋ — bird sp.: bluish, no crest, harsh scream, seen in oak trees. H: tsajtsəŋ

caycaŋ-am (plu.). H: tsajtsəŋam

?a-caycaŋ(-k(-i))iv — plcnm.: where the [bird sp.] sang. H:

?atsajtsəjkivə, ono [ʔ] tsajtsəjkivu [with hook under j]

cəək+k — look back over one’s shoulder, VI. H,R: tseəəkək

cəa-cəək+k (stem redup.). H,R: tseəətseəəkək

[perh. contains the stem of (reduplicated) cicicakin 'tell a myth']

ci? — pick up something, V. H,R: tsi?, ñsi? [R also defines as "juntar" [collect, harvest]]

ici? (imp.). H,R: tsi?

ci?-č (imp. plu.). H,R: tsi?ffr

cə-ci?-č (hort.: let's pick it up). H,R: tsatsi?tfr
ciciʔakin — tell a myth or story, V. R: tsitsiʔakin (tell a story)
ciciʔakin (imp.). R: tsitsiʔakin
ciciʔakin-mat (fut.). H: tsitsiʔakinmat
ciciʔakin-i-c (pass. nom.: a story or myth). H: tsitsiʔakintš
   (a story); R: tsitšiʔakintš, tsitsiʔakintš (a story), nəw
   nəʔan tsitšiʔakintš (yo no se cuento)
ciciʔakin-i-c-ay uviha-tay (obj.). H: tsitsiʔakintṣay
   uvihaˌtay (an old story, obj.)
ciciʔakin-im (plu.). H: tsitsiʔakinim (stories of first people
   before flood)
   [perh. a reduplicated form based on the same stem as ceak'ik
   'look back over one's shoulder']
cicikwin — copy, mimic, VT. H: tsitsikwin; R: tsitsikwin, tsitsikwin
   (immitate)
cicinevr+ — tribename: Californios; "gente de razón". H: tsitsinavrə
   (Californios "del pais"; excludes Americans); R: tsitsinavrə?,
tsitsinavrəʔjam (persona del pais, Californio)
cicinavrəʔ-yan (plu.). H: tsitsinavrəʔjam, tsitsinavrəʔjam
   (plu.: gente de razón; = V. ?aʔtsiʔunukʃ, = S. ?ʔkaʔam (wear
   hats)); R: tsitsinavrəʔ, tsitsinavrəʔjam (person del pais,
   Californio)
   [< Gab. čečiinavrəʔ, čiinavrəʔ 'white man', 'Spaniard', 'persona
   de razón' (forms provided by P. Munro (p.c.)); cf. činamrɨʔ
   'Mexican'?]
-cickə, -čička — featherskirt, feather apron, poss. H: -tsitšə,
tsitšə, -ṭʃitʃə

cikara-ʔ — shell sp.; the beads made from them [Harrington gives a
   drawing—long and conical]. H: tsikarat, tsikarat, tsikarat,
tsikat, tsikarat, tsikarat (abalone, conch [can these be the same?] (big red ones or small blue ones, this also names the beads made from it); ZS: ciˈkərat, čiˈkərat (shell; MR gives with c, IG gives with č); ZN: čiˈ(ʔ)kərat (shell; when lime not available, used shell; mixed with tobacco cake; shaman would have some kind of shell in his mouth before sucking); JW: tsikarat (abalone gorget)

cikara-m (plu.). H: tsikaram
[probably 'abalone' (Tom Blackburn, p. c.)]

cikat(-t) — mussel, shellfish, clam (álmeja). H: tsikat, tsikat

cikat(-t)-ay (obj.). H: tsikatay

čiʔkič — pure (Adj.). H: tsiʔkitʃ awip (pure butter), tsiʔkitsfr

nikweʔ (I ate it pure—straight); R: tsiʔkitʃt pākwinit (it is muddy [poss. calque on Span. "puro lodo"]) [app. variation due to an optional rule of word-final C simplification]


cikuru — tickle, VT.
cikuruʔ-mat-um (tickle you, fut.)
[< Eng.? suggests Eng. y' heard as c/č]

cim — hatch out (of chicks), or branch out, V. H: tsim (hatch out)
cima (nom.: a branch or bough). H: -tsima (branch or bough of a tree)
-cih-cima, cima-m (plu. nom.). H: tsihihsima, tšiməm

čínakx — stand on one's head, VI. H,R: tsiʔnakx
čínakx-mat (fut.). H,R: tsiʔnakxmat
ca-čínakx-č (hort.). H: tsatsiʔnakxakatsfr (they are standing on their heads); R: tsatsiʔnakxakatsfr (Harrington gives "they are __", but then "mistake for let us __")

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cinonokt — plant sp.: "petota" [mng.?]; grows under trees in the shade; seed small and black, used for peppery atole; greens used also; flower white. H: tsínoŋkt, tsínoŋkt cinonokt (plu.). H: "plu. same"

cíje? — pound meat, V. H: tsíje?

cíŋ — kick, VI?. H: tsíŋ; R: tsíŋ

cíŋim (VT: kick someone). H: tśíŋim
cíŋim (imp.). H: tśíŋim
cíŋim-č (imp. plu.). H: tśíŋimetʃír

cíŋ — a little, Adv. H,R: tsíŋk (a little), tsíŋk amɛ́jo? (it is yellowish), tsíŋk a-tʃívək (poco hace viento [there’s a little breeze], = a breeze [meaning of the small raised I not known]), tsíŋk a hɔ́ʃi akwahí (the soup is nearly done—falta poco [almost]), tsíŋk puʔu? (a little hard); M: tšéep'k, che'pk (few, or not much), che'-ipk (not enough)

círam, cílam-pea — plcnm.: a spring of, or ridge above, Brite's Valley. H: tʃíram, tsílampe [this one transl. as the ridge]; R: tsílampea (a ridge that runs between where the 2 Brites live, below tʃwípea)
[I ~ I makes this look borrowed]

círe — chile, N. H: nitsíre?muk (made it hot [apparently really = 'I got sick from the chile?']); tsíre
[< Span. "chile"; NB Span e# --> Kit. ea#]

círipk — have something in eye, V. H: tsíripk
[< Span. "chiribita" 'mote in eye'; this may be related to círipin 'buck']

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ciripu — ant lion, N. H: tsíripu, tsíripu (ant lion—an insect whose bite causes itching; the cure is to put on your sister's dress and walk around the house 3 times; this shames him)
ciripu-m (plu.). H: tsíripum [± aspiration mark, and ± length mark; Harrington does not specify combinations]

ciripín — buck, V., of a horse. H: tsíripín
[cf. ciripín 'have something in eye'; < Span. "chiribita"
'furious', or 'mote in eye'? < Eng. "jalopy"? [which is perh. < Span. "chulapear"] < Span. "chulapear" [verb < "chulo" 'daring, fine']?

cirík — trap in a fall-trap, N. H: -tsírk (fall-trap (a stone that falls on rat, etc.))
ciríku? — lizard; cachora (iguana), N. H: tsíruḳu?, tsíruku ciríku?-m (plu.). H: tsíruḳum
ciscik — like something, VT. R: tsístsik
ciscik-it (quest.). R: matsístsikat (do you like it?)
ciscik-mat (fut.). R: tsístsikmat
ciscik-uvu? (past). R: tsístsikuvu?
[cf. ciscikwin 'imitate'?

ciu?— be ashamed, V; be ashamed of, VT. H: tsiu?, ḳiṣu?
ciu?-n-iʔa-č (agt.: ashamed or bashful). H: tsiuʔniʔatʃr
[interesting that usually "agentive" nominalizing derivation applies to this semantically experiential verb—perh. related to the fact that it can take obj.]
civato? — goat (male or female), N. H: tsivalo?
[< Span. "chivato"

civu? — bitter, N; wild tobacco, N. H: tsivu?, tsivuʔu (pespibata [wild tobacco]); R: tsivuʔ (it's bitter)
civu?-civu? (redup.). H: tsivuʔtsivu?
civu-pə-č (plcm.: at a fork in a river; bitter water there useful as a medicinal purge). H: tsivu?pəfr; R: tsivu?pəfr (the bitter-water place beyond Tacuya; drank the water as a purgative)
civu-t (wild tobacco). H: tsivut, tsivut; ZS: civut' (tobacco); ZN: ci:vut (Nicotiana Bigelosii Wats. [preparation and many uses described; the plant was cultivated]), čivut' (tobacco sp.; made into cakes with pine nuts); M: tse'-woot, che-woot (tobacco), tse'-woot, che-woot (Indian tobacco (Nicotiana attenuata and other species)); K: tsiwut (tobacco); JW: tsiut (lime for snuff mixing and medication); tsiwut (snuff); atciwu (seed food, abundant and popular, 2 1/2' tall, has a small yellowish flower, grows on sandy plains, gathered in fall when fully ripe, ground up with stone pestle, slightly cooked in a pot, eaten as a thin mush)
civu-tay (obj.). H: tsivutay
civu-t pə-vea (plcm.: spring at El Comanche). H: tsivutpəve, tsvutpəve, tsvutpəvea, tʃivutpəvea (plcm.: a spring; means bitter water; = Comanche Spring or El Comanche); R: tsvut pəvea (El Comanche); ZS: civu-pə-ve (Comanche point, a spring; where the "Comanches" lived; = bitter water); ZN: ċivutpəve (Comanche Point; where the "Comanches" lived); K: chivutpa-ve (placename: on Comanche Creek, called by the Yokuts "Sanchoi"); chivutpave (Comanche Creek)
civu-yk (plcm.: pespibata). H: tsivujak; R: tsivujak (place above where J. J. Fustero lives)
civu-mu-hwə-t (small pespibata mortar, a type of təkwəj). H: tsivumuhwat
civu-t ?a-šahi, ?a-šahi civu-t (wild tobacco soup). H: tsvut aʃrəhi, pə-aʃrəhi tsvut (caldo de pespibata)
[NB: Adj. forms have ?; N forms –t and no ?]

civuŋ — plcm. H: tsivuŋ (spring site where the now extinct people spoke Kitanemuk, at or near Willow Springs)
[same root as civu? 'bitter']
ciʔw, čiʔw — lime used in preparing pespibata (fossil shell, clam shell, etc.). N. H: tsʔiʔw, tʃiʔw?
ciʔw-t-ay (obj.). H: tsʔiʔwtaʔ

čiwaʔ — hanging? R: tsiwaʔ

[Kit. loan form of VCh tsiwaʔa; cf. tukuvič 'sea otter']

ciaʔiʔ-č — rattle made from deer hooves, N. H: tsiwiʔsiwiʔʃ
ceivediwiʔ-m (plu.). H: "plu -m"
-ciwiwiʔi (poss.). H: atsiwiʔsiwi, átsiwiʔsiwi

ci — we, our (personal prefix). M: tsi-ʔuk, tsoo-ʔyu (our (dual) mother)

cia-c — elbow, corner, N. H: tsaʔats
ncia-m (plu.). H: tsaʔam
-ciə (poss.). H: -tsəa (poss.: elbow), ?elsə, ?atsəvea
(corner, of room, etc.)
-ciə-y (poss. obj.). H: -tsəja
-ciə-vea (poss. loc.). M: at-sooʔ-av-ve (end)
-ciʔh-ciə (poss. plu.). H: -tsatsəa
-ciʔh-ciə-y (poss. plu. obj.). H: -tsəhstəaj
?a-ciə-vea (loc. poss.: (in) the corner). H: ?elsə, ?atsəvea
(corner, of room, etc.), ?atsəvea [sic] (loc. poss.)
[cf. ciθcik 'spur a horse'?]

ciaʔamuɾ — plant sp.: "alfilarillo (not food—only horse feed)". H:
tsəʔamuɾ, tsaʔamuɾ
("no plu.")

ciaʔiʔik — choke or sneeze, VI. H,R: tsahəɾak (choke, get food or
drink stuck in throat); ZS,ZN: cəhəɾak (sneeze)
c+k — stick or stab, VT. R: tseq (stick someone with scissors), tseq (stab with knife)
cih-c+k (spur a horse). H: tiqatqak; R: uvea nitsaqtsak (ya lo puñaleé ['I already stabbed him'; is reduplication here to indicate multiple stabs? NB: reduplication co-occurs with past adverb])
c+k-mat (fut.). H: nitsatmakun (I am going to prick, pierce, or stab you [app. = ni-c+k-mat-m; typo or speech error?]); R: -tseqmat
cikin, ci-cikin (imp. ± redup.). R: tseqan, tseqtsakan (imp. [no meaning difference indicated])
ci-cikin-tč (plu. imp.). R: tseatsakanatfr
cikin-k (inf.). R: tsekanik
c+k-uvi? (past). R: -tsekuvi?
cikin-ihwet-t (inst.: spur). H: tsekanihwet

cinín — bird sp.: dark, sings little. H: tsanán (bird sp.: dark, sings little; like the tukuhpak).
tin+-m (plu.). H: tanam [sic]

cip+ki? — beaver, N. H: tsapakh [no i on abs. sg.; Harrington: "could hear no breaking"]
cip+k+i?-yam (plu.). H: tsapakam

ciri? — shell kernels on a metate, V. H: tsear (shell islay kernels on a metate)
ciri? (imp.). H: tsear

ciri?-ihwet-t (inst.: metate). H: tsearihwet

-civa?, -civa — with (accomp.)[apparently = the verb 'to accompany'; note third person personal prefix of the verb subject type are used, unlike special prefix to which postpositions like -y+k attach; note also obj. case in 'Isabel sentence below.]. H: matsawa? (with you), nitawa (with me [sic here, but in R, Harrington says "mistake for nitsawa??"; apparently it is], patsawa (with him), pami patsawa? manweltaj (Isabel went away with Manuel; R: tsava? (go along with),

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nimimat matsəva? (I'm gonna go with you), nikim patsəva? ima?
= ima? patsə?va? nikim (I came with these people), atsə?va? ne
nikim = atsə?va? nikim (me vini con aquel [I came with that
guy]), nimimat atsəva? amats (voy ir con aquel), nimimat
patsəva? am (con aquellos [with those guys]), amimat
nitsəva? (he's going to go with me)

ciwa?hu — plant sp.: a hardwood chamiso. R: tsəwa?hu?

ci? — scratch or pinch. V. H: ñso? (scratch, done by human or cat);
R: ñso?yo (it scratched me)
   ci?-mat-um (fut., with 2nd obj.). R: ñso?matum (pinch you,
   fut.)

ci? — fish sp.: salt or fresh water. H: tsoh, tso' (fish sp.; "lives in
   rivers and sea; per. = salmon")
   ci?-yam (plu.). H: tsohjam
   [likely to be a borrowing (cf. Chapter I, Section D, 5:
   "Rhotacization")]

ci?k — choke. V.T. H: tsok (choke someone by grabbing at throat)
   ci?k-mat-um (choke you, fut.). H: tsokmatum
   [cf. ci?khwa?t 'anvil'?]


ci?khwa?t — anvil board or anvil stone, N. H: tso?kihwat

ci?k — bird sp.: "vijita"; dark colored. H: tso?kt (= Span. vijita;
   pardito color); ZS: ci?k (bird, like robin but smaller)
   ci?k-m? (plu.). H: tso?kŋ

   [< Span. "Cholo"]

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comač — yucca, sp.?; root used to dye baskets red. H: tsómatʃʼ
   [ligature under tʃ], tsómatʃʼ (the big palm of Antelope Valley; fruit app. not eaten; palmilla [small palm]); ZS: cómač, cómač
   ("Joshua tree"; app. cactus in desert, called "cholla" in Spanish); JW: tsomat (yucca, a red root used for basket patterns)

coʔn-ik — stop, be standing up, VI. H: tsoʔnak; R: tsoʔnak (stand up, be erect)
   coʔn-k (erect, VT). R: tsoʔnk
   coʔn-mat (erect, fut.). R: tsoʔnmat
   coʔn-ki (imp.). H: tsoʔnki (imp.: "stop it!"); R: tsoʔnki (VT imp.)
   coʔn-kič (VT imp. plu.). R: tsoʔnkítʃʼ
   cohonoʔk (stopped, standing up, Adj.). H: tsohonoʔk ... -katʃʼ (be stopped, have stopped), niwán tsonoʔk (yo estoy parado [I am stopped]), tsonoʔk əwən woŋat (the cloud está parado), tsonoʔk nimi (I ride in train or wagon standing up as I ride); R: akatʃʼ tsonuʔk (está parado [it's/he's stopped])

coʔniham — plcnm.? "the large rocky hill Caliente-ward from manįjaʔk ..." [looks plu.]. H: tsóʔniqam (the little hills just SW of where we live at the ra. [Tejón Canyon rancheria] here); R: tsoʔniqam

cogk — wash clothes, V (no examples with overt obj.). H:tsogk; R:
   tsoŋk (wash); tsoŋk
   cogk-mat, con-mat (fut.)?H: tsoŋhmat; R: tsoŋmat [Angela Montes, "Eug.: nišoŋmat, voy a lavar [I'm going to wash]"—did Harrington revise form in R?]
   cogk-in-ik (inf.). R: tsoŋkinik

copotat, cupotat — narrow-mouthed storage basket or container, N.
   H: tsópotat (= V. qipim ... stored chia, etc., in them; made some a foot or so high, some 5 ft. high; also called baskets tsópotat),
tsópotel (small-mouthed cora; = V. q?i?m, q?omho; used as work baskets, etc.), tsópotel (big storage basket of junco [rush], for storing kakaat and anything; has a lid like a basket tray),
tsópotel (coiled basketry basket 4 ft. high; = q?i?m), tsópetel (narrow-mouthed baskets); M: tsó-po-tah (subglobular choke-mouth bowl); JW: tsópetel (granery [sic] or meal jar)
corcor — cricket, N. H: tsórtsor
corcor-am (plu.). H: tsórtsorjam
cotik — sink, VL. R: tsotak (sink in sand—of water)
?a-cotiki-pea (plcnm.: San Fernando). H: atsotkapea (San
Fernando; = F. pájakêa; aísotak, "the water sinks thus")
cován — plant sp.: yerba mansa. H: tsóvan (yerba del manso
[Santamaría (1974): 1233] identifies both "yerba mansa" and
"yerba del manso" as Anamopsis californica, a native plant of
Baja California, which grows in moist places and has medicinal
properties; medicinal tea; makes you feel like vomiting) ZN:
cován (yerba mansa; Anemopsis californica Hook.; medicine for
cold, whooping cough)
cuic-pea — plcnm.: at López’s house. H: tsúitspe(a) (htnejmatfr) (=
V. ts(‘)ujits; casa de López; means middle of the mountain
[second word]); R: tsúijtspe (the mountain between the vaquero
[cowboy] camp and Tejón Viejo); ZS,ZN: tsújitspe (village, known
to kapíjakam [Yokuts] as tiniliu)
[NB no gliding of stressed u]
cukit — pers. name of a mythical character: legendary mother of
the races, sister of hukaht, one of the legendary seven giants,
sayo—opponent—of the sun in peón game. H: tsúkit, tsukit,
tsukit
Péma? tsukit nawhinipumumuk, mat nawhinip — muk tsukit,
amatan nihanem pujuj mehatfram awahwafram ("call
them thus when don’t want to call their names ... 'yo nunca
oía decir que aquí estás enfermo, aquí estás tirado tsuKit.

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Vds. son cinco viejos [tribal seers]" [app. this is how to address elders who are somehow representative of the myth figure: 'I never heard that you were sick here; here you are ... You are five old men.'])

cukui? — plant sp. 'al-filarillo' [mng.?], 2' high; only good as food for animals. H: tsukui,?
[NB: failure of u to glide to w unexplained]

cukulate? — chocolate. H: tsukulate?
[< Span. "chocolate"]

tsukwap?, tsukwa?; R: tsukwa? ([much] too salty); M: soo-kwah, tsoo-kwah' (sour)
cukwa? pa-č (plcnm.: salty water). H: tsukwa? patfr; R:
tsukwa? patfr = tsukwae a (name of the next canyon beyond Tacuya; from tsukwafr, a medium sized hawk with a blackish tail; Manuela and others of Las Tunas went over there to drink the bitter water as a purgative, so tsukwa?patfr, 'salty water', might also be applied)
cukwa-t ?a -pao-vea (spring of a kind of gavilan blanco ['white sparrow-hawk'; is this same word as cukwe?
'bitter'?]). H: tsukwaet apoaovea
cukwik? (V: salt). R: nitsuk(u)wu?k mat hjawirh (I'm going to salt it)

Cukwa-t - hawk, sp. R: tsukwaftr (a medium sized hawk with a blackish tail)
[cf. cukwe? 'bitter, sour, salty']

Cukwav?-c — dirt, grime, N. H: tsukwavatṣ (mugre [dirt, grime])
-cukwav (poss.). H: -tsukwavit, -tsukwavi, wår
nītsukwave (I am dirty)
cumanat — arrow straightener stone, N. JW: cumanat (arrow straightener stone, in another dialect here)
[< Gab.?]

cum-m-ək — close one's eyes, VI. H,R: tsu?mək
cum-m-k (VT: to close another person's eyes). H,R: tsu?mk
cum-m-k'i (imp. of VI). H,R: tsu?mk'i (shut your eyes!)
[-t/-k distinction neutralized in imperative forms?]

cun — suck, V. H: tən(y)suck, as hummingbird does a flower),
nitsun'k (I suck lemonade through a straw [unclear if k form is VT, ŋ form VI])
cum'k'i (imp.). H: tsu?ŋ k'i
pa-cun'-yu (past). H: atsŋyu (he sucked it—lo chupaba antes [he sucked it before])
pa-cun'-nu (part. + dec.). H: atsŋyu a [a reference to hummingbird sucking flowers; said when the flower is already dry]

cun — itch, VI (also used transitively or impersonally with experiencer as object). H: atsŋ (tiene comezón [he itches]; = joqk), atsŋkwan (le da comezón a él ['it makes him itch'; NB odd suffix]), atsŋwə (les da comezón a ellos [it makes them itch]), atsŋutam (te da comezón [apparently a question: 'does it make you itch?'], atsŋwə (= joqkwa; me da comezón [it makes me itch], warkəvən atsŋ (me dió comezón muncho [it made me itch a lot], qəmatsi? nitsŋ (scratch my back).
[cf. cun 'suck'?]

cupotat [cf. copotat 'basket or container']

-curí? — grand-relative, poss. H: -tsu?ri?, -tsri? (grandmother, granddaughter, mother's mother, daughter's son or daughter, w.s.--rec. same); ZN: cu'ri (grandmother); M: nit-soo'-de, tsoo-reš (grandmother)
-cu?ri?-i-v (poss. + dec.). H: -tsu?ri?i-və

cu?r+-k — get stuck or bogged down, VI. R: tsu?rək (atascarse [get stuck])
cuh-cu?r-k-ə-və (loc.). R: tsuhtsu?rkeavea (bog—e.g. where we got the watercress)
cur-cur-k (Adj.: boggy). H: tsursurk (atascoso [boggy])

curup+-k — enter, go or come in, VI. H: tʃurupək, tsurupək; R: tsurupək, tʃurupək (enter), trurupək (enter [but Harrington heading on slip says "tsurupək"—app. an alternation between ə and ə]); tsutsu?pək [error?] curup-ək-mət (fut.). H: tsurupəkmat R: turupəkmat curup+-k-uvu? (past). R: turupəkuvu? [check sp.]
curup-k (VT: to put in). H, R: tʃurupək
curup-k (imp., VI [-+k/-k neutralization in imp.?]. H: tʃurupək (come in!)
curup-k-i-m (part., VI). H: tsuʃu?kəm jəvəpə, tsuʃu?kəm jəvəpə (= V. ?əntəp; means those who enter the enclosure called jəvəpə; candidate had to pay money or basket or fast 5 yrs. to be admitted)
curup-k-i-n-i-m (part. of VT). H: tsuʃu?kəm jəvəpə, tsuʃu?kəm jəvəpə [cf. the preceding line]

cutataʔi — peppery, strong (but not as much as məcəniʔ). H: tʃutataʔ}

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čalamaš-pea — plcnm.: willow grove above Brites Valley; means estafiate sp. H: tʃalamašpe; R: tʃalamašpea (the willow grove below Brites Valley; means estafiate sp. [mng.?])
[cf. cिरम 'placename']

ĉičaro? — peas, N. H: tʃfɪtʃaro?
[< Span. "chicharo"]

-ĉička — ceremonial eagle feather skirt, N. ZS,ZN: -ĉička
(ceremonial eagle feather skirt; Steward plate 7d)

ĉinamrə? — Mexican person, N. H: tʃinamrə?
[cf. ɛɪkmən 'Californios, gente de razón']

ĉiyo — lime, N. ZS,ZN: ĉiyo (lime; travertine [crystalline calcium carbonate]?)
[cf. ɛɪɔw 'lime']

ĉt, ĉt — go away, go away! (said by ʔentap in the yivat to someone who doesn't belong there). H: tʃa, tʃa

ĉuĉu? — plcnm.: Las Tunas. H: trútruw
[< Yokuts (J. Johnson, p.c.)]

ĉumə? — tribename: Chumash. H: tʃumə? (one Chumash); R: tʃumə? (northern island Indian)
ĉumə?-yam (plu.). H: tʃumə?jam, tʃumə?jam (the Kit. called all the people of the islands thus)
[< Chumash cʊməš, cʔuməš 'Santa Cruz Island' (Blackburn 1975: 341)]
- d -

dulse — sweet. H: 篌se? (dulce)
   [< Span. "dulce"; cf. madulse? 'strawberry'].

dyos — God. H: djos
   [< Span. "dios"].

- e -

peana?k — bent, Adj. H: peana?k; "not yana?k"

peluyewu — dancer at paying ceremony, N. H: peluyewu
   [< Chumash peluyewu 'swordfish; undersea supernatural beings' (Blackburn 1975: 345)]

perekina? — [mng. unclear: an arrangement of the hair?]. H:
   ni?erekina? (mi tupe [mng. unclear; could be tupé 'forelock or toupée'])

pesetuna? — olive(s), N. H: pesetuna?
   [< Span. "aceituna"].

- f -

feyaro? — Fido [dog's name?]. H: feyro?
   [< Eng. "Fido"]
- h -

haʔciʔh+k — sneeze, VI. R: haʔtsiʔhək
haʔciʔh+k-i hun (des.). R: haʔtsiʔk i hun
[NB morphophonemics: ʔh k --> ʔk]

hača-č — saliva, N. H: hətʃɾaʔfər (baba [saliva])
-hača (poss.). H: -hətʃra
hača-m (plu.). H: hətʃrəm
hačaʔ-wiʔ-t (person who slobbers a lot). H: hətʃraʔawət
hačaʔa-wiʔ-m (plu.). H: hətʃraʔawəm

hahak — scold, VT. H, R: hahak (scold), hahaxwən (scold me)
[cf. ha(h)k 'annoy']

hahavik — fail, VI? H, R: nihaxwək nijəj, nihaxwək nijəj (no
alcancé á agarrarlo [Eng. mng. given next:] I could not reach it to
grasp it)
[cf. həvəkic 'widow']

hahk — annoy, V. H: həq k
hahhkik (pest). H: hək’kik
hahhkik-am (plu.). H: hək’kikəm (note: "or the k is possibly
ə")
[cf. hahək 'scold']

hahukup — one by one, Adv. H: hahukup
[cf. həwəkup 'one']

hahvixk — widow, VT. H: ahəxəkwən (she made me a widower, by
dying)
haḥv-kaʔ (pass.: be widowed). H: ahək’keə (he's already
widowed)
haḥv-k-iʔ (widow, widower). H: hək’kət̥s, hək’kəts
haḥv-k-iʔ-m (plu.). H: hək’kəm
[cf. həvətit 'blanket']
hat — yes; perhaps also emphatic marker.  H: hæw, hæw (yes), hæw nǐmírin mæjkw (yes, I can); R: hæw, hæw (yes), hæw nipametu? (sí tengo [sed][yes, I am thirsty]), hæw, nĩmírin mæjkw (yes, I can (Eug.))[note comma here not in H entry]); ZS: hæw (yes); M: how'ō, hah"o (yes); K: hâu (yes)

hak — say, tell, VT.  H: hak, hak (say); nihak na məŋk' (I'm telling the truth); R: hak (tell), nihakmatum (I'm going to tell you), na ne nihak nehwit pətʃr (I told him there was no water), haminat məhak (what do you want? [actually 'what did you say?'], amə̥pətsi məhak (you told me)

haka-t — willow, N.  H: həkat (sauz); ZS: həkat' (willow sp.); ZN: həkat, həkat' (willow, used in coiled basketry), həkat

ha-haka-t (plu.).  H: həha-kət
haka-y̱k (loc.).  H: həkəjak, həkəjak
haka-pea (plcmn.: Cummings Valley), ha-haka-pea (plcmn.).

H: haka-pea, həkəpe; R: haka-pea
ha-haka-pea (plcmn.).  H: həha-kəpe (plcmn.); = V.
sisawqa?w—en los saucos [sic—in the elders; app. Kit. mentions saucos 'willows'], an aguage [spring] this way from Mojave town).

haka(-)koŋeč — tree sp. (apparently willow sp.).  H:

həkəkoŋətʃr (tree sp.: sauz chino [small willow])
ha-ha(-)kəŋə-m (plu.).  H: həkəkəŋəm

haku hilpo?w — greeting.  H: haku hilpo?w (cómo estás hermano [how are you brother])
[may not be Kit.]

hawakwa?y — yawn, V.  H,R: hawakwa?j

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hakwaču? — be hungry, V. H,R: hakwatsru?, hākwatsru?,
hakwatsru?; ZS,ZN: hakwaču; M: ne-hah' kwah'-tsoo, ne-hah'kah-soo (I am hungry), hah-kwahts (hungry)
hakwaču'i-pa-č (hungry person). H,R: hākwatsru?i-pa-tʃr
hakwaču'-i-pa-m (hungry person, plu.). H,R: hākwatsru?i-pa-am

hakwaw — stir, whip, V. H: hakwaw (batir [stir, beat] with spoon in water).
    hakwaw (imp.). H: hakwawa
    hakwa-tʃ (imp. plu.). H: hakwatsr
    hakwε-i-cay (chia batida [a drink from chia seeds mixed with water], obj.). H: hakwačtʃaj

hakwivah-tʃk — get hurt, VI (the part hurt is in obj. case). H:
hakwivahak, hakwivahak; R: hakwεvaʔhak, hakwivahok, hakwivahok (meet with an accident, desgraciarse), ʔamə?
məkaməʔ, ahakwivahok (he got hurt and it's your fault)
hakwivah-k (VT: hurt). H: hakwivak; R: hakwivak (hurt someone)

halpeŋa — pers. name: Indian name of Bill Skinner; means 'skinny'.
    H: qalpeŋa?
    [apparently a kind of calque or joke on English name]

ham — still, Adv. H: hăm, qam; R: qam; ham akatʃr (todavía hay
    [there's still some]); p ʃtʃruit, qam aqøpək (the handkerchief is wet, still dripping)
    new-ham (not yet?). H: nəwhäm (still); R: néwhäm ʃtʃr
    (s/he is still growing ['s/he's not yet grown?]); naqum ʃkwətʃək (s/he still didn't stand up); nəhwəm hit (there still isn't any); nahwəm hit nihiw (todavía no miro nada [I still don't see anything] [spelling errors for new-ham, ni-hyʔu?])

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hamak? — again, more, back, and, Adv. H: hamak, hamak, hamak, amana(-)hamak (it rolls); R: ama? hamak na? (you and I); gate? hamak kutsi? (the cat and the dog); ahijnven, na? hamak nihiju (he is looking at nd I am looking at him too); ZN: wé? mahač hamak hówkup (eleven ["2 5 and 1"]; M: hah'-muk, hah'-muk (more), hah'-mok-mah (next time); CK: wē' mā hāch' hā' mūk hau' kūp (eleven); we' mā hāch' hā' mūk wā(q)' (twelve); we' mā hāch' hā' mūk wāt' sā (fourteen); we' mā hāch' hā' mūk mā hāch' (fifteen); we' mā hāch' hā' mūk pā hē a (thirteen); we' mā hāch' hā' mūk wāt' sā (fourteen); we' mā hāch' hā' mūk mā hāch' (fifteen); we' mā hāch' hā' mūk pā' vā hī (sixteen); we' mā hāch' hā' mūk kwāt' kā vi' kō (seventeen); we' mā hāch' hā' mūk wā' wāt sā (eighteen); we' mā hāch' hā' mūk mā' kā vi' kō (nineteen)

hamat — grass, etc., N. H: hamat (this refers to green grass, zacate [hay], dry grass, hay, alfalfa, barley, any rama [shoot, sprig, branch]); ZN: hamat (plant, spp. [describes tea for eyes from one sp., tea for laxative from another2]); M: kee-sah'-maht (brush wikiup ['house' + 'grass']); K: hamat (grass)

hama-m (plu.). H: hāmām

hama-t-ay (obj.). H: hama-taj, hama-taj
hama-n (thatch, VT). H: hama-n, hāman
hama-n-ic (pass. nom.: thatched). H: hama-nits (thatched), aqu? aparomak āhāmane (the roof is burning)

hami(?) — sometime? still?, Adv. H: hami?, hami (unclear, apparently Adv. for 'sometime'), hami? (later), hāmi (still); R: hāmi? nimuk (I'm still sick); M: now-hah'-me, nah-milik (soon) now hami(?) — no longer? never? H: naqwami? (she isn't here), now hami takat, wahi? pate? ("no es gente, es coyote" [he isn't people, he's coyote])

2 Maurice Zigmond (p.c.): "probably the general name for 'wild plant'—cf. Kawaiisu-mahayt."
hami(c) — who?; who/ _poss.-N. H: hamits, hámits, hámits, hami? (who is it?); R: hami? (who? who is it?); hámits (who?); hamit, hami?t (who is it?); hámitsak aki (whose house is it?); hami?t ivi? (who is this man?); naw ni?án hami?t (I don't know who); new hamits an atuqtutu? (I am playing alone, without playmate [Harrington's underlining]); M: ham'-me tü-mů (Who are you? [M. mis-segments: hemit ?îm+]); ham'-me-sâ-tan'-yu, hah-mêts, hahm-ëts (whose? [last form is 'who']), ham-me't, hah-me (who?); o-we-hah'-me sah'-kim (somebody is coming); K: hamits hamič-it (who?, incl. Q). H: hâmîtset; R: hâmîtset haym-it (plu.). H: hájmät

new hamic (no one). H: new hamitsam atuqtutu? (I am playing alone [with mea 'accomp.'? or actually -în '3-1s obj.'?]); R: new ... hamits (nobody)
tum-hami? (anyone). H: tumhami?
tum-hami-y (anyone, obj.). H: tumhamiʃ

new hami? (no one). R: nawmat hamits a?an (no one will know); new ne hami? kîvea (there was no one in the house)

hamina-t — what, why, how, how are you. Also used as a nickname for the Kitanemuku. H: haminat, haminät (how (in Q and IQ), what, why, how are you?; onde quiere esa palabra haminat [that word [is used] everywhere], that is why they call us thus), also hamina-tə [for presence of final vowel, cf. peəʔ?]; R: haminat (why, how—e.g. haminat amaj niniw (what am I going to do now?), haminat (nickname for Jaminates), haminatətsi?

mahihintun (why are you hurrying me?), haminat anatʃr ahihju (why are you looking at me?); haminat (what; what is it?); haminat, haminat (why, why?); haminat makatʃr (how are you?); ZS: hámínat (what, what is it, how, nickname for Kitanemuku); ZN: haminat, hámínat (what, how); M: hah'-me-naht, hah-me-naht' (how, what is it), ham'-me-nat (why, what is

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it), ham′-me-nat muk′-katch, yah′ham′-me-nat muk-katch (greeting [how are you]); K: hāmināt (what is it? what do you wish?); VF: hame-e-not (name of the [Kitanemuk] tribe)

hāmina-wít ? (aug.?). H: hāminawat, hāmināwat (que es, pues? how not? why not? [may include naw (neg.) and -ít (Q), but if so, order is odd, with clitic on second word; perhaps better conceived as the simple noun stem hāmin+a- plus aug. suffix wít, plus abs.; this suggests that plain hāminat is just a stem + abs., not hāmin- + Q]); R: hāminawat, hāminawat (why not; how not?); M: hah-me-naht′-now (why not)

hāminat-key (what, with -key clitic). H: hāminātkəj (what can be the matter?)

hāminikit — how? H: hāminikit (cf. tumhāminikit); R: hāminikiʔt

kwafrapkət, jovoʔkət, ājeʔkət (como es [how is it], red? black? white?); M: hah-me-ne-kit (which),

-hamu — sibling (brother, sister, older or younger than self), poss.

H: -hamu

-hamu-m (plu.). H: -hamum

-hamu-y (obj.). H: -hamuj

hāmuk-ít — (to) where?; includes question clitic. H: hāmukət

hāmut-ık — climb down, VI. H: qamutək; R: qamutək (dismount, descend)

hāmut-k (VT: take down). H: qamutk, hāmutk (take down); R: qamutk, hāmutk (lower something)

hāna(-)t — ant sp.: small and black; comes into house. H: hānət

hāna‐t — tar, N. H: hānət, hānət; ZN: hānət (tar used on arrows)

hāna-yam (tarry). H: hānəjəm

hāna-ni (inst.). H,R: hānənə

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hu?-hənt (the notch of an arrow ['arrow' + 'tar']). H: hú?hənt

hənɨn — winnow in a certain way (pouring, air method), V. H: hənɨn
hanin (imp.). H: hənɨn
hanɨn-č (imp.plu.). H: hənɨnətʃə
hanɨn-ic (winnowed). H: hənɨnitsə
həneə? (thresh wheat—morphology unclear). H: həneə?

həŋə-č — bee sp.: yellow jacket. H: həŋətʃə
həŋə-m (plu.). H: həŋəm
pə-həŋə?əč (bee sp., larger; = 'water-bee'?). H: pəhəŋə?atʃə
pə-həŋə?əm (plu.). H: pəhəŋə?am

həŋə, həŋən — poor, Adj.? H: həŋə, həŋənitsatʃə [poor us?]; R:
həŋən kutsɨ? (poor dog!), həŋən təkatam (poor people!),
həŋənəmə təkatam (poor people) [note number agreement
optional]; M: həwhyng-ahn (poor)
həŋənəmɨ (Adj. plu.), həŋənica-m (n. plu.). H: həŋənəmə,
həŋənitsəm

həruhrɨk — come down, VI [note: distinct from həmutɨk 'climb
down']. H: qəruhrək; R: hərohrək (descend a hill on foot or on
horseback).
haru?-haru?y (Adj.: falling down (of pants)). H: həru?həru?j

həvi-ɨk? — plcnm. VF: ha-ve-youk (placename at Temescal ranch)

həvin — soap, N. H,R: havən
həvin-tun (soap clothes, V). H,R: qəvəntun
[< Span. "jabón"]

həvi-t — skin, blanket, clothes, N. H: havət; M: no'-mah-wah-sah-
hak'-vah (clothed [perh. = numučə aholav?])

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havem, ha-havi-t (plu.). H: havem, qaqavat
-havi? (poss.). H: havem, hava?
-ha-havi? (plu. poss.). H: hava?, qaqavat? ha-hava?
-hav+č-ay (poss.obj.). H: havatraj
-ha-havi?-č-ay (plu. poss. obj.). H: hava?tgaaj,
 -hava?traj
havi-ka?y (char.: a baptized person). H: havaka?j; R:
 havutka?j (Christian, "ca.")
 havi-kam (plu.). H: havakam

ha-havokeh-pea — plcnm.: El Aliso.
 [cf. havoc 'alder']

havo-č — sycamore tree, N. H: havotr, hovotg; ZS: havoc; ZN: havoc
[notes inner bark used for tea and shallow wood seed storage
 trays; sp. = Platanus racemosa Nutt.]
 havo-m (plu.). H: havom
 ha-havo(-)keh-pea (plcnm: Aliso Canyon). H: havokekahpe

havr+k — be low tide, VI. H: qavrak

hawa?j, qawa?e (whisper or talk low); R: hawa?j (whisper or
talk low)
 ca-hawe?e? (hortative). R: tsaqawa?e?

M: how-wi?, how'-wah'-wë (light)

hawa?a-č — mosquito, gnat, N. H: hawawatfr
hawa?a-m (plu.). H: hawawem; ZN: hawwawem
(mosquito(es))

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haw kup — one (same form used as obj.). H: haw kup; R: hów kup;
 haw kup níkam (I made one); "no ordinals—i.e. can only say 'a
stone' haw kup temát; cannot say 'the first, second,..."; ZS:
haw kup (one), haw kup tashi hic (100—'counts one'); ZN: haw kup
(one), wé? mahač hëmëk hëw kup (eleven [''two five and one'']);
M: how-kōp, how'-oo'-kōp (one), how'-ko pat'-so-ki (one man),
how'-ko-koo-tse (one dog) how'-koo kwe'-how'ki (one woman),
how-kōb-tū-vas, howk-tā-vatch (a year ), how-ko-mwats (a
month or moon); K: hau kup; CK: hau'kūp (one); wē? mē hāch' hē'
mūk hau' kūp (eleven)
haw kupi (once). H,R: haw kupi; M: ho'-oo-koo-pee (sometimes
[sic; = once])
haw kupiwa? (together [is this loc. vea?]). H: haw kupiwa?
hahukup (one by one). H: hahukup
haw kupiwa-n (put one). H,R: haw kupiwa nan (put one [thing in
the work I was doing])
hau kupi-ču? (assemble, V.). H: hau kupit śru?
hau kupi-ču?-i-vea (in the junta). H: haw kupit śru? jvea

hawmimít? — plcnm. VF: hou-mi-mot, hōo-may-mot (rancheria
northeast of Tejón ranch) [''over t's]
[may not be Kit.]

(slowly)

hayayk — [mng. unclear]
H: pøj kaß ak tℓr ova?hajých (he wears his pants very high)

[= "it's forced far up"? cf. hāy plus 'get hot'?).

hay hā'y — bird sp.: bluish, similar to cayca'y, but with crest. H:
qajqa'y (bird sp., bluish, similar to tsajtśa'y, but with crest)

hayi-c? — reed sp., used for mats and thatching; sleeping mat;
tinder. H: hajtś, ha?jts, hātś, hāiś, hājś (tule sp. used for
making mats, thatching houses; or "twigs, pieces of bark, etc. such as you find under trees ... to atizar [start fire]
hayi-vea? (loc.). H,R: haj?ivea (loc.: "in a petate")

hayin — rest, V.
   hayin (imp.). H: hājin
   hayin-ič (imp. plu.). H: hājinatfr
   hayine-a-vea (no gloss: apparently = loc.: a resting place. H: hājinavea

hayy+k — get warm, VI. H: nihe?jāk, nijīkwa? (I'm going to warm myself at the fire, I'm cold)
   hayk-ik (inf.). H: nimh hajkik (I am going to get warm (in sweathouse))

haykipea [cf. pahaykipea]

hayku? — Mexican, N. H: qeju?; R: hajku? [NB Harrington revision of spelling]
   hayku?-yam (plu.). H: qeju?jam
   [< Mojave hayko or hayike (forms from P. Munro, p.c.)? occurs in several Takic and Yuman lgs.]

haym [cf. hami?]

haypaye? — possibly. H: hajpaye?
   [but cf. hayp(ea) 'where', which was on same page]

hayp(ea) — where?; H: hajp ("i is quite long, & is voiced"), hajpa?j
   haypea-t (with Q clitic). H: hajpeat, hajpajt, hajpayat; R:
   hajpajt məkatfr (where do you live?), hajpet (where),
   hajpet ne akatfr (where was it?); hajpea?tam
   matsane? (where does it hurt you?); hajpe?, hajpa?j
   (where?); hajpet ahpeak (where did s/he die?); new niʔan
   hajpe? (I don't know where); hajpayat məkim (where do you come from?)

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haypea-t-am (with Q clitic and obj. clitic). H: həjpejeʔtəm
[cf. hip, hipi]

-hea - passive suffix (described in chapter II, section B).

hekwi:k — stand on tiptoe, draw belly in, V. H: həkwək, həkwək
mi-hekwək (walk on tiptoe). H: nimihəkwək (I walk on
tiptoe).

ehəipa — pers. name: Felipa. H: qələipa
[< Span. "Felipa"]

heʔrk — point at something, V. H: heʔrk
heʔrki (imp.). H: heʔrki
herk-in-i-c (pass. nom.: finger). H: hərkińts
-herk-in-č-ay (obj.). H: -hərkińtʃraj
-herk-in-vənaʔ (inst.: finger, poss.). H: -hərkińvənaʔ?
[NB -č in pass. nom., but -č in obj. form]

heroʔpitk — be dark, VI? M: her-ro'-pēt'k (darkness)

hiahk — lose, VT. H: həahk, hjək'k
hiahk'k (VI: get lost). M: ah-he'-ah-kuk, ah-he'-ah-kək (lost)

hihinuitu — hurry? worry?, VI. H,R: hihininu? (apurar, estar apurado
[to hurry, be hurried?])
hihinitu-n (VT: annoy [hurry?] someone). H,R: nəʔ ne
nihininutun (yo lo apuré [I hurried? annoyed? him],
haminaʔat'siʔ məhinińtun (porqué me apuras? [why are you
hurrying? (annoying?) me]; "Carefully heard")

hikəcum — pers. name. ZN: híkəcum (pers. name: daughter of IG
[Isabella González])

hikət-t — flying squirrel, N. H: híkətə, híkətə

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hike-t (plcnm.: Flying Squirrel Aguage). H: hiku-wpe; R: hiku-wpea (an aguage [spring] above La Pastoria) [NB: \text{} w/V \_ p (labial assimilation)]

hike-t peo (plcnm.). R: hike-t apāovea [a -\text{w+t} nominal from 'breathe' meaning something like 'puffer']?

hik\hace{k}(-)w — breath, breathe, N and V. H: hikaw, hikaw

-\text{hika-y} (poss. obj.). H: nihikaj nipitk nifritfrævea (I puffed up my cheeks with wind)
-\text{hikay-n} (inst.). H: 'nihikajna

hikaw-muk (pant, VI). H: nihikawmuk (I am panting)

hikihæ-c — nettle (ortega [sic; std. Span. = "ortiga"]). H: hikihæfr; ZS: hikihæc (nettles); ZN: hikihæc (nettles; medicine for backache or any pain; someone strikes you with it on affected part)

hikihæ-yk (plcnm). R: hikihæjak (ortiga place)

hikihæ-vea-tem (tribename). R: hikihævetem = hikihæjem

(the people; "on hikihævetem")

hilohék — be in agony, be going to die, V. H: -hilohæk; R: uvea ahilohæk (se está acabando [he's finishing—fading away])

hilos — gizzard, N. H: hilos

hil-m (plu.). H: hilom

[cf. hilohék 'be in agony']?

himuk? — where? M: hi-mo-kaht mum'-me, hi'-mo-kaht mum'-me
(Where are you going?)

himuk-t — saltpeter, alkali, N. H: himuk-t; ZN: himukt (salt grass, medicine); JW: hinukt (salt grass, used as tea and as medicine for fevers and stomach troubles)
himuk-\^k (plcm.). H: himuk\^ak; R: himuk\^ak (plcm. for two
places, described—means saltpetre)
\[\text{wahi\^t \#a-himuk-\^k (plcm.: means coyote's saltpetre). H:}
\text{wahi\^t ahimu\^j\^ak; R: ahimu\^j\^ak}

hi\^n\^k — float, VI. H: hi\^n\^ak, hi\^n\^ak (float), aqi\^n\^ak (the [creek]
water is high); R: ivi\^ kut\^r\^at ahi\^n\^ak (the pole washed away
and was tirado [thrown] by the arroyo way downstream), hi\^n\^ak,
hi\^n\^ak (float), hin\^k (get drowned [apparently a metaphor])
hi\^nk (push along floating on air or water, VT). H: hi\^nk; R:
hi\^nk (blow of wind) or push along on water; nihi\^nk (I
throw a thing in the arroyo and it carried it away
downstream).
\[\text{\#a-hink-i? (part.: driftwood). H: aq\^inki? [NB 2
disappears in
this cluster]}
\[\text{\#a-hi\^nk-\^e-\^vea, hi\^-hi\^nk-\^e-\^vea (plcm.: where
the flood passed': Caliente or Agua Caliente). H: ahi\^nke\^vea
= hi\^nhi\^nke\^vea (where the flood passed), hinhin\^k\^vea,
hhin\^ke\^vea (Caliente), hinhin\^ke\^vea (Agua Caliente—"the
name means viene una creciente y nos lleva todos [a flood-
tide comes and carries us all away"); R: ahi\^nke\^vea,
hi\^nhi\^nke\^vea ("describes a place, not real plcm.");}

"where I live, where the flood from pivunatsapea passed");
hi\^nhi\^nke\^vea (placename); ZS,ZN: hinhink\^vea (Caliente
Creek, 'place where there are floods'); K: hinhinki\^ava —
placename: a hot springs or Agua Caliente in the vicinity
of Tehachapi Pass, in Kawaiisu territory; called "tumoyo"
or "shatnau ilak" by the Yokuts.

hiniki? — how many? H: hin\^iki? (how many?); R: hin\^iki? (how
many?); hiniki hvuts \^m\^aw (how many languages do you
know?); hiniki m\^hju (\^m\^ate\^jam) (how many (cats) did you
see?)
hinipa? — when? H: hinipa?; R: hinipa?, hinipa? (when?); hinipat
ämäkim (when is s/he going to come? [< hinipat amäj akim]);
M: hin’-ne-pah, he’-ne-pah (when)
hinipä’-t (when?; includes Q). H: hinipä’t

*nihintuwa?, but evidently from such a form"]
-hintoäč (poss., constituency abs.). H: anä?a? pääk
ahintoatfr (s/he married a relative)
-hintuwa?-m (plu.). H: -hintuwaØm -hintuwa?-iv+ (dec.). H: -
hintu?jvæ
-hintuwa?-iv+ -m (plu.). H: -hintu?jvæm
-hintuwa?-č-ay (obj.). H: -hintuwaØtfræj

floating on wind [of flag]).
[cf. hi?n-in ‘float’]

hip, hipi — where? M: hi’p, hi-möäk (where); hi’-pi-tah’-katch
(Where is he?)
[cf. Pipi 'here', and hayp(ea) 'where’]

hi?rikin — snuff something up nose, V. H: hirikan; R: hi?rikin

hit — what, what kind, some? H: hit (what); R: hit (what?);
nahwam hit (there is no more [naw + ham]), nahwam hit nihiw
(toadavía no miro nada [I still don’t see anything]); M: he”’t
(which), now-he’-hee’ (none); now’-hit wür’ (not enough [sic;
‘there isn’t much’])

hite-t (what is it? [with Q]). H: hitat, hîtat (what is [it]?); R:
hitat mätqe?wa? (what news do you bring?); hitat pata?
(what is it?); M: hæ’taht, he-taht (what)

hinim, hinim-t (what are they—plu. ± Q). H: hinim, hinimät
hitay, hitay-t (obj., ± Q). H: hitajt, hîtaj mähju tajtej (what
kind of ghost did you see?); R: hitajt amëj teñka?
(what are we gonna eat?); R: hitajt ekwa? (what is the child eating?); hitajt makwa? jhun (what do you want to eat?); hitajtam amak (what did s/he give you?); ZS,ZN: hitayt, hitayt (what?—obj., with Q)
naw-hit (nothing, there is no). H: nawhit, n?whit; R: uvea
nahwit wakat?r (the fiesta is already over)
naw-hit-ay (nothing, obj.). H: nav hitaj, n?whitaj, new
agnfrk nawhit a?ama (the knife is dull [Neg it-cuts
nothing its-tooth][double negative is all right])
tumhit (anything). H: tumhit
tum-hit-ay (anything, obj.). H: tsamavi tumhitaj ("vamos a
trabajar" = Monday)
[this may be considered a N(A); it is irregular in any case]

hiu — look at, see, VT. H: hju, hiu; R: hju (see), hju, hiu; nahwam hit
nihiw (today I still don't see
anything)][transcription error for nihju?]; K: ni-hu ([I] see)
hi-hiu (redup.). H: hihju R: hihju (look at)
t+(-)hiu, hiu, hihu (imp.). H: tehju, t?hju, tehjiuw, hju', hiuh,
hiu, hiu'; R: hju, hju', tehju (imp.); tehju ivi? tâmät (look
at that stone! [error for tehju?]); M: hew'-pah'-tah (Look at
that!)

t+(-)hič, hič (imp. plu.). H: te'hjiatfr, hjatfr, "but no such
word as *nitetjumet"; R: hjatfr, te'hjiatfr (imp. plu.)
hiu-vu? (past). H: hjuvu?
hik, hikay (comp.: to see). H: hik, hika?; R: hik (inf.)
hi-hi-?a-č (agt. nom.: onlooker). H: hihi? atfr (un mirón, an
onlooker)
hi-hi-?a-m (agt. plu.). H: hihi?am

h+-č — plant sp.: vine, with red berries, used for baskets. H: h?fr;
h?fr (splint already split for basket making)

hi-m (plu.). H: h?m
[cf. h?pliv 'split']
hiči — remain, VI. H: hâši, hâšri; R: hâkwup hâšfri (one remained), hâšfri woh (two remained [note: no number agreement]), tsïrk hâšfri akwahi (the soup is almost done (falta poco [just a little more to go]))

hihcike-č, hihcike-t — shark, N. H: hâhtsïkatfr, hâhtsïkat hîhcikza-m (plu.). H: hâhtsïkem

hîk ?ímânis — rabbit dance. H: hâik əmâns, hâik əmânis [cf. hîyâk 'swing'? but may be VCh, which might explain non-gliding of i.]

hî?iv — split, V. H: hâ?iv, hâ?îv' (scrape strip of reed for making basket); R: hê?îy (split reed)
  hî?îv-i-m (split, plu.). H: hê?îvim

hî?ïk+k — sit down! H: hâlakâ [may not be Kitanemuk; labelled Tataviam in one citation]

hînea? — step on, VT. H: hänâea?

hîŋ-t — snake, N. H: hënt, hëght; R: hënt (rattlesnake); ZS: hëntk (rattlesnake); ZN: hëntk (rattlesnake); K: hû ñt (rattlesnake)
  hîŋ-am (plu.). H: hûŋ a m
  hîŋ-t ?a-ho-vea, ?a-hîŋt ?a-ho (plcnm. [2nd form may belong under ?ahtînt 'eagle']). H: âhënt áho (plcnm.: sierra); R: âhënt ahîwea (plcnm.)
  hîŋ-kîm-an-i-c (rattlesnake figure [on baskets, etc.]). H: hëngkæmânits

hîŋk — fall on top of or squash, VT. H: qänk (squash someone); R: hê?qnk (fall on top of), qänk (crush someone), ãhê?qnkəvən (it fell
on top of me), aqə?n̪matum hunuk (it is going to fall on top of you, get out of the way)

hɨʔn̪-mat (fut.). H: qaʔnmat

[cf. hɨʔneʔ 'thresh wheat' (under hanin 'winnow in a certain way'?)]

hɨpɨʔ-č — yellow flour gotten from cattail, for making bread, N. H:

hapəʔfr, hapətɡ

[cf. ḵətig 'fine']

hɨpɨʔk — rub buckskin between hands to soften it, V. R: qəpəʔk

(rub gamuza between hands to soften it)

hɨpɨʔyt — a certain type of very small and valuable beads. H:

hapəʔjt

hɨtk — together in a row, in single file, abreast. H: hətk (together in row), hətk pəmi (they are marching in single file; R: hətk pəmi (they are marching in single file, abreast [sic])

kuča-t hɨtk (fence). H: kutfrat hətk

-hivi — edge, rim, shore, poss. H: -hava, -hawa, hava

-hivi-y (poss. obj.). R: niʔem ahəvay (I go along the shore or edge of lake)

-hivi-vea (loc.). H: -həvəvea, -həvəve, -həvəvea; áhəvəve

məmat (on the ocean shore)

-ʔə-hivi-vea məmat kike? (tribename: Costeño). R:

əhəvəvea məmat kike? (Costeño [i.e.])

-hivi-ʔik (loc.)

hɨwa-č — other, separate, N. H: həwəfr, həwatfr, həwatʃɡ [first may be pre-consonantal variant?], həwəva? maʔəkeə ap na?

həwəva? niʔəkeə (I have my room apart and you have your room apart); R: həwəfr təwatfr (next year), həwəfr pətfruk (the other man), [but] həwatfr kaləsə? (another buggy); məw?

həwəfr məeəfr (hace muncho la otra luna [long ago the other

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moon] = the month past); M: howi-ye, hū-wi’-e (different), hoo-waht’r, (other), how-was-tū-was, hū-was-tū-was (last year), ahn’-nah hoo’-as (his father); ā-moo-kū’-wats, (he killed a bear [actually, 'another one killed him'])

hīwac tīva-č (next year—idiom). R: hōwāfr tāwāfr
hīwac-ay (obj.). H: hōwāfr, R: hōwāfr
hī-hīwac-č (plu. [from each other]). R: hōqāwāfr (“means one talks Am., Spanish, Chinese”)

hīy-ik — swing, VI. H: hōf jēk [Z absent from all other form.—error?]  
hīy-ik-mat (fut.). H: hajakmat
hīy-k (VT: swing, carry swinging). H: hajk; nimimat hajk pātā (I’m gonna bring water)

hīy-ki (imp.). H: hajkī

hīy-ki-č (imp. plu.). H: hākitfr
hīy-ki-ihwāt-t (inst.: swing). H: hajkīhwat

hīyn — hunt, go hunting for, V. H: hajn
hīyn-ik (comp.). H: hajnik

-ho — hole, cave of animal, poss. H: -ho, -hō, -qo; "no abs. form"; R:
-ho, -hō (burrow (cueva)); nīho (mi cueva), in eqo, āqoqo "[q] is not an [h] but sometimes hear it as an [h]" [slip suggests h -> q / a _ o]; ZS: -ho (cave), also -ho; ZN: -hō, 'ho (cave); M: ah'-ho, hor'-p'k (cave)
-ho-ho (plu.). H: -ho-ho, -qo-qo; R: in eqo, āqoqo "[q] is not an [h] but sometimes hear it as an [h]"

-ho-y, (obj.). H: -hōj, -hoj
-ho-ho-y (plu. obj.). H: -hōhoj

-ho-vea (loc.). H: -hōvea, -qōvea, -hove, -hōve ; R: -hovea, -hōvea (loc., in plcnms.); ZS: -hōve; ZN: -ho've, -hō'vi, -ho've
-ho-vea (plu. loc.). ZN: -hohō've (caves [app. loc.])
-ho-no? (dir: from). H: -qono?
-ho-k+m (incorp.: to make a hole). H: -hökäm, hokäm (hole-
make); ahtökäm = akäm ahj "imp't: true incorporation"; R:
hökäm (dig a den [said of mole])
-ho-ho-k+m (incorp.: make holes, V). H: maho hokämät (estás
haciendo cuevas?)
[cf. hoč 'dig a hole', horopk, horohk 'bore a hole']

ho? — string beads, VI. H: qô; R: ho? (sew)
ho? (imp.). R: ho?, qo?
ho?-č (imp. plu.). R: ho?tʃr (sew them [sic])
ho-hea (pass.: be sewn). R: aqhe, aqhe, aqhe (it is
sewed)
[minimal pair: ágo 'its den', ágo? 's/he sews']

ehoc+k — stand up, VI. H: qô[se]k

hoč — dig, VT. H: hotʃr; R: hotʃr (dig a hole)
hoč-i-c (part.: lo que está escarbando [or rather "lo que está
escarbado" 'what's dug out']?))
hoč-i-y+k (plcm.: a spring). H: hotʃrįak (plcm.: means an
agujero ay onde escarbaron [a hole there where they
dug/scraped]); R: hotʃrįak (plcm.: a spring; means onde
esta escarbado el agua [where the water's dug/scraped
out])
[cf. -ho 'hole, cave']

ho-k+m - make a hole [incorp. form of 'hole' with 'make'; cf. ho
'hole' and k+m 'make']

hona-t — sleeping mat, N. H,R: honat, hōnat (sleeping mat, tendido)
hone-pəa (loc.). H,R: hōnapea
-hone-pəa (loc., poss.). R: war attsìit nihōnapəa (there are a
lot of fleas in my cot)
honeywake? — plcnm. K: honeywakes (plcnm. 1 mile downstream from Tejon ranch house)

hop-tk — leak, drip, VI. H: q̓̕ə̑eq̓̕; R: qopk, q̓̕ə̑eq̓̕
    hop-k (VT: make a ditch run). H,R: qopk (make the [irrigation]
    ditch run)

hopoʔno — pers. name. H: qopoʔno³

horok-tk — be pierced, VI. H: qoroʔeq̓̕; R: horqeq̓̕, horopk, qoroʔeq̓̕ (be pierced)
    horoh-k — pierce, bore hole in, VT. H: horohk, qoroʔqk,
    niqroʔqk [last form once only]; R: horohk, qoroʔqk (pierce)
    horoh-mat (fut.). H: horohmat; R: nihorohmat mə̀kəvəj (I'm
    going to pierce your ears)
    horo-horoh-k (stem redup.: bore holes). H: qoroqoroʔqk
    horohk-in-ihwəʔ-t (inst.: drill).
    horopk, horohk ? (Adj.: pierced, hollow). H: horqeq̓̕, horopk,
    horqeq̓̕; H,R: woh ahoroʔeq̓̕ (there are two nailholes in board
    here)
    horop-horopk (stem redup. Adj.: pierced, plu.). H,R:
    horophoropk
    ?a-horokʔ-peə (poss. loc.: smokehole). H: ahoroʔeq̓̕peə
    [cf. hoʔ 'sew'?]

horok — make a fiesta enramada [ramada] or house, V. H: qoroʔqk
    horok-in-a-t (nom.: fiesta enramada). H: qoroʔq̓̕inət

³Fragments of the hopoʔno story are recorded in H in a session with Eugenia: hopoʔno
was a Kitanemuk of the big hinhinkeavea rancheria. q̓̕əeq̓̕ apparently killed him.
Eugenia's father and his uncle came as told. qopoʔno had Tul. [a Tulareño] wife and 2
girls. The brother-in-law of qopoʔno who was sick, and the abuela (his mother) and
the other girl fled down Los Alamos Canyon to escape. Eugenia's father was glad the
Tulareño became extinct; it was a punishment of God. ... Another primo of qopoʔno
killed the wife—lest she go and marry a Tulareño. Eugenia's father said let her go, but
he cut her below ribs. All people fled to Tehachapi. "Aquellos matadores no vinieron,
se fueron [those murderers never came back; they went away]."
horork-in-i-cay (obj.). H: hororkinxsaj

   ?a-hu?-vu? (past). H: áqu?vu? (se quemó antes [it burned before])
   ?a-hu?-i (part.: burned). H: aqu?i (what was burned; burned);
     M: ah-ho'-ye (cremation)
   ?a-hu?-i?-m (part., plu.). H: aqu?i?m (burned, plu. [second ?
     unexplained])
   a-hu-i-v+? (part.: burned). H: áqviva? (estaba quemando
     poco antes ['it was burning just recently', with dec.]); R:
     aqviva (burned [in plcnm. of same place])
   ?a-hu-i-v+ tä?va-č (plcnm.: a white mountain, so called
     because it burned before). H: aqviva tá?atsfr
     [cf. mahvač 'burn up']

hu? — fart, V. H: hu
hu-hu? (redup.). H: hahu?, hahú?
hu? (imp.). H: hu?
hu-hu?-i?-a-č (redup. agt.: person who breaks wind all the
     time). H: huhtú?atfr (farter, person who breaks wind all
     the time)
     [cf. hu?hu?ač 'stinkbug']

hu?ataŋat — acorn granary, N. H: hu?ataŋat
     [cf. taŋatat 'sack']

huc-k — fall, be born, VI. H: qutsak, quitsak; R: quitsak (fall),
     hutsak (be born), nihutsak måvea (I was born at El Monte),
     aqutsak patsfr = patfr aqutskapea (plcnm.: Kern River; "the
     water falls") [Geri Anderson note: cf. khuqjek, kojk "to
     fall/knock over"]
     huc-k (VT: drop or let fall). H: niqutsk (I dropped it (let go
     and let it fall)); R: qutsk (let fall)
huc-k-t-n-ea? (caus.). H: aquatskanea?van (he knocked me over); qutskanea? (make fall)
[NB for morphology of number and causativity and transitivity]

hu?-č — star, landsnail, N. H: hufhr, huptfr, hutg, huptg (star, landsnail), jahuhutg, jahuhutfr (evening star); R: huptfr (star, landsnail); ZS,ZN: huptfr (star); M: hootr, hoo"ts (star); K: hut (star)
   hu-m, hu-hu?m (plu.). H: huhhu?um, huhutg, huhu?tg; ZS,ZN:
   hurm
   hu?-č-ey (obj.). H,R: huptfray
   hu-č ?a-kut (shooting star). M: ah-hoots-ä-koot, ah-wan-nahk'-hoots'
['snail' translation may be a loan translation; Harrington speaker (Eugenia?) was reminded of his name for landsnail by VCh word, pakiwo 'star'; she said snail can also be called akotfr aski ku?atfr 'little animal that has a house'; perch. the relative clause construction is the generic, and the 'star' metaphor is a more specific name]

hu-č — short, flint-tipped war arrow, N. H: hufhr (vs. huptfr 'star, landsnail' [apparent minimal pair with hu-č 'star' for ± 2])
   hu-č-ey (obj.). H: hufray, ananetrut hutsaj (said of ~ design on basket hat)
   hu-han-e-t — notch of arrow? or arrow pitch?. H: huphanet (the notch [of arrow—sic with glottal stop]); M: ne soo-'man'-nah (arrow)

huči-c — willow sp. (saucito chino [Chinese willow]: ash-colored, used for white part of baskets). H: hufits, hutfits; R: hutfit (saucito chino); ZS,ZN: hučic (willow sp., not found here now: 6-7 ft; used for arrows)
huči-y+k (plcm.: a spring). H: hutšrijak; R: hutšrijak (plcm. of a spring where they used to shear)

hu?eaha — work, V. H,R: hu?eaha; K: axue (work [related?])
hueaha-mat (fut.). R: na nite pätfrukataj ahueahamat = na nite hu?eahak (I put this man to work)
hu?eahaw (imp.). H,R: hu?eahaw
hu?eaha+č (imp. plu.). H: hu?eaha+fr [NB: w apparently dropped before vowel loss in clitic, thus not hu?eahač or hueahawč]

hu?eaha-k (comp.). H: hu?eahak; R: na nite pätfrukataj ahueahamat = na nite hu?eahak (I put this man to work)


   hahu?an (plu.). H: hahu?am
   [= huhu?ač, agt. nom. of hu? ‘fart’?]


hukaht — pers. name: legendary father of the races, brother of cucuit; also a nickname for a man who sleeps with his sister. H: hukaht

hukaht-t — water spider, N. H: hukaht (water spider; word means "deer")
   huka-m (plu.). H: hukam
   [same as above and below items?]
   [h -> ŋ / _m#?]

hukaht-t — deer, N. H: hu’kaht, hu’kaht (deer; second h is "not at all ŋ-like, but most distinct"); ZS: hukaht‘; ?ukaht‘; K: hugaxt
   huka-m (plu.). H: hu’kam

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hukah-t-ey (obj). H: hukehtaj, hukáhtaj; R: nimu hukehtaj (I shot a deer)
hukah-ťa-kwa-kwa (plant sp.: lit. 'deer-wheat' in Span.; yields tea as blood medicine). ZN: hukeht ?akwekwa pe-hukah-t (elk ['water deer']). ZN: pà'hu'káht

hukum — smell something, V. H: hukum
hu-hukum (redup.). H: huhukum

hukupi?ta-t — chicken hawk, N; a certain type of basket? H; hukurumat (hawk sp.: gabilan pollero [chicken hawk?]); ZS,ZN: hu?kurumat' (chicken hawk); M: an-no'-'se ho'-ko-pe-tat, ho-ko'-pe-tat (small coiled mush or soup bowl [a bird shaped bowl?]); JW: hokopita (plaque)
hukurumam (plu.). H: hukurumam
[there may be two different words involved here]

hukwat — tree sp.: elderberry. H: hukwat (sauco [elderberry tree]; uses = fruit, wood for flutes, flowers for tea for catarro [catarrh; a cold]); ZS,ZN: hukwat (elderberry; spec. #22-23, of no use)
[This is tree's name; the fruit is called kuhuč.]

[Yokuts?]

huna? — hug someone, VT. H: huna?; R: nihuna?, ... aqúna? (embrace, hold in arms)
[cf. hunat 'bear']

hu?na? — slang, N. M: ne hoo'-nah

hunac — heart, spirit, middle, N(A). H: húnts, húnats; ZS: hu-nac (hearts [sic])
huna-m (plu.). H: *plural -m*

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-hun (poss.). H: -hun, hün; M: ne-hön, ah-hön; R: -hun (heart; in plcnm., dog name); hün (heart, abs. [sic]); -hün; M: ah-hoon-ahp-poop'-ah-kuk (spirit or soul after leaving body), ah-poo'-vhop kuk'-kenya-hon' (spirit or soul after leaving body); K: a-xün ([his/her] heart)
hun-a-cay (obj.). H: htnatsaj
-huna-y (poss. obj.). H: -hunaj; R: amthea ahunaj (he shot him in the heart)
huuna-vea (loc.: 'in the middle'). H: huunavea, hunave, hunave patraj tavatr (island ['in the middle of the water land'—NB construction with obj., no poss.], huunavea tukaj, tuunavea atu'kaj (midnight); R: htnavea atu'kaj (midnight); nə? nihju tuunavea kits (I saw the middle house); tuunavea nijew (I grabbed it in the middle); ZS: huunavea (loc.); ZN: huunave mać (plcnm.: "in middle of vegetation"?); M: ho-nan'we-oh, ah-αh-kwah pe-tsah (half [in length]); M: ho-nan'we-ah-to'kah hoo'-nan-ve-ah-too'-ki (midnight), hoo'-nan-ve-ah, ho'-nan-ve-ah (middle)
'ahuna-vea (poss. loc.: inside). H: ahunave, ahunavea; R: ahunavea kits (in the house); nihiunavea nə? (inside me); ahunavea tamat (inside the stone); M: ah-hoo'-nan-ve-ah, ah-ho'-nan-ve-ah
-huna-vea (poss. loc.)
-huna-n+ (poss. inst.). H: niʔujhun nihtnə (I love him with all my heart); R: nihtnə ninomkinhun (mi corazón lo quiero comprar ['I want to buy it with all my heart'?])
-huna-n+? (dir., 'from' form). H: -qtnə?, -hunə?
umua-č _-hun (idiom: be happy, or happy with someone ['one's heart is good']). H: ahun numuatʃr (he is happy), numuven məhtn (don't be sad); R: ahun numuatʃr (he is happy)
umua-huna-k (good-natured). H: numəhtnək (a good-natured man)
numua-huna-k-am (plu.). H: numuahunakam
-hun ?a-k+hak+k (idiom: be sad [one's heart is spoiled?]. H:
nihun akhahak (I'm sad)
k+s? _-hun (idiom: be hard-hearted). H: kafra? ahun (he
has a bad heart, never pities anyone)
?uvese ?ami ni-hun (my heart is going [unclear if this is a
fixed formula of some kind or just an ordinary sentence]).
H: ?uvesni nihun ('my heart is going', said by dying person
when spirit leaves)
-hun ?akwet+k (remember?). H: nihun akwetk (I repeated
the word), nihun akwetk (I remembered)
atenido a Vd. [I am __ to you]; said when one is muy
atrazado en alguna cosa [very behind in something])

hunat-t, huna-t — bear; also, a tag game (see below). N. H: hunaet, 
hunat [the latter only once]; ZS,ZN: hunawat [check: was the
wedge written alpha?] (grizzly bear); ZN: hunaw(r)t (bear;
"Ventura County Indians had power of transforming into
bear—when dancing—not here"); M: a moo-ho-noi-ta-ma, hoo'
naht ah-muk (a bear killed him); K: hunat (bear)
hu-hunat-m (plu.). H: hununam

huna-t-ey (obj.). M: ah-muk hoo'-nah-tah (he killed a bear)
hunat(+)yik (plcm.: Los Osos). H: hunajak, hunajak; R:
hunajak (plcm. of 3 places, but Eug. [Eugenia] says only
real one (i.e. not a translation from Span.) is near El
Comanche); nimi hunajak (I go to hunastyik); hunawnu?
(from hunastyik; "w < a"); ZS,ZN: honayok (Bear Mountain)
hunatu (play tag). H: tsaw hunatuu?, tsatuptutu? hunat
(let's play bear (tag) [NB: no obj. on 'bear' in hortative;
also, w in first form may indicate that h is rounded before
u]), hunatu? (play tag)
hu-hunatu?-i-c (the game of tag). H: huheunatu?p?jts (name of
the game [NB glide following ?]; *hunatu?nts not
approved as game name)
hunakac — California buckwheat. H: hunakac (bush sp.: chamiso); ZS: hunakac (brush sp.; twig to pierce ears, flower and root for medicine; Erigonum fasciculatum, var. polifolium; California buckwheat); ZN: hunakac (plant sp.; same uses as above)

hunaniš-pea — plcnm.: a spring called Aguade del Indio. H,R:
  hunanišpea (plcnm.: spring near here where auto parties picnic, called Aguade del Indio in Span.)

hun(-)vi-t — badger, N. H: huntavit (Tejoneños [= Tulareños] used to eat this and dog)
  hun(-)vi-m (plu.). H: hunavim

hunaymac — plcnm.: Medio Monte, a cowboy camp. H: hunaymatr
  ("This is the correct form, and hunavematr is a kind of pidgin Jam., I understand"); K: honewimats (plcnm.: below the ranch house on Paso Creek; called by the Yokuts "tsuitsau"); [any relation to hun "heart"]

hu?n-k — move, V. H: q'unak (move [dwelling]); R: hunak (get out of the way!)

-huŋ, -hunkəʔ — descendant, poss. H: -hunkəʔ, -həŋ
  hunkəʔ-m (plu.). H: -hunkəm, -həŋkəm
  hunk (VT: resemble a relative by descent). R: q'unk
  [vowel may be i—cf. hínk 'fall']

hunuk-ytik, hunuk-pea — plcnm.: a spring or mountain. H: hunukjeak (plcnm.: big range n[orth] or e[ast] of Tehachapi); R: hunukpea (spring or mountain name)
  [cf. hu?n-k 'move'?]

huŋu? — talk, V (interlocutor is in directional case). H: huŋu?,
  hŋu?, (pahŋu?) pəktanemuy (they are speaking Kitanemuk); R:
  huŋu? (speak), nəʔ nihŋuʔ məŋk (yo hablo la verdad [I'm
telling the truth)); K: ni-hûŋu ([I] speak)
   hu-hûŋu? (redup.). R: nihuhûŋu? aŋeŋk (I talk with you; I'm
talking with you)
   huŋu? (imp.). H,R: huŋu?
   huŋu?-č (imp. plu.). R: huŋuʔtʃr
   huŋu?-mat (fut.). R: nuŋuʔmat
   -huŋu-i (comp.). H: -huŋwi,-hûŋuʔj, no anahûŋwi? wergv
   (ca.) (mute, can't talk)
   huŋu-c (language, word). H: kʃeʃaʔ huŋuts (ugly language); R:
   haw̥kup huŋuts (one word), woh niʔən huŋuc (I know two
languages [NB no obj. marker with 'two'])
   huŋu-m (plu.). R: huŋum (words; languages)
   -huŋuʔaʔ (poss.). H: -huŋuʔuʔ, -huŋuʔaʔ R: -huŋuʔaʔ
   (language, word)
   kʃeʃani-huŋu-k-am (Ventureño(s)). H: kʃeʃanihuŋukam,
   kʃeʃaniʔhuŋukam, kʃeʃaniʔhuŋukam, kʃeʃanihuŋkam
   (Ventureño tribe; lived at Castec; means the people that
speak the ugly language), haw̥kup kʃeʃaʔ nihuŋukam (one
Ventureño), kʃeʃanihunkam (the ones that danced the oso
[bear dance])

hupic-pea — plcnm.: north of Tejón ranchería. H: hupitspe (plcnm.: n. of rchía. [north of ranchería]); R: hupitspe (plcnm., described)

huʔrist — animal sp., perh. weasel. H: huʔrist (otter, in El Monte
plcnm.); ZS: huʔrist (animal sp.: kastor [sic—misspelled "castor"
('beaver')]—little animal—something like squirrel [beaver and otter ranges do not extend this far south, and they are far too
large (Whitaker 1980) to be compared to even the large Tejón
"groundsquirrels"; more likely a long-tailed weasel])
   huʔrist ʔa-ho (plcnm.: 'otter's hole'). ZN: hurrist ʔa-ho (the
   spring [of evil omen babies]), hurrist ʔa-ho (another spring
   near the schoolhouse—dog comes out as above [this seems
to be a reference to an earlier entry for this plcnm., but it
   isn't in the corpus])
hur+k - look forth or peep out, V. H,R: hurk (go over to look forth or peep), qurak, hur'raj (rise [of sun]); M: ah'-hor-rak tam'-me-at, ah'-hor-ruk tam'-me-at (sunrise)
hurki (imp.). H,R: hurki (imp.: go out and look)
hurk-in-ik (inf.). H,R: hurkinik, hurk'ik

hururava'-y+ik - plcnm.: a chain of hills extending toward El Monte. H,R: hururava'jak, hururava'jak (plcnm.; means that they go in single file one behind the other as they run down to Monte (mêve) [= a chain of hills])

hutac — willow sp. JW: hutac (basket willow, both warp and woof)

hu?taya-ka — chaparral gooseberry, Ribes quercetorum. ZS,ZN: hu'taja'k, huta'ja'k
[perh. two words—?a-ka = 'its fruit']

hu?usinak — ant sp.: little, red. H: hu?usinak
hu?usinak-yam (plu.). H: hu?usina'kjam


huv(-)wavi-t — blind; also the name of the walking stick insect, N. H,R: huvawavit (blind; walking stick—which is an old man)

huvawavi-m (plu.). H,R: huvawavim
[cf. puva 'eye'; also cf. kavawavit 'deaf']

huyacaw? — sweat house, N. H: hujatsay, hujatsu; ZN: huyàca'w
(descr.: big enough for 10-12)

huyacaw-y+ik (plcnm.). H: hujatsuhjak (dir.); R: hujatsawhjâk (plcnm. for two places).

huyawh-y+ik — plcnm.: a spring. H: hujawhjâk; R: hujaw'jak (plcnm. of a spring, from hujaw 'iriris' [mng.?] )

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huyuyhk — conceited. H: hujujk, hujuk

huyhu?y(y) — bird sp.: dark, chicken-size, flies low but not far, no crest. H: hujhu?j, hujhu?jy (final vowel distinctly heard; "not a regular sound of the language")

huyhu?y(-)am (plu.). H: hujhu?jam

hwan — pers. name: Juan. R: qwan (in the sentence 'my name is __")

[< Span. "Juan"]

hwan+tk — jump, VI. H: qwahnak, hwahnak; R: qwahnak

hwan-hwahn+tk (stem redup.). H: aqwanqwahnak hwakup

atsakaj (he hops on one leg); R: aqwanhwahnak (it was jumping [note q vs. h])

hwahn+tk-mat (fut.). R: -qwahn+kmat

hwa-č — reed sp.: like tule, 5 ft. high, used for baskets. H: hwaťr,

hwatʃŋ

hwa-m (plu.). H: hwam

mə-hwa-č (another sp. of reed, skinnier). H: máhwatʃŋ


hwiski-t-ey — whiskey, obj. H: hwiskitaj; R: hwiskiʔtaj

[< Eng. "whiskey"]

hw?i-t — hare, N. H: hwʔit, hwit, hwit (liebre [hare]), shavə? hwʔit, shavət hwʔit (rabbitskin blanket [± constituency absolutive]; one entry says su fresada conejo [sic: cottontail’s blanket]), huit aqo (rabbit hole; "not glottalized even when said fast"); R: hwʔit ŕqo (rabbit hole—of hare); K: huit (jackrabbit)

hwʔiʔm (plu.). H: hwʔiʔm

hwʔiʔ-t-ey (obj.). H: hwʔiʔtaj

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hwíʔ-t ꜰa-hó-vea ꜰipcm.: La Liebre). H: hwíʔhóve; R: hwíʔ ahovea; K: huitahove (Rancho de la Liebre)

ꜰa-kave hwíʔ-t (plant sp.: 'hare's ear'). H: ákave hwíʔt

hya-č — ant sp.: big, black, lives in trees. H: hjátf r
hya-m (plu.). H: hjém

hya-ʔt ꜰ — salt, N. H: hjávit; R: hjaví, hjávit; ZS: hyávit; ZN:
hjávit, hjávit, hjávit, (salt; got from Monolith Lake or Salinas Valley); M: hā-ah'-vit, he-ah-vit' (salt); K: hiav it
hiya-ʔi-me ꜰ (accomp.). H: hjávime?
hiya-ʔi-yik ꜰloc.: a lake). H: hjévijo; R: hjavijo, hjévio
(plcm.: la salina [salt pit], a salty place); VF: ha-ya-ui-
vi ꜰ(Salt Lake, 4 or 5 mi. away on the other side of the
mountains where they used to get salt)
hiya-ʔi-n ꜰinst.). R: hjavino, hjavina
[note inconsistency in application of gliding and stress rules]

hya-ʔi-k ꜰget lost, VI. H: hjákak (get lost); R: ahjákak (he—man or
dog—got lost)
hya-ʔi-k ꜰVT: lose something). H: hják'k (lose something); R:
hják'k (lose)
[NB: double-articulated word-final stops]

hyač — carry something, V (of wind). H: hjotfrk
hyač-k ꜰam (feather banners). H: hjotfrk ꜰam (red feather
banderas at fiesta)
?ic (imp.). H: ?its

(nosotros estamos solos, no hay mas gente ["we are alone, there are no other people"]; what older brother in myth said in days before there were people); R: ?itsatr; itsam itsamuk (we ourselves); ZS: ?icam, cam-i [not glossed], -ava- (us, obj.); M: it-sama-mû, tsam-neu (ours (dual)); e'-tsam (we (plural)); e'-tsot'r, e'-tsom-mûh (we (dual)); K: itsam
?icamuk (only us). H, R: ?itsamuk  
?icam+i-nu? (from us). H: ?itsamenu?  
?icam+i-mee (accomp.). H: ?itsamamee; R: itsamë?mea  
?icam+i-k (emphasized pronoun? [translated as accomp.]). H:  
?itsamak (with [sic] us); R: itsamak akim (he is coming with you [sic])  
?icam+i-y+k (dir.). R: atuhtutu?jhun itsamajak (she wants to play with us)

?ick — lose (in a game), V. H: ?itsk

?icu?k — put something together, fix up something that is broken, V. H: ?itsu?k (fix up something broken)  

?ihay-č — plant sp: "chilecote"; for food, tattoos, medicine  
[apparently the common household remedy for sores of Kit. households]. H: ?ihajts, ?ihajtš, ?ihajt ç, ?ihajt ş (chilecote (plant sp. [identified by Hudson and Timbrook (1980: 6) as wild cucumber], ground to eat, tattoo, rub body; pieces in the game of marbles), matoqjisín ihajts (you play the chilecote game [NB no

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obj. marking], tsapuniteʔefe tʰajtsəj (let's play [chilecote game])
ʔiʰey-m (plu.). H: ʔiʰejm

ʔiʰamaʔ — tease, joke, VI; josh someone, VT.
ʔiʔiʔiʰamaʔ (redup.). H,R: ʔiʔiʰamaʔ
naʔiʰamaʔ-t (n.: dańista [brat], child that doesn't understand). H: náʔiʰamət
nah-naʔiʰamaʔ-m (plu.). H: nahnáʔiʰaməm

ʔiʔan — hook something down, V (no examples with overt objects). H: ʔiʔan
ʔiʔan-iʔwaʔ-t (inst.: hook). H: ʔiʔanʔiʔwaʔt, ʔiʔaniʔwhat

-iʔun — desiderative verbal suffix, meaning 'want to'. H: -iʔun,-iʔun,-jhuʔ (many examples); R: -iʔun (on 'stand up'), -iʔun (on 'sweep'), -aʔiʔun (on 'sleep'); ZS: -jhuʔ (on 'eat'); ZN: -jhuʔ, -jhuʔ (on 'eat')

ʔiʔimuk — all around, in every direction, Adv. H: ʔiʔimuk ʔihiʔju (he is looking all around... as a man would when sheriffs were trying to catch him)

ʔiʔim, ʔiʔimʔ — these (demonstrative pronoun; plu. of ʔiʔiʔε). H:
ʔiʔimʔ (it's these), ʔiʔimʔʔʔʔ, ʔim kuciqjam (these dogs), ʔim p+iʔm+k (with these); R: ʔim; ʔiʔimʔ [with 3-2s clitic]
ʔiʔimʔ (obj.). H: ʔiʔimʔ
ʔiʔimʔʔmʔ (accomp.). H: ʔiʔimʔʔmʔ

ʔinok-t — bird sp., "huitacoche" [mng.?]: dark, sings pretty. H:
ʔinokʔt
ʔinok-m (plu.). H: ʔinoʔkm

ʔiʔoʔč — scorpion, centipede, N. H: ʔinotʔɾ, ʔinotʔɾ

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(here)
?ipeay (from here). H: tsapuraqak ?ipeaj (let's get out of
here), ?apuraqak ipeaj (he left here), ?ipeaj amuvaju?nu?
(from this side)

?ipko-č — plant sp.: mulefat (wood stalk used for fire drill, leaves
as medicine for headache, fever, nosebleed) [oak sp.?]. H,R:
?ipkoftfr (guatamote [identified by Harrington as mulefat, in
Hanna 1933]; type of wood used for male part of firesticks); ZS:
?ipkoč (plant sp.: Baccharis glutinosa, winterfat; stem used as
drill in fire-making and leaves used as medicine); ZN: ?ipkoč,
?ip(-)koč (plant sp.; stalk used as drill in fire-making; medicine
for headache, fever, nosebleed; grows in water [?]; = type of
yezka [yesca 'punk']; corewood of oak-tree for strike-a-light)

?isavel — pers. name. H: naqwami? isavel (Isabel isn't there)
[< Span. "Isabel"]

-?iva? — if (follows dependent clause in "Fut-if Pres" construc-
tion); also instrumental? while, when. R: ?iviŋak nira?wkiva?
(the box broke when I sat down on it), nikumaniva? ?iŋar?ar?ak
(I slipped down when I was asleep ["bajé durmido" [I descended
asleep], re sliding down in bed]); apitsiva? nina?n, nit?ho, apits
ip p?tfrukat a?ajuwan nipala?tsaj (when my father arrived, I
told him, a man came and stole my shovel)

-ivak — verbalizing suffix. H: wovak (twice), -pānivak (make
three), -?i?rivak (get hot)

-ivan — verbalizer on nouns and numerals; means 'put'. H:
mahatfrivan (put five [things in work being done]), numuavan
məhən (don't be sad [put your heart good]), ñəfriyan (heat something over)

?iivi? — this, demonstrative pronoun. H: ?iivi? [alone, or preceding or following a noun], ñiivi? təmət (this rock), ñiivi? tətəmət (these rocks), ?iivi? (this is it), puju (iivi) təwəʃəraj (todo el mundo, obj.); R: iivi?; ivits; iivi?t amək (he hit this one [sic; 'this one hit him'?]); ?iivi? (this one, obj.); həmi?p iivi? (who is that man?); iivi? kits (this house); ivits aki (this one's house); iivi? aki (this is his his/her house); iivi? əeta (this cat); iivi? təmət (this rock); təmət iivi? (it's a stone); iivi? tətəmət (these rocks); ?iivi? təmətəj (this stone, obj.); ahjüwan nehe ivits (this one saw me); puhtəsa?tʃə? iivi? (take care of this one!); M: e'we, e've

?iivi-c, ?iivi-č (abs. [this form can also modify]). H: ?iivits, ?iivitʃ, apəmuk ?ivits təwəhənts uvea (there was a flood antes), ?ivits pəjək (with [sic] this one); R: ivitsəwən (with 3-1s clitic); ivits ekveə kwəhkat (in this woman's house); ivitʃə ahjüuvən nehe (this man sees me); ivits pəjək (with this one); K: iv i-ts (this) ?iivi-y (obj.). H: ?iivij; iiwij təmətəj (this rock, obj.); R: ivij;

nitəmewmat iivi? (I'm going to wake this one up), nimi təmanik iivi? (I'm going to go to wake him up), iivi? təmətəj (this stone, obj.); nihijju ivih (I see this); nə? nihju ivij əeta?təj (I looked at this cat); uvea nimaik iivi? (I gave it to this one); uvea nimaik iivi? təmətəj iivi? pəʃərukatəj (I already gave this rock to this man); ahju nehe ivij (he saw that one [sic; 'this one'])

?i-im (plu.). H: ?im (these, subj.), ?im kutsiŋjam (these dogs), ?im pəmək (with [sic] these); R: im; im pəmək (with these); pətsəva? ima?, ima? pətsəva? (with these); ima? pəhjüuvən nehe (these see me); im pəpəʃərukam (these men); im əetaŋjam (these cats); puhtəsa?tʃə? ima? ([you pl.] take care of these!); M: um' (you (plural)); ow'-hung-oo

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[your language?], um (you (dual [sic: Kit. does not have this category separate from plu.]))

?im?y (plu. obj.). R: ?imaj tetamat (these stones, obj.); imaj tetamat (these stones, obj.) [NB: obj. suffix goes on demonstrative but not noun]; na? nihju imaj ?at?tej, na? nihju imaj ?at?jama (I looked at these cats); uvea nimak imaj tetamat (I gave these stones to these men); nihju jua imaj (I see these); ahjuva imaj (*imaj) (he saw these [obj. marking only when attributive])

?ivi-y?k (dir.). H: ?ivijak (with [sic: verb is 'play' which takes complement in dir. case] this one); R: ivijak, ivits pe?jak (with this one)


?ivi-nu? (dir.). R: kutsitahovea ivinu? (this side of the church [toward kucit pe?hovea from here])


?iviv-k (VT: make thin). H: -?ivik

-iv+ — "deceased" suffix, meaning dead, former, or no longer in the possessive relationship specified. H: -iva, -jva; R: uvea kafr?e, ?ate?iva (ya no sirve; es viejo el gato [it's no good any more; the cat is old; this is presumably a metaphorical use, as in Eng. "he's finished"]) -iv+?y (obj.). H: -iva?j


?iwahenmo(?) R: ?iwahenmo? (= V. ?iwahenmu); VF: å-h[o]-mo-mon (Frazier Mt.)
[< VCh ?iwhinmu? (Applegate 1974: 198)]

?iwos — figs, N. H: ?iwos (figs; "cannot be sure, but seems o, not open u").
[< Span. "higos"

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?+ — your, personal prefix; described in chapter II, section A, number 1.

?+a-c — jaw, N. H: ?aats
-?+a? (poss.). H: -?e??
?+?-?+a-c (plu.). H: ?a?eats


-?+č - plural imperative and hortative clitic, described in chapter II, section D. There is one token of this (or a homophonous) clitic being used in the indicative: R: haminat ?enatfr əhijhu (why are you looking at me?)

?+č — [mng. unclear]
H: ?atfr (yo estaco un cuerno [mng. unclear; if "cuerno" is actually "cuero", could mean 'stake out a hide'; on the other hand, it looks just like 'blood']).

-?+č — blood, poss. H: ?atf, ?atfr; ZS,ZN: -?č; M: ne'-eets, ah-ūts (blood); K: a-ō dj ([his/her] blood)
?æc (bloods)
?+č-m (plu.). H: ?+tfrm


?+hikaw — ask for, V. H,R: ?hikaw


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?â‘kineâ‘a? (set something (somewhere)). H: nïkâ‘aneâ‘a? (I set the hen (on the eggs))

   -kahi (poss.). H: â‘kahî  
   -kâ‘ya (have boil [= ?â‘kâ‘h-yâ‘a?]). H: nïkâ‘ja (I have boil)  
[cf. tî ‘blood’?]  
[NB unexplained absence of glottal stop in possessed form]

hâ‘wâ‘a? ni‘â‘keâ‘a (yo tengo mi cuarto aparte y tú tienes tu  
cuarto aparte [I have my room apart and you have your room  
apart])

   -?â‘kîhu? (poss.). H: -?â‘kîhu?  
   -?â‘kîhu?-m (plu.). H: "plu. -m"  
   -?â‘kîhu?-c-ey (poss. obj.). H: -?â‘kîhu?tsa‘j

?â‘m  - you (pl), pronoun. R: ëm [cf. also ?â‘mî?]

dance)  
[V.Ch.?]

me tû-mû’ (Who are you? [M. mis-segments: hemit ?â‘mî]), û-  
mû‘h (û-mû); oo-mû’nû (we (dual)); M: oo-mû’ (present or absent  
same); K: ë mû’ (ye); ë mû, imua (thou)  
   ëmå‘ëvå‘u?va (with 2-3p clitic)  
   ?â‘m (imp. subj. plu.). H: ?â‘m  
   ?â‘mî?t-ne ... (were you ...?). H: ?â‘mëa?t ne ...  
   ?â‘mî-yîk (dir., sg.). H: â‘må‘jak (to you, sg.); R: â‘må‘jak,  
   â‘må‘jak

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?m(-)k (dir., plu.). H: ?amak (with you, plu.); R: am (with you, plu.)
?m+nu? (from you, sg. or plu.). H: ?amanu? (from you/ye)
?m+y (obj.). H: nipatFHuhua? ?amaj (estoy atenido a
Vd.—said when one is muy atrazado en alguna cosa); R:
?amaj

?m+h — mute. H: ?amah (mute, does not talk)

?m+k woh — "2 up" (in game)
woh ap ?mk, woh ?mk (throw two face up). H: woh ?amk,
woh ap ?amk
[cf. ?n+?k 'face up']

?n — know, know how to, understand (words), V. H: ?en; ?n
(know, know how to, understand (words)); R: ?en (know); M: now-
ne-in (I don't know)
?n-an (inform [and]). H: ?nan (hacer saber
[inform]—indirect object is person)
-?n-an-ivana? (inst. nom.). H: -?nanivana?, -?nanivana?
(signal)
-?n-an-i-hun (des.). H: ?nananihtun (des.: I want to learn)
?n-an-a-t (gen. nom.: wise, wise person, omniscient,

?n+?k — be face up, VI. H: woh ?amenk (two are boca arriba [face
up])

?n+?k (Adj./Adv.: face up, with 'put', 'be'). H: ?enek (face
up with 'put', 'be'); R: ?enek nite nehe (I put it face up),
enek nehe (I'm lying face up)
[< ?n 'know'? (and perh. kum+?k 'face down' is < kum 'sleep')]

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?féni?nyu čųpuk cā-ha-havut — unanalyzed formula used at end-of mourning ceremonial washing, one year after someone’s death (seems to mention clothes).
ZN: ?féni?nyu čųpuk cāhahavut (unanalyzed, except cāhahavut, "our clothes"); gloss given: "I’ve taken everything away. I’m washing my family’s face. I am now free of mourning."
[said at end-of-mourning ceremonial washing, one year after death of spouse].

-?t — interrogative clitic. Vowel drops after n??. Also used for negative hortative: H,R: [cf. chapter II, section D, for examples]; also, naw-t mî-cu?rîk (que no te atasques [Hope you don’t get stuck])

?fé?hâ?k — climb, go up, VT (but usually no overt complement). H:
?ståhâk; R: ?ståhâk (climb up on)

-?v?n — object clitic expressing third person subject and first person object. H,R: [cf. chapter II, section C for examples]

?fé?vk — raise something up out of reach, V. R: ?a?vk (alzar, put up out of reach)
?fé?vk-mat (fut. [note 4-C cluster]). R: ni?a?vkmât
[cf. hâhâvâk ‘not quite’]

?iwhanmu? — plcnm.: (in?) mountains at San Emigdio [apparently an enclosure was built there for ceremonies]. H: ?awhâñmû
(plcnm.: the cordon grande of the Sierra de San Emigdio)
[= íwhâñmû, Chumash plcnm. on Mt. Pinos].

?wi — sunflower sp., 4” diameter. H: ?awî
?twi(-)hikaw — beg, V. H: ?əwəhikəw
  ?twi(-)hikəʔ(-)u-č (beggar). H: ?əwəhikəʔətʃə
  ?twi(-)hikəʔ(-)e-m (plu.). H: ?əwəhikəʔətʃə (beggar; plu. -m)

?tyči-č — poison oak, N. H: ?əjtəsitə, ?əjɪtsɪtə (hiedra); R: əjtəsitə
  (hiedra)
  ?tyči-m (plu.). H: ?əjɪtsim
  ?tyči-veə (loc.: Chanaco Canyon or a local hill). H: ?əjtsiveə
  (Chanaco Canyon), ?əjtsiveə (loc., a hill name); R: ?əjtsiveə
  (big pedregal in Chanaco Canyon, described); ZS: ?əjycive
  (Chanaco Canyon [sic]); ZN: ?əlvičive, ?u'ičive, ?əpəčive
  (Chanaco Canyon)
  -?tyči-muk (be poisoned with [poison] ivy). H: niʔəjɪtsimuk (I
  am poisoned with hiedra [ivy])

?tyw — rob someone or steal something, VT (both kinds of objects
  are in obj. case). H: ?əjəw (steal); R: ?əjəy (rob, steal [both
  kinds of objects are in obj. case]); aʔəjυvən .. (he stole from me...
  -?tyw, N (metaphor for illicit sex?). H: niʔəjəw [the lack of ?
  unexplained] (concubine; prostitute; paramour; a reciprocal
  term, said of man or woman)
  -?tyʔaʔ (plu.? [this is how I entered it, but suggestive of
  verbal nature]. H: -ʔəjəʔə, ?əjəʔə
  ?tyt-t (N: thief). R: əjət
  [w --> ə?]

?tyʔk — lean something somewhere, V (place is in obj. case). H:
  ?əjʔk
  ?tyʔʔk (be leaning, Adj.—followed by conjugated form of
  "be"). H: ?əjəʔk __ətʃə (be leaning, VI; also əjəʔk [a
  here an error?]).
-k-

-ka? — cone of pine or piñon, N. H: -kaʔa, -kaʔa (cone of pine or piñon; means bola [ball])

kaci? — chew, V. H: kâtsiʔ

kaci-c (pass. nom.: milkweed plant). H: kâtsitj, kâsitš (milkweed plant—green, 2' tall sp.; Kit. chewed bitter cooked juice, used fibers for string) ZS,ZN: kacic (milkweed—Asclepias erosa (chewing gum from the milk; also medicine for spider bites))

kaci-m (plu.). H: kâsim
kaci-c-i-mon-ihwaʔ-tʔ (a chew of milkweed flower and gum mixed together?). ZN: kâcicemáníhwat (flower chewed together with gum) [may contain stem of mon-i.k 'mix']

kač — be, live, face, VI (also used in sentences with "have" in English—cf. chapter IV, section A). H: katʃr, katʃr, katʃr, katʃr; katʃr, katsr, kasr, uvea ne nikatʃr niŋqtisiva (I was ready); R: katʃr (be, live), ip akatʃruvu? (it was here), a katʃr ne(he) ip (it was here), pajan nikatʃr (I live far off), a kasr nitaqwaʔ? (yo traigo noticisas [I bring news]), j̱rwink akatʃr hant (the rattlesnake is coiled), akatʃr raʔwak (está sentado [she is seated]), akatʃr tsonuʔk (está parado [it is stopped]); nuk nikatʃr ap (I was left [there] alone); mkatʃrat (are you there?); ZN: nikač na nikaʔwakwa (I am eaten [doubtful gloss]); ZS,ZN: kač (be); M: ham'-me-nat muk'-katch, yah"ham'-me-nat muk-katch (greeting)

?a-kač-ivy (sack, afterbirth). H: skatʃive, akatʃive, aksatʃive

?a-kač-ivy-y (sack, obj.). H: "obj -j"

?a-kač ?a-niw ku-t (firefly [it-is its-possession fire]). H: \textit{akatʃraniw kut} (firefly (it has fire))
kač-i(-)huna-k winikaŋk (he is a smarty [<huna- 'heart', or -hun 'want']]. H: kaťjihnaćwinikaŋk
kač-i(-)huna-k huyuyhk (a conceited person). H: kaťjihnać
hujujhk (a conceited person—thinks nothing of yo [no one
like—i.e. as good as—me])

kač — rat, N. H: kätʃr; ZS,ZN: keč (rat; wood rat)
ka-m (plu.). H: ḱam
kač-ay (obj.). H: kätʃrej

suerte [I have very bad luck])

kačoakah-y+ŋk — plcnm. of a place with wild grapes. R:
kätʃroakahjək
[<kačuut- 'heel'?]

kečokt — plant sp.: Isomeris arborea Nutt. ZN: kečokt

kačua-č — heel, N. H: kätʃruatʃr
kačua-m (plu.). H: "plu. -m"

-kačua? (poss.). H: kätʃrua? (glossed as poss. obj., but no
-y]); -kätʃrua?

kafe? — coffee, N. H: kafe?
[<Span. "café"; cf. kape?, the more assimilated version]  

kaha?c — front-flap or apron; front of buckskin dress, N. H:
kaha?ts

-kaha? (poss.). H: -kaha, -kaha, -kaqa?, -kaqa?; ZS,ZN:
'akaha
kahea?n (imp.). H: kahea?n (pin your coat together)

kah-a-kam (tribename: Monos?). H: kah-a-kam (Mono Lake people); R: kah-a-kam (Monachi); ZN: kah-a-kam (Indians at Independence, the Kaw. call paya-oz a [cf. Zigmund et al. (1988: 212) paga-oozi 'Indians said to live around Lone Pine and Bishop, called Shoshones'])
[length of final a suggests -kam may really be -tk + a + m]

kahon — box, N. H,R: kaqon
   kaqon-t-ay (obj.). H,R: kaqontaj, kaqontaj
   [< Span. "cajón"]

kahpišakam — tribename: Yokuts from Tular, Tejón. H:
kahpišakam, kahpišrakam, kahpišakam, képišjakam (Tulareños (language that says pu?us); Tejoneños; qoso?mo; all the Indians that lived up northeast of here); R: kaqpišjakam (Yokhots, Tulareño tribe); ZS: kāpišakém (Yokuts); ZN:
kahpišakém, kahpišxam (Yokuts), kahpišakam (Yokuts language),
kahpišakam tākēt (the Yokuts territory [sic; apparently = Yokuts Indian])
   kahpišakaha-nu? paši-vk (northerly [Tulareño] wind). H:
   kahpišakahanu? ajivak
   [< taka-pi 'the bunch of feathers on top of the feather ornament']

kahwenga — plcnm.: Cahuenga. M: kah-wen'-gah (placename in Tongva territory: Cahuenga)
   [< Gab.?; cf. kawven 'Cahuenga']

kať? — fast (i.e., abstain from salt and meat), V. H: kať?, kâť?

kakač — quail, N. H: kakaťfr, kakaťfr, kakať; ZN: kak-ač
kaka-m (plu.). H: kaka-m; ZN: kaka-m
kaka-t-t — bird sp.: bigger than quail. H: kakaťt, kakaťt (partridge (like quail but bigger); kakaťt (ceremonial

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stick with eagle [sic] quills; partridge); ZN: kakawt (mountain quail)
kaka-t-m (plu.). H: kakəm, kakaʔm; ZN: kakawm
[this item and kakač 'plant sp.' apparently homophonous]
kakač — plant sp.: an ash-colored shrub 3' tall, used medicinally.
H: kakatʃr
kaka-vea (loc.). R: kakaʔvea
[this item and kakach 'quail' are apparently homophonous]
kakaciyač — circular brush enclosure where baskets were made, N.
ZS,ZN: kakatsjatʃ, kakatsjatʃ, kakatsjatʃ (circular brush
enclosure; means "just to stay in to make something"; made
baskets there)
[agt. nom. of kač 'be'? if so, exceptional since non-human]
kakawai-t — chicken, N. H: kakawat, θaθawat (hen); R:
kakawat (rooster)
kakawai-t-m (plu.). H: kakaʔswam
kakawai-t ¿a-ki (chicken house). H: kakawat aki
kakawat — peanut, N. H: kakawat
[< Span. "cacahuaté"]
kakayhu? — lizard sp., called in Span. "guico del llano"; a foot and a
half long, gray with white belly and yellowish markings; raises
itself high on legs when running; will chase people and bite. H:
kakajhu, kakaʔjhu?
kakayhu-m (plu.). H: kakaʔjhuʔm
kalaku-pea — plcmm.: a mountain peak. H: kalakupea, kalakupea
(great mountain peak with lake at base and source of Colorado,
Rio Bravo, Estanislao)
kalaʔvo? — nail, N. H: kalaʔvo?
kalaʔvoʔ-yaʔm (plu.). H: kalaʔvoʔjam
kalesa? — buggy, N. H: kalets a?
    kalesa? -t-ay (obj.). H,R: kalets a?taj
    kalesa? -p-ee (loc.). H,R: kalets a?pea
    [< Span. "calesa"]

kalo? — knife, N. M: ne kah'-lo (knife (of stone))

kam — interjection (said once or more); also the sound of whales fighting. H: kam

kamea? — bury; roast in buried coals, V. H: kamea?, kamea?,
    kamea? (bury; also used for showering people with chia at
    fiesta); R: kamea? (roast buried meat)
    kamea?-n (imp.). R: kamea?n
    kamea?-n-íč (imp. plu.). R: kamea?natsfr
    kamea-mat (fut.). R: kameamat [NB: no 2 preceding mat]
    kamea?-n-ee (pass.). H: uvea kamea?nea (it's already
    buried); R: kamea?nea
    nah-kamea?-n-i-č (cemetery). H: nahkamea?nits,
    nahkamea?nits; R: naqkamea?nits (cemetery in El Monte)
    nah-kamea?-n-i-vea (loc.). H: naqkamea?nive; M: nah'kah-
    me-ah nä'-vea (cremation)
    nah-kamea?-n-i-y+k (plcmn.: mountain at Cañada de los

ka?m-+k — be crazy, dizzy, drunk, VI. H: ka?mək, ka?mək; R:
    ka?mək (be loco [crazy] or drunk; get drunk)
    ka?m-k (VT: make someone drunk). H: patsawen aka?mk (he
gave me toloache), nə? ne nikə?mk (I got him drunk); R:
    ka?mk (make drunk)
əkamki? ake?mkik? (crazy, stupid, drunk, bold (of a
woman)); R: ake?mki? = ake?mak (he's loco, drunk),
ake?mkî (el es loco [he's crazy], crazy person)
ake?käm-k (plu.). H: akehämkim,
dëqëkëkëm-; R: akekëkëm (they're crazy)
ake?kî-c-ay tuhtu-i-c (last dance of the mourning fiesta).
H: ka?kitsaj tuqtuits (last dance at wakę́q Sunday night)
[ obj. case unexplained]

kamote? — sweet potato, N. H: kamote?, kamote?
[< Span. "camote"]

kanaypucic — baby squirrel, N. H: çänejputsits
kanaypucic-yam (plu.). H: çänejputsitsjam

kanimic — gall, N. H: ka?mats
-kanim (poss.). H: -kam, -kanam
[ a-loss stem with a -> .lifecycle of or idiocyncratic -loss]

kanya? — cane, N. H: këna?
[< Span. "caña"]

keñe-c — beard, N. H: keñats
keñe-m (plu.). H: keñam
-keñe (poss.). H: -keñe; K: aqañia ([his] beard)
-keñe-y (poss. obj.). H: -keñaj
keñe-win (incorp.: pull out beard hairs). H: keñawin
keñe-win-ihwa?-t (incorp., inst.: clam [used as tweezers]).
H: keñawinhwet
keñe-win-ihwa?-m (incorp., inst., plu.). H: "plu -m."
ni-keñe wi+r (be full-bearded). H,R: nikenæa wɛr ("soy muy
barbón [I am full-bearded]" [Kit.: 'my beard a lot'])
keñe-wà-t (aug.: full-bearded). H: keñawet, keñawet
(barbón); R: kañawet (barbón)

ka?pana-c — sore, N. H: ka?panats
-kapana? (poss.). H: -kapana, -kapana?

kape?, kafe? — coffee, N. H: kape?, kafe?; R: kafe?
kafe?-t-ay (obj.). H: kafe?taj, kafe?taj
[< Span. "café"]

karə? — shell corn, V. H: karə?

karəra?y — fall, V.? H: akarəra?j ([the down] is falling from tsuq)

kareta — cart, N. H: ématʃrə kəreta (ox [it pulls cart])
[< Span. "carreta"]

karnea — meat, N. H: kornə; R: karni?, kawnea; M: kar-ne (meat);
ah-wah'-ke kar-ne (dried meat)
karni?-t-ay (obj.). H: kəɾnəʔtaj
[< Span. "carne"; NB Span. e --> ea ~ i?]

karveʃə? — squash, N. H: karveʃə?
[< Span. "calabaza"]

kasa — house, N. M: kah-sah we'-haht (ceremonial house)
[< Span. "casa"]

kasʔap kaʔəyaʔaʔ? [mng. unclear]. H: kasʔap kaʔəjaʔa (cobweb)
[Ventureño?] kəʃtk — plcm.: the bog at the Laguna,4 where people say jat.
"come here". H: kəʃtək
[< VCh kashtiŋ]

4Note that the site referred to here is near the old Chumash village of Kashtiŋ, at
modern day Castaic Lake in Kern County near modern-day Tejón Pass, not the town of
Castaic or Castaic Creek in the upper Santa Clara River valley in Los Angeles County
(Johnson 1978). The similarity in names has caused some confusion in the past. See
Johnson (1978) for further discussion.
kašup(-)ŋa -plcmn.: Montalvo, called in Kit. munkikahjík? H: kajupŋa (Montalvo; = Jam. plcmn. munki kehjək)
[may not be Kit.; perh. Fernandeño]

kava-c — ear, leaf, N. H: kavats (ear); ZS: kavac
-kava (poss.). H: -kava, -kava, -kava (leaf); ZS: -kava,
-kəva, -kəva?; ZN: -kava, -kava? (leaf); M: ne-kah-vah,
ah-kah'vah (ear); K: akavə (ear)
-kava-y (obj.). H: -kavaj, -kavaj
-kava-m (plu. poss.). R: əkavəm
-kəh-kava (redup. poss. plu.). H: -kahkava
-kava-vea (poss. loc.). H: -kavəvea, ákavave, ákavaveə
(plcmn.); R: akavavea (plcmn.: La Orecja = V. kaftu);
-məkavəvea (into your ear)
ʔə-kava-yjik (plcmn.: Piri). ZN: ʔakava:juk
kava-tutu-č (ear] wax). H: kavatututf r
-kave-tutu (wax, poss.). H: -kavatutu
kah-kava-wi-t (redup., aug.: 'big-eared person'). H:
kahkavəwət, kaŋkavəwət (big-eared); R: kahkavəwət
kah-kava-wi-m (plu.). H: "plu. -m"
kava-wavi-t (deaf [shares second morpheme with huvawavit
'blind']). H,R: kəvəwəvit, kavəwəvit
kah-kava-wavi-m (deaf, plu.). H: kəŋkavəwəvəm
ʔə(-)kavə-vea ? (plcmn.). VF: ta-cakvavie (plcmn. at
Temescal ranch; ear)
[cf. kavik 'listen']

kava-tutu-č — ear wax, N.
[cf. kava-c 'ear']

kave-wavi-t — deaf, N.
[cf. kava-c 'ear']

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kavayo? — horse, N. H: awawk kavajo?t, kavaju? ako?, = kavaju? akwa? (the horse is eating it)
   kavayo?-t-ay (obj.). H: kavajo?taj
   [< Span. "caballo"]

kavickik — having something on one side (as M's [Magdalena's?] dog, with one black eye), Adj. H: kavitskik

ka?vik — listen, V. H: ka?vok
   ka?vk (imp.). H: ka?vk
   [cf. kavac 'ear']

kavk — together, Adv. H: kãy k ñami (the birds go in a flock)

kavo-č — knife, N, or any iron or tools. H: kavotfr, kavotç; M: kah-
   vots (knife (of stone)); K: gabotc (knife)
   kavo(-)č-ay (obj.). H: kavotšraj
   kavo-s-pakač (reed knife [etymology suggests knife concept
   Span., not Kit.]). H: kévospákats [NB: č --> s]
   kavo(-)č-ay k+m-an-tk (smith [iron-making]). H: kavotšraj
   kõmanax; R: kõmanahk kavotšraj (he's making fierros
   [horseshoes] (= blacksmith))

kawwe nga? — plcm.: Cahuenga. H: kawwen (plcm.: on road near
Los Angeles); R: kawweña (Cahuenga)
   kawweñayam (tribename: Cahuengueño). H,R: kawweñajam
   [cf. kawwenga 'Cahuenga']

kawakawa-č — a type of cocoon, or rattle made from two or three
of them, N. H: kawakawatfr
   -kawakawa (poss.). H: -kawakawa (poss = V. tsiarisi
   [stem reduplication, as in bird names, suggesting a sound]

kawana — pers. name: Vicente Montes [son of Angela Montes]. H:
kawana

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kawča-č — fox, N (used for quiver). H: kawt\text{mat}, kawt\text{mat}\text{fr};
ZS,ZN: kawčač
   kawča-m (plu.). H: kawt\text{fram}
   kawča-č-ay (obj.). R: kawt\text{frat}\text{fraj}

kaweša? — tribename for Kawaiisu. H: kawęʃra? (Serranos (like
Lozada))
   [anomalous stress pattern suggests a borrowing]

kawicat, kawicat-pea — plcnm.: Frasier Mountain. H: kawitsät (=
Tej. tošlolo, a mtn. [Frasier Mtn., according to J. Johnson (p.c.)];
R: kawitsatpea (= V. tefolo, a mtn.)

kawiya? — tribename: Cahuilla. R: kawija?
   kawiya-y\text{am}? (plu.). R: "plu. -\text{am}"

kawkow — bear costume, N, or bear sp. H: kawkow, kawkow
   [note stem reduplication, often used in bird names, to suggest
   a sound]
   [< VCh?]

kawnea — meat, N.
   [< Span. "carne"; cf. karnea 'meat']

kawri-y\text{t}k — plcnm.: mountain; mentioning 'penis'. R: kawrijak
   ("ca.")

kawtk — break, cut (of string), V. H: kawtk
   kawt-mat (fut.). H: kawtmat
   kawtki (imp.). H: kawtki
   kawtki-č (imp. plu.). R: kawtkit\text{fr}
   [k-loss may be from cluster constraint, or morphological
   class]
kawvāk — pink-to-lavender color, Adj. H: kawvāk (medio colorado [half red]); R: kawvāk (reddish); ZS,ZN: kawvāk (lilac or lilac-orchid color)

kay — perhaps, possible (clitic). H: -qaj, -kaj, -kaj, -kaj,

ni-mukutkama?t kaj ("said when no sabes si vas a sanar o morir..." [said when you don't know if you're going to get well or die; apparently 'Am I going to die now?']); R: nimukmat kaj (maybe I'm going to die now)

kay — neg. used in imp., with VI. H: kaj

kay-m (neg. used in imp, with VI). H: kajm, kajh?m, kajm, kajm; R: kajh?m, kajm (imp. neg. in 'don't you lie to me!')

kay-m-ič (imp. plu. neg.). R: kajmatfr

[NB: vowel-initial clitics lose their initial vowel following kay]

-kay?y — "characterizing" derivational suffix, added to nouns (cf. chapter III, section A, 1)). H: -ka?j, -ke?j

-kam [irreg. plu.—cf. e.g. 'Chumash': k śan-i-huγu-kam]

kaya — have a boil, V. H: kaja

[= kahi-yə?]?

ʔa-kahi-c (compound w/ 'blood': pus). H: ʔakahits

-ʔ-kahi (poss.). H: -ʔakahí


kayak-yâk (plcnm.: hill or mountain area). H: kajakjâk

(plcnm.: a mountain range); R: kajakjâk (a hill plcnm., < kajâk 'chuchupate')

kayak-pea (a [hypothetical?] name consultant does not know). R: kajakpe (would mean 'at the chuchupate'; nesc. as placename)
kayam — tribename: people at yuaka?y mountain, Antelope Valley.
   H: kajam (tribe inhabiting juaka?j mountain, Antelope Valley;
   not juaka?jam, but kajam: plural same)

key-c — mountain, N. H: kajts, kajts, kajts, kajts; R: kajf, kajts;
   ZN: kāyc; M: kī'-ēts (mountain)
   kāyc (plu.). H: kajm, kajm; R: kajm
   kēkāyc (redup.). ZN: kēkāyc
   kāyc-yam (tribename? 'people who lived at yuaka?y'). H:
     kajam (jóakāj is a mountain that has snow on it all the
time)
   kāyc-vea (loc.). H: kajvea, kajvea
   kāyc-vea kikam (tribename: "Serranos"). H: kajve kikam =
   kēkajjatem ("Serrano"); R: kajvea kike? = kajjatem
   (mountain Indian)
   kēkāyc-vea-tam (Serrano, plu.). R: kēkajjatem [perh. a
   forced answer?] 
   kāyc-cam-č — molar, N. H: kajtsamā-č ("muela" [< 'mountain' +
   'tooth'? (cf. Kit. tamač 'tooth'; poss. evidence of
   old palatalization rule])
   kēh-kaj-cam-č (molar, plu.). H: kēhkaht š amats
   -kaj-cam (molar, poss.). H: -kajšame, -kajšame

kaj? — winnow in a certain way: toss-winnow in tray to separate
   coarse meal from fine. H: kaj? (toss-winnow to separate
   coarse meal from fine), kajp (toss-winnow in a certain way, in
   tray)

kajkuk-pea — plcnm.: big mountain three or four days from
   tahicpe. H: kajkukpe (big mountain 3 or 4 days from téhtifpe;
   means some blue stones, some blue-black; R: kajkukpea (mtn.
   far east of Tehachapi in Serr. country; means bluish or blackish
   stones)
kayšu-c — opponent in a game ("sayo"), or personal enemy, N. H: kejfrūtš
   kejfrūtš
kayšu-m (plu.). H: kejfrūm
   -kayšu (poss.). H: -kejfru, -kejfru, kejfru
   -kayšu-m (plu. poss.). H: -kejfrū

ki?at — plant sp., used for house roofing. ZS,ZN: ki?at
   [cf. kič 'house'?]

ki-c — house, N. H: kitš, kitš, kits, kits [most tokens have the dot];
   R: kitš, kits, kitš, kitš; ZS: ki-c; ZN: kič; M: keēts, ke-keēts
   (village of town); M: keē-sah'-maht (brush wikiup ["house" +
   'grass']); K: qiits, ni-gi (house)
   ki-m (plu.). ZS: ki-m ("2 houses")
   ki-ki-m (redup., plu.). ZS: ki-ki-m (houses, plu.)
   ki-ki-c (redup.: plu.). H: ki kitš; R: ki kitš (rancheria [lit.,
   houses])
   ki-c-ay (obj.). H: kitsaj, kitsaj kamañ?ētr (carpenter
   [house-maker])
   -ki (poss.). H: -ki', -ki', -kih, -ki? [one token only], -ki; R:
   -ki, -ki; amats aki (his house); R: patfrukat aki = aki
   patfrukat (the man's house); papatfrukan paki (the men's
   houses); ZS: -ki; K: qiits, ni-gi (house) [h, aspiration, and n
   unexplained]
   -ki (poss. obj.). H: -ki'
   -ki-m (plu. poss.). ZS: -ki-m ("poss. plu.? or 2?")
   -ki-ki (plu. poss.). R: -ki-ki; an nikiki (aquellas mis casas
   [those houses of mira]); ZS: -ki-kim
   ki-nu? (dir.: from the house). R: kinu?
   -ki-nu? (dir., poss.). R: nikinu? (from my house); nijak
   akinu? (from my mother's house)
   ki-vea (loc.). H: ki-vea; R: ki-vea, kivea

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-ki-vea (loc., poss.). H: kimatsfr ?akive (plcmn.: flicker's house); R: uvea nikatsfr nikiivea (l'm already in my house) -ki-ki-vea (loc., poss., redup.). R: -kikivea

-ki-yïk (poss. dir.). R: nikIjâk (to my house); M: nim'-min-ne-ke'-yuk (I am going home); nã-ke'-yuk (Go home [error for mI-ki-yïk 'to your home'??])

?a-ki-kîm tamet [mng. unclear: ring around the sun?]. H: ?âkîkam tamet ("hace casa el sol" ['the sun makes house'??])

?a-kač ?a-ki ku?arč (snail [it has a house]). H: ?âkatfr ?aki kùrpatfr

ki(-)ïk? (householder [q.v.]). H: kîk
ki(-)ïk-âm (householder, plu.). H: kîkâm
tIm(-)ki-c (cave). H: tômkitš
t+hm+(-)ki-c (caves, plu.). H: tôhtâmkitš
tIm(-)ki-yïk (plcmn.: re cave). H: tômkrjâk

kihe — nut (gen. or walnut), N. H: kihe (nut, walnut); ZN: kîhe (walnut tree).

kihu-č — fish (gen.), N. H: kîhtç, kihutfr, kihutfr; kihutfr arâ?

?âpiJrâ? (pescado cabezon [big-headed fish?]—introduced by Americans into Tejon Creek, but died); âkwa? kihutfr

(kingfisher [apparently "its-food [is] fish"]; ZN: kîhu-č; M: ke-hoots, ke-hoot'r (a fish); ke-hoot, ke-hoots (fish); ah-wah'-ke ko-hoot, ke-hoots-ah-wah-ke (dried fish); K: giht

kihu-m (plu.). H: kihum, kihümkihu-čay (obj.). H: kihutfraj;

?ãmujvâ? kihutfraj (salmon spear); M: wur-ke-hoom', ke-hoom (many fishes)
kihu-ŋ (plcm.: a spring: "El Pescado"). H: kihuŋ (a spring called "El Pescado" in Span., katʃatʃonəʔ in V.); R: kihuŋ (plcm.: El Pescado)

kika-t — house vertical [i.e., post?], N. H: kikat
kika-m (plu.). H: kikam
[cf. kic 'house']

kike? — householder, inhabitant, N. H: kik; ʔahəvəvət kikeʔe (coast person); R: ʔahəvəvət kikeʔ (coast person)
kike(-)m (plu.). H: kikam; ʔahəvəvət kikam, ʔahəvəvə məmət kikam (coast people)
kika-t-ay (obj.). H: kikahtaj
[cf. kic 'house'; = /ki-kaʔʔ/?]

kiʔkaʔy — "capitán" [chief], N. H: kiʔkaʔj, kikaʔj, kaʔkaʔj, kikaʔj; R: kikaʔj; ZN: kiʔkaʔj, kiʔkaʔj; M: kâ-ki', ké-ki' (chief)

kika-t (constituency abs.?). H: ʔənjuj kikat (things belonging to the chief, obj.)
kiʔkaʔm (plu.). H, R: kikam

kiʔkaʔt-ay (obj.). H: kikahtaj, kikahtaj; R: kikahtaj
kiʔkiʔkaʔm-ay (plu. obj.). H: kikikaməj
-kikahpa (poss.). H: -kiʔkaʔpa; R: -kikahpa (capitán, obj.)
-kikahpa-m (poss. plu.). R: pa:kikahpa:m (their capitán)
[cf. kic 'house']

kim — come, Vl. H: kim, kım; ʔəkɪməvən hikəʔj (he came to see me); mələkɪm həwətsʃə təvəʃə (next year [fut. it-comes other year; but why clitic first?]); R: kim; M: o-wah'-kim i'-ah-kik (a white man is coming.); o-wah'-kim tah-kaht (an Indian is coming); o-we-hah'-me sah'-kim (somebody is coming.)

kim-mət (fut.). R: kɪmət
kim-uveʔ? (past). R: nikimuvuʔ? (vini [= "vine (yo)" 'I came'])
kiva (imp.). H: kiva, kiva'; R: kiva, kiva'; kivaisakwatj
(come and eat [come! let's eat]); M: ke'-vah-kwuhk (come here.)
kiva-č (imp. plu.). H,R: kivatj
ca-kim-mat-tč (hort. [apparently contains fut. clitic]: let's come). R: tsákìmatutj (vamos á venir [let's come])
?a-kim-ivana? tameat-t (the east [inst.: its-coming-instr. sun])

kima-č — flicker. N. H: kímatj, kímatj R: ke-mah't's (zigzag [is this same word? perh. referring to a design shape?]?)

kimis — plant sp.: a shrub 3' high, with red flowers and black, oily, edible seeds. R: kimif
kimis(-)pea — plcmn.: a hill. H: kimifpe (plcm.: hill; means a grass sp.; R: kimifpea (plcm., from kimif, a 3' high rama with red flower and black, oily, edible seed)

kitam(-)ik — (toward) the east. H: kitamik
[cf. ?a-ki-kitam 'easterners' [i.e., Kitanemus].]

kitanem ? — speak the Kitanemuk language. V. H: ?kitanem ?, -kitanem ?, -kitanem ?u [odd that all these verb forms have stressed prefix and first syllable of stem, as well]; kitanem ? ("2nd a perfectly heard; name Kit. have for own language and people"); R: kitanem ? (talk Kitanemuk); VF: kitanemuk, key-tan-eh-muk, quitanamocc (name of the [Kit.] tribe)

kitanem ?-ka-y? (Adj. a Kitanemuk). H: kitanemuk ana? (I am a Kitanemuk); ZN: kitanemuk, ?akikitam ("this language, app. the territorial name")

kitanem ?-ka-m (Kitanemucks, plu.). H: kitanemukam, kitanemukam (the Kit. tribe); R: kitanem ? kam (Kit. speakers)

kitanem ? (imp.). H: kitanem ?

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kitanamu?-i-c (pass. nom.: Kitanemuk language). H:
  kitanamu?its, kitanamu?its, kitanamu?its

kiva — come, imp.
  [cf. kim 'come']

kivaw — ask for, VT (person asked and thing asked for are both
  obj.). H,R: kivaw
  kivaw-vu? (past). R: nikivaw (lo pidí antes [I asked for it
  before])

kiwis — pot, gen., N. H: kîwaf (olla [pot]); kîwaf (clay or stone
  olla, soapstone olla, stone olla); kîwaf (any olla); kîwaf
  kamanits (ball of mashed islay kernels [pot-made]); kîwaf
  kamanim (plu.: balls of mashed islay kernels); kîwaf tämat,
  wîhiwat tämat (clay pipe); ZS: kîwaf (pot); M: ke'-was (kettle
  or vessel for cooking)
  kиwis-t-ay (obj.). H: távihwat kîwaf-taj (pot-rest stone)

kiyw — whale, N. H: kîyw, kijw, kîhîw, kijhîw; R: kijw
  kîyw-hw-am (plu.). H: kijhwjam
  [app. at least etymologically related to kihuč 'fish', but not
  the usual Kit. augmentative morphology; perh. < Gab. kyot
  'whale' (aug. of kyuur 'fish') (Munro 1988: 24)]

kî? — bite, V. H: kî?, kî?; əkîwen, əkîwen (he bit me); R: kî?
  (bite), əkîwen (he bit me)
  (the stick is rat-gnawed)
  kî? (imp.). H: kî?
  nah-kî?-hyi-t (aug.). H: nahkî?hay ([-habitual] biter (of dog);
  R: iyi? kutsi? nahkî?hay (this dog bites)
  nah-kî?-hyi-m (aug. plu.). H: nahkî?haym

kîca? — wash, VT. H: katsa?
k"che-č — manzanita, N. H: kəťtarə
[poss. a nom. from kica 'wash'? Balls (1970: 39) cites medicinal use of a wash made from manzanita leaves.]
k"che-vihač (manzanita sp.: good eaten raw). H:
kəťtarəhatər [compound from wihač 'thorn, cholla'?]

k"čik? — stand up, VI. H: kəťrək--; M: koo-u't'sk (get up!); kwut'sk (awake [standing up])
 k"čk-ihun (des.). R: akəťrəkihun waəʔ (the sick man wants to get up out of bed but can't)
[cf. kw"čik 'stand up']

k"haʔ — spoil, hinder, VT. H: kəha?
k"ha-k"haʔ (redup.). R: waɾək waʔatsi məkəhəkəhaʔ (me estás estorando [you are hindering, obstructing, impeding, or hampering me; or you ar in my way])
ʔə-pə-k"haʔ (incorp., nom.? : tapeworm). H: ʔəpəkəha
ʔə-pə-k"haʔ-m (tapeworm, plu.). H: "plu.-m"
k"hahik (be spoiled?, VI). H: ʔəhun ʔəkəhəhək (his heart is sad); R: nihun əkəhəhək ([I'm sad])
[cf. k"ša 'no good'? perh. a doublet]

k"k? — fit, be big enough, be complete (of baby with no parts missing) (Adj.?) ; note the party for whom something is big enough is in obj. case). H: kəkəʔ; R: kəkəʔ; nəw kəkəʔ (no cabe [it doesn't fit]—the buggy will not hold 5 or 6 men); naʔwən kəkəʔ (I don't fit); kəkəʔvən (I do fit)

kəm -make, VT; make something some way (with Adj.?). H, R: kəm,
kəm, kəm, kəm, matsaniʔ nika m (I made it hot), həhukup nə nikiəm (lo echo solteado [I sort it out?])
kəm-mət (fut.). H: kəmat, kəmat kəm-an (imp.). H: kəman, kəman; R: kəman məts (do it again!)
kəm-an+tə (imp. plu.). H: kəmanətər

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kım-an-i-c (pass. nom.). H: kamanits (comp.), kamanits (made), kivaj kamanits (ball of mashed islay kernels [pot-made]), pahatakamanits, pahatakamanits (piñon basket), tajkamanits (Tul. wardance: "estan bailando los diablos [the devils (or spirits) are dancing]" [Kit.: 'devil-made']), tajkamanits (his-being made-past our-lord earth), tajakamanits (figures [of people] on baskets), hajkamanits (rattlesnake figure), etavatavakamanits (butterfly figure), thankamanits (snake figure)
kım-an-i-m (pass. nom. plu.). H: kivaj kamanim (ball of mashed islay kernels [pot-made] plu.), tajakamanim (figures [of people] on baskets, plu.)
kım-an-i-cay (pass. nom. obj.). H: kamanitsaj
kım-an-tk (Adj.). H: kavatfray kamanak (smith); H,R: kamanak kavatfray (he's making horseshoes ("fierros"); blacksmith)
kım-an-i?e-č (agt.). H: kitsej kamanipetfr (carpenter [house-maker])
kım-an-i (obj. comp.). H: peujhun nikanimanitaneaw nikaninihun (they made me make it, [apparently tə = conj. 'although'] I didn't want to), kamanethektaj (he made the earth and the sky too [sic]); H,R: nə? nihnhjat kamanipentaj (I'm good at making bread); R: nikam kwa?jkatej (I'm making food), nimiwit kamanik kwa?jkatej (I'm going to go make food) [unclear whether the k is part of comp. suffix, in which case this belongs in an infinitive subentry, or just lengthening of the following initial k]; nə? nihnhjat kamanipentaj (I'm good at making bread)
-kiman-e? (gen. nom.: your doing). H,R: ?əmə? makamanə? atakivahahak (he hurt himself, and it's your fault [you your-making he-got hurt])
ho-kim (incorp.: make a hole). H: hokəm, ḥokəm, ḥokəm
(make holes [note scope of redup. within incorporated
noun]); R: ahokəm = akəm ahbj (it's making a hole [of
mole])
ki-kim (incorp.: make a house). H: kišəm (make a house [said
of the sun—meaning unclear])

kim — spill, empty, VI. H,R: kəm, ḵəm; M: ah-kim (empty)
kəm-ə? (VT: pour, empty. H,R: kəmesə?, kəmesə?ə (throw
water outdoors)
kım-əʔən (imp.). H,R: kəmesən
[R notes re present form: "sounds like 'he makes', but a
separate verb"; note that imperative forms are different,
however]

kipəna? — pillow (looks like a gen. nom.). H: -kəpəna?, -kəpəna?,
nikəpəna? kutʃrətəj (I lie on my back and have my head against
the wall so it holds my head up [note obj. ending on 'stick';
apparently = 'I am leaning on the post']?

kir? — toast, VT. H: kərə?
kir?-i-c (part.). H: kərə?jt[s?] (toasted)

kišə — no good, bad, Adj. H: kəšə? (the name kəšə? was applied
to Ventureños, Barbareños, Ineseños, etc.), kəʃə?
nikəwaθkwətʃramuk (I had a nightmare), kəʃə? wəreŋk
nikatʃa? (I have very bad "suerte" [luck]); R: kəʃə?; uvea
kəʃə?, ŋatəʔivə (he's no good any more; the cat is old); ZS,ZN:
kəsa? (bad); M: koo-sah', koo-sahk (bad); koo-sah-hah'-vo (dirty
[spoiled clothes]); K: gō ca (bad)
k+θ-k+šə? (redup.: plu.). H: kəθkəʃə?
kišə?-n-i-c (part.). H: kəʃə?nits = kəʃə? (ugly)
k+θ-k+šə?-n-i-m (part. plu.). H: kəθkəʃə?nim
kišə? huŋu-c (ugly language, applied to Ventureño). H:
kəʃə? huŋuts

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kiša-n-i-hu'nu? (speak Ventureño). H: kəʃəʔniʔhu'nu?

kiša-n-i-hu'nu-kəm (tribe nickname: ugly talkers, applied to Ventureños). H: kəʃəʔnuʔkəm, kəʃəniʔhu'nuʔkəm, kəʃəniʔhu'nuʔkəm, kəʃəniʔhu'nuʔkəm, (Ventureño(s), kəʃəʔ people, the ones that dance the oso [bear dance]); R: kəʃəniʔhu'nuʔkəm (Chumash Indian)

kiša? winiʔa(-)k (ingrate [no good heart]). H: kəʃəʔ winiʔa

kiša? winiʔa(-)k-əm (ingrate, plu.). H: "plu. -am"

kišaʔtəhič (Tehachapi [perh. a joke on Tehachapi name, of the "Lost Wages" for Las Vegas, type; literally 'bad rest'].

ZS,ZN: kəsaʔtəhič [cf. təhičpea 'Tehachapi', literally 'place to rest']

kićkiʔ kićik? — get wet, VI?

ʔa-kićkin-i-yaʔ (plcnm.: means where the ground got wet).

H: ʔakəčkinəjək, ʔakəčkinəjək, ʔakəčkinəjək; R:

ʔakəčkinəjək

ki'vuč — plant sp.: quelite [edible greens] with yellow flower. H:
kəvutʃər

ki'ya-c? — oak sp. M: koo'-yahts, (Robles' Q lobata); koo'-yahts (acorn mush)

[cf. kw'yač 'acorn sp.]

ki'yəʔki'yəʔč — hawk sp.: small, red[-tailed]. H: kəjəkəjəʃ,

kəjəkəjəʃ

ki'yəʔki'yəʔ-m (plu.). H: kəjəkəjəm, kəjəkəjəm

koʔ — eat?, munch?, V. H: koʔ (eat); R: koʔ (munch grass)

koʔ-mət (fut.). R: nikoʔmət (I am going to eat tuche [mng.?] raw [evid. means to munch grass; speaker is Eug.])
koh-koʔ-i-m (dead person; no sg. form). H: kohkoʔjm,
kohkoʔjma (dead person; = mukit, mukim); R: kohkoʔjm
(dead people; no sg.)
[perh. related to kwəʔ 'eat' as doublet]

-kocaʔ — nest (of rat or bees), poss. H: -kolsa, -koštəʔa (nest of
rat, comb of bees [mng. of # unknown])

koco — shell (of turtle), peel, skin, N. H: -koʔso, -koʔso, -koʔso,
-kotso', -koʔso; ?akotso niiʔratr (the skin of my head =
scalp); also, under kopoc, Harrington says "also -koʔso (pellejo
[skin or hide])"

-koco-m (plu.). H: -koštəm

-kočaʔ — hill or slope, N. H: ?akotʃrajək, ?akotʃraʔ (the hillside
across arroyo from informant's [consultant's] house)

-koča-pəea (plcm.). H: -kotʃraʔə (a place on the hill or
slope)

?a-koča-y+k (loc.). H: ?a-koʃrajək, ?a-koʃraʔ (ladera; the
hillside across arroyo from informant's [consultant's]
house)
[unclear whether this is the word for 'hillside', or a
placename]

kohə-č — older daughter (with -mər), older sister (when directly
possessed), N(A). H: kohətʃr, kohətʃr; M: nik-kor (older), ah-kor
(sister)

-kor (poss.). H: -kər, -kor, -kɔr; ZN: -kor (sister)

-kohə-m (plu. poss.). H: -kəham; ZN: -koʔam

-kohə-y (poss. obj.). H: -koʔəj

kohrək — cough, VI. H: kohərək; R: kohərək [note: Harrington slip is
headed: "korkək"]; ZS,ZN: kohərək

kohrək? (Adj.?). H: koğək

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[related to ko'ó 'groan', or -kóromé 'phlegm'?]

ko'ó-ti — soaproot, N. H,R: ko'óet (raiz de lavar [soaproot]; root like amole that they washed with)
ko'ó-te (plonm.: San Emigdio; V. taslipun). H,R: kokowpea,
ko'ówpea

ko'ó — coconut, N. H: ko'ó (coco [coconut])
[< Span. "coco"]

ko'ok — [mng. unclear]. H: ko'ok (= Tul. huhunetfr; the dancer has shell eyes, feather dress. He imitates an animal—he's an animal and a person too, who goes all around the edge of the world when it's dawning, they say, wearing feathery dress, carrying 2 red ["colorados"] sticks, one in each hand, and whistling wh, wh; wh wh, with every now and then a longer whhhhh. He brings a lot of wind when he goes thus. The dance was never danced by the Jam.; it is Tul. [Tulareño] custom.)

ko'k — plant sp.: lamb's quarters. ZS: ko'k (plant sp.; "as a guess: Chenopodium, Kawaiisu ko'vi"); ZN: ko'k (plant sp.; leaves boiled and eaten; Chenopodium album, lamb's quarters; white pigweed)

ko'ma — frying pan, N. H: ko'ma [note both Kit. and borrowed Span. stress]
[< Span. "comales"]

ko' — kill many or all of something, VT (mík is usually used when obj. is sg., and ko' when obj. is plu.). H: ákóóna? múnuma (he killed tecolotes [great horned owls]), átmaa ápatsitama pe'ro?ot (Pedro killed his swine—used when you kill all your animals); R: ko'; pakoóna? (he hit us [sic; apparently 'he hit them']); ñama'pamatuva ákon = ákonmatuva (you pl. will kill them)
konake-t — necklace, belt, N. H: kônaket (soguilla [belt?])
-konakeʔ (poss.). H: nfkonakeʔa, -konakeʔa, -ktakeʔa,
-konakeʔa; M: ah-ko'-nah-kah (necklace of shells)

konakwaʔ — be or get full, VI (of moon, or of person after eating).
H: konakwaʔ, k'wonekwaʔ; konakwaʔ-t, k'wonekwaʔ-t (with Q
clitic) (be full)

koŋi-t — squirrel sp.: probably Nelson's Antelope Squirrel [based on
my personal observation and consultation of Whitaker 1980]. H:
koŋit (squirrel [Kitanemuks used to eat them])
koŋi- (plu.). H: kóŋim
koŋi-ʔə (obj.). H,R: koŋitəj
koŋi-t ʔe-ho-vea (plcnm.: squirrel hole). H: koŋit ʔahovea

kopipk — multi-colored, Adj. H: xopipk (multi-colored, of corn
(pinto)); R: ("(es) pinto ['it is multicolored'? 'it is a pinto'?] ...
said of a pinto [horse?]")

kop+ k — break, VI. H: kop+ k
kop-k (break, VT). R: kopk
ʔa-kop-k-iʔ (pass. nom.: broken). H: ʔákopkiʔ, ʔakopkiʔ

kopo-c — hair, N. H: kopots; ZS: k'opoc
kopo-m (plu.). H: kopom [unclear what plu. actually means]
-kopo (poss.). H: -kopo, -kopo, -kopo; ZS: ʔékopo (his hair),
muko, mułko (your sg. hair); M: ne-k'o'-po, ah-ko-po
(hair); K: agopo ([his/her] hair)
-kopo-y (poss. obj.). H: -kopoj, -kopoj; R: ajawən nikopoj
(s/he grabbed me by the hair)
ʔa-kopo-y+ k (plcnm.: a mountain). H: ʔakopo'yək

kopota-t — turtle, N. H: ʔopotat, kopotat
kopota-m (plu.). H: ʔopotam
kori-ve — plcnm.: a mountain. ZS,ZN: kori' ve [anomalous accent]

-kohroma ? — phlegm, poss. H: -kôroma
  -koroma-y (poss. obj.). H: -kôromaj
  [cf. kohrtik 'cough']

koši? — stir up (a bathing pool), V. H: koši?
  koši?-koši? (Adj.: stirred up). H: koši?koši?

kovakaytatal — poisonous insect sp.—tick? H: kovakaytat (= Span. pajarhuél; name means "wrinkled"; ca. 1/2" long, earth-colored, has legs, bites bad so it swells and can kill you)
  kovakaytat ?anlínyo (plant sp.: spurge). ZS: kovakay(i)tatal 
  ?anlínyo (plant sp.: lit., pahawelo-its medicine [Zigmund p.c.: kovakaytat ?anlínyo = "parajuelo medicine"; Euphorbia ocellata; spurge]; ZN: kovakaytat ?anlínyo
  ([ground-]plant sp.; lit., "parahuelo medicine"; good for this bite—like woodtick—and also good for cuts), kovakaytat
  ?anlínyo (Euphorbia polycarpa Benth.)
  [exact mng. of "pajarhuél", etc., unknown]

koymat? — referee (sometimes called "boss") in peón game
  ("coime"5), N. H: koymat?
  koyma?-yam (plu.).

ke — call someone, VT. H,R: uvea nikue (I already called him)
  ke-an (imp.). H: kuean (imp.); R: meeh kuean (go out and call him!)
  [min. pr. with kwe? 'eat'?]

ku'atš — worm, bug (gen.). H: ku'atš, ku'atš, ku'atš (worm, little legged water animal, or small nameless bug; includes glow worm, angleworm, leech, maggots, yellow-jacket larvae)

5Harrington's translation translated by Pamela Munro (p.c.). This word, of uncertain origin, is found all over Southern California (William Bright, p.c.).

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?a-kač ?a-ki ku?a-č (snail [it-has its-house ku?ač]). H:  
?ékatśr ?éki ku?atśr (little animal that has a house  
[snail])  
ku-ku?e-m pi-ki? (plu.). H: kuku?am pâki? (wash mud off  
and burn; < creek [snails?])

kuci? — dog, N. H: ku?is?, ku?is?, ku?is?, ku?is?, ku?is?  
[constituency abs.], ku?is?i, ku?is?i; wahi?ta?  
wa?wâk ku?is?t (the dog is barking at the coyote  
[constituency abs., perh. related  
to word-order?]); R: ku?is?; ku?is?t aki = a?ki ku?is?  
(the dog's house); ZN: ku?ci; ?ákʷam at ku?cit  
(the dog eats [constituency  
abs., perh. related to word order?]); M: ah-ah'-tsi-tom'-mas ko-  
tse (his dog); moo-ah'-tsit ko-tse, mo-neu? koo-che (your  
(singular) dog); po'-e-neu? ko-che (their (plural) dog); K: gutsi; M:  
ah-neu? ko-che (his dog); ne-ah'-tsit ko-tse, ne-neu? koo-che (my  
dog); tsah'-ah-atsit ko-tse, tsoo-neu? ko-che (our (dual) dog)  
kuci?-yam (plu.). H: ku?is?jam, ku?is?jam; R: ku?is?jam; M:  
wôh ko-tse-um (two dogs); wûr ko-tse-um, koo-che-yam,  
koo-tse-yam (many dogs)  
[does not permit direct possession; instead use -?acit 'pet',  
q.v.; but CHM also records use of [normally inanimate] -niw  
'possession'].

kuci?-t-ay (obj.). H: ku?is?ta?; nimuraq nehe ku?is?ta? (I  
untied the dog; notice murâq k-> murâq [demonstrates  
that k-loss environment is more general than future clitic]  
kuci-t ?a-ho-vea (plcmn. in Tejon Canyon ['dog's hole']). H:  
Rock—plcmn.); ZS: kuči-t-?ahó'ye, kuči-t-?ahó'ye (plcmn.:  
above the Ranch House; where "dogs" are seen); ZN: kučit  
?ahó'vi, kuči-t-?ahó'ye (the reservation from the ranch  
house up; the rock [of the evil omen dog]); VF: cób-chita-  
hovie (Tejon creek canyon at lower end); coh-chita-hovit  
[al the valley [at Tejón Canyon])  
kucin — car, N. H: kútšin
    kucin-yam (plu.). H: kutsinjam
    [≈ Span. "coche"]

kuč — edible seed sp., N. H: kutʃr
    [cf. puhcukuč 'plant sp. ']

kučara? — spoon, N.
    kučara?-ni? (inst.). H: kutʃara?na
    [≈ Span. "cuchara"]

kuča-t — stick, pole, firewood, N. H: kutʃat, kutʃrat, kutʃrat,
    kutʃrat (stick; pole; firewood; (tree); counting stick; splinter
    [i.e., app. any long wood thing]; R: kutʃrat (stick; splinter); ZS:
    kuča't, kuča't (tree; "two different informants pronounce
    differently, as shown"); ZN: kutʃat (making fire by drill [sic]); M:
    ko-tsaht (a tree); koo-saht'ē-no'se, koo-chah't (a stick); koo-
    saht', koo-chah't (firewood); met-tow'-o-koo-saht (pole); wur
    ko-tsaht (many trees); K: gudjat (wood)
    -kuča? (poss.). H: -kutra?, -kutʃra?
    kuča-y+k (plcnm. in the mountains; = Gorman's Station; = La
    Viuda). H: kutʃeʃak, kuṭrəʃak, kutʃräʃak; R: kutʃraʃak
    (plcnm.; = La Viuda = Gorman's Station = V. ʃeʃak; means
    leña [firewood]); K: guchaʃak (plcnm. on the road from Ft.
    Tejon to Los Angeles at Gorman's; said to mean 'in the
    timber')
    kuča-vəkəc (wooden cup). H: kutʃavəkats (wooden cup; = V.
    q(0)

kuča-t-ay (obj.). H: kutʃrətəj; nikəpənə? kutʃrətəj (I lie on
    my back and have my head against the wall so it holds my
    head up; literally, I have a palo [stick—or here, post or
    plank?] for a pillow [NB case]); R: kutʃrətəj [cf. yuašk]
    kuča-n+ (stick, inst.). H, R: kutʃranə
    kuča-t hitk (fence). H: kutʃrat hatk
?a-kwa? kuča-tay (larva sp., found in rotten logs [%it eats wood%]). H: ?ąkwa? kutʃraťaj
punita?-ihwa?-t kuča-t (the stick counter in gambling game). H: punita?-jhwa kutʃrat (the stick used in the game)
kuča-vač (wooden tray). H: kutraňatťr
kuča-u (VI [?]: cut wood). H: kutʃraw (cut wood; = leňar)
kuča-ihwa?-t (inst.: wood-gathering band [NB: no -u])
kuča-ik (cut wood, inf.). H: kutʃræjk; ni-mi-mat kuča-yi k
(I'm going to get wood [as mistake? or perh. just means "I'm going to the wood"])
ni-hiu ?a-waki? kuča-t (I saw a dry stick [NB: perh. a headless relative; no obj. marking! cf. also next subentry]). H,R: nihju ?a-waki? kutʃrat
ni-hiu p+ωaki? kuča-m (I saw dry sticks [relative clause structure? cf. also preceding subentry]). H: nihju pωaki? kutʃram; R: nihju("ν") pωaki? kutʃram [* perh. due to confusing dec. and past clitic]; cf. also wor nihju kutʃrát (I saw lots of wood; [also no obj. marking])

-kuha-nə — sister-in-law (m's wife's sis, here), poss. H: kuhaňa,
kuhaňa
-kuhaňa-m (plu.). H: -kuhaňam
-kuhaňa?na-y (obj. [irreg., in same way as "father"]). H:
-kuhaňa?nej
[this looks like a compound of kohač 'sister' + -na? 'father!']

kuhånim — guests invited to wakač, N (plu.). H: kuhånim
[cf. kur 'groan']

-kuhm ? — uncle (variously translated as uncle, paternal uncle, and m[an]'s paternal uncle older than father). H: -kum, -kum,
-kumňa? [first form is recorded in one place, denied in another).
-kuhma-m (plu.). H: -kuham
-kuhma-y (obj.). H: kuhmaj
-kuhmaʔ-ɪvə (dec.). H: -kuhmaʔivə

kuhuč — fruit of elder tree, N (eaten boiled). H: kʰutʃr

kuhy-ɪk — fall over flat, of a tall thing, VI. H: kuhjak, kuhajak (fall over flat, as tree blown over, or barley); R: kuhjak (lie over flat), kuhajak (fall over, root and all [of tree])
kuhy- k (VT: knock over, fell, of something tall). H: kuq
(knock over, fell, e.g. a tree); R: kuq (knock down (a big tree)) [note: slip says: "cf. qutsak — to fall of man or stick"]

kukač — spider, gen., N. H: kukatʃr (trap-door spider, or any house-spider)
kukač ?a-ki (cobweb [spider its-house]). H: kūkatʃr ?aʔi(x)
[unclear what the x means]

-kukita — grand-relative, poss. [apparently covers grandmother, grandfather, grandson, granddaughter], poss. N(A). H: -kukit,
kukit, -kuqit, -kuqit (examples given are "m[an]'s son's son, m[an]'s son's dtr. [daughter]", "father or mother of my father"; also, Eug[en], and A[n,ega] Montes call each other this [both are women]); ZN: -kú'clock (grandfather)
kukita-y (poss., obj.). R: -kukitaj
-kukitaʔ-ɪvə (dec.). H: -kukitaʔ-ivə

kukukʔaw — plcnm.: Comanche. H: kūkǔkʔaw (Comanche proper; big spring there)
[may not be Kit.]

kukuk(-)yit ?a-nakaʔ — [mng. unclear; perh. 'hit together' + habitual action suffix]. H: kukukjat ?aʔakaʔ ("The huhunatʃr
carries two bastones [sticks]. He hits them together repeatedly.

kukuku-č — owl sp., now extinct. H: kūkukuťfr, kūkukuťfr
kukuku-m (plu.). H: kūkùkùm
(plcm.: = V. kas?apkak?okok; = Agua Zarca); R: kūkukuťfr
?aθo (plcm.: owl sp.'s cave)

kukumáškea-vea — plcm., near La Chiminea [cf. kumaš+k]

ku?kunič ?a-we?rk-in-ya-vea — plcm.: a deep lake where
ku?kunič—a myth. figure who killed people—was pushed in
[ku?kunič his-throw-pass.-loc.]
[cf. we?r+k 'to set' of sun?]

kukukunitš — mussel sp., and name for beads made from it. H:
kukukuntē, kukukuntē (small beads, white or black, reportedly
made by Chumash; mussel is blackish on outside, shiny inside
like abalone, bivalve, flesh reddish white when cooked; not the
limpet)
kukukunitš?-yam (plu.)/ H: kukukunuta?jam (= V. t?o ?)

kukut — ash, N. H: kúkut; M: koo-hoot', ko-kút (ashes); M: ah-ho, kó-
koot (the ashes and burnt bones of the dead); K: gugut
[cf. kul 'fire']

kum — sleep, VI. H,R: kum; M: ah-koom, koo-mahn-neets (asleep); K:
ni-kum (I] sleep)
kum-mat (fut.). R: kumat
kum-uvu? (past). R: nikumuvu? (estaba yo dormido)
kum-en-ik (inf.). H: kumáŋik'; R: kumáŋik, kumáŋik
kum-en-i-c (pass. nom.: asleep). M: ah-koom, koo-mahn-
neets (asleep)
kum-an-thun (des.: be sleepy). H: kumanihun, kumanihun, kumanihun [also translated once as "mi sueño [my sleep]"]; R: kumanihun; M: nik-koo'-man-ne-hoon (a dream)
ni-kum-an-iva? (in my sleep [while asleep]). H: nikumaneva?; R: nikumaneva?; nikumaneva? njevayarok (bajé dormido [I slid down asleep])
kum-an-ee? (VT: put to sleep). R: kumane? (make sleep, of a baby)
[cf. ku'mat 'be face down']

kumat — (basket?) hat. ZN: ku'mat (woman's basket hat); M: ahhum (empty [sic—perh. an elicitational misunderstanding])
t'yt-ta-kuma? (toadstool; lit., devil's hat). H: taqt

akuma?o

kumashik — play walnut dice (called by Harrington pà), a women's game which involves throwing inlaid walnut shells and predicting how they will land. H: kumaskak, kumaskak, kumashak, kumashak; tsakumashak (let's play dice [but apparently not hort.: no plu. clitic]); ZN: ?akumâšik (walnut shell game; played on basket-tray; one handled the tray, but many could play; used 7 shells filled with pitch with beads on top)
kumash-i-c (pass. nom.: the walnut dice game). H:
kumashikits; JW: kumaskitz (pea and shell game)
kumash-ihwae-t (inst.: walnut dice). H: kumaskihwat,
ktmäshihwa-t, kumashrihwa, kumashrihwa; JW: kumaskihiwat (gambling basket)

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kumat — [mng. unclear; 'hat?]. H: ku$m^at$ ("full of cuentitas" [little beads]); M: nik koo'-mah (subglobular choke-mouth bowl); JW: kumat (basket cap)

kumijintu? — call on guardian spirit, V, as only a man with a certain kind of supernatural power can do. H: kumijintu?

kum-ik? — be face down, VI (of people or dice). H: kumak, ku$m^ak$, ku?m^ak
   kum-k (VT: throw face down).
   kum-k (throw face down, imp.). H: kumk (throw two face down, imp.).
   kumu?k (Adj.: face down). H,R: kumu?k (used with 'put', 'be', 'lie')
   [NB: sg. prefix used when subject is 'two' (number "loose" here as well as in NP)]

kumu?ya? — five cents. H: kum?yja? (5 cents; same word as V.)
   [< VCh.?]

ku?muš — sealion, N. H: ku?mu$^sj$, kumu$^sf$, kumu$^sf$ (sealion, tonina
   [lacking fingers or toes]
   ku?mu$^sj$-ya (plu.). H: ku?mu$^sf$jam

kupea-c — top of head; summit of a mountain; top end, N. H:
   kupea (vertex, remolino; also refers to end of bow)
   -kupea (poss.). H: kupea, -kupea; M: ah-ko-pe-ah (end); M: tah'-me-at ah-koo'-pah (sunshine [may be related: 'sun's summit'])
   kuh-kupea (plu. poss.). H: -kuhkupea
   ?a-kupea-vaa kayc (summit of a mountain [its-head
   mountain]). ?: ?a-kupea-vaa kaft$s$
   -kupea-anivan? (inst.: carrying ring [implies a verb, perhaps
   kupea 'carry on top'? 'be carried on top'?]). H:
   -kupeanivan?
kupiaht — islay (Prunus ilicifolia (Balls 1970)), N (name of both prepared kernels and the bush itself; includes varieties which are white, black, purple, etc., when ripe; eaten). H: kupiaht,
kupiaht, kupiaht ("[i is] not a"), kupiaht, kupiaht
kupiaht-yajm [unclear if this is a real word; it may be that Harrington tried it for plural, but it came out sounding like a -yajm tribename, whereas the regular plural would be kupiah-m?). H: kupiahtjam (islayenos [islay people]) kupiaht-tay (obj). H: kupiahtaj
[*kupiapea rejected—no such form in Jam., according to Harrington] [the ripened fruit is tokit, q.v.]

kupikt — cradle hood, N. H: kupkt
kupikt-m (plu.). H: kupkam

-kupkt? (poss.: baby's or cradle's hood). H: -kupk? [cf. kupac "head"]

kur — push, groan? strain?, V H: ktr, kur (pujar [push, pout]); R: ktr, ktr (groan [said of someone very sick])
kuh-y-t (aug.: "pujador" [pusher]; a tribename? (Harrington uses this word elsewhere for the Tatavian]). H: kuhjat
kuh-y-t-m (plu.). H: "plu-m"
t+y-kur [spirit straining? said of the ring around the sun or moon]. H: tajkur (the ring around sun or moon—the real old word)

kuru? — stab at, VT. H: kuru? (poke in stick; ram out pith); R: kuru? (poke stick into nest of [object = rat])
kuh-kuru? (redup.). H,R: kuhkuru?

kuruku?jtat — basket of a certain kind (for gathering prickly pears). H: kuruku?jtat
[perh. related to kuru? 'poke'?]
?a-kuruŋ — hat, N; also acorn cup. H: ?a-kuruŋ

kuruŋrik — boom, VI. H: kuruŋrek (boom, of cannon, rifle)
?a-kuruŋ?-y (thundering, rumbling, roaring, crashing). H:
rumbles; the wind roars; waves crash; earth quakes); M:
ah-koo'-roo-roo-e
-kuh-kuruŋ (thunder). H: -kuh-kuruŋ

kuruventu? — take an emetic ("gomitigo" [mng.??], V. H: kuruventu?
kuruventu?-ihwaʔ-t (inst.: an emetic). H: kuruventus+jhwaʔt
[< kuru 'stab out' + Span. "vientre"—'stomach-poker'?]

ku-t — fire, N. H: ꙛut, ꙛut; R: kud; ZS: kud; ZN: kud; M: koot, kūt; M:
nik-ko'-mah-hah, koöm mwaht' (of wood of e'p-kotsh) (firedrill);
M: ah-hoots-á-koot (shooting star [anomalous poss. form looks
like abs.]); K: gut
kuh-kut (redup. plu.). H: kūhkut; R: kuhkut; ZS,ZN: kūkut
(ashes)
-ku? (poss.). R: -ku?; niku? (mi lumbre)
ku-t-ay (obj.). H: kutaŋ, kuľaŋ; R: kuľaŋ
ku-pea (loc.). H: kupe a
?a-šiʔ ku-t-ay = ?a-šiʔ ku-pea (he pissed in the fire). H:
?aʃiʔ kutaŋ = ?aʃiʔ kupe a
ku-t ?a-ʃiri = wahit ?a-ʃiri (plant sp.: Indian paintbrush
[fire's tail or coyote's tail]). H: kut ?aʃiri = wahit ?aʃiri;
kut ašu:ri (Indian paintbrush [identified by J. Johnson as
actually 'owl's clover', a related sp.])
ku-t-ay ?a-ya-n'im (caterpillar sp.: bites hard; black; hairy
[it walks carrying fire]). H: kutaŋ ?aʃanam (burning
caterpillar, black and hairy; bites hard)
?a-kač ?a-niw ku-t (firefly ['it has fire']). H:
?aʃatʃremiwkut
ku-mu-ihwaʔ-t (fire-starting sticks ['fire-thrower']). H:
kumiyihwa
kutum+c — gravepole, N; also flagpole. H: kutumats, kutumats
(tall flagpole or gravepole [note stress pattern varies]); R:
kutomats (gravepole); M: ko-too'-mut (kotumut pole)
kutum+yk (plcm.: a gap). H: kutumajak (plcm.: a gap;
means gravepole place; [gravepole] = tall pine with coras
[baskets] on it); R: kutomajak (plcm.: a gap)

kutwajel — plant sp.: like cilantro, with tiny flower; tuber crushed
and eaten. H: kutwajel

kuv( )navuč — plant sp., with white flowers; grows at dog rock;
soaked root used for emetic tea. H: kuvānāvutIR

kuvuč — plant sp.: similar to kuvanavuč, but with blue or purple
flowers; medicinal; grows a foot high; has small leaves; good
source of quelite [edible greens]. H: kuvatIR, kwatIR

kuweje — pers. name (Pedro's last name). H: kuweje (Pedro ";
the old Mexican calls him Pedro Cahuéy")

kuyam — plcm.: where old Godoy lived. H: kujam
[may not be Kit.; a variant of the next entry?]

taku?j); R: ku?yan (plcm.: Tacuya, V. taku?j); ZS: ku?yan
(Tecuyah Canyon, other side of Bakersfield highway; < large bird
with long beak and long legs); ZN: ku?yan (Indians other side of
Bakersfield highway; cf. Tecuya river and mountain); VF: cou-
yan (placename over by Grapevine)
[< Chumash?]}

kuyku?y — bird sp. ("zarapicos" [sarapico/zarapico = curlew, large
brownish bird]). H: kujku?j
kuyku?yam (plu.). H: kujku?jam

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**-kw-**


?akwa? (the horse is eating it); R: kwa?, kwa?; aninhiv

tsaìkwa (vamos á comer [NB impersonal use of proximate fut. auxiliary verb]); ZS: kwa?, kwa; kwa; ZN: kwa?, kwa?, kwa; M: num'-oo-was ah'-kwah (good to eat); K: ni-kwa ([I] eat)

kwah-kwa? (redup.). ZS: kwahkwa, kwahkwa, kwahkwa, kwahkwa?

-kwahkwa (food; eating); ZN: nikwahkwa nehe (I've been eaten [sic]); nikanañnikwahkwa (I am eaten [sic])

?a-kwa?-i (obj. comp.). H: ?akwa?; ZS, ZN: kwaj

kwa? (imp.). H: kwa?, kwa?; ZS: kwa?; ZN: kwa, kwa?

kwa?-č (imp. plu.). ZN: kwač [unclear: perh. a little "x" above word, between a and č]

cā-kwa?-č (hort.). H: tsákwa?čf, tsákwa?č (let's eat);

kivaísákwa?čf (come eat!), tsákwa?čfr mujtsaj (vamos come pinole [let's eat pinole]; R: kivaísákwa?čf (you all come eat!)

kwa?-ihwa?-t (inst.: dining table or eating place). H:

kwa?jhwa?t

kwa?-ik (inf.). H: kwa?jk; R: kwa?jk; ZS, ZN: kwajk


(there's no food)

kwa?-ika-t-ej (food, obj.). R: kwa?jkataj; nija?mat

kwa?jkašej (I'm going to carry food)

kwa?-wi-t (comelón [glutton; big eater]). H, R: kwa?wät

kwa?-wi-m (plu.). H, R: "plu. -m"; R: kwa?wom

-kwa?-ika-čaj (food, poss. obj.). H: ṭkwa?jkašrajej (their food, obj.)

kwa?-ihun (des.: to have an appetite). H: -kwa?jhun; R:

kwa?jhun, kwa?jhun; ZS: kwayhu'n; ZN: kwayhus, kwayhus

kwa?-n-in (VT: to feed something, e.g. dog). R: kwa?nin

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?e-kwaʔ kihič (kingfisher ['it eats fish']). H: ?ákwəʔ kihi:ʃə

hukah-t ?a-kwa-kwa (plant sp. ['deer's food']). ZN: hůkəht ?akwa:kwa

note also: ZN: ?ůvehpe mat-nimi mat-nikwa:púme (tomorrow if I go I shall be eaten by him)

kwa-hea — be (well-)cooked [pass.]. R: uvea ákwər (it is done [well cooked][note unexplained dropping of -əa]);

tsipk ahaji akwaahi ("falta poco [it's almost the case that] that the soup is gar [German: 'sufficiently cooked'] or well-cooked")

kwacaʔ? — squeeze, V. H: kwatsaʔ? (squeeze in hand [said of squeezing berries to prepare for consumption])

kwacitac — tail, N(A). H: kwatsitats; ZS,ZN: kwəčit (tail)

kwacitam (plu.). H: "plu. -m"

-kwacit, -kwaciʔ (poss. [NB: 2nd may be a back-formation from misanalysis of obj. form; abs. would be rare]). H:

-kwatsit, -kwatsit, -kwaitsiʔ (poss.: tail, seat of pants, small-of-back region, tail feather); ZS,ZN: -kwačit

-kwacita-y (poss. obj.). H: -kwatsitaj, -kwatsitaj

kwacitacay (abs. obj.). H: kwatsitatsaj

kawčačʔ ?a-kwacit (plant sp.: fox-tail ['fox's tail']). ZS,ZN: kawčačʔ ?akwačit

kwackaveykʔ? — seven. H: kwatskavejʔ; R: kwtkavejʔ; ZS,ZN: kwač-kavika

kwac̓kaveaʔkihe (seven times). H,R: kwatʰr̥kaveʔkəhe;

K: gwatskawik; CK: kwãʔ kə viʔ ko (seven); we' mā hāch' hā' múk kwãʔ kə viʔ ko (seventeen); kwãʔ kəvɨʔ kə hiʔ ə wē' mā hāch' (seventy)

[cf. makaveykʔ? 'nine']
kwaččaʔ — start or stoke fire, V. R: kwatsjəʔ, kwatsʃəʔ,
kwačjəʔ (light fire (atizar)); M: kwahtʔ-re-ah (make a fire)
kwaččaʔ-mat (fut.). R: kwaččaʔmat
kwaččaʔ-ųʔ (past). R: kwaččaʔvuʔ
kwaččaʔn (imp.). H: kwatsjəʔn (atizar [stoke fire], imp.); R:
kwaččaʔn
kwaččaʔn-tč (imp. plu.). R: kwaččaʔnatʃr
kwaččaʔ-n-ıhwæ-t (inst.: firepoker? fireplace?). H:
kwatsjɛnıhwæt (atizadero [firepoker; furnace door])
-kwaččaʔneə, kwaččaʔneə-vea (fireplace). H:
nikwatsjəʔneə, nikwatsjəʔneəvea, nikwatsjəʔneəvea
(my atizadero where I always make a fire)

kwac(-)kwac+k — have blisters or be red all over, VI. H,R:
kwatsʃrkwatsʃrək (have syphilis—"when one's face is all
ampollido [blistered]")
[stem redup. with distributive meaning; perh. < kwaʃipk
'red']]

-kwač+muk — guardian spirit, poss.; also to dream of, VT [or
perhaps unitary meaning is 'spirits that come to one—N.?'] (this
doesn't account for obj. case]). H: -kwatsʃramuk, -kwatsʃramuk,
-kwatsʃramuk, -kwatsʃramuk ([same form given as abs. once]
guardian spirit; = V. potʃwəkwatsʃramukuk [can be plant, bird,
etc.; also translated "virtud"—what boys get after puberty
ceremony [manhood], and as "suerte" [luck]); nikwahtkwatsʃramuk
tajtaj, nikwahtkwatsʃramok tatəjəma (I dream of dead people)
kwač+muk+kt (a person who has a guardian spirit). H::
kwatsʃramukuk (a man who has a certain kind of
supernatural power, described by akujumijintuʔ)
kwač+muk+kt-am (plu.). H: kwatsʃramukakam (plu.; i.e., one
who has a guardian spirit)

kwačukpi-c — armpit, N. H: kwatsʃruqpiʔs
kwačukpi-m (plu.). H: "plu. -m"

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-kwačukpi? (poss.). H: -kwäťfrukpi?
-kwačukpi-pea (poss. loc.). H: -kwäťfrukpipea

kwač, or kwačha? — be cooked, VI. H: uveakwar, uvea ákwar (it's already cooked; = V. ne?íjípset) [NB 2 irrelevant to vowel elision]; R: kwar (be well cooked)

kwač-an (VT: cook). H: kwačhan; R: kwah-an (bake in oven)
kwač-an (imp.). H, R: kwačhan
kwač-an-č (imp. plu.). R: kwačhánatʃí
cə-kwač-an-č (hort.). R: tsəkwačhanatʃí (let's bake in oven)
cipk ?a-híči ?a-kwa-hí (ready to eat? ["little remains it's cooked"]?). H: tsipk ahátʃí akwači ("falta poco [it's nearly the case] that the soup is gar [German: 'sufficiently cooked'] or well-cooked"); M: ah'-kwač'-he (cooked); ah-kwač'-he [?], ah'-kwač'-he' (ripe); ah-kwač'-he [?] (unripe) [cf. kwač 'eat']

kwačkwačamuk — dream, VI; dream of, VT. H: kwačkwatʃramuk, kwačkwatʃramok (dream); R: kwačkwatʃramuk; M: ah-kwač'-kwač'-tsó-mok (a dream)

-kwačkwačamuk-íveʔ (in one's dream). H, R:

nikwačkwatʃramukíveʔ (in my dream [the context is where I saw him])
[cf. kwačči-muk 'guardian spirit']

kwača-č — soldier, N. H: kwákaʃ́; R: kwákaʃ́
kwača-m (plu.). H: kwáka, kwáka; R: kwáka
[cf. kwačaʔwat 'captive', -kwakahuŋa 'enemy'; perh. this and next three entries share a root kwačka]

-kwačahuŋa — enemy, N(A). H: -íwakahuŋ, kwáʔkahuŋ
-kwačahuŋa-m (plu. poss.). H: -íwakahuŋam,
-kwáʔkahuŋam
[min. pair with -kwakahuŋa 'quiver?']

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-kwakaʔuʔ-aʔ — scalp of enemy (already cut off), poss. H: -kwakaʔuʔ-aʔ

kwakaʔwat — captive, N. H: kwakaʔwat ("un cautivo [a captive]; slave woman" [discussion suggests that Mojave, Yumans [Yumas?], and Tulareños took slaves, but not the Ventureño or Kitanemuk])

kwaki-t — baby, N. H: kwakit, kwakit, kwakit (recently born baby); ZN: kwakit (small baby); M: kwhheet; K: gwagit
ekwaki-m (plu.). H: kwakim, kwakim

-kwakwahuŋaʔ — quiver, V. H: -kwakwahuŋaʔ (it is a (heat) mirage); -kwakwahuŋaʔ (the heat waves are quivering) [minimal pair with -kwakwahuŋa 'enemy'?]

kwam — beat or stir up, V (of pespibata in water [no overt objects]). H: kwam, kwam (beat or stir up pespibata [wild tobacco] with water)
kwam-i-c (pass. nom.: pespibata drink). H: kwamits, kwamits (pespibata drink—after pounding and mixing with water; = V. pəx?utapəf)

kwanaʔaʔi — shiny, Adj. H,R: kwanaʔaʔj

kwaiʔ-n-in — feed [cf. kwaiʔ 'eat']

kwaraʔ [cf. kwarîk 'melt']

-kwariʔ — grandrelative, poss. H: -kwariʔ, -kwâriʔ, -kwâriʔ, -kwâriʔ? [examples given include grandfather, grandson, mother's father, daughter's son or daughter (ms)]
-kwariʔ-yam (plu.). H: -kwâriʔjam
-kwariʔ-t-eʔ (obj.). H: -kwâriʔteʔ
-kwariʔ-iʔ (dec.). H: -kwâriʔiʔa

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kwəɾ̯k — melt, shine (of sun), VI. H: kwəɾ̯ək, kwəɾ̯ək; R:

akwəɾ̯ək (the rain is going to clear away)

kwəɾ̯aʔ (VT: to smear (with mud, tar, etc.; the stuff smeared
is in either obj. or inst. case). H,R: kwəɾ̯aʔ
kwəɾ̯aʔ-mət (fut. [loss of ? analogous to k-dropping verbs?]).
H: kwəɾ̯aʔəmat
kwəɾ̯aʔ-ihwəʔ-t (inst.: ointment; also, plant sp. used to tan
leather). H: kwəɾ̯aʔ jhwəʔ (plant sp., used to tan leather);
R: kwəɾ̯aʔ jhwəʔ (ointment)
-kwaʔ-kwəɾ̯i (mucus from eyes). H: -kwəkwiɾ̯i (lagaña
[legaña 'mucus from eyes'])
-kwaʔ-kwəɾ̯i-m (plu.). H: "plu. -m"

kwəɾu(-)ŋ — plcnm.: Chico López Lake, near Elizabeth Lake. H:
kwəɾuŋ (Chico Lopez Lake, a little this way from Elizabeth Lake;
also = the name of Agustin's dog)

-kwaʔʃt — parent-in-law, poss. H: -kwəʃra, -kwəʃga, -kwəʃra
(suegro o suegra [mother- or father-in-law]; papá de mi
marido/a [father of my husband or wife])
-kwaʔʃt-m (plu.). H: -kwəʃram
-kwaʔʃt-i (obj.). H: -kwəʃraʃk

kwəʃ̱p̞k — red, Adj. H: kwəʃ̱p̞k, kwəʃ̱r̞p̞k, kwəʃ̱r̞p̞k; kwəʃ̱p̞k
pət̞g̞, kwəʃ̱p̞k pətf̞r (Colorado River); R: kwəʃ̱p̞k, kwəʃ̱p̞k;

həmənikiʔt kwəʃ̱r̞p̞k̞ə, jəvəʔkət, əjəʔkət ("como es [what's it
like?], red? black? white?"): kwəʃ̱r̞p̞k̞ pətf̞r (Colorado River
['red water']); ZS,ZN: kʷəʔʃ̱ub̞p̞k̞ [h and p actually overlap slightly,
suggesting Zigmond heard the sound as between the two]; M:
kwas-sup'-kik, kwah-sup'k kik; K: gwacō p-k

kwəʃ̱p̞k̞ ʔə-pəʃəʔ (bird sp.: small with red head). H:
kwəʃ̱p̞k̞ əpiʃə

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kwaśtip-kwaśtpk (plu. Adj.). R: 걏t 경 km kwaśrkwaśrk
(the cats are red; "pēkwaśrkpk")
kwačkwaśtpk (VI: be red). R: kwaťrkwaśrpk
kwaśmk (VT: make red). R: kwaťmkm
[cf. kwačkwač kwaśmk 'have blisters']?

kwetik — repeat, V?
   ni-hun 걏e-kwetik (idiom: remember [my heart repeats]). H:
   kwaťak, 걏eťak, kwaťak, kwetak [in "nihi 걏eckwaťak"];
   R: nihi 걏eckwaťak (I repeated the word)

kwavio — bawl out suddenly in anger, V (of baby). H: 걏eavioj
(the baby bawls out suddenly con coraje ['with passion or anger';
underlining Harrington's])

kwawunuk — [mng. unclear], Adj. H: kwawunuk ("está almorado
[mng.?]; said of a person when is almorado [mng.?]); R:
kewunuk, kwawunok (morado colored [purple])

kwaw-y-i-k — have legs spread apart, VI. R: kwaw-yek
   kwaw-y-k (VT: spread apart?). H,R: kwawjk
   kwawki (imp. [NB: 걏 --> 걏]). H,R: kwawki
   kwaw-y-mat (fut.). H,R: kwawjm.mat

kwea? — lasso, VT. H,R: kwea, kwea
   kwea-mat (fut. [? --> 걏]). R: kweamat
   kwea-vu? (past). R: kweavu?
   kwea-hea-n-i? (estar lazado [be lassoed]). H,R: uve a
   걏akwihani?; H: nihni 걏jat 걏akwihani (he is good at
   lassoing); R: nihni 걏jat akwihani (he is good at lassoing
   [obj. comp.]); uvea akwihani? (it's already lassoed)
   kwea-hea-n-i-m (plu.). H: "plu. 걏a __ -m"; R: uvea
   걏akwihanim
   -kwihan-ivana? (inst.: lasso). H: -kwihanivana

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[root meaning may be 'tie' (cf. kwihat 'net'), or 'lay down' (cf. kwea?k 'lie down'); also, unusual -ʔ vs. -m sg./plu. pattern]

kwea?k - lie down, be laid down (acostado), VI. H,R: kwea?k; M: me'ah kwe-ahk' (go to bed!).
   kwea?ki (imp.). H,R: kwea?ki
   [cf. kwea?]

kwiekť - boat, N (gen.). H: kwiekť, kwiekť [sic]; kwekt (boat, including tomoď, big ship, canoe, steamship); ZN: kwíyéxt (boat; tunamijam made them of tule at Buena Vista Lake)
   kwektu - row a boat.
   kwektu-hwaʔ-t (inst.: oar). H: kwektajhwat
   [stress pattern and geography suggest a borrowing]

kwietin - plow, V. H: kwietin (plow: break clods by dragging branches over them)

kwicaʔ - flexible, Adj. H: kwitsaʔ, kwīsəʔ (flexible; said of guata [juniper] used for bows, and of reed that has been dyed in mud)

kwickʔ - wring (clothes, milk (cow), VT. H: kwitsk, kwitsk [Harrington labels the item with the first form, although he cites the second form in the same entry; in Geri Anderson notes, labeled Eug[enia] [t] vs. A[ngela] M[ontes] [ts]]
   kwic-mat (fut.). H: kwitsmat
   kwick-in-ik (inf.). R: kwitskinik
   [cf. kwiock 'bend']

kwitsaʔoŋ - plcm.: La Liebre mountain. H: kwitsaʔoŋ ("inf's [consultant's] uncle's husband [sic; husband's uncle?] used this term; that's how inf. knows it); R: kwitsaʔoŋ (plcm.: la sierra de La Liebre, between la sierra de la Liebre ranch and Ventura)
   [may not be Kit.]

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kwìhaka, kwìhaka?y — woman, N. H: kwìhak, kwìhaka?j. kwìhake?j, kwìhake?e; na? kwìhake?e aki?itam (I'm a Kitanemuk woman); R: numus?f kwìhak (pretty woman); kwìhakat (constituency absolutive); ivit? akìvea kwìhakat (in this woman's house); ZN: kwì?hak; M: kwé'-ah-ki, kwé'hah-ki; K: gwìkah-ai

-mayha kwìhak (daughter [one's-child woman]. H: "with

-majr. = daughter"

kwì-kwìhaka-m (plu.). H: kwìkwìhakam; M: wur-koo-kwe-
how-kum, kwe-kwe'-hok-kum (many women [the first
redup. form suggests /ku/, where Harrington form
suggests /k w/])

kwìhaka(-)t-ay (obj.). H,R: kwìhakajtaj, kwìhakataj

kwìhät — net, N; also the plant from which it is made. H: kwìhät,
kwìhät (net for carrying deer meat or catching fish); ZN: kwìhät
(carrying net, made of cordage plant; also name of the plant:
Clematis ligusticifolia (rope from this plant also used to catch
bears with; dry stalk smoked for headache)

[cf. kwea? ~ kwìha 'tie, lasso'?]

kwìmißka — north. ZS: kwìfìmk?; ZN: kwìfìmk?

[consultant] thinks applies to men's and women's")

kwìock — bend, VT. H: kwìotsk (bend); ?a-kwìotsk ?ajit?re?j (he
protrudes his lips to one side as he cries); R: kwìotsk (make
crooked)

kwìock (Adj.: bent, crooked). H: kwìotsk (bent, clueco
[crooked]); R: kwìotsk (it's crooked [Adj. = VT stem]); M:
kwé-os'-kik (zigzag)
[cf. kwìck 'wring'?]
kwirav — braid, VT (grammatical obj. is either braid or person).
    H,R: kwirav (braid [can be done to a braid or a person])
    kwirav (imp.). H,R: kwiravətsi? (braid my hair)
    kwirav-ic (part.: braided). H,R: kwiravits
    [cf. kvea 'lasso', and kwihat 'net']

kwirimač — horsefly, N. H: kwirimaʃ, kwirimaʃ (matavenado
    [horsefly (Bright, p.c.)])
    kwirimaʃ-yam (plu.). H: kwirimaʃjem

kwisukaʔk — wind hair in a molote (hair arrangement made on top
of front of head), V. H: kwisukaʔk
    kwisukaʔk-i (no context—may be Adj. 'wound'). H:
    kwisukaʔk-i (molote)
    -kwisukak-in-ə? (poss. nom.). H: -kwisukakihə? (molote),
    -kwisukakihəʔə (his molote—the pug some men wore)

kwisusuʔiʔ — swirl in whirlpool fashion, VI. H: ?akwisrusfruiʔiʔ
    ("whirlpool, or rather the water whirlpools")
    [probably etymologically related to kwisukaʔk 'wind hair in
molote']

kwitak — plant sp.: Cucurbita palmata (Wats.). ZN: kwitak (plant
sp.: Cucurbita palmata Wats.; leaf smoked, and blown into ear
through phragmites (cane) to relieve earache)

kwiteaʔ — bewitch, kill by witchcraft, VT. H: kwiteaʔ

kwitkwitk — multi-colored, Adj. H,R: kwitkwitk [apparently
    'multi-colored']

kwituʔmik — turn, V. H,R: uvea nikwituʔmik (I turned out for him),
    niʔeŋk nehe kalezaʔtej, nikwituʔmik (I met a buggy and turned
    out [perh. one is VT, one VI; context inadequate to tell])
    kwituʔmik (imp.). H,R: kwituʔmik

kwitwituʔ — grind acorns, V. H: kwitwituʔ

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kwíčk — stand up, VI. H: kwatʃrak, kwatʃrak, kwatʃrak (stand up, get up); R: nikwatʃrak tuka (I got up in the night); nikwatʃrak tükav̩pea (I got up in the morning)
?e-kwíčk ?e-p̱ove m̱m̱-t (wave; "literally, 'su fuerza de la mar' [the sea's force]" ["it-stands-up its-force the-ocean"]) [cf. kíčk 'stand up']

kwíŋa-vea (plcnm. near Colorado River). H: kw̱ŋave, kw̱ŋavea; R: kw̱ŋavea; M: kwung'-av-ve-ah (valley)

kwíŋač — obsidian, N, or other glass. H: kwʃat$j, kwʃat$j (a certain kind of crystal: you can see blue and red in it; glass-like; thunder hurls it and if it hits you it will kill you; plenty on white mountain beyond Bakersfield, way over by Long [Lone?] Pine; people who have it for suerte ['luck'; but this context suggests "suerte" means 'guardian spirit' as well] wore it as pendant from neck; = V. qalaw̱-ca.; also used for any glass); JW: kwungatc (doctor's charmstone, the mysterious thing [unclear if this is an etymology or a description]) [this may be minimal pair with kwíŋač 'gap' in that -č here is in stem, while in 'gap' it is abs. suffix]

kwírk — singe? trim?, V. H: kwáčk (trim feathering with coal)

kwíyač — acorn sp.: medium-sized, from mountains; whitish? or red?; edible; also the tree. H: kwatʃ$tfr, kwatʃ$tfr (acorn sp.: medium-sized, from mountains; whitish; edible; also the tree); R: kwatʃ$tfr (red acorns); ZS: kwíyač (acorn (on tree)); ZN: kwíyač (acorn sp.; bigger on tree than wič; pounded, leached, then boiled into a mush); kwíyač (plant sp.)
kwíyačay (obj.). H: kwatʃ$traj; R: kwatʃ$traj (acorn, obj. ['bellota colorada [colored or red acorn]'])
[cf. kiyač 'oak sp.]

kwivįŋ — plcnm. near Tapo or Camulos. H: kwévaŋ; R: kwévaŋ
(plcnm.: an exact equivalent for taʔapupea; near talapupea
(Tapo) [or at Camulo??])

kwohaŋ — foam, VI. H,R: kwohaŋ
kwohaŋ-n-i-m (pass. nom., plu.: foamy things?). H,R:
   kwohaŋnim (make something foam)
   kwohaŋ (nom.: foam). H,R: ?ákohaŋ (espuma [foam])

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lamesaŋ — table, N.
   lamesaŋ-t-ay (obj.). H:lamesaŋ-taj, lamesaŋ-taj
   [< Span. "la mesa"

lamumukŋ — first. M: lä-moo'-muk, nah'-mó-mök (first)
   [Initial 1 in the first form and discrepancy between the initial
   consonants of the two forms suggest this is not a Kit.
   word; cf. namumuk]

laminson — mission, N.
   lamison-y ūk (dir.). H: lamison-yæk
   [< Span. "la misión"

lapis — pencil, N. H:lapis; niwiveŋ niw lapis (I sharpen my
   pencil) [NB no obj. marking])
   [< Span. "lápiz"

ler(-)in — read, V. H: uvea nilin ne? (I read it [past])
   lerin-mat (fut.). R: alerinmativij (she will read it)
   [< Span. "leer"]

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leči? — milk, N. H: letʃi?, letʃiʔi? (milk (of a cow))
[< Span. "leche"]

lečuga? — lettuce, N. H: letʃuga?
[< Span. "lechuga"]

limon — lemon, N. H: limon
[< Span. "limón"]

lola? — pers. name: Lola.
lolaʔ-t-a (obj.). H: lolaʔtəj
[< Span. (or Eng.) "Lola"]

m —

maʔeʔaʔi? — easy, Adj. H: maʔaʔaʔi? (it is very easy)

maʔc — arm, hand, N. H: mæts; ZS,ZN: maʔc

maʔ-m (plu.). H: mæm; ZS,ZN: maʔm

maʔ-c-ay (obj.). H: matsaj; mætsaj; R: niʔhju ʔviʔ matsaj (I looked at this hand [NB no obj. marker on 'this']

-ma (poss.). H,R: -ma; ZS,ZN: -ma [macron m'?]; M: nim'-mah,
ah'-mah' (arm); K: mʊ ma ([your] arm, hand)

-maʔ-y (poss. obj.). H: -maj, -maj

-mah-maʔ-y (poss. plu. obj.). H: -mahmaj

niʔnumuaʔ-ga niʔmæ (my right arm). H: nínnumuaʔa níma
niʔ-ʔociʔ-ŋa (niʔ-ma) (my left hand or arm). H: niʔotsiʔŋa

(níma), niʔotsiʔŋa níma

maʔ-c — grove or forest?, mountain?, N. H: maʔʃr (forest, group of trees); mæʔʃr, maʔʃ (monte [mountain]); R: maʔʃr (grove, forest)
mah-maʔ-c (plu.). H: máhmaʔʃr (plu. [of 'grove']); R: maʔʃr
(plu. [of 'grove'])
mäm (plu.). H: mäm (plu. [of 'monte'])
mac-yök (plcnm. of a spring). R: mätsjäk (plcnm.: a spring nearby)
ma-veä (plcnm.: El Monte [this may be where the 'mountain' glosses come from—from translation of Spanish name]). H: mäve(a), mäve(a); ZN: mäve (plcnm.: a big ranchería at an oak grove near Tejon); K: mavin (plcnm.: Tehachapi Peak or a mountain near by, perhaps called by the Yokuts "chapanau"); VF: mau-ui (ranchería in the oak trees (monte)); mah-havie (rancheria north of Tejon Ranch by oak grove); K: mavin (plcnm. in the mountains—perhaps Tehachapi peak)
huna-veä mač (plcnm.: 'grobe, or mountain, in the middle').
H: hūna vea mať, hunave(a) mať(fr, hūna vea mať(fr
(plcnm.: cowboy camp one mile below the store; Span. name = Monte de en Medio; also spoken of as casa de Lopez, for J.J. Lopez [head foreman] sleeps there); ZN: hūna vea mač (plcnm.: village site 1 1/2 mi. below ranch; app. "vegetation")

mač — hear, V. [also know?]. R: mätfr (hear); nimätfr (lo oyí [I heard it]); nimäfr nehe (I heard; "add nehe when you are avisando á alguno [informing another person]")
meš-nehe [pre-consonantal form; analogous to k-loss?]. R:
nimäfr nehe ("not tür certain!" [another C loss before nehe clitic]; 'I heard'—"add nehe when you are avisando á otro");
[vs.] mämätfrat nehe (did you hear? [contradicts preceding interpretation of nehe])
-mač-ivane? (inst.? "now you're free"). H: mamätjivane
("now you're free; lit., you're going to hear of them"),
pämätjivane? ("now they'll know; they're free now")
mačkay? (wise). H: mätşäke? (omniscient; synonymous with pánqat)
mačkam (plu.). H: mätşəkäm, mätşəkam (plu.: wise men)
macea — be heard [known?]. H: matjce (is heard)
[apparently this word means 'know' or 'hear'; the 'freedom'
glosses are unexplained—idiom?]

medulise? — strawberry, N. H: medulise?
[NB: adapts to julise? 'sweet' (< Span. "dulce")]

-maha? — basket part of basket mortar, poss. H: -maha?; ZN:
?ámahat (hopper for portable mortars only); M: ah'-mah (hand
stone for rubbing); JW: ummah (mortar basket or hopper)
 [= mahac 'wing'?]

maha-c — wing, N. H,R: mahats
-maha? (poss.: wing, wingfeathers). H,R: -maha?, -maha?
(wing; wingfeathers, incl. feathers detached from bird;
feathered end of arrow; fish fin); ?úve ?ék̂atfr
?amahaa? (it already has wings [said of ant]); M: am-
mah'-hah (headdress of feathers)
maha?-n (V: fletch). H,R: mahaa?n, maha?n (put feathers on
something—arrow, pot, etc.)
maha?-n (imp.). H,R: mahaa?n
maha?-n-č (imp. plu.). R: mahaa?nťfr
maha-n-č (part.: feathered). H,R: mahants; R: maha?nts

mahač — five. H: mahatťfr, máhatťfr, mahatť, máhatť, mahatť; R:
mahatť; mahatť momkintťfr (five mounds [of shrine]); ZS,ZN:
mahač; M: mah'-hah'tr, mah-hahts (mah-hahtch); K: mahatc
(five); CK: māhäch; we' mā häch' hā' mūk mā häch' (fifteen)
mahačhea (five times). H,R: mahatťræhe; CK: máhäch' 1'
ā wē' mā hách' (fifty)
mahač-ivan (put five). H,R: mahatťriwan (put 5—things in the
work one is doing)
mahač-ivan-mat (put five, fut.). R: mahatťriwanmat
?amačač (Friday). H: ?amahatťfr, ?amahatťfr

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weh-mahač (ten ['twice-five']). ZS,ZN: weʔmaháč; CK: wê'mahâč
weh-mahač hamâk hawkup (eleven ['twice five again one']).
ZN: weʔmaháč hâmak hâwkup
[for higher numerals, cf. weh-mahač 'ten']

mahahal-pea — plcnm.: San Cayetano. R: maqaqelpea

mahat — bird, N. M: mah-haht (a bird)
ma-mahat (redup.). M: mah-mah-haht (many birds)
[perh. an error for mahâč 'wing']

-mahcit — nephew of a certain type, poss. (through sister?). H:
-mâhctsit (nephew through my sister (rec. of nijer, Pedro to Eug.))
-mahcita-m (plu.). H: -mahtsitam
-mahcita-i (poss. obj.). H: -mahtsitaj

meʔhit, maʔhir — oak sp.: Douglas. H: meʔhit (oak sp.); ZS: máhir
(oak sp.); ZN: meʔhir (oak sp.: Quercus douglasii Hook & Am.;
edible acorn)

mahivet — hairpin, N. H: mahivet

mahmat (and perhaps also mat) — when (conj.). H: maqmat, mat
(perh. w/future reference); maqmat (when (fut.)); R: mahmat
("if" conditional, with future reference)
[cf. mat. 'future clitic']

mahwaʔ — burn something up, VT. H: mahwaʔ, maḥwaʔ, maqwaʔ,
maqwaʔ
mahwaʔ-mat (fut.). H: maqwamat, maqwaʔmat
[cf. huʔ 'burn']

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mahwac — reed sp.; one to two feet high; grows in bogs. H: mahwac-fr [1st a may be accented, r may be devoiced], mágwac [cf. hwiwac 'reed sp.']

mak — give, VT. H: mak, mak, mak; R: uvea nimak, nan nimak (I gave it to you [sic]); ?amakavan (he gave me); K: amak (give [he/she gives])

mah-mak (redup.). H: mah-mak-av (is giving to them [or

imp.? if so, this is the 1st imp. with redup.])

mak (imp.). H: mak; mak (give me; give him); makava (give

them!); makanač (y'all give me)

mak-an (imp. caus.?). H: maken (pass me the sugar); R:

maken pata? tūivatfr (give me what's ground)

mak-i-c (pass.nom.: present). H: makits (present)

mak-i-m (plu.). H: makim (presents)

mak-ik (inf.). H: makik

na-mak-a-t (na- gen. nom.: generous person). H: námakat

na-mak-a-m (plu.). H: námakam

makac — plant sp.: medicinal for bruises; also for dying baskets

black. H: maketfr, mákac [ligature under tʃʃ] (plant sp.;

resembles malva; = "yerba del golpe", medicine for bruises; also

for dying baskets black); ZN: mèkac ("black paint obtained from

this plant")

makahot — dove, N. H: mákahot (dove: paloma del campo); ZN:

mákëhot (dove)

makahom (plu.). H: mákahom

makahot-d (dove sp.: bigger). H: mákahoaat (dove of a

bigger kind)

makahot-d (plu.). H: mákahoaam

makaront — macaroon, N. H: apigen makaront (the macaroon

crumbled [perh. a constituency abs.])

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makaveykt+ — nine. H,R: mákavejka; ZS: má’kaví’ka; ZN: má’kaví’ka; K: makawik; CK: mā’ kā vi’ kō; we’ mā hāch’ hā mūk mā’ kā vi’ kō (nineteen)
makavea?k+heea (nine times). H,R: mákavea?kahea; CK: mā’ kā vi’ kō hī’ ò wē’ mā hāch’ (ninety)
[cf. kwackaveykt+ ‘seven’]

makaw — laugh, VI. ZS,ZN: makg

mamukiyač — plant, sp: Cirsium occidentale (Nutt.) Jepson; tender green stalks edible. ZN: māmu’kiyač

-ma(-)muna? — bracelet, N. H: ámámanña, ámamuna?

man — toast, V. H: mān (toast, e.g., piñones); áman (tray with tar on it for toasting seeds [literally ‘s/he toasts it’?])
man-l-c (part.: toasted [minimal pair with manič ‘Jimson weed’? (no evidence in notes that Jimson weed was toasted)]). H: mānits

manač — plant sp.: a small prickly pear with inedible fruit. H:
mān āt fr
mana-m (plu.). H: mān ām

manap — roll over, VI. H,R: manapj (roll, e.g., of horse)
manama’y (stem redup.). H,R: manamanapj (roll over and over)
manamk (roll, VT). H,R: manamk
mana [stem?]. H,R: ?amanamank (‘va rodeando, it rolls—said of stone, wheel, drunken man’)
[cf. manu?mk ‘turn’?; cf. nanana?y ‘smooth, flat’?]

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mani-c — Jimson weed, N, or toloache (halucinogenic drink made from its root). H: máníʃr, mã́nitʃr (toloache; juice made from roots makes you drunk like a dead man all day); R: máníč (toloache); ZS: mã́nič (Jimsonweed); ZN: mã́nič, mã́nič (Jimsonweed; root peeled, mashed, soaked in cold water; drunk in the morning, 3 times, 3 days apart, to procure visions, cure illness, ease pain)
[obj. app. same—H]
mani-m (plu.). H: mã́nim
mani-muk (be drunk with toloache, VI). H,R: mã́nimuk
mani-yɪk (plcmn.). H: mã́nijak; VF: man-nee-yuk (hill to the right of R. Gomez’s ... 1/2 mi. northwest)
[cf. pa-manit 'Jimson weed or its drinking', under pač 'water']

me?ni:k — return, go back, VI. H: me?nək, mənəx, me?nəx;
?ama?nək tāme at (New Year; means sun starts back again; said also at San Juan day, ca. [summer solstice], means it’s going to start getting cold or hot again, because sun has turned back); R: uvea émana?k molesté? (ya volvió Modesta [sic on name; anomalous stress is perh. question intonation; < Eugenia]
mank-in-ee (pass.: be returned?). H: mankifee (apparently = 'it has been returned'; reference to heart being put back in place by shaman)

mansana? — apple, N. H: mansana?
mansana?-tay (obj.). R: mansana?təj
[< Span. "manzana"]

manu?.mk — turn, VT. H: manu?mk (turn something wrongside out)
manu?m+k (turn, VI?). H: matumu?k (turned)
[cf. ma?n+k 'return']

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manwel-t-ay — Manuel, personal name [obj., apparently; with
\[?ats\]w\] with]. H: manwel taj
[< Span. "Manuel"]

mao-č — plant sp.: similar to hwat(fr but bigger—6-7") used for
baskets and water jugs tarred on inside; brought from coast or
Saticoy). H: mëotfr
mao-m (plu.). H: móom
mao-ма-č? — month name [app. named after this plant]. H:
maw? móava? mëatfr [=?] hwat(fr maw?mëatfr
(another month)

marijče? — tribename: person from marijapea, near San
Bernardino [apparently Serrano speakers]. H: märże?e (San
Bernardino Indian; talked a language part Kitanemuk and part
different; inf. [consultant] didn't understand it) [the "plural" can
app. also be used as sg.]
marijče?-ym: (plu.). H: märže?jem, märże?jem,
märžajjem, märžajjem; R: märže?jem (person of the
tribe near San Bernardino6)
marijapea — plcm., by San Bernardino). H: märžeapaa
märžapejr: märžeapea

mervaš — mallow, N (grew on coast). H: mërvafr
[< Span. "malvas"]

masaulat — pers. name. ZN: masaulat (personal name of l[sabela]
G[onzales])

mšarin — [mng. unclear]. H: mšärin ("estoy ...")

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6Presumably the plcm. here refers to what is now called "Morongo Valley" near San
Bernardino, and is not related to Morongo Indian Reservation at Banning, California,
which gets its name from a family name (cf. Johnston 1965: 4).
-mat — future clitic; some, but not all, verbs lose final k/ _ mat; one or two examples have mat in odd position; these may be instance of mat "when". H: [for numerous examples, cf. Chapter II, section D; odd example: m<trakim hawatʃr tewatʃr (next year)]; ZN: mat (future clitic [translated 'going to'; cf. e.g. kwaʔ 'eat'])

matʔaphoʔw — plcnn. H: matʔapqoʔw (plcnn., far away towards Piro)
[< Chumash: 'place of the fox' (J. Johnson, p.c.)]

matʔaphwelehwel — plcnn., at mouth of Cañada or Cajon de las Uvas [Grapevine Canyon], below the Fort. H: matʔapqweleqwel, matʔapqweleqwef
[< Chumash]

matavŋ — plcnn. at Monolith. ZS,ZN: matəvŋ (plcnn.: the Monolith (Kawaiisu) Indian settlement)
[may not be Kit.]

maviʔ — do, V. H: maviʔ, maviʔ; tsamavi tumhitaʔj (let's work [let's do something]; = Monday); R: Hitaj məmaviʔ (what are you doing?); ZS: mavi
maviʔ (imp.). H: maviʔ; mavisʔiʔ (heal mel)
hemiʔ-mat ca-huguʔ(-)pay vakaʔ-tay, wir ni-maviʔk new mayk hemi ni-huguʔ (let's talk about the cow some other time, I have a lot to do now, I cannot talk now). [from H source]
[Smithsonianian slip from Geri Anderson lists this as minimal pair for vowel length with mave 'grove'; doubtful due to ?]

mawʔ — [mng. unclear]. R: mawʔ həwəʃər ətʃər ("hace mucho la otra luna [long ago the other moon] = the month past"]
[cf. mətəʔ 'moon']

mawiʃ — feather hand ornament of dancer, N; feather headdress. H -mawiʃ, -məwif (plumero held in hand of dancer); ZS: -məwif
(ceremonial feather headdress); ZN: mə-wij (apparently something with feathers); Zigmond refers to “Steward, Plate 7c”)

mawi-yə(-)t — bird sp. [big feather?]. H: mawi-jat’ (bird sp.; resembles swallow; descr.)

mə?y — finish, VT (takes obj. comp. verb, or full clause precedes).
H: mə?j, mə?j; R: uvea nima?j nitə?uhi (I finished counting);
[cf. Gab. məy. ‘do’]

maya? — ask, VT. H: məja?

maya’tərgalap? — tribename: Kitanemuk. H: maje’hintrəgalap
[< Yok. Kroeber (1907: 131) gives maya’intəgalap as Yok. name for Kitanemuk, meaning ‘large bows’]

mə(-)yaw — receive a guest, V. H: məjəw
[= ‘hand-grasp’?]

maycan — pers. name of a boy. ZN: májt-sən

mayha? — give birth, V. H: məjah?

mayhak (having given birth?). H: uvea məjahak (the woman has already given birth)

mə-mayhaka(-)m (plu.). H: uvea ma-mayhakəm

məyha(-)kə-y (obj.). H: məjahək (la mujer parida [the woman lately delivered of a child], obj.)

-mayha-y+? (mother of one’s children). H: niməjahəja? (my wife by whom I have had children, mi padrada)
mayhə-ə (nom., N(A): child [the kin term]). H: majhats (son or daughter); majhat (colt or calf) [variation in abs. may be due to the forced nature of using an absolute at all]
ma-mayhə-m (plu.: children). H: məməjham, məməjham
-mayhə (poss.). H: -maj, -məj, -məj (son or daughter);
panupit niməj (my first [born] child); niməj kəfatfr,
niməj khatəfr (my oldest daughter); niməj kəatifak (my daughter); niməj pəfəfr (my son); niməj pəfatfr,
niməj pəfatfr (my oldest son); niməj pəfatfr, niməj
pətifəfr (my youngest son or daughter); ZN: -məyr, -məyr
(son/daughter), -məyr
-ma-mayhə-m (plu.). H: -məməjham; ZN: 'maməyham
-mayhə-l (poss. obj.). H: -majhəj, -majhəj
-ma-mayhə-m-ty (poss. plu. obj.). H: -məməjhaməj
-mayhə-ʔiva (doc.). H: -majhəʔiva
-mayhə-ʔivə-ey (poss. doc. obj.). H: -majhəʔivəj
mayhə-vea (plcnm.). H: majhave, majhave, majhave (plcnm.:
Campo del Soldado; = Tej. opnow, őpøj, Cast.

tu'upan—means cuando tiene uno muchachito [when you have a little boy]); R: majhave (plcnm.: "spring where Cuddys live; = Tej. ʔop'noy = V. tuʔupan (ca.)")
pateʔ? ʔəʔə nə-mayhəʔ? (my only child [that one finished my child]). H: pateʔ? ʔəʔə niməj (my only son)
[NB: N(A), but V form does not lose a; this confirms environment of rule described in chapter I, section D, 4]

mayk — [mng. unclear]. H: həməʔmat tsaʔgəʔpəj vəkəʔtəj, wər nəməʔik nəw majk həmə nəʔgəʔ? (let's talk about the cow some other time, tengo mucho que hacer ahora [I have a lot to do now], I cannot talk ahora); H,R: həʔə nəməʔin majkw (yes, I can [unclear if this is same word])
[perh. related to maʔə 'do']

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mayk+ — come out? R: pätńr ?ama'jkepea (= Rio Bravo; means onde sale el agua [where the water comes out] ... entered Kern Lake)
[possibly a metaphor based on may(h)k 'look forth or peep']

mayk, mayhk ? — look forth or peep, V. H: majht [sic?], majk; R: majk, mañk, majhk (look forth or peep, as through crack)
mayh-mayhk (redup.). H,R: majmajhk [NB for redup. rule]
mayhki (imp.). H: majhki

mayki — here he comes [this and related presentational words appear to be highly irregular frozen forms with traces of obsolete personal pronoun or demonstrative morphemes]. H: majki (allá viene [there he comes])
ma(-)m+yki (plu.: here they come). H: mamajki
pá?mayki (there he comes way in the distance). H: ?a?majki
(allá viene muy lejos)
pa?ma(-)m+yki (there they come way in the distance). H:
?a?mamajki (allá vienen pocc lejos; *?a?pakki)
[cf. viki 'here comes']

mayś-t — corn, N. H: majśt
mayś-t-ay (obj.). H: majstå
[< Span. "maiz"; NB re clusters]

me [clitic? mng. unclear]. H: jəfr me məujk (where is your girlfriend?); jəfr me ñujk (where is his girlfriend?)
[cf. nehe; or perh. this is a variant of mek]

-mea? — with (accomp.); suffixed to nouns, pronominal forms [irregular—glottal stop drops out of some]. H: -mea?
nə-mea? (with me). H: nəmea?; raw?k ip nəmea? (sit down [here] beside me); R: nəmea?
pə-mea? (with you (sg.)). H: pəmea?; R: pəmea?

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?im+-mee? (with you (plu.)). H: ?amamea? (with y'all)
?am-mee? (with those). H: amee?
hiyavi-mee? (with salt). H: hijavime?
?a-šivki-mee? (with wind). H: ?awon ášivkimeʔa? (it is
raining with wind blowing—a storm)

mea — go! (imp. of mi 'go'). H: mea (imp. of 'go'; also meah when
followed by another imp., either a repeat of mea, or an imp. of
another verb); R: meah kwan (go out and call him)

meakor — but? H: nikamat meakor new niʔan meakor-mat nikam
(yo lo voy a hacer, pero no sé mas que no sé pero voy a hacer; I
am going to make it though I do not know how [Harrington's
Eng.]); meakor tajt epits (pero es diablo que llegó ['but it's too
bad he came'/? 'but it's a devil that came'/?])

mek — contrary-to-fact marker, clitic. H: təmek nehe new
?amək, ?akətfr mek nehe kivea (if the man hadn't died, he
would still be living in the house [Harrington calls this
"optative" construction]); R: nikətfr mek ap (would that I were
there)

mek(-)waču? — contrary-to-fact conditional marker, clitic. R:
təmekwətru? ap nikətfr, new mekwətru? ?amək aməj
kwəhakətej (if I had been there he wouldn't have killed the
woman); təmekwətru? nitsək, ?eju? me kwətʃru? (if I had
stuck him with the scissors, he would have cried)
[NB: ?i/new opposition, reminiscent of indefinites
(apparently ?i here is the conj. 'if'; and mek is a clitic)]

memrija? — quince, N. H: memrijea?

[< Span. "membrillo"; note change in final vowel in
borrowing—prob. a confusion about the gender in Spanish
(not uncommon in American Indian borrowings from
Spanish (W. Bright, p.c.)), rather than a phonological
adaptation]
merikano? — American, N. H: mérikano?; R: merikano?
merikano?-yam (plu.). H: mérikano?jám (American; "this inf.
[consultant] says K[its] never used mi ká?jám")
[< Span. "americano"]

merän — mélön, N. H: merän
[< Span. "melón"]

meta?++ — tall; long [predicate]. H: meta?++ (long (of a road)); R:
meta?++ (high (of mountain); long (of house); putsuk meta?++
pök? (the road is long); meta?++ (the mountain) is high);
meta?++ kíts (a long house); meta?++ kíts (tall house); used
alone or with N [but always = predicate?]; M: met-tah-oo, met-
taht (long); met-tah-oo, met"taht (tall); met-tow"-o-koo-saht
(pole)
me-meta?++ (redup.). H: memeta?++ [= memetam]; R: keym
memeta?++ (tall mountains)
me-memetam (redup. plu.). H: memetam [= memeta?++]; R:
memetam kajm (tall mountains)
meta-t (tall; high). H: metat; R: kajts metat (a very high
mountain); metat (tall mountain); M: met-tah-oo, met-
taht (long); met-tah-oo, met"taht (tall)
meta-y?++ (dir.). H: metajak; R: nim?mat metajak (voy para la
sierra muy alta [I'm going to go into the high sierra]; "inf.
[consultant] observes 2 forms are 'poco diferente' [a little
different]")
[both occur with nouns, but when -++ form stands alone, it is
translated as a sentence; when -? form stands alone it is
translated as, e.g., 'tall mountain'; -++ form is reminiscent
of demonstratives; cf. chapter IV, section N, "Predicate"]

mi — go, be going to, V. H: mi, mi; hatk pami (they are marching
single file, going abreast); k alyk pami ([the birds] go in a flock);
R: mi, mi (go, be going to); tuk ne nimi (yesterday I went);
mamimat (you're going soon; good-bye); ZS,ZN: mi (be going to);
M: nim'-min-ne-k'yu'k (I am going home); M: hi-mo-kaht mum'-me, hi'-mo-kaht mum'-me (Where are you going?)
    mea, meah (imp.). H: mea (gol); mea mea (go, go!); meah
    kuan (go out and call him!); mea u? pâ'sfr amuk (go over there and bring me some water! [go take water over there]); pâp mea (come near!); R: meah kuan (go out and call him!); meah, meah (go, then [answer to mamimât
    'good-bye']); meah meah jâvâ (vete afuera [go outside][said to a dog]; = V. tjâ tjâ milék); M: me'ah kwe-ahkh' (go to bed!); me-ah-ah'-muk (go away); m'yow o-paht'r (go get water)
    mea-c (imp. plu.). ZN: meč k'we'umok ("you—pl.—eat" [mi'-č
    kwâ'?-umuk, "go eat over there"])
    mi-hun (des.). H,R: na w uvea nimihun (I changed my mind [no longer I-want-to-go])
    uvea ?a-mi ni-hun (my heart is leaving now; said by dying
    person when his spirit leaves). H: ?u'veâmi nihun
    uvea ni-mi (I'm already going; = goodbye). M: wahn-nim'-me,
    o-ve-ah-no' me (farewell (I'm going))
    mi-mi-mat (now you're going; = goodbye). R: mamimât (ya se
    va Vd. [now you're leaving]—this is the way to say good-
    bye)
    ?a-mi-a tamea-t? (today). M: ah-mi tah'-me-at, ah-mi-e
    (today)
    ?a-mi tu'ka (tonight). M: ah-mi to-kah, to'-kah (tonight)
    ?a-mi tìve-c (this year). M: am-mi-tü-bas, am-mi-e-ve. tü-
    vatch (this year)
    [last three subentries show that 'going' is idiom for 'next' in
    Kit.]

mick — side by side together (Adv. with 'be' or 'go'). H,R: mîtsk,
    mîtsk

mihînân — recently, just now, Adv. H: mihînân nîkâm (I made it or
did it just now); R: mihînân (luego [later, then])
mi?n-pea — plcnm. in Chanaco Canyon. R: mi?npea (plcnm. in Chanaco Canyon; includes the spring called in Span. El Campo de Gregorio)
   mi?n-pea-nu? (dir.: from mi?npea). R: mi?npeanu? [this shows that -pea is derivative ('plcnm.'), not just a case suffix ('loc.')]  

mi?nah-t — mammal sp. H: mi?nah (mole; Harrington note re raised h: "not strong but distinct; Probably better omit writing"); ZS: mi?nah(g)at' (gopher); ZN: mi?n-hat' (gopher; mo-in-law of lion in story)  
   mi?nah-m (plu.). H: mi?nam; "this was eaten"

mirak+k [mng. unclear]. H: m?mirak ("no es bueno" [It's not good', said by mayor, referring to a pregnant woman's state])  
   [could this be < Span. "mirar" meaning something like 'you're showing'? or perh. related to VCh milak (cf. mi 'go'), meaning 'you're sticking out'?]

mirin — be able (takes obj. compl. form of verb, or no complement).  
   H: mirin, mirin, mirin; R: -mirin, -mirin; H,R: ha?nimirin majkw (yes I can [yes I can do it])

miruhr-k — twist, wrap up, VT. H,R: mirurk, mirugk; (uvea)

pamirurk m?kita? h?nepea/ha?j?ivea (they wrapped the corpse in a petate)  
   miruhr-+k (VI: tangle or kink). H: miruh?eak  
   miruhr-ki (imp., VT or VI?). H: mirugki (imp. VT); R: mirugki (imp. VI)  
   miruhr-mat (fut., VT). H,R: mirurmat  
   miruhr-k-in-i-c (pass. nom.: twisted). H,R: mirugkihts
   wivatjr (the pita is twisted)

mi?sa? — [church] mass, N.
   mi?sa?-y+k (dir.). H: mi?sa?jk  
   [< Span. "misa"]

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-mišana — son-in-law, poss. H: -mifana, -miřana
   -mišana-m (plu.). H: -miřanam
   -mišana-y (obj.). H: -mumfanaŋ [high central V rounding between labials? or perh. a transcription error?]

   -miyak-yam (poss. plu.). H: -mijakjam
   -miyak-a-y (poss. obj.). H: -mikej

mi(-)yanŋ — soar, VI. H: amijanŋ (he soars like buzzard or buitre [vulture] or other birds)
   [= mi 'go' + yank 'quiet'? or 'go' + ya 'fly'?]

m+i — you, your (sg.); prefix. ZN: ma?

m+a(-)č — moon; month, N. H: mātr, maetŋ, maetŋ, maetfr,
   maetŋ; ?amuk; ?ámuk maetŋ) (the moon is eclipsed [sick]); R:
   maetfr (moon) [= mwaat (smoke)]; R: maw? hawetfr maetfr
   ("hace mucho la otra luna [long ago the other moon] = the month past"); ivi? maetfr (this month [NB noon-initial stress]); ZS:
   mēč; M: mo-aht'ra, mwatsh (moon); mo-aht' (mwaht' r), how-
   ko-mwat (a month or moon); K: mēat, mū at (moon); mōtc (lake
   [sic])
   m+a-va? (full moon? clear?). H: maeva? (full moon? [NB non-initial stress]); R: mēva? (it's a beautiful moon;
   clear, pretty moonshine); maeva? mēč (the moon is clear) [the -va is unidentified]
   meo-m+a-č? — month name [app. named after meoč plant]. H:
   maw? maeva? maetfr [=?] hawatfr maw?maetfr
   (another month)
   Šikwe-m+a-č ([approximately] December ['ice month']). H:
   šikwe maetfr

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\[\text{si-m+i-a-č} \text{ --- (approximately) March [flower month]}\].
\[\text{H: jamaetʃr}\]
\[\text{y+a-m+i-a-č} \text{ (approximately) March [sic] [rue month?]}. \text{ H: jémaetʃr}\]

\[\text{mi+cane? --- hot, strong, painful, Adj.? [occurs with obj. clitic but takes no subject prefix]. H: matsane?van (it hurts me); matsane?kwən (it hurts him); haypə=tem matsane? (where does it hurt you?); matsani? (strong; peppery; hot); R: matsani? (strong, said of chile, etc.); matsane?və nituřu? (my chest hurts); matsane?kwən aituřu? (his chest hurts); matsuře?va pətənu?=pəponaʔj pətənu? (their chests hurt them); matsuře?vi (their chests hurt them); pətənu?=hajpə=tem matsane? (where do you hurt?)}\]
\[\text{mi+can(-)j-i-ay (obj.)}. \text{ H: matsuńsej kafęʔtaj (strong coffee, obj.)}\]

\[\text{mi+čk --- pull something taut, V. H: màʃʃk, matʃɾk, matʃɾk, matʃɾk (pull something like a string; to lead a horse by a rope; estirar el cuero [to stretch a hide]); R: ni-matʃɾk (I pulled it--string)}\]
\[\text{mi+čk (pull hard, VT). H,R: matʃɾətʃɾk (pull it hard)}\]
\[\text{mi+čki (imp.). H,R: matʃɾki (pull!)}\]
\[\text{mi+čki-č (imp. plu.). R: matʃɾki-tʃə (pull, imp. plu.)}\]
\[\text{mi+č-m+čki (imp. with redup. stem). H: matʃɾmʃɾki (pull, pull! speaking of stretching buckskin)}\]
\[\text{mi+č+k (pity, have pity on, VT). H,R: matʃɾk (pity someone)}\]
\[\text{[e.g. R: nimatʃɾəkəm (I pity you), nimatʃɾəkənəma (I pity you; ə must be ə), nimatʃɾəkənə (I pity them)]}\]
\[\text{mi+čki-ci? (imp.: have pity on mel). H: matʃɾəkitsu? (have pity on mel); R: matʃɾəkitsu? (pity mel)}\]
\[\text{[NB: -k vs. -tʃk here is not VI versus VT]}\]

\[\text{mi+hi-c --- neck, N. ZS: məhic; M: nim-moo’-he, ah-mū’-he (back of neck)}\]
\[-m+hi (poss.). ZS: -məhi; K: a-muhi ([his/her] neck)\]
m̳hi-w̳t (aug.: long-necked bird: heron? pelican? egret?).
   H: m̳hiwt, m̳hiwt (heron, a bird with a long neck; pelican)
m̳hi-w̳t (plu.). H: m̳hiw̳m, m̳hiw̳m

m̳k — kill, hit, V. H: m̳k, m̳k (kill); t̳meat ?a̳m̳k ("the sun kills it ... said of the sunset colors"); R: m̳k (kill); m̳k, m̳k (kill, hit); ?a̳m̳k ?a̳t̳k (he killed himself); n̳m̳k̳m̳ (I'm going to hit you [sic]); m̳m̳k̳a̳t̳si? (you hit me); m̳m̳k̳a̳ (you killed them [NB: not k̳n; so m̳k and k̳n do not correlate exactly with sg. and plu. objects, respectively]); ZS: m̳k (hit); M: n̳u̳-n̳e̳-m̳k (I struck him); n̳u̳-w̳e̳-a̳h̳ m̳m̳k (he struck me); a̳ m̳o̳o̳-h̳o̳-n̳o̳-t̳a̳-m̳a [app. ?a̳-m̳k h̳u̳n̳-t̳ (t̳a̳m̳r̳e̳? that bear killed him)], hoo'-naht ah-muk (A bear killed him); a̳-moo-k̳u̳-w̳a̳ts [app. ?a̳-m̳k h̳i̳w̳-a̳-č (he killed another one], ah-muk hoo'-nah-tah (he killed a bear); K: amuik-anū (kill)
m̳k-m̳̄t (fut.). R: n̳m̳k̳m̳m̳̄t̳m (I'm going to hit you (Span. "pegar"); n̳m̳k̳m̳m̳̄t̳t̳̄ (I kill one cat [to show contrast with k̳n̳ 'kill many'])
m̳k-en-ī̳-a̳-č (agt.: killer). H: m̳k̳m̳a̳n̳t̳r̳ t̳k̳a̳l̳a̳m̳a; R: m̳k̳m̳a̳n̳t̳ (murderer)
m̳k-en-ī̳-a̳-m̳ (plu.). H: m̳k̳m̳a̳n̳a̳ (killers [of single people])
m̳k-en-ē̳-a̳-y̳ (obj. compl.). H: ?a̳m̳k̳a̳n̳e̳ ("cuando lo quiere pegar [when you want to hit him]; no such word as *P̳m̳u̳k̳e̳j̳")

m̳̄m̳-t — lake, sea, N. H: m̳m̳, m̳̄m̳̄t̳; w̳̄r̳ m̳m̳̄t̳ (many lakes); R: ?a̳p̳a̳h̳i? m̳m̳ (Tulare-3rd?--Lake); m̳m̳ (lake [Eug.]; "plu. is the same"); ZN: m̳m̳ (lake, gen.); M: m̳̄m̳ (ocean)
m̳̄m̳-m̳̄m̳̄t̳ (plu.). H: m̳̄m̳̄m̳ m̳̄m̳̄t̳ -m̳̄m̳ (poss.: its pooling?). H: ?a̳m̳m̳m̳̄ (deep place in creek or pond)
-m̳̄m̳̄-m̳̄ (redup. poss.). H: ?a̳m̳m̳m̳m̳m̳ (plu. [deep places])

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m̓m̓-yəm (tribename: people that lived at lake of Chico López; sg. is same). H: m̓m̓əjəm
m̓m̓-pea (loc.). H: m̓m̓əpəa
m̓m̓-yək (plcnm.: perh. Elizabeth Lake; in Cummings Valley). H: m̓m̓əjək, m̓m̓əjək (Laguna de Chico López; formerly in Cummings Valley); R: m̓m̓əjək (plcnm. for 2 places; one is Laguna de Chico López, Elizabeth Lake, other no longer exists); ZN: m̓m̓əjək, m̓m̓əjək (for the Buena Vista Lake); VF: moo-moy-yək (Cummings Valley)
m̓m̓-yəm (tribename: person from Elizabeth Lake). R: m̓m̓əjəm (person from L[aguna] de C[hico] L[ópez])
m̓m̓-t-əy (obj.). H: n̓p̓əmat m̓m̓ətəj, n̓p̓əmat m̓m̓ətəj (I'm going to drink seawater—a remedy)
m̓m̓-t-u? (V: pool or make puddles). R: am̓am̓ətu? (se encharcó el agua [the water made a pool])
m̓h-m̓m̓-t-u? (redup.). H: m̓həm̓am̓ətu? (make puddles)
?a-kw̓i̊č̓ək ?a-ʔọva m̓m̓-t (wave). H: ?akw̓atʃək ?aʔəva m̓m̓ət (wave; lit., sea's force [stands up])
?a-put̕ək m̓m̓-t (it is high tide). H: ?əʔut̕ək m̓m̓ət (it is high tide; lit., it [the ocean] filled up)
?a-ʔi̊v̑-vea m̓m̓-t (coast).
?a-ʔi̊v̑-vea m̓m̓-t kikeʔ? (coast Indian). H: ?əʔəvəve m̓m̓ət kikeʔ?; R: ?əʔəvəvea m̓m̓ət kikeʔ?
?a-ʔi̊v̑-vea m̓m̓-t kiʔam, ?əʔəvəve petʕəʔ kiʔam (plu.). H: ?əʔəvəve m̓m̓ət kiʔam, ?əʔəvəve petʕəʔ kiʔam (plu. [NB stress in first version])

m̓m̓k — true, Adj. and Adv.? H,R: m̓m̓k, m̓m̓k; niʔəx nəʔ m̓m̓k
(I'm telling the truth); m̓m̓k (it's true); neʔ (pəteʔ?) m̓m̓k (it's not true)

m̓n̓ — swallow, V. H: m̓n̓k
m̓n̓k (imp.). H: m̓n̓k
m̓n̓-m̓et (fut.). H: m̓n̓əm̓et

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mït? [mng. unclear]. H: mat no mëhu mëfïtšaj ("por qué no quem tu boca?" [why doesn't your mouth burn?; may = (ha)mït new më-hu mï-šïča-y])

mïyvi? — menstruate, VI. H: mëju?, mëjvə?
[perh. dec. of a pass. nom. from a root meaning 'flow' or 'pool', thus related to mïmït 'lake'; or perh. related to mïač 'moon']

mïyšïk — miss, VT. H: mëfïræk (miss someone; = ñapñ); R:
jawvëkmatum nìmëfïræk (I'm going to miss you; "cf. ñapñ")

mïyvän — bet, V. H: mëjvän (bet [no overt objects])
mïyvän (imp.). H: mëjvän
mïyvän-i-c (pass. nom.). H: mëjàvänst (the money bet)

moc — again, Adv. H: môts; R: mõts, môts; M: môts, mawsts; môt s (next time)
  ?a-mântk ((wahe) moc) tâmea-t — New Year. H: ?ameññek
  ((wahe) môts) tâmeat (New Year; means it starts back again)

mõhac — doll, N. H: mõhats, mõhatr (doll (used skull of any small animal on end of a stick))
  -mõha (poss.). R: nõmõha (this is my doll)
mõha-y (obj., poss.). R: nìtuhtutuñin nìmõhaj (I dance my
doll)
mõha-m (plu.). R: mõham
mõha-m-t (plu. obj.). R: nìtuhtuñinñavñ nìmõhamav (I'm going to
to dance my dolls)

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mohavidz — tribename: Mojave. H: mohavidz (Mojave; "talk nearly the same as the haminat"; also say ?ámáqava [q.v.])
[< Eng. "Mojave"?]

mohceč? mo?ceč — oak sp. ZN: mohceč, mo?ceč ("Quercus; sup. same as Kaw. mucitaba")

mohk — smoky (said of blue eyes, gray tabby cat). H: moqk (blue [of eyes]; barcino [gray with black stripes] [of cat--tabby]; "the word moqk really is derived from or means something like 'smoky'"); R: moqk (barcino, gray, like tiger-striped cat here); mok'k (morado [purple])

mohmoho?k — only, just? rude? butting in?, Adj.? H: mohmoho?k ap ?akim tsurupkik (he came and butted in --se entremetió); mohmoho?k ap ?e?u?u? (he doesn't ask, he just takes--of impolite man); tamwë?nataj tsipk [or tsipk] mohmoho?k (I managed to see shacks a little, only a few); R: mohmoho?k apakin (he comes to intrude on us [apakin could be error for ?ap ?akim]


[may not be Kit.]

momk — pile up, VT. H: momk
momk (Adj.: piled up). H: mork
mohmk (VI: pile up). H: ?amohmak jərumatʃr (dune)

mona? [cf. munaʔ 'cheat']

monik+k — blow around, VI. H,R: monikək (blow around, of dust); R: ?amoniŋək ?atsŋaj (he kicks up dust with [his] toes as he runs); M: ah-mo'-ne-kok, ah'-mo-ne-kuk (dust)

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7Kroeber (1925: 612) mentions rumors of "Kwiahta Hamakhava" (Mojave for 'like Mojaves') in the area, perhaps referring to the Kitanemuk or Tataviam.

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mon-ik — be mixed up, VI. H: monuk ("parasitic very short μ; alternate beads on necklace by color when stringing"); monoʔ k, mñoʔ k (it is, or they are, mixed up)

monoʔ k (Adj.: mixed up). R: monoʔ k (está revuelto [it's mixed up])

moʔ n-k (VT: mix up different kinds of things). H: moʔ nk (mix up—corn and beans, or anything); R: uvea niñoʔ nk (I mixed them)

ʔa-ʔonkiʔ (pass.). H: ʔəonkiʔ (mixed up)

mon-ʔonki (pass. nom.). H: monkińts (a mixed up mess)

moʔ n-ki (imp., VT). H: moʔ nki; R... moʔ nki (revuelvelo! [mix it up!])

mon-monkik (redup. pass. adj.). H: mogmonnik, mogmongkik
(hillocks, hills of any size); M: moon—mon-ik (hill)

monušmuʔ — [mng. unclear]. H: monuʃmuʔ [said of single black line painted on dancer's face, below eyes (session with Eug[enia], with [A.?] Lozada interpreting)]
[may not be Kit.]

morahk — untie, VT. H: moraqk
[c.f. murahk 'be loose, untied']

mori-c — snot, N. H: morít s

mori-m (plu.). H: "plu. -m"
-mori (poss.). H,R: -mori
-mori-y (poss. obj.). H: -morí
mori-wɨ-t (aug.: snotty person). R: moriwat (es mucoso [it's/s/he's snotty])
moh-mori-wɨ-m (aug. plu.). R: mohmoríwam

moʔ r+ik — overeat, stuff oneself, VI. H: moʔ rək (empacharse [stuff oneself, overeat, get indigestion])

moʔ r+ik-mət (fut.). H: [fut. retains k]
mortasa? — mustard, N. H: moґtasa?, móґtasa? a

[< Span. "mostaza"; this entry suggests Harrington didn't always record r-devoicing before voiceless consonants]

mu — shoot, throw, grind, V. H: mu, ґmu; R: mu (shoot, grind); nimu (I hit the mark); mu, ґmu (shoot, with arrow or rifle, pound in mortar); uvea nimu (ya lo tiré [I already threw it?])

mu-vu? (past). R: nimuvu? (lo tiré [I threw it? I shot at it?])

mu-hea (passive: be ground or shot). H: muhea; R: amthea

aheaj (he shot him in the heart)

mu (imp.). H: muh, mu, mu'

mu-ihuwa-t (inst.: mortar, spear). H: tsivu mujhwat (small pespibata mortar)


ku-mu-ihuwa-t (firesticks [fire thrower]). H: kumujhwat

-mu-v+ (nom.: shot(s)). R: nimu (the shots)

mu-i-c (pass. nom.: pinole, ground). H: muits

mu-i-c-ey (pinole, obj.). H: mujtaaj

mu-ik (inf.). R: nim i muik (I'm going to go machucar [grind])

?e-mu-y (compl.). R: ahju nehe amuj (lo miró cuando lo tiró [he looked at him when he threw it]; but in these notes huyu 'see' is often translated using Span. "mirar", which in standard Span. means 'look at'; thus this sentence could be 'he saw him throw it']

mu-mu-iv+e (plcm.: means where they shot the pine tree, on old trail to Santa Barbara through San Emigdio Canyon). R: mumujvaŋfr takohi

?e-mu-c-i (part.? [c unexplained]). R: âmutsi (el salvado ['the saved part', when winnowing])

mua? — smell, VI. H: mua?, ґmua?

[note: used alone, translated as 'stinks'; but with 'good' translated as 'smell good' (as in Eng.)]

[cf. mwət 'smoke', mohk 'smoky', muh+k+k 'take steam']

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muαhk+ k — take steam(bath?), be smoky, VI. H: μυαξάκ; μυάκάκ (be smoky); R: μυαξάκ (be smoky); ah-mwah'-kuk (smoke); K: amwak (smoke)
muaih-k (VT: smoke). R: muaih (smoke—e.g. bacon)
muaih-mat (fut., VT). H: μυαξματ (give someone steam, fut.);
R: nimauemat (I'm going to smoke bacon)
mua-t (nom.: smoke). H: μωατ; ματ (haze); R: muat, mwat (smoke; "but ματήματ 'moon'"); M: mo-waht (m'waht)
(smoke)
mua-kay (char.: plant sp.: turpentine weed). ZS: m'ωα'καυ (plant sp.; medicinal tea, said to be called 'bad woman' in Span.);
ZN: m'ωα'καυ (plant sp.: Trichostema lanceolatum, turpentine weed; vinegar weed; Span. 'bad woman'; medicinal, laxative tea) [must have some association with steam or smoke]
[cf. mωατ ‘smoke’, mohk ‘smoky’]

muαtα-t — hill, N. H: μυατάτ (small hill); ZN: m'ωατα(ο)τάτ; M: mwah'-taht (hill); K: moatat (mountain)
muatέ-m (plu.). H: "plu. -m"
mwα-muat (redup.). ZN: m'ωαμ(ο)ματ (plu.)
muc+k — be tight for (person who it's tight for is in obj. case), VT;
be crowded, not fit, VI. H: mutsak [m,u,t,may be long] (be tight
[of pants; who they're tight on is obj.]; be crowded); R: mutsak
(not fit); tsaamutskamatutfr (no vamos a caber [we are not going
to fit]; "means same without -utfr. [-tč otherwise only used in
hortatives]); amutskamat (no va caber [s/he or it is not going to
fit])
muck+mat (fut.). R: tsamutskamat, tsamutskamatutfr (we
aren't going to fit [-tč, unexplained])
\(\phi\)-muck+i-pea, \(\phi\)-muck+i-pea-vea, \(\phi\)-muck+i (plcm.: a
place where land is so close to creek you can barely pass).
H: \(\phi\)amutskapa, \(\phi\)amutskapa, \(\phi\)amutskapa, \(\phi\)amutskapiet, \(\phi\)amutskapia

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?e-muck+ya?m (tribename: the inhabitants of the crowded place). H: ?ámuts?kajem (natives of that place); also sg. and plu. ?ámutskapa?lam [it is odd that there are two placename forms and two tribename forms also; perh. two separate locations are involved] [cf. micavorakam under nacavorakam 'twins']

mucuk(·)in-hwe?-t — acorn granary, N. ZN: mucuk'kinhwe?t (acorn granary, standing 6' off ground or in tree) [perh. inst. < mucuk 'be tight', since used to crowd lots of acorns together?] muheč — doll, N. H: muhafjr [cf. mohac 'doll']

muhr+kt? — offer something and then snatch it back, VI. H: muhara?k (offer to give something and then change mind); R: muhara?k (hold out or give and then snatch away)

muhiwe — pers. name of a man. ZN: mūhiwe

muhu?n?a — picnm., east of Tujunga. H: mūhu?n?a [note: Harrington note says < K. mūh 'shoot it!'; [possibly related to VCh mūhu 'owl' (but -n?a is locative suffix characteristic of Gab. or Kit.)

muk — be sick, die, VI; wane (of moon). H: muk, muk (sick); niműkutkam?ajkt?ka?j ("said when [you don't know if you'll get well or die]--means I'm going to die; the aj diphthong sounds like o often" [perh. 'Am I going to die now?' with k transcribed for initial k of ?amapj 'now']?uvec p?amuk = ?uvec p?amuk, = "he's already dead", but niműk merely means I'm sick, not dead; mämukut (are you sick?); ?anihniw ?amuk (the moon is waning— "ya se acabó" [it already finished]); ?amuk (maefj) (the moon is eclipsed); R: muk, muk, muk (be sick); muk (be sick); hāmī? nimuk (I'm still sick); nimukutak amapj (I think
I'm going to die [matching underlining is Harrington's]; M: nim-mök-nû' (I'm sick); nim-mök, mo-kök (sick)
muk-uu? (past). H: nimük uu? (I was sick)
muk-mat-kay (fut., with perhaps). H,R: mukmat kej
muk-i-t (pass. nom.: dead person, corpse). H: mûkit; R: mûkit
(dead person)
muki-c (pass. nom.?; disease). H: mûcits (disease)
muk-i-m (dead person, plu.). H: mûkim (dead person, plu.);
mûkim (disease, plu.); R: mûkim (dead person, plu.)
muk-i-t-ey (dead person, obj.). H,R: mûktej; H: kikehtej
mûktej (dead chief, obj.)
muk-âk (Adj.: sick, sick person). H: mukuk, mûkuk; R: mukuk;
kwea?ki ivi? (mûku) (lay down this (sick) person!)
mukukam (Adj., plu.). H: mukukam
mukukea (pass.?). R: mamukukea amâ?j (I think you're going
to die [now])
mani-muk (incorp.: be drunk with toloache). H,R: mâmîmûk
pa-muk (incorp.: drown or be flooded [water-die]). H:
pêpâmûk ?îvîts tââhts ?ûvea (there was a flood be-
fore—at time of Noah); pâmûk, pâmûk (drown, VI); R:
pâmûk, pâmûk, pâmûk (drown, VI)
па-muk(-)unea? (incorp. VT: drown). H: pâmûkune?e,
pâmûkunea?; R: pâmûkune?, pâmûkunea?, pâmukune?e
piyâci-muk (incorp.: sick from poison oak). H: pêijîsîmûk (be
sick from poison of ivy)
hike(-)w-muk (compound or incorp. VI). H: nihikawmuk (I am
panting [breath-sick])
ûah-ûayka-muk (have potros [hernia/tumors?]). H,R:
ûahñejkamûk (< nûñayka- 'thighs')
mukâ? — whites, Mexicans or Americans, N. H: muka, muka?e,
muka? (refers to whites, Mexicans or Americans; said not to cry
at funerals; this is word of wise man who prophesied coming of Americans); R: muka? (whiteman)

muka?-yam (plu.). H: muka(?)-jam, muka(?)-jum, muka?jum;

műka?jam kwakam (American soldiers)

[perh. a nom. < 'sick', meaning 'sickly', 'pale', or 'dying'; or

possibly < mohk 'gray' 8]

mukpi-c, mupi-č — nose (also duck's bill, or point of a hill), N. H:
muptjř (nose); ZS: muk-pic [abs., perh. forced?]

mupi-m (plu.). H: mupi-m

-mukpi? (poss.). H: -mukpi?, -mukpi?, -mukpi?; patsahk

ämukpi? (his nose is aplastado [flattened], chata [flatt-
nosed]); -mupi?; ZS: -mukpi; M: nim-mok-pe, ah-mök'-pe

(nose); K: amukpi

-muh-mupi? (plu. poss.). H: -muhmupi?
mupi-w+t (aug.: big-nosed person). H: mupiwat (narizón

[person with a big nose?])
mupi-w+m (aug. plu.). H: mupiwam

mula?(-)t — mule. H: mula?t [even with abs. -l, glottal added as in

many V-final borrowed stems]; R: awawk mula?t, aqənk (a mule

threw him and crushed him)

[< Span. "mula"]

mumac — reddish tick, N. H: müm atš

mumac-yam (plu.). H: müm atšjam

muna? — cheat, VT. R: mona?
muh-muna? (redup.). H: muhmuna?, mohmuna? (cheat

someone); R: muhmuna? (cheat); amohmuna?ven (s/he

cheated me); nəw amone?yək [unclear; y unidentified] (no

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8 Cf. Cahuilla Mukata, a creation god now considered an evil spirit, as reported by
Lovell and cited in Heizer (1974: 18), and in K. Sauvel's story on tape (Frost 1986).
se engañó [s/he wasn't cheated or fooled]); muhmuna? (s/he's cheating); amuhmuna?vatsam (he is cheating us) 
mone?vìk (be cheated?). R: nàw amone?vèk (no se engañó 
[s/he wasn't cheated or fooled])

nah-mone?hýè-m (cheater, plu.). H,R: nàmone?hjëm

mu-mu-i-vì-č tìkoht — plcm. in San Emigdio Canyon; cf. mu 'shoo'.

mumum-pëa — plcm.: a bog. R: mumumpea

munk, munkik — peak, hill, N. H: mún(y)k, múŋkik

mun-munkik (Adj.: redup. plu.). H: múnmunkik

monkìnič? [pass. nom.?]. R: mañatfr momkìntfr (5 mounds 
of shrine) [sic m]

munëhk (VT: pile up). R: munaqk (pile up fine earth, [said] of 
gopher)

munkikah-yìk (plcm. [same root?]). R: munkikahjëk (plcm.;
= kasupëa, Montalvo)

[cf. monikìk 'blow around', monìk 'mixed up'?]

muṄ-t? — owl, great horned, N. H: muṄht, muṄ(') (great horned owl;
= V. muhu = tecolote); ZS,ZN: munkt (owl; = an omen)

muṄum (plu.). H: múṄum

muṄ-t-ay (obj.). H: muṄhtæj

muṄum+ (plu. obj.). H: múṄumë

muṄ-t ña-ho? (plcm., near La Chiminea). R: muṄt ñëho

mupi-č [cf. mukpi-c 'nose']

mupu?-pëa — plcm.: Santa Paula.

[< Chumash; Blackburn (1975) translates mup as 'cave']

murah-ìk — be loose, untied, VI. H: muräqak; R: muräqak (be 
untied)
murah-k (VT: loosen, let loose). H: murahk, murahk (loosen, untie, unstring (of bow)); R: muraq (untie)
murah-nehe (with nehe). H: nimuraq nehe (I loosened it); R: nimuraq nehe kutsi?taj (I let it (the dog) loose)
murah-mat (fut.). H,R: nimuraqmat
murah-k (Adj.: loose, untied). H: muraq; R: muraq (está suelto [it is loose])
[cf. morahk 'untie']


nimi, mutu?mat nimi (he doesn't want me to go, but I'm still going to go); R: mutu? nimirin (siempre puedo [I still?/always? can]); mutu? anam (he is always walking around the country);
mutu (siempre [still/always])

mwät - smoke; haze. [cf. mūahk]

mwiʃršk — sad, Adj. H: mw varʃk; R: mwvarʃk nohtat (the old lady is very sad); M: mu-isk (sorry)
-n-

-ne? — father, poss. (no absolute). H: -næ?, -næʔ; pənæʔ (their fathers); nĩnaʔn (my father); M: ahn‘-nah (father); nĩn‘-nah (father, my (spoken of [i.e. non-vocative?])); ahn‘-nah hoo‘-as, ahn‘-nah (father, his)
-ne-m (poss. plu.). H: -nem; pənem (their fathers)
-neʔnay (poss. obj.—irreg.). H: -næʔnæj
-neʔ-ıvä (poss. dec.). H: -næʔıvä

næʔak — separate, divide, VI (subject can be either sg. or plu.). H:
næʔak
 -næʔk-an (VT: separate). H: næʔkan
 -næʔk-an (imp.). H: næʔkan

naka-t — little girl, N. H: natsat, natsat (girl, like 4-year old); ZS:
nækat (little girl); ZN: nækat (girl); M: nah‘-tsat, nah‘-tsaht (little girl (4 to 12 yrs.)); K: natsat (girl)
nanaka-m (plu.). H: nənatsam; M: nah-nah‘-tsum (children (4 to 12 yrs.))
naka-tey (obj.). H: natsatej
naka-kwinit (cmpd.? [mng. unclear]). H: nətrakwinit ("una
cimar[r]ona" [= wild, unruly, runaway, slave; perh. a mare])
[cf. nahič ‘older girl’]

naka-kwinač? — plant sp.: desert grape. ZS: načkwinač (plant
sp.: Vitis girdiana, desert grape); ZN: načkwinač (wild grapes;
eaten as raisins, boiled or plain, or in pudding)
[cf. naka-t "little girl"?]

nacavorakam — twin(s), N. H: natsavorakam, natsavorakam;
hawkup natsavorakam (one twin); niniw natsavorakam (my
twins [NB: an unusual case of -niw, ‘possession’ used with
humans; cf. chapter IV, section A]); matsavorakam/
natsavorakam [Harrington typed notes asks, “1st letter m or
n?," and entry includes the qualification "]ca.""); ZN: 
n'ecuvur'akam (twins) 

nacavorakam-aY (obj.). H: natsavorakamaj, natsavorakama 
[any relation to nacat 'little girl'? is this girl twins? or perch. 
related to nacea? 'splice' and woh 'two'?]

nacea? — splice rope together, V. H: nats ec a? (splice rope together; 
= napawitsu?)

nah- — prefix: habitual? [cf. e.g. mona? 'cheat', and k+? 'bite']

naha-c — older (apparently teenage) girl, N. H: narahfr, nahatfr, 
nahatfr, nahatfr; R: nahatfr (girl)

na-naha-m (plu.). H: naraham, naraham 
naha-c-aY (obj.). H: narahfraj 
[cf. nacat 'little girl']

nah-ka mea?{-n-i-c — cemetery, N. H: naq kamea?nits, 
naqkamea?nits, naq kamea?nits; 
nah-kamea?{-n-i-m (plu.). H: "plu -m"

nah-kamea?{-y+ik (loc.). M: nah-kah'-me-ah'-yuk (burial place 
nah-kamea?{-n-i-vea (plcmn.). H: naq kamea?nive; M: nach'-
kah-mea-ne-ve-ah (burial place) 
[cf. kamea? 'bury', of which this is nah- pass. nom.]

nahmavihawit? — shaman, N. M: nah-mah'-we-haw'-it nah'-mahve-hült (doctor or shaman)

nahnipk — win, beat someone, V. H: nahnipk, nahnipk; papanipk 
(goal; = "where they are going to win/lose" [sic; but seems to 
mean 'they're winning', or perch. 'they're making a goal'] 
nahnipki (imp.). H: nahnipki 
nahnipki-c (imp. plu.). H: nahnipkî fr

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nahnipk-in-ihwəʔ-t (inst.: goal, ganadero in shinny game). H: nahnipkiiNhwaʔt

nahock — give bridal presents, V. H: anahotsk (he gives bridal presents)
[min. pair with nahuck 'give birth to'? perh. Harrington confused bridal presents with birth presents; cf. naʔuʔ, naʔoʔ 'marry']

nahponom — sell something, V. H: nəhptənom; R: naqptənom
nahponum-uuv (past). H: nahponumuvu? (sell something); R: ninəhponumuvu? (I sold it)
nahponom-ə-i (nom.: store). H: nəhptənomat; R: naqptənomat;
wəwəpəa naqptənomat (La Tienda del Llano, Rose Station [the plain store, as distinct from Rosemary's at the mouth of Tejón Canyon])
nahponom-ə-m (plu.). H: nəhptənomam
nahponom-ə-yik (dir.). H: nəhptənoməjəkmat (dir. + fut.)

nəhtıhtinŋ — be in charge or be chief, V. H: nəhtəhtınŋ

nahuck — give birth (to), V (no overt objects in examples). H:
aqutsk, naqutsk; ʔənəhutsk (she's giving birth); nənaqutsk (I'm giving birth); hitətəm ʔəhuckit (What was born to you—boy or girl? [apparently 'what did she give birth to for you', asked of man])
[cf. nahock 'give bridal presents']

nahwin — deposit at shrine, V. H: nahwin; ZS: nahwín (scattering of seed, etc., ceremonially); ZN: nahwín (the scattering of the (seed) offering (to appease dog or babies or tree of evil omens)
nahwin-ik (inf.). H: nəhwinik
nahwin-i-c (pass. nom.: shrine on hill or mountain top). H::
nəhwinitk
ʔəmə? cukit new-hinipam ʔəmək, mat new-hinip—muk
cukit, ʔəmatən ni-təhən ʔə-yik məhəč-am ʔə-wiŋ-
wîcâha-m? H: ?ama? t'sukit nawhinipam umuk, mat
nawhinip—muk t'sukit, amaten nitân t'ej pujuk mahatstram
?awâhweatl'ram ("call them thus when don't want to say
their names; I never heard that you are sick here, here you
are tirado t'sukit; You are five old men—tribal seers" [sic])

nahwit [cf. now, 'negative']

neh(-)yu? — deer hoof-sing, V (done in a special non-Kitanemuk
language of the dance). H: nahju
neh-yu-i-c (pass. nom.: the name of the deer hoof singing). H:
nâhjuits
[cf. yu2 'sing']

nâkač — cliff, gully, ravine, paderon, reliz, N. H: nêkatfr,
nêkatfr; R: nêkatfr (paderon [mng.?]); nêkatfr, nêkatfr (reliz
[landslide?])
nêka-yâk (loc.). H: nêkâjak (en el barranco [in the cliff,
gully, ravine]
nêka-yam (tribename?). H: nêkâyam (people that live in one)
nêka-vea (loc.). R: pakatfr nêkavea (they are in the paderon
[mng.?])

nêkaču — plant sp.: yerba del oso [literally, 'bear herb']; useless,
with poison berries; grows in mountains. H: nêkatfru

nêkarakara — chameleon, N. H: nêkarakara
nêkarakara?-yam (plu.). H: nêkâlêkâlê yap'am
nêkarakara ?a-wake-vea, ?a-wake-vea nêkarakarat-
(plcnm.; means chameleon fiesta). H: nêkarakara
awake-awake nêkarakarat (chameleon fiesta [an
apparent constituency abs.]); R: nêkarakarat ?awakavea
(plcnm.: means chameleon fiesta; "Only Fustero has known
this plcnm.")
naka-t — stick, N. H: nakat, nakat (digging stick, or any stick)
- naka? (poss.). H: '-naka?, '-néka?, -naka?
?e-naka? taoć (lightning [thunder's stick]). H: ?e-naka?
téot¡

nakic? — [mng.?] H: wémanékitus (alamillo [diminutive of "alamo"
which means 'poplar'; this is perh. a subspecies])

nakwah — play a certain men's game, V. H: nakwar
nakwah-ik (inf.). H: nakwahik, nakwahik
nakwahik-am (Adj., plu.?). H: tsamítʃ nakwahikam (let's
play [the men's game])
nakwah-i-č, nakwah-i-c (pass. nom.: name of this game). H:
nakwahitʃ, nakwahits
nakwah-ihwa? t (inst.: the stick used in this game). H:
nakwahihwa?t

nakwarik — pass across a stream, land on land from a boat, VI? H:
nakwarak; R: nakwarak (land from boat); ankwarak (he landed
on land from a boat); nakwarak (cross arroyo); M: ah'-noh-kwar-
rok, ah'-nah-kwar-rok (across)
nakwarik-ihwa? t (inst.: bridge). M: nah-kwar'-ke-what,
nah-kwahr'-ke-what (footbridge)
nakwarikvea (plcnm.: Tejon Pass). H: nakwarikve,
nékwarikve, nakwérkive, nakwarpeve [this last has odd
structure: V 'cross' + N 'water'?] (plcnm.: store site at
[Tejon] pass; old ritual things are buried there; the
Serranos always called it this, too); R: nakwarikvea (El
Paso store site ...); ZS: nák-war-kí've (settlement below
the ranch house [apparently 'the pass']); ZN: nákwarik've
(another reservation below the ranch—"the pass"); K:
nakwalki-ve (placename: the principle [sic] village of the
Kitanemuk, called by the Yokuts "pusin-tinliu");
nakwalkive (Tejon rancheria site); VF: na-quar-key-uai
(ranchería at Tejon ranch; people there spoke Porterville language)

    nam[e]pi-pan (VT: soften). H: nam[e]jpan; M: nah-mah'-e, nah'-m̕i'-e (soft)
    nam[e]pi:k (Adv.: quickly). H: namajk; R: namajik
    na-nam[e]pi-k (Adv., redup.). H: na namajjk, na namajk, na namajjk; R: niʔəhəhəkmət lamesətej (I'm going to subir la mesa [climb onto the table]; namajjk is added meaning "recio" [hard or quickly]); na namajjk, na namajjk, na namajjk (hurry up!)

na-mək-a-t — generous person, N. H: naməkət
    na-mək-a-m (plu.). H: naməkəm
    [< mək 'give']

namimok? [mng. unclear]. M: lə-moo'-muk, nah'-mó-mək (first)
    [The inconsistency in the initial consonant, and the initial l in one form, suggest this may not be a Kit. word.]

namu — fight, VI (may take a complement, indicating the person fought with, in dir. case). H: namu, namu, namu'; R: namu;
    pənəmu (they are fighting—said of soldiers)
    nah-namu (redup.). H: nahnəmo, nahnəmu, nahnəmu, nahnəmu [described by Harrington as not nahnəmu];
    ninənəmu pəjək (I'm fighting with him); ninənəmu əməjək (I'm fighting with you); ninənəmu əmək (I'm fighting with you, pl.); R: ninənəmu əməjək, ninənəmu əməjək (I'm fighting with you); pənəhənəmə (they are fighting); pənəhənəmə (they are fighting; "notice redup—not nahnəmu at all"); ninənəmu (I am fighting)
    namu-i hun (des.). H,R: namujhun, namujhun, namujhun

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namu-i-c (pass. nom.: war). H: namuits (a war—far off [perh. a reference to World War I])

namuha-č — chief's wife; female chief (capitana), N. H: namuhatfr, námuhatfr
namuha-m (plu.). H: namuham
[similarity to muhač 'doll' a coincidence?]

namumuk — first, Adj. R: namumuk kitš (the first house); na?
nihju namumuk kitš (I looked at the first house)

nanačun — imitate, depict, V. H: ?ananatrun hutsaj (said of wíw [zigzag] design on basket hat ['it imitates arrows']); R: nánatrfrun (imitate); ninanatrfrun tawahtfraj (estoy ar[r]emedando al mundo ['I'm imitating the world' perh. an accurate translation of a misunderstood cue—"I am imitating the word"—by Harrington]);
nanačun (he is imitating the word)
nanačun-ihwát-t tamat (inst.: measuring stone). H:
nanatrunihwet tamat (measuring stone [location described in notes]; could tell if live long or short by whether stood and head was above (long) or below level of top of stone);
R: nantfrunihwát tamat (measuring rock [location described in detail] ... If I am tall and I am below level, I will die soon; if I am short and my head is above level, I will die soon)

nanakša? — wrestle, V. H: nanakša?, nanakša?
nanakša?-ihun (des.). H: nanakšajhun
nanakša?-i-c (pass. nom.: wrestling match). H: nanakšajits
nanakša?-i?a-č (agt.: professional wrestler).

nanaμa?yk [cf. nampa'i 'soft']

**nanukaw** — swap things, V (no overt objects in examples). H:
  nantkaw; nanukaw (swap, trade)
  ca-nanukaw-mat (hort. prefix + future clitic). H:
  tsanantkawmat (‘let’s swap?’)
  ni-nanukaw-nehe (I swapped it, nehe). H: nenantkaw nehe (I
  swapped it (I tell somebody))

**naʔoʔ** — get married, VI (person married may appear in dir. case).
  H: naʔoʔ, naʔo?
  naʔoʔ-mat (fut.). H: nihomat pəjək nəhatʃg (I’m going to
  marry that girl)
  naʔoʔ-ivənaʔ p+ɨ+k (inst.: fiancée). H: nihəbəjənaʔ pəjək
  (my fiancée)
  [cf. naʔuʔ ‘marry’]

**napewicuʔ** — splice a rope, V. H: napawitsuʔ, napawitsuʔ
  [< napk ‘stick together’ + wicuʔ ‘twist rope’?]

**nap-ik** — be stuck together, VI. H: napək (be stuck (together)); R:
  napək (be stuck, get stuck)
  nap-k (VT: paste, glue, mend). H: napk, ῃpək; R: ῃpək, ῃpək
  [sic, typographic error] (I pasted)
  nap-k-mat (fut.). H: napkmat; R: ninapkmat
  nap-nap-k (stem redup.: mend in several places?). H:
  ninapnapk (I mended the tear)
  nap-k-in-cə (pass. V). H: anapkίθə (the patch sewed on)
  nap-k-in-ic (pass. nom.). H: napkίθəs (mended)
  nap-k-in-ihwaʔt (inst.: glue). ZS: nap-kinihʷat (glue made
  from deer horn); ZN: nap-kinihʷat (the glue used to sinew-
  back a pine bow)

**naɾəʔk** — at the foot of the sierra, Adj.? H,R: naɾəʔk [no context]
naregha? — orange, N. H: naregha?  
[< Span. "naranja"]

ne?r*k — help, VT. H: ne?rer, ne?rer, ne?rer; aha?reravan (s/he helped me)
    ne?rk-mat-um (help you, fut.). H,R: ne?reramatum (help you,  
    fut.); H: ne?reramet (fut)
    ne?rk (imp.). H: ne?rk; nerkeri?, ne?rkerti? (help me!); R:  
    nerkeri? (help me!)
    ne?rk-i-k (a helper). H: ne?rkek
    ne?rk-i-m (plu.). H: ne?rkm
    -nerki? (poss.). H: -nerke?, -nerke? (my partner in game)
    -ne?rk-i-m (poss. plu.). H: -nerkm

ne?(-)u? — marry, VI. H: ne?u? (marry [each other or another])
    ne?u?-ni, ne?u?-nin (make someone get married). H:
    ne?u?nivatsam, ne?u?ninavan
    [cf. ne?e? 'get married'; morpheme break is suggested by
    kuhaa, 'sister-in-law']

ne?vih-t — prickly pear cactus, N. H: ne?vuht, ne?vht, ne?vht (prickly
    pear; red and white fruits; tuna; "not native here ... brought from
    missions")
    ne?vih-m (plu.). H: ne?vum, ne?vam
    ne?vih-y+ik (picnm.: Las Tunas, in Tuna (?) Canyon also a ridge
    near there). H: ne?vuhjak (Las Tunas); ne?vuhjak (mtn. this
    side of wwowopatfr); R: ne?vuhjak (Las Tunas; also name of
    ridge back of Las Tunas); ZS: ne?vuhjuk (settlement in
    Tunis [sic; 'Tuna'?] Canyon); ZN: ne?vuhjuk (village site 4
    mi. south of ranch; Tunis Canyon)
    [minimal pair with ne?vuht 'turnip']

nevo(-)kah-c — shoe or sandal, N. H: navokahats, navokahats; ZN:
    nevokahac (shoes [descr. as of one piece, from deer neck])
    -nevo(-)kah (poss.). H: -navokah; R: -navokah (my shoes)
[= pricky pear] cactus' + 'wrap' (kahap 'apron'). It could refer to a sandal made from cactus fiber.

navo(-)ŋa — behind, Adv. (with 'come', 'be'). H: navoŋa akim (he is coming behind me); navoŋa akatʃ (he's in back)

navuht — turnip, N. H: navuht

[< Span. "nabo"; minimal pair with navht 'prickly pear']

new — no; neg. (usually the first word of the sentence). H: new;
new ?əŋʃr̩k nawhit ?əlame (the knife is dull ['neg. it cuts nothing its tooth']); mat no mahu mafisaj (why doesn't it burn your mouth? [must be either an initial mat 'fut. clitic', or truncated ?əmə-t 'you, Q', at beginning; if the latter, it could be Harrington's putative "neg. hort." (cf. cuʔr̩k); but then we have non-initial new]; no anahuŋwi? werayk (mute—can't talk; ca. [perh. new-pəʔin pə-huŋwi? werayk 's/he really doesn't know his/her language']); həmimmat tsahuŋ'pəj vəkətaj, war nimaviʔk new majk hami nihuŋuʔ (let's talk about the cow some other time, I have a lot to do now, I cannot talk now); R: new;
new məstupər̩k (que no te atasques! [don't get stuck! NB: not kay, but labeled by Harrington "neg. hort."); perh. a question: 'don't you get stuck?]'); newt məpəmətuʔ (aren't you thirsty?);
new pət frufrəvətʃ (he's not a liar [vs. pətaʔ frufrəvətʃ 'he is a liar'; perh. relevant to "predicator" described in chapter IV, section N]); ZS,ZN: new; M: now-ne-ūn (I don't know); now'-wūr (none); now'ī, now'-o (no); now o'-se (not hot); now, now'-vo (not (general negative [the latter with 'past clitic']])); now'-no'-mo-wats (not good); K: nēu (no)

new-ʔt (neg. + Q). H: newut maʔsiuʔ? (aren't you ashamed?)
new-hit (nothing). H: nəʔw ... hit, nahwit, newhit [also, started to transcribe as nəʔw, crossed out, commented "not nəʔw at all!"] (nothing; there isn't any); R: nahwit (there isn't any); (uvea) nəʔwɨt (((ya) no hay [there isn't

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any (more)); naʔwhit kwaʔjkat (there's no food); naʔwhit uvea kafe? ([there's no more coffee]); naʔwhit pəkwinit ([there's no more mud]); M: now'-hit wūr' (not enough [there isn't much])

naw-hi-hit (app. = nothing, with redup.). M: now-he'-hee't (none)

naw-hit-ay (nothing, obj.). H: naw ?ayətʃrək nawhit ?əʔama (the knife is dull ['neg. it cuts nothing its tooth']); nəw(...) hɪtəj [or hitəj]; ZS: nəkʷiʔitəy

naw-ham(i?) (no longer?). H: nəwhəm?i? (todávia no); nəqwəm? isavel (Isabel isn't here); nəw həmi taxat, wahi? pətaʔ (he isn't people, he's coyote); nəwhəm?isəm ?ətuqtutuʔ (I am playing alone [nəw-həmicaʔ-m 'no one, plu.']); (nəwhəm) niko nəkwaʔ (I am (still) full (after eating)); nəwhəm nɨmək (ya estoy enfermo [I'm still sick]); R: nəqwəm akwətʃrək (todávia no se levantó [he hasn't gotten up yet]); no-hah'-me, now-hah'-me (not yet); nəw-hah'-me, nəh-miʔ (soon)

naw-ham hit (nothing more). R: nahwəm hit (there is no more); nahwəm hit nɨhiw (todávia no miro nada [I'm still not looking at anything])

naw-tu? (VI: disappear). H,R: ?ənəwətuʔ (he disappeared—i.e., shaman made self invisible)

naʔwəki? — married, Adj.? H: nəʔwaʔkeʔn (I'm married [perh. a mistranscription for nəʔwaʔkeʔ nə]); ZN: nəʔwaʔk' (marriage; there was no divorce)
[derivation unclear, but evidently related to nəʔuʔ 'marry']

-nawtʃimʔ? — parent of one's child-in-law, poss. H: -nəwəʃən,
-nəwəʃəm

-nawtʃim-cəy (poss. obj.). H: -nəwəʃəmtsəj
[apparently some kind of construction with nəʔuʔ 'marry']

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-ne, -nehe — [mng. unclear: 'contrary to your belief or notice'? "n'est-ce pas"?]; a clitic (in the last position in the schema). H: comments: "I tell someone", the nehe is added when I am avisando a alguno [informing somebody]; like -mat future clitic, conditions final k-loss on some verbs; R: nehe, nehe; majamkatatsin nehe (you reminded me [2s-remind-2ls-nehe; NB for clitic ordering]); ne ne nihak = nihakam nehe; nehe, ne (hints that it is perh. related to past tense; "in quick talk nehe is always abbreviated to ne; used when negando alguna cosa [denying something]"), ahju nehe amuj (lo miró cuando lo tiró [he saw him (or looked at him) when he shot (him?)]]; ah?n?k nehe amats, pa?pi anam patfraj (it's still afloat isn't it, encima el agua anda [it's going along on top of the water]); akatfr ne ip, akatfr nehe ip (it was here); H,R: ni?nag naho nipala?ts?aj (I looked for my shovel naha is apparently a typographical error for nehe; source was typed, and Harrington typewriter had "a" on the "4" key]); R: nehe, ne ("always abbreviate thus in quick talk"; "used when denying something"); nimajfr nehe (I heard; "add nehe when you are avisando a otro [informing another person]"), ni?a? nehe (I brought it; "the nehe is added when I am avisando a alguno [informing someone]"), ZN: nehe [mng. unclear]

nī- — personal prefix, used for subjects and possessors [cf. chapter II, section A, number 1]

nicu? — put something away to keep, V. R: nitsu?

nihnee — do something as a custom, V. H: nihnee?; nihini (give a small fiesta [probably the same verb, used as a euphemism for sacred, secret, or death-related customs])
nihne-a-t (nom.: a custom). H: nihneat; ZN: -ninhī (fiesta for dead)
nihni-i-c (pass. nom.: a small fiesta—not the one where effigy is burned). H: nihinīts (any small fiesta, at which no mono is burnt); nih?nīfr (fiesta for girl at end of 4 mo. diet [puberty or marriage-related]?)
nihni-hy-t (aug.: good at doing something (the complement is in obj. compl. form)). H: nihnihjat (good at); nihnihjat akwihən (this man is good at lassoing); R: nihnihjat (good at); nihnihjat akwihən (this man is good at lassoing); nəʔ nihnihjat nikəmeni pentəj (I'm good at making bread)

niowehiyo? — sorry. M: ne-owah-he-o (sorry)

nipik — die, VI. H: nipək, ɬəpək, nipək, Nipək; R: nipək, ɬəpək, nipək, Nipək

?ə-nipk-i? (pass. nom.: dead person). H: ənipkiʔ, əNpkiʔ, əNpkiʔ; R: ənipk [sic]; M: ahn'-nip-ke, ahn'-nip-ke (dead); ah-nip'-ke (corpse)

?ə-nipk-i-m (plu.). H: ?əNpkiʔ, ?əNpkiʔ(ʔ)m

niririhk(-)in(-)c — beads of a certain type, used on paʔukwinat [braid ornamentation], N; a certain type of net, N? H: niririhknits (beads of a certain type, used on paʔukwinat);

nfririqkinits (net of a certain type, used around head)

[looks like pass. nom. of some verb, perh. riik?] -niw — possession, belongings, poss.; this morpheme is used in the indirect possession construction (with things, usually), and can also be used without another noun. H: -niw, -niw; ?iviʔ? nəʔ? niniw (this is mine); həwkuq niniw nita nifrirtʃəvea (a mouthful [one my-possession l-put in-my-mouth]); R: -niʔ, -niw, -niw; niniw nohtət (mi vieja [my old lady; an unusual case of [+ human] possessed in construction with -niw]); nínəq nịjəfrkinivaneʔa? (my cutting machine); niniw okəfr (my sand); niniw pətaʔ əʃfr (that is my mesquite tree); niniw təməstəj (my watch, obj. [NB: no obj. marking on niw)]; M: nin'-ne-u, ne'-neʔ [ne'ne-u] nē-nūh (my (or mine)); ah-neʔ ko-che (his dog); poʊ'-yu, poon'-yu, pahm (they or them (plural) [sic; 'theirs']); poon'-yu-poon'-yu, pahm'

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(they or them (dual)[sic; 'all of theirs'); mun'-new (you (singular) [sic; 'yours']); poon-yu-poo-yu, po-e-neu (theirs (plural)); oo'-ne-u, mon'-neu, mun'-ne-u, mun'-nuh (your or yours (singular)); tsoo-neu ko-che (our (dual) dog); ham'-me-sa-tan'-yu (whose? ne-ah'-tsit ko-tse, ne-neu koo-che (my dog); san-neu poo-yu, tsoo'-neu (ours (plural)); oo-neu, u'-neu, un'-ne-u, un'-nuh (your or yours (plural)); poon-yu-poo-yu (theirs (plural)); poon'-yu-poon'-yu (they or them (plural)); po-neu-ahm, po-e-neu (theirs (dual)); po-e-neu (theirs (plural)); poon'-yu-poon'-yu (they or them (dual) [sic]); mo-neu koo-che (your (singular) dog); mun-nu-mi'k, ah'-neu, ah'-ne-u, ah-nu (his (or hers)); po'-e-neu koche (their (plural) dog)

-niu-y (poss. obj. [but same form of -niw as for subjects is used in indirect possession construction; examples follow]). H: -niuj; niwiveyk niw lapis (I sharpen my pencil); niujuj nipunink (I am going to make a carrying ring); R: niw tameatij (my watch, obj. [NB: no obj. marking on niw; are these compounds with niw?])
nih-niuj (poss. obj., plu.). H: -nihniuj
niw-kay (char.: rich). H: niwkayj; M: ne'o-ki
niw-kam (plu.). H: niwkam
\( ?a-ka'< ?a-niw ku-t \) (firefly [it is its possession fire]). H:
\( ?a'ka'r aniw \) kut

niw — do, V. H: niw, Nw; haminat ?eNiw (what's happening? [what's he doing?]); R: niw; haminat ama?j niniw (como voy hacer ahora? [what can I do now?]); maniw (you do); aniw (he does)
nih-niw (redup.: be about to do something [this verb and other verb are both conjugated]. H: nihniw, niniw, nina, nina; R: 
ninhniw, nihniw (be going to); aninhniw tsakwa (vamos a comer [we're going to eat; note 1p prefix is as in hort.]); [there are other examples with sentential subjects]
niw-ihun (des.). M: new'-e-hoon (alike [apparently misunderstood as 'like': this is 'want to do'])
ni(-)y+ — exclamation of fright or astonishment ['my mother'; perhaps gets its strength from a taboo against mentioning the dead; or may be a Catholic oath]. H,R: ni'jā

-n+i — with, inst. H: nə; R: nitamnə (with my teeth); pəhuʔnə (with pestle); pətsfruknə (with bow)

woh-nə ([vowel difference unexplained] two together). H:

wohono, wəhono

pəhi-n+i (three together). H: pəhina

n+i? — weave a basket, V. H: nəʔ, nəʔ?

n+i? — l, independent pronoun. H: nəʔ; tam nəʔ (he resembles me); R:

nə, nəʔ; ZS: nə; ZN: nə, nəʔ; M: nũ, ne̱ (nũh) (I (or me)); K: nũ, nõ

n+i-y (obj.). H,: nəj; R: nəj; nəjənən (with 3-1s subject-obj. clitic)

n+i-y+k (dir.: to or at me). H: nəjak; R: nəʔjək; etuhtutuʔjhūn

nəjak (s/he wants to play with me)

n+i-meʔa (accomp.: with me). H: nəme̱a; R: nəmeʔa?

n+i?-nuk (I alone, I myself). H: punuk nəʔ = nəʔnuk (yo solo [I alone], yo mismo [I myself])

n+i?-veʔa (loc.). M: nũʔ-weʔah arnak (he struck me [an unusual form, in that this verb otherwise just takes direct object])

ničavorakim [cf. nacavorakim 'twins']

ni+h+iʔyaw — separate, VT. H: nəhənəjaw, ḥəhənəjaw (separate [two men who are fighting], VT)

ni+h+iʔyaw (imp.). H: "imp. same"

-n+iʔmə — aunt of a certain type, poss. N(A). H: -nəm (aunt of a certain type; [one entry says through my father; one says elder sister of my mother (ms.), rec. same])

-n+iʔmə-y (poss. obj.). H: nəhəməj

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-n+hma-m (poss. plu. obj.). H: -næhmas
-n+hma-?iv (poss. dec.). H: -næhmaiwe
[apparently hm --> m / _ #]

-n+hpa, -n+hpač — chief, N. H: ṭaqpe, ṭaqpe, ṭaqpatfr; ṭinaqpe, tsæaqpatfr puju (God: chief of all of us); nikikæqpe is exact equivalent of ṭinaqpe, my chief
-n+hpa-y (poss. obj.). H: -næhpaj; R: tsæajhpaj (God
[apparently = our chief])

n+k+? — make close together, close, VT. H: næk'k, næk'k; R: nínæk'k
(I shut my mouth)
  n+k+? (close together, Adj.). H: næk'k
  n+i+k+i? (imp., VT). H: næk'ki; R: næk'ki mafritfra (shut your mouth!)

n+i+iwi, n+i+l+yo? — medicine, N. H: nánhly; ZS: nnilnyo, nnilinyo; ZN: nnilinyo, nnilinyo; JW: nurlinyu (medicine in general)
  n+i+iwi, n+i+l+yo (poss.). H: -nihilw, -nihilw [Harrington comment: "notice that I occurs sometimes in Jaminante"]; ZS: -nãilno; ZN: , -náníy; -nãlño
  kovakaytat ?a-n+i+l+yo (plant sp.: Euphorbia polycarpa). ZS:
  kóvakay(i)tät ?anilfonyo (plant sp.; literally pahauelo [unidentified insect] its medicine; probably Euphorbia polycarpa); ZN: kóvakaytat ?anilinyo (lit. parahauelo medicine; for the bite of the pahauelo (like a wood tick));
  kóvakaytat ?anilinyo (Euphorbia polycarpa Benth.)
(yerba de [h]inchazon [swelling herb]); peãnãe?jts anililiw
(medicina de [h]inchazon [swelling medicine])
[varying forms suggest a borrowing]

n+i+m — walk, VI, walk on, VT. H,R: nəm, nəm; pəpi anam pafraj
(it’s walking on top of the water); nɪm ?ahvoj (I walk along shore, cliff edge ["walk its-edge-obj."])
nîm-iʔaʔ-č (agt. nom.: tramp). H.: nəmîʔatʃ (tramp); tūka
nəmîʔatʃ; (a girl that walks at night [prostitute?]); R:
nəmîʔatʃ (tramp, one who walks around, one who wanders
about)

nîm-iʔə-m (agt., plur.). R: nəmîʔəm

ya-nîm (comp. V: walk carrying, VT). H: jənəm, jənəm; kunəj
pəjənəm (guzano quemador [burning caterpillar])

nîmə-c — liver, N. H: nəməts

nîmə-m (plur.). H: "plu. -m"

-nîmə (poss.). H: -nəmə; ZN: -ṇəmə; K: a-nū ma ([his/her]
liver)

-nîmə-ɣ (poss. obj.). H: -nəməj

ninəmihun amaʔj (my present [new] wife); ninəmihun pitatʃ,
ninəmihun pɨtətʃ (my second/last wife [my-wife
youngest/last]); ZN: -nəmihun

-nîmihunə-m (poss. plur.). H: -nəmihunəm

-nîmihunə-iv+ (poss. dec.). H: -nəmihunəʔjvə, -nəmihunəivə
(dead or divorced wife)

nîgi-č — tongue, N. H: nənɨtʃ

nîgi-m (plur.). H: "plu. -m"

-nîgi (poss.). H: -nəgi (poss., subj. or obj.); M: ne-nung'ę, ah-
nuŋg-ę (tongue); K: a-nə hi ([his/her] tongue)
nîgi-c-ay (poss. obj.). H: -nənɨtsəj
nîgi-m-ty (poss. plur. obj.). H: -nənɨməj

nîrk — erase, V. H: nər̀k (erase (where it burned, at fiestas))

-nîrk-in-ča (pass.). H: -nərkɨnə (be erased)

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n+vi+t-t — brown clay? (used medicinally for menstrual problems and for hair), N. H: nəvi+st (earth-powder; medicine for menstrual problems and hair); R: nəvi+st (chocolate-colored earth)

n+vi+t+pe+a (plcnm.: Jose Juan López's ranch, on coast side of the Laguna de Chico López). H: nəvi+pe+a, nəvi+pe (plcnm.: Jose Juan López's Ranch, coastward from the Laguna de Chico López; means the earth is chocolate color); R: nəvi+pe+a (plcnm.: beyond Laguna de Chico López, on the same road; means chocolate-colored earth)

[note that i does not glide, for unknown reasons]

n+vi+yo? — young bull or ox, N. H: nəvi+yo?

[< Span. "novillo"]

noči? — Yokuts, N. K: noche — tribename or nickname for Yokuts.

nohte+t — old woman, N. H: no'htat, nəq+tat, nəq+tat, nohtet; ja je nohtet, je nohtet, jə já no'htat (como estás, vieja [greeting to old woman]); R: niniw nohtat (mi vieja [my old lady]); ZN: nət+at; M: no'-tat, no''-taht; K: nəxdat

no-nohta-m (plu.). H: no+nəhtəm, nənoq+tam, nənoq+tam

nohta+t-ey (obj.). H: nəhtətəj

nohta+ve+a (plcnm.: a spring below Tejón ranchería cemetery).

H: no'tave+a, nohtave; R: nohtave+a (plcnm.: spring below Tej. rchia. [Tejón ranchería] cemetery; 2 old women there)

ti+ty+m no-nohta+m (ceremonial undertakers (a hereditary post held only by women)). H: tə+təjəm nənoq+tam (the old burying women—only women handled a corpse—office handed down from mother to daughter)

noka+t — [cooked?] greens. H: nəkat, nəkat (greens, when already made into quelite [edible greens])

nokmat — plant sp.: Croton californicus Mull., boiled root for medicine for blood, venereal disease. ZN: nək-mət (Croton
californicus Mull., boiled root for medicine for blood, clap [(writing unclear); if "clap", perh. in sense of 'gonorrhea')]

nom-+k — be folded, VI. H,R: nomak
nom-k (VT: fold). H: noŋk (fold handkerchief); R: noŋk
(double [i.e. fold, of handkerchief])

nom-+m-k — buy, VT. H: nom̕m̕k; R: nom̕k
nomki (imp.). R: nomki
nom-mat (fut.). R: nommat
nom-k-in-i-hun (des.). R: nomkiinhun; nomkiinhun [minimal pair—±ʔ—with nom̕+k 'be folded']
[cf. nahponom 'sell'?]

nonokic — plant sp.: calabasillo. ZS: nonokits (plant sp.: Cucurbita foetidissima, calabazilla ["calabasillo" is the spelling used in Ballis (1970: 73)]; ZN: nonokits (plant sp.: groundvine with melon used for soap)

nonom-t — grass sp.: grows in bunches to 3'. H: nonomt
nonom-yam (plu.). H: nonomjam

nonom — constellation: the Pleiades. H: nonom (the 7 cabrillas [Pleiades constellation]); ZS: nonom (constellation, apparently the Pleiades); ZN: nonom, nœnom (Pleiades; < woman [sic—but not consistent with nohtet entry, above]; "seven sisters" near the dipper)
[cf. nonomt 'grass sp.'?]

noš-+k — be bent over, VI. H,R: noʃrək
noš-k (VT: bend over). H,R: noʃrək (bend over, e.g., one's finger)
noš-k (Adj.: bent over). H: noʃk

-nu? — from, away from, out of; suffixed to nouns and pronouns. H:
-nu?, -no?
-nənu? (from me). H,R: nənu?
nuk — only (pronoun emphaser); occurs in irregular combinations
with independent pronouns, and as unattached Adv. H,R: nūk
niʔon (only I know); punuk neʔ = naʔnuk (only I); punuk emaʔ
(you only); itsamuk (only us); H: poo'-'nook, po'-'nök (alone); R:
pumuk peʔon (they themselves know); punuk eʔon (he himself
knows); emaʔ umuk meʔon (you yourself know); emaʔ e umuk
eʔon (you yourselves know); itsam itsamuk tsəʔon (we
ourselves know); nuk niʔatʃr ep (I was left alone [there]); naʔ
pumuk niʔatʃr k'ivea (I was alone in the house)

nukumpiyaš — a certain type of dance, N. H: nukumpijaʃ

numanic — a certain type of bead: long, white, or red with hole in
side; used as nose ornament and money, N. H: numani'ts,
númanity, numanitʃr

numua-č — good, well, pretty, N. H: numuatʃr, numuwatʃr,
numuʃfr, numuwaf; numu(w)atʃr numu(w)atʃr (= V.
waʃfr? waʃfr); R: numuatʃr; (jə) numuwaf təmeaʔ (good day;
how do you do?); jə numuwaf ̣jəna (good evening); numatʃr
(good, pretty [lack of u an error?]; numatʃr (it's pretty);
numuʃfr kwθak (pretty woman); numuʃfr nəhatʃr (pretty
girl); ZS: numuwač (good); ZN: numuwač (good); M: num'-moo'-as
(well); no'-moo'-watch (good); num'-moo-was, noo-moo-wats
(glad); num'moo-was pah'-so-ki (good man), num'-oo-was ah'-
kwaḥ (good to eat); now'-no'-mo-wats (not good); no'-mah-wah-
sah-hak'-'vah (clothed ["good his clothing"?]); no'-mah-wah-sah-
hak'-'vah, noo-mah-was sah-hah'-vo (clean [apparently = numuač
shahavt 'good his/her-clothes']); M: wah-ne'kas num'-woo-was
(I feel better); K: numuat' — good

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nuh-numua-č (redup; plu.?). H: nuhnumuatʃr (= waʃwaʃat [VCh?])
-numua? (poss.: right hand; also VI: 'be right-handed'). H:
ninumua?, ninumuaŋa (my right hand); ninumua? (I am
right-handed); R: numua? (be right-handed); ninumua? (I
am right-handed; my right hand)
ni-numua?-ŋa (loc.: on my right). H: ninumuaŋa (on the
right); ninumuaŋa niŋa (my right arm); R: ninumuaŋa (my
right hand); njaw ninumuaŋa (I grasped it with my right)
numua-ik (well, Adv.). H: numuaʔik nita (I fixed the house
tidy); numuaʔik tavits (it is tidy); numuaʔik, numuaik,
numuaʔejk (well); R: numuaejk (well, Adv.); numaejk (well
[lack of u an error?])
numua-huna-k (good-natured ["good-hearted"]). H:
numuahunak (a good-natured man)
numua-huna-kam (plu.). H: numuahunakam
-hun numua-č (idiom: be happy). H:ʔahün numuatʃr (he is
happy); numuatʃran mahtnn (don't be sad [be happy for me]);
R: ahün numuatʃr (he is happy)
-hun numua-č -yík (idiom: thank someone). H: niḥün
numuatʃr omajak (I thank you)
(ya) numua-č tameat-t (how do you do [good day]). H: (jḥ)
numuasʃ tameat; R: numuasʃ tameat (buenos días ['good
day'; Harrington notes t --> ø / _ C])

nuñasš+š — myth character? (refers to a person with some kind of
supernatural power). H: nuñasʃ; nuñasʃ lino (Lino was the
devil of a good fellow; term applies to both animals and spirits)
[< Chumash nuñasš ‘animal,dangerous animal, malevolent
supernatural being', cited in Blackburn (1975: 342)]

nuwareses — nut(s?), N. H: nuwareses (nueces de Castilla [Castillan
nuts or walnuts, as opposed to wild nuts]; kihe 'nuts' applies to
both kinds)
[< Span. "nueces"]
-ŋə — locative suffix used in placenames and 'left' and 'right'
(discussed in chapter III, section A, 1). H: -ŋə
[< Gab.?]

-ŋakawi — root, poss. H: ŋakawi; ZS: ŋákawi; ZN: ŋákawe,
-ŋékawe
-ŋakawi-m (poss. plu.). H: ŋakawim

ŋekik — choke, stop up, VI. H: ŋekak
ŋek (VT). H: nīŋeqk (yo lo atorre [I stopped it up/choked him])
ŋeqk-in-ea (pass.: get choked). H: ŋeqkiňea

ŋen — look for, miss, VT. H: ŋen, ŋən ŋən, ŋən (look for, miss;
synonym of maŋfrak); R: ŋen (look for); yəwwekmatum nimae:jfrak
(I'm going to miss you [in the morning?])
ŋen-ik (inf.). H: ŋenik

ŋaranyon — stallion, N. H: ŋarajon
ŋaranyon-yam (plu.). H: ŋarajonjam
[< Span. "garañón"]

ŋat+? — cat, N. H: ŋata+; uvea ajaw wekasitəj ŋata+? t
[apparently contains constituency abs.]; R: ŋata+, ŋata+; aki
ŋata+ t = ŋata+ t aki (the cat's house)
ŋat+?-yam (plu.). H: ŋata+jam
-ŋat+? (poss. [interesting that direct possession is possible,
though animate]). H: -ŋata+
ŋat+?-t-ay (obj.). H: ŋata?taj; R: ŋata?taj; nimakmat
ŋata?taj (I [will] kill one cat); nipamankanös? ivij ŋata?taj

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(I drowned this cat); anihniw nipamůkune? ivi ṣētəʔtej (I'm going to drown this cat) ṣētəʔ-yəm-ty (plu. obj.). R: ṣētəʔjamej; imaj ṣētəʔjame (these cats) ṣētəʔ-iv (dec.). R: ṣētəʔiwa (cat I sold [NB things suffixed with "deceased" are not necessarily dead]); ?uwea kəʃraʔ, ṣētəʔiwa (it's no good now; it's an old cat) ṣētəʔ-meeʔ (acomp.). H: ṣētamea? [< Span. "gato"]

ŋayka-c — thigh (knee to hip), N. H: ŋajkats ŋayka-m (plu.). H: "plu. -m" -ŋaykaʔ (poss.). H: -ŋajkaʔ; ZS: -naj-ka (upper leg); M: ah'ng-i-kah (thigh ) -ŋaykaʔ-č-ay (obj.). H: -ŋajkaʔʃraj ŋəh-ŋayka-muk (incorp. redup. form: tener potros [have hernia? apparently = 'thigh sick'; perh. this refers to a muscle pull]). H,R: ŋəŋəjkaʔmuk

ŋišik — catch up with someone and overtake them, V. H: ŋišik ŋiši-mat (fut.). H: ŋišimat

ŋiyekit — playground or goal for ring and pole game, N., or the fences at each (goal) end. H: ŋijakət

ŋiščk — have hidden illness, V. H,R: ŋatsfrak (he is podrida [rotted] with hidden illness)

ŋiščm — pay each visiting chief at a fiesta with giving ceremony, VT (no examples have overt objects, but there are passive forms). H: ŋačam ŋiščm-in-i-c (pass. nom.). H: ŋatramiňits, ŋatsfamiňits (the money and objects thus given to chiefs)

ŋišč — cut, VT. H: ŋatsfrk (cut); R: ŋatsf (cut groove in butt-end of arrow); ŋatsf, ŋatsfrk (cut, chop, bite)
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ŋırırk (imp.). R: ahkwək kiva = ŋərək (arrimate [come close]); ŋərək kəʃak (arrimate payá [go close to there])

ŋyona-c — eyebrow, N. H: ŋjonats
ŋyona-m (plu.). H: ŋjonam
-ŋyona (poss.). H: -ŋjona ("no redup. form")

ŋoho-c — neck, N. H: ŋohots
ŋoho-m (plu.). H: "plu. -m"
-ŋoho? (poss.). H: -ŋoho?; ŋōho?; M: ning-o'-ho, ah'ng-o-ho (ng-o-ho?) (throat)
ŋoho-c-ay (obj.). H: ŋōhotsaj
-ŋoho-c-ay (poss. obj.; NB abs. "c"). H: -ŋōhotsaj
ŋoho-w+ t (aug.: person with a big neck). H: ŋohowat
(pescuezon [apparently 'person with a big neck', since pescuezo means 'neck'—analogous to barba 'beard' and barbón 'person with a big beard'])

ŋwe-t, ŋwa(-)pa-c — referee, N. H: ŋwat, ŋwapats, ŋwapats (coime [referee])
ŋwe-m, ŋwapam (plu.). H: "plu. -m [both]"
-ŋwapa (poss.). H: -ŋwapa
[cf. koymiʔ 'coime']

-o-

ʔo-c — bone, awl, N. H: ʔts, ʔts (awl); R: [grammar slip explicitly says ʔc and ʔč are separate words]; ZS: ʔcč (awl); ZN: ʔcč, ʔčč (awl [made of long thorn]; plant sp.: Prosopis chensis (Molina) Stuntz (ate green bean fresh, pounded dry pod into meal for mush); another entry says: Joshua tree-smaller—cactus? roots used for design on basketry); M: ah'-o' (nose stick [bone]); M: ah-ʔk, ah-o' (bone)

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-ʔoʔ (poss.). H: -ʔoʔ, -ʔoʔ; R: ʔoʔ (bone; alezna ["alesna 'awl']); ʔʔ-ʔoʔ; K: aʔ-ʔoʔ ([his/her] bone)
-ʔoʔ (poss. plu.). H: -ʔoʔ; (bones)
-ʔoʔ (poss. obj.). H: -ʔoʔ (bone, poss. obj.)
[Note that Harrington claims this and the following entry are a minimal pair, while Zigmond indicates homophony]

-ʔociʔ — left-hand, N. H, R: -ʔotsiʔ (be left-handed)
ʔociʔ (nickname for a left-handed person). H: ʔotsiʔ; R: ətsiʔ
-ʔociʔ(-ηa) (ni-ma) ((my) left hand). H: (?o)tsiʔ (ηa) (ni-ma);
R: ʰniʔtsiʔŋa (ni-ma)
niʔociʔ-ηa (on my left). H: ʰniʔtsiʔŋa (on the left); R: njew
niʔtsiʔŋa (I grasped it with my left)

ʔocoč — plant sp. H: ʰtsoʃfr (plant sp. used for brooms); ZN: ʔɔcoč
(plant sp.: grass foundation in coiled baskets).
[cf. Poc, Pɔ 'mesquite']

ʔo-č — mesquite, N. H: ʰtʃr (mesquite); R: ʰtʃr; niniw pataʔ ʰtʃr
(that is my mesquite tree); ZN: ʔɔ-č, ʔɔ-č (awl [made of long
thorn]; plant sp.: Prosopis chilensis (Molina) Stuntz (ate green
bean fresh, pounded dry pod into meal for mush); another entry
says: Joshua tree-smaller—cactus? roots used for design on
basketry)
[Note that Harrington claims this and the preceding entry are a
minimal pair, while Zigmond indicates homophony]

ʔoč-ʃk — go up, climb up, go on horseback, VI. H: niʔʃrak nehe
taməmə (I climbed up with a rock); niʔʃək ətəʔmə (I
climbed up with a cat, or with cats); wəhoʔə pəʔʃrək (they
ride on the horse's back one behind the other); R: ʰtʃrək (go on
horseback [horse is in obj. case])
ʔoč-ʃmat (fut.). H: niʔʃrakmat niʔatsitaj (voy a subir de
caballo [I'm going to go on horseback?]); R: niʔʃrakmat
niʔatsitaj (voy a subir de caballo)
?oč-k (VT: put up on). H: üvea niʔotʃrk (past [I put the boy on horseback or the bottle on the box]); R: ?otʃrk (put up on [this is head of typed slip]); üvea ne niʔotʃrk (past)
?oč-mat (fut., VT). H,R: niʔotʃrpmat (future [I will put the boy on horseback or the bottle on the box])
?oč-ki (imp., VT). H,R: otʃrki (súbelo [put him/her/it up], put the boy on horseback or the bottle on the box [R slip is headed "?otʃrk 'to put up on']")
?oč-k-i (obj. compl.). H: nihnihjat neʔ niʔotʃrki (I'm good on horseback); nihnihjat aʔotʃrki (s/he's good on horseback)

-ʔohana? — turpentine, piñon gum (formally possessive, with ʔa-).
  H: ʔaʔohanaʔ, ʔaʔohanaʔ, ʔaʔohanaʔ; R: ʔaʔohanaʔ (terementina, pine, piñon pitch); ZN: ʔaʔohanaʔ (pitch)
  ?ohanaʔ-k (flower sp.). H: ʔohanaʔk, ʔohanaʔk (tarweed, or tarweed-like daisy)
  [<ʔaʔ {'bone'} + hana-t 'tar']

ʔohat — ochre, N. H: ohat, ʔqat, ʔhat (yellowish balls from mountains, ground into red paint); ZN: ʔqhat (red paint clay); M: ah-o'-hah-nah, (of red earth) o'-haht (red paint)

ʔohay — plcnm.: Ojai. R: oqaj
  [<VCh ʔawhay (Applegate 1974: 199)]

ʔoka-č — sand or sandy area, N. H: ʔkatʃr, ʔkatʃr, ʔkatʃ (sand or arenal [sandy area or quicksand]), niniw ʔkatʃr (my sand); R: ʔkatʃr (sand), niniw ʔkatʃr (my sand); M: o'-kas, o-kahtsh (sand)
  ʔoka-vea (loc.). H: ʔokeve; R: okavea; ʔokevea (Rio Chiquito; means sand); ʔokatʃr ʔokevea (they're in the arroyo)
  ʔaʔokaʔ (poss.? arroyo; canyon). H: ʔokaʔ(ʔ) (arroyo [steam or watercourse]; big canyon; barranco [cliff, gully, ravine]); ʔoʔokaʔ ʔeqaʔ (the canyon is very deep); R: ʔokaʔ, ʔoʔokaʔ, ʔoʔokaʔ (arroyo; barranco); M: ow'-o-kah, ah-o'-kah (canyon); ah'-o-kah kan'-no-e-sa (river)
?a-ʔoʔokaʔ (plu.: canyons). H: ʔaʔoʔokaʔ (plu.)
ʔaʔokaʔ-pea, ʔokaʔvea (plcm.: Rio Chiquito). H: aʔokapea,
ʔokave, ʔokajak; R: okavea (Rio Chiquito; means sand)
ʔokaʔveaʔam (tribename: people who live at Rio Chiquito).
H: ʔokaviaʔam (people who live in the sand)
ʔokaʔ-č takat (tribename: Tubatulabal). R: ʔokatfr tākāt
(person of Tōb. tribe); ZN: ʔokastēkat (the Tubat.
territory [sic])
ʔokaʔ-č takatam (Rio Chiquito people). H: ʔokatfr takatam

ʔokwaʔ — have something caught in throat, V. H: okwaʔ
ʔokwaʔ-n (VT: make hook catch in fish’s throat). R: ʔokwaʔn
(jerk fishline; fish (means hook catches in fish’s mouth))
ʔokwaʔ-n-ihwəʔ-t (inst.: fishhook). H: ʔokwaʔnihwaʔt,
ʔokwaʔnihwat
ʔokwaʔ-n-ivanaʔ (poss. inst.). H: -ʔokwaʔnivaʔaʔ, -
ʔokwaʔnivaʔaʔ

ʔolivoʔ — olive tree, N. H: olioʔ
[< Span. "olivo"; (olives themselves are ʔesetumə, <
"aceituna")]

ʔopawəʔ — marrow?, poss. H: aʔopawəʔ [description of pinyon
pitch being mixed with "tuʔano ["tuʔano" 'marrow'?] of deer,
aʔopawəʔ [when they paint with it]

ʔop-ik — dive, sink, VI. H,R: opik
ʔop-k (VT: sink). H,R: opk

ʔopši-č — tear, N. H: opšitfr
ʔopši-m (plu.). H: opšim
ʔopši (poss.). H: -opši, -ʔopši; R: -opši (tears [NB: verb is
sg.]); ZN: -ʔopši (tears)
ʔopši (poss. obj.). R?: -opši

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?or+k? - burn (said of a big fire), VI. H: ?or+k, ?o?r+ (burn, app. only of a big (e.g. plains) fire

?or+k — attack someone, of a dog, VT; sic a dog on someone [dog is obj.; person not expressed in example]. H,R: ?or+k
   ?or+k-en-ee (passive? mng. unclear: be attacked?). H,R:
   ?or+k-an-nee (Harrington: "I do not understand meaning well")

?or+k+ — a certain type of bead: white, from yahuč shells, used as money; but smaller and less valuable than kukuniti+ beads, N. H: drk+ek, drk+ek

?ora-č — bird sp.? H: ofrat+jr (candelaria [mng. unclear—standard translation is a plant, or Candlemas]; it sings pretty)
   ?ora-č (plu.). H: ofram
   ?e-pa-o-vea

?oran — paint, write, tattoo, V. H: ?oran, ?or+an, ?or+an, nj?oran
   ["no r before the ž"; optional 'at end; optional dot under a (all combinations collapsed into one formula by Harrington)]; R:
   ?oran (paint, write); ZS,ZN: ?oran (tattooing [V])
   ?oran-met (fut.). H: ?oranmet
   ?oran (imp.). R: ?oran
   ?oran-i-č (imp. plu. [sic]). R: ?oranit+jr
   ?oran-i-č (pass. nom.: writing, painting). H: ?oranit
   (painting); R: ?oranits (writing, picture)
   ?oran-i-m (plu.). R: ?oranim
   ?oran-i-č-ey (obj.). R: ?oranitsaj
   (plcnm.: Castro); R: ?oranit+jr (La Piedra Pintada ... Castro ... between Elizabeth Lake and the Ojo de Vaca)
?aʔoʔaʔ (gen. nom., poss.?). H: ?ʔfrēʔaʔ (be painted, have designs on); R: war aʔfrēʔaʔ, kwitkwitk (the sacik [sic] is variegated, many colored, varicolored); ZS,ZN: ?ōsat (paint for tattoos)

ʔoʔan-ihwaʔ-t (inst.: paint). H: ʔfranhwat (paint, from piñion pitch and tutano of deer), ʔfrēʔjhwaʔt (jet black paint [sic???]); R: ʔfranhwat (pencil, pen, writing paper); ʔfranhwat (pencil, pen, writing paper)

ʔoʔan-ak (Adj. or N.: writer). H: ʔfranak (escribana [female writer]); R: ʔfranak (writer)

ʔoʔan-akam (plu.). R: ʔfranakam

ʔoʔitiʔ, ʔoʔiti — hot. H: ʔfrīʔ, ʔfrīʔ (hot; it is hot weather); ʔfrīt patfr (hot water, hot spring [unexplained abs.]); ZS,ZN: ?pisiʔ, ?pisi (hot); M: ah-o'-se (I am hot.); o'-se, o'-se' (hot); now o'-se (not hot); ow'-o'-se (summer)

ʔaʔoʔisiʔ ʔani-niwi (May [it's about to be hot]. H: aʔoʔfrīʔ aniniwi (May; means it will be hot)

ʔaʔoʔisi-vea (loc.: in the heat). H: aʔfrivea (mid-day; about 10 o'clock)

ʔoʔiti pa-yik-mat (plcnm.: hot spring, + fut. clitic). H: ʔfrīt pajakmat (hot water, dir., fur. [NB: no agreement; abs. on first noun, and case on second])

ʔoʔiti pa-vea (plcnm.: a plain this side of Rio Chiquito). H: ʔfīt pavea; R: ʔfrīt pavea (plcnm.: a plain this side of Rio Chiquito; means hot water); ZS,ZN: ?psipāvi (Hot Springs near Comanche Creek)

ʔoʔiti-van — heat, VT. H: ʔfrivān

ʔoʔiti-vəʔa (nom.). H: aʔoʔfrīʔvəʔa (summer) [derivational morphology analogous to ʔoʔan, ʔaʔoʔaʔ ‘paint’]

ʔoʔiti-vak (VI: get hot). H: ʔfrivak [reminiscent of v in te-v-ihwaʔ-t]
?ova- — force? have strength?
   -?ova (poss.). H: nəwhit əwa (he has no strength); R: nəwhit əwa, təkatəkəyənəm (he has no strength; he walks tottering)
   ?o-?ova? (redup.: be straining). H: ao?ova? (he is straining while defecating)
   -?ova?-n+ (inst.: by force). H: -?ovəna (by force)
   ?ə-kwəčik ə-?ova? m+θ-m-t (wave [the sea's force stands up?]). H: akwačak #əəwa məmət (wave; literally "su fuerza de la mar [the sea's force or strength]")

?ova? — up, Adv. H: óva?ʷ, ῦva?; pəjan akəfər ῦva? həjajk (he wears his pants very high); apəhənak ῦva? (he got over the fence); R: apəhənak ῦva? (he got over the fence); nǐhju ῦva? (I looked up, towards sky); óva?ʷ ("arriba [up]—upstream"); M: o'-wah, o'-va (up)
   [perh. < Eng. "over"]

?oya? ? — pot, N. M: ne'-o-yah (kettle or vessel for cooking)
   [< Span. "olla"]

- p -

   pa?-mat (fut.). H: pə?mat
   pa?-i (obj. compl.). H: -pə?j
   pa?-vu? (past). R: -pə?-vu?
   pa?-θun (des.). R: pəjθun
   pa?-hy+t (aug.: drunkard). H: pə?hjət
   pa?-hy+m (aug. plu.). H: "plu. -m"
   pa?-nin (VT: give someone drink). R: pə?nin [horse' is obj. in example]

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pa-manič (nom.: toloache drinking). ZS,ZN: pa-manič
(dinking jimsonweed; to drink toloache)

pa?apka-č — sunflower, N. H: pa?apkatfr, pëapkatfr
(sunflower—used only for chicken feed); ZS: pëap-kač
(sunflower—Helianthus annuus); ZN: pëapxač (sunflower—no
known use)
   pa?apka-m (plu.). H: pëapkaam

pa?as — buckeye, N. H: pa?as (tree sp.: "beraco" [mng.?]—looks
ashy); ZS: pëas (buckeye); ZN: pëas (buckeye; nut pounded and
leached and eaten like and with acorns; also medicine for cuts,
fevers)

pac — that, that one.
   [cf. pata? 'that']

pace?a-č — packbasket (with pointed bottom), N. H: pëtsa?atfr (a
certain type of basket with pointed bottom; = V. helék; carried in
carrying net); pëtsa?atç (pack-basket); ZS: pëca?ac
   (seedgathering basket); ZN: pëca?ac (seedgathering basket of
willow); JW: patsaats (conical basket)
   -pace (poss.). H: -palse, -palsa [NB a->o/=./]
   tiy-t ?a-pace?a-me (pers. name of myth character: an old
   woman that has basket on her back full of hot tar to throw
   people into). H: tajt apetsa?ame
   [cf. ca?eč 'water basket'?]

pacehk — squashed, Adj. (of nose). H: patsahk

pa-č — water, N. H: patfr, patfr; patfr niNW (my water; no
   endingless form); patsavan aka?mk (he gave me toloache
   [shows pa nominal stem means 'drink', not specifically 'water';
   but č -> c unexplained]); R: patfr, patfr; ZS: pa?č; ZN: pa?č; M:
pah'ts, pah'ch (water); yu'-its-paht'i (where is the water?); mah-
kaht'-se-poht (give me a drink); m'yo w o-paht'r (go get water); K: bātc; JW: patc (water)
pæ-m (plu.). H: pæm (said of a bunch of springs)
pæ-vea (loc.). H: pævea, pæve, pæve, pæve, pæve, pæve; R:
nimi pævea (I wade [I walk in water]); nijutsak pævea (I fell in the water)
pæ-vea taket (island Indian ['in-the-water person']). R:
pævea taket
pæ-vea-yîk (plcnm.: Buena Vista Lake or Kern Lake [NB two suffixes]). H: pæveajak (Laguna de Buena Vista); R:
pæveajak (Kern Lake)
pæ-vea-tam (tribename: Kern Lake Indian? Buena Vista Lake Yokuts?). R: pæveatam
pæ-apa-vea-tam (plu.). H: pæpaviatam, pæpavjatam,
pæpavjatam (tribename; = Tej. qòmita; they held the lagoon—Buena Vista Lake; talked a different language; < 'water'); R: pæ-apa-vea-tam; VF: pap-pa-vi-ott-um (Bakersfield people)
pæ-ç-ay (obj.). H: pæfray, pætra, pætra; R: pæfray, pæfray pæ-çu-i-t (pass. nom. of derived verb: wet). H: pæfrui
(wet); R: pæfruit, pæfruit (wet); pæfrui (it is wet); M:
pah'-choo-it (wet)
pæ-çu-i-m (plu.). R: pæfruim
pæ-ç-u-i-yîk (plcnm. of a mountain). VF: pæ-cui-yöök (mountain north of Montes ranch [wild bamboo] [wet])
pæ-ç pæ-uvæ-pea (plcnm.: Castaic Lake). H: pærawvæe,
pærawvæe, pæfrawvæe, pæfr awvæe, pæfr awvæe (lake above El Chinito = V. keťak; La Lagunita; means water's eye; Las Lagunitas; all the Livék [Lebec], Castec region); R: pæfr awvæe (plcnm.: no. 1: place with 2 springs and a lake all together, which was border between Kit. and Pujador language; "La(s) Lagunita(s)*; no. 2 = ?); ZN: pæçawap'
(Castac Lake—app. in for. terr.); M: pah-sow'-oo-wah (creek); VF: pats-a-wha-pai-hi, patch-ow-wah-pit (Castaic Lake)

?a-h+i+v+ pa-č (coast [edge of water]). H: ?áhavą patfr

pa-č ?a-h+i+v+ -vea (coast, loc.). H: patfr ahawavea (the coast)

pa-č ?a-h+i+v+ -vea takatam (tribename: coast people). H:

patfr ahawavea takatam

?a-h+i+v+y+k pa-č (coast, dir.?). H: phawajak patfr (the coast)

?a-h+i+v+ -vea pa-č kikam (tribename: coast people).

phahavve pat:jg kikam

?a-pa-k+ha — tapeworm [no good its water? it spoils water?]. H: ?apákaha

?a-pa-k+ha-m (plu.). H: "plu. -m"

huna-vea pa-č-ay tiveč (island [land in the middle of the water] [NB obj. suffix]). H: húnave pátřaj tóvatr

?a-huc+ik pa-č (waterfall). H: ?aquísak patfr; R: ?aquítsak patfr

kwaš+ipk pa-č (Colorado River ['red (or colored) water']). H:

kwašipk patfr, kwašipk patg; R: kwašripk patfr


(whirlpool = the water whirlpools)

civu? pa-č, civu-t pa-vea (plcnm.: El Comanche; means 'bitter water'). H, R: tsivu? patfr, tsivut pavela, tsivut pavela (plcnm. at fork in river; means 'bitter water'; = El Comanche)

cukwa? pa-č (plcnm.: means 'salty water'). H: tsukwa?

patfr; R: tsukwa? patfr = tsukwat apaæwa [second seems to be preferred]

?oši-t pa-vea (plcnm.: a hot springs near Comanche Creek and Rio Chiquito [or perh. these are both the same stream]?). means 'hot water'). H: ?ošit pavea (plcnm.: llano [plain] this side of Rio Chiquito); R: ?ošit pavela

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šuava-yik pa-yik (loc.; NB agreement). R: šrwavajek pājak pa-yā-t-t? (incorp. form: ladle [water carrier]). H: pajaet [1st a long or not, accented or not] (large ladle, made of wood); ZS: pā'ywkt (wooden ladle); ZN: pā'yawt (wooden spoon-ladle) [perh. = pāyhwat, identified in H as = V.

?akmileʔaf, no Eng. or Span. gloss] pa-yā-i-m (plu.). H: pajiąm

pačkt? — silver. H: pātraqt (money); ZS,ZN: pēčxkt, pēčakt (silver-color)

pačuk, pačukaʔi — man, N(A). H: pātrak, pātrak, pātrakšeʔi, pātrakšat, pātrakšeʔe (man, man in prime [the 1st version is the most frequent by far in corpus]); pākakim pātrak (Kitanemuk man); niniw pātrak (my man; vs. nipaṭrak, 'my bow'); R: pātrak (man); pātrakšat (man [perh. constituency absolutive]; pātrakšat ṣkin = ąkki pātrakšat (the man's house); amats pātrakšat (the man); ZS: pēčok (man); ZN: pēčok, pēčox, pēčox (man); M: pah'-tro-ki, pah'-cho-ki, pah'-tsko-ki (man); num'moo-was pah'-so-ki (good man); K: batćuk-ai, vətćokai

pa-pačuka-m (plu.). H: papaṭrakam, papaṭrukam; R:

papᵃṭrukanam (men); papaṭrukanam paki (the house of the men); M: woh pah'-so-kum (two men); wur pah'-so-kum, pah-paht-so-kom (many men)

pačukah-t-ay (obj.—irreg.). H: pātrakhahtaj, pātrakhahtaj, pātrakhahtaj; R: pātrakhahtaj, pātrakhahtaj (man, obj.; "h most clear and perfect")

pa-pačuka-m-tu (plu. obj.). R: papaṭrukanuj, papaṭrukanuj

pačukt — bow; collarbone, N. H,R: pātrak; ZN: pēčクト', pēčクト'; M: ne pah'-trok, pah'-chokt (bow); K: badjukt (bow)

pačuk-yaʔam (plu.). H,R: pātrakjaʔam

pačuk-yaʔam-tu (plu. obj.). H: pātrakjaʔam
pachtay (obj.). H: patfruktaj
-pacht (poss.). H: -patfruk, -patgok (poss.; as opposed to

ninuw patfruk 'man')
-pacht-a (poss. obj.). H: -patfrukaj
-pacht-ay (plu. poss. obj.). H: -patfrukjamaj
pacht-n (inst.: with a bow). R: niha patfrukna (I shot it
with a bow)
-pacht-a(-)v (bowstring [perh. this is an "agentive" (though
inanimate), and the only example of a suppletive poss. agt.
ending analogous to the instrumental allomorphy -ihweʔ-t
^-ivana>). H: -patgkeava, -patfrukeava

[Harrington note: "cf. V. pat?qajl and word for to span
[draw?] bow"]

brother; term applies also to my cuñada's [sister-in-law's]
husband when older than I; "call all these relationships by same
terms as brother and sister relationship"); R: təhmea a par = təm
pata? mea a par (he resembles his brother [NB 'brother' in
subject form]); ZN: -par (brother); M: ah-par' (brother)
pahe-č (abs.). nimajr pahatfr, nimajr pahatfr (my eldest
son);
-pahe-m (plu. poss.). H: -paham; ZN: -paham
-pahe-y (obj. poss.). H: -pahaj
pahem-ty (plu. obj.). H: mamajhamaj pahamaj (your
oldest children, obj.)

pahegaʔač — bee sp., that stings; a little larger than hapač. H:
pahegaʔatfr (bee sp., that stings; a little larger than hapatfr;
looks like 'water-bee'; "goes by the water")

pahatat — basket (gen.?). H: pahatat, pahatat (a certain type of
basket; piñon b[asket] like V. puʃʔeʔm; also basketry
waterjug—piñon gum inside; also pail); ZS,ZN: pahatat' (water

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bottle (pitched)); M: pah'-hah-tat (large water bottle); pah'-taht (small water bottle)
    pahate-k+m-an-i-c (a completed basket?). H:
    pahatakamants, pahatakamantis (said when it's all finished—piñon basket)
[cf. pahatet 'basket tray']

pahaviv-t — poison, dream helper, N?9 H: pahavivit, páhavit (herb, poisonous herb; bear and rattlesnake also called this; = V. nunafa; "muy maldito, muy respetoso" [very evil, very respectful (awesome?)])
pahaviv-m (plu.). H: pahavim
pā-pahaviv-m (redup. plu.). H: pāpahavim (plu.; means, as in V., those non-people who kill people—snake and bear—and those who roam at night, now called diablos [devils] or ghosts)
-pahavivi? (poss.). H: -pahavivi? (his poison—snake's)
pahavivi-t-ej (obj.). H: pahavitej
pahavivi-y+t (plcmm.: Kern River?. H: pahavijak (Rio Bravo; means valienta water—used to come like a remolino [whirlwind or whirlpool]); R: pēpahavijak (plcmm.: a spring; means witchcraft place); pahavijak [no. 2] (plcmm.: means valiente water; Rio Bravo)

pahi?, pahi — three. H: pahi?, pahī?; R: pāhī?; ZS: pāhi; ZN: páhi, pāhe; K: bahi; CK: pā he'a
pahaa (three times). H: pahāa; R: pahaa nɪpunaatak (I went around three times); ZN: pahī wemahac (thirty [three times ten]); M: pah'-he; CK: pā he'a wē' ma hach' (thirty); we' ma hach' ha'mūk pā he'a (thirteen)
pahivak (make three, V.). H: pahivak; R: pāhivak

9For some ethnographic background on the role of the dream helper in south central California, cf. Applegate (1978). They usually existed only in mythic or spiritual reality but were thought sometimes to take concrete form to act on behalf of people.

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pahina-č — chia sp.: *Salvia columbariae*, also called Skunk Sage (Dengler and Dengler 1972: 7). H: *pāhinač*, *pāhinač* (chia sp.—grows to 2'; toasted to eat batido [beaten] or make pinole; also medicine to clean eyes; sprinkled on people at fiesta; cf. F. and G. *páhinač*; *pհինաչ*; ZS: *pāhinač* (chia); ZN: *pāhinač* (*Salvia columbariae*; parched, pounded, drunk); *pāhinač* (chia—roasted, pounded, drunk with water)
   pahina-m (plu.). H: *pāhinač*
   pahina-č-ay (obj.). R: *pāhinač*
   pahina-č-yk (plcm., near Tehachapi). H: *pāhinač*
   pahina-n+ (inst.). H: *pāhinač*
   pahina(-)y-ay-vea (plcm.: below Tehachapi town, on arroyo to Bakersfield). R: *pāhinač* (plcm.: means chia (or perh. not); below Tehachapi town, on arroyo to Bakersfield) [cf. *pāhinyareve*, below]
   pahina-č-t (aug.: a larger sp. of chia, with white flowers: *Salvia carduscea* Berth. [thistle chia?]). H: *pāhinač*, *pāhinač* (chia sp., white, not earth, colored, or blue
flower; perhaps less good to eat than smaller sp.); ZN: pahináwt (Thistle Sage; Salvia carduscea Berth.; larger); JW: parhinatc (tarweed, a common seed food) pahinatc-m (aug. plu.). H: pahinatc

pahinyar-e-ve — plcm.: plain in canyon above Caliente and below Tehachapi, this side of Keane station. H: pahinjar-eve [cf. pahinyar-eve 'placename', under pahinatc 'chic sp.]

pahi(-)tikwe — twelve reales [apparently = three times some measure of beads]. H: pahitikwe

pahi-waca — twelve. K: pahewatsa [< pahi 'three' + waca 'four']

pahk ? — pop, VI. H: pakak
pak-pak (redup.). H: pakpakak
pahk (VT: pop, e.g., fingers).
pah-pahk (redup. VT). H: paqpakp
pah-pahk-la-č (plant sp., so called because pod pops when you step on it). H: paqpaklačfr
pak, pak pak (interj. used of popping [confirms source of plant name in onomatopoeia]). H: pak; pak, pak

pahukah-t — wapiti (called "elk").
[cf. subentry under pah-č 'water']

pahuša?i — plant sp.: a shrub. H: pahuša?j (a kind of rama [branch])
pahuša-yik (plcm.: a marsh above tampea). H: pahušajok (plcm.: a marsh just above Dave's house; R: pahušajok (plcm. above tampea)

pahu-t — pestle, N. H: pahut (mano de mortero [mortar pestle]); tekwišratapahu? (pestle [plcm.?; apparent constituency abs.]);

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R: pahut; ZS, ZN: p’ahut’ (pestle); M: pah’-hōt (pestle of stone);
JW: pahot (pestle)
- pahu? (poss.). M: ah-pah’-ho
pahu-n+ (inst.). R: pahu?nɔ

pɛihe-č — raccoon, N. H: pɛ#ihiɛʃr
pɛihe-m (plu.). H: pɛihiɛm
[< 'water' + 'hook'? note similarity to pækiheč 'hawk']

pɛiɛpuṇa — pers. name from myth: daughter of Coyote. ZN: pɛiɛpuṇa (pers. name in Coyote story—daughter)
[cf. Kaw. pæiɛpuṇuŋ, pævɛpuṇuŋ 'Coyote's daughter'
(Zigmond et al. 1988: 211)]

pak [cf. pæhktɔ]

pakaʔ — fiesta personage: a clown who shouts all day to announce
the reason for the wakač fiesta, N. H: pakaʔ, pakaʔ, pækaʔa
pakaʔ-yam (plu.). H: pakaʔjam
pakaʔ-t-ay (obj.). H: pakaʔtaj
pakaʔ-yam-tu (plu. obj.). H: pakaʔjaməj
pakaʔ-y+kw (plcnm. on mountain). H: pakaʔjak; R: pakaʔjak

pækač — reed, N. H: pækatʃ, pãkæʃ (reed—used for cigarettes);
kævɔs pækatʃ (reed knife [interesting etymology: "reed iron"]);
ZS: pækač (cane—Kaw. pæya(m)ba); ZN: pækač, pækæč
(cane—pæya(m)ba), used for smoking, for carrying tobacco-lime
combination; arrow shaft, sugar)

pækahuŋ — plcnm.: matʔapqæʔw [marsh on road to Piru; perh. a Fer.
name]. H: pækahuŋ, pækahuŋ [notes give a map]; R: pækahuŋ
(means 'reed'; by headwaters of Piru Canyon)

pæka(–)kænyaŋ — splitstick clapper, N. ZS: pækaŋnjat (clapper);
ZN: pækaŋnjat (clapper of split cane or willow to beat time to
singing)
-pakakayna? (poss.). H: pakakayna?, pakakayna?
(splitstick)

pakana? — be swollen, VI. H: pakana?; R: pakana?, pakana?
pakana?-vu (past). H: pakana?vu
pakana?-i-c (pass. nom.: swelling). H: pakana?jts pananiliw
(medicine of [h]inchazon [anti-itch medicine]); pakana?jts pananiliw (yerba de [h]inchazon [anti-itch medicinal herb])

pakaynikit — reed sp. H: pakaynikit
[cf. pakač 'reed']

pak-iha-č, pak-ia-č — hawk sp. (light, dark; gavilán). H: pakihatʃr,
pakihatʃr, pakeatʃʃ
pak-iha-m (plu.). H: pakiham
[perh. = 'sneak' [cf. pakin] + 'hook']

pakin — [mng. unclear; poss. 'sneak']. R: mohmohiko apakin (he comes in to intrude on us)

pakit — fog, N. H: pakit, pakit, pakit; M: pah-keet', pah-ke't

pakik [cf. pakik]

pako?ko-c — Adam's apple, N. H: pakoŋots
pako?ko-m. H: "plu. -m"
pako?ko-c-ay (obj.). H: pakoŋkotsay
-pako?ko (poss.). H: -pakoŋko
-pako?ko-m (plu. poss.). H: "plu. -m"

pakoŋ — pl. nom.: dry lake beyond Poso de los Indios [Indian Wells].
H: pakoŋ

pakoŋya-t — red-winged blackbird, N. H: pakoŋjet, pakoŋjet
(blackbird sp.: chanate [blackbird], but they have red and yellow)
pakonya-m (plu.). H: pakoniam

pak — blow whistle, V.
pak(-)in-iwa?t — whistle, N. H: pakuityhawat
(whistle—two kinds were used in silijik)

pa(-)kwini-t — clay; mud, N. H: pakwinit, pa?kwinit, pakwinit
pakwinit (white or red clay; mud); R: na?whit pakwinit (there
isn't any mud); tsi?kitfr pakwinit (it is muddy); M: pah'kwin-nit
(mud)
pakwini-pea (plcmn.: Ventura). H: pakwinipe, pakwinipe,
pakwinipea (Ventura, so called because so muddy in rain);
R: pakwinipea
pakwini-pea-tam (tribename: Ventureños). H:
pakwinipealam, pakwiniplalam, pakwiniplatem (people
of Ventura); pakwiniplalam, pakwiniplatem
(Ventureño(s)); R: pakwiniplatem (Ventureño); ZN:
pakwiniplijatam (Ventura County Indians)
pakwini-pea-yik (dir.: toward Ventura). H: pakwinipeajak
pakwini-n+ (inst.: with mud or clay). H,R: pakwini,
pakwiniwa, pakwiniwa; R: pakwiniwa

-pala?-cay — shovel, poss. obj. R: -pala?tsaj, -pala?tsaj,
-p a?tsaj
[< Span. "pala"]

pam — irregular plural of pata?: 'those' [cf. pata? 'that']

pa-man-i-t — the drinking of Jimson weed, N. K: pa-manit (the
Jimson weed drug or its drinking)
[cf. papa? 'drink', and man 'grind']

pamašyit tisżyit? — dew, N. H: pamašjet tajjet (dew, low dew)
[cf. pamaškö 'name of myth characters']

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pameatu? — be thirsty, VI. H: pâmeatu?; R: pâmetu? (be thirsty; "cf. pâp 'drink', pâp'ín 'give to drink', pâmuk 'drown', pâmukunéa? 'drown someone'); ZS,ZN: pâ'metu; M: ne pâh'-me-ah-too, pâh'-me-at (thirsty)


pamíha-y+ik — plonm.: village above pâhineajvea, 1 mile west of Old Town [Tehachapi]. H: pâmâhâjak (plonm. above pâhineajvea, below Tehachapi, above Keene); pâmuhâjak (plonm.—above Keene); ZS: pâmâhâjk (village 1 mi. below—west—of Old Town); ZN: pâmâhâjak (village mile below Old Town)

pamoiš — white-headed eagle, N. H: pâmoij

pamois-yam (plu.). H: pâmoijjam

pâ-muk — drown, VI.

[= 'water-die'; cf. muk 'sick, die']

pamukpit ? — first, N. H: pâmukit, pâmukpit (first, ahead);

nimêmihug pâmukpit, nimêmihug pamukpit (my first wife);

pâmûpit nimâjr (my first child); R: pâmûpit (adelante [forward, ahead]); pâmûpit âmi (he is going ahead); pâmûkit âkat'ét (he is ahead, first); ZN: pâmuk-pit nik'wâ (I'm beginning to eat); M: pah'-mok-pit

pan — bread, N.

pan-n+? — bread, inst. H: nijêñivân pâkefe?taj (I'm eating bread together with coffee)

pan-t-ay (obj.). H: pântaj; R: nê? nihnihjët nikâmëni pântaj (I'm good at making bread)

[< Span. "pan"]

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panapea — [no gloss]. H?: panapea [no gloss; listed with panaju? 'other side']; R: panapea (plcm. of a mountain; A. Lozada's mother had a dog named panapeat)
[may not be Kit.]

panahuč — water snake (small, black, with white stripes, harmless); myth snake which is in ocean that encircles world and holds it together, N. H: panahutʃr, pánahutʃ

panahu-m (plu.). H: pánahum, pánahum

pandri?, pantri? — priest, N. H: pandri?, pantri?
pah-pandri?-yam (plu.). H: páhpandri?jam
[< Span. "padre"]

-pano — egg, poss. H: pano, pano, pano, pano (egg; no abs. form); R: amakaxen apano mahatʃr (he gave me five eggs); M: ah-pah'no (eggs)
-pano-m (plu.). H,R: pano-m
-pano-y (obj.). H,R: panoj

-pantalon — pants, poss. H: pantalon; R: woh apantalon (he has two pairs of pants on)
[< Span. "pantalón"]


panaca? — duck, N (gen.). H: pāŋatsa? (pato [duck]—all kinds)
panaca?-yam (plu.). H: pāŋatsa?jam

pananat — quiver, N. ZN: pāŋanat (quiver—of fox, wildcat, coyote, or bear); M: pahng-ah-naht (quiver)
-panana? (poss.). H: pāŋana?, pāŋana?, pāŋana? a (quiver; = V. pofotʃ, made of fox, bear, or coyote, with tail);
pāpānajanaʔa (red constellation that follows after the three men)

pānayuʔ — on the other side, Adv.? H: pānajəʔoʔ, pānajuʔ (on the other side of the canyon here); nimimat pānajuʔ, nimimat amuvaʔuʔ (I'm going to the other side of the arroyo); pānajuʔ (other side; cf. Ḟeʔ amuvaʔuʔuʔ (from this side); Ḟapatnajuʔa (day after tomorrow)

-ʔpaʔo, -ʔpaʔo — spring (poss. form which figures in many placenames). H: ʔpaʔo, ʔpaʔo

-ʔpaʔo-vəʔa (plcm., w/ poss. stem). H: ʔpaʔo-vəʔa (spring, in plcms.); R: apəʔəʔa (spring; [=?] apəʔəʔk? [sic; this word is listed on slip, right below 'spring', without gloss])

cukwaʔ ʔpaʔ-č = cukwaʔ-t a-ʔpaʔ-o-vəʔa (plcm. meaning 'bitter water'; apparently a constituency abs., where abs. noun is attributive, not possessive)). H: tsukwaʔ ʔpatʃ = tsukwaʔ apəʔəʔa

-ʔpaʔokwinaʔ — braid, poss. H: -ʔpaʔokwinaʔ, -ʔpaʔokwinaʔ,

-ʔpaʔokwinaʔa; R: -ʔpaʔokwinaʔ

[cf. paʔokwinaʔ 'braid ornamentation']

pap — there. H: pap ?akim patʃəʔ wer (from there came a lot of water)

pap-pəʔaʔ-y (from there; loc. obj.). H: ?apuraʔəʔk pəʔaʔ (he left here)

[cf. ʔpaʔpi 'on top']

papaʔinanunam — tribename: Fernandeños. H: papaʔjanunam,
papaʔnamunam [NB aj ~ ej]; R: papaʔjanunam (Fernandino; may include Gab., too, or not)

papaʔmas — pers. name of myth character(s); swordfish? H:
papaʔmaʔ, papaʔmaʔ, papaʔmaʔ, papaʔmaʔ (pers. name: myth
characters—8 brothers who throw whales back and forth, kill them and throw them ashore; may have horns; dance in sea, only in foggy weather; = V. ?elejewun [swordfish] [another entry says = youngest brother of myth ancestors, turned into deer as punishment for incest; another says = 'fog'])

papen; papen — right there. H: papen = apar ([sic] right there)
[cf. papi 'on top', paman 'therefore']

papas — potato, N. H: papas
[< Span. "papas"]

pa-pa-vea-tem — tribename; Buena Vista Lake Yokuts? H:
pépaviatam, pépavjatam, pépavjatam (tribename; = Tej. qomita; they held the laguna—Buena Vista Lake; talked a dif. lg.; < 'water'); VF: pap-pa-vi-ott-um (Bakersfield people)
[cf. pek 'water']

pa?pi — on top (with 'be') [the thing corresponding to the Eng. obj. of preposition is in obj. case]; it is shallow. H: pa?pi (on top (with 'be'); it is shallow [?!]); nita pa?pi nitsakej (I cross my legs [I put my leg on top]); R: pa?pi akatr patsrej (it's on top of the water); nita pa?pi nitsakej (I cross my legs); ahinak nehe amats, pa?pi anam patsrej (it is still afloat, isn't it, encima del agua andaj); M: pah-pe (top)
pah-pea?pi (redup.: on top of each other). H: pahpa?pi? akatr tavatfr (the worlds are encimados—stacked on top of each other?)
[cf. pap 'there']

paro-c — shinbone, N. H: parots
paro-m (plu.). H: "plu. -m"
paro-c-ey (obj.). H: parotsaj
-para (poss.). H: -para; ZS: -para (lower leg)
-para-y (poss. obj.). H: -paroj
parop-k?k? - shape into a ball, V. H: parop-k?k
parupk (Adj.: spherical). H: parupk (it is spherical)
paru-parupk (stem redup.: plu. of adj.). H: parup-parupk; paro-paropk p?kwinit (balls of mud)
parh-paropk (redup.). H: parh-paropk p?kwinit (plu. [balls of mud])
paropk-in-i-? (pass. nom.: made into a ball). H: paropkinitfr tsivut (ball of pespibata)
parop-k’k? (round). M: par-r?p-k’k, pah-r?p-k’k (round [like a ball])

paroko’y-y? — [mng. unclear].
tim-t parok’y (plcnm.: Rancho Viejo). H: tam?t paroko?j (plcnm.; means stone with lid on; water comes out of the crack); R: tam?t paroko?jvea (plcnm.: Rancho Viejo; name means hollowed-out rock, hollowed in shuch a way that it will catch rain-water)
[cf. paropk ‘round’?]

pasas — raisins, N. H: pasas
[< Span. “pasas”]

pa?n — plcnm.: San Fernando. H: pa?n
pa?n-yam (tribename: Fernandeños). H: pa?najam; R: pa?najam (Fernandino)

pa?-t — mountain sheep, N. H: pa?t
pa?-m (plu.). H: pa?m
pa?-war-t (lamb, N [apparently related, but suffix not identified]). H: pa?war (borrego)
pa?-war-m (plu.). H: pa?war
pa?-war-t-m [mng. unclear]. H: pa?war (a herd?) of lambs)
[minimal pair with pa?, variant of ‘that one’]

peta?, pe-c — that (proximate). H: peta?, pele?; heminat peta?
(what is that?; how is that?); pele? tam?t (that rock); pele?
tɔtɔmat (plu. [those rocks]); new hami tɔmat, wahi? pata? (he isn’t people, he’s a coyote); pats (that); ninahnu pats pəjək (I’m fighting with that one); pata? apea (ese no mas, that is all [? is prob. part of following word]); aʃruʃravə (pata?), fruʃravəfə (he is lying, he is a liar); təm pata?mea aŋbr (he resembles his brother); təmət pata? (es piedra—it’s a rock); hitat pata?, hitat pata? (what is that?); R: ninahnu pats pəjək (I’m fighting with that one); təmət pata? (it’s a stone); new (pata?) məmk (it isn’t true); pata əki (that’s his/her house); pats əki (his/her house); pata? ap (eso no más tengo [apparently consultant, in saying ‘that’s all I have’, was indicating that there is no distinct locative form of pata? ‘that’]); pata? fruʃravəfə (he’s a liar); pata? təmət (that stone); pata? tɔtɔmat (those stones); new pats fruʃravəfə (he’s not a liar); nituhtutu?jən pəjək pata? (I want to play with that one); məkan pata? təhivəfə (give me what’s ground); pats əhihjuvənnehe (this man sees me; “also pata? but not ‘pata’s’); patsəmən amək (that one hit me); pata? ənətə? (that cat); ZS,ZN: pata pəčək (that man, subj.); M: pah-tah (other); hew-pah-tah (look at that!) pata?-t (that’s it). H: pata? = ?ama? (that’s it); ?ama? pata? (who? [sic]) pata?-m (plu.). H: pata? m əkiŋtəm (he is haminate [sic]) pa-y (obj.). H: pəj; R: pəj, pəj; nə? nihju pəj ənətə?tej (I looked at that cat) pəm (plu.). H: pəmət hinim, hinimət pəm (what are those?); R: pəməvən pəmək (those people hit me); pəm pəpəʃrəkəm (those men); pəm ənətə?jəm (those cats); pəm tɔtɔmat (those stones); pəmə? əhihjuvən nehe (those people see me); M: pəhm’ (they or them (plural and dual)) pəm(-)t?, pəm+, pəm-ty (those, as subj.). H: pəmə?, pəmə; R: ahjənə pəmə, ahjənə pəməj (he saw these); nə? nihju pəməj ənətə?jəmə (I looked at those cats)

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pati?tikia-č? — swallow sp. H: pati?tikiaetʃr (swallow that makes mud nests on barns)
   pati?tikia-m (plu.). H: pati?tikiam
   [lack of gliding surprising, but normal if this is actually pati?tik-iʔa-č. an agt. nominal]

paʔukwina-t — braid ornamentation (wool and beads wound around or braided in whole length of the braid), N. H: paʔukwinaʔt
   paʔukwina-t-ay (obj.). H: paʔukwinaʔtaj
   -paʔukwinaʔ (poss.). H: -paʔukwinaʔa, -paʔukwinaʔa
   [cf. paʔokwinaʔ 'braid']

pavacayʔeʔ — swim, V. H: pavatsajʔeʔ; R: pavatsajʔeʔ
   (Harrington: "final ʔε, not І")
   -pavacaʔ-ivanaʔ (inst., poss.: webbed foot). H:
   ?apəvatsaʔjvanaʔ (his web, = swimming thing)

pavahata-č — bladder, N(A). H: pavahatats
   pavahata-m (plu.). H: "plu. -m"
   -pavahat (poss.). H: -pavahat
   -pavahata-c-ay (poss. obj.). H: -pavahatatsaj
   [doublet w/ pavahavik 'have a blister']

pavahavik — have a blister, VI. H: pavahavok
   pavah-pavahavik (stem-redup.: have blisters all over?). H:
   pavahpavahavok (have blisters on it—lit. se hizo bola [it became a ball])
   [stem redup. is irregular; perhaps there's a limit on number of segments copied; probably a frozen form]
   [perh. related to pavahatac 'bladder']

pavahi? — six; Saturday. H: pavahi?, pavahiʔ; R: pavahiʔ; ZS,ZN:
   pavahi (six); M: pah'-vah-he (six); K: pabahi (six); CK: pəvə híʔ (six); we' mə həʔch həʔ m̥uk pəvə híʔ (sixteen [ten and six])

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pavahya (six times). H,R: pavahea; Ck: pa'va h1 a wë' ma hach' (sixty)
pavahya ?a-t+w-an-ea (six reales [of money: 'called six']).
H: pëvahyëlwëne [NB 2-loss from personal prefix]
[< pahi 'three'; cf. páhïikwe 'twelve reales']

pavakit — watery (said of thin mush). H: pëvakit; M: pah'-wah-keet
(thin, like water)

pa-vea-y+k — plnom.: Kern Lake. H: paveajak, páveajak, páviajak
(plnom.: Kern Lake; = V. kas?ap kapistuk, or Buena Vista Lake
[NB: 2 locative suffixes]); ZS,ZN: pëvëya+yuk (Bakersfield)
pë-vea-tem (tribename: Tulareños [Yokuts] from Kern Lake).
H: páviajem, pëpáviajem
[< pëc 'water']

pa(-)vo?vo?a-m (plu.). H: pëvo?vo?am
[sounds like from pëc 'water' + vo?y+k 'wag', but no y in the
verb part]

pavuhaçu? — plant, V. H,R: pëvuhatsru?
-pavuhaçu?-a? (nom.: "siembra" [planting, or field]). H:
nipëvuhatsru?a?, nippëvuhatsru?a?; R: -pëvuhatsru?
pavuhave — plnom.? or spring (gen.)? H: pavuhave, pávuhave

pavuhi-yi-t — bird sp.: hen-size, long blue tail feathers which
Ventureños use on heads when dancing; = V. isug; similar to
churea), or its feathers. H: pavuhjët, pëvuhjët; ZS,ZN:
pëvoh(i)jut (bird sp. from which ceremonial feathers obtained;
had only 2 tail feathers each [perh. 'magpie'])
pëvuhjët (plu.). H: pëvuhjem
-pavuhijya? (poss.). H: -pavuhja?, -pavuhja? (tsuq, poss.);
ápavuhijya? (= V. tsuq)

cavuhci-vea — plcnm. H: pávuhntsivea
cavuhci-vea-tam (tribename: people from pavuhcivea). H:
pávuhntsiviatam

cavuta-t — oak puffball, or any ball, N. H: pavutat; pavotat (oak
puffball; good medicine for wounds—grind and apply);
tsapunite? pavutatej (let's play with oak puffball); ZS: pavotat
(oak ball, used medicinally); ZN: pavotat (oak ball; medicine for
cuts; also chew for teeth)
cavuta-m (plu.). H: cavutam; pavotam

cav-wat — lamb, N. H: cavwat (lamb)
cav-wa-m (plu.). H: cavwam
cav-wa-t-m [mng. unclear]. H: cavwam (a partida [herd?] of
lambs)
[< cavat 'mountain sheep']

cavvuhra?i — plant sp. (shrub)? H: cavvuhra?j (a rama [branch,
shoot])
cavvuhra?-yik (plcnm.?). H: cavvuhra?jek

cav(-)wiruku-t — vulture, N. H: pavwirukuht (vulture [Harrington
says first syllable doesn't mean 'water' but cf. wirukuht 'aura
[vulture-type bird']])
cav(-)wiruku-m (plu.). H: pavirukum; pavirukum patawne
(where the vultures sleep [i.e., 'vulture's roost'])

cav-wat? — boiled liquid drunk hot for stomach, N. ZN: pgwat
[perh. a plant sp., or perh. just aug. of 'water']

cav [cf. pate? 'that']

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-pay — Adv. or clitic meaning something like 'can', or possibly 'that'. H: həmi?mat tsahγu?pay vaka?taj, wər nihəvi?k naw majk həni nihtu? ("let's talk about the cow some other time, I have a lot to do now, I cannot talk now"); new pay ni?ən puni?e?jhwa?taj (I don't understand that game [Harrington's underlining, suggests it means 'that']

pa-ya-t-t — ladle, N.
[cf. pač 'water']

pay-k — toward there, Adv. H: pašək wiŋək ni?ək təmənəmbəjək (estoy arrostando con mi cabeza volteado para el norte [I'm facing with my head turned north ("arrostrado" = 'facing'])); R: gərəγək pašək (arrimate payá [go close to there!]); je pašək (carry it over there!)

-payo? — handkerchief, N. R: aju ajək niəjəo? (my handkerchief is wet)
[< Span. "pañol"]

payrević — a certain type of basket for toasting in with hot coals.
H: pajevətfr
[cf. paytat 'basket tray']

paytat — basket tray, N. H: paŋtət (flat coiled basket tray, 1/2' across; = Ser. saquits); ZS: pay-tat; ZN: pətət (basket tray)
[cf. pahetet 'basket']

payuc? — Paiute [i.e., Chemehuevi? Mono? Tüb.? Kaw.? or parh. an undifferentiated term for various groups]. H: paŋtσi? (Payuche)

-pea — locative derivational or inflectional suffix.
[variant of -vea]

pea — be finished, be over, be the last, Vi. H: pea, pea (be finished or over); petə? apea niŋəjər (my only son); R: amə?e?pea (it's
finished now [slip is headed "məʔaʔewa," a mis-analysis for ?əmaʔəʔ-pee]"

peekik — flow or gush out, V. H: peέakoʔ; ?áʔeʔaqkoʔ patʃə, ?áʔeʔaqkoʔ patʃə, éʔeʔaqkoʔə (a spring at beginning of an arroyo); R: əpsəʔoʔe əʔeʔaqkʼ [second word is on second line] (spring)

pedroʔ-t — pers. name. H: peʔroʔot; Pedro kúweje [cited as a pers. name]; R: peʔroʔt (Pedro)
[perh. t is constituency absolute]
[< Span. "Pedro"]

pemisəʔiʔ — low or short. H: pemisəʔiʔ (low, not tall [of person or house]); M: pem'-ma-si-e, pə'-mə-si-e (short)

pepinoʔ — cucumber, N. H: pepinoʔ
[< Span. "pepino"]

peras — pear, N. H: perasaf < R:
[< Span. "peras"; but note ?uy̦as < "uvas", not ?uvaš]

pesə — bird sp.: big, white, white wing-tip. H: pesə (bird sp.—big, white, white wing-tip; = V. wəwəwə?)

pesoʔ — dollar(s), N. H: tsoloʔt aʔtsəkaʔj wehmahaʃər pesoʔ tʃəndəpeə (Cholo owes $10 at the store)
[< Span. "peso"]

piʔ — throw a stone at, bewitch (hechizar [bewitch] or enyerbar [poison]), hit with pecking stone, VT. H: piʔ, piʔ, pij

piʔ-mət-um (fut., with 1-2s clitic). R: niʔpiʔmaʔəm (I am going to throw a stone at you)

piʔ-heə (pass.: be bewitched). H: piʔheə

-piʔ-ivəʔə (inst. nom., poss.). H: -piʔivəʔə (picador [pecking stone]); -piʔivəʔə (sling)
piʔake — worm sp., of Sphinx moth, N(A). H: piʔak (worm sp.: hairless, finger-size, black and red stripes, comes out in March)
piʔak-e-t (constituency abs.). H: piʔakat ajeʔa (Sphinx moth ['worm sp.'s mother'])
piʔake-m (plu.). H: piʔakam [looks like it could be a gen. nominal from piʔak 'come out', but apparently not, since N(A) is a category of simple, not derived, stems]

piʔak-k — take out, VT. H: piʔak’, piʔak’
piʔak’ki (imp.). H: piʔak’

piʔake? — the game of shinny. JW: piakex (shinny game) [may not be Kit.]

piʔoʔ-t-ey — piano, obj. R: pjanoʔtaj
[< Span. "piano"]

piʔ-c — breast, N. H: piʔts
piʔ-m (plu.). H: piʔm
-piʔ (poss.). H: -piʔ(?) (breast; milk); NB: ñaʔiʔ (breast) vs. ñaʔiʔ (he threw a stone at him); ajrahi mopiṭs (your breast milk [constituency abs.]); M: nip’-pe, ah’-pe’ (female breasts); K: a-pi (mamma [breast])

pic — arrive, VI. H: pits, pîts; pis (arrive somewhere); R: pits, pîts [typed spelling in -tsr changed to -ts three times in handwriting on this slip]; epitset nehe ʔameaʔ (he came to your house [but apparently this is a question]); epis nehe pētsrük apajhun pētsraj (a man arrived who wanted a drink of water); epitsiveʔ

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pi-c — down, N. H: pîts, pîts (down, of birds); tâm pîtʃr (fine
feathers [comparison to describe flower of cotton
plant—apparently = 'like down']); ZN: pi-c, pi-c (eagle down;
cottyn part of m'amu'kiyâč)
-pi (poss.). H: -pi

picelâh — dragonfly, N. H: pîtelâh, pîtelâh (dragonfly (Span.
cigarrollo "cigarra" is standard Span. for 'grasshopper', 'cicada'))
picelâh-yam (plu.). H: pîtelâh-jam

ZN: picucu?ač
picucu?a-m (plu.). H: pîtsutsu?am, pîtsutsu?am

pičureyt — pers. name of myth character. H: pîʃurejt (the next
oldest [brother, of ancestors, according to myth])

pih — suck, VT. H: pîr, pîr, pîg

pih-an (caus.: suckle, VT). H: pîhan
pih-ihun (des.). H: pîhihun

piha-č — sugar; honey, N. H: pîhatʃr, pîhatʃr; K: pîhatc (night [sic;
error?])
-piviha? (apparently poss. of redup. abs. piviha-č, not
attested in the corpus). H: ?apiviha? (honey); pəpiviha?
aveqa?jam (bee honey)
[perh. this is the -a nom. of pih 'suck']

piʔiŋ — plcmn.: spring west of San Francisquito Canyon ["this side
of Newhall"]). H,R: piʔiŋ

piʔirukuŋ — plcmn. at Piri (but not town site). H: piʔirukuŋ,
piʔirukuŋ, piʔirukuŋ (plcmn.: Piro, Piru, La Oreja; has a
cemetery); R: piʔirukuŋ (plcmn.; according to Eug[enia], not site
of Piru, but at the point of the hill that juts out to this side of the town)

pìtvìk — ash-colored, Adj. H: pjëwàk or pjëvak [illegible]

pikwa-č — California blackberry, N. H: pikwatjr (mora [blackberry; mulberry]); ZN: pikwač (Calif. Blackberry: Rubus vitifolius C & S.; for clapp [gonorrhea?] make tea from root; berry eaten en nature [i.e., raw?])
pikwa-č-ay (obj.). H: pikwatʃaj

pikwk — scrape or wipe self or object, V. H: piky, pikýk (scrape self in sweathouse, or wipe self when defecating); R: -pikwk, pikwk, -pikýk, -phryvk (scrape self with stick in temascal; wipe away ['tears' is obj.]; also to wipe table or anything); nipikwk nitáhtaqatʃraj, nipihwk nitáhtaqatʃraj (I wipe my body when bathing); apikwk (he is scraping out the pot)
pikwki (imp.). H,R: pikwki
pikw-in-hun (des.). H,R: nipikinhun
-pikw-in-ivana (inst. nom.: scraper). H: -pikwiniıvana (do it with an iron knife)

pi?mk — gather, VT. H,R: pi?mk
pi?mki (imp.). H,R: pi?mki

pimočk — blunt, Adj.? H,R: pímotʃrk (blunt end of pen [R card is headed, pímotʃr [blunt']]
[cf. wivavk 'sharp']

pimyente? — pepper, N. H: pimjente?
[< Span. "pimiento"]

-pinica-m (plu.). H: -pinitsam
-pinica-y (obj.). H: -pinitsaj
-pinica-pii (dec.). H: -pinitsajva, -pintsepiwa

pījan — crumble, VI. H: pījan (desmorronar [crumble])
 pījan (VT). H: pījan
 pījan (imp.). H: pījan
 ?a-pīj-i? (pass. nom.). H: ?apījí? (decayed; desmorronado);
 R: -pijí? (ground finely)
 ?a-pīj-i-m (plu.). H: ?apījím

pipimar — Santa Catalina Island. H: pipimar (islander from S. Pedro island); pipimar (the island name); R: pipimar (Indian of southern islands)
 pipimar-yam (tribename). H: pipimarjam; pipimarjam (people from there; sg. = pipimar, pipimar)
 pipi(?)már-pea (plonm. for the island). H: "also
 pipi(?)márpea (the island—probably S. Catalina)"; R:
 pipimarpea (Catalina Island, app.)

[There is some inconsistency as to whether pipimar is the place and pipimaryam the tribename, or pipimarpaea is the place, pipimar the sg. tribename, and pipimaryam the plu. tribename—perhaps because the term is borrowed from the island dialect [of Gabrielino]; also, the two stressed syllables in a row suggest a borrowing; if the mar part is cognate with Luis. diminutive suffix, the name could mean something like 'little horseflies'—not a very complimentary name for a place or its people!]

pipić — horsefly, N. H: pipiť, pipiťr (tábano [horsefly])
 pipi-m (plu.). H: pipím

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pirisiriyu-pea — plcm.: Santa Barbara. R: pirisiriujuea

pirisiriyu-pea-tam (tribename: Barbareño). R:
pirisiriujueatam

pir(-)prik — pet, VT. H: pɨɡɨpɪək (be petting the dog [stem redup.]); R:
pɨɡɨpɪək (smooth hair down on dog—"sobar" [pet])

piša-č — head, N. H: piʃraτʃr; ?a-kotso nipiʃraτʃr (my scalp [skin of my head; with constituency abs.]); R: card headed "piʃraτʃ 'head";
ZS: piš-a-t, piš-ač; K: abica ([his/her] head)

piša-in (plu.). H: piʃra
-piša? (poss.). H: -piʃra?, -piʃra?; ZS: -piša?, -piša?; M:
nip`-pis-sah, ah-pé-sah (head)
-pih-piʃra? (plu. poss.). H: -pihpisra?
-piša?-pea (loc.). H: -piʃra?pea
-piša-č-ay (poss. obj.). H: -piʃratʃraj; R: -piʃratʃraj;
-piʃra?tʃraj -piʃratʃratʃraj [sic]

(small birds with red heads)

piʃra?
[The last two subentries apparently relative clause constructions]

piša-či? — sweet, Adj. H: piʃra?i?, piʃrai? (it's sweet); R: piʃra?i?,
piʃra?i? nehe (it's sweet); M: pis-sah'e, pe-si-e (sweet)
piša-či-t (N: candy). H: piʃra?jt (sweet stuff); niniw piʃra?jt
(my sweet, candy)
piša-či-m (plu.). R: piʃra?i?m (they are sweet)
piša-či-t-ey (obj.). H: piʃra?jtej
[douplet with pihač 'sugar'? Kit. (and Serrano) h often
corresponds to other Takic s; this may have been borrowed
from e.g. Fer.]
pišapeš — plnom.: Cedarwood Canyon, near Tejón ranchería. H: pišapeš (canyon opp. inf.'s house here); R: pišapeš (canyon which comes into Tej[ón] ra. canyon from the east just above Eug[enia]'s house); ZS,ZN: pešapeš (Cedarwood Canyon)

piška? — be rotten, V. H: piškaʔa, piškaʔ (be rotten [of mildew, meat, milk]); R: pišrkaʔ (be rotten, of meat, or mildewing of leather)
   aʔ-piškaʔ-iʔ (part.: rotted). H: òpišrkaʔiʔ; R: òpišrkaʔiʔ (it's rotten, of meat)
   piškaʔ-n (caus.). H: pišrkaʔn (bury reed in black mud to dye it)

pišn+: — fish sp.: big, salt or fresh water, N. H: pišna, pišna (fish sp.: big, lives in salt or fresh water; resembles tsoh ['fish sp.', perh. salmon])
   pišn+:yam (plu.). H: pišnaʔjam

pita-č — youngest, last, N(A). H: pitatʃr, pitatʃr; nimajr pitatʃr (my youngest son or daughter; ninamihuŋ pitatʃr (my last wife)
   pita-te-č-ey (obj.). H: -majhej pitatʃraj (youngest son or daughter, obj.)
   pita-m-ty (plu. obj.). H: -mamajhamaj pitemaj (youngest children, obj.)
   -pit (poss.). H: nipit (younger brother or sister; also, my sister-in-law's husband when younger than I); ZN: -pït (younger sister); M: nip-pët (brother)
   -pita-m (poss. plu.). H: -pïtam
   -pita-y (poss. obj.). H: -pïtaj

pitk — fill, VT? H: nihikaŋ nipitk nifitʃravea (I puffed up my cheeks with wind; I filled my mouth with breath)

pituruʔ — hummingbird, N. H: pturuʔ, pituruʔ, pituruʔt
   [constituency abs.]; òalsaj pituruʔ asaj = òalsaj asaj pituruʔt

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(the hummingbird sucks the flower) [constituency abs. here may be related to word order]

pituru?-ym (plu.). H: pīturu?jam

pivana-č — woodpecker sp.: smaller than šic. H: pīvangač

pivana-m (plu.). H: pīvangač

[interesting that this looks like pi 'hit, peck' + -ivana? 'inst. nom. suffix' in possessed forms, though this name is not possessed; probably a frozen form, so morpheme boundaries not inserted]

pivuh-t — reed sp. (tule), N. H: pivuht, pivuht (3-cornered reed; tubers eaten raw); ZS: pivuht (tule); ZN: pivuktu, pivukt (tule: Scirpus almevi Gray; used for house covering, mats, edible lower stalk)

pivuh-m (plu.). H: pivum

pivuh-γk (plcnm.: where the swimming tank is at El Paso [Tejón Pass] store; there used to be a hot spring there). H: pivuh-jak

[cf. pivungačape 'placename']

pivu(-)naca-pee — plcnm. at Tejón ranchería; a spring. H:
pivuŋatsapea (a spring at the ranchería; mentions tule [but what is the naca? part?]); R: pivuŋatsapea (plcnm. where Rosemeyer lived)
pivu(-)naca-pee-tam (tribename: Kitanemucks from this place [name used by other tribes]). H: pivuŋatsa(?t)peatam

pivu(-)naca-pee (tribename: equivalent to the preceding form). H: pivuŋatsa?jam; R: pivuŋatsa?jam (Tejón ranchería Indian)

pi(-)piwat — tribename: Gabrielines. VF: pee-pee-waht (San Gabriel people)

[perh. related to pipimar 'Santa Catalina Island']

-piyet [mng. unclear; attested only in the following form]
-mukpi-piyat (nosestick). H: -mukpipijet [<mukpi + ?]

p+ — 3p subject or possessor prefix; also special 3s case prefix
used with -y+k (described in chapter IV, section C) M: poo, poo', po [3p prefix]

p+-mea ? — [mng. unclear from gloss, but probably an example of
special 3s case prefix, discussed in chapter IV, section C]. ZN:
?úvehpe matnimii mat nikwa púme (tomorrow if I go I shall be
eaten by him [probably mis-segmented also; should be:
?uve[v]n-p[v]-mat ni-mi-mat ni-kwa p+-me[v], 'tomorrow
[when] I [will] go I will eat with him?])

p+čt? — heavy; weight? H: p̩atrə? (heavy); ?̩epatrə? (never saw or
heard of weight on digging stick, but call its weight this); R:
p̩atrə? (be heavy [the f was added by Harrington by hand after
typing]); M: poo'-trah, pū'-chá (heavy)

p+čt-huna? (be behind or indebted to, VT?). H, R:
nipatrəhπime? ?̩əmej (I am atenido a Vd. [dependent on
you?]; said when one is very atraizado [in debt or late] in
something); naw nipatrəhπune? hitej (I'm lost; I have no
hope)

p+čk — be on one side, VI? H: p̩atrək amı (the road goes slanting a
little); ?̩ap̩atrək(r)κə? (the horizontal sticks or hoops of hut
[nom.?] ); R: apatrəkə? (atravesado [oblique; crossed]); p̩atrək nimi
(I ride horseback sidesaddle; p̩atrək ('ladeado' [on one side])
[cf. p+čt? 'heavy', which may be nom. of this verb]

p+hnik — pass through or over to the other side, VT. H,R: p̩ah(ə)nək
[used of arrow passing through body, cold time passing and
warming up, scaling a fence]; niponihənk kɪtsəj (I went around
the house)
[cf. pahk 'bit', measured by passing money around the hand]

p+htuk — down; below. H: p̩ahτuk; R: p̩ahτuk (below, in the earth); M:
p̩achτuk, putch-tək (down); puch-tuk (downstream)
[cf. tuk 'carry on back'; this form may consist of a 3s personal prefix plus case marker]

pil?k — fan, VT. H: pə?k, pə?k (fan something—fire or self)
pil?k-mat (imp.). H: pə?kmat
pil?ki (imp.). H: pə?ki

pın — tie, VT. H: pən; R: pən, pən
pın-mat (fut.). R: pənmat [sic—long ni]
pın (imp.). H,R: pən
pın-ea (pass.?: be tied). H: pəneə, pəneə; ?əpəneə, ?əpəneə (cradle band, laced; cradleboard—literally amarradera [tie]—made of painted and woven strings [is this gen. nom. of -ea verb form?]}; R: pəneə, pəneə [cf. pɨhinik 'pass over to other side']
pın-ihwət (inst.: thong). H: pənihwət (leather thong that ties door)

pınə — naked, Adj. H,R: pənə (naked [used with 'be']); M: poo'-naht (empty); poo'-nah (naked); ah-poo'-nah'-e' (a ghost)

pî-nanik — goal. H: pənanik (where they're going to win or lose) [< nəhniik 'win'; first part may be personal prefix, or name of a game]

pînən — rip, VT; rape or deflower, VT? H: pənən ("means romper una muchacha [break a girl]: bad word" [rape?]}; R: pənəŋk (tear, VT, of cloth)
pînən-mat (fut.). R: pənənmat

pî(-)nərik — midwife, N. H: pənərik [= 'they help'? or = 'tie' + 'help'?]

pîn — measure bead-money on hand, V. H: pən, pən
pînki (imp.). H: pənki

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ce-pɪŋk-tč (horr.: let’s earn?). H: tsepəŋkətfər (let’s ganar [earn?])

pɪn-mat (fut.). H: pənmaṭ

pɪŋk (one real [bead measure]; Adj.?). H: pəŋk
[cf. pɪn-h-pɪŋk ‘pass through or over’; cf. also punink ‘make carrying ring’]

pɪŋk — dodge, or pass by (overtake), VT. H,R: pəŋk (dodge arrows or anything; pass by a man you have overtaken on road)

pɪn-h-pɪŋk (stem redup.: dodge repeatedly). H: pən-h-pəŋk
(gesticulate with bow and arrow as when they enter fiesta = “él está capiando [he is tricking bull with a cloak]”)

pɪšaŋk — burst, VI. H: pəʃraŋk (burst—e.g. boil); R: pəʃraŋk, pəʃraŋk (burst [of boil]); pəʃraŋk (break [of china plate or boil])

pɪšaŋk (VT: burst). H: pəʃraŋk; R: pəʃraŋk, pəʃraŋk

pɪvakan-t — bat, N. H: pəvakaṭ

pɪvaka-t (plu.). H: pəvakaṃ

pɪvɪ-c — cheek, N. H: pəvets

pɪn-h-pɪvɪ-m (redup. plu.), pɪvɪ-m (plu.). H: pəhpevaṃ, pəvam
-pɪvɪ (poss.). H: -pəva
-pɪn-h-pɪvɪ (poss. plu.). H: -pəhpeva
pɪvɪ-ʃiče-č (lip [‘cheek-mouth’]). H: pəvəʃiʃrətʃər
pɪvɪ-ʃiče-m (plu.). H: "plu. m"
-pɪvɪ-ʃiče (poss.). H: -pəvəʃiʃrətʃər, -pəvəʃiʃrətʃər
-pɪn-h-pɪvɪ-ʃiče (plu. poss.). H: -pəhpevaʃiʃrə
pɪvɪ-ʃiče-w-i-t (aug.: person with underlip sticking out). H: pəvəʃiʃrəwət

pɪyan — far, Adv. H: pəjən; R: pəjan nikətfər (l live far off); mamimət pəjan (you’re going to go far); M: poο’-yahn (far)
platano? — banana, N. H: platano?
   [< Span. "plátano"]

-po? [cf. pokt 'road']

poc-k — tie a knot, V. H: potsk
   poc-t (VI: kink). H: paotsek (kink in a rope);
   R: poisæk
   (kink in rope; = se amarró)
   pocokič (pass. nom. [irreg.]). H: połotookitʃ
   (ñudo de ropa [a knot of clothing])

poh — [mng. unclear].
   ?a-poh-yi t+i+m+na-č (plcm.: big mountain on Caliente side
   of Chanaco Canyon, opposite Tejón ranchería, upstream
   from ?iycivea [means 'antelope's X'])

pohk(-)in-i-c — pass. nom.: mashed? H: pohkicnts,
   pók'kicnts (mush; name for ball of islay when all made)

poho-c — body hair, body feathers, fur, N. H: pohts
   (body hair; body feathers; cuero [skin; leather]
   of an animal)
   poho-m (plu.). H: "plu. -m"
   -poho (poss.). H: -poho; -poho (body hair); pohtgummat,

   pohotrumat, pohtfrumat (= V. tsiwin: colorado [colored or
   red] or white ... very valuable—an item on gravepole); R:
   apaoho (feathers long or short ... of hen or bird; fur of dog or
   cat; human body hair); ZS: ?apohọ'č̣umə (eagle down
   headdress for dancing [does this mention Chumash?]?
   ZN: ?apohọ'č̣umə (a certain type of feathers? [Zigmond cites
   Plate 7a (Steward); mng.])
   poho-wi-t (aug.: a hairy person). H: pohowat (peludo [furry])
   poho-wi-m (plu.). H: "plu. -m"
   poho-kap'yo (furry; also name for a black hairy caterpillar). H:
   póhokəp'jo, póhokəp'jo
   poho-kam (plu.). H: póhokam

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poho-čumat — feather headress? H: pohotcumat, pohotrumat,

pohotrumat (= V. tsiwin; colorado ['colored' or 'red'] or white ... very valuable—an item on gravepole); ZS: ?apohó-čuma (eagle down headdress for dancing [does this mention Chumash?] ); ZN: ?apohó-čuma (a certain type of feathers? Plate 7a (Steward))

[cf. poho 'fur, body hair, feathers']

pohwi — plcnm.: La Pastoría. H: powi, pōqwi (plcnm.: La Pastoría; = Tul. tfrípohwi (in territory of Pujadores or prob. Ventureños); R: po'wi

[may not be Kit.]

pokat-ik — get frightened, VI. H: pokatək, pokatək [k marked "breathy"] (get a fright, have a nightmare); R: pokatək, pokatək [marked "k breathy"; perhaps done for emotive effect?] (get frightened); M: ah-po-kah'-took (a ghost)

pokat-ik-mat (fut.). H: pokalakmat; R: pokalakmat

pokat-k (VT: frighten). H: ?anipək aPokatkive? (he died of fright [-ive? marks clause as nominal]; R: pokatk

pokat-k-i-ik? (Adv.: in a frightened way?). H: pokatkiʔik

?anipək (he died suddenly [sio—apparently = 'of fright']; M: po-kaht-ke-ʔe'k (sometimes [suddenly])

pokot — plant sp. which provides needles for basketmaking. H:
pokot (plant sp., used as needle to sew piñon baskets; grows to 3' in mountains; has lots of little twigs on top)

pok-t — road, path, N. H: pokt, pokt, pohon (camino [road, path]); R: pokt (road)

pok-m (plu.). H: pokm

-poʔ (poss.—irreg. stem). H: -poʔ, -poʔ, -poʔ; R: -poʔ, -poʔ

-poʔ-vuʔ (poss., with past clitic). H: nipoʔvuʔ, nipoʔvuʔ

uvea (that used to be my road—i.e., route); nipoʔjve,
nipoʔvuʔ (my old trail or route); poktivuʔ wereʔ (it was a trail [is lveʔ lveʔ 'dec. '] )

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-poʔ-iwə (dec.: former path). H: nipoʔ jwa, nipoʔ uvuʔ (my old trail or route)
pok-tey (obj.). H: poktej
pok-pea (loc.). H: pokpea, pokpea; R: pokpea, pokpea (on the road)
pok-te təːpə-yəːk (Milky Way [literally, road to the piñones]). H: pó̱ht tə̱vəjək
tə̱y-teʔ a-poʔ ("Devil's Road"—Santa Fé Trail?). H: tə̱jt aʔpo (the devil's road; = Cəv. aʔ-tə̱nqkətə̱lə̱jək [perh. related to Span. name for Santa Fé Trail in 1800's—"Camino del Diablo"?])
tə̱y-teʔ a-pokpea (plcnm. on "Devil's Road"). H: tə̱jt aʔpokpea (name of hill where old road to Rose Station descended to agarrar el llano [gain the plain]; Span. Camino del Diablo)
pokuyəʔ — have lunch, VI [but this could be a noun; hard to be sure given glosses available]
pokuyəʔ-mət (fut.). H: poʔkəjəʔə̱mat (have lunch, fut.)
pokuyəʔ-c (lunch, N. [perh. a gen. nominal form of V]). H: pokujets
pokuyəʔ-m (plu.). H: pokujam
-pokuyəʔ-y (poss. obj.). H: -pokujəj, -pokujəj

-pomo — shoulder, poss. ZN: wəkətət aʔpomo (plant sp.: "frog shoulders"; Stachys albens Gray; use with steam bath and for flu or colds); M: ne-poʔ-mo (shoulder) [accent on second syllable in both sources—no explanation]

ponəʔi — hurt, VI (subject is a person or body part; if person is subject, body part may be mentioned in object case). H: niponəʔ j nihənaj (I'm sick at my stomach); niponəʔ j (I have an ache somewhere on body); aʔpənəʔ j ivəts (this man has an ache); aʔponəʔ j (he hurts—le duele); aponəʔ j pətuʔu = matsaneʔuʔaʔpətuʔuʔ? (their chests hurt (them)); R: ponəʔ j (hurt, VI), poʔnəʔ j (have an ache (of person), VI)

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[this verb app. can have as subject either the person or the body part effected; reminiscent of the two structures for expressing body part objects, described in chapter IV, section C]

ponivæ-č — skunk, N. H: põivatʃʃ

ponivæ-m (plu.). H: põivam

pọŋ — hit with the fist, VT. H,R: pọŋ; R: nipoŋam (I hit you with my fist [no ? here]); M: ah-põŋ'-ah-von (he struck me); ne-põŋ-ahm (I struck him)

pọŋ-poŋ-ŋ-k (stem redup.: pound on). H: pọŋpọŋŋk (pound iron; rap (on door)); R: aŋŋpọŋŋk (the blacksmith is pounding the iron)

pọŋ-k (bump into something [body part hit is obj.]). R: nipọŋŋk nitemotʃraŋ (I bump into it with my knee)

-pọŋ-ivæna? (inst., poss.: stone for pounding). H: nipoŋivæna? (my stone for pounding dried meat, etc.; ≠ pestle)

pɔp — near (V or Adj.). H: pɔp (near [used with 'come', 'go', 'be']); M: pɔp, pɔ-ɔp (near)

pɔpi? (be about?). H: ʔeŋpɔpí? aŋʃrivæ (it is about 10 o'clock)

[poss. theory: It's a verb meaning 'approach', with bare stem being used adjectivally, and passive used in the '10 o'clock' sentence, which would be a mistranscription for underlying /ʔe-ŋ-pɔp-æŋ ʔa-ŋʃ-ri-væ/]

poso? — well, N. H: poso?0

[< Span. "poso"]

potin — scrounge for food, V. H,R: po ɪln (pepinar [scrounge for food])

[cf. tɪhtɪvæŋ 'pepinar']
povo-c — kidney, N. H: povots
   -povo (poss.). H: -povo
   -povo-y (obj., poss.). H: -povoj


puciva — be ready (used with conjugated form of 'be'). H: uve'et mëkatfr mëputsiva (are you ready?); nïputsiva nïkatfr (I'm ready); uve'a ne nïkatfr nïpquetsiva (I was ready)
   [may be related to puhci? 'wait for']

pucuk — intensive adverb: very, hard. H: putsuk; nijaw putsuk (I grasp it firmly); putsuk (muy recio [very fast or strong]; = V. tsnapijatus [?]!); nijawq putsuk (I'm sweating a lot); putsuk metaq? o? pøkt (the road is very long); putsuk ñäm (he walks recio [fast or strong]); putsuk tsukwa? too salty [of beans]); niwawtawk putsuk (I am very tired); R: putsuk, putsuk (firmly, very fast, very); putsuk nïpmeatu? (I'm very thirsty); putsuk ñamuk, akër (he is very sick, is groaning); putsuk ñäm (anda recio [he walks fast or hard]); nijaw putsuk (I grasp it firmly);
   juâfrak putsuk (it is very wet); ZN: ?á'wi: pûtsuk ([apparently = 'she yells a lot'])

pućahk — play ball (gen.), V. H: pûtrahk, pûtâhk, pûfraqk,
   pûfraqk (play ball—baseball, pique, shinny)
   ça-puçahk-îč (hort.). H: tsâputfraqk (let's play ball/pique)
   pućahk-in-i-c (pass. nom.: a ball game). H: pûfraqkiñits
   pućahk-in-ihwa? -t (inst. nom.: shinny stick or playground).
   H: pûtrahkiñhwat, pûfraqkiñhwat; niniw
   pûfraqkiñhwat? (my ball or stick; = nîpûtrahkiñvane?)

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-pučahk-in-ivēna? (poss.). H: -putraḥkiNvēna? (my ball);
niputraqkiNvēna? (my ball or stick; = niniw
putraqkiNhwē't)
puhci? — wait for or take care of, VT. H: puhtsi?, puqtsi? (wait
for); nitak nipuqtsi?, numuaŋ (I am taking good care of myself);
R: puhtsi?, puhtsi? (take care of)
puhci?-mat(fut.). R: puhtsi?mat
puhceā⁻tČ (imp.). R: puhtseāʔtʃr
puhceā-kapj (char.: sheepherder; caretaker. H: puqtsēʔkapj
[Harrington comment re a of suffix: "-like"](sheepherder;
cuidador)
puhceā-kapj-ivā (char. + dec.). R: puhtseāʔkapjivo (cuidador
[caretaker]—carefully heard)
[unanalyzed form]. R: puhtsi?vətʃr (estaba cuidando [s/he was
taking care])
puhcukuč — plant sp.: low, red flowers, used for quelite [edible
greens]; made fine pinole of black powderlike seed. H:
puhtsukutʃr, puhtsukutʃr, putsukutʃr; R: putsukutʃr (edible
plant)
puku-yōk (plcnm.). H: putsukujāk (plcnm., named after the
plant); R: putsukujāk (plcnm.: mountain at foot of Chanaco
Canyon; but no putsukutʃr there now)
puhea? — blow on, VT. H: puhea? (blow on—blow fire or blow out
fire)
puheaʔn (imp.). H: puheaʔn
puhk — spray water, V. H: puhk (spray (water) (from mouth, whale
or human [sic—though whales don’t spray from mouth]); R:
nipuhk (I spray water from mouth, or with hand when ironing);
epuhk pətʃrəj (whale blows water)
puh(-)puču? — chase away, V. R: apuhputʃru? (lo corrió, he chased
children away [sic; means 'he chased him/her away'])
puh(-)puču?-v+ (past [sic re final vowel]). R: apuhputʃru?, apuhputʃru?və (he chased the children away from here)

puh-y+t — roadrunner, N. H: puhjat, pthjat
puh-y+m (plu.). H: puhjam
puh-y+t ?ą-tąkwįš (plcnm., meaning 'roadrunner's mortar').
H: puhjat atąkwįš; R: puhjat ątákwįʃ (plcnm.; means roadrunner's mortar; only Fustero has known this name)

puk — take off, VT. H: puk, puk; R: puk (take off clothes)
puk (imp.). H,R: puk
puk-tč (imp. plu.). R: pukatʃ (imp. plu.)
puk-mat (fut.). H: pukmat, pukmat; R: pukmat

-pukaʔ — crest of quail, poss. H: -puʔkaʔə (crest or topknot of quail or partridge)

pukwąŋ — plcnm. of a mountain northeast of Tejon ranchería:
Cummings Mountain. H: pukwąŋ, pukwąŋ, pukwąŋ, pukąŋat, pukaŋ, pukwąŋ atsepea [this form apparently = 'pukwąŋ elbow [point]'] (plcnm. of a mountain—big one northeast of rancheria here, above Eug.); R: pukąŋ (plcnm. of a mountain; can see ocean from its top); ZS: pukwąŋ (Cummings Mountain); ZN: pukwąŋ (ng)ŋ (Cummings Mountain (1))

pumu-c — shoulder, N. H: pumuts
pumu-m (plu.). H: pumum
puh-pumu-c (redup.). H: puhpumuts (another plu.)
-pumu (poss.). H: -pumu; K: a-pumu ([his/her] shoulder)
-pumu-vea (loc. poss.). H: pimuwea
[cf. pome 'shoulder']

pumuk, punuk [cf. umuk, pronoun emphaser]
punihn-\(-k\) — go around something (e.g. the house), V. H: punihnək, punihnək; R: punihnək, punihnək (go around; dar vueltas [make laps; the focal point of subject's path is the object])

punihn-k (V: make go around; also, make a carrying ring). H:

punink (make somebody or a horse go around); punink (make a carrying ring [for carrying basket on head], or any ring); ?əpənink (carrying ring [sic, but apparently this is verbal form: s/he makes a carrying ring]); ni辆车uy nipunink (I am going to make a carrying ring [NB glides in proximate fut. auxiliary]); R: punink (coil a rope; make person or horse go around); ?uvəspunink (it's already coiled [stem used as V with prefix elided, or used as Adj.?])

punin-mat (fut.). H: puninmat

punin-in-i-c (pass. nom. of caus.: carrying ring). H:

puninkiNi's

punin-in-i-m (plu.). H: "plu. -m"

punin-k-in-i-vt (poss. [-vt unexplained]). H: -puninkiNvə

punita? — play game, V. (gen.). H: punita?, punita? (play a game (any game)); tsəpunita? pəvutatəj (let's [actually 'we'] play with an oak puffball); tsəpunita pəvutat (let's play ball [this one looks more hort., even without plural imp. clitic, because no object marking on object])

cə-punita?-ʔ (hort.). H: tsəpunitaʔtʃ həajtsəj (let's play (chilecote game))

punita-t (a game [absence of ? unexplained]). H: punitət (a game; = V. tokoʔj); punitət (buckskin ring in ring and pole game—4'5" in diam.)

punita-m (plu.). H: punitəm

punita?-ihwaʔ-t (inst. nom.: stick used in ring and pole game; spear). H: puniteʔjhwət (V. tokojmu; also call the spear thus); puniteʔjhwət kəutrej (the stick used in ring and pole game); newʔpey nɨʔən puniteʔj-hwaʔtej (I don't understand that game [Harrington's mis-segmentation])
punuk, punuk — cf. umuk, pronoun emphsizer; cf. chapter II, 
section C. H,R: punuk anipak (he died alone) [and many other 
examples]
	punuk — [mng. unclear]. H: kwafse?n, punuk avdrak (make more 
fire so that it will boil)
	pupuvo-č — bird sp., that cries at night. H: puμuvotfr (pájaro llorón; 
cries like child at night)
	pupovo-m (plu.). H: puμuvom

purahk-č? — come out, go out, set out for a place, VI. H: purakak, 
purakak, purakak, puraqak, puraqak; puraqak ʻpeaj (leave here); 
R: puraqak (go out of something)

purahk-č?k-mat (fut.). H: purakakmat; R: purakakmat;
purakakmat

purahkk-uvu? ? (past). R: puraqkuvu?
purahk (imp.). H: purahk; R: puraqk, purahk

purahk-č? (plu. imp.). R: puraqkatfr, purahkatfr (imp. plu. "to 
2 plus" [sic])
purahk-k? (VT: put out; stick out). H: puraqk (put out or 
stick out belly or tongue; apuraqk kakawest (ya está 
sacando la gallina [the hen is already producing], the hen is 
already having her chickens hatch out [or, per Span. gloss, 
'laying her eggs'?]); R: puraqk (take out [example is:
niqavantun, uveehtsep ni puraqk (yo estoy enjabonado la 
ropa, mañana lo voy a sacar [I'm soaping up the clothes; 
tomorrow I'll take it out])
purahk-k-i? (part.?). M: ah-poo'-vahk kuk'-kenny-hon'
(spirit or soul after leaving body)
purahk-k-i? (imp. of VT). H: puraqki

purawe? [mng. unclear; plant sp.?]. H: purawe? (gūico [mng. in 
Guatemala and Honduras: squash sp.])
purawe?-m (plu.). H: purawe?m
purewē? — lamb, N.

purewē?-yam (plu.). H: purēwē?jam; purēwē?jam, haw kup je?jts (una partida de borregos [a flock of lambs?])
[cf. vurewē? 'lamb'; < Span. "borrego"]

purikāw — string beads, V. H: purikāw (make a chain of beads; string beads)

purikāw (imp.). H: purikāw
purika-ic (imp. plu.). H: purikaats
purikāw-vu? (past). H: nipurikāwvu? uvea

purikāw-n-i-c (pass. nom.: a chain of beads). H: purikāwnits
purikāw-n-i-m (plu.). H: purikāwnim

purpur — worm sp.: inchworm? H: pūpur (worm sp.—guzanito [little worm]; same appearance and color as campamocha [walking stick], but walks reaching front part of body far forward and grabs on and then pulls back end of body [drawing looks like inchworm])

purpur-yam (plu.). H: purpurjam

puru?(-)pa(-)c — plcm. of a waterfall on Kern River. H: puru?patʃr
(the falls of Kern [? illeg.] River; means the water falls); R:
puru?patʃr ((no.1) falls of Kern River; = Tej. konnow?ilk?in?)

putan — bird sp. H: pūtan, putan (gallineta [sandpiper; ruffed grouse; guinea hen]); R: putan (gallineta)

putan-yam (plu.). H: putanjam

papaw-vea putan (plcm.: bird sp. spring). H: papawvea
putan (Aguage de los Patos); R: putan apawvea (plcm.: Aguage [spring] de los Patos [ducks])

put-ik — get full, VI. H: pūtak, putak; pāputak (māmat) (it is high tide [the ocean gets full]); R: putak (be full)

put-ik-mat (fut.). R: putakmat
put-\(k\)-u\(v\)u? (past). R: put\(k\)k\(u\)v\(u\)?; \(\v\)e\(u\)k\(u\)v\(u\)? p\(\v\)c (se llen\(o\) de agua ['it filled with water'; lack of case suffix on 'water' unexplained])

put-k (VT: fill?). H: n\(i\)p\(\v\)\(k\) n\(i\)f\(\v\)\(r\)\(\v\)\(v\)\(a\)\(v\)e (I have my mouth full of food); R: \(\v\)\(p\)t\(\v\)k (fill)

put-m\(a\)t (fut. of VT [NB: VT drops k, VI does not]). R: \(\v\)\(d\)t\(m\)a\(t\) (fill, fut.)

put-k-\(u\)\(v\)u? (past of VT). R: nip\(u\)k\(u\)v\(u\)? (I filled it)

put-k (Adj.: full). H: p\(u\)t\(k\); M: poot'k, poot'k (full)

putu? — hard, tough, Adj. H: pu\(u\)?, putu? (hard; tough, of meat, etc.); pu\(v\)\(u\)e\(a\) putu? (ya \(\v\)e\(s\) ci\(v\)\(a\)\(d\)o [it's nailed]—literally ya \(\v\)e\(s\) du\(r\)o [it's gotten hard]); R: pu\(u\)? (hard, of stone; tough, of meat); pu\(u\)? ?i\(v\)i\(?\) k\(a\)\(w\)\(n\)ee (this meat is tough); M: poot'-too, p\(u\)t\(\v\)\(t\)o (hard)

pu?\(\v\)\(u\)ck — hunch-backed, Adj. H: pu?\(\v\)\(u\)tsk

puvudis — bird sp. H: pu\(u\)v\(u\)\(d\)is (bird sp; same as ju\(p\)\(u\)\(v\)u, but doesn't have black face; "pure s; \(\v\) not t")

puvudis-y\(a\)m (plu.). H: pu\(u\)\(v\)\(u\)\(d\)is\(\v\)\(a\)m
[may not be Kit.]

pu\(u\)\(v\)ui\(n\) — plcm. near San Fernando; the cave of a diablo. H: pu\(u\)\(v\)ui\(n\) (plcm. near San Fernando; "Jam. form of F. name" [cf. M: (Vadio) e\(p\)u\(v\)\(\v\)\(w\)\(a\)k kuk-\(k\)\(e\)n ni\(h\)\(u\)n]; it is the cave of a diablo [devil])

pu\(u\)\(v\)cu? — begin, VT (complement, if any, is in obj. comp. form). H: pu\(u\)j\(t\)\(s\)u?

pu\(u\)\(v\)u — all [invariant for ± count, ± plu.]. H: pu\(u\)j; pu\(u\)\(j\)\(i\)\(v\)i\(v\) t\(\v\)\(a\)v\(\v\)\(a\)\(t\)\(\v\)\(r\)\(\v\)\(\v\)\(a\)\(j\) (the whole world); pu\(u\)\(j\)\(\v\)\(e\)\(a\)n a\(e\)\(j\)\(i\)\(n\)h\(n\)\(i\)\(u\)j (me enseñó [he taught me] all his things [no obj.]); p\(\v\)e\(j\)\(h\)\(j\)\(a\)k pu\(u\) (they all "finished" [re extinction of certain tribes]); pu\(u\)j\(u\)m\(\v\)\(a\)\(i\)\(s\)\(a\)j\(u\)n\(u\)? ("todos los (2)
van a respetar ['both are going to respect?']; pakuʔmak puju (they are all face down); puju pawkumak (all face down); puju temoʔavea (todos los inviernos [every winter]); tsanəqaptʃə puju (God); R: puju niʔoʔ (all my bones); puju nitaqtaqəʔ (all my body); puju kikəm (all the capitanes [chiefs]); puju təkətəm (all the people); ZS: puyu (all); M: po-ya-too'-was, poʔ-yoom-hoo (we (plural) [sic—apparently 'all of you'], poo-ya-tu'-'vahts (the whole world); poon-ya-poo-ya (theirs (plural)); poo'-ya-poon'-ya (they or them (plural)); poo'-ya poo'hoo hung'-oo (you (plural) [sic; perh. 'all their languages'??]); K: buyu

-puyu (poss.: friend). H: niʔu, niʔə [one token only—and difficult to be sure of last vowel; stress anomalous—may be a greeting, with extra stress]; "no absolute form for -puju, amigo [friend]; ZN: niʔuyu (my friend); M: nepooʔyu, neʔ-poo-ya (friend)
-puh-puyu-m (plu. poss.). H: nipuhpujum, nipuhpujum (plu. [friends]); puju nipuhpujum (all my friends)

puyuciwaməŋ — plcnm.? R: puju'tiwməŋ (Ojo de la Vaca; Neenach) [cf. also pwičiwaməŋ 'placename'; inconsistent segments and gliding between the two entries suggest a borrowing]

puyumaʔ — clay of a certain type? [maybe 'alum' (J. Johnson, p.c.)]. H: puju'maʔ (= V. ajiʔ; [clay of a certain type?] "they got it from beneath the water—they got it up by the Tule, dove into a river ... man grasped a handful at bottom and brought it to surface. There was white aji and also coloradito [reddish] and bayito [bay (yellowish-white)]")

- R -

rakwik — chew, V. H: rakwak, rakhak, rakwaq

raqupk — green, Adj. H: raqupk (green; it is green); patfr raqupk (green water); R: raqupk; ZS,ZN: raq’k (green); M: rah’oo’pk, rah’-öp-kik (green); rah-oo’pk (raw)

ravano? — radish, N. H: ravano?

[< Span. "rábano"]

raqw-k — set something down; seat oneself, V. H: raqw-k (set something down, seat oneself); R: raqw-k (set; sit)
raqw-k-mat (fut.). H,R: raqwkmat
raqw-k (VI: be sitting). H: raqwak (be sitting already); R:
raqwak (be set [of ink bottle on table]; be seated [i.e., 'sit'])
raqw-k-mat (fut.). R: raqwakmat
raqw-k (imp.). R: raqw-k
raqw-k (Adj.). R: akatfr raqw-k (está sentado [he is seated]); K: rogaugato (sit [raqw-k ?a-kač])
raqw-k-hwa?k (inst. nom.: chair or seat). H: rawkihwat,
raqw-k-hwa?k (chair; seat); R: raqwkhwætk (chair)
raqw-k-hwa?m (plu.). H,R: raqwkhwæm
?ača-wi-t ?a-reqw-k-iv+ (plcnm.: raven's roost). H:
apatrawat arowkiva (= Mar. [maraqyam Serrano?]
ansapkiva)

relo — clock, N. R: relo

[< Span. "reló"]

repoyo? — cabbage, N. H: repoyo?

[< Span. "repollo"]

rihór — beans, N. (gen.). H: rihør (beans, including limas; in Cv. = piloqok)
rihór-t-ay (obj.). H: rihoartej, rihegtaj

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[< Span. "frijol"]

rihv-ík — lose, VT. H: rívæk, ríhvæk, rihwæk; uvea m+t(j)væk pánk
[you already lost a real [perh. retroflexion of ʁ hides the ʁ]:
?uvea mərɪvæk / mət(j)væk pánk (you lost—ya [already]—one
real)
rihv-ík-mat (fut.). H: ríhvɔkmat
rihv-ík (VT: win [app. a causative, not VI/VT pair]). H: rívæk; R:
riyík
rihv-mat (fut.). (fut.). H: riɣmat [NB: devoicing of ɣ before
deleted k]
[same morpheme?]. H: naw niripæk (when nobody wins in
game)

rikwat-ík — slip, VI. H,R: rikwatæk, rikwatæk (slip and fall down;
fall down)
rikwə-rıkwaʔi (smooth or slippery). H,R: rikwarikwaʔj (it is
very smooth, of board); M: ré-kwar'-e'kwi (flat)

rioʔin — cut, VT. H: "Always use wín of cutting a person's hair;
rioʔin and wín of shearing sheep."
rioʔin-mat (fut.). H: riʔinmat
rioʔin (imp.). H: riʔin
rioʔin-i (obj. comp.). H: riʔini
rioʔin-iʔaʔ (pass. nom.: what's cut off). H: riʔiʔnits (la
trasquilla [apparently = what's been sheared off of the
sheep])
rioʔin-iʔaʔ (agt. nom.: shearer). H: riʔiʔatʃr (shearer)
rioʔin-iʔwɛʔ-t (inst. nom.: shears). H: riʔiʔnɛʔt (shears;
= wínihwɛʔ, = tiq难得?
[non-application of gliding unexplained]
rīveʔw — basket tray, N. H: rīveʔw, rīvəw (basket tray; big, good for playing walnut dice on; initial consonant can also be pronounced ə)

r+?r+k — bird sp.? (white). H: rāʔrək′ (ansara [goose or duck], white, with pico [beak, bill])
   r+?r+k-yam (plu.). H: rāʔrəkjam

rī+iš — ear of (green) corn, N. H: rətəfɾ
   [< Span. "elotes"; this gives more evidence for a rule of initial stress: Spanish initial non-stressed syllables are discounted in borrowings]

ropitk — dark brown, Adj. ZS,ZN: rōpɪtk

rōroŋaʔa-c — bee sp.: wasp or honeybee. H: rōroŋaʔatʃr,
   rōroŋaʔaʃr (large avispa [wasp]; applies to both jicotes [wasp sp.] and introduced honeybees)
   rōroŋaʔa-m (plu.). H: rōroŋaʔam
   [perh. related to hanaʔa-c 'bee sp.]

ruedaʔ — wheel, N. H: ruedaʔ
   [< Span. "rueda"]

rukut-k — pull out, VT. H: rukutk; R: rukut (pick out [a sliver]);
   rukutk (pull out [e.g. grass or beard hairs])
   rukut-mat (fut.). H,R: rukutmat
   rukut-rukut-k (stem redup.). H: rukutrukutk; nirukutrukutk
   hamaʔatj (I am weeding my garden); R: rukutrukutk
   rukut-ki (imp.). H,R: rukutki

rupk — straighten, VT. H,R: rupk
   rupk (Adj.: straight). H: rupk; rtpk øketʃr (it is straight ahead, opposite here [said of island]); rtpk øʔək (it lies straight on ground); R: rupk; uvea rupk (it is already straight); M: dopʔk, roop’-kə (straight [source is Vadio, who sometimes uses d for r])

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rurasnea? — peach, N. H: rurasneg? [NB re relation between ea and o]
   [< Span. "durazno"]

rutətik — be stiff, VI. H,R: rutek (be stiff [of body])

-s-

santa katarini+ — plcnm.: Santa Catalina. H: senta katarina
   (Magd.'s pronunciation of Santa Catalina)
   [< Span. "Santa Catalina"]

šoš — oak sp. [cf. šoš]

satikoy-pea — plcnm.: Saticoy. R: satikojpea
   [< Chumash satikoy (Applegate 1974: 195)]

sępẹʔ-ŋ — plcnm.: Sespe. R: sepeʔŋ (Sespe; cf. mągapalpea)
   [< Chumash sepe (Applegate 1974: 196)]

seresaʔ — cherry. H: seresaʔ
   [< Span. "cereza"]

simana — week, N. H: simana
   [< Span. "semana"]

sipinʔ — plant sp.: horseweed. ZS, ZN: sipin (Erigeron canadensis;
   horseweed; of no use)

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sirìhr(-)ìk — play slide, VI. H: sirìrə?j, siðərəək, siðərəək (play slide down a hillside on a hide)
    sirìhr+?-yu? (past). H: sirìrə?yu?
    sirìhr+?-mat (fut.). H: -mat

sirwelaʔ — plum. H: sirwelaʔ
    [< Span. "ciruela"]

sìvisyu — oak sp.: Quercus lobata Nel. ZS,ZN: sìvisyu, sìvis-yu, sìvisyu (oak with edible acorn; Quercus lobata Nel.; used in coiled basketry)
    [cf. ševenqaspera 'placename']

sìyar(-)ìn — saddle, VT. H: sìjarìn
    [< Span. "sillar"]

-sìs+ʔ — great grand-relative. H: -səsəʔ (great grandparent—father or mother of -kukit or -kwəʔiʔ—or gr. grandchild—son or daughter of -kwəʔiʔ or -tsuʔriʔ; doesn’t go farther than that)
    -sìs+ʔ-yaʔ (plu.). H: -səsəʔyaʔ
    -sìs+ʔ-iv+ (dec.). H: -səsəʔjvə, -səsəʔive

su-hanet — arrow of cane with stone point, or of hard wood. ZN: sù’hanet
    [< ‘arrow’ + ‘tar’; cf. šuənət ‘arrow’]

suka — cooking basket of a certain type. H: suke, sùka (cooking basket; = V. qùʔim, = G. tʃumuʔər; [drawn two ways in different entries: one has a neck and one does not]; very big, but with an open mouth); ZN: sù’ka, sù’kaʔ (very large coiled storing basket; 3-4’ high, 3’ in diameter, restricted mouth, with design)

suku+iwi — throw up. H: nirəkwək tsivutəj nisuku+iwi (I chewed pespibata and threw up)
sumana?(-)ka?y — one-pointed deer. H: sumana?ka?j ([a following k is "k-like"]; prong; una llave; very young deer [apparently a deer so young it has only one point on its antlers])
[perh. a characterizing suffix added to šumanat 'arrow']

syakak — bird sp.: reddish or yellowish with yellowish breast; they come here [Tejón] from the sierra when the snow comes. H: sjékak; ZS: fijakak
syakam (plu.). H: sjékam

ša? — defecate, VI; defecate on, VT. H: fra? (defecate); pišra?
kañni?ta?j (the flies are defecating on the meat); R: jra?
(defecate; "cf. fri? 'urinate")
ša?-ihun (des.). H,R: jra?jhu?n
ša?-vu? (past). H,R: jra?vu?
-fra? (nom.: manure, poss.). H,R: afra? (his manure)
ša?-ik (inf.). H,R: jra?ik [sic]
ša?-ič (pass. nom.: excrement). H: jra?jfr

šahi — soup, milk; juice of wood or leaf. H: afrahi, āfrahi, āj̱̱rahi;
tsiut afrahi, afrahi tsiut (pessibata soup); niňw āfrahi (my soup); ?afrahi māpits (your breast milk); R: afrahi vaka?t
(cow's milk); niňw afrahi (soup that belongs to me); niñfrahi (my breast milk—said by a woman)
[note direct versus indirect possession; cf. chapter IV, section A]

ša? — raw, Adj.? H: nikwa? jaa? (I ate it raw)

šakwk — hoarse? nasal?, Adj. H,R: jrakwk, jrakwk (hoarse);
jrakwk niño?ho? (I am—my neck is—hoarse); jakyk njo?ho? (he
speaks with a twang—gangoso [snuffling, speaking with a twang]—talks through his nose

šamin — hurt, VT. H,R: jremin

šam+hmk — be coated? H: jəməhmək nitəma (I have acid stuff on my teeth after eating green apricot)

šanha?-pea (loc.). H: jənqa?pea (go along the ditch)
ʃənqa?-yək (dir.). H: jənqa?jək (towards the ditch)

šanyəš — watermelon. H: jranjəʃr
[< Span. "sandías"]

šapakej — pers. name of a doctor who dances to cure people. H: jəpakej

šara? — chop, VT. R: jəra? (chop [obj. is wood])

šara(-)šara(-)i — cracked, part.? H: ajəraʃəra?j (is cracked or cracking)

šariri? — trembling, Adj. H: jəriri? (trembling [used with 'be'])

šarork — rough (said of surface of stone or beetle's skin). H: jəroŋk

šaš — oak sp.: Quercus wizlizerii. H: jrafər, (oak sp., with edible yellowish acorn; also the acorn)ʃəfə, ʃəf; ZN: ʃaš (oak sp. (specimen)); ZN: ʃaš (mountain oak, Quercus wizlizerii A-DC; acorn edible)

šawmi? — shell, sp.: cone-shaped; used as toys. H: jrawmi
        [drawing on page]
šawmi?-yəm (plu.). H: jrawmi?jam

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šēak — part hair, V. H: šēak
šēak-mat (fut.). H: šēaqmat
šēakiri (imp.). H: šēakiri (imp.: 'open or clear the way
["carrera"]!'; or 'part your hair!')
-šēak-in-e? (gen. nom.: the part of one's hair). H:
-šēakimi?
šēak (Adj.: astride). R: šēak nimi (I ride [gč] astride, not
sidesaddle)

šēan — spread, VT. H: šēan (spread (a pile of salt into a thin
layer); paw over everything trying to find something)
šēan (Adj.: spread). H: šēan (spread in this way [used with
'be'])
[perh. this is a misreading of šēan "part hair" (or vice-
versa)]

šērēkvet — hawk sp. H: šērēkvet (hawk sp.—dark, companion of
pākhatfr—sings like him)

šērēk — split, V. H,R: šērēk (rajar [split])
šērēki (imp.). H,R: šērēkī
šērēk-mat (fut.). H,R: šērēkmat

šēv — oak sp. H: šēv (where bees are, e[ast] side of bedrock mortar
[apparently a tree]); šēyt (oak sp. [constituency abs.?]); ZS: šēφ
("bilabial fr"); ZN: šēφ, šē❐, šēφ (white oak, Quercus lobata Nec.;
acorn app. edible); M: shref, shrev-ve (an acorn)
šē-šēv-yk (redup. plcnm.). H: šēševjak ((no.1) plcnm.: an oak
grove at foot of kawitsat men. [mtn.?])

šēvinjacapea ? — plcnm. near the mouth of Grapevine Canyon. H:
šēvinjacapea, šēvinjacapea, šēvinjacapea, šēvinjacapea
(plcnm. ca. mouth of Cañada de las Uvas; a rocky place; = [VCh.?]
matap; = Cañada de las Uvas; = V. matapa?w; Cajon de las
Uvas [Grapevine Canyon]; R: šēvinjacapea (= V.

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mat?apqweleqwe); VF: se-vew-gra-cha-pai (Grapevine placename)
   [cf. others in -acaepa?—?] 

ši? — urinate, V. H: šri?, ši?; aši? kutaj, aši? kupa (he pissed in or on the fire); R: šri? 
   ši?-ihun (des.). H: šri?ihun; R: šri?ihun, šri?ihun 
   ši?-i-c (pass. nom.: urine). H: ši?ts [cf. ši-c 'guts'] 
   ši? (urine, poss.). H: ši?, R: ši, ši; M: ne-see' 
   [NB: two cases of /i?i/ -> [i?]]

ši-c — guts. H: šits (tripas [guts]) 
   ši (poss.). H: ši (poss.; " infrared") 
   ši (obj.). H: ši, ši (obj.; "app. = -ši+i"); niŋatʃr k eʃ etroj (I cut his navel cord—"navel's bowel") 
   ši-win (incorp. with 'pruck': gut, VT). R: šiwin, šiwin (gut an animal, VT); šiwin, šiwin (gut an animal for cooking)

šiča-č — mouth, N. H: šrivšratʃr 
   šiča-m (plu.). H: "plu. -m" 
   šiča (poss.). H: šivrə, šivrə, šivrə; R: aŋki maʃrivə 
      (open your mouth); anaŋk nisrivə (I have my mouth open); 
      K: a-cidja ([his/her] mouth) 
   šit-šiča? ? (plu. poss.). H: šrivšrivə 
   šiča-y (poss. obj.). H: širəj, širəj; ?aju?jnan asširəj 
      (he slap hollers or whistles with fingers); a kwiotsk 
      aširəj (he protrudes his lips to one side as he cries); 
      matnoməhu maʃirəj ("porqué no quemta tu boca [why doesn't your mouth burn?], ca." [apparently should be haminat naw mihu mišičay 'why don't you burn your mouth?']

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-šiča-vea (loc., poss.). H: šrîʃavea, šrîʃrâvea; nîpûk
  nîrârîtʃrâvea (I have my mouth full); hawkup niniw nûtan
  nîrîfîtʃrâvea (one mouthful)
p+ô-šiča-č (compound: 'cheek-mouth': 'lip'). H:
pâvəʃfratʃfr
p+ô-šiča-m (plu.). H: "plu. -m"
p+ô-šiča (poss.). H: pâvəʃfrä, pâvəʃfrä
p+h-p+ô-šiča (plu. poss.). H: pâhpəvəʃfrä
p+h-p+ô-šiča-w+č (aug. compound: person with lip sticking
  out). H: pâvəʃfrâwät (jetón, or person with underlip
  sticking out)

šikiʔtî-pæa, šikiʔtiʔpæ — plcnm. near Tule Reservation. H: šikiʔtîpæ,
  šikiʔtiʔpæ (a Tule plcnm. by Tule Ind. Reservation; a place above
  mahtr f kutsîʔ, meaning rama [branch, sprig] sp.); R: šikiʔtîʔpu
  (Tejón) language plcnm., by the Tule
  [< Yokuts?]

šikweʔ — be cold, V. R: nîjîkwâʔ (I'm cold); M: nîs'-šik'-kwâh (I am
  cold.)
  šikwât (nom.: ice). H: šîkwet
  šikweʔ-toʔ (vi: freeze). H: jîkwâtoʔô
  šikwât yohâk (icicle [ice hanging?]). H: (šîkwet) johâk
  [error for yuahk 'hanging']
  šikwâ-m+a-č (compound: ice month [December]). H:
  jîkwâmətʃfr (December—month of noche buena [Christmas
eve]—[so-named] because cold, gets less cold after this)

šimiʔ — plcnm. [Simiʔ]. H: šîmî = šîme (= šîme [plcnm.; Simiʔ]); R:
  šîmih-ta (Simi)

šip+ôk — get cold, clot, VI. H: šîpâk; ašîpâk aʔetʃ (the blood
  clots—said of girl with blood before natural time because they
  are "rompídas" [broken] [mng.?])
šip-k (VT: chill). H: jipk

šipk — strip, V.? H,R: jipk (strip leaves off a twig; no such word as *jipk)
[cf. šiv 'plane, carve']

šitu? — sprout, V. H: fitu? (sprout—said of plant sprouting from the ground)
(reneweo, sapling)

šiv — plane, carve VT. H,R: jiy, ʃiv' (plane something; smooth with knife, as when making elder flute; "sounds like 'guts'"); R: jiy
(scrape junco [rush] [for making baskets]); ʃiv, jiv (plane; labrar [carve])

šiv (imp.). H,R: jiv
šiv-če (imp. plu.). H,R: jivatʃr
šiv-mató (fut.). H,R: jivmató
šiv-ivanə? (poss. inst.: woodworking tool). H,R: jivivaŋa?
(tool—saw, plane, etc.)
[cf. tokšivat 'flint'? · šipk 'strip'? hiʔiv 'split junco'? šivavea 'San Gabriel']

šívarə? — barley, N. H: jívarə? (barley; "in Cv = séwala")
[< Span. "cevada"]

šíva-vea (plcnm.: San Gabriel). H: jívaæa (plcnm.; San Gabriel, apparently; equiv[alent] of jívaæa [Gab. form of name?]}; "inf. does not know G[ab.] jívaæ or that it means 'flint'"); R: jívaæa
(San Gabriel)

šíva-vea-tæm (tribename: Gabriélinos). H: jívavigaæam,
šivòviatam, šivòviatam, šivòviatam (Gabrielinos—Jam. name; Kitanemuks say they talk ugly); R: šivòviatam (Gabrielino)
[perh. formed on a gen. nominal of šiv 'plane, carve']

šivivì — cool, fresh, Adj. H: šivivì (cool; fresh—said of chia, shade)

šivìk — blow, of wind, V. H: tămìa-nu ajìvak (wind that comes before sun rises [sun-from it blows]); tsìpk ajìvak [mng. of raised ↓ unknown] (poco hace viento [it's a little windy]—a breeze); fìvak (the wind is blowing); kàqìfìkìhanu? ajìvak (Tulareño wind [wind from the Tule Reservation; or Yokuts wind]—from the north)
kaqìfìkìhanu? ŋa-šivì (it blows from the Yokuts?). H:
kaqìfìkìhanu? ajìvak (Tulareño [Yokuts] wind—wind from the north)
šiv-k-a (gen. nom.: wind). M: ah'-seb-koo, ah'-sè-b-bò-kò
(windy); ah-sèb-koo (winter); K: aciv kò (wind)
-sìvkì (nom., poss.). ZS: ?asìv-kò (wind)
[cf. šìvì? 'cold']

šivòqà — onion, N. H: šivòqà, šivòjì, šivòqà; šivòqà?t; R: šivòqà?t
[< Span. "cebolla"]

šìw — plant sp. with onion-like root and blue or white flower, or its bulb; = Span. "cacomite" [mng.?]. H: fìwì, fìwì; nìhotìrmat fìw
(l dig cacomite [a flower plant] bulbs when they are some distance apart [NB no obj. marker])
šìw-t-ay (obj.). H: šìw-taj


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šiwši?p-wi — bird sp.: large; comes down from the mountains in cold weather. H: šiwši?p-w (bird sp.—comes here from sierra when it snows; quite large; [note by the final vowel: "as in B."])  
šiwši?p-w-yam (plu.). H: šiwši?p-wjam  
[< Chumash?]

-š† — flower [unclear if underlying V or N; usually preceded by a-personal prefix]. H: áře, ařa, aře; ZS,ZN: ?ášə, ?ášə? (flower, gen.); áře? təvəhɪtʃ (the country is in bloom); uve ařa? (it is already in flower); R: frə? (be in flower), aře? (its flower; "but frats 'carpintero, woodpecker'"

-š†-m (plu.). H: ařem (plu.; "I very long")  
-š†-y (obj.). H: ařej; aře? nehe akiməven makik, ařej  
λenitsa (she brought me a (tied up) bunch of wildflowers)  
š†-m+ə-č (compound: flower month: March). H: ħamətʃ (March; means flower month; but frats 'woodpecker')  
[does ? distinguish between N and V? (Harrington seems to suggest length of š plays a role)]

š†?a-c — forehead, N. H: frə?ats; M: ne-sů'-ah, ah-soo-ah  
š†?a-m (plu.). H: frə?am  
š†?a (poss.). H: frə?a

š†-c, š†-č — woodpecker sp. with red head. H: frats, frats, fəʃf  
š†-c ?a-pəo-vea (plcnm. of a spring). H: fəʃf apəo-vea  
(plcnm.: spring at top of the mountain above apəo; means woodpecker's spring)  
š†-c ?a-pəpəo (plcnm.: a mountain or hill by Joaquin Flat). H:  
ʃəʃ əpəpəo

š†kə-c — shoulder blade, N. H: frəkats; M: ah-so-kah (shoulder)  
š†kə-m (plu.). H: frəkam

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śt-śtke-m, śt-śtke-c (redup. plu.). H: śraśrakam, śraśrakatśr
śtka-c-ay (obj.). H: śraśkatsaj
śtka? (poss.). H: śraśka?
śtka-c-ay (poss. obj.). H: śraśkatsaj
śa-śtke-y+k (plcnm.: La Paleta). H: ąfąkəjək (plcnm. meaning shoulder blade; = La Paleta)

śt+m — scratch, V. H: śram
śt+m ?(imp.). H: śəmatsi? niśtəŋ (scratch my back [scratch me I itch])
śt+m-ihwaʔ-t (inst.: scratcher of abalone rim). H: śramihwat, śramihwaʔt (scratcher of abalone rim—girls wore one on bead necklace during periods and for two months after childbirth; used to scratch body and head)
śt+m-ivaneʔ (poss. inst.). H: śamivaneʔ, śramivaneʔ
śt+m-ivaneʔ-č-ay (poss. inst., obj.). H: nikonəkə?
nəśramivaneʔtśraj (I wear my scratcher as necklace [NB use of obj.])

śinənəmi — a food of some kind? H: niko? śənənəmi (I am eating tuchē[ [mng.?—either kind]

śt+p+u — chain of bead money? H: nįśrapu nɪkəm (I make a chain of a string of bead money [why no obj.??]

śtri-c — stingy; anus, N. H: šərīts (anus); šərīts ([Harrington indicates length on both vowels doubtful] stingy)
śtri-m (plu.). H: šərīm (stingy people [?])
śt-śtri-m (redup. plu.). H: šəfarim, šəfarim, šraʃrərīm
śtri (poss.: anus). H: šəri (poss.: anus)
śtri-y (poss. obj.). H: apiky̱k əʃəri (he wipes himself while defecating)
kut a-širi, wahit a-širi (plant sp.: Indian paintbrush [fire's tail; coyote's tail]). H: kut aširi = wahit ašeri (Indian paintbrush, useless plant sp.)

ši(-)ši-v-yik — plocm.: Willow Springs in Antelope Valley. H: šišeyjok

ši-t-k — bald, Adj. H: šreatk
ši-t-ši-t-k (stem redup. plu.). H: šreatšreatk

ši vaci-ci-c — body- louse, N. H: šrävatsatsats
ši vaci-ci-m (plu.). H: šrävatsatsam
ši vaci-ci-m (poss. plu.). H: šrävatsatsam (poss. plu.)

ši vi-? — cold, Adj. H, R: šrēva? (it is cold [no subj. prefix]); ZS, ZN: cēva? (cold); H: širuva? (it is cold weather); M: sū-vah, sū-bān (cold weather)
ši vi-pēa? (loc.? : January/February). H: šēva? (January/February; means it's already cold)
ši vi-t (nom.: cold). H, R: šrēvats (the cold); R: uvea apēhnok šrēvats (the cold, time of this windy afternoon has already passed); H: ahīpēnk šrēvāna, ahjotšrēk šrēvats (the paper is floating in the wind, the wind lifts it up)
ši vi-t-ay (obj.). H, R: ?u? šrēvatsay (catch a cold)
ši vi-n+ (inst. : with the [cold]). H: ahīpēnk šrēvāna, ahjotšrēk šrēvats (the paper is floating in the wind, the wind lifts it up)
[cf. ši vi-k 'be windy'?]

šoŋa-č — lung, N. H: šrōŋtʃfr
šoŋa-m (plu.). H: "plu. -m"
šoŋa (poss.). H: nīrōŋa (my lungs)

šoyo?k — scowling, Adj. H: šrōjo?k (he makes a (bad) face);
šrōjo?k nīkatsfr (I make a bad face, scowl, etc.)

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šuva(-)č — wicked, N? Adj.? H,R: šruvačč (maldito [damned?], said of dog, horse, or man; "entirely separate word from šručč "liar")
šuvač (prefixed form: participle?). H,R: āšruvačč

([apparently the same word] he's no good—said of dog) [NB: head of H slip is spelled with ū]; R: šruvačč (maldito [wicked]; bravo [wild])
šuva(-) pa-č (Rio Bravo). R: šruvačč pa-tč
šuva-čč pa-č (loc. [NB: case agreement]). R: šruvačč pa-tč

šuču — bottom; butt end; tuber of a reed. H: šutču, šrutčru

šuču (poss.). H: āšrutčru ("troncen" [?]); R: āšrutčru (its butt end; opposite of wivášk [sic] 'point')
šuču-m (poss. plu.). H: āšrutčru

šuhi-c — genital hair, N. H: šruhič s
šuhi (poss.). H: šruhi
šuhi-wi-t (aug.). H: šruhiwāt [no gloss; apparently a person with lots of genital hair]
šuhi-wi-m (plu.). : "plu. -m"

šumana-t — arrow, N. H: šrušmanat (arrow—of carrizo, toyon, etc.);
R: šrušmanat (arrow); K: cumanat
šumana-t-e (obj.). H: šrušmanetaj
šumana-ni (inst.). R: nínu šrušmanane (I shot it at it with an arrow)

šun — pith, poss. H: šun (pith of stick); níkuru? šun (I ram out the pith, as when making flute [NB: no object marker])
[doublet with hun 'heart'?]

šunišuni? — like a snake, Adv. H: šruništuni? ami (the snake goes snaking along)
šunumtu? — announce a local fiesta, V. H: šfrunumtu? (the captain announces that he will give a šfrunumtu?jts fiesta)
šunumtu?-i-c (pass. nom.: a certain type of fiesta to which only the local people are invited). H: šfrunumtu?jts (a little fiesta made by local captain at which his own people only are invited ... at it the captain announces that in a couple of years he is going to make a wakač; a species of nihinic)

šušava? — tell a lie, V (person lied to is in dir. case). H,R:
šrušrave?
šušava? (imp.). R: kajh?m šrušrave? nājek, kajm šrušrave? nājek (don't you lie to me); kajmatšr šrušrave? nājek [imp. plu.]
šušavač (agt. nom., irregular: liar). H: šrušravatšr; R:
šrušravatšr, šrušravatšr (liar; embuster [imposter, liar, cheat])

šušum(-)kam — tribename of an extinct tribe. H: šrušrumkam

šutki-t — belt. H: šrutkät (faja [belt?] ); M: ne-sot'-kah, ah'-soot'-ko (belt worn by man)
šutki-m (plu.). H: šrutkam
šutki-ʔ (poss.). H: šutkaʔ, šutkėʔ

šuvi? — rub clothes, V. H: šruvi? (rub clothes—on washboard or between hands; "cf. qapapq 'rub buckskin between hands')
šuvi? (imp.). H: šruvi?
šuvi?-t (imp. plu.). H: šruvi?tšr [NB: ꞌ doesn't prevent elision]

šwat — barn owl, N. H: šgwat (lechuza [barn owl])
šwat-m (plu.). H: šgwxam

šwink — coiled, Adj. H: šrwink akatšr hant (the rattlesnake está enroscado [is coiled])
- t -

ta — put, VT. H: ta,la (put; hitch up (a horse); put away); nite pa?pi
nitsakaj (I cross my legs); na? nite hu?e?ek (I put this man to
work); na? nite patsruketeaj ehu?ehamet (I put this man to
work); numua?ik nite (I fixed the house tidy); R: te, te (put, put
on); nite awatang (I buttoned it; I sewed buttons on)
teh, te? (imp.). H: teh, te? (put on!); te?a (give that to me,
hand that to me); R: ta
tev-i-c (pass. nom., irreg.). H: numua?ik tevits (it is tidy)
tev-iwai kwi?t-ay (inst. nom., obj.: pot-rest stone). H:
teviwai kwi?tej
tev-ivane? (poss. inst.: storage place). H: nitarivane? (my
trunk, box, shed, etc., where I keep things)
teh(-)an ([mng. unclear]). H: ?ama? tsuxit, amatan nitehan
pujuk mehatfram awahwafiram ("yo nunca oía decir que
aquí estás enfermo, aquí estás tirado tsuxit. Vdes. son
cinco viejos" [I never heard it said that here you are sick,
here you are (?) tsuxit. You are five old men/people]
[apparently this is a way of addressing tribal seers])

te?apu-pea — plcm. H: te?apupea (tapo [plcm.? Kroeber (1925:
897) says that tepeu is a Chumash plcm. meaning 'yucca'; cf.
tape?).] R: te?apupea (Tapo ... exact equivalent of kwave.n)

tacank — play a women's game with 8 split reeds, V.
tacank-ik (inf.). H: tsami tatsankik (let's play the game of 8
split reeds)
tacank-iw?e-t (inst.: game pieces for this game). H:
tatsankiwhat, tatsagkiwhet, tatsankiwhat (the split
carrizo [reed] counter, or the dice—throw all 8 and see
how many fall up; only women played).

taciyaw — plcm.: the home of the wowal people. H: tátstjaw
(plcm.: home of wowal people
 [= tacipea 'Lemoore'?])

tacih-pea — plcm.: the land of the Tachi ranchería at Tulare Lake
or Lemoore). H: tatsihpea; tětsipe (Tular lake or Lemooren]
tacih-yam (tribename: Tacchis). H: tatsihjacm (the Tachi tribe)
tahya — uncle of a certain type, N, poss. H: tär, šar (uncle younger
or older than mother, unlike Serrano; rec. = níʔáhir; no such word
as 'tahats); ZN: tar (uncle); M: ne-tar' (uncle (father's brother))
taha-m (plu.). H: tæham
thaʔ-piv (dec.). H: thaʔpiva
thaea-y (obj.). H: tæhay

tahic-pea — plcm.: Tehachapi. H: tahitpea, tæhitpe, tæhitpe,
tæhitpea (an old Kit. plcm.; = Tehachapi; means place to rest; a
bog near Old Town; means like a stopover on journey; people
there spoke Serrano; there were people there called Tacheños,
all gone now); R: tahitjpea (plcm. below town—where the
spring was, at thick oak grove; means where you rest a while
and then start on your journey); ZS,ZN: tahéyčpi (Old Town
(west of modern Tehachapi)); VF: te-hech-pi (Tehachapi)
thahic-y1k (dir.: to Tehachapi). H: tsamimts tahitʃjok (we're
going to Tehachapi)
thahic-nu? (dir: from Tehachapi). H: tsamimat tahitʃnu?
(we're going from Tehachapi)
[cf. kisʔa? tahic 'bad climbing']
tehtaka? — body, poss. H: taqtaka?, taqtaka? (body, bodies); R:
puju nitaqtqaʔ apakaʔë? (all my body was swollen); M: ne
tah'tah-kah, ah-tah-tah-kah (whole body)

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tahtake-č-ay (obj.). H: taqtakatʃraj; R: taqtaqatʃraj (obj.);
apəhənək ataqtaqatʃraj (it passed through his body and
came out other side)
tahtaʔ-ive (dec.). H: taqtaʔəjve
tahtano — talk, chat, V. R: taqtanə, taqtanə
tahu-č — snake sp. [gopher snake?]. H: təhutʃr, təhutʃr, təhutʃg
(snake sp.—ash-colored); ZS: təhu:c (gopher snake)
tahu-kim-an-i-c (compound with pass. nom.: snake figure).
H: təhukəmənits (snake figure—on basket, etc.)
-tak — reflexive morpheme, used with personal prefixes; but
invariant for case. H: tak; R: tak, lak; nitak (myself, obj.); atak
(himself, obj.); matak, małak (yourself, obj.) "k very k-like"
[cf. takat 'person', tahtakeʔ 'body']
takeši — mushroom or fungus sp. H: takafj (hongo [mushroom or
fungus]—edible, grows on logs, no stem; used to boil them in
water)
takešim (plu.). H: takafjim
takat — person, Indian, N. H: takat, təkat, taʔəkat, təkat, takat,
təkat; takat təmaʃək, təkat təmaʃək (a person from təmaʃək);
R: təkat; təkat (una gente [sic—apparently means "una
persona" 'one person']); taʔəkat; ZS: təkat; kuʔəq təkat
[tribename?]; K: dagat (person)
takatem (plu.). H: təkəlam, təkə̊ləm təkə̊ləm, takətem,
təkətem, takatem, takatem, teʔəqatem; R: takatem,
təkəlam, taʔkatem (plu.; = F. teraqam); ZS: teʔkatem; M:
tah'kah-tum, tah'kah-təm (people); M: o-wah't-kim tah-
kaht (an Indian is coming)
takat-uvu? (with past clitic). H: táKa-luvu? kútsi?i (the dog
used to be people); R: táKa-luvu? kútsi? (the dog used to be
people)
pa-vea takatam (tribename: people on the water). H: pávea
  takatam (water people); R: pávea takat (islander)
pa-č pahiví-vea takatam (tribename? coast people). H:
  pahífr ahávea takatam
takat-ay (obj). H: táKa-tay
mík-an-i?á-č takate-m-a (obj. plu. in phrase: people-killer;
murderer). H: makanestr takatama
póka-č takate-m (tribename: sand people: Túbatulabal). H:
  pókatfr takatam (Rio Chiquito people); R: pókatfr takat
  (person of Tób. tribe); ZN: pókatákátak (the Tubat.
territory [sic])
Suvihatam takate-m (old people: the first or ancient
people). H: Suvihatam takatam
pó-uva-pee takat (tribename: a person from Castaic Lake).
H: Suvípeá tákát (a person from Castec)
[cf. -tak 'reflexive' and -tahtaka 'body']

takat — pupil of eye, N. H: takat
  [minimal pair with tak-á-t 'person']

  (crookedly, tottering) [used with 'go', 'walk']; R: takatake?j
  anam (he walks totteringly)

takmo?, takmu? -pers. name of an Indian boy. H: takmo?, takmu?

takoakam — the Pleiades constellation. H: táKoakam
  [perh. a char. plu. of takwač 'grass sp.']

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tak-tiy't — spirit-person who is not here but whom you claim to see. H: takta'jt

[app. < takat 'person' [shortened] + tiy't 'spirit']

taku'yaw — plcnm.: Tacuya. H: tákú'jaw (Tacuya; "José Juan's language called it takú'j only); VF: ta-cu-ya (Salt Lake place); to-coy-ya (Ventura plcnm.)

[< Chumash?]

takwa-č — grass sp. that grows to 1' and is used for mush. H: tākwatʃr
takwa-m (plu.). H: tākwam

tama-c — tooth, N. H: tamats, tamats (tooth; "note that these syllables regularly appear long before -ts"); ZS,ZN: tamáts
tama-m (plu.). ZS: tamá'm (teeth of plu. people)
tah-tama-m (redup. plu.). H: tāhtamam
tama-c-ay (obj.). H: tamatsaj
tama (poss.). H: taba, taba, taba [used as plu. poss. as well]; nəw aqatʃr kəwhit @ama (the knife is dull [lit., doesn't cut anything its tooth'; NB: no object marking on 'nothing']); R: nəwhit @ama (it's dull [of knife]); M: ne-
tah'-mah, ah-tah'-mah (teeth); K: a-dama ([his/her] tooth)
tah-tama (redup. poss.). H: tāhtama
tama-y (poss. obj.). H: tama'y; aju?jan a@ama (he grinds [plays] his teeth)
tama-n+ (poss. inst.). H,R: nitabama (with my teeth)
tama-w+t (aug. sharp). H: nihanea? tamawat tamat (I stepped on a sharp stone [NB: no obj. marking])
hŋ-t ?a-tama (wild lupine [lit. 'snake's tooth']). H: hŋt
atama (wild lupine)
ka.Customer Name-c (irreg. compound with mountain: molar). H:
ka.jtšamatsʃr
ka.Customer Name-kay-cama-c (redup.). H: ka.jtšamats

key-cama (poss.). H: ka.jtšama, ka.jtšama

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tameñ — sharpen, VT. R: tameñ, tameñ
    tameñ-mat (fut.) R: tameñmat
    [probably related to tamac ‘tooth’]

tamevit — plant sp. from which awl point was obtained. ZS,ZN:
    tamevit
    [cf. tamac ‘tooth’]

tameñ — pers. name of a boy named Pedrito Gómez. H: tameñ

tamea-t — sun, day, timepiece, N. H: tameat, tameat, támgat,
    támæt (the sun [it's an old man]; day); ívi? támæt (today);
    uvea ahúprak tameat (the sun is just coming up—light, but no
    sun visible yet); uveáquak támæt (the sun just came up);
    aniêniw ámanak támæt (the sun is going back behind now [mng.:
    new year is coming?]!); R: niñw támæt (my clock or watch; =
    niñw relo); ívi? tameatmat nijæhe (today they're gonna grab me
    [NB clitic position]); ZS: tamijat (sun, day); ZN: wénaki tamijat
    (run, sun! [i.e., 'set'; from myth]); M: tah'-me-at, tah'-me-aht
    (sun); ah-wú-ruk tam'-me-at (sunset); ah-mi tah'-me-at, ah-mi-
    e (today); ah'-hó-raháh tam'-me-at, ah'-hor-ruk tam'-me-at
    (sunrise); tah'-me-at ah-koo'pah (sunshine); K: damiat (sun)
    tamea-t-ay (obj.). R: niñw támætaj (my watch or clock, 
    obj.)
    tamea-nu ña-šiv+k (wind that comes before the sun rises
    [from-the-sun wind]). H: támænau? ajiwæk
    tamea-t ña-m+k (the sun kills it; said of sunset colors). H:
    támæt amæk
    (ya) numuæc tamea-t (greeting: good day). H: ja numuæf
    tameat, numuæf tameat (how do you do); R: (yá) numuæfr
    tameat (buenos días [good day]; how do you do?)
    ña-kim-ivañæ? tamea-t (the east [its coming-inst. the sun].
    H: akimivænæ? támæt (the east)
?e-ki-kim tamae-t ([mng. unclear]). H: ṣikim tamaet (hace
casa el sol ... [the sun is making a house])
?a-ma?n+k tamae-t (new year [the sun starts back again]). H:
amanak tamaet, amanak mats tamaet, amanak wahamats tamaet (New year—means it starts back again)
tamae(-)nusi(=)-m? (east). ZN: tamyanusam (east [< 'sun' +
'small, plu.']?)

tamae?utu-t — insect sp. that hisses in trees during the day. H:
tamae?utut (chicharra [cicada?] they hiss in tree all day; call
them this because they are always in sun)
tamae?utu-m (plu.). H: "plu. -m"
[apparently < tamaet 'sun']

tamo-c, tamu-c — knee, N. H: tamots
tamo-m (plu.). H: "plu. -m"
(knee); K: ni-tama ([my] knee)
tah-tamo? (redup. poss.). H: taqtamo?
tamo-č-ay (poss. obj.). H: tamo?tfraj; R: nipó?n̓ak
nitasomtfraj (I bumped into it with my knee)
tamo-pea (plcmn.). H: tafupea (plcmn., < tamu? 'knee-pan'
[sic]); R: tafupea (plcmn.; means knee-place)

tamua-vea — winter, N. H: támoeve; puyu tamo?eove (every
winter); ZS,ZN: tamw`eove (winter—Dec.—Mar.); M: tah-mwah´-
va-ah (winter)
tamua?(-)n-a-t (gen. nom.?: shack, hut). H: tamw`enat,
tamw`enat
tamua?(-)n-a-m (plu.). H: tamwasam
tamua?(-)n-a-t-ey (obj.). H: tamwasenate

tanimakan — teach, V. H: tanimakan; ne? nitanimakanive ivi? (I
taught this girl [nominal dec. suffix indicates this is really a
relative clause construction, 'that-I-taught this-one']

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nah-tanimaken (nom.?; advice, poss.). H: nahtanimaken
nah-tanimaken(-)ak (Adj.? teacher, advisor). H:
nahtanimakanak
nahtanimaken(-)akam (plu.). H: nahtanimakenakam
tēnąta-t — sack, trunk, box, etc. N(A). H: tēnąt, tēnątat; M:
tah'ng-ah-tet (quiver)
tah-tenkat (redup.). H: tah-tenkat
tēnąt (poss.). H: tēnąt; etēnąt awat (a bag of red paint); hū? 
ētēnąt (acorn granary); M: nit tahng'-at, ah'-tang'-at 
(tobacco bag)
tēnąta-vea (loc.). H,R: tēnąta-vea
taoč — thunder; thunderhead cloud. H: tōtfr, tōfr (Harrington
comments "throws light on SLO & V. usage" [Obispeño and 
Ventureño Chumash??]; ZS: tawč, or poss. tōč (thunder)
ʔa-nakaʔ taoč (lightning ['thunder's stick']). H: aŋkaʔ 
tōfr
tap — meat, sinew.
ʔa-tap (poss.). H: atap (meat or connective tissue; sinew)
ʔa-tap-ay (poss. obj.). H: ivij atapaj (this meat, obj.)
tap(-)kat (sinew [difference with -kat unclear]). ZN: tapkat 
(deer-sinew for binding bow)
taparawa — loin cloth, N. H: taparawa
taparawə (poss.). H: ateparawəʔ, ataparawa (zapeta [mgng. 
unclear], g-string); ZN: atē-parē-veh (the "diaper"—of 
cottonwood bark; worn by men and women)
[< Span. "taparrabo"; borrowing perhaps accounts for inconsist-
tency in final segments]
tēpiraʔ — tuck under belt for carrying, V. H: tēpirəʔ (tuck 
something under belt to carry it)
tapira? (imp.). H: tapira?
tapira?-č (imp. plu.). H: tapira?tʃr

tapo-č — corral snake, N [species not identified]. H: tapoʃr (corral snake—ugly, poisonous)
tapo-m (plu.). H: tapom
tara — fork, poss. H: tara, tara' 
tara-m (plu. poss.). H: taram
tara-kaʔy (char.? cloven). H: taraqaʔj (cloven—said of deer's hoof); taraskaʔj (horcón [forked pole][cf. also tarahuʔtj); R: taraqaʔj (cloven) [cf. tarapkaŋ 'two-pronged fawn']
terahuʔ-t — baby cradle, N. H: tərahut, terahuʔt (baby cradle; or with q; also = V. Putinaŋ [a constellation?]; also taraskaʔj); ZS,ZN: tərahut (cradle); JW: tarahut (cradle frame)
terahuʔ (poss.). H: terahu?
terahuʔ-č-ay (poss. obj.). H: terahuʔtʃraj [NB: the pseudo-absolute consonant in this possessed object form does not match the absolute consonant on the non-possessed form]
terahu-pęa (loc.). H: terahupea; R: terahupea (plcnm. meaning baby-craddle; = site of the present Tehachapi town)
tarapkaŋ — two-pronged fawn. H: tarapkaŋ [cf. tara 'fork']
taravu-pęa — plcnm.: a bog 1/2 mile from Tehachapi. H: taravupe (plcnm.—a bog 1/2 mile this side of [west of?] Tehachapi).
tariwə? — wheat, N. H: tariwa?
tariwə?-t-ay (obj.). H: tariwəʔtaj [< Span. "trigo"]

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tēruhaš? — algae, N. H: tēruhāʃr (green scum that comes on water ... comes because the water is about to dry up)

tešolo — plcm. VF: tash-al-lbō-lđō (Ventura plcname) [VCh.?]

tetaknič — pers. name of a legendary or myth figure. H: tetaknitʃr, tētēknitʃr (a legendary or myth figure who was a winiwit [shouter] and chief at the bridge and killed or was killed by somebody)

tetavāy̥nik — shiny. H: tētavāy̥nik (shiny; = V. qalaw)

tavi- — sunshine? but H: *tavi,*tavit, *tavitʃr

tetaviy̥at, tetaviy̥am (tribename: Tataviam). H: tētavēəm, tētēviam, tataviam, tataviam, tatēviam, tētaviem, tētavijat (tribename: Pujadores); hawkup tetaviam (one Pujador); tētēviam (means like those who sun themselves); R: tatavijam (extinct tribe)

tataviam-t (plu. obj.). H: nimak tataviem, nimkəvə woh
tataviem (I killed two Tataviams); nimak hawkup

tataviem (I killed one Tataviam; < taviək)

tavi-yək (plcm. of a sunny place). H: taviək (a hillside like the one here that is in the sun; their land must be like that); tāvijak (hillside towards Caliente); taviək (means like resoleando [lying in the sun??]; nikatʃr taviək (I live on the Caliente-ward slope); H,R: nihiu nehe taviək (I saw taviək [NB: no obj. marking])

tavi-pəa (plcm. of a small place). H: taviəəa (means same as taviək, but used when the place is very small)

[cf. tetavāy̥nik 'shiny'?; cf. tavihukwa? 'sun oneself', taviya 'talk Tataviam language']
[It looks like the root is tævi-, and the tribename, like others, ends in -yam; the tribename in -yat may be a back-formation from the usual sg./plu. form.]

tæviukwaʔ — sun oneself, V. H: tæviukwaʔ, tæviukwaʔ; R: tæviukwaʔ

tæviyaʔ — talk Tataviam language, V. H: tæviaʔ; ehunuʔ atæviaʔ (he is talking Tataviam)
tæviyaʔ-i-c (pass. nom.: Tataviam language). H: tævi(j)eʔjís, tævi(j)eʔjís
[cf. tævi- 'sunshine?']

tævi-č — buckskin, N. H: tævatʃr, tævatʃr, tævatʃr (gamuza [cured chamois, antelope, buckskin]); ZN: tævač (buckskin)
tævi-m (plu.). H: tævəm, tævəm
tæv (poss., referring to clothes). H: atæwə, nitæwə, nιtæwə
(back apron or flap; also modern dress or clothes; cf. tahəwə [where? can't find])
[perh. etymologically elated to təp 'meat, sinew']

tævuh-t — rabbit sp.: cottontail. H: tævuqt (rabbit sp.; has white tail like tæhoqt does [app. = cottontail] "q is strong in sg."); = V. timey); ZS,ZN: tævukt' (cottontail)
tævuh-m (plu.). H: tævum

tæwciy+? — echo, V. H: tæwtsiʔəʔ

tæwhiyy+k — bump into, V. R: tæwqijək, tæwhijək; nitæwhijək jəwəʔaʔ (I bumped into the door)
[cf. poʔŋ+q 'bump into']
tawn — spend the night on the road, V. H: tawn, tawn; wovak nitawn, wohe a nitawn (he slept twice on the road [sic: 'he'; prefix indicates 'I']); R: tawn (sleep (a night) on the road; can add p ł kpea or not)

   tawn-mat (fut.). R: tawnmat

   pawirukum pi-tawn-e (vultures' roost). H: p ł wirukum

   p ł a w r e (onde duermen los buitres [where the vultures sleep])

   teʔlamniʔ-yam — tribename of Indians near Visalia. R:

   teʔlamniʔjam

   [< Yokuts?]  

   tičk — snap forefinger on one's own or another's forehead, V. R:

   tifrk (snap forefinger on one's own or another's forehead; equiv. of V. k t a h a 'shoot pebble with forefinger'

   tiš-mat (fut.). R: tifrmat

   tiheraʔ — shears, N. H: tiq̱ra (shears; = w inihwaʔt = ri ḇi n h w aʔt

   [< Span. "tijera"]

   tilhini — plcnm.: San Luis Obispo. R: ti hini

   [presumably < Chumash]

   titini-t — young boy, N. H: titinit, titinit, titini (young boy ages 4-14?); ZS: titinit (child); ZN: titinit (baby, gen.); titinft (boy); M:

   tit-tin-nit (young); te-teen-it (little boy (4 to 12 yr.)); K:

   didinit (boy)

   titini-m (plu.). H: titinim, titinim; ZS: titinim; ZN: titinim (the babies of the spring hurist dho speak Kit.)

   titini-t-ay (obj.). H: titiniʔaj; ZS: titinitay

   tivaoʔ — basket tray, N. H: tiv̱əʔa (basket tray, big and broad; = Ser.

   kiwένa)
t+ — if; although? H: pəu:jhun nikəməni tə new nikəmənihùn (they made me make it, but I did not want to)
   t+-mek(-)waču? (contrary-to-fact 'if'). H,R: təmekkwəsfru?
nitsək, aju? me kwəsfru? (if I had stuck him with the scissors, he would have cried); təmekəbru? ap nikəsfr,
new me kwəsfru? amək amək kwəθakətaj (if I had been
there he wouldn't have killed the woman)
t+-mek(-)nehe [mng. unclear; another contrary-to-fact
conjoining sequence]. H,R: təmek nehe new ñəpək, akatsfr
mek nehe kivea (if the man hadn't died, he would still be
living in the house)
[kwaču and nehe shown to share the same slot in clitic
ordering schema; both follow mek]

t+? — roast, VT. H: təʔ, təʔ; R: təʔ (roast on top of coals)
t+?-a-č (nom.: roasting pit). H: təsəg (pit 10' x 3' to roast
mescal)

ʃiʔʃuʔ-ŋə (you are going to burn in hell (if you kill a sleeping
deer)
[cf. t+iʔ 'roast'? P. Munro reports (p.c.) šišonə as meaning 'in
hell' in Gab.; but says the first part does not look Gab.]

t+?avow+-t — sinner. R: təʔavowət ("the w is probably merely a
guide" [sic])
tʔəʔavow+-m (plu.). R: təʔavowəm

t+-ʔən — give someone an omen, V. H: atəʔənən (it notifies
me that I or some member of my family will die, by falling down
alive in my path [app. = given an omen, speaking of a bird])
[cf. ʔən 'show']

tičak — hip-bone, N. H: tətfrak
t+-tičak (redup.). H: taqtafrak (plu.)
tičak (poss.). H: tətfrak

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tččak-c-ay (poss. obj.). H: tʃfraktʃraŋ
[c.f. tččk 'shove']

tččk, tččččk — push, shove, VT. H,R: tʃfrk, tʃfratʃfrk
 tčččč-mat-um (fut. +2 clitic). H,R: tʃfratʃfrmatum (shove you, fut.)
[c.f. tččak 'hip']

tčmmk — be afraid, be constipated, V. H: tømak, tøhmak,
 tøhmak (be afraid [can take obj.]); tømak (fear), tøhmak (be
 constipated); R: tøhmak (be constipated); tømak, tøhmak (be
 afraid); atøhmakašan (he fears me); M: ne too'-muk, tø-mahk
 (afraid)
 tčmmak-it (Q). H: tamaqat
 tčmmak-mat (fut.). H: tamaqmat
 tčmmaka-vu? (past). H: tamaqavu?
[c.f. tčmkk 'stop up']

tčho — advise, V. R: tčho (avisar [tell news]); nitoshoom nehe
 ([sic—oo] te avisé [I told you, with 1-2s clitic]); nitoshomatum
 (I'm going to tell you)
 tčho (imp.). R: meah, new nipufruhun hitaj, meah tčho
 (said to inf.'s father by qoppoʔno —va a avisar [go and tell]
 1162a); tčhotsiʔ (avisame [tell me])
 tčhw-a? (poss. gen. nom.: news). H,R: tʔqwaʔ; akajř
 nitqwaʔ? (I have news); hitat metqwaʔ? (what news do
 you bring?) [gliding unexplained—may have been mis-
 heard]
 tčhoʔ(-)eč (irreg. agrt. nom.: storyteller, gossip). H:
 tčhoʔatʃfr

tčhoq t — rabbit sp., with white tail. H: tʔhoq t (rabbit with white
 tail; = V. kuʔn); ZS,ZN: tʔhoq t (jackrabbit); K: dů hůgu t (rabbit)
 tčhoqom (plu.). H: tʔhoqom

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tihokt qa-ho-vaa (plcmn. [rabbit hole]). R: tahoqt ahovea; ZS,ZN: tihokt ahovy(a) (plcmn.: 'rabbit hole'; 3 mi. SW of ranch)

tihpahač — bedrock mortar, N. H: tihpahatsfr, tihpahatsf; ZS,ZN: tahn-pahache

tihpi-c — loin, back, N. H: tihpits (lomo [loin, back]); M: at-tu-pe, naxatu-pano, ah-tu-pe (behind)
tihpi-m (plu.). H: tihpim
tihpi? (poss.). H: tihpi?; M: nittoo-pe (back); ah-toosh-pe (back); K: mu -do'pi ([your] back)
tihpi-c-ey (obj.). H: tihpitsay
H: wahi? atihpishe (White Wolf Spring); R: wahit atihpishe (Los Lobos, White Wolf Spring)
qa-tihpi-yik (poss. dir.: backwards). R: atihpiaq am (el va recolando [he's going backwards])

tihpok-t — mole, N. H: tihpokt (topo ciego [blind mole])
tihpok-m (plu.). H: tihpokm ("pokm forms a single light syllable" [sic])

tihpuč — hail (said of weather), V. H: tihputfr

tihtia — be big, V. R: tahtia (be big, V; Serr. ajita 'big')
tamot aia (plcmn.: there is a big bluish rock there)

tih(-)tikwakashevea — plcmn. R: ta'takwakahjavea
[cf. tikwakahyoow 'take shade']

tihtiŋ — send someone something, V. H: tahtan
nah-tihtin (be in charge, V). H: naqip ninahhtan (I am in charge here, I am chief of this rancheria)
t ihtivon — scrounge around, V? H: R: nitaqtavon (I go pepinando cualesquiera cosa [picking at no matter what], like junk man; cf. potin 'pepinar')

t ihtvymaw — get ready, V. R: tatha’jmaw [Harrington slip heading]; tathajmaw (present tense; also imp.)
   t ihtvymaw (imp.). R: tatha’jmaw (present tense; also imp.)
   t ihtvymaw-c (imp. plu.). R: t ihthjmawe’tfr
   t ihtvymaw-t (gen. nom.: trastes [trastos: furniture, utensils, etc.]). H: t’eqt’jmaw

t ihcavc — cloth, N. R: ta?ajavaj
   t ihcavc-ay (obj.). R: ta?ajavaj

t iirfr — bird sp.: tildillo [mng.?] says fff, to frighten the spirits at the bridge). H: ta?irera ("no ? heard at end of sg.")
   t iirfr-ay (plu.). H: ta?irera’jam

tik — dig up ground?, V. H: nitaq (I stick digging stick into ground where the cacomites [iris-like plant] grow close together to break up ground)

tkacin — plcm.: a bog or spring on the same arroyo as papaecicin.
   H: taqatsin, taqatsin

tkanic — wall mat. H: taqantfr

tki-c — plant sp.: grows to 1', with white flower, onion-like edible bulb, and corn-like leaf. H: takah, tah, tah; R: tahfr (plant which grows at El Fortin and after which it is named)
   tiki-m (plu.). H: tahim
   tiki-c pa-vea (plcm.: Ft. Tejón). H: tah tahpea,
təkitspəve, təkitspəve, təkitspəve (plcnm.: Ft. Tejón/El Fortín; = V. tapuliftoʔa; means the fruit-water of these plants); R: təkitfərəve (El Fortín, < təkitfr, which grows in a bog there; = V. tapuliftoʔa); K: tikitspə (Fort Tejon)

təkirukuʔ — amphibian or reptile sp.: yellow, 8" long, feared by bathers; called "ajolote" [axolotl, an amphibian; Toro y Gisbert (1964) gives drawing, which suggests the southern California species Pacific Giant Salamander (Dicamptodon ensatus) in Brown and Lawrence (1965: 113), or possibly Foothill Alligator Lizard (Ibid.: 107); but both are described as smaller than 8"]. H: təkirukuʔ

təkirukuʔ-m (plu.). H: təkirukuʔm

təkirukuʔ? a-ho (plcnm. on El Paso creek a short distance above the store; means hole of the guico [Santamaría (1959: 605) gives "huico", a Sonoran term for 'iguana']). R: təkirukuʔ ahō

təkiʔt — tree sp.: smooth like an alder but as big, with leaf like plum tree. H: təkət

təkiʔ-m (plu.). H: təkəm

təkohʔ — pine sp.: large, with 5" long cones 2 1/2" in diam. H:

təkohʔ; ZS,ZN: təkohʔ (pine; "or with q [mng. of q?]"

mu-mu-yvt-č təkohʔ (plcnm.: where the pine tree was shot, on old trail to Santa Barbara). R: mumuyətʃər təkohʔ (plcnm.; means where they shot the pine tree; the tree is over by mountain visible northeast from ʔiwaʔanmu [Mt. Pinos (Blackburn 1975: 345), on old trail to Santa Barbara which went up San Emigdio Canyon)

təkwəka — shade, VT?

təkwəka-yaw (V: take shade ['shade' + yaw 'grab'?]). H:

təkwəkəʔjaw (take shade); əme nitəkwəkejəm (descansar [rest; apparently means 'now I rest there in shade'; əme

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error for ?amay 'now'? -jam error for -jaw?); R: 
\text{təkwakəhjaw} \text{ (go over and sit down in the shade)}
\text{təkwaka}-ya-ici? (imp.: shade me). H: \text{təkwaka}-jeatsi?
\text{ (shade me!)}
\text{təkwaka}-i (shadow, shade, N, poss.). H: \text{təkwakəj}, \text{təkwakəj}
\text{ (shadow, sombrillo [sunshade]); ətəkwakəj? (cradle-hood);}
\text{mətəkwake} \text{ (ramada, when you are sunning yourself [sic]}
\text{ in the ramada); R: mə?hir ətəkwakəj (the shadow of the}
\text{oak); təkwakəj, təkwakəj (shadow, shade) [this passive nom. suggests an underlying single-stem verb]; M: əh-too'-
\text{kwah-ki (sunshine [sic]); ah-too'-kwah-ki (shade)
\text{təkwaka}-i-c (pass. nom.: shade house). ZS,ZN: təkwakəyc}
\text{ (shade house; described in ZN; people lived in here during}
\text{summer rather than in tule house)
\text{təh-təkwaka?-heaa-vea} \text{ (plcm. in El Monte, at the foot of the}
\text{mountain; means where people find shade). R:
\text{tahtəkwaka?-hjavea, ta'təkwaka?hjavea
\text{təkwija} — mortar, N. H: təkwija, təkwij, təkwij (mortar—small, as}
\text{in house; basket mortar); təkwijrt əpahu? (pestle [apparently a}
\text{constituency abs. on 'mortar']); ZN: təkwija (portable stone}
\text{mortar}
\text{təkwija} \text{ (poss.? [perh. hypothetical form suggested by}
\text{Harrington]). H: puhjət ətəkwij (roadrunner's mortar;}
\text{doesn't know name and location); R: puhjət ətəkwijr}
\text{ (roadrunner's mortar; only Fustero has known this name)
\text{təkw-k} — shake, VT. H: təkwk
\text{təkw-mat (fut.). H: təkwmat
\text{təkwki (imp.). H: təkwki
\text{[cf. təkoakam 'the Pleiades'?]
\text{tətityə} — tortilla, N. H: tətifyə
\text{[< Span. "tortilla"; cf. also tətityə 'tortilla']}

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tim, timmea — same as, similar to (grammatical category unclear; described in chapter IV, section K) (complement is in abs.). H: tam kutsi? (he looks like a dog); tam na? (he resembles me); tam auva? tam na? (his face—eyes—resembles me); wiragki tam haminat nehe mohju (leave the door as you found—saw—it); new tam (it's not the same); auva? moqk, tam khut fr (he has blue eyes, he looks like a fish); tam mogmogkik (it is like hillocks); tam nipujitsu? (I began it [mng. here?]); tame?p (it's the same); tahmea-vu? (it was the same); tahmat a?pea (it's going to be the same); tam tajt (he looks like a diablo [devil]); tampitfr (describes flower of cotton plant [app. = 'like down']); ?atuqtu? putzuk, tam aka?mkik? (he's dancing fast, like a crazy man); tahmea apar (he looks like his brother); tam pata? mea apar (he resembles his brother); tsahakaptam (parece [it seems so]); R: jovokk iwi? gata?, tam tut fr (this cat is black, like charcoal); pata?ap tam (it's the same); tahmea apar (he looks like his brother); tam pata?mea apar (he resembles his brother)

timamik — west? north? H: wiragk nikanfr tamamik (I am facing the west); wiragk nikanfr kitamik (I am facing the east);
tamamik, tamamik (= V. mimot = north [points])

timaw — awaken, V (used both transitively and intransitively). H: tamaw (awaken, VI); nimti tamamik ivi? (I am going to go to wake him up [w vs. Vn sequence not understood; cf. also transitive gloss in fut.]); atamawvan kakawest (the rooster woke me up);

R: tamaw, tamaw (awake [same in fut. and past])
timaw-mat (fut.). H: nitaamawmat ivi? (I am going to wake this one up)
time-t-ici? (with Q + 2-1 clitic: will you wake me up). H,R: matamatutsi? uveahpea (wake me up tomorrow, imp. [but apparently fut., not a formal imp.]) [loss of w again not understood]
timea? — drive cattle on a horse, as cowboys do, V. H: táméa?

timía-č — antelope, N. R: támánatʃr (antelope; eaten by Kit.)
timía-m (plu.). R: támam

timía-mu-yik (toward the antelope shooting?). R: pajak

wirayk niʔak támamobjik (estoy arostando [arrostando?]

con mi cabeza volteado para el norte ['I'm facing with my

head turned toward the north'; is north where the antelope

were shot?])

paja-poh-yik timía-č (plcm.: a mountain near Chanaco

Canyon, opposite Tejón ranchería). R: apaʔjak támánatʃr

(plcm.: mountain on Caliente-ward side of Chanaco
cy Unblock, opposite Tej[ón] r[anchería], upstream from

pajtsivea)

timi-t — stone, rock, N. H: támét, támét; támét ivi?, támét peta?
(es piedra [it's a stone]); támétuvu?, *támétiva (it was a stone);
ivi? támét (this rock); peta? támét (that [proximal] rock); ame?
támét (that [distal] rock); niʔstaw támét (I stepped

on a sharp stone [NB: no obj. marking on 'sharp stone']); kíwaj

támét, wakhwat támét (clay pipe); ną? niʔju ataʔa támét (I

saw a big stone [NB no obj. marking]); R: ataʔa támét (big stone, 
obj.); támét; puhtseʔatʃr támét (you plu. take care of the

rock!); ZS,ZN: támét (rock); M: toό-mut, tū-mut (rock); too'-mut

at'-too-mah, tū-mut-aʔ-tū-ah (big rock); too-mut am'-noό-wus-

se, ah-noo'-se-tū-mut (small rock (stone)); K: dū muu t (rock)

ti-timís-t, ti-timís-t (redup.). H: támém (plu., incl. pebbles,

also means pedregal [rocky place]); támém (plu.); ivi?
támét (these rocks); peta? támét (those [proximal]
rocks); ame? támét (those [distal] rocks; imaj támét

(these stones, obj. [NB obj. marking on demon. only]); ną?
niʔju ataʔa támét (I saw big stones); R: támét;

pajfruiʔm támét (the rocks are wet); ataʔa támét
(big stones, obj.); puhtseʔtʃɪʔ təmət (you plu. take care of the rocks!); M: tooʔ-tə-muʔ, tʃɪʔ-tʃɪʔ-muʔ (rocky) tɪmtɬ-t-ay (obj.). H: təmətay; iʔiʔ təmətəj ([this] stone, obj.);
R: təmətəj
tɪʔ-tɪmtɬ-t-ay (obj., plu.). R: iməj təmətəj (these stones, obj.)
ʔaʔaʔ٪ tɪmtɬ (said of moss on rocks [rock's blanket]). H: ʔaʔaʔ təmət (said of green moss on rocks: 'rock's fresada' [frezada 'blanket'])
tɪmtɬ-meə (accomp.). H: təməmea
tɪmtɬ ʔoʔən-iʔ-ək (plcm.: Castro [painted rock]). H: təmət ʔərənijək; təmət ʔərənijək (La Piedra Pintada [Painted Rock]; between Elizabeth Lake and the Ojo de la Vaca; Magd. says = Castro)
tɪmtɬ perokoytə-vea (plcm. a spring in arroyo between Pastoria and Grapevine Canyons [stone with certain surface feature]). H: təmət perokoytə-vea (means stone with lid on; water comes out of the crack; [in] arroyo between the Pastoria and Cañada de las Uvas); təmət perokoytə-vea (Rancho Viejo [old ranch] between Pastoria and Las Uvas [Grapevine town or canyon]; where the ostriches are now; means hollowed out rock, hollowed so it will catch rain water)
nənənθum-iʔ-əʔ tɪmtɬ-t (plcm.: a special stone used to predict someone's lifespan). H: nənənθunihwət təmət (plcm.: a flat topped stone beneath an oak tree);
nənənθunihwəʔt təmət (measuring stone; stands upright below an oak on west side of the arroyo just below the second ford below the Fortín; if I am tall and I am below level, or if I am short and my head is above level, I will die soon)
tɪmtɬ-ək (plcm.: Quail Lake). H: təməʔək, təməʔək (plcm. for Quail Lake, from 'rock'; = V. keqəp); nəʔ təkət təməʔək, nəʔ təkət təməʔək (I am a Quail Lake person); təməʔək (app. = Quail Lake; = V. keqəp)
t+m+Y+k-keʔy (tribename: person from t+m+Y+k). H: naʔ

takat tamajak, naʔ takat tamajak, naʔ tamajakəj (I am a
Quail Lake person)
t+tm+Y+k (a plcnm., probably hypothetical). H: tətamajak
(the pedregal [rocky place] below Juan Lozada's house
where split rock is might be called thus)
t+m+t ?at+iʔa (plcnm. [or perh. not a real plcnm.?]: the big
rock above Eugenia's house). H: təməʔ atəʔa (place where
the big rock is above Eug.'s house; can get no loc.)

t+m k — shut, lock, plug up, V. H,R: təm k; M: tump'k, toom-ke (shut)
t+m kɨʔ (imp.). H: təmkɨʔ (close it!)
t+m k (Adj.: shut). H: təm k niɾiɾifra (I have my mouth shut);
R: təm k (shut, adj.)

t+m kɨ-t (irreg. nom.: lid, door). H: təmkat (lid); təmkat,
ətəmkəʔ (door leaf); R: təmkat
stopper—tapadera—general term); M: ah-tum'-ko (top)
t+m kɨ-t-ay (nom., obj.). H: təmkatəj (lid, obj.); əpoʔŋpoʔŋk
 tamkatəj (he is rapping on the door)
t+m kɨʔ (poss. nom.). H: atəmkəʔ, atəmkaʔ (general term for
tapadera [cover, lid]); atəmkəʔ nihun (lid of my heart
[mng.?]); təmkat, atəmkəʔ (door leaf); təmka (tapadera
[stopper]—general term [poss.])
t+m kɨ-č-ay (nom., poss., obj.). H: atəmkatʃəj (its lid, obj.);
malamkatʃəj (your lid, obj.) [apparently refers to a body
part, same as ?alimkin'anaʔ məhikaw 'your glottis?';
note change of abs. suffix from t to ց in poss. obj. form]
t+t+m kɨ-č-ay (poss. redup. nom., obj.). H: malatəmkəčay
(your lids, obj.)
t+m kɨ-m (nom., plu.). H: təmkəm (lids)
t+m k-in-ihwəʔ-t (inst. nom.: key). H,R: təmki Nhweʔt
?a-tìmk-ivana? ma-hikaw (poss. nom. phrase: the lid of your breath [glottis?]). H: atàmkiva? ma-hikaw (the lid of your breath—not a real bodypart term)  
?a-tìmk-in-i-yìk (płcnm.). R: atàmkiniñą̃ (Jam. [Kit. plcnm.]; atàmkiniñą̃ (płcnm. on El Paso creek; means arroyo zig-zags there [perh. stopping up the flow somewhat; thus the name]); ZS,ZN: atàmkiniwą̃ (Coyote's home in Ranch Creek Canyon ['Ranch Creek' and 'El Paso Creek' are the same stream; today it is sometimes called 'House Creek', because of the ranch headquarters there])  
[cf. tìhmìk 'be afraid, be constipated'? cf. tìmu?mìk 'be quiet'?]

tìm(-)ki-c — big cave. H: támkitś (big cave; = V. mup); JW: Tumkitc (name of a burial cave)  
tìh-tìm(-)ki-c (redup.). H: təhtəm kitś, təhtəm kitś (plu.)  
tìm(-)ki-yìk (płcnm.: a spring). H: támkiją̃ (płcnm. of a spring; means rock cave [but if compound, irregular]); R: təmkiją̃ (a big cave like a house on trail from wowopą̃fr to La Liebre)

tìmuhı̃van — be envious of, VT. H: təmuhı̃van (be envious of me)  
naeh-tìmuhı̃van-i?a-č (agt. nom.: an envious person). H: nahtəmuhı̃vanı̃tfr  
[cf. tìmur ? 'irritate']

tìmuka — day before yesterday, Adv. H: təmuكا, tumuka  
R: tumuka

tìmuπi-c — heel, N. H: təmupits  
tìmuπi? (poss.). H: təmuπi?  
tìmuπi-c-ay (poss. obj.). H: təmupitsą̃j
timur — irritate, V. H: ʔəmur (dar asco [cause someone nausea, loathesomeness, fear?])
[cf. ʔimuhivan 'be envious']

timwat — soot or residue from fire, N. H,R: təmyat, təmwat (hollin [soot, residue from fire]; "so called because produced by the smoke")
[apparently = ʔə ['rock'] + mwat 'smoke']

timŋ-k — get deep, VI. H: ʔəŋŋək (the water is encharcado [formed into puddles])
timŋ-k (VT: strain, put through a colander, drive in a stake or nail). H: ʔəŋk; H,R: ʔəŋk, ʔəŋəŋk (drive in a stake or nail); R: ʔəŋk (strain)
timŋ-timŋ-k (stem redup.: drive in a nail). H,R: ʔəŋk, ʔəŋəŋk (drive in a stake or nail)
timŋ-a? (Adj.: deep (said of water or canyon)). H: ʔəŋa?, ʔəŋə; M: tooŋ'-ah, toong-ah (deep)

țiŋen — straighten arrows, V.
țiŋen-hwaʔ-t (arrow-straightening stone, inst. nom.). H: ʔəŋenihwaʔ; ZS: ʔəŋenihwaʔ (arrow straightener); ZN: ʔəŋenihwaʔ (arrow straighteners); JW: tunganihuat (arrow straightening stone)

țipeka — shade? M: ah-too'-pah-kə (shade)

tipuck — thick, Adj. (said of a board). H: ʔəpuck, ʔəpuck; M: teh-poot's'k (thick [by measure]); tup-pusk' (thick [like mush])

tipui — play peon, V. H: ʔəpuj, ʔəpwiʔ, ʔəpwiʔi [note inconsistency of glide formation; suggests this is a borrowing]
ca-ʔipwiʔ-če (hort.). H: ʔəəpwiʔits (let's play peón), ʔəəpuj (let's play peon; we play peón)

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têpûi-n-i-c  (peón game; NB n)
têpûi-n-i-c  [cf. above entry?].  M: tû-poi-nits (poker)
têpîya? — tortilla, N.
têpîya-t-e (obj).  H,R: têrtije?tej, têrtijetaj, têrtijetaj
[cf. tê-pîja 'tortilla'; both forms are < Span. "tortilla"]
tïšàt — stone of a certain type, from the coast; whitish or like blue granite ware; has medicinal powers, protects home from winds and rains.  H: tajât

tïšyat — [mng. unclear: 'dew?'].  H: pamaʃjaʃ tajat (dew, low dew)
tïʔuh — count, V.  H,R: təʔur
tïʔuh (imp.).  H,R: təʔur (count it!); təʔuhem (count them! ?)
tïʔur-mat (fut.).  R: təʔurmat
tïʔuh-e (construction not clear).  H,R: uvea nimaʔi
nîtaʔuthi (I finished counting); uvea amaʔjki? aiʔuθeai
(s/he already finished counting); atəʔuθaʔaij uvea amaʔjki? (that count is already finished)
tïʔuh-i-c (pass. nom.: a counting cycle).  ZS,ZN: hêwkap
təʔuhic (one hundred—"counts one")
[NB: h -> r before clitic, but not before suffixes]
tive-c — land, earth, ground, year, world, N.  H: tawatʃ, tawatʃ,
tawatʃ, tawatʃr, tawatʃ, tawatʃ, tawatʃ, tawatʃr, tawatʃr, tawatʃr,
tawatʃr, tawatʃ [ligature under tʃ], tawatʃr, tawatʃr,
tawats; əkaməniʋa tsəʔeqə tawatʃ (God made the world
[made-by-him-our-god the-world]); əkuruʔi j tawatʃr (there is
an earthquake); pēhpe?pi? akatjr təwətʃǝ (the worlds are stacked on top of each other); aja? təwətʃǝ (the campo [field or countryside] is in bloom); awoʔak təwətʃǝ, awoʔak təwətʃı (the earth quakes); awirahrək təwətʃ (the sun goes back—to east)

[literally, 'the earth goes back']); pəniw təwəʃ tələvəam ("[of tŁ] evidently slurred out here"; the land of the Pujadores [Tataviam]); R: ajusfrək təwətʃǝ (the ground is wet); ZS: təvahč (dirt); ZN: təvəs avə'yuk (earthquake [the earth shakes]); M: too-was (tū-was), tu-bats, tu-vats (earth [ground]); ah-wə'n-yuk to'-was, ah-wo-yuk tu-vah (an earthquake); K: dūv atc (land, earth) tiva-čay (obj). H: təwəhtʃǝj, pəʔəʔəjən təwəhtʃǝj (they are praying to God—said of custom of ancient men to repeat prayers when you do not know what it means); kəməhì təwəhtʃǝj (él hizo la tierra [he made the earth] and the sky too [this construction not understood—does not look like a sentence]); puju təwəhtʃǝj, puju ivi təwəhtʃǝj (the whole world [all the world; NB obj. on 'world']); R: təwəhtʃǝj, təwəhtʃǝj (world, obj.)

tiva (poss.). H: təva (poss. [also indirect poss. with -niw])
tiva-vea (loc.). H: niʔən təvahəva (I'm looking for it on the ground)
hiwač tiva-č (next or last [another] year). H: həwafǝ rətəf (next year), həwafǝ(?r)ətəf (last year);

małakim həwafǝ təwətʃǝ (next year [position of clitic not understood—perhaps a sentence fragment?!]); R: həwafǝ təwətʃ (next year, the other year); M: how-was-tū-was, hū-was-tū-was (last year)
?amayt tiva-č (new year). H: amajt təwətʃ
?ə-hw-i-v+ tiva-č (plcnm.: a big white mountain—or two—beyond Bakersfield, known for kwinač crystal ['that-burned-before mountain']). H: aqwiʔə təwətʃǝ; R: təwətʃǝ
aqwiva (name of two peaks of the range back of 
Bakersfield, covered with snow) 
huna-vea pač-ay (island [in the middle of the water; NB obj. 
on 'water']). H: huneve pafraj tawat 
?ame tiwač (next year). M: ammi-tubas, ammi-e-ve tu-
Evatch (this year) 
[NB: If this is phonemicized correctly here, omitting the 
inconsistently present h, then tiwach 'earth' and tiwat 
'piñon' are minimal pair differing only in abs. suffix]
tiwa-t — piñon, N. H: tawat, tawat; áʔoʔamaʔ tawat (piñon gum); 
muits tawat (piñon pinole); tawat manits (toasted piñon); ZS: 
tawat' (piñon); waʔr tawat' (plu.); ZN: tawat' (piñones; roasted in 
cones in fire, sometimes pounded); M: too'-baht, (pinyon or pine 
nut); tó-vah,tó-vah'-aht (pine nut (of Pinus monophylla)) 
tiwa-t-ay (obj.). ZS: tawatay 
tiwa? (poss. obj.). ZS: tawə?
tiwa-pə (loc.: August, when piñones ripen). H: tawapa? 
pohit tiwa-yik (dir. phrase: Milky Way [path to the piñones]). 
H: pohit tawajak (Milky Way; means path to the piñones) 
tiwa-ŋ (plcm.: a sierra). H: tawəŋ (a sierra this side of Los 
Osos; = V. fjibopof; both names mean piñon); R: tawəŋ (a 
mountain between Tejón r[ancheria] and təmkijak; means 
piñon mountain); ZS: tawəŋ (mountain at Five Springs, E. of 
Lebec, at SW corner of tract named Tehachapi Mountains); 
ZN: təwəŋ, təwəŋ (mountain at Five Springs, 4-5 mi. E of 
Lebec; has piñon and juniper on it, in story) 
tiwa-pə-tam (tribename: Tūbatulabal). H: tawapətam, 
tawapətam, tawapətam (tribe name; the R.C. [Rio 
Chiquito—i.e. Tūbatulabal] tribe; təvatulabaŋ tribe—piñon 
eaters; the kind of people whose language Juan Lozada's 
wife talks, V. ʔiʔatʔap[foisof]; R: tawapətam 
(Tōpaʔtulapal person; Rio Chiquito Indian); ZN: təwapətəm 
(Tubat. language [sic]) 
[perh. a minimal pair with tiwač 'earth']

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tivič — lime, N. H: tōvīťfr (cal [lime]; for painting grave poles with white stripes)
   tivi-yk (plcnm.: Old Town of Tehachapi; also a second place on the Tejon Ranch). H: tōvijk, tōvijk (Old Town, Pueblo Viejo, 3 miles below Tehachapi depot; means 'lime'); R: tōvijk (no.1: plcnm. a short distance below the Cowboy camp; had white earth; = Span. Los Cordovas; no. 2: plcnm. somewhere by lehit[ripa], Magd[alen] says = Tehachapi Old Town)

tivi-t — a certain type of dancer, N. H: tōvīt (dancer; = V. pelejewun)
   t+tivi-m (redup. plu.). H: tātāvīm (plu.)
   tīvin-tu? (V: dance the pelejewun dance). H: atāviqtu?
     (elejewu dance)
   [NB: if this entry correctly phonemicized without the h, then tīvit 'certain type of dancer' and tivič 'lime' are a minimal pair differing only in abs. suffix]

tivo?i-t — animal (perh. mammal), meat, N. H: təvoʔjt, təvoʔjt (meat; all animals; [there is] no word for all birds; "open o—o"); M: ahwah'-ke τū-voit (dried meat); τū-voit (meat)
   t+tivoʔi-m (plu.). H: τεʔvoʔjm, τεʔvoʔjm

tivushi? — nightshade plant, Span. "chichiquelite": Solanum Douglasii Dunal.; boiled and fried as food; juice used in tattooing. H: tāvuši?i (nightshade plant sp.; nesc. "chichiquelite"; they boiled and fried it); ZS: tāvoši (plant sp., juice of which used in tattooing); ZN: təvoši, təvōši, təvūši (plant sp.: Solanum Douglasii Dunal.; juice of leaves used with charcoal from šceč oak in tattooing; the needle was a thorn from a cactus sp.)

tiw — name someone, VT. H,R: taw
   tiw-mat (fut.). R: tawmat
   tiw-an-ea (VI: be named something). H: tawana; haminat

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małwanea (what’s your name?); R: tawanea (be named);
qwe nifawanea (my name is Juan)

tiwapea? — eleven. K: dōwapi

tiy-t — spirit; ghost, person that has died, N. H: tajt, tajt
("diablo", spirit person from the land of the dead); tajt, tajt (the
devil [there follows a discussion of pictograph taboos]); M: too-
tët, tō-ët (the Devil or bad spirit)
ti-tiy-m (plu.). H: tōtajm, tōtajm (plu.: diabúos—people that
have died); tōtajm nōto’tam (the old women enterradoras
[the ones who did the burying], an office handed down from
mother to daughter—only women carried a corpse); tōtajm
(old women who do the burying; means ‘diablas’ [here, this
apparently means spirits or dead people rather than ‘she-
devils’])
tiy-t-øy (obj.). H: tajtaj; nihju tajtaj pāhavitaj (I saw a
ghost)
tiy (poss.). H: nītaj?i na?o (“mi diablo" [my devil? my
ghost?]}; atāi (ghost; < tajt ‘devil’); atu ?atāi ([big?]
ghost); atāi (his ghost; death to those who see one)
ti-tiy-m-t (plu. obj.). H: tōtajme

tiy-pea (loc.: land of the dead). H: tajpea, tajpea, tajpea
ujtapea [sic: t] (land of dead; hell; across many seas); (ha)
taj-t (interj.: "bad word": you’re a diablo! "first part just
a growl"); tajt matsu?ri? (your grandmother’s a
diablo [ghost?]—said when angry); me axar tajt spits (pero
es diablo que llegó ['but it’s a devil that arrived'? "but it’s
a problem that he arrived’])
tiy-t n-kum?e? (toadstool [devil’s hat]). H: tajt n-kum?e?
tiy-k+m-an-i-c (compound with pass. nom. of 'make': Yokuts
wardance). H: tajkōmānits (Tu. [Yokuts] wardance; devils
dancing—3 or 5 nights)
t+y-t ʔa-po (the devil's road). H: tajt ap (the devil's road; C, ʔa+tfinaqkutuf?ifʔalija)  

H: tajt ʔapokpea (name of hill where old road to Rose Station descended to take the plain; = Span. "Camino del Diablo")  

H: tajt ʔapemaa (name of the old woman in story who has a basket on her back full of hot tar to throw people into). H: tajt ʔapetsaaʔamæa

t+y+y+y—drizzle (weather), V. H: ṭəjəjəj

H: tajkur (the ring around sun or moon—the real old word)

H: taj�ur

H: təjuat

ti-yu—frost, V. H: ətəju (the frost is coming); ətəju tuƙə (there was frost last night)

H: təjuat

toʔ-č—belly, N. H: toʔtʃr (panza [belly]); ZS: to:c (stomach, plu. [sic])

toʔ-m (plu.). H: "plu. -m"

H: toʔ (poss.). H: toʔ, toʔ, toʔ (poss.: gizzard, belly); ZN: təc, təc (stomach, poss.); K: aːtə ([his/her] belly)

H: toʔ-č-aʔ-y (poss. obj.). H: toʔtʃraj, toʔtʃraj [NB č pseudo-absolutive (cf. chapter IV, section C); toʔ j toʔ-pee (poss. loc.). H: ʔatoʔpee (in his belly)

toʔ-w+ʔ-t (aug.: big-bellied person). H: təʔwət (panzón [big-bellied])

toʔ-w+ʔ-m (aug. plu.). H: "plu. -m"

toʔ-kaʔy (char.: pregnant). H: toʔkeʔj, təʔkaʔj (she is pregnant); toʔkeʔj na, naʔ təʔkaʔj (I am pregnant); tokə, təʔkat (pregnant; another entry says there is no such word in -k)

ʔa-toʔ-y+k (plcmn.: La Panza [belly]). R: atoʔjək

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toči? — snore, VI. R: tɔtʃraʔ; uvea atotʃiʔ (he's already snoring)
   [vowel discrepancy unexplained]
   točiʔ?-mat (fut.). R: tɔtʃiʔ?mat
   točiʔ?-vuʔ (past). R: tɔtʃriʔvuʔ, tɔtʃreʔvuʔ

thiyi'sin — play chilecote, V. H: toqi(j)itsin [Harrington's
   parentheses], toqiqitsin toq'iqitsin (play chilecote; this is a game
   similar to marbles; "an F. word"); mətoq'itsin ihəjts (you play the
   chilecote game)
   thiyi'sin-ik? (inf.). H: cami toqi'iqínik (let's play chilecote
   game)
   thiyi'sin-i'hwəʔ-t (inst. nom.: pieces used to play chilecote).
   H: toqiqitsinihwəʔt (things played with)

thoq — foolish, Adj. H: toqoʔ, təqoʔ; toqoʔ ahun'wiʔ, təqoʔ
   ahun'wiʔ (he stutters [talks foolish]); akəm toqoʔ (he makes a
   fool of him; e.g. says silo'ma [mng.?] instead of puthewu [mng.?]
   and thus makes a fool of the Mexican)

tho'vək — spit on, spit up, VT. H: toqowək, tohəvək (spit, spit up, V);
   atoqowəkəvən nəj (he spit on me)
   tho'vək-mat (fut.). H: tovəkmat
   tho'vək (imp.). H: to'yək
   tho'vək-i (imp. plu.). H: to'yəkittʃr (imp. plu. [NB i; this verb
   unique in having this inconsistency between sg. and plu.
   imp.; transcription error?])
   tho'vək-i-vt-č (pass. nom., with dec.: what's spit). H:
   to'yəkivəłʃr
   tho'vək-i-vt-m (plu.). H: to'yəkivəm

toic — tule sp.: a wide cattail with black ear on top; its yellow
   flour was eaten raw or made into bread. H: təiʃ, təjilʃ, tojts
   (cattail; wide tule with black ear on top; got yellow flour to eat
raw or make into bread from ear; flour is called hāpat(r); ZN: tṓič (water flag; used for roofing, sewn together side by side; also has edible root)

tṓišpee — plcnm. of an arroyo full of hiedra [poison oak?], which the name mentions, running east beyond Caliente. H: tṓišpe; R: tṓišrpee (arroyo beyond Caliente; means hiedra [poison oak?]); VF: too-ish pai, too-ich-pai (ranchería 2 mi. west of Tejón ranch)

tokiye — tribename: Ventureño Chumash of Tejón. H: tokijje (all V. here are called thus); tokijje (what the Tej[oneños] call the coast people; equiv[alent] of Kit. kafañihuntam and pākwinipesōm)
[may not be Kit.]

tokit — plant sp.: islaya, the California wild plum. H: tokit, toxit (islaya—the California wild plum; this is the name of the red, sweet, plum-like fruit of kupichit)

toko? — skin, N. M: ne-to'ko ([my] skin)

tokoko, tukuku — tarantula, N. H: tukouku, tokoko (tarantula; it is a pahavit)

tukuk-yam (plu). H: tukukjam (plu. [length marks seem unlikely—perh. done for affect])

tokšivat — flint, N. H: tokšivet, tokšivat, tokšrivat (flint tip of arrow, or flint used to lance patient to suck out blood in cure); ZN: tokšivat (the stone for arrowhead, chipped from red, white, or blue stone); tokšēvät ("making fire by stone striking" [apparently = flint]); M: tok-se'-vat (flint)

tomate? — tomato, N. H: tomate?, tomate?
[< Span. "tomate"]
tojavā? — hot season [cf. tūnava?]

topəpən — plcmn. of a mountain. H: topəpən (those who talk
language of Juan Olivos call [it] pəpənəw [a mountain (J. Johnson,
p.c.)] "most imp[ortan]t")

torō? — bull, N. H: torō?

torō-c — navel, N. H: torots
torō-m (plu.). H: "plu. -m"
torō (poss.). H: torō
torō-m (poss. plu.). H: "plu. -m"
torō-y (poss. obj.). H: təroj; niŋtərək afətəroj (I cut his
navelcord)

tošololo — plcmn.: Frazier Mountain. H: tošololo (big range over near
pənəw [recorded in one place as if it were a Kit. word, this
word is also listed thus: V. tošololo—a big mountain facing el
Fortín = Kit. kəwitsat])
[< VCh. tošololo (Applegate 1974: 198)]

towi-c? — white paint, N. M: Tuh’weets
towi-pea (plcmn. near Monolith). ZS: to-wipe (village site,
app[roximately] 2 mi. E. of John Marcus’ place at Monolith);
ZN: to-wipe

tuχ-h-k — walk, VI.
tuχ-h-k-mat (fut.). H,R: tuaqəkmat (walk, fut.)
tuχ-tuχ-h-k (redup.). H,R: tuaqtuaqək

tu(-)č — charcoal, N. H: tufr; R: tufr, tufər (coal—dead or alive);
ZN: tu’č (charcoal (burnt wood)); M: toot’r, too-tr (live coals or
embers); K: dūt’ (coal)
tuh-tufr (redup.). H: tūhtufr (plu.)
[cf. tuhut, tuhuč ‘black paint’]
tuč — grow up, VI. H: tutʃr, ṭutʃr; R: tutʃr (grow, of child or plant); náwhăm atutʃr (s/he is still growing); náw uvea ṭutʃr (s/he's no longer still growing)

   tuča? (VT: raise a child). H: tutʃra?
   tuča?-mat (fut.). H: tutʃra?matum (raise you, fut.)
   tuč-in-i-t (pass. nom.: older child). H: tutʃrini (an older boy)
   tuč-in-i-m (plu.). H: tutʃrnim
   tuč-in-i-t-ay (obj.). H: tutʃriniatj
   tuh-tuč-in-i-m (pass. nom. redup. plu.). H: uvea tuhtutʃrinim
   tuč-in-i (part.). H: uvea atutʃrini?, uvea ṭutʃrini (he is already big, a big child); M: ut-too'-chen-ne (little boy (4 to 12 yr.))

tuh — grind, bother, VT. H: wərəvəvən atər (he is bothering me a lot); R: tur, tür, tür (grind); atərəvən (he’s bothering me—said in anger)

   tuh-mat (fut.). H, R: turmat (grind, fut.)
   tuh-uvu? (past). R: ttruvu?
   tuh (imp.). R: tür
   tuh-tč (imp. plu.). R: tthotʃ [this form violates the usual h ~ r rule of h -> r / word-finally and before clitic boundary]
   tuh-i-c (pass. nom.). R: uvea tthits; tthuts (it’s already ground [second form an error?])
   tuh-i-vč (pass. nom. w/dec.). R: maken patə? tthivatʃr (give me what's already ground)
   tuh-iwə-t (inst. nom.: metate). H: tuhiwata; R: tthiwhwaʔt (mill; metate [grinding stone]; "z before the t is o.k., I think. Noticed it in another word but did not write")
   tuh-iwəʔ-yk (plcm., where the old flour mill was just above El Paso store ['mill' + 'loc.']). R: tthiwhəʔjək

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tuhtu? — dance, gen., V. H: tuhtu?, tuqtu? (dance any
dance—general term); R: tuhtu? (dance); K: ni-duxd (I] dance)
tuhtu?-mat (fut.). H,R: tuqtu?mat
plu.—dance ye [sic: no imp. plu. clitic]
ca-tuhtu?-c (hont.). H: tsatuhtu? atom (let’s dance)
tuhtuh-y-t (someone who dances a lot). H: tuhtuhjət;
tuhtujhət (a dancer [sic]); R: əvi? tuhtu?hət (the man is a
dancer); əvi? tuhtu?hət (this man is a dancer); M: to-to-
he-ət, tooh-to-hu-et (dancer)
?ə-tuhtu?(-ə?) hunaet (gen. nom. phrase: bear dance). H:
etuhtu? hunaet, atuqt?ə? hunaet; R: tsə̃məmat tuhtu?jək
(we’re gonna go to the dance)
tuhtu?-i (obj. comp.). H: apujtsu? atuhtu?j (he began to
dance); əmə?j new nimirin nituhtu?j (now I can’t dance)
tuhtu?-i-c (pass. nom.: dance). H: əməktsəj tuqtuits (last
dance at wakat; Sunday night); tūqtuβts (any dance); M: to-
to-its, əsh-too-its (a dance)
tuhtu?-ik (inf.). R: tuhtu?jik
tuhtu?-y+k (dir.). R: tsə̃məmat tuhtu?jək (vamos ir al baile
[let’s go to the dance; NB: dir. suffix on verb?]
tuhtu?-hea-vea (loc.: dancing place). R: tuhtu?hjavea
tuhtu?-n-in (caus.). R: nituhtu?nin nimohəj (I dance my doll)
(I’m going to dance my dolls)
tuhtu?-n-i (imp., causative). R: tuhtu?nin (make it dance,
imp.)

tuhtutu? — play, V (person played with may appear in sentence in
-ynk 'dir.'). H: tuqtu?; new hamitsam atuqtutu? (I am playing
alone [structure not understood: ‘neg. someone-plu.? s/he
plays’]); R: tuhtutu?, tuqtu? (play); new hamitsam atuqtutu?
(I’m playing alone—without playmate [note change from H:
transcription; but suffix/clitic still unfamiliar])

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ca-tuhtutu? (hort. [unusual: no imp. plu. clitic]). H: tsatututu? hunaat (let's play bear [tag])
tuhtutu?-ihun (des.). R: tuhtutu?jhät
huhtutu?-o? (poss. gen. nominal). H: tuqtutu?e?

tuhtu? — a man who lives like a woman, N. H: tuqu?, tuyu%, tuhu?
an effeminate man; a man who sews, gathers seeds with old
women, dresses like a woman; joto [effeminate; but evidently
here behavior as well as dress is cross-gender]; "it is
curious—in Fern. tuqu? = old woman and in Kit. it means joto");
ZN: tuhu (transvestite)
tuhtu?-yam (redup. plu.). H: tuqtuqu?jam
[cf. taho 'foolish?'; < Fern. (plural suffix confirms it as
borrowed]

tuhtuŋa — plcnm.: Tujunga. H: tuquŋa (plcnm.; lots of fleas under
the rocks; = Fern. name [apparently < 'old woman'; cf. tuhu?
entry, above10]); M: tah-hun'gah (in Tongva territory; his tribe
here also; plcnm.: Cahuenga)

tuhtu, tuhuč — black paint, N. H: tūhut, tūhut, tūhutfr (black paint,
bluish and shiny, made from the pitchy soot of burnt piñon wood,
mixed with tutano ["tuétano" is 'marrow'] of deer [another entry
says not mixed with tutano])
[perh. related etymologically to tuč 'charcoal']

tui? -try, V (no overt objects, but glosses of 'try it'). H: tui?
tui?n (imp.). H: tui?n

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10 This may be a placename near San Fernando, and used for toloache ceremonies. On
p. 1559 of (the Berkeley enumeration of) Harrington's notes, the Fernandeño word
manišar is described as "the name of a stone up this way from humaliwo [Malibu], and
also of a stone up by the hills back of San Fernando (later inf. said in tuhupna canyon).
Each of these stones has the form of an old woman." The Fernandeño word manišar
recalls Kit. manic 'toloache'; perhaps tuhupna was a place with a manišar stone shaped
like an old woman, and so was called 'Old Woman'.

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tuk — carry load on back, V. H: tuk (carry load on lomo [loin, back]);
R: tuk (llevar a manche [to carry on back?])
tuk (imp.). R: tuk

aka?mək putusk (he got very drunk [yesterday]); R: tuk ne nimi
(I went yesterday); tuk ne nipitʃə (I arrived yesterday); M: took;
K: duk

tuŋa, ?atuka — at night, last night, Adv., N. H: tuŋa (last night);
tuŋa nihom (yo ando de noche [I walk or go around at night]);
pənəm tuŋa (they andan de noche—like the drunk here); tuŋa
nəmii?atʃə (a girl that anda de noche ['night walker'—prosti-
tute?]; niwəstʃəŋ tuŋa (I got up in the night); aŋəjutuŋa (it
was frost last night); ivi? aŋuŋa (tonight); uvełuŋa (it's
already night); numuəstʃəŋ aŋuŋa (noche buena [Christmas
eve]); R: tuŋa, tuŋa, tuŋa (at night); ZN: tuŋa (night);
M: ah-too'-kah (dark); ah-too'-kah, too'-kah (night); ah-mi to-
kah, to'-kah (tonight)
tuŋa-y (obj.). H: hənəvea tuŋa, hənəvea aŋuŋa (midnight)

tuŋapea — in the morning, Adv. H: tuŋaŋpea, tuŋaŋpea;
tuŋaŋpea (the time when the sun hasn't come out yet; the
morning before the sun rises); uveəmat nəmii tuŋaŋpea (voy ir a
madrugar [I'm going to get up early]); R: tuŋaŋpea, tuŋaŋpea; M:
too'-kah-vip'-pe-ah, too'-kah-və-pe-ah' (morning); too'-kah-
vip'-pe-ah (sunrise)

tuke — oak sp. H: tuke (oak sp. that looks reddish on Teh.
[Tehachapi?] mountain; has acorn, but not eaten)

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tukuépač — bird sp.: mockingbird. H: tu'kuwaqpat sr (bird sp: cinzonte ["sinsonte" 'mockingbird']; it is pardo [grey, brown, dark])

tukuču(-)wa-t — mountain lion. cf. tukut.

tuku̱pač — bead (gen.); metal; sky, N [could root meaning be 'shiny'?): H: tu'kuwaqpat sr, tukuqpat sj (general term for 'bead'; includes orkak, hapa'jt, kukukuñta, tsakaqik); tukuwaqpat sr (iron, metal); tuku̱waqpat f (sky); ZS: tuku̱pač (beads); ZN:
tuku̱pač (beads); M: too-koo'-pahs (wampum); too-koo'-pas (necklace of shells); K: duguxbay i (sky)
tuku̱pa-vea (loc.). ZS,ZN: tuku̱páve (skyward)

tukuku, tokoko — tarantula, N. H: tu'ku'ku, tóko ko (tarantula; it is a pahavíit)
tukuk-yam (plu.). H: tu'ku'kyam (plu. [length marks seem unlikely—perh. done for affect])

tukumuśiva? — name of a star or constellation, perhaps the Big Dipper. H: tu'kumuśiva?, tukumuśiva?, tu'kumuśiva?, tukumuśiva? (star or constellation; means the cradle; constellation at north, revolving around the north star [Big Dipper?]; Milky Way)

tuku-t, tukuču(-)wa-t — mountain lion [perh. plain stem is 'bobcat', and aug. 'mountain lion?], N. H: tuku-t, tuku∞uwa-t (mountain lion); tukučuwat (mountain lion); ZN: tukōt (wildcat); tukučuwat (mountain lion); K: dugucuvut (panther)
tuku-m, tukučuwa-m (plu.). H: tukum, tu'kuwuwa'am tukučuwat ?a-pa'p o-vea (plcm.: Lion Spring). H: tukuwuwa-t apa'ove

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tukuvi-č — sea otter, N. H: tukuvatčé (sea otter; "now extinct")

  tukuvi-m (plu.). H: tukuvam
  tukuvi-č varvark (plcmn.?). H: tukuvatčr varvark (means
  sea otter is hanging; = [V.] tsiwaja, acc. to Magدخل[alena]);
  tukuvatčr varvark (refers to the hanging down of big
  cones from the pine trees; = V. tsiwaja)

tum — morpheme used with question words to construct indefinite
expressions.
  tum-hit (anything). H: tumphit (anything; any old thing)
  tum-hit-ay (anything, obj.). H: tumphitaj; tsamavi tumphitaj
  (Monday ['let's work'])
  (I'm going to give it to anybody [shows tım is a separate
  word to which clitic can attach]); M: toom-hah'-me
  (somebody)
  tum-hamij-y (anybody, obj.). H: tumhamij

  tum-haminikit (anyway). H: tumhaminikit numuafr patfruk
  (he's a good man anyway—even though he's tuerto [one-
  eyed or squint-eyed])

tumahan — difficult, Adj.; hard work, N. H: tumahan, tumahan

  tu?mk — be quiet, VI. R: tu?mak
    tu?mk-mat (fut.). H: tu?mmat [sic?]
    tu?mk-in-ik (inf.). R: tu?mkinik
    [cf. tım+k 'shut, stop up'?]

tun — chase, VT. H: tun, tun; R: tun, tun (chase out)
  tunin (imp.). H, R: tunin (imp.: chase him)
  tunin-č (imp. plu.). R: tuninatč
tun-mat (fut.). H: tunmat

tun-uu? (past). H: tunu?u?

tunami?-pea — plcnm.: Buena Vista Lake. H: tume?mi?pe (plcm.: Buena Vista Lake, in the plain west of here; = Seb.'s language

tulamni); R: tunami?pea (Buena Vista Lake)
tunami?-yam (tribename: Buena Vista Lake Yokuts). R:
tunami?jam (Buena Vista Lake Indian); ZN: tunami (tribe at
Buena Vista Lake, who used boats); tunami?jam (plu.)
tulamne (the Yokuts language). ZN: tulamne (the language [at
Buena Vista Lake—Yokuts]) [apparently a less assimilated
version of this borrowed morpheme than the placename
forms above]
[< Yokuts]

tunu-c — breast; chest, N. H: tunuts
tunu-m (plu.). H: "plu. -m"
(chest)
tunu?-č-ay (poss. obj.). H: tunu?č-ay
tunu-pea (loc.). H: tunupea (loc.; "2' disappears here")

tunja? — hot season. H: tunja? (June; July; means very hot);
tona? (seed-picking time of year; acorns and all food is ripe);
ZS,ZN: tonja (summer, August-November)

tuŋ — tree sp. H: tuŋ, tuŋ (tree sp.—the kind of wood used for
digging sticks; grows in Tehachapi Mountains)

tur [cf. tuh]

turu?ki-t — lazy, N. H: turkit; ZS,ZN: turu?kit
tuh-turu?ki-m (plu.). H: tuhturu?kim
tušiʔ-pea — plcm.: a very big mountain beyond Bear Valley in Kitanemuk territory. H: tuʔiʔpe; R: tuʃɾiʔpea (mountain which juts out toward the plain, called Sierra del Oso in Spanish)

tutut — plant sp.: Ephedra sp. H: tutut (plant sp.: cañutillo [mng.?]; good as tea when you are well); ZN: tutut (plant sp.: Ephedra sp.; tea good for kidneys, and as a non-medicinal beverage)

tuvit — plant sp.: a small shrub or grass with edible seeds. H: ttvit (a grass with edible seeds larger than foxtail)

tuv-iʔ-k (plcm.: Brite Valley; named after a small shrub). H: tuvijak (plcm.: Brite Valley; mentions a ramita [small shrub] 1' high)

tuviiʔpea (plcm.: Brite Valley). H: twiʔpea (plcm.: Brite, from tvit)


tyenda — store, N. H: wāvape tienda (La Tienda del Llano [the store on the plain] = Rose Station = V. heʔifɔtaʔajak piʔpiwet(mu) tyendaʔ-pea (loc.). H: tjendaʔpea (at the store)

tyendaʔ-yək (dir.). H: tjendaʔajak (to the store) [< Span. "tienda"]

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-u-

?u? — take, grasp, V; also catch (a cold).  H: ?u?; a的手?u?a? (scalp of enemy, already cut off); R: ?u? (accept something which is handed to you; grasp with hand); M: m'you o-paht'r (go get water)
?u?-u (redup.).  H: ?u?u?
?u?-hea (pass.).  H: ?u?hea
?u? (imp.).  R: u?
?u?-č (imp. plu.).  R: u?tʃr; u?tʃrəm (you all grab them)
?u?-ik (inf.).  H: ujk, uik; nimiŋjukay [apparently ni-miʔ ?u?-ik ku-t-ay] (I'm going to get fire (from another house when mine goes out))
?u?-ihun (lexicalized des.: 'want, love').  H: ?užhuŋ, ?əžhuŋ, ?əžhuŋ; nəw aʔužhuŋ nimi, mutuʔmat nimi (he doesn't want me to go, but I'm going to go anyway); niʔužhuŋ (I want to grasp; "the ʔ is slurred out before the j")
?u?-ihun-uvu? (past).  H: aʔəžhunuvuʔ aʔəžhunuvuʔ aʔəžhunuvuʔ aʔəžhunuvuʔ aʔəžhunuvuʔ aʔəžhunuvuʔ aʔəžhunuvuʔ aʔəžhunuvuʔ aʔəžhunuvuʔ aʔəžhunuvuʔ aʔəžhunuvuʔ (she loved her dead son)
?uy-kaʔy (char.: girlfriend).  H: aʔuʒkaʔj ([his] girlfriend);
?uʒk (girlfriend; means va agarrar [is going to grasp]) [shortened form apparently just a variant of longer]
?uy-kam (char. plu.: girlfriends).  H: aʔukam
?uy-ka-č-ay (girlfriend, obj.).  H: ujkatʃraŋ

?ucan — pers. name of a boy 3 years old.  ZN: ?u·can

?ucu-č — plant sp.: Rosa californica C. & S.; berries eaten raw and used for women's ceremonial facial paint.  ZN: ?u·cuč

?ucu-vēa (plcm.: means a place with wild roses).  R:

utsuveh
?učuk-t — rodent sp. H: úťřukť (juanito [squirrel or chipmunk sp., according to Laird (1984: 331)]; on the plain; an animal sp. eaten like squirrel)
?učuk-am (plu.). H: úťřukm

?u?-ihun — want, love (lexicalized des. of ?u? 'take')

-uk ~ -nuk, punuk — pronoun emphazer (described in chapter II, section C, Table VI). H: pumuk po?en (ellos mismos saben [they themselves know]); punuk e?en (él mismo sabe [he himself knows]); eme? umuk ma?en (tú mismo sabes [you yourself know]); eme?e? umuk e?en (Vds. mismos [you, pl., yourselves] know); icem icamuk tes?en (nosotros mismos [we ourselves] know); n? nuk ni?en (yo mismo sé [I myself know]; *nanuk, *namuk); punuk n? = n?e?nuk [illustrates forms as separate word and as suffix]; eme? tsuxit nów hinépem umuk, mat náchhinip — muk tsuxit, amaten nítehán pujuk mahñíram ñawñawñíram ("call them thus when don't want to call their names ... 'you nunca oí decir que aquí estás enfermo, aquí estás tirado tsuxit. Vds. son cinco viejos [tribal seers]" [apparently this is how to address elders who are somehow representative of the myth figure]); ZN: meč kwa?umok (you pl. [yourselves go] eat)

[< Span. "huile"]

?uluchar-in, ?ulucharin? — wrestle or fingerwrestle, V. H: tsa?u lutserin (hooked forefinger game; same verb means oluchar [wrestle])
?uluchar-in-mat (fut.). H: ni?alutserinmat (I am going to wrestle)
[< Span. "oluchar"; the form with initial a may be due to confusion with a Spanish phrase such as "voy a luchar" 'I'm going to fight', which is distinct from "voy a oluchar" 'I'm going to wrestle']
?umoč — the stem or root of the quiope [Spanish bayonet?]. H: tmutfr, tmutfr; ZN: ?um?uč
?umo-č-ey (obj.). H: tmutfraj (Spanish bayonet stump, obj.)
?umavčkit? (the dry stalk). H: ?umavčkit [second part looks similar to wakit 'dry']

?unuamea? — plcnm. east of Tejón ranch. VF: unua-miā
(rancheria 1 ml. east of Tejón ranch)

?urukuytæt — [mng. unclear]. H: ?urukuytæt (= V. atuts)

?use-yik, ?use-pea — plcnm. H: tis ājēk (plcnm.: means like opening; beyond tō?fjēpe); R: ujrēpea (plcnm. beyond Caliente; means opening)


?u(-)?uvea — a long time ago, for a long time, Adv. H: u?uvea na? nijamkam (I reminded you hace muncho [a long time ago]; "I have not seen this with future"); R: u?uvea (remote past: hace muncho [a long time ago]); u?uvea akim, u?uveavu? akim (he came a long time ago); u?uvea nišemetu? (hace muncho que tengo sed [I've been thirsty for a long time]); ZN: ?u?uve (long ago)

[This looks like a reduplicated form of the adverb ?uvea 'before'; although there are not other examples of reduplicated adverbs; probably etymologically related]

-uvə? — eye, N, poss. H: uvə? (eye or eyes); hawkup auvə? (he is one-eyed); kwïotsk auvə? (she is cross-eyed); auvə? tsakek (his eye is ladeado [off to one side; perh. means turned out due to muscular asymmetries]; a?nki məuva, a?nki (open your eyes); tam auvə? tam na? (his face resembles me [unclear if uvə? literally means 'face' as well as 'eye', or if the resemblance referred to in this example is just of the eyes]); R: a?nki məuva (open your eyes); ZS: ?əuva?, ?gəva? (his eye); məuva? (your
eye); niuvat, niuvat (my eye); M: ne-o'-vah ['my eye'], ah-ow-vah ['his/her eye']; K: auv a ([his/her] eye)

-uva-m (plu.). ZS: ?auvam (his eyes); niuvam, niuvam (my eyes)
-uva-č-ay (poss. obj.). H|R: auvatsjaj (his eyes)
-uva-ní (poss. inst.). H: awvanevan awvana (he winked one eye at me [winked at me with one eye])

?a-uva-pea, pa-č ?a-uva-pea (plcm.: Castaic Lake). H:

dyvape, dyvape (Castec, Castec lake); dyvape takat
(Castequeño; person from Castec); patfrawvape,
patgawvape, patrawvape (plcm.: Las Lagunitas; La
Lagunita; lake above El Chinito; = V. kafatx); R: awvape
(Castec; = F. atsatsopa); patfr awvape (no.1: La Lagunita
or Las Lagunitas; no.2 ... [ellipsis Harrington's; the numbers
suggest two distinct locations]; awvape takat,
awvapeatam (Castequeño [person from Castaic Lake]); ZN:
pacauvap? (Castac Lake, apparently in foreign territory)

?a-uva-pea-tam (tribename: person from Castaic Lake). R:

awvapea takat, awvapeatam (Castequeño [person from
Castaic Lake])

?a-uva-t (N: round object). ZS: ?auvat [apparently related to
'eye', but -t unexplained]

[NB: this is an unusual stem in that it consistently appears
following a vowel-final prefix with no intervening ?; NB:
the ū glides in the longer forms ?awvape and ?awvant],
but not in the simple possessed form ?auvə]

?uvacavi — eyelash, N. H: uvaisave

?uvacave (poss.). H: uvaisave, *uvisavam

[perh. a shortened form of ?uvu-c ?a-hivi 'eye's edge'; this
could explain inappropriatness of plural suffix on 'edge']

?uvas — grape, N. H: uves

[< Span. "uvas"]

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uvea — before, already, Adv. (occurs most frequently sentence-initially, but also elsewhere). H: uvea, ûvea, uve; nijñûnuvû? uvea (I plowed [this shows the Adv. can co-occur with the past clitic -uvu?]); R: uvea (adverb: past or already); nimimat, nimimat (I'm going to go); uvea nîmi (I'm already on the road [I already went—i.e. left]); uveahûn, uveahûn nimuk (I'm already sick[the -hun is unexplained]); uveamat nîmi tûkevi'pea (voy a madrugar ['I will get up early'; but apparently 'I will go in the morning [soon?]']); ZS: ûve (past adverb; already); ûve mukwânhkwâh, ûve mâkâhkâh (you're (already) eating); ZN: ûve, ûve, ûve (past; already); ûve ne nîkâyûhun (I already want to eat); M: oo'-yah (oo-ve-ah?) o'-ve-ah (before); oo-yah, o'-ve-ah wo-am'-mah [app. ûveâ-vû ëmâ 'long ago, that'] (long ago); wah-ne'-kas num'-woo-was (I feel better [ûvea ni-kâ-ne'c numû-a-c]); o-wah'-kim tah-kaht (an Indian is coming); o-we-hah'-me sah'-kim (somebody is coming.); o-wah'-kim i'-ah-kik (a white man is coming.); wah-nim'-me, o-ve-ah-ne' me (farewell (I'm going))

û(-?)ûvea — a long time ago, for a long time, Adv. [this looks like a reduplicated form of the adverb ûvea 'before'; although there are not other examples of reduplicated adverbs; probably etymologically related] [this is an independent adverb word, but probably related etymologically to the past clitic -uvu?; perch. also related to ûvihat 'old']

ûveahûn [cf. ûvea 'already']

ûveahpea — tomorrow, Adv. H: uveahpea, uveahpea, úvehpea; R: uveahpea; ZN: ûvehpe; K: uv api (tomorrow)

ûvihat — old, N. H: ûvihat; R: ûvihat; ZN: ûvihat (very old man or woman)

ûvihâm (plu.). H: uviham
ûvihat am (peculiar plural [perh. in a fixed phrase]). H:
ûveahâm tâkatâm (the first people)
Puvihetay (obj.). H: uvihałaj

Puviha?, Puvihetay (poss. [± dec.]: one's ancestor). H:

Puviha

Puvihem (poss. plu.: ancestors). H: Puvihem

Puvič — tree sp. in the mountains (with long bark like a willow; used to sew piñon baskets; fibers twisted to make petates [sleeping mats]; the size of the willow tree, but with the branches more spreading and leaves like a pear tree; ash colored, with a yellow flower; fruit not eaten). H: ñwétfr, ñwétfr

-uvu — past clitic. H: niypo’vu? uvea (it was my trail); na?vu nipo? (it was my trail)


nimi (I'm going to go on my horse); niñawhijak ñavava? (I bumped into the door)
[perh. a rapid pronunciation of -ven 'loc.]

vačk — flat and wide or circular, Adj. H: vétfrk, vētfrk (wide (of stone); circular (of dollar, paper disc))

vač-vač-k (plu.). H: vētfrvātfrk

kuča-vač (compound? [perh. there is a N vač from the same stem, not attested in the corpus]: wood tray). H:

kuṭravētfr (wooden batea [tray])

vaka? — cow, N. H: vaka?, vaka; nimakmat vaka? (I will kill a ganado [cattle]—cow, bull, or calf, etc. [lack of obj. marking perh. due to borrowed status, though object-marked form in -taj does occur]); niñu ápvoj vako?t (I saw the cattle-kidneys)
vakap-yam (plu.). H: vakapjam, vakapjam
vakap-t-ay (obj.). H: vakaptaj, vakaptaj; R: vakaøaj (cow, obj.)

vakahkik — a type of bead that the rich Indians had. H: vakahkik

vank — sweep, V. H, R: vank
vank-in-thun (des.). H, R: vankinhun
vank-in-i-c (pass. nom.). H: vahnikits ('swept'; this is what one calls the patio); M: bahn-kä-neets (clean)

varvarc (Adj. [apparently < same root: 'hanging']. H: tukuvat?r varvarc (= V. isiwa?c; refers to the hanging down of big cones from the pine trees); R: tukuvat?r varvarc (means 'sea otter is hanging'; = isiwa?c)

vatk — clap one's hands, V. H: vatk
vat-vatk (stem reduplicated form with no difference in mng. recorded). H: vatvatk
vat-vatk (imp.). H: vatvatki ?ama?
vat-vatk-in-i-c (pass. nom.: name of a dance). H: vatvatkin?ts (scalp dance—but Kit. never had them or took scalps; means 'clapping')

vaw?l — storage trunk or box, N, poss. H: vaw?l (trunk or box where one keeps things; = tapat)
[< Span. "baule"]

-vea, -ve — locative suffix: in, into, at; also a derivational suffix which occurs in placenames. H: -vea, -ve; ZS: -ve, -vi

ventapnu — window, N. H: nihju nehe javan ventapnu? (I looked out through the window)
[< Span. "ventana"]

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vero? — watercress, N. H: vero?, vero?° (berro [watercress]; it has only been here for ten years; first at El Monte) [< Span. "berro"]

viŋŋ-t-k — break or crumble, VI. H: uveŋ viŋŋ-jąk (it crumbled); R:
viŋŋ-jąk (break, VI); M: ah'-ve-gnok (broken [it broke])
viŋŋ-k (VT). H: viŋk

viki, vimţyki — here comes, here come, Adj? H: viki (here he comes); a?viki (he has reached the house); vimţyki (here they come)
[cf. mayki 'there comes']

violin — violin, N.
violint-t-ay (obj.). R: violintəj (violin, obj.)
[< Span. "violín"]

viruŋv-t-k — rise (of sun), climb (of person), VI. H,R: virohuvək; R:
viruŋvək (climb—a hill)
viruŋv-t-k-mat (fut.). H: virohuvəkmat, viruŋvəkmat
viruŋvkič (Adj.: steep). R: viɾuvkɪtʃ ʃ r (steep, of a mountain—vs. witsiʔk 'steep, of a roof; downstream')

visente? — pers. name. H: visente?
[< Span. "Vicente"]

vitaŋel — sugarbeet, N. H: vitaŋel
[< Span. "betabel"]

vicaʔ — hit piñones with a stone to shell them, V. H: vatsaʔ

viser? — calf, N. H: vásqerəʔ
[< Span. "vecero"]
vja? — touch, VT. H: vja? (touch; pet (a dog)); vja? (pet, VT)
vja?k (VT: touch, feel). H: vja?k; "is distinct"
vja?k (stem redup. VT). H: vja?k (be "feeling of something")

voi?k — in the position of a stinkbug with head down and tail up,
Adj. H: voi?k (chinquechado [mng.?]; in stinkbug position; used
with kat (be); dikat di voi?k (he puts head down and tail up
[apparently said of stinkbug])
voi?k (plu.). H: voi?k

vola? — play ball game, VI. H: vola?, vola? (play game)
vola? (poss. inst. nom.: game ball). H: vola?

vo?r+k — boil, VI. H, R: vo?rak
corpus allow for the analysis that the first transitive
form has only liquids as object, while the second has food
objects; but this may be a misleading coincidence]

tavat (the earth quakes); R: vo?jak, vo?jak (menearse [squirm
around]); ZN: tavas pavo?juk (earthquake; literally, earth
shakes); M: ah-wo?yuk to?was, ah-wo-yuk tu-vaht (an
earthquake)
vo?y-k (VT: shake or wag). H: vo?jk, vo?juk
voyoyo (VI: shake, tremble). H, R: nivojyo (I am shaking
or trembling with cold or sickness)

vurew+? — lamb, N. H: vurewa?
vurew+?-yam (plu.). H: vurewa?jam, purwa?jam
[< Span. "borrego"; cf. also pure? 'lamb']

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waca—four. H: watsa, wetsa; wátsátwéhe (four reales [four bits—50 cents] ['it's called "four"?]); R: watsa; ZS,ZN: wáca; M: wah'-tsah, wahts-sah (waht-tsah'); K: watsa; CK: wãt'sâ; we' mã hâch' hâ' múk wãt' sã (fourteen)
?a-waca (Thursday). H: awatsa
wacahavan (V: put four things in). H: watsahavan
waca-hea (Adv.: four times). H,R: wâls áhea; CK: wât' sã hî'
â wô' mã hâch' (forty [four times ten])
wah-waca (eight). ZS,ZN: wâhwâca, wâhawéca; CK: wâ'
wât sâ (eight)
wah-waca-hea (eight times). H: wâhwatsâhea

wacaca?y — stretch oneself, VI. H,R: wâtsatsa?j (stretch oneself; "â?j as usual like e?z")
wacaca?y (imp.). R: wâtsatsa?j
wacaca?y-č (imp. plu.). R: wâtsatsa?jatfr
wacaca?y-mat (fut.). R: wâtsatsa?jmat
wacaca?y-vu? (past). R: wâtsatsa?jvu?

wacav-ihwa?t — seed beater, inst. N. H: wâtsavihwat,
wâlsaviwhat; ZS: wácavihwat; ZN: wâcavihwât (seed beater—like a big spoon made of willow)
wacavihwâ? (poss. inst., irregular). H: awâlsavihwâ? (seed beater [her seed beater? but usual form of possessed instr. nouns is -ivana?])

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wací-č — nail [body part], hoof, N. H: wačsitʃr; ZS: wáčic, wáčic (fingernail); K: a-watsi (nail)
wací-m (plu.). H: "plu. -m"
wací (poss.). H: watši, wači, watsi; taraŋaʔj a-watsi (the deer has cloven hoof); watsi (poss. obj. [NB no obj. marker]); R: a-watsi (its hoof); ZS: ?awatsi [his/her nail]; M: ne-wah´tse ['my nails'], ah-wah´che ['his/her nails'] (nails)
[homonymous with wacíč 'plant sp.]

wací-č — plant sp.: 2' high, very green, with small, black, edible, bitter seeds. H: wačsitš; ZN: wacíč (medicine—pounded, juice put on hair to keep it from falling out [probably this is the plant, not the 'nail, hoof' word])
wací-m (plu.). H: wačsim
wací-vea (plonm.). H: wačsivea (plonm.; = F. wáʔašpá)
wací-vea-tam (tribename). H: wačsivičtam (people of wáčsivea)
[homonymous with wacíč 'nail, hoof']

wêču? — gnaw, V. H: watsru?

weha — [mng. unclear]. H: amaʔnak, amaʔnak mörts, amaʔnak weha mörts (new year; means the sun starts back again)

wahen(-)kaʔy — gull sp. H: wáhanʃkaʔj, wáhanʃkaʔj (gaviota [gull]; big white birds)

wehəʔ — singe, roast, V. H: wehəʔ (chamuscarr [singe]—said of chicken)
way-kaʔy (char. [also inf.?]). H: nimi wejkaʔj (I am going out into the hills to roast quiote)
[cf. wəw 'roast']

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wahi?-yam (plu.). H: wahi?jam, wahi?jam
atahppea; R: wahit atahppea (Los Lobos; White Wolf
Spring)
wahi?t ?a-himu-y+k (plcnm., meaning coyote's saltpeter). H:
wahi?t ahimu?jak
wahi?-č ?a-niu ?a-š+i (plant sp.: Indian paintbrush). H:
wahi?tʃaNi úja (flor del coyote [Indian paintbrush; this
form perh. a euphemism for wahi?t ?aš+i, below])
?a-wiroj-n-iv+ wahi?-t (plcnm.: where coyote played the
flute). H: awirojnjiva wahi; R: awirojnjiva wahi?t
?+nanet wahi? (another name for coyote—'omniscient
coyote'). H: ḋnanet wáhi?
wahi?-t ?a-š+i, ku-t ?a-š+i (plant sp.: Indian paintbrush).
H: wahit ajiri = kut ajiri (Indian paintbrush; means
coyote's culo [anus])

wahwaca — eight. H,R: wahwacalsa; CK: wā' wāt sā (eight)
wahwaca-hea (eight times). H,R: wahwatsãhea; K: wa'watsa;
CK: wā wāt' sā hi' é wē' mā hāch' (eighty [eight times
ten]); we' mā hāch' hā' mūk wā' wāt sā (eighteen)
[cf. waca 'four']

wah(-)waya? — rummage over or scatter, V. H: wahwa’ja?
(rummage things over, so that they are all out of trunk)

wak — be dry, VI. H: ayēhκ aputsu (the walnut is dry)
wak-an — dry, VT. R: wākan, wākan
wak-an (imp.). R: wākan
wak-an-č (imp. plu.). R: wākanatʃr
wak-an-mat (fut.). R: wakanmat
wak-an-uvu? (past). R: wākanuvu?
wak-i? (VI: be dry). R: nihju awaki? kutfrat (I saw a dry stick; o.k. gr?); nihju nehe awaki? kutfrat (I saw a dry stick; vs. nihju ne kutfrat 'I saw the stick'); nihju pawaki? kutfrat (I saw dry sticks); wâki? (be dry); M: ah-wah'-ke kar-ne, ahwah'-ke tu'-voit (dried meat); ahwah'-ke, ah-wah'-ke' (dry); ah-wah'-ke ko-hoot, ke-hoots-ah-wah-ke (dried fish)
wak-i-t (pass. nom.: thick). H: wâkit (it is very thick—of atole, etc.); M: wah'-keet (thick [like mush])

waka-č — ceremony for the dead, N. H: wakatč, wakatfr, wakatfr (large fiesta [i.e. ceremony] for the dead, at which mono was burnt); R: wakatfr, wakatfr; M: wah-kats', wah-kats (a feast); wah-kahts (ceremonial house)
wake? (VT: give such a ceremony—object is person for whom given). H: wakâ?
?a-wakeve na karakarat (plcnm. meaning chameleon death ceremony). H: awâkeve na karakarat, na karakara awâkeve; R: na karakarat awâkeve (plcnm. only Fustero has known; means fiesta del camaleon [chameleon death ceremony])

wakanpea — plcnm.: a hot spring east of El Comanche. H:
wakanpe (plcnm.); R: wakanpea (plcnm.: a hot spring ca. 1 mi. E of El Comanche)
[cf. wakan 'dry'?

wakasi? — mouse, N. H: wâkasi? (ratón [mouse] such as goes in the house here); ZN: wâkasi (mouse)
wakasi?-yam (plu.). H: wakasi? jam
wakasi?-t-ay (obj.). H: wakasi? taj
wakata-t — frog, N. H: wákata (frog or toad); ZS: wákata (frog); ZN: wákata (frog, wife of Coyote)

wakata-m (plu.). H: wékam
wakata-t ?a-pomo (Stachys albens Gray; frog's shoulders—use with steam bath)

wakpit — foreshaft of arrow, N. H: wakpit, wakpit (huichuta [foreshaft of arrow])

wama-t — cottonwood tree, N. H: wámät, wámät (álamo [poplar]); ZS: wámät (cottonwood); ZN: wámät, wámät (cottonwood; medicine for broken bones); M: wah-maht (a tree)
wáma-m (plu.). H: wámam
wah-wáma-t (redup.). M: wah-wah-maht (many trees)
wáma(-)nakic (tree sp.: alamillo [small poplar]). H:
wámáníkits (alamillo; straight, grows in arroyos; black bark; plu. same)
wáma-yuk (plcm. beyond kutumityik). H: wámajak (plcm. beyond kutumajak); R: wámajak (plcm. beyond kutumajak; means poplar)

wana-č — wolf, sealion N. H: wánatʃ, wánatʃr (wolf—of sierra or sea)
wana-m (plu.). H: wánam

wanak — run, Vi. H: wanak; M: ah-wan-nahk'-hoots' (shooting star [star that runs]); K: ni-wana-k ([I] run)
wanaki (imp.). H: wanaki; ZN: wénaki tamijat (run, sun! [i.e., 'set!', in myth])
wanaki-č (imp. plu.). H: wanakij (van arrancando [start off; leave] [scattering at beginning of game of tag; apparently = imp. plu. of 'run'!])
wanak-anea? (caus.: make someone run). H: wanakanea?
wanak-anea?-mat (fut., caus.). H: wanakanea?mat
wanak-anea? (imp.). H: wanakanea?
\textit{wənəyəpa-c} — ceremonial messenger of the chief, N. H: \textit{wənəjpaats}, \textit{wənəjpaats}, \textit{wənəjpaats}, \textit{wənəjpaats}, \textit{wənəjpaats} (one of two messengers of the chief at a certain fiesta—fetches his captain's share of money from the pile; = V. \textit{kṣen}, Tul. \textit{winatun}); ZN: \textit{wənəpəc} (assistant to chief)
\textit{wənəyəpa-m} (plu.). H: \textit{wənəjpaam}, \textit{wənəjpaam}, \textit{wənəjpaam}, \textit{wənəjpaam}
\textit{wənəyəpa-c-ay} (obj.). H: \textit{wənəjpaatsaj}

\textit{wanə-t} — river, flood, N. H: \textit{wanət}, \textit{wənət}; R: \textit{wanət}, \textit{wanət} (river); \textit{wanət} (flood or arroyo); M: \textit{wahn'-nit} (ocean [sic]); \textit{wahn'-nut} (upstream [sic]); K: \textit{wanət} (stream)
\textit{wa-wanə-t} (redup.). H: \textit{wəwyənt} (plu.)
\textit{wanə-pee-tam} (tribename: Yawelmani Yokuts). H:
\textit{wanəpiatam}, \textit{wənəpiatam}, \textit{wənəpiatam} (river people; name for \textit{jawelmani} tribe that lives over by Bakersfield);
\textit{wanəpiatam} (Rio Bravo Indian; = Tej. \textit{jawelmani})
\textit{wanə-tu?} (V: trickle down). H: \textit{wanətəu?} (trickle down [said of melted tar, when looking or equivalent of V. təspilinaʔ])

\textit{wən-n-k} — scratch in ground, VI.
\textit{wən-n-wən-k} (redup.). H: \textit{wən-nəwən-k} (be scratching in ground [said of chicken])
[cf. \textit{wənk} 'spread out']

\textit{wənəŋaʔy} — [mng. unclear; relates to discharge], Adj. H,R:
\textit{wənəŋaʔ} nəʔ (tengo purgación [I have diarrhoea? gonorrhoea? menses?]; an entirely separate word from -\textit{nəŋaʔkaməʔk})

\textit{wənk} — spread out, VT. H: \textit{wənk} (spread with fingers on basket tray [done to meal, preparatory to winnowing process])
[cf. \textit{wənk} 'scratch in ground'; cf. \textit{vak} 'sweep']

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warahv-čk — have feet extended out straight and together, VI. H: warąqąvəč; warąq ńikatʃər (I am sitting on the ground with my legs straight out)
[cf. warąq ‘intensive adverb’]

warąq — hard, very, really, intensive Adv. H: warąq, warąqəʔpeə (real hard); warąʔvək-əwəŋ atsuŋ (it made me itch a lot); awarąqəŋ pənəmu (they are fighting hard); warąq numutʃə (it is pretty; “I hear no k after the y”) warąvkəwən epəʔənək (he passed right by me); R: warąq wəkətsi məkəŋkəneʔ (me estás obstrando [you are obstructing me; unclear whether same morpheme is involved here]); warąvkəwən ηəʔ (he’s bothering me a lot); warąq kəkə ʔẹtaʔ ənətsiʔ (this [actually, ‘that’] baby is complete, with eyes, ears, toes, and all); warąq aκəwohəʔ, war pətʃə (the arroyo is disturbed, it is foaming, there is a lot of water [actually, ‘it’s really foaming, there’s a lot of water’])

war+ʔ — emphatic Adv.: ‘nevertheless’? ‘to no avail’? H,R:
pəteʔvuʔ warəʔ poxt (that was a trail); poxtivuʔ warəʔ (era trail [it used to be a trail]); aŋətfəkihuŋ warəʔ (the sick man wants to get up out of bed, but he can’t); nittə nehe warəʔ ap atsərupəč (I chased him out but he came in again); R: nəʔ nɨpits warəʔ emək (I arrived at the time he was killing the woman [last two words unclear to Harrington])

waruʔmək — break through, V. R: waruʔmək (break through, said of irrigation ditches)
wait — juniper tree, N. H: wait (guata [unclear mng.—Blackburn (1975: 345) translates as 'processed juniper berries']); Spanish term borrowed from Kit.]; call both the tree and the yellow fruit thus); ZS: wait (juniper tree); ZN: wait (juniper); waitakowana (mistletoe on juniper—good for asthma)
wait-pec-tam (tribename). H: waitetam (a people down by the Maringayam that inf. heard mentioned)
wait-y+ (plcm.). H: wait+ (must be the placename for these people; means guata; "notice how the voice approaches a glottal stop at the end of this long ə both before ə and j")
wait-t-am ki-c, wait-t-am ki-tea (plcm.: Camulos). H:
waitamkitə, waitamkitə (Camulo—so called because there used to be a guata there by the hill); waitamkiwea [an apparent locative without a gloss]; waitamkitə (Camulo; from wait 'guata')

waw — roast, V. H: waw (roast something)
wak-ke?y ([mng. unclear: about to roast? cf. waw, wak]). H: waki wak-ke? (I'm going out into the hills or forest or fields to roast Spanish bayonet)

waw, waw — the sound of a newborn baby crying. H: waw, waw

wawk(-)k — throw down, VT. H: wawk, wawk (throw down [objects are a wrestler, mule's rider, load being carried]); R: wawk (knock down a house); awkat (a mule threw him down); awkw kawajo? (the horse threw the rider)
wawki (imp.). H: wawki (throw it away!); R: wawki (throw it away, or knock it down)
waw-mat, awkw-mat (fut.). H,R: niwawmatum, moju?iva? (te voy tirar [I'm going to throw you down], si lloras [if you cry]); R: wawkmat (fut.; "k sounds like a faint q")
wawk-uvu? (past). R: niwawkuvu? (I threw him or it a long time ago)

wawt-ik — be tired, VI. H: wawto
wawt-k-anea? (caus.). H,R: wawtkanea? (tire someone out)

wayniš — snake sp. (mythical; perh. also a natural species). H: wejnis, wejnisfr, wajnis, wejnisg (chirreonera [a word for rattlesnake?]; chirriado = sizzled, creaked] (snake); colorado [colored; red]—poco [a little]; it was a man; one of the seven giants used it to replace a deer's cañillo [mng.? "canilla" = 'shin'], taken by other men to make a noise-maker for the jyavar; there is a big one around the shore of the whole earth, which causes earthquakes when he moves; "f is not fr-like—when in contact with i it never seems to be")

weahut — stirring stick, N. H: wéahut
   [cf. wiro? 'stir']

wean — wink at, VT, go somewhere, V. H: aweaponawan awvwa (he winked at me with one eye); niwean (I'm going there)
eaw-an-tč (hort.). H: tsaweanatfr (let's go there)

weh-mahač — ten. H: we'mahat; tsolot a?tsaka?j weh mahaf r
peso? tjenapea (Cholo owes $10 at the store [NB consonant change]); R: we'mahat; ZS,ZN: we?mahač, we?mahač; M: wáp-
mah-hahs, wáp'-mah-hahst (ten); wáp'-h ṣ-mah-haht'r (six [sic]);
K: we'mahadzj; CK: wé' mā hāch (ten)
weh-mahač-ahea (ten times). H,R: wehmanetreahea [NB a]
weh-mahač hámak hawkup (eleven [ten and one]). ZS,ZN:
we?mahač hámak hawkup; CK: wé' mā hāch' hā' mūk hau'
kūp
weh-mahač (hámak) woh (twelve [ten (and) two]). H:
wehmanet weh; CK: we' mā hāch' hā' mūk wó(q)'

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weh-mahač hamak pahi (? thirteen). CK: we' mä häch' hā' můk pā he' ā
weh-mahač hamak waca (fourteen). CK: we' mä hách' hā' můk wāt' sā
weh-mahač hamak mahač (fifteen). CK: we' mä hách' hā' můk mā hach'
weh-mahač hamak pahy (sixteen). CK: we' mä hách hā' můk pā' vā hī'
weh-mahač hamak kwackaveyki (seventeen). CK: we' mā häch' hā' můk kwāt' kē vī' kō (seventeen)
weh-mahač hamak wahwaca (eighteen). CK: we' mä häch' hā' můk wā' wāt sā
weh-mahač hamak makaveyki (nineteen). CK: we' mä häch' hā' můk mā' kā vī' kō
woh-hea weh-mahač (twenty [twice ten]). ZS,ZN: wohi we?mahač, woh we?mahač; CK: wā' hēl wē' mā hach' (twenty)
paheca weh-mahač (thirty [three ten]). ZS,ZN: pahi we?mahač waca-hea weh-mahač (forty [four times ten]). CK: wāt' sā hī' ā wē' mā häch' (forty)
waheca-hea weh-mahač (eighty [eight times ten]). CK: wā wāt' sā hī' ā wē' mā häch' (eighty)
[NB: Harrington records weh-, and Zigmond records we?-, in all forms]

werøyk — [mng. unclear; only a single token]. H: no eñahuiñwi?
weroyk (mute; can't speak)

we?r-ik — set (of sun), VI. H: we?ërak; R: werak, werak; M: ah-
wōrük tam'-me-at (sunset)
we?r-ik-mat (fut.). H: wērakmat

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we?r-k-inea? ambiguous word. (VT: push).
awe?rkinjavaea

wete?e?e? (practice archery, shooting at target)
weterere?-n-?ihwa?-t (inst. nom.: target). H:
weterere?nihwa?t, wete?e?enihwat

weyeš — ox, N. H: weyes (ox; = ámatʃr káreš) [< Span. "bueyes"]

wi — make acorn mush, V. H: wi, wi; ZS,ZN: wiːc (acorn already prepared as meal or mush)
wiːc (pass. nom.: acorn mush). H: wits, wits; M: weets
wiːc-ay (obj.). H: witsəj

wi? — yell, V. H: wi?, wi?; R: wi? (yell; "cf. wikwi 'to whistle');
ZN: ?iwiːpúčuk (woman who yelled at the dead to go away and not come back—a paid position)
wih-wi? (redup.). H: wihiwi? (slap holler—yell slapping hand intermittently over mouth; or just yell)
winiwi?t [analysis unclear: agt. nominal? habitual actor N?].
H: winiwət (yeller—name of legendary boy; = tataknitʃr)

wi?aht — oak sp.: a mountain variety with edible acorn. H: wi?aht,
wi?aht; ZS,ZN: wi?aht (oak sp. with big acorns—LXXIV [specimen number?])

wiahu-t — masher stick, N. H: wiahu, wiahu (stick to mash islay kernels in pot—broad with handle, 2 1/2' long)
wiahu-m (plu.). H: wiahum
[cf. wiroʔ 'stir'?]
wicacik — spread out, VI. H: áwitsatsak patʃr (the water spreads)

wiciʔk — down, downstream, Adv. H: witsiʔk, witsiʔk (down
towards front; downstream; opposite = ʔwə? 'up towards sky');
R: witsiʔk (steep, of roof; downstream, down-canyon; ≠
viruvktfr 'steep, of mountain'); nihju witsiʔk (I looked down at
the ground); ZS,ZN: wicitk (down, downward)
[cf. wick 'irrigate'?

wiciram(-)pea, wicilam(-)pea — plcm. of Pampa, below Caliente
(later called Vina). H: witsirampea (a place below Caliente);
witsilampea lampa [sic?] (below Caliente; now called Vina); R:
witsilampea (Pampa, below Caliente, now Vina)

wicitət — small bird, N, gen. H: witsiʔat' (bird—any kind of small
songbird); ZS,ZN: witsitat, witsitət' (bird); M: witch-e-tah (a bird);
K: widjidat (bird)
wicitəm (plu.). H: witsiʔat; M: wur witch-e-tum (many
birds)
wicitət-ay (obj.). ZS: wisiʔatat
wicita-mu-hea-vea (plcm.: a spring). R: witsitaμuheavea
(plcm.: a spring; means allá tiraron pajarito [there they
threw or shot at the small bird])

wick — irrigate, V. H: witsk; R: witsk (sprinkle water on floor); M:
witch-əʔk (downstream)
wicmat (fut.). H: witsmat
wick-in-i (pass. nom.). H: uvea nimaʔj niwitskini (I finished
irrigating)
[cf. wicitk 'downstream'?

wicuʔ — twist fibers into string, V. H: witsuʔ, witsuʔ (twist pita
[agave thread; but apparently milkweed fiber was used (cf.
vivč) on thigh to make string)
wicuʔ-mat (fut.). H: witsumat, witsuʔmat

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wicu? (imp.). H: witsu?
wicu?-č (plu. imp.). H: witsu?ťfr
wicu?-a? (gen. nom., poss.). H: niwitsu?a? (I already twisted
it thus [apparently a nom. form])
napa-wicu? (compound < napič + wicu? : splice, V). H:
napawitsu?, napawitsu? (splice a rope together)

wiha-č — cholla cactus, N. H: wihaťfr, wihaťfr (cholla—none here)
wiha-m (plu.). H: wiham (chollas)
wiha (poss.). H: ēwiha (the thorn); nāvah ēwiha ([tuna]
cactus thorn)
near San Fernando; = F. wiha-a)

wiha-vea-tam (tribename). H: wiha-veatam (people from
wiha-vea)
[apparently literal meaning is 'thorn']

wi?ha(-)t — oak sp.: a live-oak with small edible acorns. H:
wi?hát, wi?hát (oak sp. with edible acorn; remedy for hiedra
[poison oak?] ; a live-oak of coast and Piro; [had] small acorns;
made yellow meal); ZS: wi?hawt (oak sp. that grows low)
[looks like a possible aug. of wi?hať 'oak sp.', but with
metathesis]

wiha — soar, VI. H: awiha emi (it soars (of buzzard)); pawiha (they soar)

wiha(-)ka?y — fish sp. H: wihaça?j (fish sp., round like a camaleon
[chameleon], boneless, tasty—used to live in Buena Vista Lake)
[char. derivation from wiha 'soar'?]

wiha? [mng. unclear]. M: kah-sah we-haht (ceremonial house)

wihwat — boiling stone, N. H: wihwat (boiling stone—has hole in it)
[cf. wiʔ 'yell'?]
wik — smoke, V. H: wik (smoke cigar, cigarette, pipe; chupar cigarro [literally 'suck cigar'])
   wik-mat (fut.). H: wîkmât
   wik (imp.). H: wîk, *wîkî
   wik+—t (nom.—irreg.). H: wîkêt (cigar); M: wîkut (steatite pipe)
   wik+m (plu.). H: "plu. -m"
   wik+? (poss.). H: áwikâ?ê (pipe, cigarette or cigar); M: ne we'-ko (pipe, straight pipe)
   wik-ihwê?—t (inst. nom.). H: wîkihwat têtêt, kîwêj têtêt (clay pipe [first form is 'stone smoking inst.'; second form is 'pottery stone']); M: we'-ke-hwat (pipe, straight pipe); K: wî'koxwet (pipe)
   [base meaning may be 'suck']

wikoyn — whistle, V. ZS,ZN: wî-koyn (whistling [apparently a V form])
   wikoyn—ihwê?—t — whistle, N. ZS,ZN: wî'koynihwêt (bone whistle with four holes)
   [cf. wikwi? 'whistle']

wikwat — plant sp: an ash-colored shrub which smokes a lot. H: wîk'wat (an ash-colored rama [shrub?] that otherwise looks like romerillo [identified in Hudson et al (1977: 118) as Artemisia californica, an aromatic sage]; used for burning piñon; smokes a lot; its smoke, with tsâkë?ë, is a cure for dreaming of dead people)
   [cf. wîkihwê?ê 'pipe'?]

wikwi? — whistle, VI. H: wîkwî?
   [< 'wîk + wi? ?; cf. wikoyn]

wilku-peæ — plcnm., meaning wa?ê tree place. H: wîk'kupe (plcnm. a little east of âchantâho; means a kind of tree very similar to the wa?ê); R: wilkupeæ (a sierra east of Tehachapi town; means a tree similar to guata [apparently 'juniper'; cf. wa?ê])

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wimpakum — pers. name. H: wîmpakum (pers. name of Angela? Montes?), [who was] named after [her] mother's cousin

win — cut hair, pluck, V. H: win, wîn (cut hair, shear sheep; this verb is used for both, rîpùn is used of shearing sheep only);
iwín hâmataj ašrárena (I weed with hoe)
win (imp.). H: wîn, wîn ?emâ?; wînâtsi? (cut my hair!)
win-hwaʔ-t (inst. nom.: shears). H: wînhwaʔt, wînhwaʔt kâŋa-win (incorp.: pluck beard). H: kâŋawin (pluck beard-hairs—old way was to use clam-shell tweezers)
kâŋa-win-hwaʔ-t (inst. nom. < incorp. form: clam). H: kâŋawênihwa (clam—used as tweezers [literally 'beard plucker'])
kâŋa-win-hwaʔ-Ç (plu.). H: "plu. -Ç"

win — have diarrhea, VI. H,R: win
win-hwaʔ-t (inst. nom.: purge). H: wînhwaʔt; niniw
wînhwaʔt, nîwînîvânaʔ (my purge)
win-ivânaʔ (inst. nom., poss.). H: wînhwaʔt; niniw
wînhwaʔt, nîwînîvânaʔ (my purge)
[homophonic with win 'cut hair, pluck' (have diarrhea' has the vowel length marked more consistently)]

winikeâ? — remember, V. H: winikeâ?; numuafî niwinikeâ? [stem looks nominal here] (I have a good memory); R: winikeâ?, winikeâ?Ç; M: ne-we'-ne-ko (perhaps ["I think"]; new-we-wineko? (my head)
win-winike(-)u (V, redup.: think). H: wînhwinikew (think—as one does in night when not sleeping); R: niwihwinikew,
niwinikeâw (I'm thinking of things, night or day; "no 2 before last w"); ZS,ZN: hitëyt múwihwinike (what are you thinking?)
winikeÅ(-)Çk (Adj.: smart). H: winikeâx, winikeâk
winikeâk-Çm (plu.). H: winikeâkam

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(ingrate; means "es mal corazón" [s/he's/it's a bad heart])
k+iša? winikaŋ-am (plu.). H: kọja? winikaŋam
kač-iun(-)ak winikaŋ (smart-alec?). H: katjiunak
winikaŋ (quiere ser vivo [he wants to be—thinks he
is—smart, quick], he is a smarty)

winiwat — magical bird that lives in mountains, N. ZS,ZN: wi•niwat
(magical bird, known to be in mountains around here; parallel to
the Kawaiisu yahwe'era11)

wip-t — fat, lard, N. H: wi•pt (manteca [lard], fat); wi•pt (fat); wi•pt
nea? (I'm fat); M: wëpt (fat [corpulent])
wi•pim (plu., irreg.). H: wi•pim
wip (poss.). H: wi•p (poss.; includes references to the fat of
one's own body); tsikitsj ewip (pure fat)
wi•p-cu? (VI: get fat). H: wi•ptsu?

wirah-r-ŋ — turn over, VI. H: wirahraŋ (turn over in bed); R:
wirahraŋ (turn over in bed)
wirah-r-ŋ (Adj.: turning). H: wirahraŋ tawatš (the sun turns
and goes back to east)
wira-wiraŋ'y — spin, revolve, VI. H,R: wirawiraŋj (go around
in circle, spin, revolve)
wira-wirahk (VT: crank (auto)). H,R: wirawiraŋq; R:
wirawiraŋk
wirah-r-k (Adj.: turned). H: wiråŋ nikatsj kitemik (I am
[turning] facing [toward] the east)
wira-wirah-r-k? (Adj, irregular redup.). H,R: wirawirark
ahju (he is looking while turning around—turning and
looking in different directions)

wirapk — let loose, leave, VT. H: wirapk; H,R: nawiwrak kive a
nįʔatsitaj (no dejo mi perro en mi casa [I don’t let—or
leave—my dog in the house]); R: wirapk (leave, VT); niiwrak na?
aqwikiʔtsaj (I left leftovers [food])

wirapki (imp.). H: wirapki; wirapki təm haminat nehe məhju
(leave the door as you found it [leave it the way you saw
it])

wiro?, wiru?, wero? — stir (mush, etc.), V. H: wiroʔo, weroʔ; wiru?
(beat (eggs)); wiroʔ (mash islay with a stick)
weahut (nom. of unclear derivation: stirring stick). H:
weahut

wiroʔiʔ — play (instrument), V. H: wiroʔj, wiroʔi
wiroʔiʔ-n-ihwæʔ-t (inst. nom.: musical instrument). H:
wiroʔjnhwaʔt, wiroʔjnhwaʔt (flute, or any musical
instrument); ZS,ZN: wiroynihwaʔt (flute—made of
elderberry, with two groups of three holes [NB stress])
wiroʔiʔ-n-aʔ (gen. nom., poss.: playing). H: numuʔajfr
awiroʔjnaʔ (he’s playing pretty [pretty his playing])
ʔa-wiroʔiʔ-n-iva wahiʔ-t (plcnm. meaning coyote’s former
playing). H: awirojniva wahiʔ (plcnm.: where coyote
played); R: awiroʔjniva wahiʔt (means where coyote
played the flute)

wirukuh-t — vulture, N. H: wirukuh (aura [vulture])
wirukuh-m (plu.). H: wirukum

September and [incomplete gloss])
wivévk — sharpen, VT. H: niwivéyk niwé (I sharpen my pencil);
iwivévk (I make a point)
wivévk (Adj.: sharp). H: wivéyk, wivéyk (point; it is sharp);
R: wivéyk (it is sharp; point of pen); M: we-wahs-kik, we-
vat'sk (a point)
wivévk+i (nom.). H: akatfr wivéykə? (it has a point); R:
əwivéykə? (its point)

wiv+i-č — red milkweed, or its fiber used for making string, N. H:
wivatfr, wivatg, wivatfr, wivatfr (fiber gathered from red
milkweed plant, evidently, to make string; pita [agave thread];
plant name); ZS,ZN: wivə't' (plant which was smashed, rolled,
and braided to make cord; probably = Kaw. wi?ivi(m)ba); ZN:
wivəč (another sp. of Asclepias used as cord)
wiv+i-m (plu.). H: wívem
wiv+i-yk (plcnm.: Agua Bonita). H: wívəyək
wiv+i-k+m (incorp.: make cradle figure). H: niwivəkəm (I
make cradle figure)

wi?wi — brains, N, poss. H: awi?wi (brains (brains of dead were
ritually eaten, at graveside))

wiwicuku(-g) — plcnm. at head of Tejón Canyon. H: wiwitsukug
(plcnm. at head of Tejón ra[nchería] canyon, above La Laguna)

-wi, -t, -hyt — noun-forming suffix; meaning on nouns is
augmentative, on verbs, habitual actor. H: [incomplete listing]
kwa?wet (big eater); pamaʃját teʃjét (low dew); kəŋəwet
(person with a big beard [cf. nikanə war 'I have a big beard']);
təpəwet (person with a big belly); R: na'monəʔjət
[for more examples, cf. chapter III, section A]
wč'he-č — old man, N; also a black ant sp. H: wátrwátr, wáftrwáftr, wáftrwáftr (old man; black ant sp.);
ZN: wáč'heč (old man); M: wah'-trah-has, wágw'-cha-hatch (old man); wút'-rah-has (old); K: wút'câhet (old man)
w+č=č=č-m (redup. plu.). H: wáhftrwháh (plu.); amá?
tšukit nawhinipam umuk, mat nawhinip—muk tsukit,
ematan nitahan pujuk mahetfram awahwetfram (the way
to address tribal seers when you don't want to call their
names: I never heard that here you sg. are sick, here you
are tirado tsukit; you are five old men)
wč=heč-ey (obj.). H: wáftrwáftraj
[cf. wž=heva 'husband']
-wč=heva — husband, N, poss. H: wáftrwháve, wáf=ghéve
(husband; no abs. form); ?áamu niwátrwhéve (my husband's
brother; = ni?áhe); aŋá? niwátrwhéve (father of my husband; =
níkweftr); ZN: wáč'hevé (husband)
-wč=heva-m (plu.). H: wáf=trwáhëm
[apparently an irregular possessed form of wž=heč 'old man']
w+k — hit with a stick or whip, VT. H: wák (hit with a stick); R:
wák (hit or throw at with stick)
w+k-mät+m (fut., with 1-2s subject-object clitic). H:
wañmamtum, wákmatum [note [ŋ] for /ŋ/ with some
anticipatory nasalization] (hit you, fut.)
w+h-w+k (redup.). H,R: wáhák (am whipping; lo pegué [I hit
him (sic—no progressive aspect or repetition in this
gloss])
w+k+ñhwaʔ-t (inst. nom., irreg.: whip). H: wákawhwaʔt
(cuarta [riding whip]; whip)

w+n conoʔk — be stopped, V + Adv. or Adj. H: niwán tsonoʔk (yo
estoy parado [I'm stopped]); tsoneʔk awán woğat (the cloud
estéa parado [is stopped]; "awán and tsoneʔk together mean
parado")

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w+ni-c (pass. nom.: Sunday [stopped]). H: wənits

wɨpšahə-t? — trap (gen.), N. H: wāpʃrat (trap of any kind); ZN: wāpʃat (trap, gen.)

wɨh-wɨpšahə-vea (plcnm.: Old Tejon). H: wəhwəpʃrəhave, wəhwəpʃrəhave, wəhəwəpʃrəhave, wəhəpʃrəhave (Old Tejon, 2 miles below the Tejón Ranch store); = V.

kəʃəjmu; = Tej. t’iniw; means ‘tap’; R: wəhwəpʃrəhavea (Tejón Viejo); ZS: wuwupšahyeve (plcnm., location undetermined); ZN: wuwupšahiyéve, wuwupšahiyéve (plcnm., location undetermined); K: wuwoprah-ve (the Tejon ranch house on Paso Creek, called by the Yokuts laikiu); K: wuwoprahave (site of Tejon ranch house)

wɨr — lots, a lot, many, invariant quantifying Adj. H: wər
dəpatʃram (he has many lice); wər tərugt (there is lots of hollín [soot]—e.g. on stove); dəpəwər həwikətəj amətən aŋpək (she drank [lots of] whiskey and because of that died); atsahtsəkə wər ([it has] lots of feet; = centipede); həməmat tsətəjəpəj vəkətəj, wər nihməvịʔk nəw məjk həmi nihiʔu? (let’s talk about the cow some other time; I have a lot to do now, I cannot talk now); R: wər (munchos [many]); wər kət (many fires); wər nihiʔu kutfərət (I saw lots of wood); nihiʔu wər matsəj (I saw many hands); wər aʔtsət nihnəpə (there are a lot of fleas in my bed); wər (many people, obj.); pəpəkəm patʃər wər (from there came a lot of water); ZS: wər (Zigmond translates as plural in expressions such as wər təvat' 'plu. of piñon' [lots of piñon]); M: wūr, wər' (many or much); wūr, wər (enough); wūr, wər (plenty); wur-ke-hoom' (many fishes); wur ko-tsəht (many trees); wur pat'-so-kum (many men); wūr ko-tse-um (many dogs); wur-koo-kwe-hoom-kum (many women); now'-hit wūr' (not enough [sic; 'there isn't much']); now'-wūr' (none); K: wūr (much)
wīšk — winnow in a certain way, V. H: wəʃk, wəʃrək (winnow in a certain way, in winnowing basket or tray—fine, good stuff comes to the near side and bad stuff goes to the far side; toss with both hands to winnow); R: wəʃk (winnow)
    wīšk-in-ic (pass. nom.: winnowed). H: uvea wəʃkrən̈itəs (it is already winnowed)

wɨtɨn — button, N, poss. H: niθə awətən (I buttoned it or sewed button on [NB no obj. marking])
    [< Eng. "button"]

wɨv — get well, VI. H,R: wəy; R: wəv
    wɨv-an-ea?-mat (cure, fut.). R: wəvəmə?mət
    wɨv-an-iʔa-č (agt. nom.: healer). H,R: wəvəməʔiʔatʃə
    wɨv-an-iʔa-m (plu.). H,R: "pu.-m"; R: wəvəməʔiʔam

wɨvɨ-t — level ground, N. H: wəvət (llano [level field, even ground]); M: wū'-wut (valley)
    wɨvɨ (poss.?). H: áwəwə (patio, llano)

wɨvɨ-pəe (loc.). H: aʔə wəvəpəe (flores del campo [flowers of field, open country, country as opposed to city]); wəvəpəe tienda (La Tienda del LLano [the level-land store]; = Rose Station; = V. heʔiʃtawəjak. ʔiʔpiʔnetʃmə); wəvəpəe (ay mismo [right there]); wəvəpəe naqə́nnəmat (La Tienda del Lano, Rose Station)

wɨw — leach, V. H: wəw, wəy, wəy (leach [acorns in sand to remove bitterness])

wɨyɨ, wɨyɨ — thank you; special form used in yɨvar. H: wəjə, wəjə (thanks, thanks; this is what men in jəvar said to the gentiles who brought them food and water during a fiesta)
    [Kit. word?]
woča-c — rodent sp.  H: wotʃraʃfr (tusa [rodent sp.]; chulito [roguish, joker]; yellowish; lived in hole)
    woča-m (plu.).  H: wotʃram

woh — two.  H: wo', woh, wo?; nimakawa woh tataviama (I killed two Tataviams); R: woh, wo'; ZS,ZN: wo; M: woh', woh; woh pat'-so-kum (two men); woh' ko-tsə-unm (two dogs); K: wo; CK: wā(q)
    wohe, wovak (twice).  H: wohe; wovak, wovak (twice; = wohe); R: wovak, wovak, wohe (twice); ZN: wohi
    we?mahač, wohwe?mahač (twenty); CK: wā' hēl wō
    mā hāch' (twenty)
    wovak (twice).  R: wovak, wovak, wovak; wohe, nitawn pokpea, wohe, nitawn pokpea, wovak nitawn pokpea,
    wovak nitawn pokpea (I slept twice on the road); wovak atawn (he slept twice on the road)
    wohone (inst.?).  H: wohone pəotʃrak (two ride horseback on same horse); tsatsəfru? wohone (we are singing both of us together)
    ?a-woh (Tuesday).  H: awoh
    wə(-)?ə(-)tw-an-eə (?) (two bits).  H: wə?ətəwane (2 reales [bits])
    wovan (V: put two, make two).  H: wovan (put two things in something you're doing); wovan (make two)
    weh-mahač (hamak) woh (twelve).  H: wehmahat' wōh; CK:
    we' mā hāch' hē' mūk wā(q)' (twelve)
    [NB in relation to the rule of rhotacization (chapter I, section D, rule 5)]

wohík — bark at, VT.  H,R: wohak
    wohík-mat (fut.).  H,R: wohakmat
    woh-wohík (redup.).  H,R: woqwọqak

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wok — brush, sweep, V.

wok-ihweʔ-t (inst. nom.: broom, brush or scraper). H:
wákiwhat (escobeta [small brush]; amole hair brush);
wókíwhat (amole brush, to brush meal with when
grinding); wóqkíwhat (broom); wóxíwhat (scratching
stick for women with menstruation)

wóʔkíʔit — plcnm.? H: wóʔkíʔit ("place like río carizal [reed-grass
river], that enters lake of B[uen]a Vista a little above Sunset,
four miles below Maricopa")

wókoh-t — pine sp. (digger pine, Pinus sabiniana (Brown and
Lawrence 1965)?) or its nut, N. H: wókoh (pine, big, with
slightly ash-colored leaf; piño balsamino [sic; pino bálsamo would
be 'balsam pine']—has nuts like piñon but harder); ZS,ZN: wókoh (pine
nuts and tree)
wókoh-t-ay (obj.). ZS,ZN: wókoh-ay

wóʔn-ik — nod head, VI. H,R: wóʔnək
wóʔn-woʔn-ik (stem redup.). H,R: wóʔnwoʔnək (nod head)
wóʔn-ik (VT: make someone nod head). H,R: wóʔnık (make
someone nod—you at him on street and make him nod at
you)

wóŋ — rain, VI. H: wóŋ,wóŋg; ZS: ?aʔwóŋ (rain); M: ah-weng (rain);
ah-wong' (It's raining now); K: a-wóŋ (rain)
wóŋ-a-t (gen. nom.: rain). H: wóŋat,wóŋat wóŋat,M: woŋ
ut (rain); wahng'-at, ah'-om ah-katch-wo-mat (cloudy); K:
wóŋ-at (cloud)

wóʔoḥ-t — grasshopper, or dragonfly, N. H: wóʔoqt (chapulei
["chapulí" 'dragonfly', or "chapulín" 'grasshopper']; "cannot tell if
a or h, but quite strong and a makes it a-like perhaps")
wóʔoḥ-m (plu.). H: wóʔom (plu.; "a quite long")
wóʔoht ?a-paʔo-vea (plcnm. of a spring). H: wóʔoht apáʔove,
wóʔoʔt apáʔovea (plcnm. below majhovea: = tuʔupan;

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means spring of chapules); R: wɔʔoht apəʔtvəa (plcmn.: chapule spring)

woro — be sparse, VI. H: aworo, awohworo (the trees are not dense, they are apart); aworo (lo limpio, onde no hay monte [the clear part, where there's no mountain, or no forest]; a field, an open plain)
   woh-woro (redup.). H: aworo, awohworo (the trees are not dense, they are apart)
   ?ə-woro-vea (loc.: in the clear). H: eʔə awortvea (flores del campo [flowers of the field])

wot — chief, male or female, or chief's wife. H: wot (capitán [captain; chief], capitana, or capitán's wife)
   wontwoʔot (plcmn. of a group of mountains). H: wontwoʔot (plcmn.; not a sierra, but the name of the big sierras there together)
   [Chumash? listed in Hudson et al 1977: 113, as Chumash for 'chief'; irregular plu.; perh. borrowed]

wovak, wovan - twice [cf. woh(h) 'two']

wowal, wowal-yam — tribename of Tulare Yokuts. H: wəwəl (people that came here from Lemoore); R: wowaljam (the wəwəl tribe)
   wowal-pea (plcmn.: Tulare Lake?). H: wowalpea (El Tular); R: wowalpea (the wəwəl country)

wowo-pe-č — plcmn. with two springs or lakes. H: wəwɔpatʃə,
   wowopatʃə, wəʔwɔpatʃə (plcmn. of a spring, or twin springs, called kətrampa [La Trampa?] by Mexicans); R: wowopətʃə (plcmn. where there are two bogs or small lakes where Pete Miller had his ranch before he was bought out by Tejón ranch)
   [woro 'sparse', or perh. woh 'two?']

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-y-

**ya** — interjection? H: ja məmimat hik mətsûtsuri?taj (you are going to see your grandmother—a bad word—starts a fistfight);
R: (jä) numuwa? tānəmət (how do you do?); jä numuwa? jəhə (good evening)
[= Spanish "ya"? or perh. this and next entry are one attention-getting interj.]

**ya, ya ya** — greeting: 'how are you', 'what's up?', etc. H: ja, jəja, jä, jä jə (greeting: 'cómo está' [how are you?], 'que hay' [what's up?], etc.)

**ya?** — carry, bring, VT. H: ja?, jä?, jä (carry, bring (person or thing)); R: je?, jə?, ja? (carry or bring)
  yə?-mat (fut.). R: ja?mat
  yə? (imp.). R: ja?, ja
  yə?-č (imp. plur.). R: ja?tʃr (carry it! [!])
  yə-ihwə?č-t (inst.: potholder, stovellifter, sticks for carrying tunas [cactus fruits]). H: jəjhwə?t; ɬəjəwwat ([prefix unexplained] flat coiled basket tray to collect something in; = Jam. pejæt); R: jəjhwə?t (handle)
-yə-ivana? (inst., poss.). H, R: jəjvana?, jəjvena?
-yə-hea (handle). H: ojehea (its handle)
  yə-nım (to walk carrying something, VT). H: jənəm, jənəm
  ku-tay ?aya-nım (glowworm?). H: kula jənəm (guzano quemador [burning worm]—black and hairy; means it goes carrying fire)
  [cf. yəwə 'grasp']

**ya?** — fly, drive auto, V. H: ja? (to fly); jä? (to drive auto); ja? (to fly)
  yə?-ihun (des.). H: ajəjhun

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ya-č — plant sp.: hediondillo or hediondilla [Cassell's translates as "Wild Syrian rue"; Santamaría (1959: 592) says Cassia occidentalis or Chenopodium Pir.]. H,R: jätʃ, jätʃ
ya-vea (plcnm.: Los Angeles). H,R: jèvea, javea, jèvea
ya-vea-tam (Los Angeles person, sg. or plu. [presumably tribe, not Europeans]). H,R: jèveatam
ya-ya-vea-tam (Los Angeles person, plu.). H,R: jèveatam
ya-ŋa (plcnm.: Los Angeles [but cited in one place as F. equivalent of Kit. yavea; apparently = F., not Kit. plcnm.]). H,R: jāŋa

yahajik(ŋkwən) — have first menstruation [parenthesized part must mean 'first' or be some kind of suffix or clitic on 3rd. plu. form (only two examples)]. H: jahajək(ŋkwən); m+cene?kwən (it hurts him [is hot or strong for him])
yahpeč — plant sp.: ground root yields edible white meal. H: jeteʃʃr

yahuč — shell sp.: white, used for beads; = V. koʃ. H: jaqutʃ

yahyik — be finished, VI. H: jahək, jähək (be all over (of rain), or extinct (of people))

ʔæ(-)yaʔk — white. H: ājaʔk; M: o-wah'-kim i'-ah-kik (a white man is coming.)

ʔa-yahsya-vea — plcnm.: El Alamo, on the road from Tejon Ranch to Bakersfield. R: ajəkəhjavea (Magdalena says name refers to starting to hunt rabbits).

yam — be or get angry, VI. H: jəm, jəm; R: jəm, jəm, ēmi ajəm (he went away angry; ZS, ZN: yəm (be angry)
yahem (= yah-yəm, redup.?) (to walk up and down mad). H: jaheem
ya-mιa-č — March ('flower moon'). H: jιmιatʃr (March; means the grass and all will be blooming everywhere)
yaməva? — the month of March or April, when there are flowers. H: jιməva?, jιməva?; ZS,ZN: ya:məva (spring —April to July; there are 3 divisions—no word for fall)

yamti, yamui? — greeting: "que hay, amigo" [could this be ya 'interjection' + ιmιy 'you, obj.?]. H: jaməj, jιməwəj (greeting: "que hay, amigo"; also in Tataviam) [may not be Kit.]

yamk — remember, V. H: -jəmək, nιjəmκəm (I reminded you [sic—not "remembered"]; H,R: məjəmκətsəm (you reminded us [sic—not "did you remember us"])), məjəmκətsəsin nehe (you reminded me); R: jəmək, jəmək (remember, remind), uʔuvesə naʔ nιjəmκəm (I reminded you a long time ago [NB position of clitic—cx S?]), nιjəmκəm (I remember you [odd ambiguities])
yam-mət-ιm (fut., with 1-2s clitic). R: nιjəmmətəm (I will remember you)
yamk(-)tneea? (to remind). H: nιjəmκəneea? (I reminded him of it)
[perhaps yamkita = 'remember' + 'put', while yamkineea? = 'remember' + 'know'?]

ya-nəm — compound verb: walk carrying, VT. H: jənam [= ya 'carry' + nəm 'walk']

yən, yən — quiet, Adj.? H: jək, jəŋ k

yənəm — believe, believe in (obj. = e.g. ca-nιhapaʔ 'god'); take seriously[?], V. H: jənəm; R: jənəm (believe, believe in), nəwən ajaŋəm (he paid no attention to me [apparently = he didn't believe me]), nιjəmək nιjəkəj (I remember my mother)
yąŋam(-)in(-)ea(-)na (lo creen todo [they believe it completely]). H,R: jaŋamineana, naŋ jaŋamineana (it is a secret)

yąŋeke(-)n-i-c ? [cf. M: yung-o-kin'-its 'brush wikiup']

yank, yąŋk — quiet, Adj.? H: jāŋk, jāŋ k

yave?, yevea? - key.

yevea?-n+ — key, inst. H,R: jevea?na [NB Span. a interpreted as Kit. ea'—similar to vowel cluster simplification, discussed in chapter I, section D, rule 15; cf. also pą̄vea ~ pą̄ove]

-yave?-c-ay (obj.). H,R: -jave?tsaj

<yavlu? — devil, N. H: jəvlu?

<yaw — grasp, grab, catch, V (the w drops in certain derived forms). H: jaw, jəw, jəw (grasp, grab, catch (mouse)); R: jəw, jəw (grasp), aja .fpən nikojoj (she grabbed me by the hair) [long w = wplen], njeawmat mekojoj (I'm going to grab you by the hair) [no obj. clitic here]; ZN: yəw (get (= grab))

yəw (imp.). H: jəw, jəy; R: jəy

yə-č (imp. plu.). H: jətʃər, jaʃər [w -- ø or ø/ə/?]; R: jətʃər

ya-yaw (redup.). R: paŋəjəw paŋəʃərəkəməj (están agarrando hombres [they are grabbing (snatching? arresting?) men])

ya-i (compl.) [NB: verbs and possessed nouns take same obj. suffix; also NB no w]. H,R: njej; R: nihaəvək njej, nihaəvək njej (I could not reach to grasp it)

ya-hea (pass.). R: ivi tameatmat njehe (today they're gonna grab [arrest?] me)

pə-ya-hea (its handle). H: ojaheea (agarradoro); R: ojaheea, ojaheea (handle)
ya-ihiwaʔ-t (instr.) R: jaʔkwat (handle)
-yə-iwənaʔ (instr., poss.). R: jəvənaʔ
 [= yə 'carry' + puʔ 'take']

yaw — deliver, V. H: jəw (entregar)
 [cf. yəw 'grab']

yaw̄ik — thin or watery. M: yow'-wook (thin, like water)
 [This may be a mistranslation and mistranscription for
 yaw̄ik 'light blue, clear, etc.]

yəwilməni — tribename: a Yokuts band. ZS,ZN: yəw(ə)l-əməni
 (Indians living at Visalia)
 [not a Kit. word?]

yəwlemniʔ — plcnm.: a marsh this side of Tejon Canyon. H:
 jəwlemniʔ
 [not a Kit. word?]

yaw̄ik — clear, bright, clean, light blue, Adj.; dawn, VI. H: jəwuk,
jəwukuʔ, ʔəjawək; ZS,ZN: jəwək (light blue)
yaw̄ik  ηəʔən, yaw̄ək  məyək (to miss someone). H,R:
jəwəkəmtəm nʔəʔən, jəwəkəmtəm nəməfəək

yaʔy-c — partida [flock?], N. H: jaʔji, jaʔjə, purawəʔjəm, hawkup
 jaʔjəs (one partida of lambs)
yəʔy-m (plu.). H: jaʔʔəm
 [pass. nom. of yaʔ 'carry, bring']

yaykeʔ-t — peón stick, counter in walnut dice game, N. H: jəjkət,
jəjkət, jəjkət
 -yaykeʔ (poss.). H: -jəjəʔ, -jəjəʔ
 yaykeʔ-m (plu.). H: jəjkəm, jəjkəm

yəynət — live (of person or mineral medicine nəvət in its raw
 state). H: jənət; M: yɨʔ-nət (awake)
yaypakup — pers. name given by speaker to Ethel; name of speaker’s cousin. H: jeypakup

yelpe — plcm.: Sierra de la Grulla, a mountain near Caliente (mentions the crane). H: jeyppe

yeska? — tinder, N? H: jeska? (yesca [= punk or tinder])
[< Span. "yesca"]

eyewaš — mare, N. H: jewaf, jewaf
  yewaš-yam (plu.). H: jiewafjam
[< Span. "yeaguas"]

yik — scream, V., comp. H: ami ajik (s/he went to chillar [scream])
[= yu-ik 'sing, inf.?]

yisovite? hívhīv (kawa) — [(kawa) may mean this is in Kawaiisu language, so this entry not cross-indexed, but reproduced exactly as in ZN; he glosses it "salt grass drink! drink!—he was so happy"; ‘salt-grass’ in Kit. is himukt]

yiw?ken — pers. name of daughter of Isabella Gonzales. ZN:
  yiwaken

-yi? — mother, poss. H: -jəʔə, -jəʔə, -jəʔ, no abs. form; ZS: -yaʔ, -yəʔ; ZN: -yaʔ, -yəʔ, niyəkʔəpar (my mother’s brother), ?ədəjə, ?əʔəjə (his mother) tsəjuk tsəʔiwa (our mother); M: neʔ-yah, l-yōh (spoken of) (mother), neʔ-yu, neʔ-yuk (my mother), i-yuk, ah-yuk (his mother), oʔ-yuk — məʔ-yuk (your (singular) mother), poʔ-e-yu (their (plural) mother), M: tsi-yuk, tsoo-yu (our (dual) mother), (uʔ)-yuk, uʔ-yuk (your (plural) mother)
  -yik+ (obj.). H: -jəkəj; R: -jəkəj
  -yiʔ-iv (dec.). H: -jəʔiwa, -jəʔjə
  -məhə+yʔ (wife by whom one has had children). H:
    -majhəjə?

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piʔak̂(-t) ʔa-y+? (Sphinx moth ["worm sp.’s mother"]). H:
piʔak̂at ?ʔajəʔa

y+č, y+č-at — where is [apparently = Adv. ‘where’ + Q clitic, with
some irregularities of pronunciation]. H: jəfrəʔ, jəfrə, jəfrə,
jaʃr#me (where is?), jəʃraməm (where are you?); R: jəʃrə
(where?); jəfrəʔ visenteʔ (where is Vicente?); jəfrəmaʔ
kutsiʔ (where’s that dog?); jəʃrə kutsiʔ (where’s the dog?);
jaʃrəʔma niniw nohtat (where’s my old woman?); jəʃraməm
(where are you?); M: yu’-its-paht’i (where is the water?)

y+ha — evening. H: jəha; M: yu’-hah, ah-wò-ruk tam’-me-at
(sunset), yu’-hah, yēh-hah (evening)
yə numuwaʔ y+ha (greeting: ‘good evening’). H,R: jə numuwaʃ
jəʔa
y+ha-hu-č (evening star (it is a man)). H: jəha hutsr,
jəhahutsr

y+ha-tuʔ (take shade, V). R: jəhətuʔ, jəhətuʔ, jəhaʔtoʔ (to
shade oneself or take a siesta)

-y+ha — aunt of a certain type, or mother-in-law, poss. N(A), poss.
H: -jər, -jər (aunt [in one case, at least, sister of mother of
man])
-y+ha-m (plu.). H: -jəham
-y+ha-y (obj.). H: -jəhəj
-y+haʔ-iv+ (dec.). H: -jəhəʔivə
recipr. is -mahcit. H: -məhətšit (as Pedro is to Eugenia)
[NB: ≠ ’mother’]

y+hk — answer someone, V. H: jəhk, jək

-y+h — case ending: directional or locative: ‘to’, ‘toward’, ‘at’. H:
-jək, -jək, used in many placenames, nəjək (to me), ?əməjək
(with you [re fighting scene; ’fight’ takes dir. case]), ?itsəmək

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(with us), ḫemak (with you all), ḫivjak, ḫivits ḫajak (with this one), ḫats ḫajak (with that one, over there), ḫim ḫemak (with these); R: etsurupak nehe naḫak kivee (he entered where I was, in the house), ḫemajak (with you), ḫemak (with you, plu.) im ḫemak (with these), ḫajak (with him), ḫivits ḫajak (with this one), ḫats ḫajak (with that one); "nothing to do with ḫata?"), ḫemats ḫajak (with that one, yonder), ḫivjak nikim (I came with [to?] this one); ḫajak (with me [used with 'play', which takes dir. case]); ḫitsamajak (with us); ḫajak pate? [with that one]; ḫajak amats [with that one]; ZS: -jāk (locative suffix in placenames)

[NB: ḫi-yak is used instead of ḫa-yak; for discussion, cf. chapter IV, section C]

yihivan — eat two things together, V.; if one thing is mentioned overtly, it is in obj. case; if 2 are mentioned one is in obj., and one takes -ni 'inst.', apparently [one example only]. H: jēnivan yihivan (imp.). H: jēnivan

yirumač — dust or fine earth, N. H: jērmatʃr, jērmatʃtʃr
   ḫamohmak jērmač (dune [its piled up dust]). H: ḫamohmak jērmatʃtʃr

yisak — sweat, VI. H: jējak
   -yisak? (noun: sweat). H: -jēskak, jēskak (scrape self with
   knife [in sweat-house; in parentheses: "mendo") [NB ʃ-
   deletion]

yīvač — door or doorway, N. H: jēvatʃ, jēvatʃr, jēvas; R: jēvatʃr
   (door, imp. obj.), jēvatr, jēvaa? (door [but cf. form below]); M:
   yu'-vahts (door, doorway)
   -yīva (poss.). H: ḫajeva jēvar = jēvar ḫajeva (the door of
   the church)
   yīvač-ay (door, obj.). H: jēvatʃraʃj; R: jēvatʃraʃj, jēvatʃraʃj
   yīva-va (loc.: into?; against). R: nitawhijak jēvaa?,
   nitawhijak jēvaa? (I bumped into the door)
yivan — outside, Adv. H: jëvan, jëvan; H,R: nihju nehe jëvan ventënu? (I looked out through the window); R: jëvan; meah meah jëvan (go outside! [said to a dog; = V. tfe tfe milak]), aketër jëvan (it's outside), puraqq jëvan, puraqq jëvan (go outside!), puraqq aketër jëvan ([y'all] go outside!); M: yu'-vah, yö'-van (outside)

yivar — sacred house or enclosure of tule where bullroarers are swung at fiestas; also church. H: jëvar [one entry says yivar = tall pole with flag at top, used at fiestas]
   yivar-kam (char.: initiates to the yivar?). H: jëvar kam, jëvar kam (plu.?)
   curupk-i-m yivar-pe (the people in the enclosure; = V.
   Pëntap). H: tsurupkim jëvarpe
   yivar-ëk (plcnm.: a mountain). H: jëvar jëk
   yivar-pea (plcnm.: sacred canyon near Pëwihihëmu). H:
   jëvarpea (the cañada of the Pëntaps near Pëwañënu)
   [re constituency abs. and difference between 'church' and
   'door': H: ñajëva jëvar t = jëvar t ñajëva (the door of the
   church)]
   [perh. a cognate of yivarë 'door', < Gab. yovaar 'church' or
   'fiesta']

yivava? — outdoors. R: jëvava?

yo? — spread out, VT. H,R: jo?, jo? (to spread out [handkerchief])
   [minimal pair with yu? 'sing']

yohak, šikwa-t yohak — icicle, N. H: johëk, šikwat johëk

yohk — make someone angry, V. [impersonal construction? 3rd sg.
   subject]; also translated as 'to itch', but there is no subject in
   this construction, although it takes subject-object clitic. H:
   jok
yokeč — ant sp.: black, medium size, N. H: jokatfr
    yoke-m (plu.). H: jokam

yorin — plow a field, V. H: jrin
    yorin-i-c (part.: plowed). H: jrinits
    yorin-inhwat-t (inst.: plow). H: jrininhwat (plow = ?araro?)

yo?v-vk, yo?vok — be dark, be black, V. H: jo?vok, jo?vok (to soot oneself (widow's custom), to have pánamo (disease discoloring cheeks)); R: pjávok (está pardo [it's dark]); K: yov o-k (black)
    p(-)yevùk — dark-colored. H: pjávok, pjawok (pardo [brown-gray], cenizo, ash-colored)
    yovo?k (Adj.: dark, dirty, black). H: jovo?k (tiznado, prieto),
    məhavəjovok (ropa negra = en luto; applies to modern mourning clothes); R: jovo?k; ŋətə? jovo?k (black cat); nə?
    nihju jovo?k tək ət (i saw a negro); nəw, jovo?k (no, it's dark); hemininikət kwaʃrapkət, jovo?kət, əje?kət (cómo es [what color is it], red? black? white?), jovo?k ɪvi? ŋətə?
    təm təjfr (this cat is black, like charcoal); ZS,ZN: jovək (black); M: yo'-wuk, yah-vok, yó-wuk (black)
    (black cats)
    [variation in vowels unexplained; cf. yuvitik 'get dark']

yowoyow — (Chumashan belief) another type of people ... go around atizando [starting fires?] many places beyond Emigdio. H:
    jowojoj [V.Ch.?]

yu — snow, VI. H: juj (está nevando ['it is snowing'; -u unexplained])
    yua-t, yoa-t (nom.: snow). H: joat, jōat, jūat; ZS: yuət; K:
    yuat

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yoe-kə?y (plcnm.: a mountain that always has snow on it). H:

jōe-kə?j [note—apparently this is a compound, not a "char."-suffixed stem; note also initial stem stress],
jua?k

yua-ka-h-j+k (direc., char.). H: jua?kahja:k

yua-ka-y-am (tribename: the Koso?). H: jōe-kajam, jua?kajam;
R: jua?kajam (tribe that lives beyond the Serranos); ZS,ZN:
jōe-kajam (Indians the Kawaiisu call kohɔː, kohɔːj: the
Koso [but Zigmund et al (1988: 180) gives kohɔː, kohɔːj:
'Indians to the northeast, Panamint or Western Shoshone'])
[impossible to determine if stem vowel is o or u]

yu? — cry, sound, buzz, sing, V. H: ju?, jū?, htnavea ?ajju? (the
bucket is half full ['sings inside']); R: ju? (cry), jū? (buzz, cry);
ZS,ZN: yu? (cry)

yuh-yu? (redup.). H: juhjju?
yu?-mat (fut.). R: jū?mat
yu-ik (inf.). R: juliik
yu?-vu? (past). R: jyu?vu?
yu-inan (VT, caus.: play an instrument, swing bullroarer,
knash (teeth), slap holler, whistle with fingers, cause
someone to weep). H: jujnan, ju?jnan, jujnan [one entry
only with ø; suggests u -- ø / y _ y]; jujnan; R: jujnan,
ju?jnan (to play an instrument, make cry), ajju?jnan
aj̥r̥it̥ra:j (he slap hollers; also said of whistling with
fingers), ajju?jnanivən jivoja?t (the onion's making me
weep [NB i in clitic])
yu-inan-iwa-t — inst.: any musical instrument. H:
jujnanihwet

[yu? 'cry' vs. yu? 'spread out']

yuak — hang, VT. H: jua?k (hanging, Adj.); R: jua?k (to hang, VT)
yuak-mat (fut.). jua?kmat

yuak-in-l-c (pass. nom.: hanged or hung). R: uvea jua?kiːnts
(ya está colgado [s/he or it is already hanged or hung]).
yuahk-in-i-m (plu.). R: uvea jua'kinim (ya están colgados [they are already hanged or hung])

yuasik — be wet, VI. H: juârâk, jûkâk

yuahat-t — pers. name of a mythical figure. H: juqaqat ("the oldest of all"—listed under discussion of tsukit, legendary mother of the races)

yuahat-t — pers. name of a mythical ancestor. H: juqaqat (the elder brother [of mythical ancestors])
[aug. of yuahat]

yulam — pers. name of a dog, after a mountain name. R: yulaq

yunu? — praise, admire, respect someone, VT. H: junu?, junu?u

yuna?n — help, V. H: âju na?n (he helps [when the invited chief pays fiesta chief])
[any relation to vûnîvan 'eat two together'?]

yuqakina? — have face unwashed, darkened ("tiznado"). V. (a widows' custom). H: juqakina?, jupakina?

yuquitk — fall in a fit, VI. H: jupiták
[cf. yuvitâk 'get dark'?]

yupivu? — bird sp.: linnet-like, with a black face. H: juîpivu?u

yupivu?-yam (plu.). H: juîpivu?jâm

yuq — extinguish a fire or lamp, V. H: jüp

yup-mât (fut.). H: jupmat
[cf. yuquitk 'fall in a fit'; perh. related to yuvitâk 'get dark']

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yu?u?-tu (to be crippled, have rheumatism). H: ju?u?tu
yu?u-pea (plcnm.). H: ju?u-pea (plcnm., from 'cripple')

yuvee? — fry something, V. H: jaivee?
yuv k (to boil or cook something in water). H,R: jtv k, jtk
(Adj.)
[= 'to darken'? cf. yuvitik 'get dark']

yuvitik — get dark, VI. H: juvite k
[cf. yo?v?k 'be dark'; cf. yupitik 'fall in a fit']
ENGLISH-KITANEMUK INDEX

This is an index to the Kitanemuk-to-English dictionary. It is meant merely as an aid to finding things quickly, not as a true dictionary. I hope that it will be helpful to those who may be looking for Kitanemuk forms cognate with forms in some other language, or who are tracing historical changes in the Takic languages or doing other types of comparative work. Having found the phonemic form here which corresponds to the meaning sought, the reader should then refer to the Kitanemuk-to-English dictionary itself to find out more about the derivation, morphemic structure, selectional restrictions, subcategorization and allophonic variants of the morpheme. The system of orthography is explained in chapter I, section A. In general morphemic analysis is omitted here; but in cases where a prefix must be separated from a stem in order to find the entry in the Kitanemuk-to-English dictionary, a hyphen marks the boundary between prefix and stem. Nouns which are attested only in possessed form are written with a hyphen at the beginning to indicate they may not be the same as the citation form or the stem. Also where forms are metaphors or paraphrases, a literal translation is given in parentheses. If the name of a particular plant, animal, tribe or place is not found, the user should check also the entries 'plant spp.', 'animal spp.', 'tribenames', and 'placenames', which is where all unidentifiable names in any of these categories have been placed; there is 595
sometimes a more detailed description of these or a non-Kitanemuk equivalent form given in the Kitanemuk-to-English dictionary. The same abbreviations for grammatical categories are used here as in the Kitanemuk-to-English dictionary.

abalone — cikarat [č?]
able, be — mirin
accustomed — ṭayawitūiʔiʔ?
acorn sp. — -ka, kwıyč, šev
acorn cup — kuruŋ (cf. 'hat')
acorn mush — kwıyč, wic
across — cf. nakwarīk
Adam's apple — pekoʔkoc
admire — junuʔ
adobe — ṭadovea
adverb? — ŋa
advice — nah-tanimakan
afraid, be — pokatīk, tīhmīk
afraid, make — pokatk
again — hamīʔ (?), moc
alfalfa — ṭalfaʔaʔ
algae — teruhč
alike — ṭap
alive — yasнат
all — puyu
all right — ṭatəjaya
almond — ṭalmandra
alone — punuk
already — ṭuvea
also — hamīʔ (?)
always — mutuʔ
Americans — merikanʔ, mukaʔ
ancestor — ?uviha?
and — ham+k
angelica — kayač
angry, be — yam
animal — tivo?yt
animal sp. — ?učukt (juanito)
animal sp. — wočač (a rodent)
ankle — kečuač
annoy — hahk, hihinitu?
another — cf. maw
answer — y(i(h)k
ant — ?en+ht, hanat, hu?usinak, hyač, yokač
antelope — t+m+ič
antelope skin — tavič
ant-lion — ciripu
anus — širič
anvil — cokihwa?t
any — t+i, tum
anything — tumhit
anyway — war+i?
apart — hahukup, hiw+ve?, hiwa?i?
apple — mansana?
April — yamava?
apron — cicke, čičke, cf. 'clothes, loincloth'
arbor ("enramada") — payaŋik, hororkinet, hororkinic
arch (V.) — ?eənk
arch back (of stinkbug) — vošk
arm — mac
armpit — kwašuhpic
arrive — pic, pis
arrow — huč, šumanat
arrow foreshaft — wakpit
arrowhead — tokšivat
arrow-straightening stone — t+genihwa?t
ashamed, be — ciu?
ash(es) — kukuț
ask for — ?ihikaw, kivaw
ask question — maya?
assemble — hawkupeeću?
astride — šeak
at — -pee, -vee, -ņa
atole — wiic
attack — ?ork
augmentative suffix — -w̃t/-ỹt/-t̃t
August — t̂vapaʔ, tojavaʔ
aunt — n̖m, pinic, ỹr
autumn — tojavaʔ
awake — kw̃čik ('get up'), ỹenat ('alive')
away — cf. ?amuk
awl — ?oc
axe — ?atsaʔ
baby — ?anucíʔ, kwakit, titinit
back (reciprocal) — cf. 'and'
back — t̂hpic
back-flap — t̃avč
backwards — t̂hpiỹk
bad — kišaʔ
badger — hunavit
bag — tagatat
bake — kwahan
Bakersfield — pavayuk
bald — š̃t̃k
ball — paropkinič, pavotat
ball (game), play — pučak
banana — platoʔoʔ
bark (V.) — woh̃k
barley — šivara
bask3t, type of — amaha?, amen, ey+what, hokopi?tat, huku+pi?(ta)t, kuruku?ytat, paca?eć, pahatat, payrav+ć
bask3t, cooking — su(?)ka(?)
bask3t, pack — paca?eć
bask3t, small-mouthed storage — cupotat, cupotat
bask3t, that allows water to pass through — ca?eć
bask3t, winnowing — ca?cakinihwa?t
bask3t tray — paytat, riva(?), tivao?
bat — p+vakat
bathe — ?ahan (VT), ?ar (IT)
be — kać
beads — hip+yt, kukuniti, kumat, niririhkinic, numenic, ork+k
beads (gen.?) — tuku+pać
beads, small, red — ca+kahik(s)
bead, valuable — vakahik
beans — rih+ir
bear — huna(?)t, mo(?),loy
bear (costume?) — kawkaw
Bear Mountain — hunay+k
beard — ka+ać
beat — rivk ('beat or excel in game')
beat (eggs) — wira+p+y
beaver — cípi+k+i, hurist
bedbugs — na+hk+hy+tt
bee sp. — ?aveha?yam, hajcać, pahajca?eć, roroja?eć
beet — vitavεl
beetle sp. — huhi?eć
before — ?uvea
beg — ?+whikaw
begin — pemukpit, (ti+m) puycu?
behind — navo?a
believe — yaŋam
below — p+(?)htuk
belt — šutkít
bend — ?e?nk, kwios, nošk
berry sp. — pikwač
beside (postposition) — mea?
bet (V.) — mływan
bewitch — ?a(+)cacawpi?, kwitea?, pi?
big — ?aši?a
big enough — cf. 'fit'
bird (gen.) — wicitat; cf. also mahoc
bird sp. — cínan, hayha?y, huyhu?y, inokt ("huitacoche"), kuya,
  kuyku?y ('curlow?'), mawiwyit, mihiwít, pahuyít, pesa,
puvušis, siwišwi?, syakak, yupivu?
bird sp. (candelaria) — ?ošač
bird sp. (magpie?) — pahuyít
bird sp. (cries at night) — ppuvoč
bird sp. ("gallineta") — putan
bird sp. ("tígrillo", "tildillo") — tî?îrîrî
bird sp. (mockingbird) — tukuahpač
bird sp. ("correcuervo"—kingbird?) — cakwina-č
bird sp. (blue) — cayce?y
bird sp. (yellow (canario)) — cakacakač
bird sp. ("vijita, like robin but smaller") — cokt
bird sp. (mythological?) — winiwat
bite — kí?
bitter — civu?
black — monušmu?, yo?vî?k; cf. yuvîtîk
blackbird, redwing — pakonyat
bladder — pahatåc
blind — huvawavit
blister, have — pahavâk
blood — ?ič
blow — hyočk, pitk
blow (on fire) — puhea?
blue — mohk, yawvîk, yawvu?k

600
blunt — pimočk
boat — kwekt, kwiekt, kwiaht
body — tahtaka
boggy — curcurk
boil (V.) — vo?r+k (VI), vo?rk (VT), voro? (VT) yuvea? (VT)
boil (N.) — kaya
boiling stone (has hole in it) — wihwa?t
bone — ?oc
bottle, water — pahatat, cf. also 'basket'
bottom — šuču [or is this t -š??]
bow — pačukt
bowl — copotat, kumat, hukupitat
box — ?e(-)ke?, kehon, təŋatat, tarivana? [< ta 'put'?] (storeroom, box, trunk)
boy — ?enoci?, titinit; cf. tučini
bracelet — mamuna?
braid — kwirav, pa?okwina? (N.)
brains — wi?wi
branch — cima, pawhuša?y
brave — šwawač
bread — kame?nic, pan
break — kəwtk,kop+k (VI), kopk (VT), vihjk (VT), vihĝ+k (VI)
break ground with stick — t+ k
break through (of water in irrigation ditch) — wərư?m+k
breast — pi?c
breast — tunuc
breastbone — ?t+khuc
breath(e) — hikaw, hikay
bridge — nakwar kihwa?t
bring — ya?
Brite Valley — tuviy+k
Brite Valley vicinity — čalamašpe, cilampe, čiram
broken - vihn+k
broom — wokihwa?t, wohkiniwhat
brother — -paha, -pitač
brother-in-law — ?ana
brown, dark — ropitk
brush — wokihwa?t, wohkinhwat
buck (of a horse, V.) — cirpin
buckeye (tree sp.—looks like ash) — pəəaš
buckskin — tavič, cf. 'sinew'?
buckwheat, California — hunakač
Buena Vista Lake — m+i+jak, tunami?pe, tunami?pea
Buena Vista Lake Indians — papaviatem
bug — kuəač
buggy — kelesa?, kareta
bull, young — neviyo?
burn — ?aro?m+i+k, hu?, o(?r+i+k, wahea?
burn up — mahwa?
burst (of boil) — pšak+i+k
burial — nahkamea?neavea
bury — kamea?
but — meakor
butter — wipt
butterfly — ?atavatava
button — wi+in
buy — no?mk
buzz — yu?
cabbage — repoyo?
cactus sp. — manač
Cahuenga — kavwen
Cahuillas — kaviya?
Cajon de las Unvas — mat?aphwelehwel
calabazilla — nonokic
calf — vi+ser+i?
Caliente Creek — hi?hinkeavea
California wild plum — kupiaht (tree?), tokit (fruit)
Californios ("gente de razon") — cicinaevr+i
call (V.) — kua
call on guardian spirit — kumi?intu?
Camulo — we’temkic, we’temkič, we’temkivea
candy — pįša’it
cane — kanja?, pakač
canyon — ?oke?
Cañada de las Uvas — ševiŋacape, štiŋacape
captive — kwaka?wat
car — kucin
care for — puhič?
carry — ye?, yaw, yey
carry on back ("lomo") — tu’k
carrying ring — puninkinic, puninkiniv+
Castaic Lake — kašt’k, pač ?auvapea
cat — ŋat’?
Catalina Island — pipimar
catch (in throat) — ?okwa?
catch up with someone — ŋilik
caterpillar sp. — pohoka’y
cat’s cradle, make — wiw’k’m
cave — ho, tımkic
Cedarwood Canyon — pišapeš
celery — ʔapyo?
cemetery — nehkamea?nic
centipede — ʔa-cahca?ka w’r ("it has lots of legs"), ?inoč
ceremonial dancer — pelejewu
ceremonial effigy — cahi’v+
ceremonial enclosure — j+var; cf. kasa, wakač
ceremonial gifts — ŋ+čiminic
ceremonial leader — ʔantap
ceremonial participants — wanaypac
ceremonial stick — kaka’t
ceremonial yeller — paka?, tatatknič; cf. also winiwi’t
ceremony (gen.) — nihnie (girl's puberty ceremony, < nihnea 'be accustomed')
ceremony to announce coming wakač ceremony — šunumtu?yc

ceremony, mourning — wakač

chair — ra?wktwa?it

chameleon — nakarakanara

Chanac Canyon — ?tyčivea

charcoal — tuč, tuhut, tuhuč

charmstone — kwẹgač

chase (away) — puhač, tun

cheat — mune?, namanemọhyit

cheek — p+v+c

cherry — seresa?

chest — tunuc

chew — kaci?, rakwık

chia (lime leaf sage; Salvia Columbaria) — pahineč, pahineıt

chicken — kakawaıt

Chico Lopez Lake — kwaruŋ

chief — ki?ka?y, namuhač, nihpa, wot

child — mayhat, nacat

chile — cira?

chilecote (plant sp.) — ?ihayc

chilecote, play — tohiyicin

Chinese person — caninan

chocolate — cukulate?

choke — c+h+r+k (VI)cohk (VT), cu?r+k (VI),

cholla — wihač

choose — ce?yk

chop — šara?

Christian — havutkey

Chumash — čuma?, tokiya

Chumash Indian — k+šenihugukam

church — yivar

cicada? ("chicharra") — tamea?utut
cigar — "wikit
clam — ciʔkarat, ciʔkat, kagwinehwaʔt
clap hands — vatk
clay — pakwinit
clay, type of? — puyumak+
clean — vankanic ("swept")
clear — yavviʔk, yavvuʔk, yavwuk
clear away (VI) — kwəriʔk (= 'melt')
clear field — ?a-wiʔ ("patio, llano")
climb — ?itahik (VT), ?očik (VI)
climb down — humutik
clock — relo, tamaat
close — niʔik+k
close eyes — cuʔmik (VI), cuʔmik (VT)
cloth — tiʔačavič
clothes — havit, kaha, tavić
cloud — woŋat
cloven (of hoof) — taraʔaʔy
coal — tuč
coarse — ?a-mu-ci
coast — hivič
coated with acid stuff (of tooth) — šamihmik
coffee — kafeʔ, kapeʔ
coil — punink, šwink
coime — koymip, ḋwipac
cold — šivit
cold, get — šiʔit (VI), šipk (VT), šikwaʔ (VI)
collarbone — pačukt
color (lilac-orchid color, "medio colorado") — kawvič
color, type of — paхиyut
colt — mayhat
Comanche point (or Creek?) — čivupave
comb of rooster — ciʔeʔaʔneʔ [this may be a sentence]
come — kim, maʔki, pəykə, viki
come out — pur ah k+k
compose — ?icu?k
conceited — huyuyh k
conditional (contrary-to-fact) — t+me k(waču?) [clause], [clause]
               mekwaču? ("if ... would ...")
cone (of tree) — ka?
conjunction — ?ep 'and, but', ham+k 'and, back, too'
constipated — t+h+m+k
container — hukupitat, cf. 'basket'
cook — kwahen (VT), kwar (VI)
cooked — ?a-kwhi
cool — šivivi? (cf. 'windy')
copy — cicikwin
cordage plant — kwihaš
com — mayšt
com cob or stalk — huka?
corner — c+ac
corpse — ?a-nipki?
cotton — ?alwodon, t+mpič (the flower)
cottonwood — wam at
cough — kohri+k
count — t+i?ur
counter-evidential marker? — nehe
counter for dice game — t+apankihwa(?), yahkat
cove — ?awohwa?pe
covered, be (as with a blanket) — ?aw+k+k
cow — vaka?, vaka?t
coyote — wahi?
crack (mud, sole) — šarašara?y
crack open (pine nuts)(VT) — vi ca?
crank auto — wirawira?k
cradle — tararuht, taraka?y
cradleboard — ?api?ne a
cradle hood — kupk+t
crane — ?awkuč
 Crazy — ka?mki? (part.), ka?m+k (VI)
 Creek — ?o?ka?, wan?; cf. also pač ?auapea
 Cricket — corcor
 Crippled — yu?u?
 Crooked — kwiock
 Crossbeams (of house) — ?ap+č+?
 Crow — ?a?a, ?ačawat
 Crow sp. — cakacakat
 Crowded — muc+k
 Crumble — vih+j+k (VI), vih+jk (VT)
 Crush — h+i+nk
 Cry — yu?, kwavi+y (baby's), waw, waw (sound of baby's)
 Crystal — kw+jač
 Cucumber — pepino?
 Cummings Mountain — pukwag
 Cummings Valley — hakapea
 Cured, be or make — w+i (VI), w+i+anea? (VT)
 Curse — this is a curse: t+iyt m+cu?ri? (your grandparent is a ghost)
 Custom — nihneat
 Cut — kawtk, ?ičk, riopin, win
 Damned — šuavač
 Dance — tuhtu? (V), tuhtuic (N.)
 Dancer — tuhtuyhit
 Dance a certain way — amawiš (plumero held in hand), at+ihtu (N?), h+i(k?) †menis (rabbit dance), nukumipiš
 Dancer — t+ivt, tuhtuyhit
 Dark — y+i+k, yovo?k; cf. tuka
 Dark, get — juvit+k
 Darkness — hero?pit+k
 Daughter — meyha
 Daughter-in-law — miyak
dawn — yawvîk
day — tamen
day after tomorrow — ?aŋgayu?n+
day before yesterday — timuka
death — ?iv+, muk (V), mukit (Adj.), kohko?ym (dead people),
?a-nipki?
deaf — kevavavit
decay — piçen
December — cf. tamuavea
deep — t+iŋe, t+iŋîk; cf. mîmî
deer — hukaht
deer headdress — ?acîvana?
depend on — pičhuna?
descent — harurhk
descendant — hun
designs on baskets — kîmanic
devil — tîyt
dew — pamašyît tîšyît
dewy — paše?
diarrhea, to have — win
dice, walnut — kumaskihwa?t (the dice), ?a-kumâšik (the game)
die — hîloîk, jahîk, muk, nipîk
different — hîwâč
difficult — tumahan
dig (out) — hoč
dirt — tîvač
dirty — cukwâvîc
disappear — newtu?
disease — mukic
disintegrate — vihîk
ditch — šaŋhe?
dive — ?opîk
dizzy — ka?mîk (VI), ka?mîki? (part.)
do — mavi?, niw

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doctor — cač, nhamavihawit
dodge — pìnk
dog — -?acita, kuci?
doll — muhač
dollar — peso?
door — tìmkìt, yìvač
dove — makahot, makahoa?t
down (N.) — pic, cf. 'down headdress'
down (Adv.) — wici?k, pìhtuk
down, move or slip — ɲ?r hrìk
downstream — pìhtuk, wici?k
dragonfly — picaleya, wo?oht
dream — kwahkwačamuk; cf. kum
dress, front apron of — kæhæc
driftwood — ʔa-hinkî?
drill — horo?kinihwa?t
drink — pa?
drink, certain — pawwat
drip — hopìk
drive (a ståke, nail) — tiʔŋk
drive auto — ya?
drive cattle or horses — tìmea?
drown — pàmuk ('water-die')
drizzle (V.) — tìtyìʔy
drunk — kə?rmìk (VI), kə?mki? (part.), manimuk ('be drunk with toloache')
dry — wahk, waki? (VI), wakan (VT)
duck — pìnaca?, putan
dust — yìrumea?; cf. moniktìk
dwarves, mythical — ?anunusi takatam ('little people')
dye in mud (V.) — piška?n
eagle — ?a?hìŋt, pamois (white-headed sp.)
ear — kavac
ear of (green) corn — rìtìš
earring — cahuc
earth — tīvač
earthquake — ?a-kururu?y tīvač, tīvač ?a-voyīk
earwax — kavatutuč
east — kitamik, taneanusi
easy — maʔayaʔi
eat — kwaʔ?, koʔ?

eat lunch or dinner — pokuyə?
eat things together — yɨnjivan
echo — tawciyiʔ?
eclipse — muk
edge — hîvi
egg — pano
eight — wahawaca
eighteen — wehmahač hamak wahawaca
eighty — wahawacahea wehmahač ('eight times two tens')
elbow — cīćac

El Comanche (plcmn.) — civut pavaa
everberry — hukwat (the bush), kuhuč (the berry)
eleven — weʔmahač hamak hawkup, tīwapea
elk — pahukahť
El Oso (plcmn.) — ?aʔatukpea
El Pleito — ?ipkoyīk
emphasizer, pronominal — ?uk, nuk, punuk
empty — pina; cf. kumat
enclosure, ceremonial — kakačiyač, yivar
end — kupec, yahyīk
enemy — kwakahųŋ
enough — wiʔ
envy — tīmuhiʔan
erase — nīrk
evening — yihą
everywhere — ?iʔimuk
evil — pahavit ('poison'), šuvač ('maldito')

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extinguish (fire or lamp) — yup k
eye — uva?
eyebrow — nyonac
eye mucus — kwakwari
eyelash — uvacavk
face (a direction) — wirahtk
face down — ku?m+k
face up — ?+n+t+k, ?+mk, ?+nk
fail to — hahavtk
fall — huc+tk, karara?y
fall on top of — h+?nk
fall over (of a tall thing) — kuhy+tk
fan (V) — p+tk
far — p+ydn
fart — hu?
fast — hawa?y, hawana?y; cf. also pucuk
fast (V) — ka+t?
fasten together clothing — kahea?n
fat — wipt
fat, get — wipcu
father — na?
father-in-law — maky
favor — hunk
feast — wakač
feather — mahac (N), maha?n (V), pohoc (N)
feather skirt — cicka, čička
feather thing for dance — mawiš
feathers, bunch of — ?a-ka?pi?
February — šivapa?; cf. also tamuavea
feed — kwa?nin
feel — v+?yk
fell — kuhyk
Fernandeños — ?acotk+yam, papaynamuna, pašegayam
few — cipk

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fiber — wivač
field — wivit
fifteen — wehmac hamak makač
fifty — mahača wehmahač ('five times two tens')
fig — ?iwos
fight — kur, namu, ulucarin
fill — put+k (VI), putk (VT), pitk (VT)
filter — cf. cacakin 'winnow'
fine (of meal) — ?a-h\+va, cf. h\+p\+č
finger joint — tamoc
finish — ma?y
fire — kut
firefly — ?akač ?aniw kut ('what has fire')
fire sticks — kumuihwat ('fire shooters')
firewood — kučat
firmly — pucuk
first — pamukpit, namumuk, lamumuk
first people — ?uvehatem takatam ('old people')
fish — kihuč
fish, spp. — pišn+, coh, wihakey
fish hook or line — ?okwanihwa't
fit (V) — k+k+?
fit, to have a — yupit+k
five — makač
fix, compose — ?icuk
flame (VI) — ?aro?m+k
flat — nananay, vačk; cf. also rikwat+k
flat and circular — vačk
flavor(ful) — havava?ynik, huvava?y
flea — ?atucita
fledgeling — ?aškwiri
flexible — kwitsa?
flicker — kimač
flint — tokšivat
float — hiʔn+k (VI), hiʔnk (VT)
flock — yaʔyc
flock, go in a — kavk (Adv.)
flood — waniʔt, cf. hiʔn+k
flour — hɨpɨč
flow — wənətuʔ
flower — ʔa-št
flute — wiʔPINIHWEʔt
flutter — hinuhinuʔi
fly — yaʔ
fly (N) — picucuʔač
fog — pəkit, pəpamaš
fold — nomk
folded, be — nom+k
fool — tohoʔ
foot — cakac
foam — kwohaʔ (VI)
foot of sierra, at (?) — naraʔk
forehead — šiʔac
foreigners — ʔačunukš, hi-hwač
forest — mač
forget — ʔamih+k
forked — tara; cf. tarahuʔt
former — ʔiʔt
Fort Tejon — t+ič pavea
forty — wačahea wehmahač ('four times two tens')
four — wača
fourteen — wehamač hamaq wača
fox — kawčač
foxtail (plant) — kawčač ʔakwačit
fraud — cf. munaʔ
free — cf. mačeə
freeze — šikwatoʔ
Friday — ʔa-mahač ('fifth')
friend — puyu
frog — wakatet
from — nu?
frost — t+yuat (N), t+yu (V)
frowning — ŋoyo?k
fruit — ?a(-)kə?
fry — yuvesa?
frying pan — komale
full (of person or moon) — konakwa?
full — put+k (VI), putk (Adj.), putk (VT)
fur — pohoc
future tense — mat (Clitic)
future tense, proximate — nih-niw
Gabrielinos — šivaviatam
gall — kan+m
game (generic) — punitat
game of hooked forefingers — ca?ulucarín
game, type of — nakwehič, nakwehić, cakanahist (Yokuts word?)
gap — kw+gac
gather — ?ay, pi?mk
generous — namakat
get (water) — h+yk (= 'swing')
get lost — hy+k+k
get out of way — hu?n+k
get up — kw+c+k, k+c+k
ghost — pahavit, t+yt; cf. also pokat̩k, pit̩
gift — makic
girl — nacat, nahač
give — mak
give and take back — muh+r+k
give, at shrine — nahwin
give birth — mayha?, nahuck
give (bridal gifts) — nahock
give (ceremonially) — ə+c+m
gizzard — hílos
glad — numu'ač ('good')
glue — nepk (VT), napkinihwa?t (N)
gnat — hawawač
gnaw — wáčú?
go — mi
go (?) — we'an
go! — čt, čt
go around something (encircle) — ponihin+k (VI?), punink (Caus.)
go back — ma?n+k (VI), mankinea (VT)
go down (of sun) — ?a-we?r+k
go in — curup+k
go out — purak+k
go up — ?oč+k
go up (hill) — virohuv+k
goal (in shinny) — nahnipkinihwa?t
goat — civato?
God — t'ivač; -n+hp a ('chief')
good — numu'ač
good-natured — numu'ahanak
good at — nihnhy+t
goodbye — m+imiat ('you'll go'), ?uva nimi ('I'm already going')
goose — r+r+k
gooseberry, chaparral — hú?tay ?aka
gopher — míjaht
gourd, wild — nonokic
grab — ?u? , yew
gradually — hawpa?
granary — hu? ?etaŋat, mucukinihwa?t
grand-relative — curi?, kukit, kwari?
grape — ?uvas
grapes, wild or desert — načakwinač
grasp — yá, ?u?
grass — homat, tuvi
grass sp. — takwač, nonomt
g ravepole — kutum+c, kutom+c
great grand-relative — s+st+
green — ra?upk, ša+? ('raw, unripe')
greens — nokat
greeting — haku hilpo?w, ya numuwaš tameat ('how do you do'), ya
numuwaš y+ha ('good evening'), (ya) ya, yam+y, (ya) haminat
m+keč ('how are you?')
grey — mohk
g rind — mu, tur
g rind, in a certain way — c+r+?
g rind acorns — kwíwitu?
grizzly bear — hunaw+it
ground — t+vač
groundsquirrel — košt
grow (up) — tuč
g ruel — pohknic
guardian spirit — keč+?, kwač+muk
guests at wakač — kuhamim
gull — wahanke?y
gum — ?ohane?
gush — peak+k
gut (V) — čiwín
hail — t+hpuc
hair, body — pohoc
hair, genital — šuhic
hair, head — kopolc
hairband — pahhi, pa?ukwinat
hairdo ('molote', 'pug'), prepare — kwišuka?k
hair pin — mahivat
hand — mac
handkerchief — payo?
handle — yelvama?, ?a-yaha
hang — veverk
hanging — varavare?y (Adj.), yuahk
happy — numuač; ?a-hun numuač ('heart is good')
hard — putu?
hard (Adv.) — waravk, pucuk ('firmly', 'fast')
hard, be — warahv+k
hare — hwi?t
harvest — ?a?y
harvest season — tuŋa?a? (= 'hot season')
hat, basket — kumat
hat, acorn cup — kuruŋ
hatch (VI) — cim
have something in eye — cirip+k
hawk, red-tailed — k+y+k+y+č
hawk spp. — hukurumat, pakihac, cukwač (medium size, blackish tail), š+rikvet (dark)
haze — muat
he — ?a-, ?ame?, pata?
head — pišač; cf. also winikat
headress — mahac, mawiš, pohučumat
headress, deer — ?a?ivane?
hear — mač
heart — hunac
heat — ?ošivan
heavy — pč+?
heel — t+mupic
hell — t+ypea
help — yugae?n, na?r+k
her — a-; cf. also -niw
here — ?ahkw+k, ?ip(i)
here, from — papeay
here comes ... — viki
high — meta?+?
high tide — ?aput+k ('it is full')
hill — mua?tat, munk
hillside — ?akoča
hipbone — t+kčak
his — a-; cf. also -niw
hit — kon, m+k, pi?, poŋ, w+k
hoarse — šakwk
hoe — ?ešarïnn (inst.)
hole — ho
hollow — horohk, paroko?y ('hollowed out?')
hollow out — hoč
honey — pihač
hoof — wacič
hook (down) — řihan
hopper for mortar — ?a-maha? ('wing')
horn — ?ac
horse — kavayó?
horseback, on — ?acitava?
horsefly — kwirimaš, pipič
horseweed — sipiŋ
hot (spicy) — cutate?i, mičane?
hot (temperature) — ?osi?
hot, get — ?ošivak
house — kic
household utensils — t+i-h+iymat
householder — kik, kike?, kikahtay (obj.)
house pole — kikat
how (are you?) — haminat
how many? — hiniki?
hug — huna?
hummingbird — pituru?
hunch-backed — pu?uck
hundred — hawkuŋ t+i?uhíc
hungry — hakwaču?
hunt — hïyn
hurt — hakwivahk, mičane?, pone?y, (VT), šamin (VT)
hurt, get — hak'ivahk
husband — wâc'hâwa
I — n†?, ni-
ice — šikwat
icicle — yohâk
if — [clause], [clause]-ivâ?, mahmet [clause], met [clause] (conditional, future meaning), tâmek(wâču?) (contrary-to-fact)
imitate — cicikwin, nanačun
in — pea, vee
incestuous — hu keâht (nickname from myth story)
Indian — takat
Indian paint brush — wâhič ?aniw ašt ('coyote flower')
Indian tobacco (Nicotiana attenuata and other spp.) — civut
industrious — hu hëhëhyêt
ingrate — kîša? winikâk
initiate into yôver (= ?antap') — curpkim, curupkinic
insect sp. — kowákaytât ('pajarhuel')
inside — ?a-hunavea ('in its heart')
in spite — war†?
instrumental suffix — -n†, -va?
intensive — pucuk, warâvk
interjection — kam (sound made by whales)
interjection — ni-yâ ('my mother')
iintrude — mohmohok, pakin
iron — kâvoč
irrigate — wick, cf. hopk
Island people — pavaa takat
islay (California wild plum) — kupieht (tree or fruit), tokit (fruit)
islay ball — pokhinic
itch — cuŋ, yohk
ivy, poison — ?âycic; cf. topišpea
January — štvpea?, šikwashoč; cf. tamuavea
jaw — ?âac

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Jimson weed (or drink made from it) — matič, pa-manič (the Jimson weed drug or its drinking).
Joaquin Flat — ?a?a?-pea
cake — šahi
July — tuŋa?a?
jump — hwahn+k
June — tuŋa?a?
juniper — waʔt (tree or processed berries); cf. wilkupea (plcnm.
from tree similar to juniper)
just (only) — mohmohōʔk
Kawaiisu — ʔakutucyam, ʔarara (nickname), kavveiki’am, ḵa-
kavvei’tam, kawesa?
keep — niciʔ?
Kern Lake — paweyik
key — t+iikinikwarp, yavea?
kick — cɨji, cɨj
kick up dust — monek+k
kidneys — pòvoc
kill — m+k, kon
kink (V) — miruh+r+k (VI), miruhrk (VT), poc+k (VI), poc (‘tie knot’)
Kitanemuk(s) — ʔakikitam, hemanat (nickname), kitanemuʔkam
Kitanemuk’s, group — pivuŋacapeatam
Kitanemuk language — kitanamuʔic
Kitanemuk, speak — kitanamu?
knee — tamoc
knife — kavoč, kalo
knock over (a tall thing) — kuhyk
knot — pocokič
knot, tie — poc
know — ?in
Koso (tribename) — yuakayam
lace (N) — p+nihwaʔt (‘thong’)  
La Chiminea — kuh-kumashkeavea (‘walnut dice playing place’) 
ladle (V) — ?ic
ladle (N) — pøyät
lake — mīmīt
lamb — purewít, vu rewít
lamb's quarters — kōkt
lame — yu?u?
land (V) — na kwari̠k
land — tivač
language — huńuc
languish with hidden disease — qječik
lap (V) — ṣayk
La Panza — ṣato?yik
La Pastoría — pohwi
lard — wiwt
large — ṣat̠?a; cf. also augmentative suffix, chapter III, section A1
lasso — kwea, kwihi̠ni?
last — hiwač ('other'), pi toč
last one — ṣa-pee
laugh — makaw
lazy — turu?kit
leach (V) — wīw
leaf — kavéč
leak — hopik
lean — ṣiyik (Adj.), ṣiyik (VT)
lean — cehawik, cowkit
leather, work — hiwīpk
left (-hand) — ṣoci?ŋa
leg — cakac, pokoc (lower leg)
lemon — limon
Lemoore — tehpea
let (loose) — wi rāpk
let's — ca __+č
lettuce — lečuga
lie (V) (postural) — ṣi k
lie down — kwea?k
lie, tell a — řušawa?
light — hawawa?i, hawana?i
light a fire — kwáčea?
lightning — ?a-naka? taoč ('thunder's stick')
like — t+m
like (V) — ciscik
lime (stone) — ci?w, tivič
lip — pivišičač ('cheek-mouth')
listen — ka?vič
little — ?anusl, ?ancsic ('little finger')
little, a — cipk
liver — nimac
lizard, spp. — cęječ ('iguana?'), ciruku? ('iguana?'), kakayhu?
purawe? ('guico'), tikiiruku? ('ajolote'—yellow, 8" long;
'guico'),
locative — j+k, vea
lock — t+iuk
locust — wo?oht ('chapule')
loin — tihpic ('lomo')
loin cloth — kaha ('apron'), kwiniupk?i, taparava, tavič ('back flap')
Lola — lola?
long — meta?+?
long ago — ?u(-)?uvea
look — hiu
look back over shoulder — ceak+k
look for — ěan
look like — hunk ('resemble by descent')
look like — tihmee
look out through something — mayk
loose — mura?k (VI), mura?k (Adj.)
lop-sided — kavickik
Los Angeles — ya?e, yavea
lose — hiak (VT), hiak+k (VT)
lose (game or money bet) — rihi+k (VI), cf. rihi (VT)
lost, get — hiehética
lots — waravka, wîr
louse — ?ačwâč
louse sp. — štvecčtc
love — ?uyhun
lover — ?uyk ('nobla'), ?yta? ('concubine', 'lover')
low — peimsapî?
low tide, be — havrîk
luck (? 'suerte') — kačî?
lunch — pokuyat
lung — šonač
make — kîm
mallow — marwâš
man — pačuk; wîčwâč ('old man')
many — wîr
manzanita — kîčač, kîčavihač (edible sp.)
marbles (named after chilecote plant) — ?îhayeč
March — šîmâče ('flower month'), yamîče; cf. also tamuave
mare — yewâš
marriage — ne?wak
married — ne?wâki?
marrow — ?opawhe?
marry — ne?u?
mash — wiwô
masher stick — wiwahut
Mass (service) — miša?
mat — honat
mat, wall — tîkandič
maybe — kay
me — -tvîn
measure (?) — nanečunihwâ?t
measure bead money — pînk
measure for beads (4 times around hand) — tikwe
measure for beads (once around hand) — ?a-tîwane
meat — ?a-tap, karnea, kawnea, tivoyt ('animal')
medicine — n-niliw, n-nilow, n-nilyo
medicine, emetic — kuruventu?ihwa?t
meet — ?aŋk
melon — mer+i
melt — coh+ik, kwa?rik
memory — winika+ (< 'think')
mend — napk ('stick together')
menstruate — m+yyi+, yahəŋk
mesquite — poč
metal — tukuhač
metate — c+r+iwha?t
Mexican(s) — činamr+, cicionyr+2 ('California, persona del pais'),
       hayku? (sg.), muka(h) ('white')
middle — hunavea ('heart', loc.), šun
midnight — hunavea tuka
midwife — mayhani?ač, p+nar+k ('tie-help?')
milk — ?a-šahi ('juice, soup'), leči? ('cow's milk')
milk (mother's) — pi?, ?a-šahi m+pi+c ('milk of your breast')
milk (a cow) — kwic ('wring')
milkweed — kacić ('chewed--Asclepias sp.),' wiv+ič (red sp., from
       which cord is made)
Milky Way — tukumušiva? ('cradle'), tyšayk ('toward the piñones')
mineral? — n+vii+i (brown, earthy, for menstrual problems, etc.)
mirage — cf. kwakwahuna?
miss (someone) — m+yiš+k
miss (someone or something) — ən
miss (the mark) — ?ačaw
mission — 1emisyon
mix — mo?nk (VT), monok (Adj.), monik+k (VI)
Mojave — ?amehaya?, mohevidz
moisten — yuasšk
molar — kacyama ('mountain-tooth')

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mole (animal) — miɡaht, tihpokt
money — pačhht, tukupac
Mono Lake people — kahakam ('aproned') ('Monachi')
Monolith — matavji ('the Monolith [Kawaiisu] settlement')
Montalvo (plcm.) — munkikeyj ('= kašupa')
month — m+ač
moon — m+ač
more — hamak
morning — tukawipea
morning star — pahikyjt
mortar — tuhiwhat ('metate')
mortar, bedrock — tihpahač
mortar, portable — tiwkwiš
mosquito(es) — hawawač
moss — ?akačopa?
mother — y+i
mother-in-law — y+i
mount horse — očk
mountain — kayc, mač, muaʔtat ('small mountain')
mountain lion — tukut, tukučuwat
mountain ridge — aʔaywēa
mouse — wakasi?
mouth — šičač
move (change dwelling) — huʔn+i
much — pucuk, wərvk, w+i
mud — pakwinit
mule — mulaʔt
mulefat — ñipkoč
multi-colored — kopipk, kwitkwitk
multi-spirited person — pat+išw+iš
mush — pohkinic
mushroom sp. — takaši
mushroom sp. — tiyt ?akumaʔ ('spirit's or devil's hat')
musical instrument — wiropynihwati
musical instrument, play — wiroy? y, wiroy?i
mussel sp. — kukukunit+ (black bivalve, not a limpet)
mustard — mortesa?
mute — ?imha, new ?anahugwi? weavk
my — ni; cf. also -niw
myth — cici?akinic
myth, tell a — cici?akin
myth character — hukaht, juhaha(+)t, ku?kunič, nunašši, pičreyt,
tatakič
myth characters of the sea — papaš (also = 'fog')
myth character (creator) — can+hpə ('our god')
myth character (female) — cu kit
nail — kolavo?
nail, finger — wacič
naked — pina
name (V) — tiw
navel — toroc
near — pop, popi?, ?ahkw+k
neck — mihic, gohoc
necklace — konakat, tukuhpač ('money')
needle — ?ahuha
neg. — kai (in imp.), nav
nephew — ?ahir, ?ahkana, ?amcit, mahcit
nest (of rat or bee) — koca?
net — kwihat
net, type of — niririhkinič
nettle — hikhač
nevertheless — cf. war++
new — ?ameyt
Newhall — ?akure?en
news — tihwea?
next (year) — mat-a-kim hiweć tivač
niece — ?ahir, ?ahkana, ?amcit
night (.last) — tuka
nineteen — wehmahač hamak makaveyk
ninety — makaveyk+he a wehmahač (‘nine times two tens’)
nit — ?ašaykuya
no — new
no good — k+ša?
no good — šuavač
nod — wo?n+k (VI), wo?nk (VT)
one — nwhit
no one — new hamic
north (?) — t+m+namoy+k, t+mamik, kwimika
nose — mukpic
not — new
nothing — new hit
not quite — hahev+k (V)
not yet — new-ham, new hami?
November — cf. tonava?, wiva?
now — ?ama?y
nude — pîna
nut — pucu
oak sp. — ma?hit (Quercus douglasii), mohcač (Quercus sp.), šaš
(mountain oak with edible acorn: Quercus wizlizerii sp.), šev
(white oak, edible acorn, Quercus lobata), sivisyu (Quercus
lobata), tuka (reddish, inedible acorn), wi?eht (has big
acorns), wi?ha+t (live oak of coast, with small acorns)
ocean — m+m+t, w+t+ (‘river, flood’)
ochre — ?ohat
October — cf. tonava?
oh (woe) — ?ay
Ojai — ?ohay
old person, very — ?uvihat
older sister — koheč
old man — w+č+hač
Old Tejon — w+hw+pšeheves (< ‘trap’)

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old woman — noht at
olive tree — ?olivo?
olives — ?esetuna?
omen (V.) — tï?ayn
on one side (eye, road) — ca?k (Adj.), ca?hîk (VI)
on top — pa?pi
once — hawkupi
one — hawkup
one-by-one — hahukup
onion — šivoya?
onlooker — hi-hi? ač
only — nuk
only — mohmoho?k
open — ?ana?k (Adj.), ?a?nk (VT), usay+k, ušapea (plcm. meaning
'opening')
open (sparse) — woro
open eyes — cane?nk
opponent (in game) — keyšuc
opposite side — ?amuvayu?
optative — mek, cf. also tîmek
orange — naranghe?
other — hîwač
other side, to or on — ?amuvayu?, paŋayu?
ottar, sea — tukuvič, hu?rist
our — cî-; cf. -niw
outside — yîvan
owe — ?ica?kay
owl, barn — šwat ('lechuza')
owl, great horned — muŋt
owl sp. — kukukuč
ox — n+viyo?, weyeš
paint — ?ošan (V), ?ošat (N)
paint, tattoo (N) — t+vušî?
pair — ya?yc

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palm sp., of Antelope Valley — comăč
Pampa (plcnm.) — wicirampec
Panamint (tribename) — cf. yuakayam
pants — pantalon
parent of one's child-in-law — nawš+m
parent-in-law — kwaš+?
part (hair, etc.) — šeak
partner in game — nark+t
partridge — kakašt (bigger than quail)
pass (in mountains) — kwät+zec
pass — nakwar+kt ('pass over (V)'), nakwar kivea (plcnm.)
pass (through/over/by) — p+łn+t
past tense clitic — uvu?
past adverb — ?uvea ('before, already')
patch — nák
patio — vaŋkinic ('swept')
pay attention to someone — yaŋam
peach — ?olvertigo, rurasnea?
peak — munk
peanut — kakawat
pear — perěš
peas — čičaro?
peck for food — potin
peek out — hur+t
pen, writing — ?ošanihwa?t
penis — cf. kawriji+kt (plcnm.-'penis mountain')
pencil — łepis, ošanihwa?t
peón (game) — tipuinić (N), tipui (V)
peón stick — yøykat
pepper — pimyente?
peppery — cuṭete?i, m+cane?
perhaps — cahake?pea
person — kike? (in "coast Indian")
person — takat
personal name — yulem (a dog, from mountain name beyond El Oso)
personal names — colo't (Cholo'), hopo?no, hwan (Juan), kawana
(Vicente Montes), kikacum (daughter of Isabella Gonzales),
kuweye, manweltey (obj.), mašarin (perh. Marcelino),
maséulat (Isabel Gonzales), maytsan (male child), molesta
(Modesta), muhwe (= Marcelino Rivera), pe?i?puna [personal
name in coyote story; F.], Pedro?, takmo?, tame?, ?ukan
(male child), visente?, wimpakum (perh. Angela Montes),
yâpakup, yiwi?kan
pespibata — civut
pester — tuh ('grind')
pestle — pahut
pet — ?acita
pet (V) (of dog) — pirpirk, v†ya?, v†yk ('touch/feel')
phlegm — koroma
piano — piano?tay (obj.)
pick up — ci?
picking sticks for tunas — yaivana? ('carry', instr.)
picture — ?ošanic
pierce — horohk
pigweed — kokt
pile up — mohm+k (VI), momk (Adj., VT), monmonkik ('hills')
pillow — k^p^na?
inch (VT) — co?
pine, spp. — tiokoht, wokoht ('piño balsama'—pine nuts and tree)
piñon (pine nut) — tiva?at
pipe — wikitt, wikhwa?t
Piru — ?a-kayayïk
pitch — hanat ('tar used on arrows'), ?ohane? (used for paint-
ing—compound with 'paint'; cf. ?opawë?)
pith — Šun
pity (V) — migëk
placename (village site below Old Town) — pamaøhayk

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placename (mythological?) — ?a-tímkiniwíják ("Coyote’s home in Ranch Creek Canyon")
placenames: ?a-we?rkineavea (plcm. where someone was pushed into the lake), čelamašpea (plcm. < "estafiate sp."), cívit pavea (on Comanche Creek; Yok. "San cháu"); havi-yík? — plcm. VF: haviyík (placename at Temescal ranch), hin-hinkeavea (a hot springs), honewimats (on Paso Creek; Yok. "tsuitsau"), kaykukpea (mountain east of Tehachapi in Kawaiisu country, meaning bluish or blackish stones), mavin, nakwarkivea, unuamea
plane a board — šiv
plant, spp.
?ečimawat ("doves eat it")
?amawiš (Berula erecta sp.)
?awčivinač (Mirabilis froebelii)
cinonokt (white flower, black seed; use seed and grass)
cícamur ("alfilarillo"—used as horsefeed)
cíwíhu? (a chamiso that had hard wood)
comač (Joshua tree; or 'cholla' cactus [= Solanum Douglasii?])
cováŋ ("yerba del manso", "yerba mansa"; Anemopsis californica; medicinal for cold, cough)
cukui? (useful only as feed)
hučic (willow sp.)
hunakač ("chamiso"; twig used for ear-piercing; medicinal)
híč (used in baskets; vine; red berries not edible)
?ipkoč (mulefat)
kačic (milkweed that is chewed: Asclepias sp.)
kačokt (Isomeris arborea, fever medicine)
kačač (ash-colored, 3’ tall)
kaýak (angelica)

1This is a partial listing, as placenames are too numerous to list. Note also that it is not always possible to distinguish a true placename from a mere locative expression. Clearly identified placenames are listed separately under their English equivalents.
ki?at (tree sp.? used for house roofing)
kimiš (grass or shrub 3' high, red flower, edible black seed)
kivuč (has edible greens and yellow flower)
kokať (soaproot?; "plant with root like amole, to wash with"; San Emigdio named after it)
koť, koht (leaves boiled and eaten; poss. Chenopodium)
kovakayat ?an?lín?o (medicine for bite of "pajarhuél", insect like a wood tick; also for cuts; Euphorbia polycarpasp.?)
kutw?ayal (resembles cilantro)
kuvač (blue or purple flowers)
kuvanavuč (white flowers; root made into emetic tea)
kwikak (Cucurbita palmata; smoked; medicinal for earache)
mačač (used for black paint)
mamukiyač (Cirsium occidentale sp.?; edible)
mushkinwa?t ('steam' instr.)
muaken?i (laxative tea; called "bad woman" in Spanish)
nomát (Croton californicus Mull. ...[illegible]; boiled root is medicine for "blood" and for clap)
?oč (mesquite: Prosopis chensis)
?occoč (a grass used for brooms and baskets)
pohuša?y ("a kind of rama")
pokot (used to sew piño? baskets)
puhcukuč (has fine black seeds for pinole; edible greens)
purawe? ("guico" [squash sp.])
sip?n (of no use)
šiw ("cacomite"; onion like bulb)
tamavit (plant from which awl point is obtained)
t?kic (white flower, tuberous root; source of Ft. Tejón name)
tivuši? ("night shade", Span. "chichiquelite"; used in tattooing)
tutut (Ephedra sp.)
tuvit (grass with edible seeds longer than foxtail; loc.)
?umoč (Spanish bayonet?)
wacic, wacič (medicine to keep hair from falling out)
wakatat ?apomo (Stachys albens Gray; "frog's shoulder")
wat (juniper)

wikwat (good for burning piñon; looks like rosemary)

wivč (fiber-producing milkweed)

yehpač (has bulbs)

plant (V) — pavuhaču?

play — tuhtutu?

play ball — voła?

play game (gen.) — punita?

play a certain game — tacankík (inf.; play game of 8 reed dice)

play game (peón) — típuí

play game (chilecote) — tohíyicin

play (instrument) — wirop'y, yuynan

play slide — siríhrík

play walnut dice — kumèsík

playful person — tuhtutu?i?eč

playground — ḋiyakíł

Pleides — nonom, tokooakam

plow (N) — ?araro?

plow (V) — kwíatíñ, yorín

plum — sirwele?

plum, California wild (= islay) — tokít (fruit), kúpiæht (tree or fruit)

point (V) — he?r'k

point (N) — wivavk't?

point (of deer) — sumánakay (‘one-point’), papaheak (‘three-point’), maheča?ka?y (‘five-point’), tarapka?k (‘two-point’; = 'forked’)

pointed — wivavk

poison — pahu?i? (of snake, etc.)

poison ivy — yač ("hediondillo", "hediondilla")

poker — típuiníc

poor — hañña

pop — pahktk (VI), pahk (VT)

poplar — wëmat, wamanakíç (alamillo—grows in arroyos)
possession (and possessive classifier) — -niw
pot — kíw+š, ?óya?
potrest stone — tev-ihwإت kiw+štay ('pot putter')
potato — papas
pound meat — cišea?
pound metate — pi?
pour — ki+mea? ('spill', caus.)
praise — yunu?
pray — ?aýa+n (VT)
pregnant — to?ka?y (< 'stomach'), tokat
pretty — numuč
prick — ?aca?tu?
prickly pear — navih
priest — pandri?, pantri?
prisoner — kwaka?wat
pronoun emphasizer — pumuk, punuk, umuk, unuk
prostitute — ?i+y+a?
puddles, make — mi+m+tu?
puff up (VT) — cf. pitk
pull — mičk
pull out — rukutk
pupil (eye) — takat
pure (undiluted) — ci?kič
purgative — ?atu?ci?
purge — winihwإت ('have diarrhea', inst.)
pus — ?i+kahic
push — t+čk
put — ta
put away to keep (VT) — nicu?
put back — mënkenea ('go back', caus.)
put in — curupk (VT < 'go in')
put up (out of reach) — ?i+v k
quail — kekač, keka+t
question clitic — (t)
quick — namə'yək
quiet — yənk
quince — memriya?
quiver — pagənat, təgətət
rabbit sp. (cottontail) — təvəuht
rabbit sp. (jackrabbit) — tʰəktət
raccoon — paʔihač
radish — rəvənoʔ
rain — wəg (V), wəŋət (N)
rainbow — ?əšinizəʔ, pəhikytət
raise — ?əŋv ( = 'put up out of reach')
raise (child) — tučəʔ ( 'grow up', caus.)
raisins — pəsəs
ramada — pəyaŋik, hororkinat, hororkinic
rape (?) — pənənk ( "romper una muchacha")
rat — kəč, wəkəs ( = 'mouse')
rattle, cocoon — kawakawač
rattle, deer hoof — ciwiciwič
rattlesnake — hɨŋt
raven — pəčəwət
ravine (?) — nakač
raw (medicine) — əyənat ( 'live')
raw — šətəʔ, raʔupk ( 'green')
read — lerin
ready — puhcəvə, tʰəŋʔəʔyməw
real (unit of money) — pənk
receive guest — mayəw ( 'hand-grasp')
recently — məhinən
red — kwašiʔpk
red paint — pəhet ( 'ochre')
reed spp.: pəvənač (big; Rumex crispus; seeds eaten), hayic, hwač, mahwač, məč (bigger than hwač), pakač (cane), pakaynikit ( 'carrizo, sp.'), pəvuht (tule, Scirpus alneyi sp.?—used for house, mats, food), tič (water flag)
reflexive — tak (cf. chapter II, section C)
relative — hintuač
remain — hiči
remember — ni-hun ?a-kwatik (cf. 'heart'), yamk, cf. also winikši
remind — yamkite, yamkineea?
resemble — mea, tihmea, tím
resemble by descent — hunk
respect — yunu?
rest (N) — tahićpea (plcnm., meaning "where you rest a while and
then start on your journey—una atardeada"), yihatu? ('take
shade'; "sestar")
rest (V) — hayin
revolve — wirawireapy, wirahirik (VI), wirawirepik (VT),
          wirawirepik (Adj.)
rib — ?amuc
rice — ?arostay (obj.)
rich — niwikap (possessing', char.)
ridge, mountain — ?a-ʔaywea
right (hand) — nume(ŋa) ('good')
ring around sun or moon — tįykur
Rio Chiquito — ?okevea ('sand', loc.)
ripe — ?a-kuhi
rise — viruhvįk
rise (sun) — wirahirik tivač ('the earth turns back')
river — wanit, pač ('water'); cf. also okač
road — pokt
roadrunner — puhyit
roast — kamea? ('bury'), tį? ('roast over coals'), waw
roasting pit for mescal — tįpač
rob — ?iyaw
robin — šiyakak
rock — tįmit
rock, type of — ?ayc (white, soft)
roll (eyes) (VT) — manu?manumank
roll over — mana?y
romerillo — cake?e
room — ?i?kea
rooster — cf. 'chicken'
rooster comb — ci?nea?nena?
root — njakawi, šutču
rose, wild — pućuć (plant: Rosa californica, berry eaten, stalk yields powder for women's face paint)
rotten — ?ašova, piška?
rough (-surfaced) — šarork
round — paro?k, ?uvat (<'eye')
rub — hipipk, šuvi?
rubber — ?uli?
rug — honat
rummage things over — wahwaya?
run — wanak (VI), wanakanea? (VT)
sad — ?a-hun ?a-k+ah+k ('his/her heart is sad'), mw+ršk
saddle (V) — sijarin
saliva — hačač
salt — hyavit
saltrass, salt peter — himukt
salty — cukwa?
same — ?ama?pea, tim, tihmea
San Bernardino — mar+ipea
San Cayetano (plcmn.) — maha+ipea
San Emigdio — kokawpea (named for soap root like amole)
San Fernando — pašen
San Francisco (? — ca?ayuŋ
San Gabriel — šivea
San Luis Obispo — tihini
sand — ?okeč, yi?rumač
Santa Barbara — pisiriyupea
Santa Paula — mupu?pea
sapling — ?a-šito?a?
Saticoy — Satikoypea
say — hek
scalp — -kwakaʔuʔaʔ
scissors — winiʔwaʔt ('cut', instr.)
scold — he-hek
scorpion — ?inoč
scrape — pikwaʔ, řiv
scrape sweat from self — yisik+i?
scratch — řim
scratch (V, of a chicken) — coʔ, waʔnwaʔnk
scratcher, shell — řimiʔwaʔt
scratching stick (for woman) — wokiʔwaʔt (= "amole brush")
scream — yik
scrounge — tihitvoŋ
sea — mimiʔ
sea lion — kuʔmuš, tukučuʔut peye ('lion in the water')
seat — raʔwk (VT of 'sit')
secret — cf. yanaminae
see — hiu
seed — puc
seed sp. — kuč
seedbeater — wacaviwaʔt
seems, it — cf. cahakaʔpea
self — cf. 'reflexive'
sell — nehponon
send — tihitŋ
separate (V) — naʔak (VI), naʔkan (VT), niʔniyayw (VT)
separately — heuκupičuʔ
September — cf. topavaʔ
Serrano from San Bernardino — marjaʔyaʔam
Serranos — cf. vapeatam
Sespe — seheʔŋ
set — ?i+k+neaʔ (VT < 'lie?'), raʔwk (VT < 'sit')
set (sun) — weʔr+ŋ

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seven — kwackaveykt
seventeen — wehmahač hamak kwackaveykt
seventy — kwackaveykt'heaw wehmahač ('seven times two tens')
sew — ho?
shack — tamwa?nat
shade — títkwakayc, típeka
shade house (where people live in summer) — títkwakayc
shade, take — títkwaka?yaw, y'hatu?
shadow — títkwakayc
shave — títkwk (VT), vo?y'k, vo?y'k (VI), vo?yk (VT), voyoyo?y
shallow — pa?pi (= 'on top')
shaman — cač
shaman, curing — šapakey
shaman's assistant singer — caču?hy+t
shameful one — ciu?ni?ač
shark sp. — h'hcikeč
sharp — wivavk, tamaw+t ('tooth', aug.)
sharpen — wivavk, tamaw+n
shear (V) — rio?in
shears — winihwa?t ('cut', inst.)
she — pà_; pama?, pate?
sheep — pa?wam (pair), pa?wat (sg.), pa?wam (plu.),
        purew+t?yam, vurew+t?
sheep, mountain — pa?t
shell sp. — yahuč
shell sp. — šawmi (cone-shaped)
shell — cikar at (shell used by shaman and in tobacco cake)
shell — koko
shell corn — kara?
shepherd — puheeka?y ('care for', instr.)
shin — paroc
shine (light) — kwar'k
shinny, play — pučahk
shinny game (N) — pučahknic

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shiny — kwana?y, tavatava?yník, tavít+k
shit — ŝa?
shoe — navokahac
shoot (an animal, etc.) — mu
shoot at target — wetere?e
shooting star — huʔč ʔakut ('star's fire?'), ʔawanak huʔč ('it-runs star')
short — pemisaʔi?
Shoshone (tribename) — cf. yuakayam
shoulder — pumuc
shoulder blade — ŝiʔac
shovel — palaʔcay (obj.)
show — ʔayn
shrine — nahwíníc
shut — nɨʔ+k, tɨmk
sibling — humu ('brother or sister, older or younger')
sibling, younger — ʔitač
sick — muk, mukuk
sidesaddle — pɨʔčk ('sideways')
sideways — pɨʔčk
Sierra de la Grulla — yelpe
siesta, take a — yɨhatu?
silver (color) — pɛʔ+k’t
Simi — šimíŋ
sinew — ʔa(-)t póò, tapkat ('deer sinew for binding bow')
sing — yu?
sing ceremonially (healing shaman) — caču?
sing, deerhoof — nah-yu
singe (?) — kw+r’k ('trim feathering with live coal')
singer — cačuhyt’t
single file — hurura?aváʔ+y+k ("placename where they go in single file...running down to El Monte")
sink (V: of water?) — cot+k
sink (V) — ʔop+k (VI), ʔopk (VT)
sinner — təvoʔwɨt
sister — kohəč
sister-in-law — -kuhəna
sit — raʔwɨk
sit with feet straight out and together — warahavɨk, waravk,
('much, very, hard')
six — pəvəhi?
sixteen — wehəmaʔəč hamek pəvəhi
sixty — pəvəheə wehəmaʔač ('six times two tens')
skin — -koŋə, toko
skunk — ponivəč
sky — tukuhpəč
slanting (of road—winding?) — pəčk
slap holler — yuʔinaʔ ʔaʔiʔəcay ('play one's mouth')
slaughter — kon
sleep — kum
slender — cahəwɨk (VI), cahəkit (N), həpənaʔ?
slide, play — sirhɾɨk
sling — huʔna
slip — (haruʔ)haruʔy, haruhrɨk ('slip down'), rikwətɨk
small — ʔanuʔsiʔ, ʔanosic ('little finger')
smart — winikət (< 'think')
smear — kweʔrɨk (VI), kwərəʔ (VT)
smell (VI) — muʔə?
smell (VT) — hukum
smoke (N) — mwaʔt
smoke (VT) — muahk
smokey, be — muakɨk
smoke (pipe or cigar) — wïk
smooth — rikwarikweʔy (cf. rikwətɨk)
snail — huʔc ('star')
snake — hɨŋt
snake sp. — təhuʔc ('gopher snake?')
snake, water — ʔanahuʔc (black with white longitudinal stripes)
snake, corral — tapoč
snake sp. (mythological?) — waynis ("chirreonera")
snake motion — šunišuni?
snap with finger — tisık
snore — toča?
snow — yu
snuff — civut
soft - nam a pi?
soften leather — hipipk
soil, type of (?) — puyumak (from marshes, = payip)
soldier — kwačač
some- (forms positive indefinites) — tum, cf. tim
someone — tumhami
something — tumhit
sometime — hamip
son — mayha
son-in-law — mišana
soot — timwat (< 'smoke')
sore (N) — kapenac
so that (?) — punik
song — cačuč
soon — namapik
sorry - mwišk
soul — hunac
soup — a-sahi
sour — cukwa?
south — a-puykisayuk
spark (V, of fire) — tacip
sparse — woro
spend night — tawn
spherical — parašk
spider — kukač
spider, water — hukahht
spill — kim
spirit — tiyt
spit — tohv+k
spittle — toykiv+c
splice — nacee?, napawicu?
splints, junco — h+i+ivic
split — h+i+iv, šererk
split-stick — pakakayne?t (clapper of split cane or willow)
spoil — k+i+ha?
spoon — kučara?
spray water (V) — puhk
spread (dirt, etc.) — šeank
spread legs — kwa?yk
spread (meal on batea) — weŋk
spread (water) — wicac+k
spread out — yo?
spring (season) — yama?va? (‘April’), yama+c (‘March’)
spring — pe?o, pahuhave
sprinkle — wick
sprout — šitu?
spur (V) — c+i+hc+k
spur (N) — cikinihwa?t
spurge — kovakaytat ?an+linyo
squash (V) — h+iŋk
squash (N) — kervaša?
squash sp. (?) — purawe? (“guico”)
squashed (of nose) — pa ca?hk
squeeze — kwace?
squirm — vo?y+k
squirrel, antelope — koŋit
squirrel, baby — kaneypucic
squirrel, flying — hika+t
stab — c+k, c+tmakun, kuru?
staggering(ly) — takataka?y
stairs — ?+ta?khw+e?t (‘go up’, instr.)
stallion — ḥaranyon
stand on head — cinaŋ+k
stand up — coʔn+k, hokoŋ+k, kikč
standing up — conoʔk
star — huʔč
steal — ʔiʔiʔw
steep — wiciʔk
step on — hiŋk
stepchild — ʔahkana
stick — kučat, nakat (‘stick’; ‘digging stick’) stick (V) — cik
stick out — purahk (VT < ‘go/come out’; also = ‘dry (clothes)’) stick together — napk stiff — rutek+k
still — həm, hemiʔ
stingy — ʔiʔiриc
stir — hakwaw, kwam, wiро?
stirring stick — weahut
stir up — košiʔ
stoke fire — kwačeaʔ
stomach — toʔč; cf. also hunac
stone — ʔimíʔ
stone, type of — kaykukpea (“sierra east of Tehachapi in Serr. country, means bluish or blackish stones”)
stone, type of — ʔišaʔ (powerful stone from coast, color of the graniteware)
stop (VI) — coʔn+k, wiŋ
stop up — ʔak+iŋ (VI), ʔahk (VT)
storage place — tarivanaʔ [< ʔa ‘put’?] (‘storeroom, box, trunk’)
store — nαhoʔnomat, tyenda
story — cicicakinic
straight — rupk
straighten — rupk
strain — ʔoʔaʔ
strainer — tIPAŋkinivaŋa? ('deep', instr.)
strawberry — madulse?
stretch (oneself) — waćaca'y
string beads — purikaw, ho ('sew')
string bead money (V) — ni-šɨpu ni-k+ım ('1 __
strip leaves off — šipk
stuck — nap+k
stutter — toho? ʔa-huŋwiʔ ('foolish his/her talking')
suck — cuŋ, piŋ
suddenly— pokatkiʔik
sugar — pihač
summer — ʔošíʔ, toŋava?
sun — tameat
sun, take — huʔ ('burn')
Sunday — wɨnic (pass. nom. of 'stop', VI)
sun oneself — tavihukwaʔ
sunflower — ʔiwi, paʔapkač, (Helianthus annuus)
sunny — taviy+k
sunrise — tukavipea, ʔa-hur+k tameat
sunset — yɨha, ʔa-weʔr+k tameat
sunshine — ʔa-t+kwaŋi, tameat ʔa-kupea ('sun's summit')
swallow (V) — min+k
swallow (N) — pamʔiʔikeač
swap — nanukaw
sweat — yɨš+k (VI), yɨš+k+? (N)
sweat house — huyacaw, ʔanusi kic ('small house')
sweep — vank
sweet — pišaʔiʔ?
sweet potato — kəmote?
swell — pakanaʔ (V), pakanaʔic (N)
swim — pavacayeʔ?
swing — hɨʔy+k (VI), hɨy (VT), hɨykihwaʔt (N)
sycamore — havoč (Platanus racemosa)
syphilis, have — kwəčkwac+ʔ, cf. also 'venereal disease'

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table — tamesa?
Tacuya (plcm.) — ku?yaj (< 'large bird sp. ')
tadpole — pavo?vo?ač
tail — kwacitec
take — ?u?
take down — hamutk (VT < 'climb down')
take off — puk
take out — piakkk
take shade — tikwake?yew, yihatu?
take steam — muak+k
talk — huju?, tahtano
tall — meta??
tan leather — h+p+p+k
tapeworm — ?apok+ha
Tapo — kw+l+v+g, ta?apupea ("tapo")
tar — hanat
tarantula — tukuku
target — weterere?niwha?t
tarweed — pahinač
Tataviam (people) — te-taviyam
Tataviam, speak — tavio?
tattoo (V) — ?ošan
tattoo paint — ?ošat
tea — ce?
teach — teanimaka
teacher — nah-teanimakanek
tear (VT, of cloth) — p+neuk
tear(s) (N) — ?opšič
tease — ?ihema?
Tehachapi (site of New Town) — teruhu?pea ('baby cradle place')
Tehachapi (Old Town) — kisaptašič, pamaheýk (village site below Old Town), tahičpea, t+yiy+k
Tejon, Fort — t+kšipavea (< 'plant sp. ')
Tejon Pass — nakwarkive ('El Paso store site', < 'pass')
Tejon rancheria — kučit ?ahove (plcmn. above the Ranch House, = Dog Rock), pi?venacapecae a ("where Rosemeyer lived"), t+hokt ?ahovea ('rabbit hole': village 3 mi. southwest of Tejón Rancheria house)

Tejon, Old — w+h-w+pšahovea (ranch house on Paso Creek)
tell — hak, t+hö
tell myth or story — cici?akin
ten — wehmahač ("two-five")
thank you — ni-hun numuč ?+m+y+k ('my heart good toward you'), w+y+, w+y+ (ritual form, said by y+var men to attendants)
that — ?ama? (distal), pata? (proximal)
thatch — hamapn (cf. 'grass')
their - pi--; cf. also -niw
there — ?amuk, ?ap, ?apan, papan
there, from — ?apeay, pap, pop
therefore — ?amatan
they — ?amam, pam, pi-

thick (of board) — t+puck
thick (liquid) — t+puck, wakit
thief — ?+y+ti
thigh — caqac, gaykač
thin (of board) — ?ivivi?
thin (of a liquid) — pavakit, yawi+k
think — winikaw
thirsty — pameatu?
thirteen — wehmahač hamak paea
thirty — paea wehmahač ('three times two-five')
this — ?ivi?, ?a-mi ('that goes' [used with 'day', 'year', etc.])
thorn — wiha, cf. wihač 'cholla'
three — pahi?
throat — gohoc
throw — mu
throw at — pi?
throw down — wawk

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throw up — sukiuvl
thunder — kuru?r+k (VI), -kuh-kuru (N), taoč
Thursday — ?a-waca (‘four’)
tick — ?ač+mč, mumac, kovakaytat (‘pajaruel’)
tickle (V) — cikuru?
tidy — numua?ik tavíc (‘well put’)
tie — p+i, cf. kwea? ‘lassoo’
tie knot — pock
tight — muc+k
tinder — hayic, yeska
tiptoe, with belly drawn in — he kw+k
tire out (VT) — wawtk+nea
tired — wawt+k
to — y+k
toadstool — t+y t?akum? ‘(devil’s hat)’
toast (V) — man, k+i?
tobacco — cívut (Nicotiana Bigelosii sp.?)
tobacco bag — taqatat
tobacco drink — kwamic (‘stir’, pass. nom.)
today — ?a-mi tameat (‘day that goes’) 
together — hawkupiva? (<‘one’), h+tk (in a row), mick
toloache (Jimson weed drink) — mač

tomato — tomate?
tomorrow — ?uvaehpwa

tongue — n+gič
tonight — ?a-mi tuka (‘night that goes’), tuka
tooth — tamac
top — kupa (top of head, mountain), t+mk+t (‘lid’)
topknot — ?ususu?
tortilla — tiitiy?a, tirtiy?a?
touch — v+iya? (pet dog), v+yk (‘touch, feel’)
tough (meat, etc.) — putu?
towards — y+k
trade — nanukaw
trail — pokt [NB ? ~k]
transvestite — tuhu?
trap — wipšahet
trap in a falltrap — cirhk (V)
tree — kucat
tree sp. [partial listing] — haka(-?)koječ, tikit, tunt (used for digging stick), puvič (weave with bark)
tremble — šariri?
tribename ("Monachi") — kahakam (cf. kac 'front apron of dress'?
Indians at Independence, near Nevada; Kawaiisu called them payazz)
tribename — yuakayam, kayam (tribe inhabiting yuaka'y mountain,
Antelope Valley)
tribename (Kern Lake Indian) — pa-paveatam
tribename: Monos? Tübatulabal? — šiwi?kawiyam
tribename: Tübatulabal — tivapeatam (< tivat 'piñon')
tribename — šušumkam (extinct tribe)
tribename, near Visalia — têlamni?yam, tulemne ("language of
. tunami(yam) Indians of Buena Vista Lake and of Bakersfield
Indians")
tribename — wowaliam
tribename — pakwinepateam ('Ventureños')
true — mimmk
trunk — kahon, terivana? [< ta 'put'?]
try — tuï?
Tübatulabal — šiwi?kawiyam ('Tübatulabal Indian, Rio Chiquito
Indian'), tivapeatam ('piñon'), okač tekat (< 'sand'?)
tuche — şinanami
tuck under belt — tapira?
Tujunga — tuhügë
Tulare Lake — tecihpee ('land of Tachis ... Tulare Lake or Lemoore')
Tulareños — paveatam ('Kern Lake Tulareños')
tumor — cf. ñeh-ñeykamuk

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tumpline — ?aŋork+?
turn (VT) — manu?mk
turn around (VI) — kwitu?m+k
turn over — wïrah+ïk
turnip — navuht
turpentine weed — muaka?y (under muãhk-ïk)
turtle — kopotat
twelve — pahiwaca, wehmahač woh ('two-five two'), wehmahač haðak woh
twenty — wohea wehmahač ('twice two-five')
twins — nacavorakam
twist — miruhr+ïk (VT < 'kink')
twist rope — wicu?
two — woh
ugly — k+iša? ('bad')
unable — haheav+ïk
uncle — makay
uncle, various types — tahe, kuem
unfeeling person — k+iša? ?ešun ('no good his/her heart')
untidy — mušemuša?y
untie — murãhk (VT, Adj.), murãh+ïk (VI)
up — ?ova?, tukuhpavea ('sky', loc.)
up, go — ?+tah+ïk (VT)
upstream — ?aruit, wani+ët
urinate — ši?
urine — ši+pïc
us — -vi+ïm, -+c+i+m
use strength — ?ova?
valley — kw+iŋač ('gap, pass'), w+i+ït ('level ground')
venereal disease (?) — ḥaŋgajkamuk ('tenor potros'; < 'thighs'), wãŋaŋa?y (Adj.: 'tenor purgación'), kwačkwačïk ('have syphilis')
Ventura — pakwinipea (< 'mud, clay')
Ventureños — k+išani?huŋuken ('ugly talkers'), pakwinipea–atam
verbaler for attributive nouns and numerals — ivák, iven
very — pucuk, waravk
village, rancheria — ki-kic
vinegar weed — muakap (under muah-k-tk)
violet — violin
vulture — pawirukuht, wirukuht
wait — puhci?
wake up — t+maaw
walk — n+im, tuah+k
walking stick (insect) — huvawavít ('blind')
walnut (nut and tree) — kihe
want — -ihun, uyhun ('take-want')
wapiti — pahukaht
war — namuic ('fight', pass. nom.)
warm oneself — ha+py+k
wash (clothes) — coŋk
wash (VT) — k+ca?
watch (N) — tameat (= 'sun')
water — pač
watercress — vero?
waterfall — puru?pač (falls of Kern River), ?a-huc+k pač ('water falls')
watermelon — šanyāč
watery — pavakit
wave — ?a-kw+č+k ?a?ova mim+t ('it stands up its force the sea')
we — ?icam, iceč, icam+t, ca- (hortatory subject), c+ (indicative subject)
wear out — γ+hw+k (VI), γ+hwk (VT)
wear widow's soot — yupakina?
weave — n+?
web — pavača?ivana? ('swim', instr.)
Wednesday — ?a-pahi? ('third')
week — simana
well — numua?ik (< 'good')
well (N) — poso
west — ?acaw kikayuk, ɪmamik
wet — ?acotkɪpea (San Fernando), ?aycw+t, hop+t ('leak, be wet'), hopk ('make ditch run'), počuit (< 'water'), yuǎstk
whale — kiyaw
what? — haminat, haminawat (aug.), haminata, hitat, hinim (plu.)
what? — tariw?
wheel — rueda?
when? — hinipe?
when — ?iwaʔ, mahmat (= 'if', in future conditional)
where? — haypea, hip, ɣt
whip — w+k+iwhaʔt ('hit', inst.)
whip (a liquid) — hakwaw
whirlpool — ?a-kwišušuʔiʔ pač
whirlwind — ?atakucivə
whiskey — hwiskitay (obj.)
whisper — haʔwaʔy
whistle (N) — pakuunihwaʔt, wikoynihwaʔt (of bone)
whistle (V) — wíkwiʔ, wikoyn, yuʔyan nan ?ašicay ('play one's mouth')
white — ?ayak
white man [presumably, 'white person'] — mukaʔ
white paint - towic
who? — hami(c)
why — haminat, haminawat (aug.), haminata
widow(er) — hahvikic
widowed, be — hehvkeəʔ
wife — nimihug
wild — načakwini ("una cimarrona"), šuaveč ("bravo, maldito")
willow — hakat, hučic ("willow sp.")
Willow Springs — panucavea (Mohave town, in Antelope Valley)
win — nahnipk, pǐnk
wind (V) — kwisišakaʔk ('wind hair in a molote')
wind, windy — šiv+t, šivk, pa-šivka
window — ventəʔnu
wing — mahac
wink — ?a-weanavín ?a-uvan+ ('he winked at me with his eye')
winnow — kay+, key+pk
winnow in certain ways — ca?cakin, hanin, h+nea?, w+šk
winter — temuavea, ?a-šivka ('wind')
winterfat — ?ipkoč
wipe — pikwk
wise — mač+ke? ('wise person'), ?i+nanat (< 'know')
with (accompaniment) — ci+va?, -mea?
wolf — wanač
woman — kwihak
wood — kučat
woodpecker (red-headed?) — š+c
woodpecker sp. — pivanač
work — hu?eaha
work — tumahan
world — t+vač
worm — ku?ač
worm sp., from Sphinx moth — pi?aka
worm sp. — purpur
worn out — g+ihw+k
wrestle — ulucarin, nanakša?
wring — kwick
write — ?ošan (= 'paint')
Yawelmani by Bakersfield — wa+npeatam ('river people')
yawn — hakwakwa?y
year — t+vač
yell — wi
yellow — ?amariyo?
yes — ha+i
yesterday — tuk
yet, not — nawham
Yokuts — noče (tribename or nickname for Yokuts)
Yokuts (below here and at B[akersfield?]; also their language) —
  kehpišakam ('Tulareños')
Yokuts group — tunami(yam) (at Buena Vista Lake; used boats and
spoke tulamne)
Yokuts group — wowal (from Lemoore)
Yokuts, Tachi — tacih-yam (from Tulare Lake or Lemoore)
Yokuts, Yawelmani — wanipeatam (cf. 'river'; over by Bakersfield),
  yawilmani ('Visalia Indians')
you — ?+m+? (sg.), +m+??(?)(plu.), m+?- (sg.), ?+- (plu.)
young — cf. nacat, titinit
youngest — pitač
your — m+?- (sg.), — ?+- (pl.); cf. -niw
yucca — comat, ?umuč
zigzag — ?a-t+mkinly+k (plcnm.: meaning 'creek zig-zags there')
zigzag design — ?ananačun hucay, kwiočkik; cf. also kimač
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used lampask.ta. made as firewood.

a kat fro'a = mistletoe

such as in drier here - como bola.

call both oak moss to mistletoe

thus def. insists.

ha'kak'orat fr - sans cinea

ears diren. pl. en ha'kak'orin

grows here also.

ha'kak'orin坏, like sans but

eating. noteworthy 0.2

Grows here.

def. never saw snow fall when a

girl in el Pino. snow on ground

near when at pino saw snow on tree

miss at matépaeir . asked from

mis. at matapaeir and asked from

Pino (that range can be seen at camulos

Pino - and asked her mother what it

was. Her mother said 'out pata'

it is snow. explained that it fell like

rain. Her mother knew how to cook well
APPENDIX B: KITANEMUK FORMS FROM A.L. KROEBER

Handbook forms

The following forms were collected from A.L. Kroeber's Handbook of the Indians of California (Kroeber 1925), chapters 42 and 43. They have been entered into the dictionary with the source code "K". Kroeber's initial upper-case letters in placenames and tribenames have been changed to lower-case, in keeping with the style of the dictionary. The table following the entries lists all the characters appearing in this list of Kitanemuk forms, and a description of each symbol as it applies to the Kitanemuk forms, adapted from the Handbook's appendix, "Pronunciation of Native Words".  

agutushyam, agudutsyam, akutusyam² — name used by the Kitanemuk and Vanyume Serrano for the Kawaiisu (that is, Tehachapi or Caliente) Indians.

amahaba³ — tribename: the Mohave of the Colorado River, welcome guests among the Kitanemuk, and frequent trading partners.

chivutpa-ve⁴ — placename: on Comanche Creek, called by the Yokuts "Sanchiu".

---

¹ Pp. 940-41.

² Cf. Pakutucyam in the dictionary.

³ Cf. Pamahave in the dictionary.

⁴ Cf. cívupave, 'Comanche Spring' or 'El Comanche', in the dictionary. Kroeber doesn't say what his hyphen is intended to represent, but in this case at least it separates the locative suffix from the stem 'water'.

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hinhinkiava\textsuperscript{5} — placename: a hot springs or Agua Caliente in the vicinity of Tehachapi Pass, in Kawaiisu territory; called "tumoyo" or "shatnau ilak" by the Yokuts.

honewimats\textsuperscript{6} — placename: below the ranch house on Paso Creek; called by the Yokuts "tsuitsau".

mavin\textsuperscript{7} — placename: Tehachapi Peak or a mountain near by, perhaps called by the Yokuts "chapanau".

nakwalki-ve\textsuperscript{8} — placename: the principle village of the Kitanemuk, called by the Yokuts "pusin-tinliu".

noche\textsuperscript{9} — tribename or nickname for Yokuts.

pa-manit\textsuperscript{10} — the Jimson weed drug or its drinking.

wuwopraha-ve\textsuperscript{11} — placename: the Tejon ranch house on Paso Creek, called by the Yokuts "laikiu".

\textsuperscript{5} Cf. hi?nhi?nkeve\textsubscript{a}, under hi?ntk 'float' in the dictionary.

\textsuperscript{6} This must be the place called Medio Monte, a cowboy camp; cf. hunac in the dictionary.

\textsuperscript{7} Cf. mave\textsubscript{a}, under mač 'forest', in the dictionary.

\textsuperscript{8} The hyphen again corresponds to a morpheme boundary preceding the locative suffix. Cf. nakwerki\textsubscript{e}a in the dictionary.

\textsuperscript{9} Nothing similar to this name is cited by any of the other sources in the dictionary.

\textsuperscript{10} Cf. manič 'toloache', and pa 'water/drink' in the dictionary.

\textsuperscript{11} Again, the hyphen separates the locational suffix from the stem; cf. w+wpšahe\textsubscript{e}a, under wpšat 'trap', in the dictionary.
Values of symbols in forms from Kroebér's Handbook

a — as in father, sometimes as in what.

b — usually a little more difficult to distinguish from p than in English.

ch — as in English, or nearly so.

d — somewhat as in English; but is quality is like that of b, its tongue position like t.

e — as in met, there; sometimes like a in mate.

g — In Pomo, and occasionally in other languages, both values of g occur, but are designated by the one letter (a "fricative", that is, like g in Spanish gente or colloquial German wagen; and as in go, but harder to distinguish from k than in English).

h — sometimes as in English; occasionally fainter; sometimes more harshly made with constriction at the back of the mouth, producing a sound equal, or nearly so, to Spanish j or German ch.

i — as in pin, long or short, or as in machine, long or short.

k — in languages which possess g, is as in English; in those which do not, it is usually somewhat nearer g than is English k, at least at the beginning and in the middle of words. Indian k is often pronounced much farther back in the mouth than English k.
I — never quite the same as in English, but near enough in sound to be unmistakable.

m — substantially as in English.

n — substantially as in English.

o — as in come, ore; when long, sometimes like o in note, more frequently like aw in law.

p — as in English, but with a tendency of approach toward b like that of k toward g.

r — much as in German, French, Spanish, or Irish brogue.

s — is a sound of the same type as English s, though rarely quite identical.

sh — much as in English, but probably never quite the same.

t — tends to approach d as k does g.

u — as in rule, long or short; or as in full, long or short.

v — in Shoshonean, Mohave, and Karok; the lower lip touches the upper [lip?], not the teeth.

w — as in English, or nearly so.

y — as in English.
Kroeber's 1907 forms

The following forms are taken from Kroeber's "Shoshonean dialects of California" (Kroeber 1907: 71-89 and 138-9) and are listed in the dictionary with the code "K". They constitute the only wordlist of Kitanemuk ever published. Kroeber takes the value of many of his symbols to be "obvious", with some differences which he notes (p. 70): a vowel marked with a grave accent is "open"; a vowel with an overbar is "closed"; o and u are "impure"; ā and ū are "impure" but otherwise similar to French and German ō and ū; ĝ corresponds to I.P.A. [ʃ], and į is its voiced counterpart; ʰ is aspiration; v is bilabial v; ň is [ŋ]. There is some discussion of whether ě, ē, ō, ţ, ŵ are really voiced consonants, or just allophones of k, t, p which are slightly different from the English k, t, p; perhaps they are simply unaspirated or lightly aspirated phonetically. ġ is a "velar or uvular k", and ţ is "palatal t".

a'-ò — bone
a'-ā — crow
a-cidja — mouth
a-dama — tooth
a-muhi — neck
a-nō ňi — tongue

a-nū ma — liver
a-ō dj — blood
a-pi — mamma [breast]
a-pumu — shoulder
a-tō — belly
a-tsaka — leg, foot
a-watsi — nail
a-woñ — rain
a-xùn — heart
āya-k — white
abica — head
aciv kō — wind
adjumts — louse
adutsit — flea
agopo — hair
aiaikik-am — white man
akav a — ear
amak — give
ama-ts — that
amuik-anū — kill
amuk — there
amukpi — nose
amwak — smoke

antisi — small
aqañqa — beard
atū a — large
auv a — eye
axue — work
axū-fit — eagle
bā-hugaxt — elk
bētc — water
badjukt — bow
bahi — three
batcuk-ai, [but vatcokai p. 94] — man
buyu — all
cumanat — arrow
chivutpave — Comanche Creek
dagat — person
damiat — sun

[Page 662]
didinit — boy

dōwapi — eleven

dugucuvut — panther

duguxbav i — sky

duk — yesterday

ni-duxdu — [l] dance

dūut — coal

dū hōgu t — rabbit

dū muu t — rock

dūv atc — land, earth

gabotc — knife

gihut — fish

giits, ni-gi — house

gōca — bad

gudjat — wood

guchayik — plcnm. on the road

from Ft. Tejon to Los Angeles at Gorman's; said to mean 'in the timber'.

gugut — ash

gut — fire

gutsi — dog

gwacō p-k — red

gwagit — baby

gwatskawik — seven

gwikah-ai — woman

hāu — yes

hamat — grass

hāmināt — what is it? what do you wish?

hamits — who

haukup — one

hiav it — salt

ni-hu — [l] see
honewimats — plcm. 1 mile downstream from Tejon ranch house
hugaxt — deer
huit — jackrabbit
huitahove — Rancho de la Liebre
hunat — bear
hùut — star
hù ñt — rattlesnake
ni-hùñu — [I] speak
ip — here
itsam — we
iv i-ts — this
ni-kum — [I] sleep
màat, mù at — moon
mahätc — five
makawik — nine
mavin — plcnm. in the mountains, perhaps Tehachapi peak
moatat — mountain
mòatc — iake
mu-do'pi — back
mü ma — arm, hand
nakwalkive — Tejon rancheria site
nätsat — girl
näu — no
ni'-kwa — eat
ni-tama — knee
nòxdat — old woman
numuat — good
nù, nö — I
ni'-pa — [I] drink
pabahi — six

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pahewatsa — twelve
pîhâtc — night
rogaugâtc — sit
tikitspe — Fort Tejon
tsad-uits — sing
tsiwut — tobacco
uv api — tomorrow
û mû — ye
û mû, imua — thou
wa’watsa — eight
wahi — coyote
ni-wana-k — [I] run
wanû t — stream
watsa — four
we’mahadj — ten
widjidat — bird
wi’koxwet — pipe

wo — two
wòñ-at — cloud
wuwprahâve — site of Tejon ranch house
wû r — much
wû tcahet — old man
yav o-k — black
yuat — snow
APPENDIX C: KITANEMUK FORMS FROM C.H. MERRIAM 1903, 1905

Vocabularies of North American Indians by C. Hart Merriam

[X/23aa/V123]

Tribe: Ketanamoókum (Dominant tribe at Old Fort Tejon)

Informant said he was born on Piru Creek, but later lived at C'ahuenga (hence his native language must have been Tong-vā, but he gave me Ke'-tan-ā-mū-kum, the dominant language of Tejon.)

[p.2] Indian Vocabularies Collected by C. Hart Merriam

Name of tribe Ke-tan-ā-mu-kum

Home of tribe C'ahunga? Peru Cr? Tejon, Calif

Vocabulary obtained from Alto Mirando Vadio'

At (place) Tejon Canyon, Calif. Date Nov. 12, 1905

---

12 I would like to thank John Johnson of the Santa Barbara Museum of Natural History for bringing these fieldnotes to my attention. The listing here is a typescript of the notes hand copied by John Johnson, September 26, 1983, at the Bancroft Library, University of California, Berkeley. The two columns give forms from Vadio on the left, and forms from Mrs. Rosemyer on the right.

13 Merriam was primarily a biologist; he is not known for the phonetic accuracy of his transcriptions, which he insisted on recording in an inconsistent modified English spelling, rather than using any recognized phonetic transcription system. It is also thought (by Kroeber, cited in Berlin 1981: 246) and Merriam (1966: 3), and by William Bright, personal communication) that Merriam's ear was simply not very good. Nevertheless, due to the paucity of material available on Kitanemuk, I feel it is worthwhile to include these forms. For more information on Merriam, cf. Berlin 1981, and Heizer's introduction to Merriam (1966: 1-9).

14 The double-underlined words here represent the headings on the pre-printed forms Merriam used for the recording of speaker data on the many consultants for various languages he worked with.
Tribe: Kétan'-am'-moo-kum in their own language
Ke'-tah-nã-mwah-kam language
Tribe: Ko-kó-em-kam (= Serrano of the Padres in Tongva language) [Ham'-me-nat or Ké-tan'-am'-moo-kum in their own language]

[p.2]

Name of tribe Ke'-tan'-am'-moo'-kum
Home of tribe San Bernardino Mts. & Tejon (Monte)
Vocabulary obtained from Mrs. J.V. Rosemyer of Tejon, Calif.15
At (place) Bakersfield, Calif. Date 1903

15 This Mrs. Rosemeyer is apparently the wife of the "Rosemeyer" referred to in the Harrington notes.
### 1. NUMERALS

<table>
<thead>
<tr>
<th></th>
<th>How-kőp</th>
<th>How'-oo'-kőp</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Wöh'</td>
<td>Wöh</td>
</tr>
<tr>
<td>2.</td>
<td>Pah'-he</td>
<td>Pah'-he</td>
</tr>
<tr>
<td>3.</td>
<td>Wah'-tsah</td>
<td>Waht-tsah'</td>
</tr>
<tr>
<td>4.</td>
<td>Mah'-hah'tr</td>
<td>Mah-hahts (Mah-hahtch)</td>
</tr>
<tr>
<td>5.</td>
<td>Wá'-hāmah-haht'r¹⁶</td>
<td>Pah'-vah-he</td>
</tr>
<tr>
<td>6.</td>
<td>Wá'-mah-hahs</td>
<td>Wá'-mah-hahts</td>
</tr>
</tbody>
</table>

### 2. PERSONS

<table>
<thead>
<tr>
<th>People</th>
<th>Tah'-kah-tum</th>
<th>Tah'-kah-tām</th>
</tr>
</thead>
<tbody>
<tr>
<td>Man</td>
<td>Pah'-tro-ki</td>
<td>Pah'cho-ki/Pah'-tsō-ki</td>
</tr>
<tr>
<td>Woman</td>
<td>hah-kum(plural)</td>
<td>Kwe'āh-ki</td>
</tr>
<tr>
<td>My father (spoken of)</td>
<td>Nin'-nah</td>
<td>Nin'-nah</td>
</tr>
<tr>
<td>His father</td>
<td>Ahn'-nah hoo'-as</td>
<td>His</td>
</tr>
<tr>
<td>Father</td>
<td>Ahn'-nah</td>
<td></td>
</tr>
<tr>
<td>My Mother</td>
<td>Ne'-yah</td>
<td>I-yōh (spoken of)</td>
</tr>
<tr>
<td>My Brother¹⁷</td>
<td>Nip-pē' t</td>
<td>Ah-pahr'</td>
</tr>
<tr>
<td>My Sister</td>
<td>Nik-kor (older)</td>
<td>Ah-kor</td>
</tr>
<tr>
<td></td>
<td>My -re</td>
<td></td>
</tr>
</tbody>
</table>

¹¹ This looks like 'two-five', or 'ten'.

¹⁷ Apparently Vadio gives the term for 'younger brother', while Mrs. Rosemyer gives 'elder brother'.
Grandmother  Nit-soo'-de¹⁸  Tsoo-re³⁸
(father's mother)
Uncle (father's brother) Ne-tar'
Old Man  Wah'-trah-has  [n.g.]¹⁹
Old Woman  No'-tat
Little Boy (4 to 12 yr.) Ut-too'-chen-ne²⁰  Wooch'-cha-hatch
Little girl (4 to 12 yrs.) Nah'-tsat  No''-taht
Children (4 to 12 yrs.) Nah-nah'-tsum  Te-teen-it
Baby  An-no'-tse  Nah'-tsaht
Somebody  Toom-hah'-me  [n.g.]
          My  kwahkeet
          Nepoo'yu  [n.g.]
Friend²¹  My
          Ne'-poo-yu

3. PARTS OF BODY
My head²²  New-we-win-nə-ko?  [n.g.]
          My  His
Head²³  Nip'-pis-sah  Ah-pé-sah
          My  His
Forehead²⁴  Ne-sū'-ah  Ah-soo-ah
Eye²⁵  Ne-o'-vah  Ah-ow-vah
          My  His

¹⁸ Note the .gl for ɹ in Vadio's forms.
¹⁹ Johnson's abbreviation for "not given".
²⁰ This form is unfamiliar to me.
²¹ Merriam's cross out.
²² It looks like Vadio's means 'I'm thinking'.
²³ Merriam's cross out.
²⁴ Merriam's cross out.
²⁵ Merriam's cross out.
<table>
<thead>
<tr>
<th>Part of Body</th>
<th>Vacio's Pronunciation</th>
<th>Rosemyer's Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nose</td>
<td>Nim-mok-pe</td>
<td>Ah-mōk′-pe</td>
</tr>
<tr>
<td>Ear</td>
<td>Ne-kah-vah</td>
<td>Ah-kah′-vah</td>
</tr>
<tr>
<td>Tongue</td>
<td>Ne-nung′-e</td>
<td>Ah-nūng-e</td>
</tr>
<tr>
<td>Back of Neck</td>
<td>Nim-moo′-he</td>
<td>Ah-mūh′-he</td>
</tr>
<tr>
<td>Throat</td>
<td>Ning-o′-ho</td>
<td>Ah'ng-o-ho (ng-o-ho?)</td>
</tr>
<tr>
<td>Shoulder</td>
<td>Ne-po′-mo</td>
<td>Ah-só-kah</td>
</tr>
<tr>
<td>Arm</td>
<td>Nim′-mah</td>
<td>Ah′-mah′</td>
</tr>
<tr>
<td>Whole Body</td>
<td>Ne-tah′tah-kah</td>
<td>Ah-tah-tah-kah</td>
</tr>
<tr>
<td>Back</td>
<td>Nit′too-pe</td>
<td>Ah-toō′-pe</td>
</tr>
<tr>
<td>Chest</td>
<td>Ne-to′</td>
<td>Ah-toō-no</td>
</tr>
<tr>
<td>Female Breasts</td>
<td>Nip′-pe</td>
<td>Ah′-pe′</td>
</tr>
<tr>
<td>Thigh</td>
<td>Ne-tsah′-kah</td>
<td>Ah′ng-i-kah</td>
</tr>
<tr>
<td>Knee</td>
<td>Ne-tam′-mo</td>
<td>Ah-tah′-mo</td>
</tr>
</tbody>
</table>

26 Vacio says 'my nose', while Mrs. Rosemyer says 'his/her nose'; Merriam's cross out.

27 Merriam's cross out.

28 Merriam's cross out.

29 Merriam's cross out.

30 Vacio says 'my arm', while Mrs. R. says 'his/her arm'.

31 Vacio says 'my body', while Mrs. Rosemyer says 'his/her body'.

32 Vacio says 'my breast', while Mrs. Rosemyer says 'her breast'.
<table>
<thead>
<tr>
<th>Body Part</th>
<th>Yei'</th>
<th>Kitch</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Foot</td>
<td>N-e-sah'-kah</td>
<td>Ah-tsaah'-kah</td>
<td>He</td>
</tr>
<tr>
<td>Nails</td>
<td>N-e-wah'-tse</td>
<td>Ah-wah'-che</td>
<td>[n.g.]</td>
</tr>
<tr>
<td>Skin</td>
<td>N-e-to'-ko</td>
<td>Ah-to'-ko</td>
<td>[n.g.]</td>
</tr>
<tr>
<td>Hair</td>
<td>N-e-koh-po</td>
<td>Ah-koh-po</td>
<td>He</td>
</tr>
<tr>
<td>Bone</td>
<td>A-h-oh'k</td>
<td>Ah-oh'k</td>
<td>[n.g.]</td>
</tr>
<tr>
<td>Teeth</td>
<td>N-e-tah'-mah</td>
<td>Ah-tah'-mah</td>
<td>He</td>
</tr>
<tr>
<td>Heart</td>
<td>N-e-ho'-'n</td>
<td>Ah-ho'-'n</td>
<td>[n.g.]</td>
</tr>
<tr>
<td>Blood</td>
<td>N-e-eets</td>
<td>Ah-uts</td>
<td>[n.g.]</td>
</tr>
<tr>
<td>Urine</td>
<td>N-e-see'</td>
<td>[n.g.]</td>
<td></td>
</tr>
</tbody>
</table>

**4. HEALTH, DISEASE, AND PHYSICAL CONDITION**

<table>
<thead>
<tr>
<th>Condition</th>
<th>Yei'</th>
<th>Kitch</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Well</td>
<td>N-u-m'-moo'-as</td>
<td>[n.g.]</td>
<td></td>
</tr>
<tr>
<td>Sick</td>
<td>N-i-m'-mok</td>
<td>Me-kok</td>
<td></td>
</tr>
<tr>
<td>Dead</td>
<td>A-hn'-nip-ke</td>
<td>Ahn-nip-ke</td>
<td></td>
</tr>
<tr>
<td>Awake</td>
<td>K-wut'sk</td>
<td>Yi'-not</td>
<td>Koo-mahn-neets</td>
</tr>
<tr>
<td>Asleep</td>
<td>A-h-koom</td>
<td>Wept</td>
<td></td>
</tr>
<tr>
<td>Fat (corpulent)</td>
<td>W-ept?</td>
<td>[n.g.]</td>
<td></td>
</tr>
<tr>
<td>Old</td>
<td>W-o-t'-rah-has</td>
<td>[n.g.]</td>
<td></td>
</tr>
<tr>
<td>Young</td>
<td>T-i-t-tin-nit</td>
<td>&quot;</td>
<td></td>
</tr>
<tr>
<td>Hungry</td>
<td>N-e-hah'-kah-soo</td>
<td>Hah-kwahts</td>
<td></td>
</tr>
</tbody>
</table>

---

33 Vadio says 'my hair', while Mrs. Rosemyer says 'his/her hair'.

34 Vadio says 'my blood', while Mrs. Rosemyer says 'his/her blood'; also, Vadio misses the high central Kitanemuk vowel again.

35 Vadio gives a conjugated (verb) form, while Mrs. Rosemyer gives the invariant (adjective) form.

36 Vadio gives 'standing up'; Mrs. Rosemyer gives 'alive'.

671
Thirsty
Ne 'pah'-me-ah-too
Pah'-me-at

5. DISPOSITION, ATTRIBUTES, AND EMOTIONS
Glad
Num'-moo-was
Noo-mo-wats

Sorry
Mū'-isk
Ne-owah-he-o

Good
Num'moo-was pah'-so-ki
No-moo-watch

Man

Good to eat
Num'-oo-was ah'-kwah

Bad
Koo-sah'
Koo-sahk

I afraid
Ne too'-muk
Tē-mahk

Clothed
No'-mah-wah-sah-hak'-vah
[n.g.]

Naked
Poo'-nah
[n.g.]

Clean
Noo-mah-was sah-hah'-vo
Bahn-kā-neets

Dirty
Koo-sah-hah'-vo
Ki-vahn'-kan-neets

Poor
How"ng-ahn
[n.g.]

Rich
Ne'-o-ki

6. CLOTHING AND ORNAMENTS
Buckskin (tanned) Up-pah-ho'-kat
[n.g.]

My

Belt worn by man Ne-sot'-kah
Ah'-soot'-ko

37 Both give 'good'.

38 Vadio says perhaps, 'good his clothing'?

39 Vadio says 'good his clothing'; Mrs. Rosemyer says 'swept clean'.

40 Apparently this is 'not clean', using the kay negative (otherwise occurring in the corpus in imperative sentences only).

41 This is the word for 'elk': pahukaht.

42 Vadio says 'my belt'; Mrs. Rosemyer says 'his/her belt'.

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<table>
<thead>
<tr>
<th>English</th>
<th>Tshn</th>
<th>Tshn</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Necklace of shells</td>
<td>Too-koo'-pas</td>
<td>Ah-ko'-nah-kah</td>
<td></td>
</tr>
<tr>
<td>Headdress of feathers</td>
<td>Am-mah'-hah</td>
<td>[n.g.]</td>
<td></td>
</tr>
<tr>
<td>Wampum</td>
<td>Too-koo'-pahs</td>
<td>[n.g.]</td>
<td></td>
</tr>
<tr>
<td>Nose stick</td>
<td>Ah'-o'</td>
<td>[n.g.]</td>
<td></td>
</tr>
<tr>
<td>Red paint</td>
<td>Ah-o'-hah-nah</td>
<td>(of red earth) o'-haht</td>
<td></td>
</tr>
<tr>
<td>Black paint</td>
<td>Yo'-wah-kik</td>
<td>[n.g.]</td>
<td></td>
</tr>
<tr>
<td>White paint</td>
<td>Ah'-yah-kik</td>
<td>Toh'-weets</td>
<td></td>
</tr>
</tbody>
</table>

7. DWELLINGS (INCLUDING FIRE)

<table>
<thead>
<tr>
<th>English</th>
<th>Tshn</th>
<th>Tshn</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Village of town</td>
<td>Keéts</td>
<td>Ke-keets</td>
<td></td>
</tr>
<tr>
<td>Ceremonial house</td>
<td>Spanish Wah-kahts</td>
<td>[n.g.]</td>
<td></td>
</tr>
<tr>
<td>Sweat house</td>
<td>Ah-no-se-keets</td>
<td>Yung-e-kin'-its</td>
<td></td>
</tr>
<tr>
<td>Brush wikiup</td>
<td>Kee-sah'-maht</td>
<td>[n.g.]</td>
<td></td>
</tr>
<tr>
<td>Door</td>
<td>Yu'-vahts</td>
<td>&quot;</td>
<td></td>
</tr>
<tr>
<td>Doorway</td>
<td>Koot'</td>
<td>küt</td>
<td></td>
</tr>
<tr>
<td>Fire</td>
<td>Ah-Ar'-ro-muk</td>
<td>Ah'-ro-ah-ro'-e and</td>
<td>Ah-ah-ru-m-kok</td>
</tr>
<tr>
<td>Flame or blaze</td>
<td>Toot'r</td>
<td>Too-tr</td>
<td>Ko-küt</td>
</tr>
<tr>
<td>Live coals or embers</td>
<td>Koo-hoot'</td>
<td>Ah-mwah'-kuk</td>
<td></td>
</tr>
<tr>
<td>Ashes</td>
<td>Mo-waht (m'waht)</td>
<td>[n.g.]</td>
<td></td>
</tr>
<tr>
<td>Smoke</td>
<td>Tü-poi-nits</td>
<td>Koo-chaht</td>
<td></td>
</tr>
<tr>
<td>Poker</td>
<td>Koo-chaht</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Firewood</td>
<td>Met-tow'-o-koo-saht</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

---

43 Vadio says 'its' feather.

44 Vadio says 'his/her bone'.

45 Vadio says 'house'; Mrs. Rosemyer says 'houses'.

46 Vadio says 'little house'.

47 Vadio says the noun, 'smoke'; Mrs. Rosemyer says 'it's smoky'.

673
Footbridge | Nah-kwar'-ke-what | Nah-kwahr'-ke-what

8. WEAPONS, IMPLEMENTS, AND UTENSILS (EXCEPT BASKETS)

<table>
<thead>
<tr>
<th>Item</th>
<th>Kutenai</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bow</td>
<td>My, bow arrow</td>
<td>Pah'-cho'kt</td>
</tr>
<tr>
<td>Ne, pah'-trok</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arrow</td>
<td>My</td>
<td></td>
</tr>
<tr>
<td>Ne, soo'-man'-nah</td>
<td>[n.g.]</td>
<td></td>
</tr>
<tr>
<td>Quiver</td>
<td>Tah'ng-ah-tet</td>
<td>Pahng-ah-naht</td>
</tr>
<tr>
<td>My, ne hoo'-nah</td>
<td>[n.g.]</td>
<td></td>
</tr>
<tr>
<td>Knife (of stone)</td>
<td>His, kah'-lo</td>
<td>Kaam mwaht'</td>
</tr>
<tr>
<td>Firedrill</td>
<td>Nik-ko'-mah-hah</td>
<td>(of wood of e'p-kotsh)</td>
</tr>
<tr>
<td>Flint</td>
<td>Tok-se'-vat</td>
<td>[n.g.]</td>
</tr>
<tr>
<td>Pestle of stone</td>
<td>Ah-pah'-ho</td>
<td>Pah'-höt</td>
</tr>
<tr>
<td>Hand stone for rubbing</td>
<td>Ah'-mah</td>
<td>Ah'-mah</td>
</tr>
<tr>
<td>Kettle or vessel</td>
<td>Ne'-o-yah</td>
<td>Ke'-was</td>
</tr>
<tr>
<td>A stick</td>
<td>Koo-saat'ano'se</td>
<td>Koo-chaht'</td>
</tr>
<tr>
<td>Pipe (straight)</td>
<td>My</td>
<td></td>
</tr>
<tr>
<td>Ne, we'-ko</td>
<td>We'-ke-hwat</td>
<td></td>
</tr>
<tr>
<td>Tobacco bag</td>
<td>Nit tahng'-at</td>
<td>Ah'-tang'-at</td>
</tr>
<tr>
<td>Tobacco</td>
<td>Tse'-woot</td>
<td>Che-woot</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

48 Vadio gives the possessed form; Mrs. Rosemyer gives the absolutive.

49 Vadio gives a form borrowed from Spanish olla; Mrs. Rosemyer gives the native Kitanemuk form.

50 Vadio says 'little stick'.

51 Vadio says 'my bag'; Mrs. Rosemyer says 'his/her bag'.

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9. BASKETS

Small mush or soup bowl (coiled) 52
Water bottle (small)
Water bottle (large)
Subglobular choke-mouth bowl

An-no'-se  ho'-ko-pe-tat  Ho-ko'-pe-tat
Pah'-taht  [n.g.]
Pah'-hah-tat  
(My)
Nik koo'-mah  Tso'-'po-taht

10. FOOD AND DRINK

Meat  Kar-ne [Spanish]  Tū-voit
Dried Meat  Ah-wah'-ke  kar-ne  Ahwah'-ke  tū-voit
Fish  Ke-hoot  Ke-hoots
Dried fish  Ah-wah'-ke  ko-hoot  Ke-hoots-ah-wah-
ke
Eggs  Ah-pah'-no  Ah-pah'-no
A feast  Wah-kahts'  Wah-kats
An acorn  Koo'-yahts  (Robles' Q lobata)  Shref/Shrev-ve
Acorn mush  Koo'-yahts  Weets
Pine nut  Too'-baht  (Pinyon/Pine nut)  Tū-vaht/To-vah'-aht
(of Pinus monophylla)

Indian tobacco  Tse'-woot  Che-woot
(Nicotiana attenuata and other species)

Salt  Hā-ah'-vit  He-ah-vit'
Raw  Rah-oopk  Sow'-ük
Cooked  Ah-kwah'-he  Ah'-kwah'-he
Ripe  *  *
Unripe  *  Sow'ũ
Sweet  Pis-sah'e  Pe-si-e
Sour  Soo-kwah  Tsoo-kwah

52 Vadio translates the 'little'; Mrs. Rosemyer simply says 'basket.'
11. MORTUARY, CEREMONIAL, AND RELIGIOUS TERMS

<table>
<thead>
<tr>
<th>Term</th>
<th>English</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Corpse Ah-nip'-ke</td>
<td></td>
<td>Ah-nip'-ke</td>
</tr>
<tr>
<td>Burial Place Nah-kah'-me-ah'-yuk</td>
<td></td>
<td>Nach'-kah-mea-ne-ve-ah</td>
</tr>
<tr>
<td>&quot;Kotumut pole&quot;53 Ko-too'-mut</td>
<td>[n.g.]</td>
<td></td>
</tr>
<tr>
<td>Cremation Ah-ho'-ye</td>
<td></td>
<td>Nah'kah-me-ah nā-ve-ah</td>
</tr>
<tr>
<td>The ashes and burnt of the dead</td>
<td>Ah-ho</td>
<td>Kó-koot</td>
</tr>
<tr>
<td>[Spirit or soul] after leaving body Ah-poo'-vhak kuk'-kenny-e-hon' heart Ah-noon-ahp-poop'-ah-kuk</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The Devil or bad spirit Too'-ē't Tū-ē't
A ghost Ah-po-kah'-took Ah-pōō'-nah'-e'
A dream Nik-koo'-man-ne-hoon Ah-kwah'-kwah'-tsō-mok
A dance To'-to-its Tučh-too-its
Dancer To'-to-he-ō't Toočh-to-hū-e ē't
A song54 saw'-tro-hea'-it Tsah'-choo-itc
A singer " Tsah'-cho-hut

12. SOCIAL ORGANIZATION, GOVERNMENT, WAR

<table>
<thead>
<tr>
<th>Term</th>
<th>English</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chief Kā'-ki</td>
<td></td>
<td>Kē-ki'</td>
</tr>
<tr>
<td>Doctor or shaman Nah-mah'-we-haw'-it</td>
<td></td>
<td>Nah'-mah-ve-hū' t</td>
</tr>
</tbody>
</table>

14. PHYSIOGRAPHIC TERMS

<table>
<thead>
<tr>
<th>Term</th>
<th>English</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Water Pah'ts</td>
<td></td>
<td>Pah'ch</td>
</tr>
<tr>
<td>Ocean Wahn'-nit</td>
<td></td>
<td>Mō'-mut</td>
</tr>
<tr>
<td>River Ah'-o-kah kan'-no-e-sa Wahn'-nūt</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

---

53 Illegible note follows—"wooden in .."??

54 Note that Vadio's form includes the passive morpheme (unnecessary in Kitanemuk) before the passive participial suffix.

55 Vadio gives 'river'.
**Creek** | Pah-sow'-oo-wah | Wahn'-noot
---|---|---
**Deep** | Toong'-ah | Toong-ah
**Wet** | I-yaw'-suk | Pah'-choo-it
**Dry** | Ah-wah'-ke | Ah-wah'-ke'
**Mountain** | Ki'-ëts | Ki'-ëts
**Hill** | Mwah'-taht | Moon--mon-kik
**Canyon** | Ow'-o-kah | Ah-o'-kah
**Cave** | Ah'-ho | Hor'-o'p'k
**Valley** | Wuí'-wut | Kwung'-av-ve-ah
**The whole world** | Po-yo-too'-was | Poo-yu-tü'-vahts
**An earthquake** | Ah-wo'-yuk to'-was | Ah-wo-yuk tu-vaht

**Earth (ground)** | Too-was (Tü-was) | Tu-bats
**Dust** | Ah-mo'-ne-kok | Ah'-mo-ne-kuk
**Sand** | O'-kas | O-kahtsh
**Mud** | Pah'-kwin-nit | Pah'-kwin-nit
**Rock** | Toö'-mut | Tü'-mut
**Rocky** | Too'-tä'-mut | Tü'-tü'-mut
**Big rock** | Too'-mut at'-too-mah | Tü-mut-ah-tü'-ah
**Small rock (stone)** | Too-mut an'-noō-wus-se | Ah-noo'-se-tü'-mut
**Shade** | Ah-too'-pah-kå | Ah-too'-kwah-ki

**15. POINTS OF COMPASS, CELESTIAL BODIES, WEATHER**

| **Sun** | Tah'-me-at | Tah'-me-aht |
| **Moon** | Mo-aht'rå | Mwatsh |
| **Star** | Hoot'r | Hoo'ts |
| **Shooting star** | Ah-hoots-ä-koot | Ah-wan-nahk'-hoots' |
| **Sunshine** | Äh-too'-kwah-ki | Tah'-me-at ah-koo'-pah |
| **Dark** | Ah-too'-kah | [n.g.] |

**Darkness** | Her-ro'-pët'k |

<p>| <strong>Cloudy</strong> | Wahng'-at | Ah'-om ah-katch-wo-mat |
| <strong>Fog</strong> | Pah-keet' | Pah-kë't |
| <strong>Rain</strong> | Ah-weng | Wo'ng-ut |
| <strong>Windy</strong> | Ah-se'b-koo | Ah'-se-bö-ko |</p>
<table>
<thead>
<tr>
<th>Thunder</th>
<th>Ah-koo'-roo-roo-e</th>
<th>[n.g.]</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cold weather</td>
<td>Sü-vah</td>
<td>Sü-bäh</td>
</tr>
<tr>
<td>Hot</td>
<td>O'-se</td>
<td>O'-se'</td>
</tr>
</tbody>
</table>

**16. SEASON AND PERIOD**

<table>
<thead>
<tr>
<th>A year</th>
<th>How-kōb-tū-vas</th>
<th>Howk-tā-vatch</th>
</tr>
</thead>
<tbody>
<tr>
<td>This year</td>
<td>Am-mi-tū-bas</td>
<td>Am-mi-e-ve tü-vatch</td>
</tr>
<tr>
<td>Last year</td>
<td>How-was-tū-was</td>
<td>Hű-was-tű-was</td>
</tr>
<tr>
<td>Summer</td>
<td>Ow'-o-se</td>
<td>Tong'-av-vah</td>
</tr>
<tr>
<td>Winter</td>
<td>Ah-sēb-koo</td>
<td>Tah-mwah'-va-ah</td>
</tr>
<tr>
<td>A month or moon</td>
<td>Mo-aht'r (mwaht'r)</td>
<td>How-ko-mwats</td>
</tr>
<tr>
<td>Today</td>
<td>Ah-mi tah'-me-at</td>
<td>Ah-mi-e</td>
</tr>
<tr>
<td>Yesterday</td>
<td>Took</td>
<td>Took</td>
</tr>
<tr>
<td>Tonight</td>
<td>Ah-mi to-kah</td>
<td>To''-kah</td>
</tr>
<tr>
<td>Night</td>
<td>Ah-too'-kah</td>
<td>Too'-kah</td>
</tr>
<tr>
<td>Morning</td>
<td>Too'-kah-vip'-pe-ah</td>
<td>Too'-kah-vě-pe-ah'</td>
</tr>
<tr>
<td>Evening</td>
<td>Yu'-hah</td>
<td>Yěh-hah</td>
</tr>
<tr>
<td>Midnight</td>
<td>Ho-nav'-ve-ah-to'-kah</td>
<td>Hoo'-nav-ve-ah-too'-ki ruk</td>
</tr>
<tr>
<td>Sunrise</td>
<td>Too'-kah-vip'-pe-ah</td>
<td>Ah'-hör-rahštam'-me-at</td>
</tr>
<tr>
<td>Sunset</td>
<td>Yu'-hah</td>
<td>Ah-wō-ruk tam'-me-at</td>
</tr>
</tbody>
</table>

**17. FREQUENCY, TIME, AND QUANTITY**

<table>
<thead>
<tr>
<th>First</th>
<th>Lă-moo'-muk</th>
<th>Pah'-mok-pit and</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Nah'-mó-mök</td>
</tr>
<tr>
<td>Sometimes56</td>
<td>Ho'-oo-koo-pe</td>
<td>Po-kaht-ke-e'k</td>
</tr>
<tr>
<td>Not yet</td>
<td>No-hah'-me</td>
<td>Now-hah'-me</td>
</tr>
<tr>
<td>Before</td>
<td>Oo'-yah (Oo-ve-ah??)</td>
<td>O'-ve-ah</td>
</tr>
<tr>
<td>Soon</td>
<td>Now-hah'-me</td>
<td>Nah-mi'k</td>
</tr>
<tr>
<td>Next time</td>
<td>mōt s</td>
<td>Hah'-mōk-maht</td>
</tr>
<tr>
<td>Long ago</td>
<td>Oo-yah</td>
<td>O'-ve-ah wo-am'-mah</td>
</tr>
<tr>
<td>Plenty</td>
<td>Wūr</td>
<td>Wör</td>
</tr>
</tbody>
</table>

56 Vadio says 'once'; Mrs. Rosemyer says 'suddenly'.
### 18. SIZE, FORM, AND PROPERTIES

<table>
<thead>
<tr>
<th>Term</th>
<th>Spanish</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Enough</td>
<td>Wür</td>
<td>Che' - ipk</td>
</tr>
<tr>
<td>Not enough</td>
<td>Now'-hit wür'</td>
<td>Ah-kūm</td>
</tr>
<tr>
<td>Full</td>
<td>Poot'k</td>
<td>Poot'k</td>
</tr>
<tr>
<td>Empty</td>
<td>Poo'-naht</td>
<td>Ah-kūm</td>
</tr>
<tr>
<td>Many (or much)</td>
<td>Wür'</td>
<td>Che' - pk</td>
</tr>
<tr>
<td>Few (or not much)</td>
<td>Tsee'p'k</td>
<td>Hah'-muk</td>
</tr>
<tr>
<td>More</td>
<td>Hah'-mük</td>
<td>Now'-he'-hee' t</td>
</tr>
<tr>
<td>None</td>
<td>Now'-wür'</td>
<td>Ah-äh-kwah pe-tsah</td>
</tr>
<tr>
<td>Half (in length)</td>
<td>Ho'-nav'-ve-oh</td>
<td>Ah-äh-kwah pe-tsah</td>
</tr>
<tr>
<td>Large</td>
<td>At-too'-ah</td>
<td>Ah-tū'-ah</td>
</tr>
<tr>
<td>Small</td>
<td>An-no'-se</td>
<td>Ah-noo'-se</td>
</tr>
<tr>
<td>Heavy</td>
<td>Poo'-trah</td>
<td>Pū'-chā</td>
</tr>
<tr>
<td>Light</td>
<td>How-wi' t</td>
<td>How'-wah'-wā</td>
</tr>
<tr>
<td>Tall</td>
<td>Met-tah-oo</td>
<td>Met'-taht</td>
</tr>
<tr>
<td>Short</td>
<td>Pem'-ma-si-e</td>
<td>Pā'-mā-si-e</td>
</tr>
<tr>
<td>Long</td>
<td>Met-tah-oo</td>
<td>Met'-taht</td>
</tr>
<tr>
<td>Flat</td>
<td>Rē'-kwar'-e'kwi</td>
<td>Bahtch'k</td>
</tr>
<tr>
<td>Thick (by measure)</td>
<td>At-too'-ah</td>
<td>Teh-poot's'k</td>
</tr>
<tr>
<td>Thick (like mush)</td>
<td>Tup-pusk'</td>
<td>Wah'-keet</td>
</tr>
<tr>
<td>Thin (by measure)</td>
<td>E-ve'-ve</td>
<td>E-ve-ve</td>
</tr>
<tr>
<td>Thin (like water)</td>
<td>Yow'-wook</td>
<td>Pah'-wah-keet</td>
</tr>
<tr>
<td>Round (like a ball)</td>
<td>Par-rōp-kik</td>
<td>Pah-rōp-kōk</td>
</tr>
<tr>
<td>A point</td>
<td>We-wahs-kik</td>
<td>We-vat'sk</td>
</tr>
<tr>
<td>Zigzag</td>
<td>Kwe-os'-kik</td>
<td>Ke-mah't's</td>
</tr>
<tr>
<td>Straight</td>
<td>Doop'k</td>
<td>Roop'-kā</td>
</tr>
<tr>
<td>Hard</td>
<td>Poot'-too</td>
<td>Pūt-to</td>
</tr>
<tr>
<td>Soft</td>
<td>Nah-mah'-e</td>
<td>Nah'-mī'-e</td>
</tr>
</tbody>
</table>

---

57 Vadio says 'it's not much'; Mrs. Rosemyer says 'little'.

58 Vadio says 'big'.

59 Note Vadio's d for r again.
19. POSITION AND DISTANCE

<table>
<thead>
<tr>
<th>Term</th>
<th>English</th>
<th>Yidinyu</th>
</tr>
</thead>
<tbody>
<tr>
<td>Up</td>
<td>O'-wah</td>
<td>O'-va</td>
</tr>
<tr>
<td>Down</td>
<td>Puch'-tuk</td>
<td>Putch-tok</td>
</tr>
<tr>
<td>Upstream</td>
<td>Wah'-nut</td>
<td>Ar-rö'k'</td>
</tr>
<tr>
<td>Downstream</td>
<td>Puch'-tuk</td>
<td>Witch-a'k</td>
</tr>
<tr>
<td>Inside</td>
<td>Ah-hoo'-nav'-ve-ah</td>
<td>Ah-ho'-nav-ve-ah</td>
</tr>
<tr>
<td>Outside</td>
<td>Yu'-vah</td>
<td>Yö-van</td>
</tr>
<tr>
<td>Across</td>
<td>Ah'-noh-kwar-rok</td>
<td>Ah'-nah-kwar-rok</td>
</tr>
<tr>
<td>Top⁶⁰</td>
<td>Ah-tum'-ko</td>
<td>Pah'-pe</td>
</tr>
<tr>
<td>Middle</td>
<td>Hoo'-nav-ve-ah</td>
<td>Ho'-nav-ve-ah</td>
</tr>
<tr>
<td>End</td>
<td>At-soo'-av-ve⁶¹</td>
<td>Ah-ko-pe-ah</td>
</tr>
<tr>
<td>Behind</td>
<td>At-tü'-pe</td>
<td>Nä'-tü-pä-no/Ah-tü'-pe</td>
</tr>
<tr>
<td>Alone</td>
<td>Poo'-nook</td>
<td>Po'-nö'k</td>
</tr>
<tr>
<td>Near</td>
<td>Pö'p</td>
<td>Pö-o p</td>
</tr>
<tr>
<td>Far</td>
<td>Poo'-yahn</td>
<td>Poo'-yahn</td>
</tr>
</tbody>
</table>

20. COLORS AND MARKINGS

<table>
<thead>
<tr>
<th>Color</th>
<th>English</th>
<th>Yidinyu</th>
</tr>
</thead>
<tbody>
<tr>
<td>Red</td>
<td>Kwas-sup'-kik</td>
<td>Kwah'-sup'k kik</td>
</tr>
<tr>
<td>Green</td>
<td>Rah'-oo'pk</td>
<td>Rah'-öp-kik</td>
</tr>
<tr>
<td>Black</td>
<td>Yo'-wuk</td>
<td>Yah-vok/Yö-wuk</td>
</tr>
<tr>
<td>White</td>
<td>I'-yah-kik</td>
<td>I'-yok/I'-yah-kik</td>
</tr>
</tbody>
</table>

23. PARTICLES AND DESCRIPTIVES

<table>
<thead>
<tr>
<th>Term</th>
<th>English</th>
<th>Yidinyu</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>How'ö</td>
<td>Hah'-o</td>
</tr>
<tr>
<td>No</td>
<td>Now'ö</td>
<td>Now'-o</td>
</tr>
<tr>
<td>Not (general negative)</td>
<td>Now (Not hot</td>
<td>(Not good Now'-vo</td>
</tr>
<tr>
<td></td>
<td>(Now o'-se (Now'-no'-mo-wats</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>What is it</td>
</tr>
</tbody>
</table>

⁶⁰ Vadio says 'its lid'; Mrs. Rosemyer says 'on top'.

⁶¹ This form could be a Fernandeño equivalent of Kit. pa-hiv-sa 'on its edge'; the s might correspond to Kit. h here as it does in other pairs.
<table>
<thead>
<tr>
<th>Why</th>
<th>Ham'-me-nat</th>
<th>Hah-me-naht'-now</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(= why not)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>[crossed out]</td>
<td></td>
</tr>
<tr>
<td>When</td>
<td>Hin'-ne-pah</td>
<td>He'-ne-pah</td>
</tr>
<tr>
<td>What</td>
<td>He'-taht</td>
<td>He'-taht</td>
</tr>
<tr>
<td>Which</td>
<td>Hah-me-ne-kit</td>
<td>He'&quot;t</td>
</tr>
<tr>
<td>How</td>
<td>Hah'-me-naht</td>
<td>Hah-me-naht'</td>
</tr>
<tr>
<td></td>
<td>[&quot;What is it&quot;]</td>
<td></td>
</tr>
<tr>
<td></td>
<td>[crossed out]</td>
<td></td>
</tr>
<tr>
<td>Where</td>
<td>Hi'p</td>
<td>Hi-mô'k</td>
</tr>
<tr>
<td>Here</td>
<td>Ep</td>
<td>E-pahn'</td>
</tr>
<tr>
<td>There</td>
<td>Ah'-mook</td>
<td>Ah-mô'k</td>
</tr>
<tr>
<td>This</td>
<td>E'-we</td>
<td>E'-ve</td>
</tr>
<tr>
<td>That</td>
<td>Ah-mah</td>
<td>Ah-mah'</td>
</tr>
<tr>
<td>Other</td>
<td>Hoo-waht'r</td>
<td>Pah-tah</td>
</tr>
<tr>
<td>Perhaps⁶²</td>
<td>Ne-we'-ne-ko</td>
<td>Tsâ-hok</td>
</tr>
<tr>
<td>Again</td>
<td>mô'ts</td>
<td>maw&quot;ts</td>
</tr>
<tr>
<td>Open</td>
<td>Ah'-nok</td>
<td>Ah'-nuk</td>
</tr>
<tr>
<td>Shut</td>
<td>Tum'pk</td>
<td>Toom-ke</td>
</tr>
<tr>
<td>Lost</td>
<td>Ah-he'-ah-kuk</td>
<td>Ah-he'-ah-kôk</td>
</tr>
<tr>
<td>New</td>
<td>Ah-mît</td>
<td>Ah-mî't</td>
</tr>
<tr>
<td>Alike</td>
<td>New'-e-hoon</td>
<td>(the same)Ah-mû-mah'p</td>
</tr>
<tr>
<td>Different</td>
<td>Howi-ye</td>
<td>Hû'-wi'-e</td>
</tr>
<tr>
<td>Broken</td>
<td>Ah-ve-gnak</td>
<td></td>
</tr>
</tbody>
</table>

### 24. PRONOUNS AND POSSESSIVES

<table>
<thead>
<tr>
<th>I (or me)</th>
<th>Nû</th>
<th>Neû' (Nû'h)</th>
</tr>
</thead>
<tbody>
<tr>
<td>My (or mine)</td>
<td>Nin'-ne-u</td>
<td>Ne'-neû [Ne'ne-u] Né-nûh</td>
</tr>
</tbody>
</table>
| You (singular)⁶³
| You (dual) | Mun'-new      | Û-mûh (Û-mû) |
| You (plural)
|            | Ow'-hung-o    | Um'         |
|            | Poo'-yu poo'hoo hung'-oo| Um' |

⁶² Vadio says 'I think'.

⁶³ Vadio says 'your(s)'.

---

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<table>
<thead>
<tr>
<th>English</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Your or Yours (singular)</td>
<td>Oo'-ne-u</td>
</tr>
<tr>
<td>Your or Yours (dual)</td>
<td>Oo-neu</td>
</tr>
<tr>
<td>Your or Yours (plural)</td>
<td>Mon-neü/mun-ne-u/</td>
</tr>
<tr>
<td>He (him, she, or her)</td>
<td>Mun'-nüh</td>
</tr>
<tr>
<td>His (or hers)</td>
<td>Ū-neü/Ūn-ne-u/Un'-nüh</td>
</tr>
<tr>
<td>We (dual)</td>
<td>Ah'-mah'</td>
</tr>
<tr>
<td>We (plural)</td>
<td>Ah'-neü/Ah'-ne-u</td>
</tr>
<tr>
<td>Ours (dual)</td>
<td>Ah-nüh</td>
</tr>
<tr>
<td>Ours (plural)</td>
<td>E'-tsot'r/,E'-tsom-mü</td>
</tr>
<tr>
<td>They or them (dual)</td>
<td>E'-tsam</td>
</tr>
<tr>
<td>They or them (plural)</td>
<td>Tsam-neu</td>
</tr>
<tr>
<td>Theirs (dual)</td>
<td>Tsoo-neu</td>
</tr>
<tr>
<td>Theirs (plural)</td>
<td>Pahm'</td>
</tr>
<tr>
<td>Who?</td>
<td>Pahm'</td>
</tr>
<tr>
<td>Whose?[^64]</td>
<td>Poo-e-neü</td>
</tr>
<tr>
<td>My mother</td>
<td>Ne'-yu</td>
</tr>
<tr>
<td>Your (singular) mother</td>
<td>Ne'-yuk</td>
</tr>
<tr>
<td>Your (dual) mother</td>
<td>Ṫo-yuk</td>
</tr>
<tr>
<td>Your (plural) mother</td>
<td>Ū-yuk</td>
</tr>
<tr>
<td>His mother</td>
<td>Ah'-yuk</td>
</tr>
<tr>
<td>Our (dual) mother</td>
<td>Tsoo-yu</td>
</tr>
<tr>
<td>Their (plural) mother</td>
<td>Po'-e-yu</td>
</tr>
<tr>
<td>My dog[^65]</td>
<td>Ne-ah'-tsit ko-tse</td>
</tr>
<tr>
<td>Your (singular) dog</td>
<td>Ne-neü koo-che</td>
</tr>
<tr>
<td>His dog</td>
<td>Ne-ah'-tsit</td>
</tr>
<tr>
<td>Our (dual) dog</td>
<td>Ah-neü koo-che</td>
</tr>
</tbody>
</table>

[^64] Mrs. Rosemyer says merely 'who'.

[^65] In these five entries, Vadio uses the 'pet' classifier, while Mrs. Rosemyer uses the more general 'possession' classifier usually used for things.
<table>
<thead>
<tr>
<th>Their (plural) dog</th>
<th>Poo'-ah-tsi tom-mas</th>
<th>Po'-e-neuy ko-che</th>
</tr>
</thead>
</table>

**25. PLURALS**

<table>
<thead>
<tr>
<th>One dog</th>
<th>How'-ko-koo-tse</th>
<th>Koo'-che'</th>
</tr>
</thead>
<tbody>
<tr>
<td>Two dogs</td>
<td>Wôh' ko-tse-um</td>
<td>[n.g.]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>tse</td>
</tr>
<tr>
<td>Many dogs</td>
<td>Wûr &quot;</td>
<td>Koo-che-yan</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ch</td>
</tr>
<tr>
<td>One man</td>
<td>How'-ko pat'-so-ki</td>
<td>Paht-tso-ki</td>
</tr>
<tr>
<td>Two men</td>
<td>Woh pat'-so-kum</td>
<td>[n.g.]</td>
</tr>
<tr>
<td>Many men</td>
<td>Wur &quot;</td>
<td>Pah-paht-tso-kom</td>
</tr>
<tr>
<td>One woman</td>
<td>How'-koo kwe'-how-ki</td>
<td>Kwe-hok</td>
</tr>
<tr>
<td>Many women</td>
<td>Wur-koo-kwe-how-kum</td>
<td>Kwe-kwe'-hok-kum</td>
</tr>
<tr>
<td>A tree</td>
<td>Ko-tsaht</td>
<td>Wah-maht</td>
</tr>
<tr>
<td>Many trees</td>
<td>Wur &quot;</td>
<td>Wah-wah-maht</td>
</tr>
<tr>
<td>A fish</td>
<td>Ke-hoots</td>
<td>Ke-hoot'r</td>
</tr>
<tr>
<td>Many fishes</td>
<td>Wur-ke-hoom'</td>
<td>Ke-hoom</td>
</tr>
<tr>
<td>A bird</td>
<td>Witch-e-tah</td>
<td>Mah-haht</td>
</tr>
<tr>
<td>Many birds</td>
<td>Wur &quot; -tum</td>
<td>Mah-mah-haht</td>
</tr>
</tbody>
</table>

**27. SHORT SENTENCES**

<table>
<thead>
<tr>
<th>I am hot.</th>
<th>Ah-o'-se</th>
<th>[n.g.]</th>
</tr>
</thead>
<tbody>
<tr>
<td>I am cold.</td>
<td>Nis'-sik'-kwah</td>
<td>&quot;</td>
</tr>
<tr>
<td>Make a fire.</td>
<td>Kwah't-re-ah</td>
<td>&quot;</td>
</tr>
<tr>
<td>Go away.</td>
<td>Me-ah-ah'-muk</td>
<td>&quot;</td>
</tr>
<tr>
<td>Go home.</td>
<td>Nâ'-ke'-yuk</td>
<td>[n.g.]</td>
</tr>
<tr>
<td>I am going home.</td>
<td>Nim'-min-ne-ke'-yuk</td>
<td>&quot;</td>
</tr>
<tr>
<td>Come here.</td>
<td>Ke'-vah-kwuuk</td>
<td>&quot;</td>
</tr>
<tr>
<td>Where is he?</td>
<td>Hi'-pi-tah'-katch</td>
<td>&quot;</td>
</tr>
<tr>
<td>Look at that!</td>
<td>Hew'-pah'-tah</td>
<td>&quot;</td>
</tr>
<tr>
<td>Where is the water?</td>
<td>Yu'-its-paht'i</td>
<td>&quot;</td>
</tr>
<tr>
<td>I don't know.</td>
<td>Now-ne-û'n</td>
<td>&quot;</td>
</tr>
</tbody>
</table>

---

66 Mrs. Rosemyer gives the word for a particular tree, 'cottonwood'.

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Go get water. M'yow o-paht'r
Give me a drink. Mah-kaht'-se-poht
I feel better. Wah-ne'-kas num'-woo-was
I am hungry. Ne-hah' kwah'-tsoo
Go to bed! Me'ah kwe-ahk'
Get up! Koo-ut'sk
I'm sick. Nî'-we-ah am-mûk Ah-pông'-ah-von
I struck him. Nû-ne-mûk' Ne-pông-ahn
Somebody is coming. O-we-hah'-me sah'-kim [n.g.]
A white man is coming. O-wah'-kim l'-ah-kik
An Indian is coming O-wah'-kim tah-kaht
Who are you?68 Ham'-me tû-mû'
Where are you going? Hi-mo-kaht mum'-me Hi'-mo-kaht mum'-me
He killed a bear. A-moo-kû'-wats Ah-mûk hoo'-nah-tah
A bear killed him. Ä moo-ho-noi-tā-ma Hoo'-naht ah-muk
It's raining now. Ah-wong' [n.g.]
Greeting Ham'-me-nat muk'-katch Yah''ham'-me-nat muk-katch
Farewell Wahn-nim'-me O-ve-ah-ne' me
(=I am going) (I'm going)

28. GEOGRAPHIC OR PLACE NAMES
Cahuenga both in { Kah-wen'-gah (n.g.)
Tonga
Territory { Tah-hun'-gah (his tribe here also)

67 Merriam has mis-segmented the words: uve hamits akim.
68 Merriam mis-segments: hemit tmt.
APPENDIX D: KITANEMUK FORMS FROM J.W. HUDSON

In about 1899-1902, John W. Hudson did some fieldwork with "Shoshonean" consultants at Tejón [Canyon]; these are now on file at the Field Museum of Natural History in Chicago; a copy was made available to me by John Johnson of the Santa Barbara Museum of Natural History. At least some of the recorded forms were from Mrs. Rosemeyer (her name is not mentioned until the middle of the notes, so there may have another speaker). Some of the words appear to be Gabrieleno. The following is a list of words from those notes which appear to be Kitanemuk, and have been entered in the dictionary with the source code "JW".

atciwu — seed food, abundant and popular, 2 1/2' tall, has a small yellowish flower, grows on sandy plains, gathered in fall when fully ripe, ground up with stone pestle, slightly cooked in a pot, eaten as a thin mush

cumanat — arrow straightener stone, in another dialect here

hinukt — salt grass, used as tea and as medicine for fevers and stomach troubles

hokopita — plaque

hutac — basket willow, both warp and woof

kaiyak — Angelica root, chuchupati

kumaskitz — pea and shell game

kumaskkihuat — gambling basket

kumat — basket cap
kwungatc — doctor's charmstone, the mysterious thing [an etym. ?]
nurlynyu — medicine in general
pahot — pestle
parhinatc — tarweed, a common seed food
patc — water
patsaats — conical basket
piakex — shinney game
tarahut — cradle frame
tsatc — charman or medicine man
tsikarat — abalone gorget
tsiut — lime for snuff mixing and medication
tsiwut — snuff
tsomat — yucca, a red root used for basket patterns
tsopotat — granery [sic] or meal jar
Tumkitc — name of a burial cave
tunganihuat — arrow straightener stone
ummah — mortar basket or hopper
wikut — steatite pipe

The following numerals were recorded. They are not entered in the dictionary, since it is unclear whether the list is of Gabrieltino or Kitanemuk ("Tijon" in Hudson's terminology) numerals.
1. pucko  5. moha  9. mahakavie  20. wiheswihesmaha
2. wehe  6. pavahi  10. wihesmaha
3. pohi  7. watcakovie  11. wishesmahakoipoku
4. watca  8. wiheswatca  15. wihesmahakoimaha

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APPENDIX E: KITANEMUK FORMS FROM C.E. KELSEY

C.E. Kelsey collected numerals from a number of different groups. There are some notes on file at the University of California Berkeley, at the Archaeological Research Facility (MS #424), which include some numerals gotten from a "Mrs. Rosemyre, of Tejon", at Bakersfield, California, March 4, 1906. These appear to be Kitanemuk, and they go much higher than the numerals from any of the other sources. Here is a list of the numerals, which are entered in the dictionary with the label "CK".

1. hau'küp
2. wâ(q)
3. pâ he' a
4. wat'sâ
5. mahâch'
6. pâ'va hî
7. kwâ' ko vi' ko
8. wa' wat sa
9. ma' ka vi' ko
10. wê' ma hach
11. wê' ma hach' ha' mûk hau' küp
12. we' ma hach' ha' mûk wa(q)'
13. we' ma hach' ha' mûk pâ he' a
14. we' ma hach' ha' mûk wat' sa
15. we' ma hach' ha' mûk ma hach'
16. we' ma hach ha' mûk pâ'va hî
17. we' ma hach' ha' mûk kwâ' ka vi' ko
18. we' ma hach' ha' mûk wa' wat sa
19. we' ma hach' ha' mûk ma' ko vi' ko
20. wa' hêl wê' ma hach'

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30. pa ha' a wē' ma hach'
40. wat' sa hi' a wē' ma hach'
50. mahach' i' a wē' ma hach'
60. pe' va hi' a wē' ma hach'
70. kwat' kavi' ko hi' a wē' ma hach'
80. wa wat' sa hi' a wē' ma hach'
90. ma' ka vi' ko hi' a wē' ma hach'
APPENDIX F:
KITANEMUK FORMS FROM VAN VALKENBURGH AND FARMER

On October 24-26, 1934 Richard van Valkenburgh and Malcolm Farmer of the Los Angeles County Museum took some brief notes on "the Hamenot Indians" at Tejón. Their notes contain some Kitanemuk (Gitanemuk) forms elicited from Marcelino Rivera (Moo-hoo-white), described as "a full-blooded Hamenot Indian ... born at the rancheria of Mauvi in 1874 [son of] Sa-woon-a-hume (Spanish name Magdalena Oliveras [sic])". The following placenames and tribenames from their list have been entered into the dictionary with the code "VF".

a-wh-ho-mo-mon (Frazier Mt.)
ah-cant-sita-hovie (Montes ranch in Tejón)
ah-cuh-kin-ne-who-yöök (ridge at head of Tejón Creek canyon just southeast of the school)
aquitaum, ah-huh-keet-um (name of the [Kit..] tribe)
cbö-chita-hovie (Tejon creek canyon at lower end)
coh-chita-hovit (all the valley [at Tejón Canyon])
cou-yan (placename over by Grapevine)
ha-ve-youk (placename at Temescal ranch)
ha-ya-ui-öök (Salt Lake, 4 or 5 mi. away on the other side of the mountains where they used to get salt)
hame-e-not (name of the [Kitanemuk] tribe)
hou-mi-moif, hoo-may-moif (rancheria northeast of Tejón ranch)
kitanemuk, key-tan-eh-muk, quitanamocc (name of the [Kit.] tribe)
mah-havie (ranchería north of Tejon Ranch by oak grove)
man-nee-yuk (hill to the right of R. Gomez's ... 1/2 mi. northwest)
mau-ui (ranchería in the oak trees (monte))
moo-moy-yok (Cummings Valley)
na-quar-key-uai (ranchería at Tejon ranch; people there spoke
    Porterville language)
pa-cui-yok (mountain north of Montes ranch (wild bamboo) [wet])
pat-sa-wha-pai-hi, patch-ow-wah-pit (Castaic Lake)
pap-pa-vi-ott-um (Bakersfield people)
pee-pee-waht (San Gabriel people)
se-vew-gra-cha-pai (Grapevine placename)
ta-cakvavie (placename at Temescal ranch; ear)
ta-cu-ya (Salt Lake place)
te-hech-pi (Tehachapi)
to-coy-ya, tash-al-100-100 (Ventura plcenames)
too-ish pai, too-ich-pai (ranchería 2 mi. west of Tejón ranch)
unua-miâ (ranchería 1 mi. east of Tejón ranch)
JPH Custom Typewriter Keyboard (drawn from specimen)
## APPENDIX H: DEVERBAL NOMINALS

<table>
<thead>
<tr>
<th>Stem</th>
<th>Meaning</th>
<th>Instrumental</th>
<th>Meaning</th>
<th>Agentive</th>
</tr>
</thead>
<tbody>
<tr>
<td>ceʔcekin</td>
<td>winnow</td>
<td>ceʔcekinhwat</td>
<td>winnow, basket</td>
<td>ciuʔniʔač</td>
</tr>
<tr>
<td>ciuʔ</td>
<td>shame</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>hakweʔuʔ</td>
<td>hungry, VI</td>
<td></td>
<td></td>
<td>hakweʔuʔiʔač</td>
</tr>
<tr>
<td>hakweʔw</td>
<td>stir</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>homeʔn</td>
<td>thatch</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>hanin</td>
<td>winnow</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>heʔrk</td>
<td>point</td>
<td>-heʔrkinvanaʔ</td>
<td>forefinger</td>
<td></td>
</tr>
<tr>
<td>hinʔ, hink</td>
<td>float</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>hʔyk</td>
<td>swing, VT</td>
<td>hʔykhwat</td>
<td>swing</td>
<td></td>
</tr>
<tr>
<td>horohk</td>
<td>pierce</td>
<td>horohkinhwat</td>
<td>drill</td>
<td></td>
</tr>
<tr>
<td>hʔuʔ</td>
<td>burn, fart</td>
<td></td>
<td></td>
<td>hhuʔiʔač</td>
</tr>
<tr>
<td>hnuʔ</td>
<td>talk</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>hiʔ</td>
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Deverbal derivational morphology, cont'd.

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<td>w+škinic</td>
<td>winnowed</td>
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<tr>
<td></td>
<td>yorinic</td>
<td>plowed</td>
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## APPENDIX I: CLASSES OF VERBS

<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>?ar 'bathe, VI'</td>
<td>?ahen 'bathe, VT’</td>
<td></td>
<td></td>
</tr>
<tr>
<td>h+?y+k 'swing'</td>
<td>h+yk 'swing'</td>
<td></td>
<td>h+yki</td>
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<tr>
<td>horok+k 'have a hole'</td>
<td>horohk 'put a hole'</td>
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</tr>
<tr>
<td>hyu 'see, look'</td>
<td></td>
<td>(t+?)hyu</td>
<td></td>
</tr>
<tr>
<td>huc+k 'fall'</td>
<td>huc 'drop, VT'</td>
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<td></td>
</tr>
<tr>
<td>kemea? 'bury'</td>
<td>kemea? 'bury'</td>
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<td></td>
</tr>
<tr>
<td>k+m 'spill'</td>
<td>k+m 'spill'</td>
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</tr>
<tr>
<td>k+m 'make'</td>
<td>k+m 'make'</td>
<td></td>
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</tr>
<tr>
<td>man+k 'return, VI'</td>
<td>man 'return, VT'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>monik+k 'be mixed'</td>
<td>moni 'mixed'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>mu 'shoot'</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nemu 'fight'</td>
<td>nemu 'fight'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nap+k 'be stuck'</td>
<td>nap 'be stuck'</td>
<td></td>
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</tr>
<tr>
<td>gak+k 'choke, VI'</td>
<td>gahk 'choke, VT'</td>
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<td>pamuk 'drown, VI'</td>
<td>pamuk 'drown, VT'</td>
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</tr>
<tr>
<td>purak+k 'come out'</td>
<td>purahl 'come out'</td>
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</tr>
<tr>
<td>re?wh+k 'sit'</td>
<td>re?whk 'sit'</td>
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<td>re?whk</td>
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<tr>
<td>waw 'roast'</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>wawt+k 'be tired'</td>
<td>wawt 'be tired'</td>
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</tr>
<tr>
<td>wanek 'run, VI'</td>
<td>wanek 'run, VT'</td>
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<td></td>
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<tr>
<td>wiroy 'play instr.'</td>
<td>wiro 'play instr.'</td>
<td></td>
<td>wiro?yi</td>
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<tr>
<td>yamk 'remember'</td>
<td>yamkt 'remember'</td>
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**Appendix I: Classes of verbs (this completes the chart on the previous page)**

<table>
<thead>
<tr>
<th>Passive</th>
<th>Desid.</th>
<th>Participle</th>
<th>Nominals, etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>-aheey 'pool, obj.'</td>
<td>htykiwhat 'swing'</td>
<td>horahkinihwet 'drill'</td>
<td>hihiʔeč 'onlooker'</td>
</tr>
<tr>
<td>kameaʔnea</td>
<td>kameaʔnic</td>
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<td></td>
</tr>
<tr>
<td>k̕m̕manʔeč</td>
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<td></td>
</tr>
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<td>monkinic</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>muhea</td>
<td>muihun</td>
<td>nehnemuh, namuihun</td>
<td>-muivaneʔ 'spear'</td>
</tr>
<tr>
<td>nepkinic</td>
<td></td>
<td></td>
<td>?eʔepkineʔ 'patch?'</td>
</tr>
<tr>
<td>reʔwkiwhwet 'chair'</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>waykaʔy (inf.)</td>
<td></td>
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</tr>
<tr>
<td>wiʔroynihwet</td>
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</table>

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APPENDIX J: IMPERATIVE VERB FORMS

<table>
<thead>
<tr>
<th>Indic. Stem</th>
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<th>2nd sq.</th>
<th>2nd plu.</th>
<th>1st plu.</th>
</tr>
</thead>
<tbody>
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<td>?enk</td>
<td>open</td>
<td>?a?nki</td>
<td></td>
<td></td>
</tr>
<tr>
<td>cana?nk</td>
<td>open eyes</td>
<td>cana?nk</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ci?</td>
<td>pick up</td>
<td>ci?</td>
<td>ci?-tč</td>
<td>ca-ci?-tč</td>
</tr>
<tr>
<td>cigim</td>
<td>kick</td>
<td>cigim</td>
<td>cigim-tč</td>
<td></td>
</tr>
<tr>
<td>co?nk</td>
<td>stop, VT</td>
<td>co?nkli</td>
<td></td>
<td></td>
</tr>
<tr>
<td>cu?mk</td>
<td>close eyes</td>
<td>cu?mkli</td>
<td></td>
<td></td>
</tr>
<tr>
<td>cu?ŋk</td>
<td>suck</td>
<td>cu?ŋki</td>
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<tr>
<td>hakwaw</td>
<td>stir</td>
<td>hakwaw</td>
<td>hakw-ač</td>
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<tr>
<td>hanin</td>
<td>winnow</td>
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<td>hanin-tč</td>
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<td>rest</td>
<td>hayin</td>
<td>hayin-tč</td>
<td>ca-hayin-tč</td>
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<td>he?rk</td>
<td>point</td>
<td>he?rki</td>
<td></td>
<td></td>
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<tr>
<td>htyk</td>
<td>swing</td>
<td>htyki</td>
<td>htykič</td>
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</tr>
<tr>
<td>hyu</td>
<td>look at</td>
<td>(t+t?)hyu</td>
<td>(t+t?)hy-tč</td>
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<tr>
<td>hu?</td>
<td>fart</td>
<td>hu?</td>
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<tr>
<td>hue?aha</td>
<td>work</td>
<td>hue?aha</td>
<td>hue?aha-tč</td>
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<tr>
<td>huŋu?</td>
<td>talk</td>
<td>huŋu?</td>
<td></td>
<td>ca-huŋu?-pæt69</td>
</tr>
<tr>
<td>hurk</td>
<td>peek out</td>
<td>hurkli</td>
<td></td>
<td></td>
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</tbody>
</table>

69 This seems not to be an imperative form as described above, but it is listed here because it uses the imperative subject first person plural prefix. There are very few examples of the morpheme -pæt, so it is hard to say much about it, but some volitional might be guessed from the use of the otherwise imperative subject prefix; the translation suggests a milder mode of "imperative", or volitional meaning.
<table>
<thead>
<tr>
<th>Indic. Stem</th>
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<th>2nd sp.</th>
<th>2nd plu.</th>
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<td>?ic</td>
<td>ladle</td>
<td>?ic</td>
<td>?ic-čč</td>
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<td>?icu?k</td>
<td>fix up</td>
<td>?icu?ki</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kamea?</td>
<td>bury</td>
<td>kamea?n</td>
<td>kamea?n-čč</td>
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<tr>
<td>kavl̈k</td>
<td>listen</td>
<td>kavl̈k</td>
<td>kavl̈k-čč</td>
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<tr>
<td>kawtk</td>
<td>break</td>
<td>kawtki</td>
<td>kawtki-čč</td>
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<tr>
<td>kim</td>
<td>come</td>
<td>kiva</td>
<td>kiva-čč</td>
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<tr>
<td>ktm</td>
<td>make, do</td>
<td>ktm-an</td>
<td>ktm-an-čč</td>
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</tr>
<tr>
<td>ktmeea?</td>
<td>spill</td>
<td>ktmeea?n</td>
<td>ktmeea?n-čč</td>
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<td>kumk</td>
<td>throw face dn.</td>
<td>kumk</td>
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<td>kwa?</td>
<td>eat</td>
<td>kwa?</td>
<td></td>
<td>ca-kwa?-čč</td>
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<tr>
<td>kwačee?</td>
<td>light fire</td>
<td>kwačee?n</td>
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<tr>
<td>kwehan</td>
<td>cook</td>
<td>kwehan</td>
<td>kwehan-čč</td>
<td>ca-kewa?-čč</td>
</tr>
<tr>
<td>kwa?k</td>
<td>spread legs</td>
<td>kwa?ki</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kweak</td>
<td>lay down</td>
<td>kweak</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kwitum+kt</td>
<td>turn aside, VI</td>
<td>kwitumki</td>
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<td></td>
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<tr>
<td>mak</td>
<td>give</td>
<td>mak, mekan</td>
<td>maken-čč</td>
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</tr>
</tbody>
</table>

[NB: short form for 1-3p; longer form for 2-1s]

| mavi       | do        | mavi    | mavi-čč  |          |
| meyk       | peep out  | meyhki  |          |          |
| mi         | go        | mea, meah | me-čč  | ca-mi-čč |
| mirurk     | twist     | mirurki |          |          |
| m+čk       | pull      | m+čki   | m+čki-čč |          |
| m+nk       | swallow   | m+nki   |          |          |
| m+tyven    | bet       | m+tyven |          |          |
| m+?nk      | swirl, mix, VT | m+?ntki |          |          |

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<table>
<thead>
<tr>
<th>Indic. Stem</th>
<th>Gloss</th>
<th>2nd sg.</th>
<th>2nd plu.</th>
<th>1st plu.</th>
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<td>nahnipk</td>
<td>win</td>
<td>nahnipki</td>
<td>nahnipki-č</td>
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<td>neʔkan</td>
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<td>neʔkan-č</td>
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<td>help</td>
<td>naʔrk</td>
<td>naʔrk-č</td>
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<td>separate</td>
<td>nθhantiagoyew</td>
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<tr>
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<td>close, VT</td>
<td>nθkθkhki</td>
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<tr>
<td>η+wk</td>
<td>wear out</td>
<td>η+wki</td>
<td>η+wki-č</td>
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<tr>
<td>?očki</td>
<td>mount</td>
<td>?očki</td>
<td>?očki-č</td>
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<td>pθʔki-č</td>
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<td>tie</td>
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<td>pθn-č</td>
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<td>take out</td>
<td>pθekθhki</td>
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<td>pikwk</td>
<td>scrape</td>
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<td>pikwk-č</td>
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<td>puk-č</td>
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<td>string beads</td>
<td>purθikθw</td>
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<td>pučθahk</td>
<td>play ball</td>
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<td>ce-pučθahk-č</td>
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<td>sit/set</td>
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<td>tovk-tč</td>
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<td>chase</td>
<td>tunin</td>
<td>tunin-tč</td>
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<td>take</td>
<td>?uʔ?</td>
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<td>clap</td>
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<td>run</td>
<td>wənəki, vt</td>
<td></td>
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<tr>
<td>wəwk</td>
<td>throw down</td>
<td>wəwki</td>
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<td></td>
</tr>
<tr>
<td>ween</td>
<td>go, wink [l]</td>
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<td></td>
<td>ca-ween-tč</td>
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<tr>
<td>wik</td>
<td>smoke tobacco, *wiki</td>
<td>wik-tč</td>
<td></td>
<td></td>
</tr>
<tr>
<td>win</td>
<td>cut</td>
<td>win</td>
<td>win-tč</td>
<td>ca-win-tč</td>
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<tr>
<td>wɪrəpk</td>
<td>let go</td>
<td>wɪrəpki</td>
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<td>wiroʔy</td>
<td>play instr.</td>
<td>wiroʔyʔi</td>
<td></td>
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</tr>
<tr>
<td>wɪcuʔ?</td>
<td>twist rope</td>
<td>wɪcuʔ?</td>
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<td></td>
</tr>
<tr>
<td>yəw</td>
<td>grab</td>
<td>yəw</td>
<td>yə-tč</td>
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<tr>
<td>yɪʔɪvən</td>
<td>eat together</td>
<td>yɪʔɪvən</td>
<td>yɪʔɪvən-tč</td>
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</tbody>
</table>

703
APPENDIX K: SPANISH AND CHUMASH GLOSSARY

The following is a brief glossary of Spanish and Chumash terms that are frequently used in discussions of southern California Indian ethnographic and linguistic studies, and are therefore not always translated in the text and dictionary.

pentap — an inductee into the yivar religious cult of the Kitanemuk and other southern California groups.

atole — cooked mush made from acorns or grain and often flavored with meat or berries.

capitán — the usual term for native leaders in Southern California. Though Spanish for 'captain', this is usually translated as 'chief'.

chichiquelite — nightshade, per Harrington in H: 1349; but description given here describes eating boiled or fried leaves; chaparral nightshade, per Raven (1966), is a group of plants with poisonous leaves and berries, though related to cultivated tomatoes and potatoes.

chilecote — apparently chilicothe, the wild cucumber plant, or the game like marbles that southern California Indians played with its seeds.70

70The game is described in Hudson and Timbrook (1980: 6).
coime — umpire in the game of peón.

'iwhinmo — Mt. Pinos, a sacred mountain.

juanito — squirrel or chipmunk sp., s prep IV (a) in Chemehuevi s prep IV w prep (Laird 1984, Notebook section). Later reference gives s prep IV w prep, pl. s prep IV w prep plus, almost certainly Citellus tereticaudus Bard, round-tailed ground-squirrel (Laird 1984, cites Stephens' California Mammals, 1906: 69-70). Name is onomatopoetic. From whistling note. "Like prairie dogs—live in holes, stand up."

muncho — the equivalent in the Spanish of the Harrington notes of standard Spanish "mucho" 'much'.

peón — a game played by many southern California Indians; it is played by teams each of which hides sticks behind their backs while the other team guesses their location; gambling is often involved.

pespibata - Indian tobacco plant Nicotiniana bigelovii or its prepared medicinal form, an emetic.

pinole - a food made of ground seeds such as chia.
pitahaya - a cactus fruit; pitahaya agria [bitter pitahaya] (Machaerocereus gummosus) or pitahaya dulce [sweet pitahaya] (Lemaireocereus Thurberi) (Masterkey 48:3: 106).

quelite — a general term for edible greens.

real - a Spanish word indicating an amount of money equivalent to the American "bit", and used to reckon payment for services in bead money. Kroeber (1925: 565) charts various central and southern California methods of wrapping strings of bead money around the hand or wrist to measure it in these units, and cites Gabrielino and Luiseño terms cognate with the Kitanemuk pînk to name the "real" unit. Strong (1929: 95-9) also cites a Pass Cahuilla practice of measuring from the forehead to the ground. Harrington's Kitanemuk notes describe the hand wrapping method in detail.

toloache — a hallucinogenic drink made from Jimson weed.

vini - Harrington notes' equivalent of standard Spanish "vine" ("I went")

yerba mansa - used for colds, sores, VD.
APPENDIX L: PSEUDO-ABSOLUTIVE SUFFIX

A: Nouns which add "pseudo-absolutive"

<table>
<thead>
<tr>
<th>possessed N.</th>
<th>obj.</th>
<th>Mng.</th>
</tr>
</thead>
<tbody>
<tr>
<td>m4-?ahir-c-ay</td>
<td>your nephew</td>
<td></td>
</tr>
<tr>
<td>m4-?ehkena-c-ay</td>
<td>your nephew, niece</td>
<td></td>
</tr>
<tr>
<td>m4-?ana-c-ay</td>
<td>your brother-in-law</td>
<td></td>
</tr>
<tr>
<td>m4-curi?-t-ay</td>
<td>your grandparent</td>
<td></td>
</tr>
<tr>
<td>m4-?kihu?-c-ay</td>
<td>your breastbone [attested abs.: kihuc]</td>
<td></td>
</tr>
<tr>
<td>m4-herk-in-i-c-ay</td>
<td>your forefinger [attested abs.: herkinic]</td>
<td></td>
</tr>
<tr>
<td>m4-hintua?-č-ay</td>
<td>your relative</td>
<td></td>
</tr>
<tr>
<td>m4-kwari?-t-ay</td>
<td>your grandfather [possessive plu. -yam]</td>
<td></td>
</tr>
<tr>
<td>?a-gayka?-č-ay</td>
<td>his thigh [subject form: -γayka?; abs.: γaykač]</td>
<td></td>
</tr>
<tr>
<td>m4-gohoc-c-ay</td>
<td>your neck [abs. obj.: gohocay]</td>
<td></td>
</tr>
<tr>
<td>?a-pavanata-c-ay</td>
<td>his bladder</td>
<td></td>
</tr>
<tr>
<td>m4-šitéka-c-ay</td>
<td>your shoulder blade [attested abs. obj.: šitakay]</td>
<td></td>
</tr>
<tr>
<td>m4-?temo?-č-ay</td>
<td>your knee [attested abs.: temoc]</td>
<td></td>
</tr>
<tr>
<td>m4-?tkmt-č-ay</td>
<td>your tapadera [attested abs.: tkmkt; loc. -tunu-pse]</td>
<td></td>
</tr>
<tr>
<td>m4-?thm-?mk-č-ay</td>
<td>your tapaderas</td>
<td></td>
</tr>
<tr>
<td>m4-?tumuc-c-ay</td>
<td>your heel [attested abs.: tumuc]</td>
<td></td>
</tr>
<tr>
<td>m4-tunu?-č-ay</td>
<td>'your chest, obj.' [attested abs.: tunuc]</td>
<td></td>
</tr>
<tr>
<td>ni-piša-č-ay</td>
<td>my head [attested abs.: pišač]</td>
<td></td>
</tr>
<tr>
<td>?a-?uve-a-č-ay</td>
<td>his eyes [subj.: -?uve?]</td>
<td></td>
</tr>
<tr>
<td>m4-?uyka-č-ay</td>
<td>your girlfriend [subj.: -?uyk]</td>
<td></td>
</tr>
<tr>
<td>?a-?a-c-ay</td>
<td>its horn [subj.: -?a?; abs. ac]</td>
<td></td>
</tr>
<tr>
<td>?a-tehtka-č-ay</td>
<td>his body [subj.: -tehtka?]</td>
<td></td>
</tr>
<tr>
<td>?a-noh-no?si-t-ay</td>
<td>the little grains [but cf. 'little finger', below]</td>
<td></td>
</tr>
<tr>
<td>?a-to?-č-ay</td>
<td>his belly [but cf. also 'belly' in Table B]</td>
<td></td>
</tr>
<tr>
<td>ni-š+mivana-č-ay</td>
<td>my scraper [abs.: š+mivana-č-ay]</td>
<td></td>
</tr>
<tr>
<td>ni-havit-č-ay</td>
<td>my blanket</td>
<td></td>
</tr>
</tbody>
</table>

B: Nouns which do not add "pseudo-absolutive"

<table>
<thead>
<tr>
<th>possessed N.</th>
<th>obj.</th>
<th>Mng.</th>
</tr>
</thead>
<tbody>
<tr>
<td>m4-?emcita-y</td>
<td>your nephew/niece</td>
<td></td>
</tr>
<tr>
<td>m4-?atf-a-y</td>
<td>your thumb [attested abs.: ?atf?ac]</td>
<td></td>
</tr>
<tr>
<td>m4-hemu-y</td>
<td>your sibling</td>
<td></td>
</tr>
<tr>
<td>m4-hilos</td>
<td>your gizzard [invariant form?—no obj. mrkn.]</td>
<td></td>
</tr>
<tr>
<td>?a-ho-y</td>
<td>its cave</td>
<td></td>
</tr>
<tr>
<td>?a-ho-ho-y</td>
<td>its caves</td>
<td></td>
</tr>
<tr>
<td>m4-herk-in-ivana?</td>
<td>your forefinger [no obj. marking]</td>
<td></td>
</tr>
<tr>
<td>mu-hunay</td>
<td>[sic] your heart [attested abs.: hunacay]</td>
<td></td>
</tr>
<tr>
<td>m4-?tk-ay</td>
<td>your mother</td>
<td></td>
</tr>
</tbody>
</table>

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B: Nouns which do not add "pseudo-absolutive" (cont'd)

Possessed N. obj. | Mng.
---|---
m+t-yahe(-)y | your aunt
m+t-kantam | your gall [no obj. marking]
m+t-kacue? | your ankle [no obj. marking]
m+t-koha-y | your elder sister [attested abs.: kohač]
m+t-kuhana?ney | your sister-in-law
m+t-kuhma-y | your uncle
m+t-kwašti-y | your parent-in-law
?a-kwacita-y | his tail [attested abs.: kwacitacey]
m+t-mancitey | your nephew [subject form: -mancit]
m+t-may | your arm [attested abs.: macay]
m+t-mayha-y | your offspring
m+t-makey | your uncle/father-in-law
m+t-miekey | your daughter-in-law
m+t-mišanay | your son-in-law
m+t-mori | your snot [no obj. marking transcribed]
m+t-mo?na(-)y | your father
m+t-n+mey | your aunt
m+t-paha-y | your older brother
m+t-paro-y | your shinbone [attested abs.: parocey]
m+t-pačuk-ay | your collar bone [abs. obj.: pačuktay]
m+t-pačuk-yam-ti | your collarbones [I] [abs.: pačukyam+y]
m+t-pitey | your younger sibling [abs.: pitečay]
m+t-pinicyey | your aunt [subject form: -pinic]
?a-ši | his guts (*tripas*) [no object marking transcribed]
?a-pofo-y | its kidneys
m+t-tehay | your uncle
?a-toro-y | his navel
m+t-cke-y | your foot [attested abs.: ckačey]
m+t-c+a-y | your elbow
m+t-c+h+c+a-y | your elbows
m+t-waci | your nail [no obj. marking transcribed]
?a-pacite-y | your pet
?a(-)pano | her egg [no obj. marking; possessive structure doubtful]
?a-tame-y | his teeth
?a-šiča-y | his cheeks [mouth]
m+t-anosit? | his little finger [abs.: ?ano?si(c)]
?a-to?y | his/her belly [subject form: -to?; abs.: toč]
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